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EQUIPPING MEMBERS OF THE RADIANT LIFE CHRISTIAN
MINISTRY IN NIGERIA FOR BIBLICAL MENTORING

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APPROVAL SHEET

EQUIPPING MEMBERS OF THE RADIANT LIFE CHRISTIAN
MINISTRY IN NIGERIA FOR BIBLICAL MENTORING

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I dedicate this ministry project to all Clay Potter Ministries Worldwide members, Oasis of Global Fellowship, Radiant Life Ministries, Joshua Generation Mission, Lagos State Baptist Student Fellowship, Baptist Press Nigeria Limited staff, Temitope Omoniyi and our children Iretomiwa, Omofolasewa, Imisioluwani and Araoluwani.

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PREFACE

This project is completed mainly due to the encouragement of God's many mentors in my life. I am grateful to my Savior and Lord Jesus Christ, the Ultimate Mentor, whose wisdom and knowledge, and insight fill the depths of the riches found in his Word. Equipping others to mentor biblically has led me into a deeper relationship with him. I especially appreciate my faculty supervisor Dr Matthew D. Haste, who took me on at a critical time of the project; thank you, Dr John M. Klaassen, for all you did to make me succeed. I also appreciate my first project supervisor, Dr Danny Bowen, for his mentorship throughout the project.

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CHAPTER 1

INTRODUCTION

A biblically mentored leader can impact the direction of a nation positively. Therefore, using a biblical paradigm for developing a leadership program in Nigeria will make the country a more effective and impactful society. Equipping the Radiant Life Christian Ministry members for biblical mentoring facilitates this paradigm.

Context

Radiant Life Christian Ministry Nigeria (RCLM) is an interdenominational parachurch Christian ministry established to equip Christians within their circle of influence for works of service. The purpose of this training is to build up the body of Christ until the church reaches unity in the faith and “the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph 4:13 English Standard Version). Thus, RLCM realizes its purpose of building up members’ faith in holiness and righteousness as the Word of God is learned, and glory is ascribed to the name of Christ.

RLCM membership cuts across the diverse church denominations in Nigeria. Christians from the Nigerian Baptist Convention, the Mountain of Fire and Miracles Ministries, The Redeemed Christian church of God, and the church of Nigeria, Anglican Communion, constitute the membership of RLCM. Ibadan City, Southwest Nigeria, plays host to this parachurch organization.

RLCM exists to equip the church of God in Nigeria to function in health and outreach. The universal church ought to be salt and light to the world. Consequently, the Christian church in Nigeria ought to be at the forefront of the much-needed change in the

social-cultural and political evolution of the nation. Despite being the most populous black country in the world, Nigeria is on the verge of collapse. The systems which support the existence and progress of a nation are in their worst condition.¹ Today a culture of incompetence, endemic corruption, and dignified ineptitude is deeply ingrained. The need to put an end to destructive selfishness and greed has never been greater. Nigeria needs help.

According to 2017 United Nations estimates, Nigeria is the seventh most populated country in the world. Nigeria is home to approximately two hundred and seventy different ethnolinguistic groups. These diverse groups speak about three hundred and seventy languages.² Christianity, Islam, and indigenous religious traditions are the primary religious beliefs. From a personal perspective, religion is so prevalent in Nigeria that it often determines leadership within government and national agencies. The church in Nigeria is a dynamic church that requires strategic leadership development to fulfill its obligation to reach the unreached with the gospel. The Church of Christ in the earth must be salt and light to the world.

Equipping members of the RLCM to mentor biblically is a strategy simulating the biblical mustard seed. Equipping the members in this way has vast potential to make the Nigerian church the leadership locus of the Nigerian society, enabling governance to be just, fair, transparent, and free from corruption. Training others to mentor biblically is a strategy for the long haul. It is a strategy that cuts across generations, cultures, and barriers, just as stated in the Scriptures. For example, 2 Timothy 2:2 describes the process of mentoring as a means of leadership development that the RLCM can utilize. The text reveals Paul as purposely charging Timothy with the mandate to prepare faithful and

¹ Michael M. Ogbeidi, "Political Leadership and Corruption in Nigeria Since 1960: A Socio-Economic Analysis," *Journal of Nigeria Studies* 1, no. 2 (Fall 2012): 19-22, http://www.unh.edu/nigerianstudies/articles/Issue2/Political_leadership.pdf.

² United Nations Department of Economic and Social Affairs, "World Population Prospects: The 2017 Revision," United Nations, June 21, 2017, <https://www.un.org/development/desa/publications/world-population-prospects-the-2017-revision.html>.

skillful men to teach others who will also prepare those who can mentor others. These men are the next generation of leaders.

The RLCM's potential for leadership development is enormous if maximized and focused on mentoring. The diverse backgrounds of the RLCM members in Nigeria, with respect to denominational affiliations and sociocultural diversity, are fertile ground to help nurture the seed of leadership growth through mentoring. Equipping members of the RLCM for biblical mentoring will help cultivate the unploughed aspects of the ministry vision concerning impactful leadership development as it affects the Nigerian state.

RLCM is well-positioned to become an equipping agency for the body of Christ in Nigeria to help nurture the seed of leadership growth through mentoring. As an interdenominational ministry with rare, privileged access to many local churches and groups in and around churches, the opportunities are enormous.

Rationale

In *Designed to Lead*, Eric Geiger and Kevin Peck argue that most churches merely exist: their argument hinges on the fact that there is no intentionality in the plan of such churches for discipleship and leadership development. This kind of absence of intentionality in discipleship painfully is the story of local churches in Nigeria.³ Olusegun Ogunbade asserts in his study of the growth of Nigerian churches that the critical issues that drive the development of the churches are unemployment, love of money, position and power, worldly materials, economic recession and unhealthy rivalry among churches, pastors, ministers of God and even within the church.⁴ As a parachurch Christian organization with leadership development as one of her core values, Radiant Life

³ Olusegun Adewale Ogunbade, "Proliferation of Churches in Nigeria: Causes, Impacts and Likely Solutions," *Journal of African Studies and Development* 12 no. 3, (July-September 2020): 61-76, <https://academicjournals.org/journal/JASD/article-full-text-pdf/42AF4C564325>.

⁴ Ogunbade, "Proliferation of Churches in Nigeria: Causes, Impacts and Likely Solutions," 63.

Christian Ministry should be more intentional and consistent in using the “mentoring handle” to develop future leaders. These leaders will further build other church leaders and leaders in the Nigerian marketplace. “When leaders emerge from some churches, it is often by accident. Something is missing.”⁵ Geiger and Peck assert “that churches that consistently produce leaders have a strong conviction to develop leaders, a healthy culture for leadership development, and helpful constructs to systematically and intentionally build leaders.”⁶

This project develops the helpful construct needed by RLCM called “intentional mentoring.” It is for the express purpose of building church leaders and Christian leaders who will impact every sphere of humanity and cause humanity to flourish.

Newton made a convincing case for the mentoring church in *The Mentoring Church: How Pastors and Congregations Cultivate Leaders*. He drew heavily on the Scriptures, history, and his pastoral ministry experience to argue for the church’s need to be more responsible for mentoring. Newton argues that healthy churches need healthy leaders. He asserts that although the word ‘mentor’ appears nowhere in the Scriptures, the concept is widespread. We will observe the relationship between Naomi and Ruth, Jesus and the Twelve, and Paul and Timothy to prove this point.

Leadership development should be native to the church community, both for church and marketplace ministries, respectively. Christian’s ought to be leaders who are salt and light in the different spheres of influence they find themselves in. The church has responsibilities in society, such as submitting to state leadership, paying taxes, and praying consistently for the societal direction that the nation might be at peace.⁷ The

⁵ Eric Geiger and Kevin Peck, *Designed to Lead* (Nashville: B&H Publishing Group, 2016), 13.

⁶ Geiger and Peck, *Designed to Lead*, 14–15.

⁷ See Rom 13:1–7. “Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.

church has the responsibility to bear witness to Jesus and honor God within the state, a challenge the church should embrace. This project will help the Nigerian church rise to the challenge of becoming more intentional at discipling its members, who can then positively influence the nation when they are opportune. The equipping of RLCM members for biblical mentoring will assist in this direction.

Purpose

This project aimed to equip members of the Radiant Life Christian Ministry, Nigeria, for biblical mentoring.

Goals

The following goals were set to determine how this project achieved the purpose of equipping the targeted RLCM members.

1. The first goal was to assess the current level of mentoring competency among members of RLCM.
2. The second goal was to develop a seven-session biblical mentoring curriculum.
3. The third goal of this project was to increase mentoring competency by teaching the developed seminars to the members of Radiant Life Christian Ministry, Nigeria.

Methodology

Three goals determined the effectiveness of this project. The first goal was to assess the current level of mentoring competency among members of RLCM. Before the first session, RLCM members were administered a Basics of Mentoring Assessment

Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. For the one in authority is God's servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also as a matter of conscience. This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. Give to everyone what you owe them: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honour, then honour."

(BMA).⁸ This pre-seminar assessment gauged each members' initial level of desire for biblical mentoring (affect), knowledge of biblical mentoring content (experience), and skills in biblical mentoring (skills). This goal was considered successfully met when eleven members completed the BMA. The results were compiled electronically for a fuller analysis of mentoring competency at RLCM.

The second goal was to develop a seven-session introduction to the biblical mentoring curriculum. This seminar occurred in a small group environment of about one hour thirty minutes of interactive teaching and discussion per session. Participants were required to complete homework assigned and engage in group discussion. This goal was measured by an expert panel consisting of one RLCM long-standing member, one faculty professor of organizational leadership, and two senior ministers of one of the collaborating denominations within the Nigerian Baptist Convention (NBC). This panel utilized a rubric⁹ to evaluate the course material to ensure it is biblically faithful, sufficiently thorough, and applicable to ministry practice. This goal was considered successfully met when a minimum of 90 percent of the evaluation criteria met or exceeded the sufficient level, and RLCM adopted the curriculum. Had the initial feedback yielded less than 90 percent, the panel's evaluation would have revised the curriculum until the criterion meets the sufficient level and RLCM adopts the curriculum.

The third goal of this project was to increase knowledge by teaching the seminars developed to the members of RLCM. Participants in this equipping course were those who completed the BMA and a subsequent application process. The re-administering of the BMA measured the content aspect of this goal within one week after participants completed the course. Finally, the third goal was deemed met after conducting a qualitative analysis of the pre, and post-surveys data for dependent samples

⁸ All the research instruments used in this project will be performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

⁹ See appendix 1.

showed a positive and significant difference in pre-and post-course outcomes.

Definitions and Limitations/Delimitations

Specific terms used throughout this ministry project are defined below to aid the reader's understanding of the subject.

Leader's development. A leader's development is defined as "the expansion of a person's capacity to be effective in leadership roles and processes. Leadership roles and processes are those that facilitate setting direction, creating alignment, and maintaining commitment in groups of people who share common work."¹⁰ The current position of the upcoming leader has to be defined, the destination of his leadership journey identified, and openings and resources for growth made available to him to embark on the required trip.

Marketplace ministry. "Marketplace ministry generally conjures up one of the following images: a Christian employee counseling a fellow employee or sharing the gospel informally with him or her; a lay business association that encourages believers to invite non-believing colleagues to a meal where someone will give a testimony; a group of Christian professionals meeting regularly for fellowship and nurture."¹¹

Mentoring. "Mentoring is a relational process in which a mentor, who knows or has experienced something, transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree, at an appropriate time and manner, so that it facilitates development or empowerment."¹²

Second Timothy 2:2 describes this relationship, as seen with Paul, the mentor of Timothy, instructing him to transfer "that something" he has received from Paul to

¹⁰ Cynthia D. McCauley and Ellen Van Velsor, eds., *The Center For Creative Leadership Handbook of Leadership Development* (San Francisco: Jossey-Bass, 2004), 2.

¹¹ Michael J. Anthony, ed., *Evangelical Dictionary of Christian Education* (Grand Rapids: Baker Book House Company, 2001), 449.

¹² Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationship You Need to Succeed in Life* (Colorado Springs: Navpress, 1992), 40.

others who will repeat the same mentoring process.¹³ “Mentoring is the third most powerful relationship for influencing human behavior (the first two are marriage and the extended family).”¹⁴

There are three limitations to the project. First, the accuracy of the pre-and post-series surveys depended on the willingness of the members of the RLCM to be honest about their knowledge and understanding of biblical mentoring for the leadership development of Christians in the marketplace. In order to mitigate this limitation, respondents were assured their responses would be anonymous. Secondly, the effectiveness of training was constrained by consistent attendance. If participants do not attend all training sessions, it won't be easy to measure the benefits of the training. To mitigate this limitation, each period of instruction was scheduled according to their schedule.

Thirdly, the effectiveness of the training was impacted by its execution during the Covid-19 context. Initially, this training was expected to take place in an onsite environment where there would be physical interaction among participants. But the restriction to travel and gathering hindered this from happening. A live and interactive video conferencing application: *Zoom*, was used to deliver the training and not just a recorded formatting app to mitigate this limitation.

