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EQUIPPING MEMBERS IN ORDER TO MULTIPLY MINISTRY  
THROUGH MENTORING AT EMMANUEL BAPTIST  
CHURCH, TYRONE, PENNSYLVANIA

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by  
John Allen Wiley  
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**APPROVAL SHEET**

EQUIPPING MEMBERS TO MULTIPLY MINISTRY THROUGH  
MENTORING AT EMMANUEL BAPTIST CHURCH,  
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## PREFACE

The completion of this project would not have been possible without the support and cooperation of many people. I will always be grateful to the members of Emmanuel Baptist Church, who provided the environment which allowed me to develop a mentoring program. May the Lord continue to bless us and grow us for his glory.

I am thankful for the church bodies that came before my current church home. Hartsville Baptist Church called a seminarian and allowed him to grow and learn, I wish every pastor had the pleasure of having such a loving first church experience. I am thankful for Segunda Igreja de Plano Piloto for having a heart for missions and missionaries. I am grateful to see first hand how Pastor Fernando Brandao, my pastor, invested his life in young men in order to see many come to know Christ in Brazil.

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I am grateful to my parents, who have encouraged me throughout my seminary education, my pastorates, and the international field. While they may not have always understood, they always loved and cared for me. Their support both financially and emotionally has been far more than I could ever hope to repay.

I am thankful for my wife, Julia, whose support, encouragement, and resolve kept me striving to see it through in the darkest days. She had faith in me when I had little in myself. Our sons, Michael and Jason, who have heard as much about mentorship as any twelve and nine



year old could and still listen; I'm grateful that they could understand the many hours of necessary quiet playtime to allow their dad to finish a chapter. I could never thank you three enough, but plan on showing my thankfulness for the rest of my life.

Finally, I am thankful that God saved me. He filled my life with meaning and purpose. God then called me to be his hands and feet and to preach his Word. He has showed me wonder and I have seen him glorified in many lives. His grace has carried me throughout my years and in spite of my shortcomings and mistakes he still loves me. Oh, what a Savior! To him be all the glory and honor.

John Allen Wiley

Tyrone, Pennsylvania

May 2012

CHAPTER 1  
INTRODUCTION

**Purpose**

The purpose of this project was equipping members to multiply ministry through mentoring at Emmanuel Baptist Church, Tyrone, Pennsylvania.

**Goals**

This project attempted to accomplish eight goals that served as the criteria for evaluating the effectiveness of this project. The first goal of this project consisted of a mentor recruiting a small group of members to equip. This process occurred through large group training, small group training, and one-on-one discipleship. This group was expected to attend worship, a small group that meets on Sunday morning, and at least one hour of undivided attention with the mentor weekly. This format was to lead to more rapid growth among the group and with the mentor. This process allowed for accountability, support, and encouragement. These qualities were crucial for personal growth and provided a model for long term spiritual growth.

The second goal was to help members to understand biblical ministry. This understanding provided the framework for the additional goals. The starting point for ministry had to be rooted in Scripture. A small group Bible study viewing leadership characteristics from a godly viewpoint with focus on the Great Commission as found in Matthew 28:18-20 was the means of accomplishing this goal.

The third goal of this project was to determine the spiritual giftedness, personality types, and personal preferences of the membership in order to implement a fulfilling ministry. Too often at Emmanuel Baptist Church the need for a worker has overridden an individual's giftedness, personality, and preference. The outcome has been frustrated workers who fear involvement in ministry. This dilemma can be overcome by members understanding how God has equipped them, wired their personalities, and molded their preferences for certain ministries.

The fourth goal of this project was to see members moved into ministry. After members understand the minimal aspects of spiritual leadership and their own unique gift mixing, they then were released by the church into ministry. The group members began the practice of ministry based on their gained classroom knowledge. Each individual had hands on experience within their chosen ministry area. The mentor partnered alongside each individual to provide guidance and direction.

The fifth goal of this project was these practitioners were to develop life skills to effectively minister. The mentor and trainee worked alongside each other in ministry in order to challenge and increase their ministry skills. The advantage of mentorship was that growth occurred through hands on learning by asking questions such as: how could that ministry have gone better? What would have been more beneficial to do in those circumstances? What did we do really well in that situation? The immediate discussion following the ministry made for a more competent minister. This conversation provided the mentor with spiritual growth as well, making the whole process more conducive to learning from both the mentor and trainee level. This reflexive nature of the project stimulated both individuals to greater ministerial experience.

The sixth goal of this project was to hold both the mentor and disciple accountable for developing and implementing ministry. Emmanuel Baptist Church has not had a system of

keeping leaders accountable. Everyone who participated in this project was accountable to the group each Sunday and to the mentor or trainee during the week. The reflexive nature of this accountability provided spiritual growth for the mentor and disciple. This goal may have appeared naïve or unnecessary; however, too often leadership without accountability makes for a destructive and volatile situation. This goal attempted to establish a safeguard from a leader that can run amok over the congregation. Beginning with accountability provided all potential leaders the opportunity to remain individuals of integrity from the start and at no point during their leadership will it appear that their character was being questioned when asked to submit to accountability.

The seventh goal of this project was, once initial skill was acquired by the protégé, this individual was to begin sharing the gained knowledge with minimally one additional person. Using this strategy, multiplication of ministry was built into the DNA of the church. This process allowed for a trained leader to equip an individual who was equipping the next generation of church members. The idea was to provide hands on training that reproduced quickly, effectively, and efficiently.

The final goal was to ascertain the spiritual maturity in the practice of ministry from all participants in the small group to determine if one-on-one mentorship enhanced their ability. The evaluation provided this author with further ideas and understanding for moving the church forward towards a ministry of multiplication. The evaluation was executed through an anonymous re-survey of the participants.

Through these eight goals, I was able to equip the next generation of leaders in order to multiply ministry at Emmanuel Baptist Church while opening myself up to evaluation of my ministry as it pertains to each of the group participants. The necessity of multiplying ministry

is imperative to any sustainable church growth movement. In this project, I became a better minister through evaluation and accountability, while at the same time involving more members in ministry.

### **Context**

Emmanuel Baptist Church is located in Tyrone, Pennsylvania. The community of Tyrone is comprised of the borough and township. The borough of Tyrone has a population of 5,574 persons.<sup>1</sup> The township of Tyrone claims a population of 1,833 persons.<sup>2</sup> The third area of Tyrone is Snyder Township that boasts a population of 3,274.<sup>3</sup> These three areas share the same zip code, telephone prefix, and school district. Each area considers themselves “Tyronians.” These figures place the communities’ population at 10,681; however, Tyrone’s population feels extensively larger because Tyrone is equidistant between State College and Altoona. Once completed, Interstate 99 will provide Tyrone with quick and easy access to and from State College and Altoona.

The completion of Interstate 99 will permit greater travel from the small cities in close proximity to Tyrone. State College is approximately a fifteen minute drive and holds 39,550 residents to the north.<sup>4</sup> The communities of Bellwood, population 1,868,<sup>5</sup>

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<sup>1</sup>*Municipal Reference Guide: Pennsylvania West-Central Edition 2000* (Neptune, NJ: National Resource Directories, Inc., 1999), 613.

<sup>2</sup>Ibid., 614.

<sup>3</sup>Ibid., 549.

<sup>4</sup>Ibid., 576.

<sup>5</sup>Ibid., 45.

Antis, population 6,470<sup>6</sup>, and Altoona, population 49,226,<sup>7</sup> are all within a fifteen minute drive from the south. East of Tyrone are the communities of Alexandria, population 380,<sup>8</sup> and Warriors Mark, population 1,525<sup>9</sup>; these communities are within a ten minute drive. These statistics show the opportunities to reach a significant amount of persons within a very short distance from the church. Interstate 99 runs through the community of Tyrone and allows the easy commute from all of the above communities that represent three counties.

While many persons live within a short car ride from the church, the mindset of these nearby neighbors vary greatly from the “Tyronian.” Tyrone sits in the valley between the two major communities of State College and Altoona; however, “Tyronians” rarely traveled to either neighboring town as recently as the 1980’s. Tyrone holds a very strong elitist attitude. Unless individuals have been born and raised in Tyrone and never left, even for college, they are considered outsiders. To illustrate this point further, two daily papers are published in Blair County. One paper, the *Altoona Mirror*, is circulated throughout the county, except for Tyrone, which uses its own local paper, *The Daily Herald*. This example holds true also for the Chamber of Commerce. The county established one chamber for the largest city, county seat, and all other municipalities. Tyrone chose not to join with this organization and established its own. This attitude continues to provide challenges to the local church body.

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<sup>6</sup>Ibid., 13.

<sup>7</sup>Ibid., 11.

<sup>8</sup>Ibid., 5.

<sup>9</sup>Ibid., 637.

The history of Emmanuel Baptist Church is rather short, but does provide many details to the health and growth potential of this church. Emmanuel started in response to a theological riff within the Tyrone Baptist Church. In 1995, the then pastor of Tyrone Baptist Church believed that church members needed to show evidence of their conversion by speaking in tongues and celebrate the Lord in a more vocal, festive manner. He moved the church towards the charismatic movement, eventually going as far as selling the building and other property in order to re-establish his biblical mandate. Several individuals split from that movement in hopes of finding a genuine Baptist fellowship. After several months of searching, a young couple decided to start a new church that would eventually become Emmanuel Baptist Church. They recruited several other discontented members of the Tyrone Baptist Church and discussed their united effort to begin a new work.

Nine individuals began meeting in a Tyrone home. The interesting part is only one of the nine people lived in Tyrone. The other eight came from outside the community, even the young couple that planted the new work.

This group met for two years before calling their first pastor. In 1996 a local man, hearing a call from God, agreed to pastor this work. The believers continued to meet in the original home. The pastor had five children and the first increase of space was necessary. The group began to meet in a business annex for the next couple of years. This pastor excelled in the area of visitation especially with regard to older and sickly individuals. The church grew primarily with senior citizens reaching the upper teens to low twenties in attendance during his tenure. After four years this pastor departed for a call to international missions, leaving the small group to find another leader.

The local director of missions filled the pulpit for the next year until the group found their second full-time pastor. The second pastor shifted the church's emphasis from pastoral care to outreach, as a consequence many of the elderly departed. During this time, the lone group member from Tyrone left for another church. Emmanuel Baptist Church consisted of individuals from outside the community where the church was located. Adding to the growth obstacles was the church's constant need to find a new meeting place.

The second pastor helped grow the church to thirty members. Many of these members were recently re-located back to the Tyrone area. Having relocated back to their hometown from southern areas, they learned in their previous churches the need for evangelism. These returnees began leading their extended families to the Lord. During this time Emmanuel saw a great transformation from a senior citizen church to a young adult, family oriented environment. Sunday school attendance increased to fifteen on average. While the desire for family evangelism was a good one, that passion did not extend past one's own family members.

Unfortunately, evangelism did not occur outside of the family lines. Once family members were churched the evangelistic zeal waned. This culminated in stagnation with regard to evangelism and church attendance from non-family members. Emmanuel was in plateau and the pastor began experiencing financial hardship, finally resigning his ministry in February 2005.

Emmanuel took a leap of faith and purchased their first building in downtown Tyrone in June 2005 while they were without a pastor. The founding young couple continued to lead the church in all its decisions and this couple was instrumental in



calling the church's third pastor. While the church purchased a meeting place, no evangelistic ministry occurred during the ten months that Emmanuel was without a pastor. One member of the church felt called to ministry and left to plant a new church when he was not called as the third pastor. This family's leaving accounted for the only decline in membership during the year without an undershepherd.

I arrived on the field in December 2005. The third pastor made several changes in the process of decision making within the church. The concern was, especially with the founding young couple, the pastor was becoming too powerful and influential. The wife of the founding couple had previously directed the pastor's schedule and dictated all his meetings, studies, and communications. Control issues appeared over the first year but have begun to simmer down.

During the past two years the church has seen significant growth. Worship attendance has grown steadily from averaging 50 in 2006 to 65 in 2007, and by 2008, mid 70s – 80. Sunday school has been setting new record highs each quarter with the most recent being in the mid-60s. This growth has come predominantly from the outlying areas of Tyrone and neighboring communities. The majority of these new attenders did not know any members of Emmanuel prior to attending. These signs are encouraging; however, the membership rolls have not increased substantially. Many of the new people have been reluctant to join, though several are beginning to inquire about membership.

Emmanuel has seen high attendance during worship this past quarter with figures like 75, 80, and at a special service, the figure was 120. This figure represents the total people that we currently influence. Roughly 90 percent of that total attend at least one service each month. The upcoming crisis is when these people decide to join

Emmanuel we will not have sufficient trained leaders to mature them in their faith.

Reproduction in ministry and leadership is necessary for a vibrant church.

Even though many new faces are entering into worship, membership has not changed drastically. The current membership is forty-three souls. This figure has remained stagnant for a couple of years; partially because a few families have left the area and the church has only replaced these members. Many people attend the worship services but they have not committed themselves to membership.

Emmanuel faces several other obstacles to its membership. Usable space has become an issue specifically in the sanctuary. The church has reached the 80 percent full barrier for its primary worship service. This problem is not a new one as the trend has been that the church grown to a worship attendance of seventy and then falls back to fifty. The leadership understands that this obstacle will plateau the church, but has not come up with an agreeable solution to the problem.

The most popular option is to sell the building, buy land, and build. This idea is preferred by four of the seven leaders. The disadvantages to this plan are the following: many of the downtown businesses are for sale; storage of the churches' accumulated resources; the overly inflated price of land in the area; and the lack of finances on part of Emmanuel. In the spring of 2011, the members of Emmanuel Baptist Church were able to pay off the mortgage. While this accomplishment provided greater assets, the real estate market in Tyrone is still poor and developmental land extremely expensive.

Two of the leaders would prefer adding a worship service but the other five are completely opposed to this idea. The two greatest problems with this option are the

apparent lack of trust with pastoral leadership and the discomfort of not seeing their friends at worship. These leaders do not have the time to attend a second service and have not recovered from the hurt caused by the pastor that split the initial work. The understanding is that a second service would damage the fellowship that they have worked so hard to build.

The remaining leader does not have a plan to abolish the space issue. He does not feel that it is prudent to sell at this time nor does he like the idea of a second service. For the time being, his understanding is to maintain status quo and eventually the decision will make itself. His decision in essence is to make no decision, and thus to maintain the status quo.

Another substantial obstacle is the church's giving. The current budget is \$52,000. At this current time, this figure does not seem achievable. Emmanuel has never met a budget and considers the budget only a goal. A greater concern is the church spending more than it takes in through offerings. This situation may only be the cause of growing pains as the church is having more people involved in small groups than ever before and paying for their curriculum. This problem should resolve itself in the near future as many regular attenders seem to be inching closer to a membership commitment.

The previous pages provide the context in which this ministry project will take place. The reader has been given the population figures for a twenty-mile ring around the church, the difference in the world view of neighboring communities, the history of the church from its birth pangs to its current form, and the obstacles facing Emmanuel in the short-term. All of these characteristics have shaped the community and Emmanuel Baptist Church. The necessity of understanding where the church is located and her

history provides the reader with a glimpse of the future challenges Emmanuel will face. Attention will now shift to specific definitions and limitations for this project.

### **Definitions and Limitations**

Throughout this project the terms *equip*, *leadership*, and *mentor* or cognates of these words will be used. In order to eliminate any misconceptions or miscommunication when referring to these words, this author believes providing a working definition of these terms should prove helpful.

The term *equip* in our context will mean “to prepare by training, instructions, etc.”<sup>10</sup> Therefore, the primary responsibility of this project is to train members to be fully mature ministers to God’s glory. The resources of a mentor’s time, experience, and supervision will be provided to each trainee with the hope that the new practitioner will have a greater ability to bear fruit for the kingdom of God.

The term *leadership* will be defined as, “A learned behavioral skill which includes the ability to help others achieve their potential as individuals and team members.”<sup>11</sup> This definition is vague enough to allow several leadership types while providing the overarching goal of what good leadership should accomplish. As ministry is multiplied, the minister begins to take on a leadership role.

The final definition needed for the purpose of this project is the term *mentor*. While this term means different things to different people. The definition used here

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<sup>10</sup>*Webster’s New World Dictionary: 2nd College Ed.*, s.v. “equip.”

<sup>11</sup>Jerry Robinson and Roy Clifford, *Leadership Roles in Community Groups* (Urbana-Champaign: University of Illinois Press, 1975), 2.

comes from C. Gene Wilkes. He states,

“A mentor is a guide. Mentors lead others through new terrain because they have been there before and are equipped to lead. Mentors model what they want their followers to do. Their actions weigh as heavy as their words. Leaders in team ministry *guide* where the team is going and model the Christian lifestyle they want team members to follow.”<sup>12</sup>

As with any study or research, limitations are inherent. The particular limitations for this project were specifically time and participation. For clarity, these limitations are spelled out below.

The first limitation was time. The timeframe for this project was fifteen weeks. This time period was broken down into one week of preparation: the organization of logistic issues such as participant recruitment, meeting times, meeting locations for both group and one-on-one study. The next component of the project was a four-week seminar on spiritual gifts, personality types, and personal interests. The third phase was an eight-week study on biblical leadership. The following two weeks had the participants preparing to mentor others, followed by a final week of evaluation of their mentor and material.

The other limitation was participants. The project required a commitment of fifteen weeks from each participant; this time requirement naturally limited some members. Another limiting element was the size of the small group learning as well as the follow up with one-on-one training. The expectation was this group will consist of four men and one woman. The number was limited to allow the senior pastor to work

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<sup>12</sup>C. Gene Wilkes, *Jesus On Leadership Becoming: A Servant Leader* (Nashville: LifeWay Press, 1996), 118.

one-on-one with an individual each day. While the clear danger of a mentor relationship with a member of the opposite sex was understood and not encouraged, in this case the female will be the spouse of the pastor. The decision to allow the wife of the pastor to participate stems from the need to train women in biblical ministry. The number of participants was low to allow the pastor time to accomplish other tasks and provide thorough guidance to each participant. The small group was limited to members of Emmanuel Baptist Church, since they will have already showed initial signs of commitment and eagerness to grow.

### **Research Methodology**

The overarching purpose of this project was to equip members in order to multiply ministry through mentoring. In order to obtain this goal, the researcher had to reach smaller goals in order to reach the ultimate goal. Accomplishing the minor segments of the plan resulted in the cumulative success of the entire process.

The initial action of this project was to survey the congregation to determine their understanding of biblical leadership, spiritual giftedness, personality type, and involvement in genuine discipleship or mentoring. The pastor devised this survey and administered it to the congregation during the first week or preparation stage of the project.

The first goal or step in the process was to gather a small group in order to equip them to grow in Christian maturity in order to develop into leaders. This project required a group of members to train and provide accountability to the pastor who administered the project. The concept of a small group teaching time coupled with individual weekly attention to personally challenge and guide the participant provided the

equipping of the members. Each member signed a covenant stating that each is committed to study, pray, and serve to the best of their ability.

The second goal was to undergo a comprehensive study of each individual's spiritual giftedness, personality type, and interests in order to begin a ministry that they are spiritually, personally, and passionately interested in accomplishing. When an individual can perform an action that he enjoys doing, is comfortable doing, and focuses that ability in a way to share God's love, he is more likely to continue engaging in that ministry. This process was realized through a spiritual gift inventory, personality type inventory, and hobby/interest inventory to be developed by the pastor.

The third goal of the process was to understand the biblical ideal for the church. A small group Bible study explored what the church should do and be. The focus continued to be church growth by multiplication through a joint effort of all members. Scripture remained the ultimate authority for how the church should pursue ministry. This study covered the following portions of Scripture. The sermons and Bible studies originated from Matthew 28:18-20, Mark 6:6-13, Acts 1:8, Acts 8:1-8, Acts 18:1-28, Acts 11:19-26, Ephesians 4:11-14, Mark 10:35-45, 1 Timothy 2:1-8, Hebrews 13:1-9, 2 Timothy 4:1-5, and Luke 2:8-15.

The fourth goal was implemented while the Bible study on leadership took place. This goal moved members into performing ministry based on their spiritual gifts, personality type and personal preferences. These ministry ideas were implemented, discussed, and performance evaluated during the one-on-one meeting time for each individual. In this way, encouragement, support, and correction was given without embarrassment within the group.

The ministry performed during the one-on-one time allowed the pastor and mentee to share ministry experience. The evaluation that followed each event was evaluated by both mentor and mentee each providing insight on how to better one's ministry to the other. This weekly interaction between mentor and trainee allowed the fifth goal to be accomplished --- that of further developing the skills needed to effectively minister.

The sixth goal was met during the individual weekly meetings between mentor and protégé. The goal of accountability for learning, praying, and implementing ministry was done through the evaluating conversation. This accountability process helped to insure the disciple did not detour into any problematic areas of temptation or biblical inconsistency. Again, this accountability was a give-and-take proposition. The disciple also kept the mentor focused on biblical ministry.