Three delimitations were placed on the project. First, the project addressed biblical mentoring to nurture Christian market leaders who are not local church leaders. Biblical mentoring considered contemporary theories and concepts of mentoring and modeled them with biblical and ethical frameworks. Training will not focus on developing leadership in the life of the church itself. Second, the project was confined to a seven-session timeframe. This timeframe gave adequate time for preparation and

¹³ Second Tim 2:2 reads, “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.”

¹⁴ Erik Johnson. *The Church Leader's Answer Book: A Reference Guide for Effective Ministry* (Carol Stream, IL: Tyndale House Publishers, 2006), 373.

execution of the seven-session training and conducting the post-series survey.

Finally, this project was limited to equipping RLCM members as mentors of marketplace leaders and not any other church life leadership.

Conclusion

The power of biblical mentorship is activated when done intentionally, consistently, and proactively. It is expected that the execution of biblical mentoring by Radiant Life Christian Ministry, Nigeria, will trigger a movement in the Nigerian church. The church will then bear witness to Jesus and honor God within the state and its marketplace more intentionally. Biblical mentorship will become a means of outreach and discipleship for the church and add value to humanity. It is called biblical mentoring because it is grounded in the Scriptures and moderated by biblical and theological ideas, as demonstrated in the next chapter of this project

CHAPTER 2
THE BIBLICAL AND THEOLOGICAL BASIS FOR
BIBLICAL MENTORING

Introduction

Biblical mentoring is rooted in the Scriptures. Although the word ‘mentor’ does not appear in the Bible, the concept is widespread and defined in the pages of Scripture. The first chapter of this project indicates the need for Radiant Life Christian Ministry members to be equipped to mentor biblically. Examining relevant passages in the Old and New Testament on biblical mentoring will give credence to this venture.

This chapter provides a theological foundation for biblical mentoring in the Bible. The project will investigate Naomi mentoring Ruth, Jesus as the ultimate mentor, and Paul as mentee and mentor.¹ This chapter is not an exhaustive study of the Bible on mentoring; nevertheless, the three passages selected demonstrate a sound and robust foundation for Biblical mentoring.²

Naomi and Ruth: A Mentoring Story

The book of Ruth, which documents the mentoring story of Naomi and Ruth, is worth investigating. The book begins with, “In the days when the judges ruled” (Ruth 1:1). Those days when the judges ruled were days when “everyone did whatever was right in his eyes” (Judg 21:25). They were days “filled with war and the threat of war, with trickery and treachery among brothers and sisters, with attempts at genocide and

¹ There are other mentoring pairs in the Bible, including Elijah/Elisha (1 Kgs 19), Moses/Joshua (Exod 24), Jethro/Moses (Exod 18), Deborah/Barak (Judg 4), Elizabeth/Mary (Luke 1), and Priscilla and Aquila/Apollos (Acts 18:24–28).

² The three primary texts associated with the biblical characters are for Jesus (Mark 3:13–19), Paul (Acts 9:26–30 and 2 Tim 2:2), and Ruth (Ruth 1-4).

brutal reprisals, disobedience and unfaithfulness.”³

The book begins on a sad note but concludes on a hopeful note. Sankenfeld writes that the book of Ruth ends with the mention of King David. Sankenfeld lays out three theological themes in Ruth—peaceable community, loyal living, and the place of God in the story.⁴ Paul Jouon writes, “The main purpose of the book, as it emerges from an impartial reading, is to preserve for posterity an edifying episode concerning the ancestors of the great King David (Ruth 4:17) and, by this, taking on national interest.”⁵

It is in this context that this beautiful story of the relationship between two women emerges. This section will not attempt to exegete the book of Ruth, as this will significantly diverge from the purpose of this project. Instead, it would focus on the interactions between Naomi and Ruth.

The story of Naomi and Ruth reveals a deep mentoring relationship between them, whether one views their relationship as primarily mother-in-law to daughter-in-law, woman to woman, or friend to friend. The Naomi-Ruth mentoring relationship demonstrates the validity of biblical mentoring in the Old Testament.⁶

Ruth: Beneficiary of a Mentoring Relationship

Ruth was among the five women listed in the genealogy of Jesus (Matt 1:1–16). For various reasons, these women made the genealogy, which is a rare feat to attain. Ruth made the genealogy of Jesus as the mother of Obed; this Ruth, the Moabitess widow of Chilion, could not have become the mother of Obed, the grandfather of King David,

³ Katharine D. Sankenfeld, *Ruth: Interpretation*, A Bible Commentary for Teaching and Preaching (Louisville: WJK Press, 1999), 1.

⁴ Sankenfeld, *Ruth: Interpretation*, 1.

⁵ Paul Jouon, *Ruth: A Philological and Exegetical Commentary*, trans. Homer Heater, Jr. (Rome: Editrice Pontificio Institute, 1993), 8–9.

⁶ Other OT mentoring examples include Jethro/Moses, Moses/Joshua, Moses/Caleb, and Elijah/Elisha.

without the mentoring advantage.⁷ Also noteworthy because of the rarity of cases like it, the book of Ruth is named after this remarkable woman, and the name Ruth was mentioned twelve times in the book. Naomi and Ruth had a mentoring relationship, which an examination of their interactions will affirm. This segment of the thesis will explore how Naomi and Ruth's interactions worked out to warrant it as a mentoring relationship.

Ruth: Your God Will be My God (Ruth 1)

Much happened between the time Ruth said, "Your God will be my God," in Ruth 1:16 and when she married Boaz. Ruth lost her father-in-law, brother-in-law, and husband of ten years to the cold hands of death. Her loss was also the loss of her mother-in-law, Naomi. Ruth witnessed firsthand how Naomi responded and managed all this trauma. Verses 15–19 tell us of the day George M. Schwab calls "the day of Ruth's declaration of intent/Naomi's silence":⁸

"Look," said Naomi, "your sister-in-law is going back to her people and her gods. Go back with her." But Ruth replied, "Don't urge me to leave you or to turn back from you. Where you go, I will go, and where you stay, I will stay. Your people will be my people and your God my God. Where you die, I will die, and there I will be buried. May the Lord deal with me, be it ever so severely if even death separates you and me. When Naomi realized that Ruth was determined to go with her, she stopped urging her. So, the two women went on until they came to Bethlehem. When they arrived in Bethlehem, the whole town was stirred because of them, and the women exclaimed, "Can this be Naomi?" (Ruth 1:15–19)

Ruth was willing to follow Naomi; she was ready to learn more from this great mentor. Ruth saw and appreciated Naomi's God and her faith in him. Ruth wanted what Naomi had and to experience Naomi's experience—her home, culture, people, and God. Ruth wanted an enduring relationship with Naomi. Sometimes a mentee shows responsibility by initiating the mentoring process, just like Ruth did with Naomi.

⁷ This in no way suggests that God could not have used other methods to bring about the outcome experienced by these individuals. God sovereignly chose Ruth and Naomi's helping relationship to accomplish his good will.

⁸ Tremper Longman III and David E. Garland, eds., *Numbers–Ruth*, The Expositor's Bible Commentary, vol. 2 (Grand Rapids: Zondervan Publishers, 2012), 1315.

Ruth: Will You Let Me Go into the Fields? (Ruth 2)

Unfortunately, missteps are common to all humanity. One of the great benefits a mentee receives from mentoring is the advantage of direction. Without the advantage of knowledge, training, and experience, the human mind can be misleading. This limitation of the human mind makes dialogue essential for human progress. Therefore being able to dialogue with a more experienced mind is an unquantifiable advantage.

Eugene Roop argues that “at first glance, the words used, both in Hebrew and English, suggest that Ruth comes to Naomi with a request: ‘Let me go . . .’ (2:2). However, a closer reading reveals that Ruth has decided on a course of action.”⁹ Roop argues that Ruth comes as much to inform Naomi as to ask her permission. The significant mentoring act in this verse is the reality of a healthy, intelligent dialogue that is in place between these two women. This dialogue resulted in a solution that altered the course of history for good.¹⁰

Ruth: I Will Do Everything You Say (Ruth 3)

Ruth 3:1–5 is an exciting read.¹¹ Naomi, the mother-in-law of Ruth, took the initiative to provide security for Ruth; she was watching out for Ruth’s welfare.¹² Ruth responded to her mother-in-law with an attitude of obedience. Ruth followed Naomi’s command. However, Ruth’s actions were unusual for a widow, for it was ordinarily dangerous to follow without reluctance or question.¹³ Just as Longman and Garland

⁹ Eugene F. Roop, *Ruth, Jonah, Esther*, Believer’s church Bible Commentary (Ontario: Herald Press, 2002), 46.

¹⁰ The dialogue resulted in the providential meeting of Boaz and Ruth, which afterward led to their marriage, the progenitor of Jesus the Savior.

¹¹ “One day Ruth’s mother-in-law Naomi said to her, ‘My daughter, I must find a home for you, where you will be well provided for. Now Boaz, with whose women you have worked, is a relative of ours. Tonight, he will be winnowing barley on the threshing floor. Wash, put on perfume, and get dressed in your best clothes. Then go down to the threshing floor, but don’t let him know you are there until he has finished eating and drinking. When he lies down, note the place where he is lying. Then go and uncover his feet and lie down. He will tell you what to do.’ ‘I will do whatever you say,’ Ruth answered.” (Ruth 3:1-5 NIV).

¹² Andre Lacocque, *Ruth*, A Continental Commentary (Minneapolis: Fortress, 2004), 88.

¹³ Longman and Garland, *Numbers–Ruth*, 1332.

alluded, Ruth, as a young immigrant widow, exercised great trust in the counsel of her mother-in-law since the outcome of such a step she took could have gone south. There is usually a certain sense of uncertainty that an individual has when they leave their comfort zone. In this case, Ruth leaves her country for that of her mother-in-law. And her following Naomi's guidance in this context without reluctance or question could either be trust or something dangerous to do.

This Naomi-Ruth interaction is consistent with a mentor-mentee relationship. Ruth performed what Naomi commanded as Boaz's servants obeyed his command (2:9, 15). The older generation orders events to Ruth's benefit.¹⁴ In this context, Naomi and Boaz were part of the older generation who helped Ruth enter into her lifetime benefit of marriage and being part of David's lineage. Robert L. Hubbard argues that Ruth took Naomi's words as a command to be obeyed, not a suggestion to be weighed. Once again, Ruth showed devotion to Naomi, not by dissent but by consent:¹⁵ "So she went down to the threshing floor and did exactly what her mother-in-law had commanded her" (3:1).

The themes of loyalty, trust, and obedience evident in this scene are associated with the mentoring process. All of these themes find expression in the Naomi-Ruth relationship.

Ruth: Your Daughter-In-Law, Who Loves You (Ruth 4)

Mentoring benefits are not just for the mentees but also the mentors. All the guidance, support, and training that Naomi had provided paid out also for Naomi. Referring to the women's blessing in 4:15, Hubbard writes, "The women now listed the benefits Naomi was to enjoy from her *go'el* (redeemer) . . . Interestingly, both items may solve the two problems which preoccupied chapter 1."¹⁶ The benefits were solutions that

¹⁴ Longman and Garland, *Numbers–Ruth*, 1333.

¹⁵ Robert L. Hubbard, *The Book of Ruth* (Grand Rapids: Eerdmans, 1988), 205.

¹⁶ Hubbard, *The Book of Ruth*, 271.

Naomi had craved for most of her life; a revived spirit and sustenance in old age. Ruth 4:15 reads, “He will revive your spirits and sustain you in your old age.” According to Roop, Ruth and Boaz’s child, as a redeemer, will restore Naomi’s life. Through this child, Naomi’s life has been renewed. However, this is not a momentary renewal. Instead, the infant will provide the prospect for Naomi to finish her life peacefully, as one would wish for as they age.¹⁷

Naomi: Woman to Woman Mentoring

The mentoring relationship between Naomi and Ruth is a notable example of gender-based mentoring. Ruth was almost hopeless as a young widow and an immigrant who had experienced a challenging season in life. However, she rose from the dunghill to sit among elites by the grace of God and because of the effort of her trusted friend, mentor, and mother-in-law, Naomi (see 1 Sam 2:7–8). Ruth’s story would have turned out differently for obvious reasons if Elimelech had mentored Ruth in a situation where Naomi was deceased.¹⁸

The apostle Paul wrote on women mentoring women in ethics, theology, marriage, and family living (Titus 2:2–3). Paul encouraged Titus to identify qualified older women who could teach and model godliness to the younger women in his church body.¹⁹ Kelley Matthews argues that many young women in today’s churches eagerly desire such a mentor but have difficulty finding an older woman willing to step into that role.²⁰ She asserts that what it takes to get this done is not rocket science but a productive

¹⁷ Roop, *Ruth, Jonah, Esther*, 83.

¹⁸ The duties, expectations, responsibilities, and roles between a mother-in-law and daughter-in-law are different from those between a father-in-law and daughter-in-law.

¹⁹ Kelley Matthews, “How Christian Women Can Mentor and Be Mentored,” Crosswalk, July 28, 2006, <https://www.crosswalk.com/faith/spiritual-life/how-christian-women-can-mentor-and-be-mentored-1409871.html>.

²⁰ Matthews, “How Christian Women Can Mentor and Be Mentored.” Crosswalk, July 28, 2006, <https://www.crosswalk.com/faith/spiritual-life/how-christian-women-can-mentor-and-be-mentored-1409871.html>.

mentoring relationship between older and younger women. Both the mentor and the mentee must be available, purposeful, and creative. The older woman should be a good listener, authentic, an example, a teacher, and purpose-driven.

According to Kathleen Quinlan,

Women often have different needs and concerns from their male counterparts . . . [and] face a complex, interrelated set of career issues that may be outside men's experience. Such matters may include feelings of isolation, high-stress levels, and low self-efficacy. They can potentially cause women to have a more challenging time establishing mentoring relationships in comparison to their male counterparts.²¹

In light of Quinlan's argument, the Naomi-Ruth mentoring relationship stands out as a role model paradigm that could be applied on cross-gender platforms. Nevertheless, Janet E. Schaller points out,

In most cases, another woman is more likely to appreciate their particular path to "becoming." Another woman is more likely to value connectedness in the relationship. Another woman is more likely to understand the pain of self-contempt, a woman's distinctive sin. Women are natural confidants to one another; we learned to speak of intimate things together when we were children. Nonetheless, there will be times when men will be in mentoring relationships with women. Both persons should be aware of the different perspectives each is coming from regarding developmental tasks, that is, the need for detachment versus connection. Both should be aware of a conflicting understanding of sinfulness, that is, pride versus self-hatred. Both also need to remember that sexual attraction exists in the Church and the secular world. However, intimacy and sexual involvement are two different aspects of relationships. They do not and should not presume to follow one another in a mentoring situation. For most women, the choice of a female mentor would eliminate many of these complications.²²

The complications raised by Schaller were absent in the Naomi-Ruth mentoring story. The mentoring principles highlighted in the Naomi-Ruth story are discussed in the following section.

Mentoring Principles at Work

Four important mentoring principles were evident in the Naomi-Ruth

²¹ Kathleen M. Quinlan, "Enhancing Mentoring and Networking of Junior Academic Women: What, Why, and How?" *Journal of Higher Education Policy and Management* 21, no. 1 (1999): 31-42.

²² Janet E. Schaller, "Mentoring of Women: Transformation in Adult Religious Education," *Religious Education* 91, no. 2 (1996): 160-171, <https://search-ebscohost-com.ezproxy.sbts.edu/login.aspx?direct=true&db=lsdar&AN=ATLA0001012465>.

relationship: growth, guidance, collaborative partnership, and authentic connection.²³

Growth. Naomi wanted the best for her mentees, as seen in Ruth 1:8, where she prayed for them to experience the Lord’s love. Naomi was willing to sacrifice the benefit of their company for something better for them—mentee security—as seen in Ruth 1:9. Ruth’s growth needs were further met when her insistence on following Naomi to her next level of growth was approved (Ruth 1:18). Naomi is seen retaking the initiative in Ruth 3:1 with her quest to provide security for Ruth, knowing well that there is a growing gap in Ruth’s life. Mentoring is all about focusing on the increasing need of the mentee.²⁴

Guidance. Naomi guided Ruth through her life’s journey. Naomi’s advice solidified Ruth’s determination in Ruth 1. Naomi also provided guidance, as seen in Ruth 2: “So Naomi said to her daughter-in-law Ruth, ‘My daughter, it is good for you to work with his female servants, so that nothing will happen to you in another field.’ Ruth stayed close to Boaz’s female servants and gathered grain until the barley and the wheat harvests were finished” (2:22–23). Sankenfeld comments that the narrator concludes this section with the report that Ruth did as Naomi had instructed, “staying close” to the young women in Boaz’s field through the harvest.²⁵ A mentoring relationship requires a process in which the mentor serves as a guide to the mentee.

Collaborative partnership. “Mentees are not passive receptacles to be filled by a mentor but active partners in the learning process. They initiate discussions, bring their questions, contribute their knowledge, and set the direction and duration of their mentoring relationships. Active mentoring flows from a reciprocal relationship between

²³ “Internship and Mentor,” Dallas Theological Seminary Academics, accessed June 5, 2018, <https://www.dts.edu/departments/academic/internships/mentor/>.

²⁴ Dallas Theological Seminary, “Internship and Mentor.”

²⁵ Sankenfeld, *Ruth: Interpretation*, 50.

mentor and mentee.”²⁶

Naomi and Ruth’s relationship was a “collaborative partnership.”²⁷ According to Dawna Markova and Angie MacArthur, collaboration is about respect, aliveness, understanding, and growth.²⁸ The Naomi-Ruth story demonstrates how two broken people can be there for each other. As seen in Ruth 1, Naomi and Ruth wept together when they became widows and experienced the pain of separation. However, they joined each other in a progressive partnership in their quest for food security, as seen in Ruth 2.

Ruth 3 and 4 have one key message, among many others—that Naomi and Ruth were in this season of life for the sake of each other, providing the psychosocial support they each needed to carry on. Albert Einstein put it concisely when he said, “From the standpoint of daily life; however, there is one thing we do know: that we are here for the sake of each other.”²⁹

Authentic relationship. For mentoring to be effective, the relationship must be trustworthy. Rose Hollister and Carl Sutter suggest

The learning your protege takes away from the mentoring experience hinges on your ability to be forthright in your communication. Avoiding conversations about complex issues because it makes you uncomfortable will block progress in your mentoring relationship. At the same time, a too aggressive approach may make your protege defensive and closed off to helpful feedback.³⁰

²⁶ Dallas Theological Seminary, “Internship and Mentor.”

²⁷ Collaborative partnerships are agreements and actions made by consenting persons to share resources to accomplish a mutual goal. Collaborative partnerships rely on participations by at least two parties who agree to share resources, such as finances, knowledge, and people. People in a collaborative partnership share common goals. The essence of collaborative partnership is for all parties to mutually benefit from working together. There are instances where collaborative partnerships develop between those in different fields to supplement one another’s expertise. The relationships between collaborative partners can lead to long term partnerships that rely on one another.” “Collaborative Partnership,” Wikipedia, accessed June 15, 2018, https://en.wikipedia.org/wiki/Collaborative_partnership#:~:text=Collaborative%20partnerships%20are%20agreements%20and,finances%2C%20knowledge%2C%20and%20people.

²⁸ Dawna Markova and Angie MacArthur, *Collaborative Intelligence: Thinking with People Who Think Differently* (New York: Radom House, 2015), 14–15.

²⁹ Gurteen Knowledge Community, “On being here for other people by Albert Einstein,” last modified October 26, 2021, <http://www.gurteen.com/gurteen/gurteen.nsf/id/L002268/>.

³⁰ “Leadership Mentoring Network,” American College of Healthcare Executives, accessed June 16, 2018, <https://www.ache.org/newclub/career/MentorArticles/Authenticity.cfm>.

The clear communication that existed between Naomi and Ruth regarding severe matters of mourning (1:5), migration (1:7–11), hope (1:11–13), sorrow and meaning (1:14–15), commitments and vows (1:16–18), employment (2:2), and feedback (2:19–22) is a valid proof of the authenticity deepening their relationship.

The Naomi-Ruth relationship is a Bible story that gives credence to a mentoring relationship, as argued above. While this is an Old Testament story, the New Testament also provides a biblical basis for mentorship, as seen with Jesus and his disciples and Paul's ministry.

Jesus the Ultimate Mentor

Jesus is mentorship personified. He is often referred to as a teacher. He is God's gift given to impart wisdom and knowledge (see Jer 3:15). In Mark 3:13–19 and many other scriptural passages, he modeled to his disciples that biblical mentoring is a purpose-driven relationship. He did this with His words and actions; Jesus' lifestyle modeled truth to his disciples.

Jesus, the ultimate model mentor, whose legacy continues today, was a man driven by purpose. A clear strategy backed his mission in life. Jesus came to save humanity from sin by his death on the cross and his resurrection from death, a purpose that includes the ultimate building of a community of priests and kings to continue his reign on earth (Rev 5:10). Jesus only lived thirty-three years on earth with just the last three years for active ministry. However, he continues to fulfill his will through generations of mentoring relationships that continue to exist and grow from the first generation of men he directly mentored.

Jesus Christ defined mentoring by modeling it. Although he never mentioned the words like 'mentor' or 'mentee,' he described and lived the concept. The critical word Jesus occasionally used that is associated with mentoring is discipleship.³¹ Shelly

³¹ See Matt 4:19–20, 28:16–20; Luke 6:40, 9:23, 14:25–26, 14:33; and John 8:31–32, 13:34–

Cunningham writes, “In much of the literature dealing with faith development and spiritual growth, mentoring terminology is interchanged, or closely connected, with discipleship terminology.”³² She explains further,

In other places, although discipleship is not mentioned, the concept of mentoring is spiritualized. Terms like “spiritual mentor” or “spiritual mentoring” are used. The practice of discipleship appears to share many characteristics with the practice of mentoring. Both mentoring and discipling are developmental alliances involving someone who is more experienced than the follower or protégé. Followers and protégés are desirous of learning about the way and practices of their “teacher.” This knowledge is not shared in a classroom, but mentoring and discipling use life experience as an opportunity for learning and growth. Mentoring and discipling are intense and focused relationships. “From the life and example of Jesus, we derive the fundamental concept of mentoring: more time spent with fewer people equals greater lasting impact for God.” Much of the intensity is the result of sharing “life-on-life.” These relationships employ the practice of modeling, but not modeling alone. The mentor or discipler must be willing to explain the reasons for his or her actions and be open to scrutiny and the dimension of personal accountability with the learner.³³

The main idea in Mark 3:13–19 is the appointment of the Twelve for a specific purpose. They were “to represent the restored remnant of Israel and expand Jesus’ ministry of preaching and healing throughout Israel.”³⁴ In his suggested exegetical outline of the text in his commentary on Mark, Mark Strauss provides an understanding of Jesus’ thoughts on mentoring. Strauss divided the text into two parts: (1) The setting—withdrawal to the Galilean hills (3:13a) and (2) the call and appointment of the Twelve (3:13b–19).³⁵

Jesus’ Mentoring Mindset

Jesus’ mentoring start-up strategy is evident in the gospels. Mentoring involves life; it takes time. It is not a trivial matter. This explains the seriousness that Jesus

35.

³² Shelly Cunningham, “Who’s Mentoring the Mentors? The Discipling Dimension of Faculty Development in Christian Higher Education,” *Theological Education* 34, no. 2 (1998): 34.

³³ Cunningham, “Who’s Mentoring the Mentors?” 35.

³⁴ Mark L. Strauss, *Mark*, Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2014), 159.

³⁵ Strauss, *Mark*, 158.

attached to mentorship by spending an entire night in prayer before calling the men he chose to disciple or mentor (Luke 6:12–13). Strauss calls attention to the choice of the location where it all started. He said,

The Greek “onto the mountain” (εἰς τὸ ὄρος) was also an idiomatic way of saying “into the hills.” Since no specific mountain is identified, the hills around the Sea of Galilee are likely meant. Moreover, some see theological significance in the reference since mountains—especially Mount Sinai—were places of solitude and revelation in Israel's history.³⁶

The venue where Jesus made this “call” points back to the Old Testament, where the nation of Israel was formed (Ex 18–19). James W. Voelz clarified this when he said that since Moriah (Genesis 22) and then Sinai (Exodus 19–20), a mountain is where God is encountered and where instruction is given.³⁷ This explains the action Jesus took when he chose the mountain. Jesus went into solitude to meet God and receive instructions concerning the task ahead of him.

The Seriousness of the Mentoring Action

Referencing Jesus’ call of the disciples, Michael Crow said, “This was no light decision. He sought God diligently about who His mentees should be. He may have spent extra time praying about Judas! He sought a Spirit-directed decision.”³⁸ Mentoring enables the mentor and mentee to form a close relationship. A Nigerian proverb explains this culturally when it says, “If a leaf used to cover a bathing soap stays too long on the soap, it becomes soap itself.”³⁹ Jesus acted rightly (1 Cor 1:24) by seeking God’s face concerning the choice of the men that would further his cause here on earth. Jesus

³⁶ Strauss, *Mark*, 159.

³⁷ James W. Voelz, *Mark 1:1–8:26*, Concordia Commentary: A Theological Exposition of Sacred Scripture (Saint Louis: Concordia Publishing House, 2013), 247.

³⁸ Michael Crow, *Multiplying Jesus Mentors Designing a Reproducible Mentoring System A Case Study*. 91.