The seventh goal of this project was, that the protégé was to begin to actively share knowledge gained with another individual as quickly as possible. This goal was met through a multi-faceted approach, first being instruction from the pulpit, second in the small group setting, and ultimately through the one-on-one mentorship time. The need to pass on what the participant learned was discussed during the initial gatherings and the launch of second wave of training was expected to begin immediately.

The final goal was to compare the four members that underwent fourteen weeks of one-on-one mentorship with the larger small group who only participated in the group setting. The hypothesis was that mentorship would multiply ministry. This evaluation determined if the one-on-one mentorship helped accelerate spiritual growth and ability or merely increased fellowship amongst pastor and member.



This described method was the initial game plan for the implementation of this project. In the above paragraphs, the goals and the action plans were developed in order to provide the reader with a road map for this project.

### **Summary of Chapters**

The chapters of this paper are distributed in the following way: introduction, biblical and theological foundation, a discussion of leadership models within contemporary American society, the actual proposed project, and concluding with evaluation, analysis, and reflection. Each chapter builds on the work of the previous with the culmination in chapter 4, the actual project. The final chapter reveals the evaluation and hind sights from the developer in this case the senior pastor.

Chapter 1 provides the reader with the significant background information. The population of the region and the personality traits of the average “Tyronian” are provided to give the reader a better understanding of the context in which this project was implemented. Attention is given to the church’s history and current obstacles to show the reason for initiating the research required for this paper. This initial chapter also demonstrates the need of multiplying members for ministry in order to impact the entire community.

Chapter 2 addresses the biblical and theological foundation for this project. In order to justify doing any church project, Christians must understand God’s desired methods and will for the church. This information was realized based on the example and teaching of Jesus Christ and the Apostle Paul. The biblical and theological foundations are built on the following texts.

The example and teaching of Jesus with regard to equipping individuals to do ministry can be effectively seen in the following statement, “And Jesus said to them, ‘Follow Me, and I will make you become fishers of men.’” (Mark 1:17, ESV). This Scripture reference is compared with Mark 6:7-13 in order to obtain the full understanding of “follow me.” These passages show that Jesus saw as a priority investing in the lives of others for their growth in the kingdom of God. The teaching did not end there as Jesus commands in Matthew 28:18-20 that the disciples/learners needed to do the same for others.

Paul, also, exhibits these same traits in his ministry. These traits were understood through the careful analysis of Acts 13:1-3 where Bible students saw Paul transformed from trainee to leader in a short period of time. Again, Paul did not consider himself arrived by the obtainment of this status. He passes on his ministry to others and then proclaimed for them to do likewise. This claim was strengthened by Paul’s letter to Timothy specifically in 2 Timothy 2:1-2.

The final section of chapter 2 will show the culmination of leadership was viewed in service not power, finances, or position. This teaching came from Jesus’ example in John 13:5-17 and his teaching in Mark 10:35-45.

Chapter 3 will attempt to demonstrate how the business world trains its workforce. In order to be successful in business, profits are required. To achieve greater profits workers must become effective and efficient in order to multiply sales. This goal is obtained through training.

Chapter 4 provides a step-by-step approach to the conducting of the training. One of the implied goals of this project was the ease of reproducibility. While this study

has distinct perimeters, namely the borough of Tyrone with members of Emmanuel Baptist Church, its overall value is to be determined by whether or not the principles put forth in it are applicable with minor changes to any situation.

Chapter 5 brings this paper and project to its conclusion. This section will provide the evaluation, analysis, and reflection not only for what has happened during the project but also for additional future study. The results from the pre-project survey are compared to the post-project survey and this data determines the success or failure of mentoring as an effective tool for the multiplication of ministry.

CHAPTER 2  
THE BIBLICAL AND THEOLOGICAL RATIONALE  
FOR EQUIPPING MEMBERS IN ORDER TO  
MULTIPLY MINISTRY THROUGH  
MENTORING

The first chapter established the perimeters for this project and the need for the multiplication of ministry in order to see church growth at Emmanuel Baptist Church. In order for the body of Christ that gathers in Tyrone to accept this methodology it is imperative to ascertain the biblical foundation for such an approach. The evidence for equipping members for the work of ministry has been revealed by God through the inspired works collectively gathered as the Old and New Testament. This chapter will provide proof that mentoring believers is the primary function of God's elder in the church and specifically mandated for growth and church health.

Jesus' mandate found in Matthew 28:19-20, known commonly as the Great Commission, teaches the church that growth is necessary and normal for the church. The focus of this chapter is to provide an accurate understanding of biblical material as it relates to the equipping members in order to fulfill the Great Commission. The Lord instructed his disciples to make other followers, to baptize the new believers, and to teach them to obey everything that he commanded. The work of ministry was meant to be passed on to every professing believer. Pastors/elders are called by God to develop effectively each church member into skilled ministers. In this role, the most crucial aspects of this task are the necessity of training, mentoring as a God ordained strategy to

provide the training, and the mandate for ministry to be multiplied in the lives of each believer. The three focal points will be drawn out through the use of the Old Testament and New Testament in order to ascertain properly God's perspective on church involvement.

### **The Necessity of Training**

The biblical mandate for training has been given in both the Old and New Testaments. Solomon laid the ground work in Proverbs 22:6 when he wrote, "Train up a child in the way he should go, even when he is old he will not depart from it" (Prov 22:6).<sup>1</sup> Paul, also, makes this point when he writes, "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Eph 6:4). He goes on to say, "Have nothing to do with irreverent, silly myths. Rather train yourself for godliness" (1 Tim 4:7). The understanding is that training is vital to carrying out the Great Commission. Philip Towner states, "The purpose or intended result of this training is 'godliness'". This term defines Christian existence as the interplay of the knowledge of God and of the truth (cf. 4:3) and the observable outworking of the knowledge in appropriate ways."<sup>2</sup>

The church's primary responsibility is to engage in making disciples according to Matthew 28:19-20. Once disciples are initially made, they are to join naturally with a church body or start a new church. Individuals must be trained in order to start a new church. The responsibility for training up these new leaders rests on the more mature believers in the faith to pass on what they have learned through experience and training.

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<sup>1</sup>All Scripture quotations are from the English Standard Version.

<sup>2</sup>Philip Towner, *The Letters To Timothy and Titus*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 2006), 305.

Thomas Akins argues,

Developing the leadership of the laymen is the primary basis for starting a new church in an area where there is not a church. There are not enough ordained ministers to fulfill this objective without the efforts of laymen. The primary task of the PEL is to equip the laymen in their ministry<sup>3</sup>

The necessity of training Christians must become a priority in order for the church to minister effectively in society. Paul encouraged his son in the faith, Timothy, to train up fellow workers. Paul writes, “and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also” (2 Tim 2:2). The task of passing on the knowledge gained from godly leaders must continue through the ages. The evangelist Billy Graham echoed Paul’s statement when he said,

2 Timothy 2:2 is a little like a mathematical formula for spreading the gospel and enlarging the church. Paul taught Timothy; Timothy shared what he knew with faithful men; these faithful men would then teach others also. And so the process goes on and on. If every believer followed this pattern, the church could reach the entire world with the gospel in one generation! Mass crusades in which I believe and to which I have committed my life, will never finish the Great Commission; but a one-by-one ministry will.<sup>4</sup>

Philip Towner argues, “‘Entrusting’ the gospel was not simply a matter of a tap on the shoulder; it would require Timothy to teach and to model the faith (1:11-12; 3:10-7).”<sup>5</sup> Training is the teaching and modeling of the faith. The propagation of the gospel requires the church to train individuals to carry out the Great Commission. Church leaders must seek out faithful men and train them to reach successive generations.

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<sup>3</sup>Thomas Wade Akins, *Pioneer Evangelism* (Rio de Janeiro: Junta de Missoes Nacionais, 2000), 28.

<sup>4</sup>Billy Graham, *The Holy Spirit* (Waco: Word, 1978), 147.

<sup>5</sup>Towner, *The Letters To Timothy and Titus*, 491.

Within our own convention, the International Mission Board provides hands on training to their missionaries in strategy coordination. This training is done on a regional level in order to fine tune the information to each missionaries' own unique circumstances. A major aspect of these conferences focus on the coordinator's need to build a team and model the missiological approach in order to train up church planters. Strategy Associates Brent Ray and Nolen Pridemore state, "Modeling is a powerful tool for good or evil in church planting. Modeling is the reason that 'how work is done' and 'who does it' is so important . . . modeling is powerful. For them it is the only model."<sup>6</sup>

The Eastern South America region encouraged that for most leadership the only training necessary was in the form of modeling from a mentor.<sup>7</sup> This process would provide a genetic blueprint, promote reproducibility, and remain sustainable over the long term. Ray and Pridemore taught their training cycle in order to reproduce quickly church planting which can be used within any area of the church. Their cycle consisted of four basic steps: (1) model - leader does apprentice watches, (2) assist - leader does and apprentice helps quickly followed by apprentice does and leader helps, (3) watch - apprentice does leader watches, and finally (4) leave - apprentice does and someone else watches.<sup>8</sup> The Bible illustrates this approach with many of the leaders of Israel and the early Church.

Realizing the necessity for training the church body, attention must be given

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<sup>6</sup>Brent Ray and Nolen Pridemore, *Strategy Coordination Training Eastern South America, IMB, SBC* (Atibaia, Brazil: Junta de Missoes Nacionais, 2002), 37.

<sup>7</sup>Brent Ray and Nolen Pridemore, *Planning the Advance-Master Plan: Leadership Training* (Atibaia, Brazil: Junta de Missoes Nacionais, 2002), 60.

<sup>8</sup>Ibid., 65.

to how to accomplish this vital task. The following section lays out the pattern that Moses, Barnabas, and Jesus used which is the methodology that should still be used today. The process is called mentoring.

### **Mentoring as the Means of Training**

Having understood the priority of training up capable leadership, our attention must focus on how the biblical leaders trained those individuals who would oversee the ministry in the next generation. This section will analyze the method used by Moses, Barnabas, and Jesus to prepare others to carry out ministry in their absence. The process is called mentoring: teaching a truth while modeling the appropriate behavior.

#### **Moses**

The first biblical example of mentoring can be found in Exodus 2:11 - 4:20. Moses kills an Egyptian; Pharaoh sought to kill Moses, so Moses flees to Midian. In that land, Moses meets the priest's daughters and marries one of them, Zipporah. Moses remains in the land of Midian for forty years.<sup>9</sup> George Buttrick describes the Midianites as nomadic pastoral people well acquainted with the trade routes running from south to north.<sup>10</sup> Each of these characteristics was necessary for the upcoming liberation of Israel from the Egyptians. Moses needed to learn these valuable lessons in order to be the leader God called him to be. God led Moses to a people who were knowledgeable about the very skills that Moses still lacked and provided Moses the time to begin to develop

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<sup>9</sup>Walter C. Kaiser, *Exodus*, in vol. 2 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin and J. D. Douglas (Grand Rapids: Zondervan, 1990), 412.

<sup>10</sup>George Buttrick, ed., *The Interpreter's Dictionary of the Bible* (New York: Abingdon Press, 1962), s.v. "Midian."



these instincts. He began the technique now known as mentoring.

John Calvin states,

We have already sufficiently perceived that Moses was certainly not yet ripe for the arduous contests which awaited him; that, having been brought up delicately and luxuriously in the Court, he was not yet accustomed to the great and continual anxieties of which the sequel of the history will shew him the conqueror. There-fore God in a manner withdrew him, that he might gradually render him fit and equal to undertake so difficult a task. For the experience of forty years in such a laborious and ascetic mode of life, did not a little avail to prepare him for enduring any hardships; so that the Desert may well be called the school in which he was taught, until he was invited to his more difficult charge.<sup>11</sup>

Calvin implies that God led Moses to a people who would care and teach him the basic skills that were necessary to lead the children of Israel to the Promised Land. Moses lives with and is in the employment of Jethro, his father-in-law, we can presume that Jethro is the leader (Exod 2:21; 3:1). Moses remains in Midian under Jethro's authority until God calls him back to Egypt.

Jethro's influence does not end once Moses returns to Egypt. Jethro visits Moses in Exodus 18. Moses goes out to the desert to meet Jethro and after retelling how God liberated Israel from Egypt, Moses takes his seat as judge for the people (Exod 18:13). According to J. Edgar Park, "He [Moses] is doing the work of many men. Jethro is worried both for the health of Moses and the dignity of his position."<sup>12</sup> The advice is to share the work load with capable men. This formula allows both Moses to lighten his load and give the people more ownership. This process permits a greater amount of work to be done in a shorter time, since many more are involved. Moses would need to train

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<sup>11</sup>John Calvin, *Commentaries on the Four Last Books of Moses arranged in the form of A Harmony*. trans. Charles William Bingham. vol. 2 of *Calvin's Commentaries* (Grand Rapids: Baker Book House, 1993), 51.

<sup>12</sup>J. Edgar Park, *Exodus*, in vol. 1 of *The Interpreter's Bible*, ed. George A. Buttrick (Nashville: Abingdon Press, 1995), 967.

these men in their responsibilities and then allow them to function.

Gaining knowledge from the experience of older, wiser individuals is the very heart of mentoring. On at least two occasions, Jethro has asserted his knowledge into the life of Moses. Initially Jethro provides the opportunity for Moses to learn of camping and tending sheep. This instruction came while Moses lived with him in Midian and then later Jethro provides solid information allowing Moses to free up time and use the resources of capable men within Israel. Jethro was shaping Moses to be the man that God needed Moses to be. The shadow side of mentoring is the fear that the protégé will never seek to launch out on his own.

Moses is the unquestioned leader of Israel having led them out of Egypt. However, when the group is ready to leave Sinai Moses implores Hobab, his father-in-law to go with them (Num 10:29-32). John Marsh argues, “Moses pleads with his father-in-law to accompany the Israelites through the desert, since he knows the camping places.”<sup>13</sup> Albert Butzer states, “This appeal implied that Hobab was needed and could be of use to Moses and the people of Israel”.<sup>14</sup> Twice Moses asks his father-in-law to continue with Israel into the Promised Land (Num 10:29,32). The concern from the protégé’s standpoint is that the mentor is always more capable and remains reluctant to be the final human authority. The mentor must prepare the protégé for succession to the ministry. This preparation is imperative to a smooth leadership transition.

The idea of mentoring cannot remain solely with the original protégé; this

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<sup>13</sup>John Marsh, *Numbers*, in vol. 2 of *The Interpreter’s Bible*, ed. George A. Buttrick (Nashville: Abingdon Press, 1995), 192.

<sup>14</sup>Albert George Butzer, *Numbers*, in vol. 2 of *The Interpreter’s Bible*, ed. George A. Buttrick (Nashville: Abingdon Press, 1995), 192.

experience continues to have substantial impact. Stanley and Clinton wisely warn,

Research on biblical leaders led to a startling conclusion – few leaders finish well. In cases when leaders in the Bible did finish well, their relationship to another person significantly enhanced their development.<sup>15</sup>

The necessity to build mentoring into the DNA of healthy leadership is one of the best strategies found within Scripture. Moses passes along his knowledge and experience into the life of Joshua.

## **Barnabas**

Barnabas provides believers with another example of mentorship. He understands the need for new converts to be accepted, trained, and then released to engage in ministry. The reader can follow the entire process in Acts chapter six through chapter fifteen.

The initial sequence of events for Barnabas' mentorship begins in Acts 9:27. Kistemaker states, "Barnabas lives up to his name when he takes an interest in Paul. He understands Paul's need for acceptance by the Christian church and therefore reaches out to Paul."<sup>16</sup> Bruce goes even further when proclaiming, "It was Barnabas who, true to his name, acted as Saul's sponsor and encouraged them to receive him."<sup>17</sup> Barnabas shows interest in the newly converted Saul and presents him to the Apostles. While this episode alone does not establish mentorship, when viewed with Acts eleven, a clearer case begin

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<sup>15</sup>Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs: NavPress, 1992), 11.

<sup>16</sup>Simon J. Kistemaker, *New Testament Commentary: Exposition of the Acts of the Apostles* (Grand Rapids: Baker Academic, 1990), 352.

<sup>17</sup>F. F. Bruce, *The Book of the Acts*, *The New International Commentary on the New Testament*. (Grand Rapids: William Eerdmans Publishing Company, 1988), 193.

to unpeel.

When disciples began multiplying in Antioch (Acts 11:20-21) and this news reached Jerusalem Barnabas was sent to investigate. Upon Barnabas' arrival, he realized God had begun a great work and he would need a helper. Polhill explains, "Barnabas needed help; and Paul immediately came to mind. When Barnabas finally located Paul, he brought him back to Antioch where the two were heavily occupied in preaching and teaching to 'great numbers' (v. 26)."<sup>18</sup> Kistemaker states, "No wonder that Barnabas chose Paul to be his right-handed man to teach the Word to the Gentile Christians in Antioch."<sup>19</sup> Priest states, "When Barnabas recruited him [Paul], he left Tarsus to labor in Antioch."<sup>20</sup> The implication that these scholars give is that Barnabas is the position of authority and Paul is there to help accelerate the growth of the believers.

Barnabas has been seen as the clear leader of this ministry activity until chapter thirteen where the student surpasses the teacher. Luke makes the transfer of leadership quickly and without much comment. This sudden change allows the reader to feel a sense of the uneasiness that leadership transfer usually entails. Longnecker writes,

It is significant that from this point on Luke always calls the apostle by his Greek name Paul and except for 14:14; 15:12; and 15:25 (situations where Barnabas was more prominent), always emphasizes his leadership by listing him first when naming the missionaries. For after this, it was Paul's insight that set the tone for the church's outreach to the Gentile world.<sup>21</sup>

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<sup>18</sup>John B. Polhill, *Acts*, The New American Commentary, vol. 26, (Nashville: Broadman Press, 1992), 272 - 73.

<sup>19</sup>Kistemaker, *Acts*, 422.

<sup>20</sup>Gail Long and Wayne Long, "Open the Doors of Effective Service". *The Gospel Unhindered: Modern Missions and the Book of Acts*, ed. Doug Priest Jr. (Pasadena: William Carey Library, 1994), 89.

The acceptance of Paul's leadership by listing him first in Longnecker's words implies previous to this verse the same leadership was exhibited by Barnabas.

Leadership sets direction and tone, therefore, the idea of Barnabas modeling Paul into leadership should be an acceptable notion. Bruce agrees that this change over occurs quickly. Bruce writes,

When the expedition sets out from Syria, Luke speaks of "Barnabas and Saul"; by the time they leave Cyprus, it is "Paul and his company." It is unlikely that this change of expression is due purely to a change of source.<sup>22</sup>

Barnabas's mentoring role in the life of Paul has been fulfilled and the time for Paul to lead has emerged. The transfer of leadership became a reality through the good mentoring relationship where the mentor saw the potential, encouraged the growth, and then allowed the protégé to rise to the occasion. Jesus provided this same model to his disciples and it is his example that will be examined next.

## **Jesus**

John Stott writes, "In the simplest possible terms, God's eternal purpose for his people is that we should become like Jesus."<sup>23</sup> If God's purpose is for his people to become more like Christ, it is imperative for believers to understand how Jesus mentored his early followers. Once this notion is comprehended, those who have learned should attempt to apply this knowledge to their lives. Knowing that Jesus was aware of his limited amount of time, our attention turns to how he trained his followers to continue his mission after his sacrificial death. Jesus' method was to select key individuals,

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<sup>21</sup>Richard N. Longnecker, *The Acts of the Apostles*, in vol. 9 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin and J. D. Douglas (Grand Rapids: Zondervan, 1981), 421.

<sup>22</sup>Bruce, *The Book of Acts*, 251.

demonstrate ministry, delegate work, and finally expect this cycle to continue.

Jesus' training of future leaders began with the selection of those individuals.

Robert Coleman rightfully acknowledges,

One cannot transform a world except as individuals in the world are transformed, and individuals cannot be changed except as they are molded in the hands of the Master. The necessity is apparent not only to select few helpers, but also to keep the group small enough to be able to work effectively with them.

Hence, as the company of followers around Jesus increased, it became necessary by the middle of his second year of ministry to narrow the select company to a more manageable number.<sup>24</sup>

Not only does Jesus call out these few helpers, as recorded in Mark 3:14-19 and Luke 6:13-17, but as Coleman concludes, "Nevertheless, we must acknowledge that there was a rapidly diminishing priority given to those outside the Twelve."<sup>25</sup> Regi Campbell agrees in his comments, "Don't waste your life. Do what Jesus did. Pick some less experienced people and mentor them."<sup>26</sup> He continues, "Fewer people, more time, greater kingdom impact."<sup>27</sup> The idea is presented in order to thoroughly train individuals; the group must be small enough to share one's life. Campbell remains convinced of the need for mentorship to begin at the small group level. He writes,

It starts in a **group** context, not one-on-one. Jesus knew the value of interaction of group members with one another. The group became a community, inextricable from one another. Jesus also accepted and even promoted the "group within the

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<sup>23</sup>John Stott, *Romans: God's Good News for the World* (Downers Grove, IL: InterVarsity Press, 1994), 252.