³⁹ This proverb is often told among the Yoruba speaking people of western Nigeria in conversations and storytelling moments. The time the soap and leaf spent together makes the leaf take up the characteristics of the soap. This describes the mentoring process in its most basic form. Jesus called men to be with him—to be like him.

demonstrated that biblical mentoring requires close reflective communion with God. He called to himself those he wanted.

It can be said that Jesus recognized that a new covenant started with him. More than one person will drive the result if vision is essential for a significant change like a new covenant. As Helen Keller puts it, “Alone we can do so little; together we can do so much.”⁴⁰ What better way did Jesus model this to us than to seek the face of him who knows all things?

By this action of prayer, Jesus provided a principle he later taught his disciples when he told them to cultivate a faith-life of absolute dependence on God through the spiritual discipline of prayer (Luke 11:1–13).

Jesus seems to communicate that if biblical mentoring must be, it must start with serious praying. Prayer is powerful. The mission of Christ to establish the kingdom of God on earth with priests and kings is as spiritual as it is physical. For Jesus, intercession is a lifestyle. He started his ministry with thoughtful praying and continues today by praying in heaven for the saints on earth (Heb 7:25). “John Calvin referred to prayer as ‘the soul of faith,’ and indeed, faith without prayer soon becomes lifeless. By prayer, we contact God, and likewise, God communicates with us.”⁴¹

“Biblical prayer includes importunity and submission.”⁴² The Luke 6 mountaintop prayer scene was not the only recorded prayer scene with Jesus.⁴³ As a member of the Trinity, Jesus did not need to pray. Jesus has the absolute power and wisdom to make accurate decisions without any error. Nevertheless, we find him praying

⁴⁰ Helen Keller as quoted in Shalom S. Saar and Michael J. Hargrove, *Leading with Conviction: Mastering the Nine Critical Pillars of Integrated Leadership* (San Francisco: Jossey-Bass, 2013), 161.

⁴¹ John Calvin as quoted in Daniel J. Treiler and Walter A. Elwell, ed. *Evangelical Dictionary of Theology*, 3rd ed. (Baker Academic, Grand Rapids, M. 2017), 690.

⁴² Daniel J. Treiler and Walter A. Elwell, 691.

⁴³ See Matt 14:23, 26:36–44; Mark 1:35, 6:46, 14:35–39; Luke 3:21, 5:16, 9:18, 11:1, 22:32; John 17:1–25; Hebrews 5:7.

with such intensity that the author of the book of Hebrews had to say, “During the days of Jesus’ life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission” (Heb 5:7). Jesus, the ultimate mentor, models for us all what it takes to start any great project—prayer.

The Responsibility and the initiative of the Mentor

The events in Mark 3:13–19 are also recorded in Matthew 10:1–4 and Luke 6:12–16. The Luke narrative filled the gaps that the Gospel of Mark left open. Luke states,

Now it came to pass in those days that He went out to the mountain to pray and continued all night in prayer to God. And when it was day, He called His disciples to Himself; and from them, He chose twelve whom He named apostles. (Luke 6:12, KJV)

Jesus’ intention for going to the mountain is revealed in Luke. Jesus went to the hill to choose his apostles. It was his decision; he owned the process and named them apostles—the ultimate mentor, modeled responsibility and initiative. Although mentorship ought to be mentee-focused, the onus lies on the mentor to take ownership of the process until it becomes a learning partnership between the mentor and the mentee.⁴⁴

Robert Guelich explains in his commentary,

οὓς ἠθέλεν αὐτός, ‘those whom he desired’ (3:13): Here the initiative of Jesus is highlighted, as in the early calls to followers in Mark 1:16–20 and 2:13–14. Typically, students sought out their rabbis. Jesus is an incarnation of the seeking God! The use of the intensive pronoun αὐτός accents that the choice was Jesus’ alone based on his own desire.⁴⁵

Responsibility and initiative are vital attributes of the mentor within the mentoring process. The Greek text, “καὶ προσκαλεῖται οὓς ἠθέλεν αὐτός, καὶ ἀπέθληθον

⁴⁴ Lois J. Zachary, *The Mentor’s Guide: Facilitating Effective Learning Relationships* (San Francisco: Jossey-Bass, 2000), 3–4.

⁴⁵ Robert A. Guelich, *Mark 1–8:26* (Waco, TX: Word, 1989), 157.

πρὸς αὐτόν” translated, “and summoned those he wanted, and they came to him, once again demonstrates where the responsibility and the initiative of the call lie—with the ultimate mentor. This act of Master Jesus is a function of leadership. He demonstrated to his disciples that leaders should know the way, lead the path, point the direction out, and walk the way to be effective.

The Model of Group Mentoring: The Twelve

Among the various mentoring models portrayed in the Bible, Jesus, the ultimate model, is seen intentionally adopting the group mentoring model. “Jesus’ development of the twelve disciples serves as a model of group mentoring.”⁴⁶ Martin Sanders called out other variants in his thought-provoking book, *The Power of Mentoring; Shaping People Who Will Shape the World*, including the following.

1. The one-to-one model: Elijah and Elisha
2. The one to two model: Moses, Joshua, and Caleb
3. The unique individual model: Jesus and Peter
4. The timid and reluctant leader model: Paul and Timothy⁴⁷

Scholars have claimed that the number of disciples chosen (twelve) was “deliberate and is meant to allude to the twelve tribes of Israel.” groups are potent resources for driving the fulfillment of a long-term vision and objective. With Jesus’ deliberate choice of the twelve, the ultimate mentor demonstrated the possibility and viability of group mentoring.⁴⁸ Beyond this, it is noticeable that he laid a foundation of what now became his strategy to reach the ends of the world, in geography and across generations.

⁴⁶ Martin Sanders, *The Power of Mentoring: Shaping People Who Will Shape the World* (Chicago: Wingspread Publishers, 2004), 45.

⁴⁷ Sanders, *The Power of Mentoring*, 52.

⁴⁸ Ben Witherington III, *The Gospel of Mark: A Social-Rhetorical Commentary* (Grand Rapids: Eerdmans, 2001), 151.

After three years of training these men, Jesus commissioned them to disciple all nations, teaching them to be obedient to all he had commanded them (Matt 28:16–20). The command Jesus gave his disciples is for discipleship, a call to nurture and care for people internally.

The Purposes of Mentoring According to Jesus

The reason Jesus appointed the Twelve is spelt out in Mark 3:14–15. Jesus appointed the Twelve for a specific purpose—to be with him and sent out to preach and cast out demons. Robert H. Stein put it succinctly when he said,

The first reason for Jesus appointing the Twelve is “in order that they might be with him.” This does not refer to a desire by Jesus for companionship. The Twelve are not chosen because “no man is an island,” and Jesus craves friends. Rather, the Twelve are to accompany Jesus during his ministry. In so doing, they will learn from him, witness his actions, and learn his teachings. The second reason why Jesus appoints the Twelve is “in order that he might send them out.” The verb ‘send out’ and the noun ‘apostles’ come from the same root and connote official representation of the sender.⁴⁹

Witherington disagrees with Stein on this, stressing that the appointment of the Twelve to be with Jesus was

part and parcel of the portrait of the fully human Jesus in this Gospel—in this case, he needed a support group, he longed for fellowship. He lives as a person in the community, not as an isolated prophet. These were not merely to be Jesus’ pupils (remembering that the word “disciple” means learner), but his friends and co-workers. They are appointed for fellowship as well as for witness, being sent to teach and cast out demons.⁵⁰

Stein and Witherington agree that Jesus had a purpose for appointing the Twelve. However, they disagree on what the purpose was. Stein argues for missions and training, while Witherington argues for companionship. Jesus’ appointment of the Twelve to be with him models mentoring as a relational experience that empowers the

⁴⁹ Robert H. Stein, *Mark*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2008), 170.

⁵⁰ Witherington, *The Gospel of Mark*, 151.

emerging leader.⁵¹ The purpose of mentoring, according to Jesus, is fellowship and witness. Jesus showed the Twelve how to live. He taught them, ate with them, visited their homes, slept with them, traveled with them, and answered their questions. Jesus guided them and gave them a vision and mission to live for. He rebuked them when they erred and assured them that he would never leave them, no matter the circumstances.

The Call and Appointment of the Twelve (3:13b–19)

The significant difference between the Jesus group and the David group is in their calling. The Twelve, just like the legendary mighty men of David (see 2 Sam 23:8–39; 1 Chron 11:10–47), were ordinary men who came from different backgrounds with diverse experiences but who possessed a compelling personal vision. The men of David were pulled to the cause of David because of their discontent with the prevailing system status quo. Jesus' Twelve were beckoned, and they came.

The Twelve were appointed. However, Guelich said, “Some have additionally taken ‘made’ in the sense of ‘created’ and found here a subtle allusion to the divine creative act.” He asserts that the creation of the Twelve is perceived as the creation of the new people of God. Strauss argues it differently, saying, “The verb commonly translated ‘make’ or ‘do’ (ποιέω) has a large semantic range, and it here means to appoint or commission.”⁵² The Twelve symbolized a new beginning; they were disciples called to serve as messengers. The Twelve were disciples, learners, students. As they stayed with Jesus, they were to learn all they could from him.

One disciple of Jesus who was not among the Twelve but was used by God to write most of the New Testament and demonstrated an understanding of discipleship-mentoring was the apostle Paul. Paul was a champion of generational mentorship, a

⁵¹ Sanders, *The Power of Mentoring*, 24.

⁵² Strauss, *Mark*, 159.

mentor and mentee himself at different seasons in his life.

Paul: Advocate of Generational Mentoring

Paul, “the strategic spokesperson for Christ in the New Testament,”⁵³ had a mentor and was a mentor to other believers. In their book, *Building Character in a Mentoring Relationship as Iron Sharpens Iron*, Howie and Bill Hendricks explained Barnabas’s role as Paul’s mentor.⁵⁴ Their conclusion is expounded by Biehl when he argues that “Barnabas came to the aid of Saul (later known as Paul) after his dramatic Damascus Road experience and mentored him in the faith.”⁵⁵ They claim that Barnabas supported Paul as Paul tried to find footing in his newfound faith.

Paul was not born an apostle; he became an apostle. The pastoral epistles introduce Paul as an apostle of Christ Jesus (1 Tim 1:1; 2 Tim 1:1) and Paul, a slave of God (Titus 1:1). Paul had the advantage of mentorship on his faith journey. Paul knew from experience the challenges that could shipwreck the Christian faith with no mentoring privilege. Mentoring was one relational process that facilitated this journey.

Paul the Mentee

Orlando Rivera posits that “although Paul was called to be an apostle by the will of God, his acceptance into the apostolic community came through the sponsorship of an apostle named Barnabas (Acts 9:26–30).”⁵⁶ A background check on Paul would have disqualified him from entering the church and serving in any capacity. Instead, Paul became an apostle and authored thirteen of the twenty-seven books of the New

⁵³ Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville: Broadman & Holman Publishers, 1996), 33.

⁵⁴ Biehl, *Mentoring*, 32.

⁵⁵ Biehl, *Mentoring*, 33.

⁵⁶ Orlando Rivera, “Mentoring Stages in the Relationship Between Paul and Barnabas,” Regent University, May 2007, 1, https://www.regent.edu/acad/global/publications/bpc_proceedings/2007/rivera.pdf.

Testament.⁵⁷

Paul started as a persecutor of the church (Phil 3:6). Paul, then known as Saul, was involved in killing the first Christian martyr, Stephen (Acts 7:58–59, 8:1, 3). Paul was ravaging the church with no sympathy. Therefore, it was legitimate for the church to respond to Paul the way they did when he tried to join them after his conversion.⁵⁸ The disciples built a protective wall around themselves. The church was not going to make itself vulnerable to this enemy who now claimed conversion.

At this critical time in Paul’s life, a man showed up; his name was Barnabas.

The New Testament records the event:

But Barnabas took him, and brought him to the apostles, and declared to them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. (Acts 9:27)

Barnabas took Paul from where Paul was and brought him to the apostles, where he ought to be. One perspective of this is that Paul allowed Barnabas to take him. He followed Barnabas to the apostles. Barnabas was Paul’s sponsor before the apostles.⁵⁹ Consequently, a connection developed between Paul and Barnabas. Barnabas worked with Paul through the four stages of the mentoring process, as identified by Rivera. The four stages of mentoring identified are (1) the initiation stage in Antioch (Acts 11:25–26), (2) the cultivation stage during their first missionary journey (Acts 13:4–28), (3) the separation stage after a dispute concerning the role of Mark (Acts 15:36–39), and (4) the redefinition stage of their relationship when Barnabas chose to continue his work with Mark, and Paul partnered with Silas on his next missionary journey (Acts 15: 39–41).

⁵⁷ This is the traditional acceptance. Some scholars believe Paul wrote the book of Hebrews, which would bring the number to fourteen. Other modern scholars claim he wrote only eight of the books of the New Testament.

⁵⁸ “Acts 9:26, A Questionable Choice of Leaders?” Jesus 365 Church, last modified May 24, 2021, <https://www.jesus365.church/post/a-questionable-choice-of-leaders/>.