<sup>24</sup>Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Fleming H. Revell, 1972), 29-30.

<sup>25</sup>*Ibid.*, 30

<sup>26</sup>Regi Campbell, *Mentor Like Jesus* (Nashville: B & H Publishing Group, 2009), 14.

<sup>27</sup>*Ibid.*, 4.

group” which invariably develops. He had favorites, and he didn’t hide it or apologize for it. Yes, there was powerful one-on-one interaction, but it started in the context of the group.<sup>28</sup>

Clarifying this point, the *Dictionary of Jesus and the Gospels* says,

Within the Twelve is a recognizable division of groups of four. The first name of each of the groups remains the same in all of the lists (the first, fifth and ninth place is occupied, respectively, by Peter, Philip and James of Alphaeus). The order of the names within the groups varies, except for the first name. The sequence of the groups is the same in each list. This grouping suggests that the Twelve were organized into smaller units, each with a leader

The first group is composed of those two pair of brothers who were the first called –Peter, Andrew, James and John (Mt 4:18-22par), commonly called the “inner circle.” This inner circle accompanied Jesus on special occasions such as the healing of Jairus’ daughter (Mk 5:37 par.) and the Transfiguration\* (Mk 9:2 par.); they were the audience of the Olivet Discourse (Mk 13:3) and were with Jesus during his agony in the Garden of Gethsemane\* (Mt 26:37 par.).<sup>29</sup>

The teaching of Jesus moves from large group and general topic, to smaller group with further explanation, to intimate group with practical application. This concept is illustrated in Mark 8:1-10 where Jesus preaches to a multitude and feeds four thousand. Shortly thereafter Jesus is with the Twelve and asks, “Who do people say that I am?” (Mark 8:27) giving the opportunity to the disciples to hear the difference – “the people say you are a prophet, we say you are the Christ.” Jesus then predicts his death. These statements conclude the eighth chapter. The ninth chapter begins with the event that we call the Transfiguration. Jesus has gone up a high mountain and there God the father, in a supernatural way, reaffirms Peter’s confession that Jesus is the Christ. The only disciples present during this time were Peter, James, and John. These episodes show Jesus to have

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<sup>28</sup>Ibid., 5.

<sup>29</sup>M. J. Wilkins, “Disciples,” in *The Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Scot McKnight, and I. Howard Marshall (Downers Grove, IL: InterVarsity Press, 1992), 178.

given specialized instruction to these three.

In Mark 12, Jesus is teaching in the temple courts about various subjects to a multifaceted group. Mark 13:1 states, as Jesus was leaving the temple, one of his disciples comments about how big the temple is. Jesus replies that no stone will be left on another. In verse 3 the reader learns that afterwards while they were resting on the Mount of Olives, Peter, James, John, and Andrew ask about when this event will occur. Jesus provides these four disciples with a fuller understanding of the trials to come.

During the last hours of his life, Jesus took Peter, James, and John with him to pray. This time Jesus seemed to be instructing these three disciples to refrain from upcoming temptation. Knowing his arrest is eminent, Jesus called upon these three to view his fragile, human state.

Jesus' ministry provided many opportunities for people to view and speculate with regards to all his actions. As the picture unfolds in Scripture, a reoccurring theme can be witnessed. Jesus, at various key moments, separates himself from the crowds and even from the majority of his closest disciples. In these crucial periods of Jesus' ministry Peter, James, John, and sometimes Andrew are present to witness these pinnacle moments: the raising of Jairus' daughter, the Transfiguration, the deeper explanation of the end times, and in his last moments as a free person. Each time Jesus taught a significant lesson to the disciples, one that could not be taught in any other way than through the experience.

The previous section detailed how training took place in the lives of three important individuals in Scripture. Moses, Barnabas, and Jesus each recognized the need to train up subsequent individuals to carry on the ministry, either as a helper or as an



apprentice. Each of these men revealed the important information needed to their protégé and then showed them how that information applied to the situation. These trained individuals would carry on the work.

### **Multiplication the Result of Mentoring**

Leaders developed potential future successors by mentoring them and instituted the ability to quickly reproduce trained followers. The reproduction of trained followers is vital to Christianity if believers take the Great Commission seriously. The demand for capable ministers always seems greater than the supply. Mentorship provides the opportunity to train multiple units capable of fulfilling any needed ministries. This section will provide the results of the mentoring process as seen in the lives of Moses, Barnabas, and Jesus.

#### **Moses**

Moses decided to follow the advice of his father-in-law and ease his burden in judging Israel. In Exodus 18:21, Moses appoints officials over thousands, hundreds, fifties, and tens. Moses would need 131 men to meet the judging needs of every one thousand Israelites. While the initial training would be time consuming, the long term results would provide tremendous benefit. This ministry would greatly relieve the time constraints once the people were trained, allowing Moses to make better use of his time.

In Exodus 12:37, Israel numbered about six hundred thousand, not including women and children. Many have struggled to make sense of the population numbers within the Pentateuch. Herbert Wolf claims, “This places the total population at two

million at the very least.”<sup>30</sup> When confronted with the high population Wolf argues, “The books of Exodus and Numbers in particular present a consistent picture of Israel’s remarkable growth and show how the nation’s survival in the desert was the direct result of God’s intervention.”<sup>31</sup> The book of Numbers places Israel’s male population of twenty years or more at 603,550 (Num 1:46) and at 601,730 (Num 26:51) at different points in time. The understanding is that the Israelite population was extremely large and judging them needed to be delegated to others.

Wolf’s conservative estimate of two million people will serve as a good point to establish the amount of man power in need of training. Two million population would mean the need for two thousand judges over the thousands, twenty thousand judges over the hundreds, forty thousand judges over the fifties, and finally an additional two hundred thousand judges over the tens. Moses would need to delegate responsibility to two hundred and sixty two thousand men.

These individuals would need to be trained so that Moses could divert his time to training up Joshua and Caleb. Howard Hendricks states, “Moses prepared Joshua to lead Israel into Canaan. . . . It appears that Moses groomed Caleb for leadership, and inspired in him an unswerving faith in the Lord’s promises.”<sup>32</sup> The commitment to train up Joshua and Caleb would in the long term double the potential leadership and in the

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<sup>30</sup>Herbert Wolf, *An Introduction to the Old Testament Pentateuch* (Chicago: Moody, 1991), 149.

<sup>31</sup>Ibid.

<sup>32</sup>Howard Hendricks and William Hendricks, *Building Character in a Mentoring Relationship: As Iron Sharpens Iron* (Chicago: Moody Press, 1995), 180.

short term triple the ministry output. Both elements were crucial to advancing the ministry.

Moses demonstrates the need to expand both organization and leadership as seen in his development of new judges and his training of Joshua and Caleb. Moses provides an easy to follow philosophy; one which can be viewed as well in the New Testament.

### **Barnabas**

While many may not view Barnabas as a major force within the New Testament, careful analysis could lead one to change his mind. Only nine chapters of Scripture mention his name (Acts 4, 9, 11, 12, 13, 14, 15, 1 Cor 9, and Gal 2) but his reach goes much farther than these verses.<sup>33</sup> Barnabas planted the mentoring DNA into his protégés and in turn they planted it in theirs which lead to a ministry of multiplication.

Barnabas, as has been previously discussed, mentored Paul into a leadership within the early church. Scripture illustrates this fact quite clearly within Acts 9:26-30 and Acts 11:22-30. During this period one can assume John Mark is being trained with them for Scripture states that once in Antioch in Pisidia John leaves them to return to Jerusalem (Acts 13:13).

Later after the Jerusalem Council determines the necessary requirements to be a believer, this council sends Judas and Silas (Acts 15:27) together with Barnabas and Paul in order to encourage and strengthen the believers. The travel time would naturally lead to further discussion and more than likely a fine tuning of ministry plans.

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<sup>33</sup>Robert I. Thomas, ed., *New American Standard Exhaustive Concordance of the Bible* (Anaheim: The Lockman Foundation, 1981), s.v. "Barnabas"

The monumental shift to multiplication is seen in Acts 15:36 – 41. Polhill states, “The reason for their going their separate ways was not a happy one and involved a major disagreement between them (vv. 37-39). John Mark was the center of contention.”<sup>34</sup> This split between Barnabas and Paul profited the church. Polhill comments, “. . . at least in this instance there was a fortunate outcome. Now there were two missions instead of one.”<sup>35</sup> Instead of two missiological leaders, the Church now has two teams with four leaders. Barnabas and John Mark go to Cyprus and Paul takes Silas and goes toward Syria and Cilicia. Two more leaders come under the influence of Barnabas. John Mark directly and Silas indirectly since Paul gathered much from Barnabas.

Barnabas is not shown again, in Scripture, having a direct influence on any other lives. Barnabas’ direct teaching is only seen in the lives of Paul and John Mark. While these efforts double his own it is only when viewed through the impact Paul had on followers and their impact on Christendom that Barnabas’ contributions as a mentor can be fully comprehended. When Barnabas’ mentorship is seen in it’s totality, he had an enormous effect upon the Church as a trainer.

Barnabas pours his life into Paul and Paul does the same for Silas. Silas then ministers through Syria, Asia Minor, Macedonia, Thessalonica, and Corinth declares Nixon.<sup>36</sup> Peter mentions Silas as a helper in his first book during the closing remarks (1

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<sup>34</sup>Polhill, *Acts*, 341.

<sup>35</sup>Ibid.

<sup>36</sup>R. E. Nixon, “Silas,” in *New Bible Dictionary*, ed. J.D. Douglas et al., (Downers Grove, IL: InterVarsity Press, 1996), 1112.

Pet 5:12). Indirectly, Barnabas helped to mold Silas into the minister that he eventually became.

Through Paul, Barnabas' instruction reached Titus. Paul mentions ministry done with Titus in 2 Corinthians 7:6, 13-15; 8:17, and further instruction is given in the Letter to Titus. Guthrie writes, "Titus was one of Paul's companions in whom he placed a considerable amount of trust."<sup>37</sup> Hendricks states, "Paul, along with Barnabas, apparently won this Greek-speaking Gentile to the faith and recruited him as a traveling companion and coworker. Titus became a pastor and the first bishop of the island of Crete."<sup>38</sup> Titus is the protégé of Barnabas' protégé; Titus' development is in direct succession of Barnabas' teaching.

But not only is Titus in that line of teaching, so is the church that meets in Crete. By virtue of Titus' training coming from the hand of Paul, whose training came from Barnabas, all in the faith who are trained up in the church at Crete benefit from Barnabas' mentoring relationship. Titus 1:5 specifically speaks of Titus training up elders and then in chapter two teaching older men, older women, younger women, younger men, and slaves.

Timothy was another leader in the early church that received mentorship in the lineage of Barnabas. Paul encounters Timothy in Lystre and takes him on the missionary journey. Polhill describes the relationship in this fashion, "He considered him his 'fellow worker.' (Rom 16:21; cf. 1 Cor 16:10) and, indeed, as much more – 'as a son with his

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<sup>37</sup>D. Guthrie, "Titus", ,," in *New Bible Dictionary*, ed. J.D. Douglas et al., (Downers Grove, IL: InterVarsity Press, 1996), 1205.

<sup>38</sup>Hendricks and Hendricks, *As Iron Sharpens Iron*, 181.

father' in the work of the gospel (Phil 2:22).”<sup>39</sup>

Not only does Timothy receive the benefit of Paul's instruction, he becomes pastor to the church that meets at Ephesus. Paul's instruction continues as the letters to Timothy function as a sort of handbook for the church for combating heresy whenever and wherever it should crop up.<sup>40</sup> In this sense, the entire church that meets at Ephesus obtains the knowledge from the mentoring relationship initially instituted by Barnabas.

Hendricks mentions Priscilla and Aquila as additional individuals influenced by Paul's presence. Scripture records Paul lodging with this couple possibly twice (Acts 18:1-3 and 1 Cor 16:19). According to A. F. Walls, a gloss in the latter verse claims that Paul was again their guest.<sup>41</sup> Scripture states that they followed Paul as far away as Ephesus (Acts 18:24-26). Hendricks places this couple in Paul's charge.<sup>42</sup> While in Ephesus they heard Apollos speak and were able to further instruct him the way of God more accurately. By virtue of Priscilla and Aquila's sharpening Apollos, he could be added to the list of second or third generation protégés of Barnabas .

In retrospect, Barnabas can be directly or indirectly linked to many of the leaders found throughout the New Testament. Having played a significant part in the training of Paul and John Mark, Barnabas instilled in them the need to train up individuals through mentoring. In so doing Barnabas impacts the ministries of Silas,

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<sup>39</sup>Polhill, *Acts*, 343.

<sup>40</sup>Towner, "Introduction," in *The Letters to Timothy and Titus*, 41.

<sup>41</sup>A. F. Walls, "Aquila and Prisca, Priscilla," in *New Bible Dictionary*, ed. J.D. Douglas et al. (Downers Grove, IL: InterVarsity Press, 1996), 62.

<sup>42</sup>Hendricks and Hendricks, *As Iron Sharpens Iron*, 141.

Titus, Timothy, Priscilla, Aquila, and Apollos. Barnabas can therefore also be indirectly responsible for the body of believers' instruction in the following churches: Crete, Ephesus, Corinth, Rome, Achaia, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicia. Truly Barnabas practiced mentoring as a means of multiplying ministry.

## **Jesus**

The understanding that humans use mentoring as a means of multiplying ministry does not conclusively require us to follow in that same pursuit. Even as Lawless states, "Mentoring is, in my opinion, at the core of biblical discipleship and is a non-negotiable element of a local church's ministry. Leaders simply must invest in and train students in the faith."<sup>43</sup> Jesus, himself, implies the same concept when one reads "Come, follow Me, "Jesus said, "and I will make you fishers of men." So where does the idea of multiplication show itself? The reader can find the notion of multiplication in three specific texts: Luke 9:1-6, Luke 10:1-12; and Acts 1:12-17.

The first text which shows the multiplication of Jesus' earthly ministry can be found in Luke 9:1-6. Jesus gives specific instructions to the twelve and expects them to carry out those directions. This delegation begins the multiplying of Jesus' earthly ministry.

And he called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal. And he said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. And whatever house you enter, stay there, and from there depart. And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them." And they departed and went through the villages, preaching the gospel and healing everywhere. (Luke 9:1-6 ESV)

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<sup>43</sup>Chuck Lawless, *Making Disciples through Mentoring: Eight Studies for Individuals or Groups* (Elkton, MD: Ephesians Four Ministries, 2002), 5.

Jesus has called his disciples in Luke 6:13. We read, for the first time, of the disciples joining “with” if not working alongside Jesus here in chapter 6.<sup>44</sup> Jesus provides the twelve with his power and authority in order for them to carry out his work.

According to Geldenhuys, this periscope is a culminating point in Jesus’ messianic ministry.<sup>45</sup> The twelve become the “sent ones” or apostles, a term taken from the Hebrew *shalicha* which is a legal term that designates a person delegated for a specific task who exercised the authority of the sender in the discharge of his responsibility.<sup>46</sup>

Ellis agrees as he states “‘sent one’ involves both the idea of mission and of authorization and responsibility. His ‘ambassadorial’ actions are those of the one he represents”.<sup>47</sup>

Jesus provides the power and authority for the twelve to fulfill their mission. Jesus stresses the urgency in the task at hand; no time is to be wasted in either preparing for the journey or by looking for better accommodations.<sup>48</sup> The task of proclaiming the Kingdom is most importance. Upon the twelve’s return Jesus took them and withdrew (Luke 9:10); “We may assume that the content of their account was focused on the great

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<sup>44</sup>Joel B. Green, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1997), 357.

<sup>45</sup>Norval Geldenhuys, *The Gospel of Luke*, The New International Commentary of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), 264.

<sup>46</sup>Malcolm O. Tolbert, *Luke*, in vol. 9 of *The Broadman Bible Commentary*, ed. Clifton J. Allen (Nashville: Broadman Press, 1970), 79.

<sup>47</sup>E. Earle Ellis, *The Gospel of Luke*, The New Century Bible Commentary (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1996), 136.

<sup>48</sup>Geldenhuys, *The Gospel of Luke*, 265.



things God had done in the context of their missionary activity,” according to Green.<sup>49</sup>

This pericope tells us that Jesus sent out the twelve in order to preach a particular message empowered with his power and authority. While a summary of the effectiveness of this mission is not contained within the Scripture, it is possible to garner some information upon the receptivity and effectiveness if we continue a little further in Luke. It is this Scripture portion to which we will now turn.

The next portion of Scripture that relates to the multiplication of Jesus’ ministry is Luke 10:1-12. In this section, Jesus sends out another group to proclaim the Kingdom of God is near and to heal the sick. While there may be discrepancy in the number of sent out ones, there is no disagreement that the messengers are being multiplied. Let us now look at this pericope.

After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I am sending you out as lambs in the midst of wolves. Carry no moneybag, no knapsack, no sandals, and greet no one on the road. Whatever house you enter, first say, ‘Peace be to this house!’ And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you. Heal the sick in it and say to them, ‘The kingdom of God has come near to you. But whenever you enter a town and they do not receive you, go into its streets and say, ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’ I tell you, it will be more bearable on that day for Sodom than for that town. (Luke 10:1-12)

The first striking statement from this text is the number of those sent has dramatically increased. The comparison of chapter nine with ten provides minimally sixty additional helpers. Barnes argues that these appointed were in addition to the

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<sup>49</sup>Green, *The Gospel of Luke*, 362.

original twelve, as they [the twelve] were to be with him [Jesus].<sup>50</sup> In Barnes' understanding, there are an additional seventy-two, for a total of eighty-four.

This number would certainly consist of multiplication. This group would be six times larger than the initial twelve that were sent out in chapter 9. Green succinctly states that "like their predecessors, they are 'sent' 'before his face,' marking them like John, as full participants in the divine mission."<sup>51</sup> Robertson points out a difference in this appointment and the calling of the twelve. He says, "This was only a temporary appointment and no names are given, but they could cover a deal of territory."<sup>52</sup>

Others have believed that the number is symbolic.<sup>53</sup> This number's being symbolic would have an important theological significance.<sup>54</sup> Let us carefully examine this option.

The significance would be understood in relationship to Genesis 10 in the LXX, which numbers the world's nations at seventy-two.<sup>55</sup> Adding to the significance seventy-two is reckoned in 3 Enoch 17:8; 18:2-3; 30:2 as the number of princes and

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<sup>50</sup>Albert Barnes, *Luke, Barnes Notes'*, ed. Robert Frew (Grand Rapids: Baker Books, 2001), 64.

<sup>51</sup>Green, *The Gospel of Luke*, 412.

<sup>52</sup>Archibald Thomas Robertson, *The Gospel According to Luke*, in vol. 2 of *Word Pictures in the New Testament* (Nashville: Broadman Press, 1930), 144.

<sup>53</sup>Malcolm O. Tolbert, *Luke*, in vol. 9 of *The Broadman Bible Commentary*, ed. Clifton J. Allen, (Nashville: Broadman Press, 1970), 90.

<sup>54</sup>Ellis, *The Gospel of Luke*, 156.

<sup>55</sup>Green, *The Gospel of Luke*, 412.

languages in the world.<sup>56</sup> Even with this symbolic understanding of the number seventy-two, multiplication has taken place by virtue of expanding the gospel to cover both Jew and Gentile.

Even if the number is seventy, this difference would not invalidate the symbolic perspective. It would only change the understanding from a gentile mindset to that of a Jewish one. William Hendriksen gives many viable symbolically relevant statements,

Seventy is right, for it is clear that Jesus is here pictured as the Antitype of Moses, who, at God's command, appointed seventy elders to assist him. On these seventy the Spirit rested. See Numbers 11:16 – 25.<sup>57</sup>

Green notes that there is a distinction between the two missions: “The difference is marked by the journey to Jerusalem, already marked by rejection (Luke 9:53).”<sup>58</sup> He continues “The latter [mission] employs images from agrarian realities everywhere. When the fruit has ripened, only weeks, sometimes only days, are allowed to bring in the crop, with the result that laborers are added to the normal work force.”<sup>59</sup>

The results of this missionary journey, much like the one conducted in chapter nine, go unpublished in the Scripture. Other than a brief statement about seeing Satan fall like lightning (Luke 10:18) nothing is mentioned about the effectiveness of the mission. Only in viewing Luke's other work, the Acts of the Apostles can we gather a hint. Turning one's attention to Acts 1:12-15, the results of the above work can be seen.

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<sup>56</sup>Ibid., 412.

<sup>57</sup>William Hendriksen, *Luke*, New Testament Commentary (Grand Rapids: Baker Academic, 1978), 570.

<sup>58</sup>Green, *The Gospel of Luke*, 413.

<sup>59</sup>Ibid.