⁵⁹ Stanley and Clinton define sponsorship as a “relational process in which a mentor having credibility and positional or spiritual authority within an organization or network relates to a mentee not having those resources to enable development of the mentee and the mentee’s influence in the organization. Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationship You Need to Succeed in Life* (Colorado Springs: Navpress, 1992), 124.

The Initiation Stage: Acts 11:25–26. Rivera explains the initiation stage:

Kram describes the initiation stage as a period within the first six months to a year when young managers develop strong positive fantasies of their mentor’s ability to protect and guide them in their career paths. Burgess calls this the Spring of the mentorship process when people get to know each other and develop personal chemistry as they engage in work assignments. In this phase, mentees are exposed to various workplace challenges and assisted in learning the ropes of organizational life and preparing for advancement opportunities.⁶⁰

The initiation of Paul into the mentoring process was in response to a felt need in the church. Paul lived in Tarsus when Barnabas knocked at his door and brought him to Antioch (Acts 11:22–26). Paul was with his mentor for one full year in Antioch, where they jointly taught the church the Word of God. “Paul is not said to teach believers before this point.”⁶¹ Paul began his teaching ministry effectively under the supervision of a mentor whom Scripture says was excellent, full of the Holy Spirit and faith (11:24). Paul’s mentor introduced him to the Jerusalem church in Acts 9, and he was also seen introducing him to the Antioch church in Acts 11.

Paul was further exposed to various ministry challenges. Barnabas assisted him in learning the ropes of church leadership life and preparing for higher opportunities. The church found Paul qualified to fulfill this responsibility when the need arose for a trusted delegation to go to Jerusalem’s church elders. Barnabas took the initiative and responsibility for the initiation stage of the mentoring process, just as observed earlier in the account of Jesus in Mark 3:16.

The Cultivation Stage: Acts 13:4-14–28. Rivera further describes the cultivation stage as seen in Paul’s life:

The cultivation (Kram) or Spring (Burgess) phase is a time when initial impressions are tested against reality. Emerging leaders often feel stretched and amazed by how much they have accomplished; senior leaders feel the satisfaction of knowing that they have positively influenced a younger colleague (Kram). It is during this time

⁶⁰ Rivera, “Mentoring Stages,” 4.

⁶¹ Craig S. Keener, *Acts 3:1–14:28, Acts: An Exegetical Commentary*, vol. 2 (Grand Rapids: Baker Academic, 2013), 1847.

that mutual trust and respect develop between mentor and mentee (Burgess). We can see this pattern in Paul's first missionary journey.⁶²

Paul's first missionary journey is recorded in Acts 13. The first verse in this chapter gives a list of the missionary team that went on this trip. Fernando notes, "Barnabas is mentioned first, possibly because he was the leader of the group."⁶³ As they continued the journey, Barnabas started to yield leadership to Paul, allowing him to respond to leadership attention issues. Rivera posits that Barnabas was willing to suppress his need to be the leader on every occasion for the organization's good and his mentee's development.⁶⁴

The Separation Stage: Acts 15:36–40. Rivera further explains the separation stage:

The separation or autumn stage of the mentoring relationship brings significant change to the mentoring relationship for both the mentor and mentee. The separation can be structural, the mentee may get a new job assignment that brings him/her into a parity relationship with their mentor, or the mentor can be assigned to another department. Often some turmoil arises that upsets the balance of the relationship in the cultivation stage (Burgess). Galbraith & Maslin-Ostrowski describe this as the time when the mentee is excited and anxious about being on their own and away from their mentor.⁶⁵

This stage is a rough time in any mentoring relationship, Barnabas and Paul's relationship included. Paul and Barnabas had the luxury of staying at Antioch, teaching and preaching the good news (Acts 15:35). The cultivation stage reached its goal during their Antioch respite. The mentee was ready to be self-reliant and most likely become a mentor himself. Rivera writes that, at the cusp of the separation stage, the mentor and mentee become aware they no longer benefit each other as much as they used to.⁶⁶

In Acts 15:36, Paul took the initiative for another journey and suggested this to

⁶² Rivera, "Mentoring Stages," 5.

⁶³ Ajith Fernando, *Acts*, The NIV Application Commentary (Grand Rapids: Zondervan Publishing, 1998), 373.

⁶⁴ Rivera, "Mentoring Stages," 5.

⁶⁵ Rivera, "Mentoring Stages," 5.

⁶⁶ Rivera, "Mentoring Stages," 5.

Barnabas. At this time, upheaval arose that upset the balance of the relationship in the cultivation stage.⁶⁷ The text reads, “Barnabas wanted to take John, also called Mark, along with them. However, Paul insisted that he should not be taken along since he had deserted them in Pamphylia and had not accompanied them in the work” (15:37–38). Schnabel described the case: Barnabas stressed that John Mark deserved a second chance, and Paul stated that he should not be taken as a co-worker. This different opinion led to strong disagreement (παροξυσμός). The Greek term implies the intense emotional involvement of both parties.⁶⁸ Readers are left to imagine the shouting match in the dispute between Paul and Barnabas, for the language suggests sharp differences in opinion. Burgess mentions that the separation stage refers to a “psychological separation, not a relationship breakdown. The mentee may no longer feel helped; the mentor may no longer feel able to help.”⁶⁹

The Redefinition Stage: Acts 15:39–41. “In the redefinition stage,” according to Rivera, “the mentor and the mentee recognize a shift has occurred, and their previous mentoring relationship is neither needed nor desired.”⁷⁰

Although Barnabas and Paul went their separate ways with new partners, Scriptural proof emphasizes they were eventually reconciled and experienced a new level of relationship. According to Keener, “Given our evidence for Paul’s later reconciliation with Mark and appreciation of Barnabas, either this separation did not lead to hostility or relations were later reconciled (whether in person or by letter). As a result, friends could quarrel without permanently destroying their relationship.”⁷¹

⁶⁷ Rivera, “Mentoring Stages,” 6.

⁶⁸ Eckhard J. Schnabel and Clinton E. Arnold, eds., *Acts*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Zondervan Publishing, 2012), 662–663.

⁶⁹ Leonard Burgess, “Mentoring Without the Blindfolds,” *Employment Relations Today* 21, no. 4 (1995): 442.

⁷⁰ Rivera, “Mentoring Stages,” 6.

⁷¹ Craig S. Keener, *Acts 15:1–23:35*, *Acts: An Exegetical Commentary*, vol. 3 (Grand Rapids: Baker Publishing, 2014), 2309.

Paul had a mentoring advantage in the person of Barnabas. He had a sponsor in Barnabas. Men like Barnabas are needed more in the church today—men who believe that emerging leaders possess potential and possibilities—just as Barnabas believed in Paul when no one thought well of him (9:26–27). Paul’s sponsor paved the way for him when Paul faced inevitable consequences before the church. Paul once persecuted the church but now sought its acceptance. Without Barnabas, Paul’s ministry was dead on arrival (11:25–26).

Paul the Mentor

Paul understood mentoring well. Before his spectacular conversion on the road to Damascus and his mentoring experience with Barnabas, Paul had a period of training with Gamaliel. Among the several people Paul mentored, two stood out—Timothy and Titus. Paul’s mentoring activity with them resulted in writing the pastoral epistles that are now known to be Scripture.

Mentor to Timothy. Rick Warren identified three stages in Paul’s relationship with Timothy. Warren wrote, “To both mentor and be mentored effectively; it is important to see how the relationship between Paul and Timothy developed over time. It unfolded in three phases.”⁷² The first phase is parenthood—Paul dealt with Timothy as his real son in the faith (1 Tim 1:2). The second phase is pacesetter—Paul set the pace with his life and challenged Timothy to learn by keeping up and emulating his lifestyle (2 Tim 3:10–11). The third phase is partnering. Timothy had gone from a son to a student, and now a colleague and a co-laborer (Rom 16:21).

Stacy E. Hoehl stated that the Apostle Paul acknowledged the value of developing Timothy into a more effective gospel minister. Consequently, Paul carefully selected Timothy to work with him in the ministry, outfitted him for pastoral tasks,

⁷² Rick Warren, “3 Phases of a Paul and Timothy Relationship,” Pastors.com, February 6, 2014, <https://pastors.com/paul-timothy/>.

enabled him to succeed, employed him in a demanding work environment, and communicated the value of their relationships to Timothy.⁷³

An examination of Paul's relationship with Timothy reveals Paul using different methods to mentor Timothy. First, Paul mentored him from a distance by writing letters (1 and 2 Timothy). Second, Paul mentored Timothy in the context of a group (2 Tim 2:2) and an informal setting (2 Tim 1:3–5).

Mentor to Titus. Adeyemo explains who Titus was: “Titus, whom Paul describes as his partner and fellow-worker (2 Cor 8:23) was a Gentile convert who accompanied Paul on a number of his journeys and occasionally acted as his representative (2 Cor 7:13–15; 8:16–17; Gal 2:1–3).”⁷⁴ Andreas Köstenberger argues that although Titus was not as close to Paul as Timothy, Titus was also a trusted associate. Though not mentioned in Acts, Titus repeatedly surfaces in Paul's letters as a member of the Pauline circle (2 Cor 2:12–13; 7:5–6; 8:6).⁷⁵

The book of Titus points to three key elements responsible for the mentoring relationship between Paul and Titus. In the first place, Paul had common faith with Titus. Paul wrote, “To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus, our Savior” (Titus 1:4). This principle, however simple, should be fundamental to biblical mentoring.

Second, there was mutual trust between Paul and Titus, such that in 2 Corinthians 8:23, Paul calls him "my partner and helper companion." Mentoring cannot work without trust and confidence.

⁷³ Stacey E. Hoehl, “The Mentor Relationship: An Exploration of Paul As Loving Mentor to Timothy and the Application of This Relationship to Contemporary Leadership Challenges,” *Journal of Biblical Perspectives in Leadership* 3, no. 2 (Summer 2011): 46, https://www.regent.edu/acad/global/publications/jbpl/vol3no2/JBPL_Vol3No2_Hoehl_pp32-47.pdf.

⁷⁴ Tokunboh Adeyemo, ed. *Africa Commentary; A One-Volume Commentary Written by 70 African Scholars* (Nairobi: World Alive, 2010), 1509.

⁷⁵ Tremper Longman III and David E. Garland, eds., *Ephesians–Philemon*, The Expositor's Bible Commentary, rev. ed. (Grand Rapids: Zondervan, 2006), 603.

Thirdly, Paul and Titus were one in the heart. Paul knew Titus understood his passion, vision, and mission in life. For this reason, Paul had high confidence in delegating leadership responsibilities to him (Titus 1:5).

Paul’s Mentoring Method

The pivotal exhortation of Paul to Timothy in 2 Timothy 2:1–2 reveals a biblical mentoring model. Paul said, “You then, my child, be empowered by the grace that is in Christ Jesus. And pass on the things you and many other witnesses heard from me to faithful people, competent to teach still others.” Robinson and Wall explain further:

The opening “you, then” is emphatic and indicates that the following triad of related imperatives—be strong, pass on, share the suffering—aims the preceding example of Onesiphorus at Timothy. Even as the former served an imprisoned Paul (2 Timothy 1: 15–18) and thus shared in his suffering so too should Timothy, in his case, by passing on the goods of the Pauline apostolate to others.⁷⁶

Robinson and Wall mention that Timothy’s central obligation to Paul is to “pass on” to others what he and other “witnesses” heard the apostle said. This obligation is precisely the crux of the matter—the passing on of something. This “passing on” is biblical mentoring at its best, as seen by our definition in chapter one.⁷⁷

The command to be strong.⁷⁸ Timothy was having a difficult time in his Christian journey. Paul had to step in to encourage his son in the faith, especially against the background of the Asiatic defections (1:15) and Paul’s approbation of Onesiphorus (1:16–18).⁷⁹

According to Robinson and Wall, the command to be strong, “which we have

⁷⁶ Anthony B. Robinson and Robert W. Wall, *Called to Lead: Paul’s Letter to Timothy for a New Day* (Grand Rapids: William Eerdmans Publishing, 2012), 171.

⁷⁷ Mentoring was previously defined as a relational process in which a mentor, who knows or has experienced something, transfers that knowledge (e.g., resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentee at an appropriate time and manner, so that it facilitates development or empowerment.

⁷⁸ 2 Tim 2:1 in the Greek reads, “Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῆ ἐν Χριστῷ Ἰησοῦ,” or in English, “You then, my son, be strong in the grace that is in Christ Jesus.”