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. All these with one accord were devoting themselves to prayers, together with the women and Mary the mother of Jesus, and his brothers. In those days Peter stood up among the brothers (the company of persons was in all about 120) and said, (Acts 1:12 – 15 ESV)

In this section of Scripture the issue of naming a replacement for Judas Iscariot is of primary importance. Robertson remarks that instead of “the company of persons” a literal translation is multitude of names.<sup>60</sup> It appears the roll of believers gathered in Jerusalem capable of performing the task of calling the next apostle has risen from the previous seventy-two from Luke 10 to the current one hundred and twenty. These figures show that rapid growth is happening in the Church, so much increase that it should rightfully be called multiplication.

Barnes speculates, “This was the first assembly convened to transact the business of the church; and it is not a little remarkable that the vote in so important a matter as electing an apostle was by the entire church.”<sup>61</sup> Polhill comments, “This number is also significant. In rabbinic tradition 120 was the minimum requirement for constituting a local Sanhedrin.”<sup>62</sup>

Bruce reminds us that while 120 names are mentioned here this figure relates to those gathered in Jerusalem. Bruce states, “According to 1 Cor. 15:6, there was one occasion when he appeared in resurrection to more than five hundred of his

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<sup>60</sup>Archibald Thomas Robertson, *The Acts of the Apostles*, in vol. 3 of *Word Pictures in the New Testament* (Nashville: Broadman Press, 1930), 15.

<sup>61</sup>Albert Barnes, *Acts*, Notes on the New Testament, ed. Robert Frew (Grand Rapids: Baker Books, 2001), 11.

<sup>62</sup>Polhill, *Acts*, 91.

followers; this is probably to be regarded as a Galilaean appearance.”<sup>63</sup> This reminder serves to demonstrate the great multiplication that was beginning from the work initiated by only Jesus.

The reproduction of trained followers is vital to Christianity if believers take the Great Commission seriously. The demand for capable ministers always seems greater than the supply. As evidenced by the preceding pages, mentorship provides the opportunity to train multiple units capable of fulfilling any needed ministry. One individual, by taking another with him, can begin to develop the necessary skill to double the work done. If this demonstration and replication is built in to the dynamic of the church, within a short period of time the laborers can be plenty. This process was shown by having provided the results of the mentoring process as seen in the lives of Moses, Barnabas, and Jesus.

Jesus’ mandate found in Matthew 28:19-20, known commonly as the Great Commission, teaches the church that growth is necessary and a normal activity for the church. The Great Commission implies growth both as numerical and developmental. This chapter focused on providing an accurate understanding of biblical material as it relates to the equipping members in order to fulfill the Great Commission. The work of ministry was meant to be passed on to every professing believer. Pastors/elders are called by God to develop effectively each church member into skilled ministers. The most crucial aspects of this task are the necessity of training, mentoring as a God ordained strategy to provide the training, and the mandate for ministry to be multiplied in

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<sup>63</sup>F. F. Bruce, *The Book of the Acts*, The New International Commentary of the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1988), 43.

the lives of each believer. The examples of Moses, Barnabas, and Jesus provide the illustration of mentoring as equipping.

CHAPTER 3  
THE SOCIOLOGICAL RATIONALE FOR EQUIPPING  
MEMBERS TO MULTIPLY MINISTRY  
THROUGH MENTORING

Chapter two of this project ascertained the biblical foundation of the need for the multiplication of ministry in order to see church growth at Emmanuel Baptist Church. The evidence for the multiplication of ministry was shown to have been revealed by God in both the Old and New Testaments. The approach that scripture provides is the necessity to train individuals, mentoring as the God ordained strategy, in order that the work can be multiplied within the life of every believer. While this structure is the biblical approach, modern society is not as familiar with this understanding.

Society has become more familiar with competing methodologies. The prominent areas of life have replaced the operating standards of the church in the lives of most Americans. Most Americans now filter life through the lens of other organizations and structures in which they are more familiar. John Maxwell comments, “I believe there are seven major areas of influence in society: religion, economics, government, family, media, education, and sports.”<sup>1</sup> By studying the behavior of these organizations, discovery of attitudes and disciplines that enable growth will be more evident. Our attention will turn to these areas where society is more familiar. The objective of this third chapter is to provide the foundational directive from these other areas with regard to

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<sup>1</sup>John Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville: Thomas Nelson, 2007), 260.

accomplishing their task. This goal will be met by determining how the business world fulfills the necessity of training, the means of specialized training usually called mentoring or coaching, and the potential drawbacks to the mentoring process.

### **Business Model**

The area of analysis with regard to the sociological ramifications for equipping members in order to multiply ministry will be the business model. Gary Yukl says, “Leadership development is a multibillion dollar business in the United States.”<sup>2</sup> The objective in the business world, the area that most Americans recognize leadership, is very different from the goals in the church. Joseph Franklin states,

Leaders in the business world are almost universally the ones who have demonstrated an ability to make money. That’s important because when you boil it down to its essence, the critical mission in business – the mandate – is to use the resources of your company to make money. The purpose of the company will be charted in different words, involving as it must the production of goods or services.<sup>3</sup>

Yukl states, “Two different approaches for developing leadership skills are training programs and developmental activities.”<sup>4</sup> While these opportunities have different names, the skills developed are from one of the following training experiences: on-the-job, vestibule training, programmed learning, or experience. The next section will clarify these experiences and provide insight into their usefulness for leadership

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<sup>2</sup>Gary Yukl, *Leadership in Organizations* (Upper Saddle, NJ: Prentice Hall, 1998), 466.

<sup>3</sup>Joseph Franklin, *Building Leaders the West Point Way* (Nashville: Thomas Nelson, 2007), 32.

<sup>4</sup>Yukl, *Leadership in Organizations*, 466.



development. Most of these training options allow for in-company training or off-site (workshop/conference) learning.

### **On-the-job training**

On-the-job training provides an up-close personal demonstration for a new employee or an employee in a new position. Job Instructional Training is another name commonly given to this method. This training is a form of behavior modeling but varies slightly. Dessler says, “The coaching or understudy method (o-t-j) is the most familiar of all techniques.”<sup>5</sup> Leatherman says, “Call it whatever you want, one-on-one training is probably the oldest kind of education today.”<sup>6</sup>

This training consists of four simple steps. The initial instruction is by simply telling the trainee about the task for which he is responsible. The trainer then shows the trainee how to do the task. This step is repeated as often as is necessary for the trainee to understand the actions required to do the task. Next, the trainer encourages the trainee to do the task himself. The trainer is prepared to help in the process as needed. The final step is for the trainer to follow up with the trainee to ensure the work is completed effectively. This method is helpful when the need arises for a large number of new workers that must produce very quickly. Richard Leatherman gives credit to Charles R. Allen, a Massachusetts vocational instructor, for developing this process in 1917 when

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<sup>5</sup>Gary Dessler, *Management Fundamentals Fourth Edition* (Reston, VA: Reston , 1985), 233.

<sup>6</sup>Richard W. Leatherman, *Quality Leadership through Empowerment* (Amherst, MA: HRD Press, 1992), 258.

a critical need for new workers revealed itself during World War I.<sup>7</sup> In this case, nearly half a million new workers were urgently needed as shipbuilders.<sup>8</sup>

The benefits of this method of training are several. On-the-job training provides clear learning objectives, appropriate sequencing of responsibilities, opportunity for active practice, and provides the trainee with a level of self-confidence while not requiring additional training for the trainer.

Another advantage is employees can begin doing their jobs immediately and learn their tasks by doing them. Nickels declares, “This methodology is the easiest kind of training to implement and can be effective where the job is easily learned (such as clerking in a store), or performing repetitive physical tasks (such as collecting refuse, cleaning carpets or mowing lawns).<sup>9</sup> In these workplaces, minimal time is lost in between the hire and job performing. New employees make an immediate impact while gaining job skills and confidence. This model does present several drawbacks.

On-the-job training does present a few shortcomings for the business world. Yukl rightly states, “This technique is also limited to concrete behaviors that are known to be effective in a particular type of leadership situation.”<sup>10</sup> This means of training is really only applicable for known, repetitive events and does not allow for adaptive behaviors or even any cognitive model.

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<sup>7</sup>Ibid., 251.

<sup>8</sup>Ibid.

<sup>9</sup>William G. Nickels and James M. McHugh. *Understanding Business Fourth Edition* (Chicago: Irwin, 1987), 345.

<sup>10</sup>Yukl, *Leadership in Organizations*, 471.

Another drawback of on-the-job training is no evidence exists that behavioral change occurs when this approach is provided at a managerial level according to Yukl.<sup>11</sup> Research, thus far, has only provided data for learning and not the application of material learned into real life job situations.

### **Vestibule**

This training method provides trainees the ability to learn on actual or simulated equipment that they will use on the job, but are trained off the job, states Dessler.<sup>12</sup> Usually this style of training is done in schools where employees must learn proper methods and safety procedures before assuming a specific job assignment in an organization according to Nickels.<sup>13</sup>

Vestibule training provides the opportunity for workers to learn their job before being responsible to do their job. This style of training is especially useful for those working on assembly lines in plants or factories.<sup>14</sup> The employee receives training without the drawback of slowing down production. Once the employee is capable of performing his job in a timely and acceptable manner, he is placed within the assembly line.

Yukl asserts that most business simulations emphasize quantitative financial information and are used to practice analytical and decision skills taught in a formal

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<sup>11</sup>Ibid.

<sup>12</sup>Dessler, *Management Fundamentals Fourth Edition*, 234.

<sup>13</sup>Nickels, *Understanding Business*, 349.

<sup>14</sup>Dessler, *Management Fundamentals Fourth Edition*, 234.

training program; large scale simulations emphasize interpersonal skills as much as cognitive skills and decision making.<sup>15</sup> This training provides the company with a good assessment of a possible manager's ability to discern a situation and formulate a response to any problems.

A specialized form of vestibule training is job simulation. Job simulation is one of the faster-growing areas of training according to Nickels.<sup>16</sup> This training approach provides the use of equipment that exactly duplicates job conditions and tasks. This training experience allows the trainee to be challenged with "what if" questions that other types of training could not provide according to Dessler.<sup>17</sup> This approach is necessary in order to protect clients from natural dangers yet common life experiences. As Nickels surmises, "Imagine the benefits of simulating the landing of an airplane in a major storm for the first time."<sup>18</sup> The trainee learns better in a lab setting where the trainee can gain practical experience in various situations without placing anyone's life at risk. The trainees responses, decisions, and abilities can be challenged without the cost or life altering consequences.

The advantages to vestibule training are that employees become proficient at tasks before they receive responsibility to accomplish the job. The trainee/employee is provided with the "real world" situations and required to perform the task and is capable of seeing the outcome. Repeated attempts can be conducted until confidence is built and

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<sup>15</sup>Yukl, *Leadership in Organizations*, 473.

<sup>16</sup>Nickels, *Understanding Business*, 349.

<sup>17</sup>Dessler, *Management Fundamentals Fourth Edition*, 235.

<sup>18</sup>Nickels, *Understanding Business*, 349.

consistency of effectiveness is obtained. This training is especially effective for positions that require an inherent risk or danger.

Cost effectiveness is a second advantage of the vestibule style of training. In a simulator a mistake only means a loss of time not of finances or property. A pilot in training who wrecks in a flight simulator has not destroyed a plane or jet. Mistakes are more easily forgivable and less detrimental to the company.

A third advantage is personal safety. Through computer-assisted training programs are capable of displaying the consequences of any action or inaction without the risk of the worker or others being killed or maimed. This advantage allows the company to continue grooming the individual in whom they have already invested time and energy.

A fourth advantage as Dosset explains, “While a textbook, film, or lecture could present photos of pilot instrumentation, neither could provide the almost realistic reactions and problems supplied by computer assisted instruction.”<sup>19</sup> The vestibule approach furthers any knowledge gained through a programmed learning exercise. Vestibule training provides practical experience to programmed learning theory.

The drawbacks to the vestibule model of training are few. The first is the difficulty of training a multitude at one time. Simulators can be expensive and typically only accommodate one trainee at a time, thus time spent in the simulator can be sparse.

A second disadvantage is as a training option relatively few fields warrant the purchasing of a simulator. The cost of programming and developing the technology

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<sup>19</sup>Dennis L. Dosset and Patti Hulvershon, “Increasing Technical Training Efficiency: Peer Training via Computer-Assisted Instruction”, *Journal of Applied Psychology*, Vol. 68, No. 4 (November 1983), 554.

outweighs the benefits in most companies. For this option to be a reasonable one, the risk of injury or financial loss needs to be elevated.

### **Programmed Learning**

Programmed learning is the traditional approach to gaining knowledge. As Charles Manz says, “In a traditional training approach such as lecture method, the trainer concentrates on transmission of knowledge and attitudes as a means to change behavior.”<sup>20</sup> The idea is that information passes from an instructor, who already has the knowledge, to the trainee, the one who will need the information in order to complete desired task. The United States’ education system is an example of programmed learning.

Programmed learning does not have to be in an accredited college or university; often it is a conference or workshop. These learning opportunities can range from a weekend workshop to a systematic degree program. This approach needs to include as Dessler asserts, “Programmed instruction consists of three functions: 1.) Presenting questions, facts, or problems to the learner. 2.) Allowing the person to respond. 3.) Providing feedback on the accuracy of his or her answers.”<sup>21</sup> The instructor can be an individual, machine, or textbook. This style of training lends itself more easily to management level issues. Nickels writes, “Courses expose them to the latest concepts and create a sense of camaraderie as the managers live, eat and work together in a

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<sup>20</sup>Charles C. Manz and Henry P. Simms, Jr. , *SuperLeadership: Leading Others to Lead Themselves* (New York: Prentice Hall, 1989), 92.

<sup>21</sup>Dessler, *Management Fundamentals*, 234.

college-type atmosphere.”<sup>22</sup> Aldag and Sterns learned that eighty-six percent of companies encourage conferences and workshops as a means of gaining knowledge.<sup>23</sup> The only training option that was a more prevalent one was in-house training.<sup>24</sup>

The programmed learning model is such a common one that Yukl reports, “A trend among large corporations (e.g. General Electric, Motorola, Unilever) is to establish a management training center of a corporate university.”<sup>25</sup> Nickels similarly attests to:

In order to develop a variety of skills and to foster personal development, business is using classroom lectures, conferences, and films as well as workshops, tapes, reading programs, and the like. Struggling Euro Disney is considering starting a special 6- to 12- month training program that would include how to please customers. The school will include a dorm in the hope that it will attract students from all over Europe.<sup>26</sup>

In order to convey information programmed learning is still an important model.

The greatest asset to programmed learning is as Nash states, “The main advantage is learning time is reduced to one-third.”<sup>27</sup> This option provides the trainee with information and understanding can happen most quickly in this approach. This style of training provides the most information in the quickest format possible. While this works as an advantage, the disadvantage is just as important.

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<sup>22</sup>Nickels, *Understanding Business*, 351.

<sup>23</sup>R. J. Aldag and T. M. Sterns, *Management, 2e* (Cincinnati: South-Western Publishing, 1991), 356.

<sup>24</sup>*Ibid.*

<sup>25</sup>Yukl, *Leadership in Organizations*, 468.

<sup>26</sup>Nickles, *Understanding Business*, 349.

<sup>27</sup>G. N. Nash, J.P. Muczyk, and F. L. Vettori, “The Role and Practical Effectiveness of Program Instruction”, *Personal Psychology, Volume 24* (1971), 416.

Programmed learning provides the most information in the most easily consumable package; the disadvantage becomes knowing the information is one goal but application of the knowledge into effective and efficient work is a different issue. Unfortunately, an individual can gain a great amount of theory without ever making it applicable to their work environment.

### **Behavior Modeling**

“One of the oldest observations about human nature is that we tend to mirror those around us.”<sup>28</sup> This training procedure at first glance appears as simple as demonstration followed by role-playing. Yukl states, “Small groups hear an explanation of behavior, observe someone (video or trainer) demonstrating behavior, then they practice the behavior in a role play and get non-threatening feedback.”<sup>29</sup> This approach closely resembles on-the-job training; however, behavior modeling is not as formal a process. Behavior modeling is a much more fluid process that allows observation either formally or informally.

Since human beings innately desire to mirror those around them, one would think behavior modeling would be very simple. Manz argues that “Modeling is more complicated than first meets the eye; it essentially involves four distinct parts: attention, retention, behavior reproduction, and motivation.”<sup>30</sup> He continues:

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<sup>28</sup>James M. Kouzes and Barry Z. Posner, *Encouraging the Heart: A Leader's Guide to Rewarding and Recognizing Others* (San Francisco: Jossey-Bass, 2003), 130.

<sup>29</sup>Yukl, *Leadership in Organizations*, 467.

<sup>30</sup>Manz and Sims, Jr. , *SuperLeadership: Leading Others to Lead Themselves*, 86.



Once behaviors are observed, the learner will generally need to repeat or rehearse what was observed in order for retention to occur.

Retention enables the observer to reproduce the behavior when faced with appropriate situation.

Performance is still not likely to occur without proper motivation.<sup>31</sup>

This approach is really leading by example, which requires leaders to be clear about their business beliefs and behave consistently to beliefs.<sup>32</sup> The critical issue in behavior modeling is employees pay attention to the values-in-use more than to espoused values.<sup>33</sup> Behavior modeling requires according to Manz, “Executives have a special responsibility to show exemplary behavior. This behavior serves as a model to subordinates and to less experienced employees regardless of spoken directions.”<sup>34</sup>

John Schultz, manager at Lockheed Missiles, shares this illustration:

Three head football coaches are sharing the team rules. The first two make the statement, “Men you are in training, I don’t want you to smoke, drink, stay up late, or fool around with girls.” These coaches would then proceed to smoke, drink, stay up late and fool around with girls. The third coach states, “I have only one rule. You can do anything I do. If I smoke, drink, stay-up late, or fool around with women, then I would expect you to do the same. But I don’t, so you better not.” The first two had disciplinary problems, the third didn’t.<sup>35</sup>

Behavior modeling can be a very positive training option. In the proceeding example, it shows its value but it does have its limitations as well. It is important for trainers to understand and implement the best training for the system and desired outcome.

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<sup>31</sup>Ibid.

<sup>32</sup>James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations* (San Francisco: Jossey-Bass, 1990), 11.

<sup>33</sup>Ibid.

<sup>34</sup>Manz and Sims, Jr. *Leading Others to Lead Themselves*, 89.

<sup>35</sup>James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 198.

Behavior modeling is effective in a particular type of leadership situation, but there is little evidence that this method is effective for flexible adaptive behaviors according to Yukl.<sup>36</sup> The other necessity is that trainers must consistently show proper behavior and actions must be above reproach according to the business goals. If the training can meet both of these conditions behavior modeling is a good option.

## **Mentoring**

Warren Bennis asked, “ We need fresh faces and voices to renew organizations and regain the advantage but we can’t seem to find any. Where have all the leaders gone?”<sup>37</sup> Tara Church responds, “I suggest that it is not fresh faces but mentors and resources to nurture a new crop of leaders that are in short supply.”<sup>38</sup> Since, at least, Church thinks the answer to the leadership crisis is partly mentoring, it is imperative to understand what the term means. Yukl defines it this way, “Mentoring is a relationship in which a more experienced manager helps a less experienced protégé; the mentor is usually at a higher managerial level and is not the protégés immediate boss.”<sup>39</sup> The rest of this section will convey what mentoring entails, the advantages of mentoring, and any possible disadvantages to the business model.

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<sup>36</sup>Gary Yukl, *Leadership in Organizations*, 471.

<sup>37</sup>Warren Bennis, *Managing People is Like Herding Cats* (Provo, UT: Executive Excellence, 1999), 28.

<sup>38</sup>Tara Church, *Where the Leaders Are: The Promise of Youth Leadership*, eds. Warren Bennis, Gretchen M. Spreitzer, and Thomas G. Cummings, *The Future of Leadership: Today’s Top Leadership Thinkers Speak to Tomorrow’s Leaders* (San Francisco: Jossey-Bass, 2001), 212.

<sup>39</sup>Gary Yukl, *Leadership in Organizations*, 480.

Peter Koestenbaum says, “How greatness is achieved. The ‘how’ is always the most important issue: you lead by empowering your people, by developing them, by educating the to be leaders. The leader is a teacher, and you lead not by creating systems and assigning work but by developing people.”<sup>40</sup> Mentoring is a simple way to promote the development of people.

Bob Nelson compiled a list of the top ten ways to develop employees; he found that eight of those activities are found inherently in a good mentoring relationship.<sup>41</sup> The mentor’s direction has a large benefit to the employee. Kram, in his study, states, “Mentors usually end up having a profound influence on the protégé’s learning and development.”<sup>42</sup> Barbara Moses said, “Successful people usually have a mentor.”<sup>43</sup> The evidence is present to say mentoring has an important impact on the business world, but what does the mentor do and how does one find a mentor.

The crucial job responsibility for a mentor, as has been previously stated, is to develop people. The desired result is for the employee to become competent and effective in their position. The mentor draws on experience to provide a better learning opportunity for the protégé and accomplishes this objective by providing career guidance and discussion, providing growth activities, teaching by example, and explaining how the

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<sup>40</sup>Peter Koestenbaum, *Leadership the Inner Side of Greatness: A Philosophy for Leaders* (San Francisco: Jossey-Bass, 2002), 12.

<sup>41</sup>Bob Nelson and Peter Economy, *Managing for Dummies* (New York: Wiley Publishing, 2003), 311.

<sup>42</sup>K. E. Kram, *Mentoring at Work* (Glenville, IL: Scott Foresman, 1985), 168.

<sup>43</sup>Barbara Moses, *Career Intelligence: The 12 New Rules for Work and Success* (San Francisco: Berret-Koehler, 1998), 196.

organization really works according to Nelson.<sup>44</sup> Each of these areas allows overall growth of the employee and add to one's effectiveness on the job.

A vitally important aspect in a business mentoring relationship is providing career guidance and discussion. Moses states, "A mentor acts as a sounding board, coaching you in effect behaviors, providing insight in corporation politics, and sometimes opening doors for you."<sup>45</sup> The mentor's years of experience provides resources to the protégé with regard to consequences of impending actions. A mentor can provide scenarios, both good and bad, that the mentee would never have anticipated; however, the mentor must remain careful to allow the protégé to have ownership of the issue. Manfred F. R. Kets de Vries surmises, that a key ingredient for success in the process is, "The importance of high quality, thoughtful, broad feedback understanding you own blindspots."<sup>46</sup> This guidance and discussion is equally important after carrying out the objective in order to discover what worked, what did not, and the reasons behind those differences.

Townsend argues, "This is what makes mentoring overwhelmingly important. Senior leaders cannot and do not assume that a subordinate understands why things did not work out; left to his own devices, his next guess might be even worse."<sup>47</sup> The

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<sup>44</sup>Bob Nelson and Peter Economy, *Managing for Dummies*, 314.

<sup>45</sup>Barbara Moses, *Career Intelligence*, 196.

<sup>46</sup>Manfred F. R. Kets de Vries, Konstant Korotov, and Elizabeth Flouent-Treacy, *Coach and Couch: The Psychology of Making Better Leaders* (New York: Palgrave-Macmillan, 2007), 112.

<sup>47</sup>Patrick Townsend and Joan E. Gebhardt, *Five Star Leadership* (New York: John Wiley & Sons, 1997), 35.

process of follow up evaluation is critical, especially when executed with more experienced personnel, like a mentor. McCauley tells,

A national restaurant chain uses a formal mentoring program to train and socialize new managers. Every new store manager is assigned to a senior manager (at another store) for a year-long relationship. The mentor is expected to spend six hours per week in the new manager's restaurant providing coaching and support.<sup>48</sup>

This example illustrates the importance given to mentorship by the restaurant chain. The amount of time that the senior manager is involved at another store is roughly equivalent to eight weeks.

Koestenbaum states a formula for successful mentoring which reads, "Effective Empowerment = autonomy x direction x support."<sup>49</sup> This section has provided the background for direction and support; in the next section, attention will be given to autonomy or providing growth activities.

Since the main objective is to develop people, growth activities are imperative. The whole reason a protégé desires a mentor is to become more successful which means learning and becoming proficient in new skills. In order for this to happen, the trainee must engage in new activities under the watchful eye of the mentor. Nelson recommends several ideas when he says, "Let an employee fill in for you at a staff meeting. Allow employees to design and develop any idea they have. Take employee with you when visiting a customer. Allow employee to shadow you during your work day."<sup>50</sup> The idea

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<sup>48</sup>Cynthia D. McCauley, Russ S. Moxley, and Ellen Van Velsor, eds., *The Center for Creative Leadership: Handbook of Leadership Development* (San Francisco: Jossey-Bass, 1998), 183.

<sup>49</sup>Peter Koestenbaum, *Leadership The Inner Side of Greatness*, 12.

of providing them with opportunities to stretch themselves and develop skills in that area is necessary for advancement into genuine leadership.

Goldsmith cites, another important opportunity, “Development of plans. First, work on one or two high impact areas. Second, protégé must be free to choose the goal.”<sup>51</sup> The importance of allowing the protégé to choose the goal(s) cannot be overstated since the protégé is most capable of determining what needs to be learned. By allowing the protégé to choose, ownership is with the individual learning and not the mentor. Ownership, decision making, and application remain in the hands of the protégé with the mentor guiding and evaluating performance with his trainee. The mentor remains part of the process not over/above the process.

By allowing the trainee to determine objectives, permission is given to learn what is most needed. Kets de Vries says,

Analyzing a large number of program evaluation, I was struck by the difference between overall scores that were generally excellent and comments in the fine print.

The prevailing sense was that participants were satisfied with the up-to-date practical knowledge, theories, and concepts to better management they had been exposed to. But it appeared that issues of personal concern, applicability, and questions about their identity as leaders, had not been touched at all, except in some rare case where a faculty member dared mix a few self assessment exercises and emotional elements into his or her teaching.<sup>52</sup>

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<sup>50</sup>Bob Nelson and Peter Economy, *Managing for Dummies*, 311.

<sup>51</sup>Marshall Goldsmith, Laurence Lyons, and Alyssa Freas, eds., *Coaching for Leadership*, (San Francisco: Jossey-Bass, 2000), 224.

<sup>52</sup>Manfred F. R. Kets de Vries, Konstantin Korotov, and Elizabeth Flouent – Treachy, *Coach and Couch*, 108.

This understanding highlights the need for individuals in leadership to allow trainees to become proficient in the actual day-to-day tasks of the operation. Success comes from knowing and doing the activity, which permits mentors involvement without running or driving the process. The idea of trainees and protégés working to develop skills in the job market is necessary to help the continuation of any company or corporation. These businesses have hired individuals to perform a job and expect their employees to be able carry out their responsibilities even when placed in a new position.

The goal is to make the employee (protégé) sufficiently capable that they can function well without contemplating every step. Don Shula writes, “The goal of auto pilot in the business world is to release people to do on their own what they’ve learned reflects the values, goals, and standards of the company.”<sup>53</sup> The idea, again, is that the individual is free to do their job to the best of their ability. Micromanaging does not provide this same sense of freedom, accomplishment, or entrepreneurial spirit. The mentorship relationship thrives when the protégé makes the designs, develops, and executes his own ideas with guidance from the mentor.

Mentorship provides the protégé with an accurate understanding of how a company operates in reality. The mentor can provide the protégé with a behind-the-scenes understanding of company politics in order to spare unnecessary frustrations. Expressing the proper lines of communication and accountability prevents wasted hours and futile attempts at advancement. The astute mentor can even provide the practical workings of the company. Lee Iacocca tells this story:

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<sup>53</sup>Ken Blanchard and Don Shula, *The Little Book of Coaching: Motivating People to be Winners* (New York: HarperBusiness, 2001), 45.

Charlie Beacham was my first business mentor.<sup>54</sup> Charlie understood that book learning only takes you so far. One of the first things he did was send me to a Ford truck center to work the showroom for three months. I wasn't happy. I said, "I went to college. I got a master's degree. What am I doing selling used trucks in the middle of nowhere?" And Charlie said, "Because that's where the business is – on the showroom floor. To hell with all your book learning. You've gotta go figure out what happens when a guy comes in who's willing to pay you thousands of dollars for a car or truck."<sup>55</sup>

While the book knowledge was important, the real business and the way that business operated was found somewhere else. In this case, the protégé Lee Iacocca learned the importance of how the business operates in reality as opposed to in theory. A mentor should be able to show these intricacies to his protégé in order to help him grasp the whole picture.

Perhaps the greatest advantage to the mentorship relationship is the ability for the protégé to learn from example. She can see action plan and discuss the reasons why the execution of the plan happened in that way. Obtaining the reason behind the action is a valuable tool in order to discern future actions. Charles Manz affirms, "Perhaps the most important teaching technique of all is modeling; especially the vivid modeling of appropriate self-leadership behaviors."<sup>56</sup>

The ability to watch and understand job behavior from an experienced leader provides courage and confidence. The opportunity to understand the precepts behind the strategy provides the protégé with an inherent advantage of surmising the best possible

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<sup>54</sup>Lee Iacocca, *Where Have All the Leaders Gone* (New York: SCRIBNER, 2007), 227.

<sup>55</sup>Ibid., 228.

<sup>56</sup>Charles C. Manz and Henry Sims, Jr., *SuperLeadership*, 82.



option to complete the job. These advantages provide weight to Moses' statement, "Successful people usually have a mentor."<sup>57</sup>

The advantages are not only for the protégé, the mentor receives a large benefit as well. According to Yukl, "Mentors, also, benefit for the experience because it is likely to increase job satisfaction and help them develop their own leadership skills."<sup>58</sup> A leader that is satisfied in their job is much more likely to be more effective and confident which has positive effects for the whole company.

Realizing that business sees mentors as an asset, the next issue is what criteria is needed to be a good mentor. A few characteristics stand out as the most important. A good mentor is someone: you enjoy spending time with, you can learn from, and who will allow you to make mistakes. This paper's attention will now turn to these characteristics.

The first and most basic necessity for a mentor relationship is mentor and protégé need to enjoy spending time with each other. Sheila Wellington states it succinctly, "The best mentor relationships evolve from a natural affinity between two individuals."<sup>59</sup> In order to be productive this relationship needs time and time together is more likely to occur if the participants like each other. The more time spent together allows for greater opportunity for discussion and guidance. The more accessible each partner is the greater the opportunities for growth. The ability to like each other is crucial for the success of any mentor relationship.

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<sup>57</sup>Barabara Moses, *Career Intelligence*, 196.

<sup>58</sup>Gary Yukl, *Leadership in Organizations*, 480.

<sup>59</sup>Sheila Wellington, *Be Your Own Mentor* (New York: Random House, 2001), 160.

Not only should the mentor be someone the protégé likes, the mentor should have some ability that the protégé wants to learn. The purpose of this relationship is development in both individuals. Unless the mentor has some skills the objective cannot be met. Wellington comments, “The ideal mentor will be astute enough to observe others’ reactions to you and forthcoming enough to offer honest tips about your style. You want someone who can assess your performance, someone in the loop who can alert you to information.”<sup>60</sup> Ron Bliwas adds, “The mentor should not provide all the information but allow protégés to learn through experience.”<sup>61</sup>

The other crucial characteristic of a good mentor is one who allows the protégé to be himself. The willingness to allow a protégé to fail and then evaluate the how and why can be invaluable. Bliwas comments, “A good mentor allows for risk taking and learning from mistakes. One should avoid controlling, micromanaging types for mentors.”<sup>62</sup> These abilities will help facilitate the learning by allowing the protégé to have ownership of job activities and gain confidence by doing task in their own style.

The final necessary quality of a good mentor is someone you can trust. The relationship is dependant upon knowing that your mentor has your best interest at heart. All the work that needs to be done is self-defeating if the protégé questions the intention’s of the mentor. Bliwas states, “Ethics, integrity, and your best interest at heart

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<sup>60</sup>Ibid., 161.

<sup>61</sup>Ron Bliwas, *The C Student’s Guide to Success* (New York: Penguin Books, 2007), 20.

<sup>62</sup>Ibid., 18.

are required for growth and continued mentorship.”<sup>63</sup> Trust is necessary in all relationships and the mentor/protégé relationship is no different. While advantages are many to mentoring, a few potential problems exist. The disadvantages include role conflict, formal appointed mentorships, and demographical factors.

One potential drawback in the mentoring relationship is the possibility for role conflict. This problem can occur when the mentor becomes jealous of his position. Job insecurity because of rapid growth in the protégé can sway the original intent and becomes a nuisance in the process. Another more common issue according to McCauley is [The mentor relationship] “may narrow opportunity for other developmental relationship and cause resentment of other juniors not asked to participate.”<sup>64</sup> This concern can cause a protégé to develop vertically in the organization but lose the friendship and assistance of colleagues.

A second disadvantage to mentoring is formal/ appointed mentor relationships can require additional steps in order to obtain desired results. Kram and Bragar discovered, “If they [formal mentoring relationships] are to be effective; they need to be integrated into the larger management development strategy and clearly linked to business strategies and personnel practices.”<sup>65</sup> Not only do formal mentoring relationships need the direct link to business strategy, they pose a threat of disconnect between mentor and protégé. Yukl found, “Some research shows informal mentoring is

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<sup>63</sup>Ibid., 18.

<sup>64</sup>Cynthia McCauley, Russ Moxley, and Ellen Van Velsor, *The Center for Creative Leadership Handbook of Leadership Development*, 182.

<sup>65</sup>K. E. Kram and M. C. Bragar, *Development through Mentoring: A Strategic Approach* (Nashville: Thomas Nelson, 1992), 183.

more successful than formal. Noe found that personality conflicts and lack of mentor commitment were more likely to occur with assigned mentors.”<sup>66</sup> While these trends do not completely negate formal mentoring, if this structure is necessary additional oversight would be helpful.

A third disadvantage to mentoring can happen because of demographical factors. Yukl reports, “Mentoring is effected by such demographics as age, gender, and race. Women and minorities have special problems finding successful mentors.”<sup>67</sup> These factors can limit the productiveness of the relationship. Sometimes a company will allow male-female mentoring in an attempt to overcome this limitation. Wellington states, “These relationships produce the following common problems: stereotypical gender assumptions, paternalism, sexual tension, innuendo form others about true nature of relationship, jealousy of respective spouses, inability to meet specific needs like sex bias, and differing preferences in social activities.”<sup>68</sup>

While each of these disadvantages have the potential to disrupt the training process, most can be surmounted with tact and an honest, straightforward approach to any threat. Even in spite of the potential risk, mentoring provides a great benefit to the potential leader. A good mentor is invaluable to an individual’s long-term success. The opportunity to have an experienced professional standing with you, analyzing challenges, while allowing the protégé to develop plans and execute them will accelerate the learning process. As Kouzes and Posner remark, “Leadership is not a spectator sport. Leaders

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<sup>66</sup>Gary Yukl, *Leadership in Organizations*, 480.

<sup>67</sup>Ibid., 481.

<sup>68</sup>Sheila Wellington, *Be Your Own Mentor*, 162.

don't sit in the stands and watch. Neither are leaders in the game substituting for the players. Leaders coach. They show others how to behave on and off the field.”<sup>69</sup>

Society has become more familiar with secular methodologies. Business has replaced the church as the prominent area of life for most Americans. Most citizens of the United States now filter life through the lens of work. The behavior of business organizations provides a foundational directive with regard of accomplishing their task, growth and profit. This chapter has identified and described how most fulfill the necessity of training, the means of specialized training usually called mentoring or coaching, and the potential drawbacks to the mentoring process. Having completed the above goal, this author's attention will turn to implementing the plan of equipping members to multiply ministry through mentoring at Emmanuel Baptist Church in Tyrone.

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<sup>69</sup>James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 200.

CHAPTER 4  
A PASTORAL MINISTRY PROJECT

**Introduction**

I began conducting this ministry project in September 2011. My project included five components. The initial component was a pre-project survey, two groups of 10 people in each participated. One set served as the control group while the second made up the test group. The second element of my project was the weekly sermon, which was to make each group aware of the specific information and suggest application. This message would provide deeper insight into biblical material necessary to develop ministry at Emmanuel. The third component was a further structured and deeper penetration of the Sunday message for the test group. This small group would provide the test group with the ability to ask questions and begin processing application in their own lives. The fourth component was weekly one-on-one meetings with 4 individuals within the small group. During this component, these 4 persons would begin the actual implementation of ministry in order to obtain proficiency. The 4 group members would choose a ministry where they wanted to grow. I provided oversight, encouragement, and critique to the group member in order to challenge each to greater skill. The final component of this project was the follow-up post-project survey. This survey was nearly identical to the pre-project survey in order to provide me with a better understanding of whether mentoring enabled spiritual growth and application.

## **Pre-Project Survey**

I began the project by requesting 10 volunteers from the congregation to take a brief survey.<sup>1</sup> This group consisted of 5 men and 5 women of varying age and church involvement; however, each was a member at Emmanuel Baptist Church. This group would receive the standard ministry involvement. They would hear the weekly sermon on which all other components of this project were based but did not benefit from small group discussion or one-on-one implementation. The second group was comprised of 5 men and 5 women, again of varying age and church involvement. This second group would serve as a test group in order to determine the potential that small group participation and mentoring provided. The emphasis would be on the 4 men who received one-on-one mentoring.

The survey was used as a starting point to determine basic involvement, abilities, giftedness, and application. After obtaining age and years of following Christ, the survey sought to discover involvement in church activities and comfort in performing basic Christian disciplines.

The survey was to determine where the members were initially and attempt to measure the difference that small group and more importantly mentorship would provide. This goal was met by ascertaining the participants regularity of hearing God's word, understanding its meaning for their lives, and then applying that knowledge to their everyday setting.

The survey served as a mechanism to ascertain the initial difference between the two groups. In order to guard against any bias, some standard was required to

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<sup>1</sup>This survey can be located in Appendix 1.

understand both where the control and test group began in their spirituality. If one group was already mature in their practice of the faith, this information needed to be noted in order to arrive at accurate information on mentoring. In the effort to understand the increased ability of the participants through mentoring, the importance of maturity and ability before-hand was vital.

### **Sermons**

The second component and the launching board for the project was an eleven-week sermon series aimed at developing knowledge and application into the lives of both the control and test groups. The normal Sunday morning worship hour provided the time for these messages. This venue allowed both groups to hear God's word and became the main avenue of small group discussion for the test group. These messages were meant to be heard and then discussed during small group time to gauge understanding in the test group.

The first message was from Matthew 28:18-20. The title was "God's Purpose for the Church." This expository sermon provided the framework for the entire series and project. Because Christ has all authority we are to make disciples not merely church attenders or members but active participating students/followers of Jesus. We are able to make disciples because he remains with us.

Mark 6:1-13 served as the text of the second message entitled "Resistance to Disciple Making." I taught that resistance does not mean give up but to refocus your attention to seekers. The second crucial point is that Jesus changes a disciple's action from follow me to go out. When this text one reads in conjunction with Luke chapters 9 and 10 the objective is multiplication. The church understood that our methods should be



reproducible and easily carried out. Genuine multiplication can happen when methods are reproducible.

The third message was entitled “Obedience to Go” and was found in Acts 1:8 and Acts 8:1-8. The points emphasized in this sermon were: do not just absorb God’s miracles testify to them, an inward focus is contrary to the imperative to make disciples, and blessing occurs from obedience to God. Overall emphasis was given that the Christian faith is to be active and not passive.

“Do What You Can but Teach” was an expository message from Acts 18:1-11. This portion of scripture affirmed these points: resistance means refocus, do not fear because God is with you, and teach well because others are watching. The congregation realized the concept of ministry in all circumstances. Whether you have a secular job (tent making) or are in full time ministry the objective is still to proclaim the message of Christ.

Acts 18:18-28 served as the text for the fifth message “Start Applying and Grow.” This expository message reminded the listeners of the following precepts : the need to begin applying what you know, to be open to instruction and growth, and to correct others in a way that promotes God’s glory. Apollos served as a wonderful illustration in the sermon. He taught what he knew even though his knowledge was not complete. Priscilla and Aquilla instructed him further and molded him into a vigorous debater.

The title of the sixth message was “Encourager” taken from Acts 11:19-26. The focus was to illustrate how Barnabas routinely aided in Paul’s growth in faith from introducing him to the Twelve to bringing him to Antioch to help teach to recognizing his

passion and unleashing it. In order to be a disciple we must make disciples and lead them into maturity. Maturity in Christian life means reproduction and continued development.

Ephesians 4:11-14 served as the basis for “Giftedness”. The message shared that God has provided giftedness to every Christian in order to grow his Church. According to Hebrews 2:4, the Holy Spirit distributes gifts according to his will; therefore, if you have the Spirit abiding in you, you have a spiritual gift. These gifts prepare us for works of service so the body of Christ may be built up. Jesus builds the Church according to Matthew 16:18, we however get to participate most notably by using the giftedness that God has provided.

“True Greatness” was taken from Mark 10:35-45. The aim of this message was to convey the idea that service is leadership in the kingdom of God. Prior to this text Jesus had just informed the Twelve that he was going to be crucified. The emphasis was placed on God’s purpose (making disciples) cannot be done without service, just because you are around God (church attender) does not mean you are in God’s will, and the attitude of “What’s in it for me?” is not God honoring.

The ninth message was taken from 1 Timothy 2:1-8 and Hebrews 13:1-9. “The Function of Worship in God’s Purpose” provided the points: worship begins and ends in prayer, worship shares our needs in expectation that God will show up, and genuine worship always leads to service. I stressed that when worship begins and ends with prayer, communication with God, we should always expect God to be in our midst. When God is in our midst we are naturally moved to express our sinfulness, ask forgiveness, and be so humbled by his mercy that we naturally cry out like Isaiah in 6:8 “Here am I, send me!”