⁷⁹ Robinson and Wall, *Called to Lead*, 170–171.

translated as ‘be empowered,’ suggests that Timothy must take possession of the power made available to him ‘in Christ Jesus’ through the indwelling Spirit.”⁸⁰ Lea and Griffin confirmed this position of Robinson and Wall, explaining that Paul said ἐνδυναμοῦ; “be strong.” This is “a present passive imperative, which implies that Timothy was to remain empowered by God.”⁸¹

This empowerment comes from the grace that comes from Christ Jesus. Christians are saved by grace, not by works lest they boast, and are continually empowered by grace. Timothy’s mentor commands him to reach out to the grace of God that is in Christ Jesus and draw strength from it. The term χάριτι (“grace”) refers to the unearned, unmerited gift of help God gives to the needy.⁸² As Gordon Fee observes, “Though grace indeed is how we are saved and by which we are enabled to walk in God’s will, it is also true that same grace is the sphere in which all of Christian life is lived.”⁸³

When believers abandon grace, they resort to self-help. Paul had to command his son in the faith to draw power from grace and not self-help. Paul demonstrates one of the cardinal duties of a mentor to a mentee, providing renewal and regeneration with this command.⁸⁴ Men without the advantage of such renewal and rebirth dry up in energy and vitality, as seen in the life of Elijah when he reached a burn-out level in service to God and humanity (1 Kgs 19:4–14).

The command to pass on. This second command—to pass on the things Timothy heard from Paul to faithful people and to be competent to teach others—is

⁸⁰ Robinson and Wall, *Called to Lead*, 171.

⁸¹ Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, The New American Commentary, vol. 34 (Nashville: B& H Publishing, 1992), 201.

⁸² Lea and Griffin, *1, 2 Timothy, Titus*, 201.

⁸³ Gordon D. Fee, *1 and 2 Timothy, Titus*, Good News Commentary (San Francisco: Harper & Row, 1984), 190.

⁸⁴ Louis J. Zachary, *The Mentors Guide: Facilitating Effective Learning Relationships* (San Francisco: Jossey-Bass Publishers, 2000), 163.

connected to the instructions in 2 Tim 1:13–14.⁸⁵ Paul, the mentor, who knows or has experienced something, transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status) to his mentee Timothy at an appropriate time and manner to facilitate development and empowerment.

Timothy was to pass on to others the things he heard Paul say. Towner notes, “That commodity, ‘the things’, refers to the Pauline expression of the gospel.”⁸⁶ Mounce observes,

To continue the work that Timothy began, it is essential that men of character continue to teach the true Gospel, the same Gospel Timothy learned from Paul. Timothy is to identify these men and entrust the Gospel to them before he leaves, helping to ensure the integrity of the gospel message.⁸⁷

This instruction has nothing to do with apostolic succession. It is instead about transmitting the Christian faith to the next generation. There is a connection between Paul’s insight into the mentoring process and his pre-conversion lifestyle. Under the tutelage of Gamaliel, Paul became versed in the Old Testament Scriptures, including Ruth (Acts 22:3). Schnabel asserts,

Paul’s information about nurture and training relates his growing up “in this city,” i.e., in Jerusalem, the city where he also received his training as he “studied” (πεπαιδευμένος) under Gamaliel, the famous rabbi. His studies had taken place “in strict conformity” to the Mosaic law and its interpretation and application in the ancestral customs. His teacher, Gamaliel, had guided him in his studies of the Scriptures and the law so that he would be able to recognize, adhere to, interpret, and apply God’s law with exactness and precision.⁸⁸

Paul’s letters are written as instruments of a life-long program of discipleship for his mentees. He was deliberate in his approach to nurture and train the church he planted. There is no doubt that underlying Paul’s approach is his upbringing from

⁸⁵ This text reads, “Hold on to the pattern of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus.”

⁸⁶ Philip H. Towner, *The Letters to Timothy and Titus* (Grand Rapids: Eerdmans, 2006), 489.

⁸⁷ William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson Publishers, 2000), 504.

⁸⁸ Schnabel, *Acts: Exegetical Commentary on the New Testament*, 900.

Gamaliel and Barnabas.

Conclusion

The Bible is a solid foundation for mentoring. There are several examples of biblical mentors found in the Bible. Jesus' approach to life and active ministry reveals a commitment to mentoring. Jesus started out as the ultimate role model mentor and completed his life assignment with specific instructions to his disciples (truly his mentees) to make the goal of lifelong mentoring their mission.

Mentoring models abound in the Old Testament. Some examples include Jethro and Moses, Moses and Joshua, Eli and Samuel, Samuel and Saul, Nathan the prophet and David, David and Solomon, Solomon and Queen of Sheba, Elijah and Elisha, Elisha and King Jehoash, and Mordecai and Esther.⁸⁹ Several Old Testament texts contain imperatives concerning mentoring (e.g., the mentoring of children as a strategy to instill faith as instructed in Prov 22:6 and Deut 6:4–9).⁹⁰ The book of Jeremiah also promises leaders who will mentor God's people by guiding them with knowledge and understanding (Jer 3:15). Prov 27:17 teaches peer mentoring.⁹¹

There is absolutely no doubt that mentoring is rooted in the Scriptures. In the New Testament, Priscilla and Aquila mentored Apollos; Paul mentored Timothy, Titus, and a host of others. Two crucial Scriptural passages in the New Testament serve as a further foundation for biblical mentoring—Matthew 28:18–20 and 2 Timothy 2:1–2. Beyond this, an aspiring mentor must note the best historical and modern mentoring practices to be successful.

⁸⁹ Lifeway Staff, "Have a Mentor; Be a Mentor—The Biblical Model of Mentoring," Lifeway, January 1, 2014, <https://www.lifeway.com/en/articles/biblical-model-of-mentoring>.

⁹⁰ Prov 22:6 reads, "Train up a child in the way he should go, even when he is old he will not depart from it." Deut 6:4–9 says, "Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates."

⁹¹ This text says, "As iron sharpens iron, so one person sharpens another."

CHAPTER 3

THE BEST HISTORICAL AND MODERN MENTORING PRACTICES

Scripture teaches biblical mentoring, as evidenced in the preceding chapter. This chapter will deal with matters surrounding the best mentoring practices from history and current trends. It will examine the findings of contemporary literature on best mentoring practices and synthesize some of them into recallable nuggets. Furthermore, the chapter will examine an introduction to best historical mentoring practices, the qualification of a mentor, best modern methods, the identity of the invisible mentor, and a mentoring health assessment.

Mentoring can be good or bad depending on certain factors that include, but are not limited to, best mentoring practices and mentoring relationship goals. Both history and modernity affirm the advantage mentoring provides those who utilize it. There are ample examples in organizational leadership literature of the power of mentoring for social engineering for the good of society.

Best Historical Mentoring Practices

The word and concept of mentoring come from Greek literature, particularly *The Odyssey of Homer*. In this epic, Mentor is depicted as an older adult overseeing the people. Mentor was once the companion of stately Odysseus, and when Odysseus journeyed out on the ships, he turned over his household to the older adult to manage and practice authority over.⁹² Mentor is described as a sage with the capacity to provide

⁹² “Why Mentor? Why Be a Mentor?” Mentor in Greece, May 1, 2019, <https://mentoringgreece.com/why-mentor-who-was-mentor/>. “As a companion, Mentor (Gk: Μέντωρ, gen.,

guidance and direction to Telemachus, the son of Odysseus. He was to play the role of a father figure and guardian to the young boy in his father's absence.⁹³

The word Mentor evolved to mean trusted advisor, friend, teacher, and wise person.⁹⁴ The first recorded modern usage of the term was in a book by French writer Francois Fenelon in 1699. In the book titled *The Adventures of Telemachus*, Mentor, the lead character, accompanies Telemachus, the son of Odysseus, to search for his father. The latter was taking too long to return home from his trip to fight in the Trojan war. At the end of the story, the mentor is Athena, goddess of wisdom, in disguise.⁹⁵ Other historic models include Plato and Aristotle, Aristotle and Alexander the Great, Haydn and Beethoven, and Freud and Jung. These historical mentoring relationships embraced certain best practices that made their mentoring adventures eventful and worthwhile.

The Encyclopedia of Social Work explains best practices further: "The term best practices originated in the organizational management literature in the context of performance measurement and quality improvement where best practices are defined as the preferred technique or approach for achieving a valued outcome."⁹⁶ Best practices in mentoring specifically reveal what actions produce the most desirable outcome in the mentoring relationship based on evidence and real-life experiences. Examining the qualification of a mentor is an appropriate first step to discovering these best practices.

Μέντορος), was both friend and counselor to Odysseus (also known by the Latin name Ulysses). Odysseus, king of Ithaca, fights in the Trojan War and entrusts the care of his household to Mentor, who serves as teacher and overseer of Odysseus' son, Telemachus."

⁹³ "Why Mentor?"

⁹⁴ "Why Mentor?"

⁹⁵ "Why Mentor?"

⁹⁶ Edward J Mullen., Jennifer L. Bellamy, and Sarah E. Bledsoe, "Best Practices," in *Encyclopedia of Social Work*, (NASW Press and Oxford University Press, June 11, 2013), <https://oxfordre.com/socialwork/view/10.1093/acrefore/9780199975839.001.0001/acrefore-9780199975839-e-32>.

Qualification of a Mentor

There is currently no universally agreed-upon list of qualifications for an effective mentor. The mentoring literature indicates that mentors and mentees tend to use particular mentoring skills. Research suggests that the most successful mentoring relationships result from the development of these skills.

Linda Phillips-Jones, mentor expert and author of *The New Mentors & Protégés*, has studied hundreds of mentor-mentee relationships and developed an essential set of mentoring skills and competencies. She qualifies as a mentor as someone that can do the following:⁹⁷

1. Listen actively
2. Build trust
3. Encourage
4. Identify goals and current reality
5. Instruct/develop capabilities
6. Inspire
7. Provide corrective feedback
8. Manage risks
9. Open doors

Other experts have elaborated their list of qualities, specifically targeting areas of human activity such as medicine, education, military, aviation, and politics.

Terri A. Scandura and Megan S. Russell write,

Mentoring and its impact on individuals became a focus of organizational research beginning with the 1985 publication of *Mentoring at Work*, a landmark study by Kathy Kram, a scholar in the field of organizational research. Using in-depth qualitative interviews, she identified two functions that mentors provide: those related to career support and those related to psychosocial support.⁹⁸

⁹⁷ Linda Phillips-Jones, "Skills for Successful Mentoring: Competencies of Outstanding Mentors and Mentees" (2003), 10, CCC/The Mentoring Group, https://my.lerner.udel.edu/wp-content/uploads/Skills_for_Successful_Mentoring.pdf.

⁹⁸ George R. Goethals, Georgia J. Sorenson, and James Burns, eds., *Encyclopedia of Leadership*, vol. 3 (Oaks, CA: SAGE Publications, Inc, 2006), 993.

Kram’s position confirms Biehl’s argument that specific qualifications define a mentor, and to be a mentor requires the possession of those qualifications. Many today are referred to as mentors due to their availability or role in their organizational titles and responsibilities. However, studies have shown that mentoring requires much more than availability to be effective. Effective mentors focus on three key competencies: understanding self and others, communicating effectively and developing leadership competency in their mentees. These three competencies categorize most of the qualifications that different scholars have investigated in their work. The central thesis on the mentor’s qualification is that the mentor must have active self-management and management of relationship skills to be effective.⁹⁹ An effective mentor represents a precious resource, and the successful connection of mentors with mentees is essential to avoiding adverse experiences for both parties.¹⁰⁰

The Bible provides an example of the one who arguably can be called the best mentor of all time, Jesus Christ. In chapter two of this project, a biblical and theological basis for mentoring was established; Jesus Christ demonstrated that a mentor should be approachable and reachable. Scriptures often show that he was willing to devote time and energy to his disciples beyond expectations. Studies have shown that mentors should give mentees room to act just as Jesus did. The mentors in a community make it safe for emerging leaders to spread their wings, trying out new styles and strengths.¹⁰¹ Gaele Kolb, while giving general advice on mentoring, asserts this same truth. According to Kolb, a mentor must

1. Be personable, open-minded, and honest

⁹⁹ “Conference Proceedings,” Council of Academic Programs in Communication Sciences and Disorders, accessed June 8th, 2018, <http://www.capcsd.org/proceedings/>.

¹⁰⁰ Phillips-Jones, “Skills for Successful Mentoring: Competencies of Outstanding Mentors and Mentees”

¹⁰¹ Daniel Goleman, Richard Boyatziz, and Annie McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence* (Boston: Harvard, 2002), 164–165.

2. Learn about his mentee's culture
3. Respect mentee's differences; adapt to mentee's needs
4. Have the mentee's best interest at heart
5. Respect mentee's time and commitments.¹⁰²

Kolb's assertion is based on the three core competencies that a mentor should understand self and others, communicate effectively with active listening, and develop the mentee to become a leading expert in his own right.¹⁰³ These three competencies are investigated more carefully.