The tenth message was delivered from 2 Timothy 4:1-5. The crux being that as disciples we never have a down time. We must constantly be ready to share a word from God, be ready to correct, chastise, and encourage those around us, and to keep a calm, cool head at all times and in all circumstances in order to show God's character to those around us.

The final message was brought from Luke 2:8-15. The emphasis was placed on: the shepherds hearing a word from God, understanding the ramifications of this word, and then acting in faith as a gesture of service. The necessity of hearing God's word, understanding it, and applying it into our lives was delivered for the final time as part of this project.

The sermon portion of my project served to be the catalyst for the small group and mentoring time. Each of those components would build off the sermon points. The teaching moved from large group with general idea to individual with specific application in mind. The form and direction of the weekly groups and mentoring time came directly from the sermon. The eleven sermons also served as the basis for comparison between the control and test groups to determine the effectiveness of mentoring.

### **Small Group**

This project required the establishing of a small group. Membership in this group was voluntary and I recruited no one to be a part of this process. No one solicited members in order to insure the validity of the group and process. Each participant would come to the group of their own free will. This group would serve multiple purposes: it would analyze the message with regard to application in the world, it would provide encouragement and accountability to those in attendance, and it would serve as a set from

which to choose the individuals open to mentorship. This group would form the basis of ascertaining the validity of mentorship as a model for multiplication of ministry.

The small group time was scheduled to be approximately one and half-hours long each week. The time break down was roughly fifteen minutes for prayer requests and prayer. The group devoted thirty minutes to understanding and discussing the message from the proceeding day. The small group would spend thirty minutes discussing the assigned reading from Nehemiah, in order to better gain an idea of biblical leadership. In the final fifteen minutes each member would pledge, in writing, to apply one or two ministry activities from either the message or reading of Nehemiah. The members wrote down their individual goals in order to have accountability and evaluation. These goals would be the primary emphasis for the mentorship time with the pastor.

This first small group session provided an overview of the anticipated fifteen week study. In order to prepare the participants, without prejudicing the study, I informed them the study would spend thirteen weeks covering a variety of topics. These subjects covered learning God's purpose for the church, the biblical methodology to meet the purpose, the necessity of lifelong learning, recruitment for growth, spiritual gifts what are they and how to use them, reproduction of fruit, service required, worship stimulates God's people, and always prepared to fulfill God's purpose. At this time, I asked for volunteers to submit to an additional hour during the week to meet with me one-on-one. If interested, they were to talk to me and together we would develop a schedule.

Following the brief question and answer period, I passed out the permission to participate document and asked each group member to read it and sign. Again, I

answered any question, one of which was if the individual chose at some point to quit participating what would happen to the materials (i.e., survey, personality inventory, spiritual gift inventory); I responded that I would give him all of his documents. In order to be able to identify individuals with their documents, I provided each person with a folder and asked them to place an identifiable mark on them and place their documents inside. This coding would allow the participants to know which material was theirs and still allow me to view and ascertain growth and evaluation without recognizing the individual.

The final activity for session 1 was filling out the pre-project survey. Surveys were completed and placed in the marked folder for each individual. The ten folders were collected and participants were told that during the next small group we would take a personality inventory. Four men volunteered to undergo one-on-one mentoring over the course of the next fourteen weeks.

This second meeting consisted of three goals: prayer, taking the Keirsey Temperament Sorter, and discussion of the findings of the sorter. Individuals offered their personal prayer requests and praises. After our prayer time, I provided each individual a copy of *Please Understand Me: Character & Temperament Types*.<sup>2</sup> This activity would provide some insight into each participant's personality.

I assured the participants this tool was just to help them understand themselves a little better. This exercise could not produce any wrong answers and it would help them understand different ways that they could serve joyously in ministry. I encouraged

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<sup>2</sup>David Keirsey and Marilyn Bates, *Please Understand Me: Character & Temperament Types* (Del Mar, CA: Prometheus Nemesis, 1984), 5-11.

the group not to over-think any answers and fill in the answer sheet. When everyone finished, we scored the results. Discussion followed to understand what the results meant.

After twenty minutes all participants had finished the inventory.<sup>3</sup> We then began to score the answers to reveal the ten personality types within the group. We discussed the eight components of the inventory: extraversion, introversion, sensation, intuition, thinking, feeling, perceiving, and judging. I carefully explained no personality type was better than another one, nor did someone who tested high in feeling mean the individual was not a thinker. One member of the group, a trained psychologist, helped explain and answer many of the questions.

Discussion turned from the diagnostic aspect of the personality sorter to the ramifications for ministry. This conversation explained why some people felt exhausted doing certain ministry jobs. This discussion allowed people to start dreaming of ministries where they would feel fulfilled and challenged. The small group time ended with the statement in a few weeks we would add one's spiritual gifts to this mix.

Through the first three weeks no participants withdrew from the group. The schedule for small group session 3 allowed for prayer time, discussion of sermon, discussion of chapter one of Nehemiah, and two ways the participant was going to apply something learned from the sermon or Nehemiah during the course of the week.

The message discussion centered on Matthew 28:18-20. I asked the group which points impacted them or what did they learn from the previous day's sermon. The group responded with five points they heard: authority rests with Jesus, we are to make

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<sup>3</sup>A copy of this survey is available as Appendix 3.

disciples by baptizing and teaching, we are to teach all that Jesus commanded, and He is with us. The conversation changed from what they had heard to what they understood.

The group began to discuss the need to make disciples instead of converts, getting someone to pray a specific prayer, or members, belonging to the local church. They determined the difference lies with a growing relationship with Jesus that requires active service. Disciples hear God's word, actively seek to understand it, and then apply it to their lives. They began to see discipleship as much more than a "get of jail free card."

The discussion of discipleship naturally flowed into obeying everything that Christ taught. The group understood that a genuine disciple would conform themselves to the master. The disciple could not "pick and choose" what to follow and still be considered a disciple. Several members of the group acknowledged this teaching was particularly convicting.

Next the group discussed Nehemiah chapter 1. The concept that most struck the participants was how Nehemiah, upon hearing the bad report about Jerusalem, mourned, wept, and prayed. The group was quick to point out that Nehemiah did not stop there. He began to implement a plan in order to be the instrument God used to answer his own prayer. Several members acknowledged many times the church stops at prayer instead of being an active catalyst to bring about the answer to prayer. The desire should be for each believer to become an answer to prayer.

The conclusion of session 3 had the participants placing an index card in their folder with their goal of application on it. These goals were to be accomplished during the week and they would be held accountable for the ministry activity on their card.

In session 4, this small group meeting had prayer, discussion of message and Nehemiah, and application goal as the agenda. This week had a couple new participants but, fortunately, they were not in the control group. This meeting went as follows.

The message discussion was on Mark 6:1-13. I asked the group what items they found important in their context. I received these responses: this passage marks a change from come follow me to go and preach, go where people will listen, do not let resistance become a hindrance, heal people if possible, teach for repentance not knowledge, and multiplication of disciples should naturally occur.

The lesson from Nehemiah consisted of chapter 2. In this portion of Scripture, the participants of the small group were able to hear several valuable lessons. They understood Nehemiah prayed, approached the king in his quarters, and asked the king for a favor. They understood the concept if an individual does not ask for help or a favor, he or she will not get help or a favor. The group realized that Nehemiah approached the king with a plan that detailed resources, authority, and time. They made specific mention that good goals require all three of these components. The group stated that even though Nehemiah was undertaking God's desire to rebuild the wall, he still faced opposition. Once Nehemiah arrived in Jerusalem, even though he had a plan, he still surveyed the land to understand by first-hand account the need. The study group realized that Emmanuel starts new activities without having a well thought out plan or even goals.

This session concluded with my asking whether the previous week's application goal was met and if so, how. I asked the participants to list two truths from either the message or Nehemiah that they would actively seek to apply in their lives in order to be more faithful servants of God.



The fifth session of the small group time centered around Acts 1:8 and 8:1-8. From this portion of Scripture and the previous day's sermon, the participants understood that Christians must act on God's agenda. The background of Stephen and the story of Philip impressed on the participants that God's will shall be accomplished. This idea is closely tied to God's purpose; however, it may require great sacrifice on our part. Stephen gave his life and Philip gave up a prospering ministry because God called them into action. It is realistic to believe that God could call us into similar action. If we maintain an inward focus we can never fulfill God's purpose of making disciples. Had Philip considered the work in the Samaritan city more valuable than the isolated desert road the eunuch may not have been reached and by extension Ethiopia remains unreached for Christ. Growth does not come from merely absorbing his word but our proclamation and service. The charge is to be not just hearers of the word but doers: we must hear God, understand what he wants from us, and then apply that word into our daily lives.

The group discussed Nehemiah chapter 3 as well. Participants recognized that in rebuilding the wall, all people were involved. Women, neighbors, and priests each had a role to play. Nehemiah expected everyone to do his part in bringing glory to God. The application was easy to see: God has called each believer to a task. God will be with that person to see the completion provided the believer works faithfully.

The small group attention for week 6 was on Acts 18:18-28. The participants understood that Apollos taught what he knew even though he did not know everything. Priscilla and Aquila heard Apollos, recognized a need and did something. Apollos was humble and accepted instruction from Priscilla and Aquila. After this teaching, Apollos debated publicly in a culturally appropriate manner.

The group understood these principles need to be applied to their lives. We should share with others what we know, not our assumptions, hunches, or feelings. We must be on guard to help instruct and aid others in their ministries. We must be open to instruction ourselves in order to grow in our own ministries.

Acts 11:19-26 was the focus of session 7. The small group understood that Barnabas played an instrumental role in the life of Paul. Barnabas introduced him to the Twelve, sought him out for a ministry position, and trained him. The characteristics that the group discovered to be crucial in Barnabas' life were: he acknowledged that he needed help, chose someone who knew enough to start, recognized that person's passion and unleashed it.

Several in the group came to the understanding that not only does God expect us to be involved in ministry, we need to train others up to continue the work. I instructed the group to begin thinking about whom they could be training. Many felt their spouses or children were prime candidates. They should apply positive characteristics, like Barnabas' example of instruction, modeling, and encouraging. Each of these traits should be regular parts to this training.

Nehemiah 6 closed out this session for the group. The participants understood that an enormous accomplishment happened in a very short time frame. They, also, recognized that Nehemiah felt opposition from both outside his forces and from within his own group. The group remembered resistance does not mean quit and were prepared at least mentally to handle the situation.

Ephesians 4:9-16 served as the Scripture for session 8. After a brief discussion, the participants understood the God gives each of us a spiritual gift and he

uses these gifts for his glory in growing the church. I administered the *Spiritual Gifts Survey*.<sup>4</sup> Upon completion of this survey,<sup>5</sup> the group discussed how they could use this gift in our local church setting. The idea was not just to learn what each one's spiritual gift was but how to begin to use and develop it for God's glory and church growth.

The group was surprised to learn of the wide variance of gifts present and this gathering became a brainstorming session for ministry. Perhaps more than any other session, excitement built towards reaching into the community and developing younger believers. Anticipation of launching new ministries became the focal point.

Nehemiah 9 served as our discussion point for week 9. Participants saw the main ideas of this chapter as: God's greatness, sin, God's discipline, and he keeps his promises. These were the primary discussion topics for the week.

The group understood that God was happy to bless his people for their obedience and confession. God disciplined the people's disobedience in the effort to bring his people back to himself. He disciplines his people because he promised he would and is righteous to remain consistent to that promise. These actions show him to be a holy God.

One group member commented on the dedication these people. She referenced verse 3 and stated the duration of their worship showed real commitment. The group was humbled by this dedication. The group vowed not to grumble about service length and to encourage each other to make Bible study, personal and corporate, a great priority.

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<sup>4</sup>*Spiritual Gifts Survey* (Nashville: LifeWay Christian Resource, 2003).

<sup>5</sup>A copy of this survey is available in Appendix 4.

Session 10 focused on Nehemiah 10. The group noticed the importance God placed on abstaining from shopping on the Sabbath. One pointed out the God's expectation and requirement of the tithe. While obedience to God provides a blessing and disobedience brings a curse, God is working towards redemption in the life of all people. Another member observed in verse 29 that God is telling his people to observe all the commands, which is crucial in God's purpose the Great Commission.

Mark 10 provided the following insights from the group. God's purpose demands service. Jesus taught a difference between secular and religious leadership with the difference being a servant attitude. Jesus foretells his death and two of the disciples are concerned about their place in eternity from a power and prestige angle. God's purpose for us to make disciples demands that we value others as important. This mindset will allow us to reach out to others instead of being exclusively focused on our own situations and desires. Adopting a servant like attitude propels us towards a hearing from the unchurched. Then we can share what God has done in our lives and what he would like to do in theirs.

The eleventh group discussion revolved around 1 Timothy 2:1-4 and Hebrews 13:1-9. Participants understood that cooperate worship requires the body to be gathered with the expectation that God will show up. Because one cannot solve one's problems by himself or herself, the church body must share its genuine needs. Worship begins and ends with prayer or communication with God and genuine worship shows itself in one's willingness to go out and serve God. When God confronts believers in worship, they recognize his holiness, their sinfulness, his mercy, and their desire to proclaim his majesty.

Session 12 concluded our study in Nehemiah. The group discussed three points of interest from the last two chapters. The group understood three significant details for discussion.

The first significant item was the people joyfully sacrificed to God. This action was voluntary and performed joyously. The group believes that modern followers need to develop a positive attitude about sacrifice.

The second topic for discussion was how the group celebrated God for the building of the wall. Several group members mentioned the church does not celebrate God enough. The participants shared that special times of celebration for answered prayer, salvation, and growth should be a natural part of church life. The church needs to begin celebrating Godly accomplishments in a grandeur style. He is worthy to be praised.

The final component that the group mentioned was the reiteration of equally yoked marriage. The idea that our spouses provide great support or temptation to our spiritual life was clearly visible. The unity of Christian thought and service should be a defining factor in choice of mate.

The previous day's sermon from 2 Timothy 4:1-7 was also discussed. Two crucial elements were developed: the understanding of the Christian life does not have an off-season and our responsibility to correct, chastise, and encourage fellow believers. Christians must always be prepared to give evidence for the faith they have. Believers do not have the luxury of down time or retirement. Transformation into Christ's image requires them to be his constant ambassador, delivering his message of redemption. This dynamic requires them to keep our cool at all times and in all circumstances. Prepared to

witness at all times means one must guard against the human reactions of anger, jealousy, and apathy. During stressful times and catastrophic times believers must remain focused not on personal problems but on God's glory.

The second idea of correction, chastisement, and encouragement brought remembrances of Priscilla and Aquila. They corrected and encouraged Apollos to greater heights in his ministry; we, too, can play that role for others. Mature Christians must instruct in a godly manner and not out of envy or personal choice. Chastisement is not to be punitive but redemptive, not to stop ministry but to correct ministry in order for God to show himself.

In the thirteenth week the small group reviewed the most significant and reoccurring themes from the previous twelve weeks. The group was questioned, "What point or concept has had a lasting impression on their lives?" The responses obtained were the following.

Make disciples. The purpose God has for each believer is to continue helping to build his kingdom. Since heaven is better than here, since God desires that the faithful are with him, and since they are still here – there must be a reason. That reason is to make disciples.

God is with true believers. God wants his followers to cooperate with him; therefore, he will not leave, nor forsake them. He encourages each to see his or her personal task through to fruition. He promises repeatedly that believer should not be fearful, only be courageous, because he is with the church.

Believers gather as a body to hear from God, understand what he has said, and then apply it to their lives. Christians must be patient and expectant to hear a word from

God. When they hear his instruction, each must understand the nuances, and then apply that word to their lives. Followers of Christ should act on their understanding as soon as possible. All three parts are required to have a biblical ministry.

God is the priority. The priority of one's life cannot be one's self-centeredness, entertainment, or understanding. In Christian lives, God's purpose should override every other desire or action.

Prayer is necessary for successful ministry. In order to be successful in God's mission for a believer's life, one must be in communication. Nehemiah always contacted God for the next step, believers' lives should mimic that as well.

These were the five points the small group heard in repetition throughout the weeks of study. These areas are the ones that they heard God speak and they understood. This group is beginning to apply these lessons to their lives.

The final small group session was organized around the message from Luke 2:8-15. The small group discussed these points of understanding. The first component was the shepherds heard a message from God. This message was like no other message before. The Messiah had come. The shepherds understood that peace was possible because the Messiah had come and God showed favor to Israel. Having heard the news and understanding its ramifications for them, they did the most logical action. They applied the news to their lives and went to see the Messiah. God was with them. Once the shepherds had seen the child, they returned to their fields worshipping and praising God. They heard, understood, and applied. They modeled biblical faithfulness.

The small group component of this project served various purposes. It allowed participants to analyze messages with regard to understanding and application,

encouragement and accountability, and to have a group from which to gather protégés for the one-on-one mentorship time. The reader's attention will now turn towards the mentorship.

### **One-on-One Mentoring**

The fourth component of my personal ministry project was the one-on-one mentoring time. I recruited the potential protégés during the first small group session. Four men volunteered to spend extra time attempting to hone their ministry skills. These men were really the focused test group in order to determine if mentorship would produce multiplication of ministry.

During the last eight weeks of the project, I would meet with each of these 4 men, minimally, weekly. Some of these sessions constituted individual study, some were ministry goal formulation, and some were the practice of ministry. The spiritual journeys of these 4 men were quite different. They made up a wide cross section of the congregation from new Christian to raised in a Christian home and as young as early twenties to late forties. These men would provide a good sampling for the ability of mentorship to transform people to a greater ministry and into leadership. The reader's attention will now turn to them.

#### **Man 1**

This man is one of the newest members of Emmanuel. He and his wife joined last year after returning to the community after living out of state for several years. He has changed jobs twice and has become a first time father in this last year. The desire that he felt for ministry was to encourage and become involved in other members lives. Emmanuel needed this ministry and he was eager to start it.



The first one-on-one meeting he admitted that while he had been a member for over a year, he knew only a few members well and his desire was to change this situation. He began to pray about how this ministry would take shape. The decision was made to approach this activity from an Acts 2:40-47 model. He would like to begin visiting in the homes of members in order to encourage and ascertain if any issues were present which would require further attention.

The second meeting, on the way to a visit, discussion centered around expanding this ministry to several other people. He already stated that he had planned to visit with me and later incorporate his wife. This visit was with a member of the church who was recovering from surgery in the hospital. On the trip home, evaluation was given to the visit. Focus was on hospital visits, specifically detailing duration of between fifteen and twenty minutes, sharing some Scripture, praying with the patient, and if possible, leaving some literature. Agreement was reached that the next meeting goals for the church visitation program would be outlined.

The following meeting the development of goals for the visitation program was accomplished. The initial idea was to recruit several others to expand this ministry. Appointments would be made with church members and visits would be kept to an hour or less in length. Prayer, scripture, encouragement, and assessment of any need would be the primary components of the visit. The hope was to conduct one visit with every church member within a three-month period. Home visitations would begin the following week provided an appointment could be made.

A joint visit was made the following week. On the ride home, evaluation of the visit was the priority. The protégé determined that he felt comfortable doing a visit

by himself. It was recommend that another joint visit be done with him taking the more prominent role. In order to be able to encourage and challenge him, observing him in the visitation setting was necessary. He accepted the responsibility of making the appointment for our next visit.

The following week two visits were made. The first visit was an unannounced visit to a member that had been absent from service for a couple weeks. This visit was conducted on Sunday afternoon. The protégé took full control of the activity. In evaluating this visit, the protégé acknowledged that he was more nervous than he thought. It was confirmed that he appeared nervous initially but began to calm down midway through the visit. He was eager for the regular appointment.

This scheduled visit proved to be very encouraging. Not only did the trainee take the lead, he was more at ease in the situation. This opportunity provided him with confidence and ease of communication. On the drive home, he decided to begin visiting with his wife in an attempt to increase the visits. He and I would continue to meet and discuss the ministry and hoped to hold a training workshop in order to grow the home visitation program to at least six people.

## **Man 2**

The second person in one-on-one mentorship was a young man in his early twenties. He is married with one small child and the second due in January. He and his wife have been members for eighteen months at Emmanuel. He works in a local mill and has a rotating shift schedule. His schedule made regularly schedule meetings difficult. These gatherings needed to be spontaneous and flexible which provided an informal feel and last minute time changes.

In the initial meeting, he shared the chaotic exhaustion that his wife went through on Sundays. While they were always faithful to attend worship, often she would miss the service in order to take care of their daughter. He wondered if this problem was a common one. He had the desire to organize a ministry that would allow especially mothers to have a break and attend worship.

The second meeting was held at the church to determine what the church would need for a morning worship nursery. The assumption was not much would be needed since the church already had a nursery during Sunday school hour. It was determined to expand the age from infants through first grade. We expanded the age in order to attract more potential nursery workers, which would lessen the amount of time any parent spent in the nursery. Having found adequate space, a list of potential nursery workers was made. The protégé would call these helpers to determine the human resources before our next meeting.

The following meeting this young man reported that eleven parents had agreed to rotate in the nursery. He also sent an email through the church to include anyone else who would like to take part in this ministry. A requirement that background checks and clearances would be required on all workers was declared. This requirement would not be a problem since all Sunday school teachers of children and youth were already in place. The in-service nursery program would launch the following week.

The first week of running the nursery proved to be a challenge. Three adults provided care for 12 children and 2 infants. Many challenges presented themselves that had not considered. Some of the issues confronted were bathroom breaks, snacks, no organized activities, and adult to child ratio. We decided to invite this protégé's wife to

our planning meetings since there were greater challenges than expected. She was willing to join in the effort to organize the worship nursery.

With the addition of his wife, the mentorship relationship changed. The situation became more family-to-family as children were present. A greater bonding became apparent. While the husband continued to be the person in charge, he began delegating many tasks to his wife. In order to keep better control of the numerous children we designed a plan to occupy the children's time as well as provide some spiritual teaching.

The addition of a television/dvd player provided the opportunity to show Christian videos to the older children during the worship nursery time. These videos would have a distinct Christian focus. These videos would provide some structured time in the nursery with minimal preparation from the workers. This decision proved to be a good one.

The current goal of the protégé is to have a training session with all workers. The training will elaborate on the expectations that he has for the nursery. The training workshop has been scheduled for January 2012.

### **Man 3**

This individual was a member of Emmanuel when he was a teen. He changed church membership when he married but returned a couple of years ago. He is the father of two daughters and has a heart to reach out to the Tyrone community. He works in a car dealership in a nearby community. Of all the protégés he has been a Christian the longest.

This mentorship developed as family-to-family immediately. Our children are

very close in age and interest. Our meetings would occur while doing other activities. He admitted, and with the Myers Briggs temperament sorter it was confirmed, to being an introvert. He confided he is usually exhausted when he needs to speak in front of groups and he felt frustrated not being more involved in ministry.

He shared his desire to take the gospel to the Tyrone community but did not believe he could be the messenger. While he was an introvert, he knew by previous spiritual gift inventories that he scored high on administration. He shared the desire to organize several community outreaches in order to target different segments of the community. He hoped to bring several families into contact with church members with the desired outcome of these church members sharing their faith. His vision was to hold one in October, November, and December.

The plan for the October event was to host a season ending soccer gathering. He would invite the team he coached (children and parents) and any church families that had children in the soccer program of children in the eight to ten age bracket. His vision was to organize this celebration on the same line as a block party but strategically aimed at the children that he just spent twelve weeks coaching and their parents. He was able to secure his brother-in-laws farm as the location. Activities would include a hay ride, hot dog and smores roast, some games, and a camp fire sing along. The goal was that the church families would develop initial contacts with the soccer families and open a door for evangelism. The number of church families would be kept as close to the number of attending soccer families as possible. This idea would provide a Christian experience without overwhelming or scaring off the unchurched soccer families. He delegated the invitations to a church member and reserved a popcorn machine.

The development for the November event would be to give away three to five Thanksgiving dinners to families who were less fortunate and were loosely involved with Emmanuel. He would ask the congregation to provide names and donations in order to discover the families and to cover the cost of the meals. The church would contact the families and inform them that we would be providing their holiday meal. He would find a few individuals to arrange delivery of the meals on Thanksgiving Day. They would deliver the meal, pray for the family, and present the gospel.

He envisioned the final event would take place on Christmas morning. The church could take fruit baskets to individuals required to work instead of being with their families. He figured on ten baskets for the local hospital, fire department, and police station. Three families would deliver the required baskets to each location on Christmas morning. These families would pray for the workers, share a short gospel presentation, and an invitation to the following week's service.

#### **Man 4**

The fourth man that volunteered for one-on-one discipleship was the oldest of the group and the newest Christian. His baptism took place three years prior to him volunteering as a protégé. He has shown great potential for leadership in the church but has not involved himself in any ministry. He holds a local government job. He has two daughters by his first wife and struggles with the consequences this relationship continues to have on his life.

This man was undecided with regard to ministry opportunities. He admitted that he felt inadequate having been a practicing Christian such a short time. He reassured me that he wanted to participate and learn but he did not know where to direct the energy.

Since his direction did not appear clear, I provided him with *A Call to Growth*<sup>6</sup> and suggested that this material be a guide. He was responsive to the suggestion and plans were made to complete assignment one in the book for the next meeting.

The plan was for each meeting to follow the schedule of personal fellowship time, sharing thoughts about the small group discussion, answering any question from personal Bible study time, prayer, and preparing for next lesson. During our personal fellowship time in the second week, he shared several family issues that he was currently experiencing. While the mentoring time continued, the meetings would remain closer to Bible study and encouragement.

These meetings covered the following topics: adoration, evangelism flows from a godly life, sharing a word of truth, intercession, and sharing your testimony. Originally, the intent was to do much more application than study but circumstances prevented that approach with this man. Even though he was struggling through a difficult time in his life, he was faithful to the mentoring time. He was committed to the study and his prayer life grew.

### **Post-Project Survey**

A week after the thirteenth small group session, the post-project survey was distributed. Both the control and test groups answered the survey at the same time. One group was in the church's sanctuary and the other in the kitchen in order to ascertain to which group the surveys belonged. Conducting the survey at the same time permitted quicker analysis and no disruption of next Bible study. The post-project survey<sup>7</sup> was

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<sup>6</sup>Billie Hanks, *A Call to Growth* (Salado, TX: Intrenational Evangelism Association, 1993).

nearly the same as the pre-project survey with the exception of a thank-you note and a few added questions.

After holding additional meetings, I felt a word of thanks was necessary. All participants had willingly given up time from family, leisure, or other pursuits in order to help me better understand church growth.

The added questions at the end of the post-project survey tried to summarize any spiritual growth. These questions were included to determine if the individual felt he/she experienced growth and to ascertain if the growth of application was achieved because of the study. The attempt was to remove personal feeling as a bias to this project by small group's application.

The questions added were an attempt to discern if the project led to growth or some other independent event led to greater application. The outcome of the project was to have merit on its own as opposed to any other action by God. The growth was to be from study and application instead of divine miracle.

### **Conclusion**

This ministry project concluded in December 2011. This chapter summarized the five components, which made up the project. The initial component was a pre-project survey consisting of two groups of 10 people in each. One set served as the control group while the second made up the test group. The second element of my project was the weekly sermon, which was to make each group aware of the specific information and suggest application. This message would provide deeper insight into biblical material necessary to develop ministry at Emmanuel. The third component was a further

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<sup>7</sup>A copy of this document can be found in Appendix 4.



structured and deeper penetration of the Sunday message for the test group. This small group would provide the test group with the ability to ask questions and begin processing application in their own lives. The fourth component was weekly one-on-one meetings with 4 individuals within the small group. During this component, these persons would begin the actual implementation of ministry in order to obtain proficiency. These group members would choose a ministry where they wanted to grow. Oversight, encouragement, and critique was provided to the group member in order to challenge each to greater skill. The final component of this project was the follow-up post-project survey. This survey was nearly identical to the pre-project survey in order to provide a better understanding of whether mentoring enabled spiritual growth and application.

The following chapter will discuss the results gathered through the surveys, evaluate the data, any further comments with regard to the project. It will attempt to determine the spiritual growth through application and the ability to multiply ministry as acquired across the groups of individuals. Review and evaluation will be done to determine if the goals were met as they pertain to this project.

## CHAPTER 5

### EVALUATION OF A PROJECT

#### **Introduction**

This ministry project provided several different components of research, analysis, and observation. Observation and discussion of the ministry field, as well as the direction of this project, was the emphasis in chapter 1. This information allowed a primary understanding of the needs, desires, and backgrounds of those individuals participating in the project. In chapter 2, a biblical understanding of training through mentoring which led to the multiplying of ministry from Scripture was the point of emphasis. By studying the lives of Moses, Jesus, Barnabas, and Paul, a better understanding of biblical training blossomed. The third chapter moved training for multiplication into an area where most Americans are familiar, the secular business model. The techniques and approaches that businesses use were analyzed in order to meet lay people on familiar ground. The fourth chapter summarized the actual project, taking a step-by-step approach in order for the reader to be able to reproduce this study. This chapter will provide evaluation for this project. The process of evaluation will concentrate on these areas; comparing the results of the pre-project survey with the results of the post-project survey, discussion of goals determined at the on-set of the project, the strengths and weaknesses of project, theological reflections, and personal reflection.

## **Survey Comparison**

The main priority of this project was to determine if mentorship would equip individuals with the tools to become leaders. In order to test this hypothesis, the level of involvement and leadership had to be determined. By comparing the pre-project survey with the post-project survey, we can draw some statistical conclusions. This researcher realizes the survey used did not provide overwhelming statistical data; this project was attempting to quantify empirical data. Instead of attempting to discern changes in attitude towards ministry, I made the effort to distinguish actual performance of ministry. The same two groups of 10 people responded to both the pre- and post-survey. One group participated in a small group for further clarification, with a sub-set of this group receiving individual attention, and one group only had the information given in the weekly message.

### **Pre-Project Survey**

This survey was comprised of 16 questions. The basic concept behind it was to ascertain the takers practical involvement with ministry. As one of the main thrusts of the project was our need to hear from God, understand what God is saying, and apply that knowledge to our lives, this survey would provide an opportunity to learn of the takers past ability of recall and application. Questions 5 through 7 would attempt to gauge this information in the form of short answer fill in the blank. This type of question reduced the participants' ability to guess. These questions, also, provided an ability to test the responses from question 8 through 16. Thus these questions provided a built in security mechanism to allow fair and objective results. This survey served to establish a base line in effort to determine the ability of mentoring to multiply ministry.

In order to test the hypothesis that mentorship breeds application and by extension ministry, it was necessary to get a base reading of the control group. The control group was comprised of 10 individuals, 5 male and 5 female. When surveyed the mean amount of time from their acceptance of Christ was fourteen years. Six of the 10 within the control group claimed to know their spiritual gift; however, when asked specifically for their gift, only 3 filled in the space and 1 of those was not a spiritual gift. Four from this group responded to the sermon recall and application questions with answers, all of these being accurate with the previous messages.

Questions 8 through 12 were phrased to get an idea, for comparison with test group and post-project growth, of daily behavior within the group. The initial question dealt with how many days a week does one have a quiet time with the statistical result being a 14. The discussion of spiritual things question yielded an answer of 7. Praying to understand God's will scored a 42. Applying one's quiet time learning to your life resulted in an 8. Application of at least one sermon point resulted in a total of 6.

The test group was again comprised of 10 individuals, 5 males and 5 females. This group's walk with Christ was less than the control group but still moderately close at nine years. Four of these participants were able to name their spiritual gift, 1 named a talent that was not mentioned as a spiritual gift in Scripture, and the other 5 provided an answer of "no, I do not know my gift." While all 10 were able to mention specific points to recent sermons, only 2 could provide any specific application stemming from the messages. Several persons had mentioned they wanted to read their Bible more; however, this point was not one made during the recent sermons. I believe that the individuals wanted to try and guess a correct path, either to encourage me or to say they

filled out the whole survey. These answers provided a check-point for the next few questions that dealt with daily Christian living.

The daily questions concerning Christian life were slightly higher in the test group than in the control group initially. Daily quiet times scored a 21. Spiritual discussions yielded a score of 10. Prayer to understand God's will provided a 29. Quiet time application was a 5. Sermon point application netted a score of 9. In order to test if mentorship provided a greater likelihood for growth and eventually the multiplication of ministry it was important to develop a method to discern results after the project.

I used the scores to tally a percentage from both the control and test group. I believed this procedure would be able to show if mentorship had any significant impact on participants. The following statistics were the base pre-project. Daily quiet time control group 40 percent, test group 60 percent. Discussion of spiritual matters control group 41 percent, test group 59 percent. Daily prayer for God's will control group 59 percent, test group 41 percent. Quiet time application showed control group 61 percent, test group 39 percent. Sermon application control group 40 percent, test group 60 percent. These scores were developed by adding the days that each participant in each group said they completed the activity. I added the scores from the control and test groups together and then divided by the sum of the 2. If mentorship leads to growth and multiplication of ministry, the percentage should go higher in favor of the test group. This hypothesis was the reason for the project and potential roadmap for discipleship in my future ministry. The test group, much like the control group, largely ignored questions thirteen through sixteen. This lack of information did not skew any results since both groups treated the questions equally.

The pre-project survey was designed to aid my research to discover if mentorship breeds application, which in turn develops ministry skill, which results in a multiplying of ministry. This survey would provide the basis for any application or skills that participants would engage during the course of the project. Comparing these base figures to the post-project survey would help to determine if mentorship provides a catalytic element to ministry development.

### **Post-Project Survey**

The post-project survey differed only slightly from the pre-project survey. An additional two questions were included: one allowing the participant to gauge their own spiritual growth and the other asking for the most likely cause of that growth. The same 2 groups comprised of the same 20 people took this survey. The following paragraphs contain the results of the post-project survey.

This time only 4 of the 10 within the control group claimed to know their spiritual gift and could provide a specific spiritual gift as theirs. Six individuals responded to the sermon recall and application questions with answers, all of these being accurate with the major points of the project.

Questions 8 through 12 provided information on daily behavior; these figures were for comparing the control to the test group and determining any growth. The initial question dealt with how many days a week does one have a quiet time was unchanged at 14. The discussion of spiritual things question dropped slightly to an answer of 7. Praying to understand God's will remained at 42. Applying one's quiet time learning to your life fell to 6. Application of one sermon point resulted in a score of 7.

The two newly inserted questions did not present any surprising results. The

control group held to the normal routine. They heard the Sunday sermon and this event was the only stimulus provided, anything beyond the message would need to be initiated by them. Six of the 10 surveyed from the control group responded that their spiritual growth during the fifteen weeks was average. Two stated that their was significant growth during the time period but did not elaborate. One respondent stated little growth and one did not respond at all. I understood these results to be status quo. Nothing really changed within the control group. A very slight deviation in two of the categories was insignificant.

The same 10 people from the test group were surveyed but this group in addition to the Sunday sermon, participated in a Monday night study on the previous day's message, and 4 of the men had one-on-one time with the pastor. The test group's results were very different. The following paragraph compares the pre-project score to their post-project score.

The first score was for how many days a week on average does one a quiet time the pre-project score was 21 points and the post-project score 43. The discussion of spiritual matters score increased even more from pre-project of 10 to post-project of 36. The score for praying to understand God's will went from pre-project of 29 to post-project of 50. The application of quiet time material to daily life went from 5 to 26. The final score of application of the Sunday message increased significantly, as well, from 9 to 34. The results by their own estimation were significantly better. As an average each individual was incorporating the spiritual disciplines two more times a week during the project then previously. These results confirmed that accountability did increase minimally the desire to be actively participate in their own discipleship.

These results sound impressive but the comparison between the control and test group revealed even a greater shift. In the five areas tested by the survey, the percentage changes were as follows. Daily quiet time: control group 32 percent, test group 68 percent. Discussion of spiritual things with others control group 21 percent, test group 79 percent. The area of prayer to understand God's will in one's life: control group 45 percent, test group 55 percent. It is important to remind the reader that during the pre-project survey the control group had outscored the test group in this area. Application of personal quiet time for the control group was 18 percent and the test group 82 percent. The final category application of the Sunday sermon was control group 17 percent and the test group 83 percent. By personal disclosure, the test group indicated a greater activity in spiritual disciplines.

### **Goal Evaluation**

In the first chapter of this project, I laid out eight specific goals. These goals provided the outline for the project. The following paragraphs will examine how effectively I met those initial goals.

The first goal, set forth in chapter 1, was to recruit a small group in order to equip them to do ministry. While this goal was simple enough, it provided the very backdrop to the entire project. Twenty people volunteered to undergo various degrees of involvement during this project time. These 20 people were divided into two sub-groups: the control and test group. The control group served as the standard operating group with no change in the weekly activity. The test group agreed to be involved in a weekly Bible study and 4 individuals further volunteered to spend one-on-one time with the pastor in order to receive mentoring in the work of ministry. This goal was accomplished in the



first week of the project. Meeting this goal allowed the project to test the mentoring hypothesis.

The second goal of the project was to help small group members understand biblical ministry. The weekly messages provided the 20 persons with the context to understand what God expects of each believer. The messages gave the information to the individuals that God's purpose involves us making disciples. Even when we encounter resistance, God has a plan from Mark 6:1-13. The church must be active and going to seek and save the lost from Acts chapter 1:8 and 8:1-8. Acts 18:18-28 provided the hearer with the concept that application of biblical truth is necessary for spiritual growth and development.

The third goal of my project was to ascertain the spiritual giftedness, personality type, and personal preferences of the individuals within the small group. The spiritual gift inventory from Lifeway Resources provided the feedback with regard to spiritual giftedness. Not only were group members made aware of their own giftedness but application of those gifts in our ministry location was discussed. The Myers-Briggs temperament sorter provided the answers to personality type. Individuals became more aware of why certain ministry activities drain their energy and leave them feeling discouraged. Discussion of areas that fit with personality received attention in order to encourage ministry in the various personality categories. These two instruments helped participants to focus their ministries into areas where they could thrive.

The importance of these findings proved very useful with those undergoing one-on-one attention. The men chose ministries that were close to their hearts, in which they were well suited. One man found learning his personality temperament very useful.

When he realized his introversion coupled with his organization giftedness, he felt much better about organizing, facilitating, and overseeing outreach ministry projects. He confessed he always felt guilty for not being more involved in community ministries. He was able to organize outreach activities and facilitate the ministry activities while providing others the opportunity to exercise their giftedness.

The fourth goal of the project was to see individuals become involved in ministry. This area was an overwhelming success. The amount of manpower hours in actual ministry either to the community or within the congregation was massive at least in comparison to other time periods. The ministry activities ranged from outreach meals at Thanksgiving, to fruit baskets for emergency personnel on Christmas, meal delivery to sick church members, a functional nursery program, home and hospital visitation, witnessing, cleaning of the church, volunteers to teach Sunday morning children's small groups, and the development of a youth group. These projects challenged the participants to be involved and some required that they recruit others to help them succeed.

Goal number 5 was for the participants to develop skills in order to move towards a leadership role. The timeframe of fifteen weeks did not provide an adequate period to move individuals from pew sitter to leadership; however, remarkable strides were made towards that goal. Three of the one-on-one protégés were able to not only brainstorm a ministry, they planned, organized, recruited, and oversaw the entire project. Along with my assistance each of the steps were evaluated weekly to gauge effectiveness. These men became aware of the need to not just create a program but to nurture it and continually evaluate it to determine if it is meeting its desired goal. Having a program which accomplishes nothing is a waste of time and resources, honest evaluation guards

against a church from being busy without any real purpose or direction. This skill of evaluation flows into the sixth goal of this project.

The sixth goal was accountability for ministry and personal growth. This goal was met through the weekly small group study and for four individuals the one-on-one time with myself. I discovered as the weeks progressed a bond began to form with the small group members. This bond served as a catalyst, especially for the men in the group. Everyone wanted to be prepared and to show evidence of accomplishment. When individual application goals were not met by a group member, they would apologize to the group. They understood that God expected them to follow through on their commitment and saw the group as God's representative. Several individuals stated, in their post-project survey, because they knew other members would ask how they met their goal during the past week there was an air of urgency.

The seventh goal: developing the next generation for ministry by sharing skill, knowledge, and work was successful, particularly in the lives of those who underwent one-on-one training. Each of these men developed a ministry that required them to develop someone else. Normally they started with their spouse with the expectation to enlarge further as the need arises. In each case, the structure grew quicker than they anticipated even within the fifteen-week limit. From visitation, to outreach, to the nursery program as time past the need for more ministry workers revealed itself. These men recruited, trained when necessary, and allowed these recruits to exercise their giftedness and skill. Current church leadership viewed the ministry of two of these individuals and approached them to determine if they would consider being ministry leaders for the next year. This goal was highly successful within the one-on-one group.

The other six individuals who made up the small group showed no real evidence of developing the next generation. One should take note that in most cases these individuals were the second generation and are currently undergoing training. With time it will be determined if the DNA for reproduction is evident within first and second generation leaders.

The final goal of this project was to ascertain the spiritual growth to determine if one-on-one mentorship provides a fast track towards multiplying ministry. Based on all the data collected from surveys, discussion, and observation I am adamant that one-on-one mentorship does lead to more effective and efficient ministry. The personal attention and accountability encourages the movement from theory to practice which in the church means from knowledge to application. The results of the post-project survey revealed all ten people from the small group, when asked where they grew spiritually over the last three months everyone of them responded Bible study and prayer. One person from the control group responded that they grew in their prayer life but none said Bible study. Since these surveys were completely anonymous, I believe these statements to be accurate.

The eight goals were to determine if moving individuals from large group, to small group, to one-on-one training offered noticeable differences in spiritual growth. It is the conclusion of this writer the more personal the training the greater perimeter for dynamic ministry and overall kingdom success. As the group gets larger the success diminishes, if the only discussion or training that is being done is large group Sunday morning little noticeable growth takes place. The implementation of the goals revealed mentorship can help procure the growth of disciples in ministry.