Understanding Self and Others

Self-understanding is the ability to understand one's own actions.¹⁰⁴ It is to know or understand one's own capabilities, character, feelings, or motivations.¹⁰⁵ Self-understanding is the key competency of an effective mentor. "To have self-understanding is to have some level of awareness or knowledge about how one's beliefs, attitudes, and cognitions are related to how one behaves, feels, and thinks."¹⁰⁶ A mentor needs to understand himself to understand his mentee fully. Don Hamachek argues for this:

The underlying theme for this discussion involves a self-concept frame of reference, a theoretical view that begins with the idea that each person has a self (a sense of personal existence), a self-concept (an idea of personal identity), and a certain level of self-esteem (feelings of personal worth). A self-concept frame of reference is useful because of its focus on each person's unique perceptions of **self** as a starting

¹⁰² Gaelle Kolb, "General Advice on Mentoring," University of Maryland Department of Hearing and Speech Sciences, accessed June 8, 2018), <https://hesp.umd.edu/sites/hesp.umd.edu/files/adviceonmentoring.pdf>.

¹⁰³ Kolb, "General Advice on Mentoring,"

¹⁰⁴ Dictionary.Com, s.v. "Self-Understanding," accessed September 18, 2019, <https://www.dictionary.com/browse/self-understanding>.

¹⁰⁵ Merriam-Webster Dictionary, s.v. "Self-Understanding," accessed September 18, 2019, <https://www.merriam-webster.com/dictionary/self-understanding>.

¹⁰⁶ Don Hamachek, "Dynamics of Self-Understanding and Self-Knowledge: Acquisition, Advantages, and Relation to Emotional Intelligence." *Journal of Humanistic Counseling, Education & Development* 38, no. 4 (June 2000): 230. doi:10.1002/j.2164-490X.2000.tb00084. x.

point for understanding one's own or another person's behaviour.¹⁰⁷

Suppose the mentoring relationship seeks to succeed in mutual learning, adaptation, and change. In that case, the mentor should be in touch with his authentic self. Jesus said, "I am the way, the truth, and the life" (John 14:6). Jesus understood who he was. John the Baptist also portrayed a level of self-understanding. The Jews asked John who he was, wondering if he was the Messiah. But John replied, saying he was not the Messiah but the "voice" crying out in the wilderness as prophesied by Isaiah (John 1:23). John the Baptist was not confused about who he was, even when the crowd wanted to impose a different reality.

Hamachek said, "One's self-understanding, then, refers to what a person has come to know about him or herself. It reflects not only a certain level of knowledge about the self but also an ability to translate that knowledge into useful insights."¹⁰⁸ Only with such insight can a mentee be helped in the relationship. An individual's ability to distinguish the self as a doer from the self as an object becomes an asset in the effectiveness of the mentorship relationship. Hamachek differentiates

The self as the "doer" (i.e., the self whose functions include perceiving, performing, thinking, and remembering, through which it is the "knower," the "I-Self") and (b) the self as "object" (i.e., the self that has specific physical, emotional, social, and intellectual attributes through which it becomes the "known," the "Me-Self").¹⁰⁹

Edward Conture asserts five rules through which a mentor achieves self-understanding.¹¹⁰ First, a mentor must know, control, and stretch himself. The first rule points to the emotional intelligence of the mentor. The mentor must draw upon the richness of the wisdom he has acquired through self-discovery, self-control, and his quest

¹⁰⁷ Hamachek, "Dynamics of Self-Understanding and Self-Knowledge: Acquisition, Advantages, and Relation to Emotional Intelligence."

¹⁰⁸ Hamachek, "Dynamics of Self-Understanding and Self-Knowledge."

¹⁰⁹ Hamachek, "Dynamics of Self-Understanding and Self-Knowledge."

¹¹⁰ Edward Conture, "Emotional Intelligence, Leadership Style and the Mentor-Mentee Relationship." *Researchgate*, (January 2003): 127-128, <https://www.researchgate.net/publication/239556801>.

for personal fulfillment. The Scripture affirms that God’s divine power has given the believer in Christ all things he requires for life and godliness (2 Pet 1:3). Secondly, the mentor must not only walk the walk but also talk the talk. The second rule is about ethics and communication in the life of the mentor. The mentor needs to work to see that there is little or no cognitive dissonance in their way of life.¹¹¹

The third rule for achieving self-understanding involves communication. While the mentor needs to be a good role model, they should also make an effort to verbalize their ideas to their mentees.¹¹² Great mentors are great teachers. Understanding the mentee’s plan will help the mentor guide the mentoring process, thus allowing the mentee to be the best version of themselves. Asking questions about the mentee’s dreams is one way the mentor can understand his mentee. Understanding the mentee's plan will help the mentor chart the direction of the mentoring process, which will enable them to be the best version of themselves.

Fourth, the mentor must recognize that his job is an investment in human and non-financial capital. Such recognition will help clarify many issues before and during the mentoring process.¹¹³ The return on investment (ROI) of human and financial capital is quite different. A mentor does not expect to be paid for mentoring services for profit gains. He instead invests in humanity to produce an ROI that attains an overall value in human flourishing across generations.

The final rule Conture proposes is that the mentor must know that one size does not fit all regarding each new mentee’s journey to reach their goals. Mentoring is dynamic, and each mentoring process calls for a different approach.¹¹⁴ Each mentee’s personality differs. Each mentee has different plans and environmental situations and will

¹¹¹ University of Maryland, “General Advice on Mentoring.”

¹¹² University of Maryland, “General Advice on Mentoring.”

¹¹³ University of Maryland, “General Advice on Mentoring.”

¹¹⁴ University of Maryland, “General Advice on Mentoring.”

require different responses. The Scriptures address the issue briefly in a Proverb about mentoring children. Proverbs 22:6 instructs adults to train up children in the way they should go, and after they grow up, they will not depart from it (Prov 22:6). Mentees, as well as children, have different personalities, circumstances, environments, and goals. Mentors need to be sensitive to these different scenarios as they participate in mentoring, so only they can be effective.¹¹⁵

Communicating Effectively

To be an effective mentor, a mentor should be effective at communication.¹¹⁶ Good communication does not come naturally for many people but learning to be effective at communication is possible. The mentoring process is impossible without connection and collaboration. Stephen Covey argues that communication is an essential life skill,¹¹⁷ explaining that communication entails reading, writing, speaking, and listening. Most people are good at all aspects of communication except for listening.

Moreover, effectiveness in mentoring is differentiated at the listening level. Covey contends further that when another person speaks

We are usually listening at one of four levels. We may be ignoring another person, not really at all. We may practice pretending. We may practice selective listening, hearing only certain parts of the conversation. Or we may even practice attentive listening, paying attention, and focusing energy on the words that are being said. But very few of us ever practice the fifth level, the highest form of listening, empathic listening.¹¹⁸

Mentors must seek first to understand their mentees before being understood, as this will enable them to diagnose before prescribing. An average person tends to listen autobiographically, responding in four ways—evaluating, probing, advising, or

¹¹⁵ University of Maryland, “General Advice on Mentoring.”

¹¹⁶ M.A.T.C.H, “Mentoring Program Online,” Ohio URISA, last modified August 29, 2018, <https://www.ohurisa.org/wp-content/uploads/MATCH-Handbook.pdf>.

¹¹⁷ Stephen R. Covey, *The Seven Habits of Highly Effective People* (New York: Simon and Schuster, 1989), 237.

¹¹⁸ Covey, *The Seven Habits*, 240.

interpreting. Mentors must move past these embedded human tendencies and seek first to understand their mentees before being understood during their communication sessions.¹¹⁹ Unfortunately, most leaders that would have emerged as effective mentors fail at this level of communication.

Empathy must be a law in the heart of a mentor. Mentors define effective communication as the capacity to listen to the mentee—but not with the intent to reply, convince, or manipulate. Instead, mentors ought to look to understand, to see how their mentees see things. Biehl argues that a good mentor should encourage, assert, recognize, and be a cheerleader. The mentors should be those in the mentee’s life communicating the message, “You’re going to do it!”¹²⁰

Within the entire communication spectrum of skills, mentors must learn to increase their effectiveness in active listening. Active listening is not easy; it takes a lot of commitment and energy to do.¹²¹ It takes active listening for a mentor to have a clear perception of a mentee’s apprehensions. Mentors “create an empathetic climate through effective listening.”¹²² Dan Bradley and James Jancewicz argue that “empathy is not sympathy; it is the capacity to relate to another person’s experience and emotional foundation. It promotes trust and collaboration, which provide the opportunity to gain information to make the best decisions.”¹²³ Sima Gordon contends, “Empathy is at the heart of the mentoring relationship,”¹²⁴ and it is demonstrated in the mentoring

¹¹⁹ James Fletcher, the director of NASA, endorsed Covey’s book on the back cover with these words: “The Seven Habits of Highly Effective People suggests a discipline for our personal dealings with people which would be undoubtedly valuable if people stopped to think about it. The paradigm taught by this book should be deeply integrated into the mentoring process for both mentors and mentees.”

¹²⁰ Biehl, *Mentoring*, 99-103.

¹²¹ Jenny Moffett, “Commit to Really Listening to Your Clients,” Veterinary Team Brief, April 2015, 16, <http://search.ebscohost.com/login.aspx?direct=true&db=a9h&AN=111866821>.

¹²² Moffett, “Commit to Really Listening.”

¹²³ Moffett, “Commit to Really Listening.”

¹²⁴ Sima Gordon, “How a Mentoring Relationship Can Prevent Sexual Abuse,” The Times of Israel, February 21, 2018, <https://blogs.timesofisrael.com/how-a-mentoring-relationship-can-prevent-sexual-abuse/>.

relationship through active listening.

Active listening consists of six skills: paying attention, judging, reflecting, clarifying, summarizing, and sharing. Each skill contributes to the active listening mindset and includes various techniques or behaviors.¹²⁵ Mentors should diligently commit to developing these skills. Effective mentors understand that “active listening develops rapport and contributes to better understanding.”¹²⁶

Research also indicates that active listening in the mentoring situation requires direct eye contact, attentive posture, frequent nodding, and the use of reflective sounds such as ‘Uh-huh’ or ‘Mm.’ Good listeners also understand the power of a pause, allowing a sufficient period of silence so that the mentee has time to complete a response or begin a new topic.¹²⁷

Active listening skills may be difficult, but they can be developed. Jenny Moffett suggests steps mentors can take to optimize their listening ability. She said one of the most critical steps a mentor can take to ensure active listening is checking in regularly and observing when their attention declines. The human psyche can get in the way of effective mentoring if not managed well; when the mentor begins to feel his mind drift away during a mentoring session, the mentor should ask himself two questions: (1) What is happening to my focus right now? (2) Is there something on my mind that can be “parked” temporarily by writing it down?¹²⁸

Moffett said fatigue often represents a significant barrier to listening, so mentors should allow themselves regular breaks when carrying out long stretches of consulting in a mentoring relationship.¹²⁹

¹²⁵ Moffett, “Commit to Really Listening.”

¹²⁶ Moffett, “Commit to Really Listening.”

¹²⁷ Moffett, “Commit to Really Listening.”

¹²⁸ Moffett, “Commit to Really Listening.”

¹²⁹ Moffett, “Commit to Really Listening.”

Mentors must continually hone their mentoring skills. Mentors are expected to work hard at adding new skills that will make them more effective. For example, mentors could learn the art of paraphrasing (reflecting what the client has said in your own words) and summarising, as mentioned by Jenny.¹³⁰ These are valuable skills that demonstrate listening and support memory and thought organization. Mentors should take advantage of this communication skill set. According to Hunsaker and Alessandra, when people listen, “they can be placed in one of four general categories, non-listener, marginal listener, evaluative listener, and active listener. Each category requires a particular depth of concentration and sensitivity from the listener, and trust and effective communication increase as we advance beyond the first type”¹³¹. Active listening is the highest and most effective listening level. It is a unique communication skill that aids in effecting communication.¹³²

A self-aware individual that has mastered the art of active listening in communication is on his way to becoming adept at effective mentoring. First, however, he needs to focus his attention on one more competency: the capacity of developing leadership skills in the mentee.

Developing Leadership Competency

The mentoring process as a journey is aimed at developing leadership competency in the mentee. By the time a mentoring relationship is winding up, mentees should confidently be mentors or leaders themselves. This section discusses the part of mentoring in facilitating leadership development for mentees. Related literature is further summarized, and practical guidance is provided for designing, implementing, and

¹³⁰ Moffett, “Commit to Really Listening.”

¹³¹ Vahid Kohpeima Jahromi, et al., “Active Listening: The Key of Successful Communication in Hospital Managers,” *Electronic Physician* 8, no. 3 (March 2016): 2123, <http://www.ephysician.ir/2016/2123.pdf>.

¹³² Kohpeima, “Active Listening.”

evaluating programs focusing on developing mentees as leaders.¹³³

Mentoring has been identified as an effective means of developing students as current and future leaders.¹³⁴ Studies have shown that mentoring may be an effective instrument for personal development and leadership empowerment.¹³⁵ In organizational leadership development literature, it is generally accepted that mentoring is an inimitable part of leadership development; mentors must be competent with this skill. Gloria Crisp and Kelly Alvarado Young identified five types of support that mentors offer to their mentees to be effective in the relationship in their quest to transform them into leaders. The five types of support are psychological and emotional support, goal setting, career path selection, academic knowledge support, and role modeling.¹³⁶

Psychological and emotional support. Gloria Crisp and Irene Cruz describe psychological and emotional support as “a sense of listening, providing moral support, identifying problems and providing encouragement, and establishing a supportive relationship in which there are mutual understanding and linking between the student and the mentor.”¹³⁷ This kind of support requires skill on the part of the mentor.