## **Methodological Evaluation**

This part of the paper will evaluate the process used to determine if I accomplished my ultimate goal of equipping members in order to multiply ministry through mentorship at Emmanuel Baptist Church. The acknowledge structure of the project was as follows: pre-project survey, Sunday morning message, Monday evening small group, one-on-one training, and post-project survey.

The initial step in the methodology was the preparation and delivery of the pre-project survey. While the survey was not of the highest scientific quality, it did accomplish its purpose for this researcher. I obtained information that served as the baseline or standard. These results were tabulated with anonymity to the taker so the honesty of the individuals should be understood. This survey permitted me to ascertain levels of spiritual maturity through Christian disciplines, recall ability, and actual application of knowledge into the participant's life. This document would be compared to the post-project survey in order to determine any change in spiritual growth through the process of mentorship.

The second step of the project was the Sunday morning message. This message would be the crucial center of the project. General information and challenges were presented to the congregation for their understanding and application. This message would then serve as a launching pad for all further development. This activity was the church operating as normal without any extra intentional discipleship. Anyone would be able to understand the basic general information and the plea would come from the pulpit to hear, understand, and apply.

The third step in the project process was the deeper understanding of the Sunday message. A small group, the test group, would meet Monday night to review,

discuss, and ask any questions from the previous day's message. This gathering provided the opportunity to determine if repetition, the ability to ask questions, and accountability would play a role in equipping members to do ministry. Each participant would make a weekly application goal and accountability for the goal would happen the following week. This study was highly successful in procuring knowledge and the beginning application, which paved the way to take a few individuals even further. This group provided the men who would undergo one-on-one training.

The fourth methodological part of this project was mentoring four men, one-on-one. These men had already heard the general points from Sunday, reviewed and asked questions on Monday, and now would be able to brainstorm, plan, develop, and implement a personal ministry. The focus of this time was on development and implementation on their ministry activity. The trainee determined the scope of time in order to be as productive as possible.

The final stop in methodology was the post-project survey, which was crucial to compare with the pre-project survey to determine if mentorship does in fact multiply ministry. The same questions were asked of the same twenty individuals. The researcher compared the control group's post-project survey results to the pre-project survey results. I performed the same procedure to the test group results. After determining the changes within the group, comparison between the two groups provided conclusive results. The data confirmed individual training does produce benefits that large group instruction does not. In fact, the data showed a correlation between group size and successful application.

### **Strengths**

The perception of a strength is viewed subjectively. While one individual may

see a positive another could perceive the same event as a disadvantage. Having this understanding, these are the areas I viewed to be the strengths of this project. The four areas of greatest strength in this project were the anonymity of the surveys, the small group time, the growth in Bible reading and prayer, and finally the eagerness to commit to ministry.

The first strength of this project was the complete anonymity contained in the surveys. This anonymity allowed greater honesty in the posting of data. This truth was especially apparent in the control group. Several people from the control group stated they were only willing to participate on the condition of complete anonymity. With names undisclosed, I was able to view the participants more realistically than if they were giving answers to maintain their reputations. While the answers may have been discouraging, the necessity of seeing reality was invaluable. Especially in regard to growing these individual towards performance of ministry.

The second strength of this project was the small group time. I found the Monday night meetings with the 10 individuals from the test group to be extremely enlightening. The group would pose questions not only about the biblical material covered the previous day but also, how that material should be influencing their lives. The commitment of the group was very high. Seldom were there absences or someone who had not read or reviewed the material. In fact, participation was stronger than all adult Sunday school classes combined. While the motives of the participants may have been to help me in my project, the growth attained is undeniable.

A third strength of this project flowed from the second and was a by-product of the project. All 10 persons from the test group, responded on their post-project surveys

that their Bible reading and prayer life improved during the fifteen weeks. More time in the Scriptures and prayer are naturally a catalyst for any genuine spiritual growth. I found it encouraging that every test group participant was able to list these two components as areas of growth.

The fourth strength of this project was the eagerness for those involved in one-on-one training to undertake ministry. These men evaluated the circumstances around them, perceived the need, and then took direct steps to meet those needs. They engaged in a ministry, which will be vital long after the project is finished. The nursery and visitation ministries are self-explanatory; the man with the heart for outreach has begun planning quarterly large events in order to open doors for evangelism. As of this writing nearly a month has passed since the conclusion of the project and those individuals involved in one-on-one ministry are still excited and committed to organizing, implementing, and evaluating their areas.

### **Weaknesses**

As with strengths, weaknesses are subjective what one finds as a weakness another could see as a strength depending upon their vantage point. Too often weakness is viewed as failure; I have determined to view weakness as something I would change if I could do the project over again. The areas I would attempt to change if I could re-do the project are better survey development, longer duration, and less dependence on non-participants.

The first and perhaps the greatest weakness is my survey development. While the survey questions did not deter the project in any way, the surveys, both pre and post, did not come across as publication worthy. I would probably be a little more thorough



and complex. My surveys could have contained a prejudice depending on how the taker felt that particular day. The participant could have provided scores higher or lower based on outside criteria and circumstances. It could have been revealing to have some peer evaluation from within the control group and the test group. This evaluation could have also revealed how involved the participants were in each other's lives providing another insight into their spiritual maturity.

A second weakness of the project was the duration. Fifteen weeks is too short of time to develop a person through mentoring. While the time limit was known from the outset, genuine mentoring to multiply ministry is a long-term goal. Adequate mentoring would require minimally years if not life-long. Determining if mentoring one-on-one would provide multiplication of ministry after only fifteen weeks really requires presumption. Presuming that spiritual growth continues at this rate then we could assume a multiplication of ministry; as one can understand this hypothesis is far from proven after a mere fifteen weeks. The time element constricted the ability of the fourth man's progress as well. Due to family issues that were unforeseen at the commencement of the project his participation was stunted. Fifteen weeks provided us with a good estimate of what could happen but still not sufficient to prove conclusively, thus being a weakness.

A third weakness was the dependence on persons outside the scope of the project. For example, in order to launch a visitation ministry it is required to visit people. Extracting appointments from persons who may not feel the need was tough, although it did provide a real ministry situation. Another example was recruiting individuals to give up an hour on Thanksgiving and Christmas to deliver outreach materials was a little challenging for a participant.

## **Theological Reflection**

Theological reflection should always start and proceed from the Scripture.

When we, as believers and leaders of believers, reflect on ministry it must be in context with the Word of God. As the leader of believers who congregate in Tyrone, I must view other biblical leaders and learn how they guided their flocks. When viewing the two most prominent leaders in Scripture, Moses in the Old Testament and Jesus in the New Testament, I must determine how I can best model their leadership to the people God has entrusted to me.

God called Moses and Jesus to accomplish great missions. Moses, entrusted by God, led the Israelites out of Egypt and to the brink of the Promised Land. Jesus came to preach the kingdom of God had come and to die for our sin. God called me to pastor the people in Tyrone. My mission, as is any believers, is to make disciples. In chapter two of this paper, one can read the methodology God provided to Moses and Jesus.

While I have understood God desires for me to make disciples, at times I have allowed human methodology to replace God's methodology. Ephesians 4:12 is straight forward in our responsibility, "to equip the saints for the work of ministry, for building up the body of Christ," yet often times my vision gets blurry with quantity and not quality. While Moses and Jesus would speak to the masses, they trained individuals. They were intentional and devoted to raising up individuals who would carry on the work when they were no longer present.

This project demonstrated to me, through the control group, how little information the average member recalls, understands, and applies. Without the structured, intentional accountability of a small group or individual, many members are receiving nothing of substance. These individuals are more likely to be sporadic in their

attendance and less committed to anything other than the worship service. These members are more likely to become disenfranchised not only with the church but also with God. This conclusion comes from issues, problems, and remarks made from the control group.

Through this project I have realized too often, this pastor and my church by extension have opted for highly visible mass evangelism and instruction instead of reaching individual by individual and training them up. With the limited resources of time and energy, leadership must concentrate efforts. Instead of instruction being so wide and shallow, we need to transition to a more narrow and deeper approach. Jesus used this methodology as he poured himself into James, John, and Peter.

This project showed me that growth is much quicker and substantial when individuals are accountable to others. Progress can be marked and celebrated. Guidance is more easily obtained with less stigma since fewer persons would know of missteps. The project showed me that I had a significant impact on ten individuals over the past fifteen weeks. Discussion plus accountability leads to encouragement in Bible reading and prayer. Based on these results, one could assume that mentorship would produce more fruit than our past efforts. While initially this process may seem slower than mass instruction, after a relatively short period explosive growth should and can happen. Consider the following scenario how this methodology could reform the church.

During the fifteen weeks of this project, I was able to commit three hours (large group, small group, one-on-one) a week into the lives of three men. Those three men developed ministries to aid the entire church, in fact more new ministry was created in this fifteen week span than in the previous three years combined. If those three men

were each to train three more men (providing one hour to each), after one year the potential would be to have thirteen individually trained ministers. Each person would have a model for ministry and a personal trainer capable of stimulating and encouraging growth.

Theologically, God has called believers to be their brothers' keepers. Through fellowship, each is responsible to and for everyone else. This project has awakened me to the necessity of concentrating ministry into the lives of fewer people in a deeper way. This methodological change does not mean complete abandonment to large scale ministries but rather the majority of my time needs spent building up fewer individuals thoroughly so that they, too, can build up a few others.

### **Personal Reflection**

While my own thoughts have been placed throughout this document, the following few paragraphs will illustrate the personal significance and growth that marked my own life throughout the process of this project. It will include the growth sustained in the writing of the first few chapters as well as the actual project.

One of the most significant learning areas for me was chapter 3. Not having a business background required me to do extensive research about business practices. I learned much about how businesses view training techniques. It was during this research I realized how the church's techniques pale in comparison. Business people deal everyday with efficiency and effectiveness of performance, until they attend church. The methodology in the church does not require higher performance, no standards, and little to no accountability. Having been an international missionary, one of the fundamental concepts is to learn the culture, understand the culture, and present the gospel through

that culture. On returning to the pastorate, I forgot this concept and began operating from a pastor mindset and not a missionary. Understanding how the majority of people understand training, what and how they learned for their jobs, required me to reassess how I was training people. While chapter 3 was laborious and I hated how long it took me to understand and write it, it may have had the greatest impact on my personal ministry.

A second monumental event allowed me to view the urgency of the methodology called mentoring. During the last six months, the North American Mission Board has begun to change the way our state's local Baptist Association will function. The job description of the Director of Missions would be changed to a strategic Church Planting Catalyst. The reason presented to the local pastors was simple. Since 1968 baptisms in the state of Pennsylvania have remained the same and since new works grow faster than old works, there is a need for new church plants. Throughout the course of this change, I could not keep from thinking the solution is not more churches but more trained Christians to reach out to the world. The typical training is done too shabbily without any long-term follow up. If pastors and boards were committed to raising up the next generation of equipped Christians, reaching the lost would be greatly accelerated. If, however, pastors and boards are satisfied shuffling the few adequately trained individuals into new positions, the gains in one geographical area will be offset by the losses in the area left. It is time that Southern Baptists become intentional and strategic in training up others to follow Christ.

This project helped my time management skills. The four additional hours spent with the one-on-one participants required me to balance other church work, family

obligations, and leisure time even better. For every hour of one-on-one time, I spent several hours preparing for that meeting. While most of the gatherings were family events and revolved around something other than just planning or study, nonetheless in order to be faithful to those four and the rest of the church I needed to guard my time. It forced me to re-evaluate priorities and be intentional in all my undertakings.

This project illustrated how quickly a unified group can bond. During the Monday night studies, the participants toward the end of the project were much more forth coming with prayer requests that were personal in nature. A sense of trust had developed that I had not seen previously at Emmanuel. It made me realize once again how important genuine fellowship is to the body of Christ. Biblical fellowship provides a sense of intimacy, which is crucial to a strong church.

Another area of personal growth upon further reflection is related closely to the previous idea. I learned that most church members are afraid to reach out and do ministry unless they feel safe. The fear of failure is almost paralyzing. When the environment changes to where failure is not public, but a learning opportunity and not as a personal failure, people are much more willing for God to use them. Honest evaluation went a long way in providing that security. Framing mistakes, as opportunities for growth and presented as a challenge to do better helped dissolve some of that anxiety. The knowledge, that failure was neither public nor final, promoted an excitement.

The final reaffirmation through personal reflection is the importance for others to succeed in the eyes of their peers. As a pastor, I realize that I will not always be in Tyrone and yet I expect the work of ministry to continue long after I am gone. All the labor that I have done, would not account for anything if once I leave the work stops. In

order to train up others, I learned how crucial it is for my trainees to be viewed as successful. Successful protégés are confident and more likely to train others. In order to work myself out of a job, I must publicly praise the entrepreneurial spirit of those who launch out to do the work of ministry. This acknowledgement provides the incentive for individuals to train up someone else, since their work is substantial; hence providing the DNA for a church-wide mentoring transformation.

### **Conclusion**

Equipping members in order to multiply ministry through mentoring helped me to understand several crucial elements of ministry. The project required a greater interaction with members than I normally have had. These moments helped me become aware of the struggles and desires of Emmanuel's membership. It is from those aspects that I draw the following conclusions.

The need to provide an opportunity for members to discuss, comment, and raise questions pertaining to the weekly sermon is necessary. I believed, erroneously, if I spoke clearly and simply, individuals would naturally understand. The small group training of this project showed otherwise. I learned for a majority of members at Emmanuel once the sermon ends it is forgotten. Discussion leads to understanding and once the message is understood it can be applied. Application is the evidence of whether the biblical information was heard and understood.

Individuals will become involved in ministry if they have someone willing to take the time and personally walk them through the job. Mentorship is theory plus practice. Individuals, who allowed themselves to be open to spending an hour discussing ministry theory which is what our Bible study was and committing to an additional hour

of practice of ministry under the guidance of one who had previously done the activity showed excitement and a propensity to continue the work. One-on-one mentorship provides the protégé with encouragement, a sense of worth, and guidance to become successful.

The third conclusion that I draw from this project is the multiplication of ministry can happen much quicker if evaluation of activity is provided in a timely manner. After initial hesitation, the trainees quickly adapt to their situations, especially when gently evaluated without placing any guilt on them. The ability to discuss what objectives went right and which went wrong help to keep beginners from repeating the same mistakes and reinforcing good habits or traits.

Another key ingredient for the trainees was witnessing me doing ministry. The opportunity to see the mentor performing ministry tasks became invaluable during the first few weeks of mentorship. Many times leaders tell others what they have done but seeing the work made a huge difference in the participant's outlook.

That accountability makes a difference is my final observation discovered through this project. The individuals who knew they would participate with the Monday small group paid closer attention to Sunday messages. These ten people took notes of the message and even discussed those messages with their spouses in order to be prepared. The using of an index card to track application was enough to encourage follow through on the activity. The accountability factor increased dramatically with the one-on-one facet, since the individuals could not hide from the trainer. Accountability is built naturally into the mentoring relationship, which again shows it to be the viable option of equipping members for the work of ministry. Individuals are accustomed to



accountability in their work places. It is time that members become accountable in their spiritual growth as well.

The aim of this project was to ascertain whether equipping members to multiply ministry through mentoring at Emmanuel Baptist Church would in fact energize the membership to advance ministry. After analyzing the surveys, observing the practice of ministry, and comparing those who underwent one-on-one ministry to those who did not participate in any exercise beyond the Sunday morning message, I can state that mentorship makes a significant difference in equipping individuals. Mentoring as a tool to enhance the multiplication of ministry will become the major emphasis throughout my ministry.

APPENDIX 1

PRE-PROJECT SURVEY

1. Please circle the number of years since you accepted Christ.
  - a. 0 – 5 years
  - b. 6 – 10 years
  - c. 11 – 15 years
  - d. over 15 years
  
2. Please circle all discipleship activities that you have experienced.
  - a. Sunday School/Small Group/Cell Group
  - b. Personal quiet times
  - c. Short term prayer or accountability partner
  - d. Special programs (i.e.: *Experiencing God*, *40 Days of Purpose*, etc.)
  - e. Mentorship
  - f. Church based Bible study
  - g. Other (please explain) \_\_\_\_\_
  
3. Do you know your spiritual gift?      Yes              No  
If so, what is it?
  
4. Leadership means:
  - a. Authority
  - b. Power
  - c. Prestige
  - d. Service
  - e. I do not know
  - f. Other (please explain) \_\_\_\_\_
  
5. Name an area where you want to grow spiritually \_\_\_\_\_
  
6. Can you state a significant point from a recent sermon? \_\_\_\_\_
  
7. Can you tell me how you applied that truth? \_\_\_\_\_
  
8. On average, how many days a week do you have a quiet time?  
0      1      2      3      4      5      6      7

9. On average, how many days each week do you discuss spiritual things with someone?  
 0      1      2      3      4      5      6      7
10. On average, how many days a week do you pray to understand God's will?  
 0      1      2      3      4      5      6      7
11. On average, how many days a week do you apply a point from you quiet time to your life?  
 0      1      2      3      4      5      6      7
12. How many days a week, on average, do you apply a point from the sermon to your life?  
 0      1      2      3      4      5      6      7
13. How often do you discuss the Sunday morning message with someone?  
 Never              Once a month   Half the time   Weekly
14. How often do you seek to make application of the Sunday message?  
 Never              Once a month   Half the time   Weekly
15. How often does someone hold you accountable for application of God's word?  
 Never              Monthly              Weekly              Daily
16. How often does corporate worship lead you to serve God?  
 Never              Once              Half the time   Most of the time

APPENDIX 2

POST-PROJECT SURVEY

1. Please circle the number of years since you accepted Christ.
  - a. 0 – 5 years
  - b. 6 – 10 years
  - c. 11 – 15 years
  - d. over 15 years
  
2. Please circle all discipleship activities that you have experienced.
  - a. Sunday School/Small Group/Cell Group
  - b. Personal quiet times
  - c. Short term prayer or accountability partner
  - d. Special programs (i.e.: *Experiencing God*, *40 Days of Purpose*, etc.)
  - e. Mentorship
  - f. Church based Bible study
  - g. Other (please explain) \_\_\_\_\_
  
3. Do you know your spiritual gift?      Yes                  No  
If so, what is it?
  
4. Leadership means:
  - a. Authority
  - b. Power
  - c. Prestige
  - d. Service
  - e. I do not know
  - f. Other (please explain) \_\_\_\_\_
  
5. Name an area where you want to grow spiritually \_\_\_\_\_
  
6. Can you state a significant point from a recent sermon? \_\_\_\_\_
  
7. Can you tell me how you applied that truth? \_\_\_\_\_
  
8. On average, how many days a week do you have a quiet time?  
0      1      2      3      4      5      6      7

9. On average, how many days each week do you discuss spiritual things with someone?  
 0      1      2      3      4      5      6      7
10. On average, how many days a week do you pray to understand God's will?  
 0      1      2      3      4      5      6      7
11. On average, how many days a week do you apply a point from you quiet time to your life?  
 0      1      2      3      4      5      6      7
12. How many days a week, on average, do you apply a point from the sermon to your life?  
 0      1      2      3      4      5      6      7
13. How often do you discuss the Sunday morning message with someone?  
 Never              Once a month   Half the time   Weekly
14. How often do you seek to make application of the Sunday message?  
 Never              Once a month   Half the time   Weekly
15. How often does someone hold you accountable for application of God's word?  
 Never              Monthly              Weekly              Daily
16. How often does corporate worship lead you to serve God?  
 Never              Once              Half the tme   Most of times
17. How would you describe your spiritual growth over the last fifteen weeks?  
 None              Little              Average              Significant      Transformational
18. Which of the following areas would you acknowlege to having the greatest impact on your answer to question seventeen?  
 Worship      Sunday School      Pastor's discipleship   Other:\_\_\_\_\_

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## ABSTRACT

### EQUIPPING MEMBERS TO MULTIPLY MINISTRY THROUGH MENTORING AT EMMANUEL BAPTIST CHURCH, TYRONE, PENNSYLVANIA

John Allen Wiley, D.Min.  
The Southern Baptist Theological Seminary, 2012  
Faculty Supervisor: Dr. Adam W. Greenway

This project is an attempt to equip members to multiply ministry through mentoring. Chapter 1 defines the goals of this project as well as the rationale for the work.

Chapter 2 seeks to establish a biblical and theological basis for mentorship. This is accomplished by examining the ministries of Moses, Barnabas, and Jesus.

Chapter 3 seeks to establish the modern day training methodologies as practiced by the business world. The main training practices are discussed.

Chapter 4 describes the equipping members to multiply ministry through mentoring in the lives of the members of Emmanuel Baptist Church.

Finally, chapter 5 reveals the results of this ministry project. These results produced visual evidence that mentorship significantly impacts the multiplication of ministry, whereas large group teaching produced very little change in ministry multiplication.

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