Some of the skills needed for emotional support, as highlighted above, include ‘active listening, problem-solving, and motivational skills. As the mentor demonstrates the skills above while interacting with the mentee, the mentee is helped in leadership development.

¹³³ Gloria Crisp and Kelly Alvarado Young, “The Role of Mentoring in Leadership Development,” *New Directions for Student Leadership* 2018, no. 158 (Summer 2018): 37–47 <https://onlinelibrary.wiley.com/doi/10.1002/yd.20286>.

¹³⁴ Sara B. Masters, “Black Women Leaders: The Value of Being in a Mentoring Relationship” (MA thesis, Augsburg College, 2003), <https://idun.augsburg.edu/etd/685/>; Jennifer Dziczkowski, “Mentoring and Leadership Development,” *The Educational Forum* 77, no. 3 (2013): 360. <https://www.tandfonline.com/doi/abs/10.1080/00131725.2013.792896>.

¹³⁵ Yii-nii Lin, et al., “Experience of Dormitory Peer Mentors: A Journey of Self Learning and Development,” *Education* 136, no. 4 (Summer 2016): 437–450, <https://eric.ed.gov/?id=EJ1104212>.

¹³⁶ Gloria Crisp and Irene Cruz, “Mentoring College Students: A Critical Review of the Literature between 1990 and 2007,” *Research in Higher Education* 50, no. 6, 538.

¹³⁷ Crisp and Cruz, “Mentoring College Students,” 538–539.

Career support. A crucial aspect of mentoring that impacts mentee leadership development is mentee career support. Career support includes “an assessment of the mentee’s strengths, weaknesses, and abilities and assistance with career goals.”¹³⁸ Again, intentionality is critical on the mentor’s side as he constantly helps the mentee develop a fresh perspective on the mentee’s skills, philosophies, and views related to leadership.

Mentors can also provide meaningful feedback to mentees and encourage the development of self-reflection and self-knowledge. Furthermore, career support may include working with a mentee to develop skills to connect to professional networks.¹³⁹

Academic subject knowledge support. Career support results in the mentee becoming an expert in his field of interest and specialty. Crisp and Cruz assert that this includes supporting the mentee’s success and growth in and outside the church or ministry.¹⁴⁰

Scholars of organizational literature affirm that mentors who provide academic knowledge support may act as a sponsor for the mentee or nominate the mentee to become a leader of an organization in the context of leadership development. Mentors can also provide a viable professional network to the mentee to make them rise in their professional pilgrimage.

Presence of a role model. Jesus called the Twelve that they might be with him and that he might send them out. Jesus’ presence in their life allowed them to be taught by the master teacher and have him as a present role model.

Godshalk and Sosik argue that modeling leadership behaviors can develop

¹³⁸ Crisp and Cruz, “Mentoring College Students,” 539.

¹³⁹ Peter Hudson and Sue Hudson, “Mentor Feedback: Models, Viewpoints and Strategies” (paper presented at the Australian Teacher Educators Association conference, Sydney, Australia, July 2014), https://eprints.qut.edu.au/80090/23/_staffhome.qut.edu.au_staffgroup1%24_leaderj_Desktop_Mentor%2BFeedback%2B-%2BATEA%2B2014.pdf.

¹⁴⁰ Crisp and Cruz, “Mentoring College Students,” 539.

mentees' capacity for leadership.¹⁴¹ Mentors should model effective leadership to the mentee in their mentoring relationship. They may encourage the mentee to become involved in leadership activities by demonstrating what leadership looks like in real-life situations. Jesus truly modeled this capacity in the gospel. He was seen providing examples of praying, soul-winning, and servant leadership (Mark 1:35, 10:45; John 3–4).

Best Modern Practices

“Best practice” is operationally defined as those actions that produce the most desirable outcomes, based on evidence and real-life experiences. A method or technique that has consistently shown results superior to those achieved with other means is used as a benchmark.¹⁴² Every mentor, to be helpful, ought to avail himself of the best mentoring practices in season from time to time. The research outcomes of the National League for Nursing¹⁴³ forum are quite instructive at this point, using a formal distance mentoring program and an inductive process to identify mentoring themes. They came up with twenty-five themes which they further clustered into six categories based on similar thematic content. These six themes will help mentors achieve outstanding mentee's outcomes:

The six major themes of best practices reflect the aims of establishing a formal mentoring program and include (a) achieve appropriately matched dyads, (b) establish clear mentorship purpose and goals, (c) solidify the dyad relationship, (d) advocate for and guide the mentee, (e) integrate the mentee into the culture, and (f)

¹⁴¹ Corbin M. Campbell, et al., “Mentors and College Student Leadership Outcomes: The Importance of Position and Process,” *The Review of Higher Education* 35, no. 4 (Summer 2012): page number, https://www.researchgate.net/publication/236744023_Mentors_and_College_Student_Leadership_Outcomes_The_Importance_of_Position_and_Process.

¹⁴² Read more: <http://www.businessdictionary.com/definition/best-practice.html> (accessed July 24, 2019)

¹⁴³ “Overview,” National League for Nursing, accessed July 24, 2019, <http://www.nln.org/about>. “The National League for Nursing is a premier organization for nurse faculty and leaders in nursing education. The NLN offers professional development, networking opportunities, testing services, nurse research grants, and public policy initiatives to its 40,000 individual and 1,200 institutional and members.”

mobilize institutional resources.¹⁴⁴

Achieve Appropriately Matched Dyads

Radiant Life Christian Ministry, Nigeria, should work at achieving appropriately matched dyads. The mentor and mentee are usually referred to as dyads or pairs. Studies have shown five ways that mentors and mentees can come together to form mentoring dyads:

1. They could be paired administratively based on arbitrary criteria.
2. They could be paired administratively based on specified criteria.
3. The mentor-mentee pairing could be done based on the mentee's selection of mentor.
4. Pairing could be based on mentor selection of a mentee based on recognized potential and a desire to "take underwing."
5. Pairing could also be based on finding each other and creating their own dyad relationship.

Every organization should work as much as possible to deal proactively with the challenge of mentor-mentee mismatch.

Establish Clear Mentorship Purpose and Goals

To succeed and be effective, a mentoring relationship must have a clear purpose, and predetermined objectives must be established, giving direction and clarity to future responsibilities. Research indicates that the purpose and goals may be as broad as leadership development or as specific as learning to bake cookies. Regardless, "three expectations must be expressed early on in the relationship:"

1. Reciprocity: In what ways will the mentor and mentee mutually draw benefits from the relationship?

¹⁴⁴ Jan M. Nick, et al., "Best Practices in Academic Mentoring: A Model for Excellence," *Nursing Research and Practice* 2012 (May 23, 2012): Article ID 937906 <https://doi.org/10.1155/2012/937906>.

2. Time commitment: How much time is needed to turn expectations into realities?
3. Growth plans: These plans are needed to provide direction and milestone checks. They assist in time management in the mentoring relationship.¹⁴⁵

Solidify the Dyad Relationship

The formation of a relationship between mentor and mentee is crucial to effective mentoring. As the relationship unfolds and expectations are clarified, the two must strive to deepen the relationship. The relationship may be further developed through four strategies: (1) creating collegiality, (2) establishing regular communication, (3) exchanging regular feedback from mentor and mentee, and (4) building a supportive environment.

Advocate For and Guide the Mentee

Another aspect of best modern practices is advocating for and guiding the mentee.¹⁴⁶ Although much of the research done in this area is not recent, it is relevant to review. Advocacy provides tangible benefits for the mentee throughout the mentoring process. An advocate describes one who supports and acts on another's benefit or one who speaks on another's behalf. Literature provides many areas for mentor advocacy/guidance.

Integrate the Mentee into the Culture

One more theme of best practices offers two separate but critical activities that support the program's aim of integrating mentees into the organization's culture: (1) teaching networking skills and (2) facilitating socialization to the academic culture.

The value of integrating mentees into the mentoring culture allows mentors to share intellectual capital and emotional intelligence. The mentor should give due

¹⁴⁵ Nick, "Best Practices in Academic Mentoring: A Model for Excellence", *Nursing Research and Practice*, vol. 2012, Article ID 937906.

¹⁴⁶ Nick, "Best Practices in Academic Mentoring: A Model for Excellence", *Nursing Research and Practice*, vol. 2012, Article ID 937906.

diligence to this theme since these qualities affect the mentee's ability to become a productive member of the academy.¹⁴⁷

Mobilize Institutional Resources

Furthermore, another best modern mentoring practice is mobilizing institutional resources. This requires an official obligation for the intended mentoring program to thrive. Four strategies are identified here that reflect administrative, collegial, or financial investments. These include socially responsible leadership capacity, leadership identity development, and leadership skills and dispositions. These strategies positively impact mentoring and leadership outcomes; studies have shown that mentoring significantly affects leadership development outcomes for the mentoring relationship.

Research indicates that effective mentoring calls for the mentor to be skillful at self-understanding, active and empathetic listening, and intentionally developing the mentee's leadership capacity. These skills are about the mentor. The qualification of this person will assist the mentor in fulfilling their mentoring responsibility, which must be done with the available best practices according to the research.¹⁴⁸

Mentoring Health Assessment

Regrettably, some mentoring relationships do not end well. Some are healthy and robust, but others are unhealthy and dysfunctional. Many factors are responsible for this unpleasant circumstance. Laura Francis expounds, "We know that competing priorities, bad attitudes, selfish behaviors, and more can stunt the growth of mentoring relationships, leaving people dissatisfied, unhappy, and unimpressed."¹⁴⁹

¹⁴⁷ Center for Health and Justice at TASC, *No Entry: A National Survey of Criminal Justice Diversion Programs and Initiatives* (December 2013), 2, https://www.centerforhealthandjustice.org/tascblog/Images/documents/Publications/CHJ%20Diversion%20Report_web.pdf.

¹⁴⁸ National League for Nursing, "Overview," accessed July 24, 2019, <http://www.nln.org/about>.

¹⁴⁹ Laura Francis, "How Healthy Is Your Mentoring Relationship?" River Software, September

However, mentoring can positively affect mentees, mentors, and organizations. In a workplace, mentees experience professional advancement and increased confidence in the workplace. Mentors experience personal satisfaction, collegiality, networking, and career enhancement. Organizations see improved productivity, recruiting, employee socialization, and retention.¹⁵⁰ Evaluating an organization's mentoring program can help them make necessary adjustments and, ultimately, determine its effectiveness. Mentoring should be a win-win for it to be effective, efficient, and healthy.

Biblical mentoring is not just about historical and contemporary best practices. Even though a biblical and theological basis was laid for mentoring in chapter two of this project, one critical factor in this framework that was not included, which had to come into the scene after considering mentoring health assessment, is the place and role of the Holy Spirit in mentoring. In mentoring, the Holy Spirit is not just a biblical and theological factor; he can be seen as a mentoring historical and contemporary best practice. He is the invisible mentor.¹⁵¹

The Invisible Mentor

Biblical mentoring has a unique advantage over other forms of mentoring; it is deeply embedded in the Bible itself in its nature and essence. The Bible is a ready mentor to whoever will avail himself of the wisdom therein (2 Tim 3:16–17). The Bible facilitates learning, uprightness, and the development of skills needed to be valuable in the world. The Bible is referred to by different names that demonstrate its mentoring nature. The Bible is referred to as the Book of the Law (Deut. 31:26), the Gospel (Rom

21, 2016, <https://www.riversoftware.com/mentee-mentor-advice/mentoring-health-assessment/>.

¹⁵⁰ Coursef, "Evaluating A Mentoring Program," accessed June 8, 2021, <https://www.coursef.com/evaluating-a-mentoring-program>.

¹⁵¹ Even though the the invisible mentor would do good in chapter two of this project since it can be called out to be a theological matter, the author of this project felt that it should go along with the chapter on historical and contemporary best practices and it will help bring spiritual bearing to the issues raised.

1:16), Holy Scriptures (Rom 1:2), Law of the Lord (Ps 19:7), Living Words (Acts 7:38), Message of Christ (Col 3:16), Scriptures (2 Tim 3:16), The Scroll (Ps 40:7), Sword of the Spirit (Eph 6:17), Truth (John 17:17), Word of God (Luke 11:28), Word of Life (Phil 2:16), and Words of the Lord (Ps 12:6).¹⁵²

The Bible also teaches of a “*paraclete*” to come after Jesus. He will provide guidance and courage with his everlasting presence to the believer (John 14:16–18, 26–27). This invisible mentor uses Scriptures (Heb 4:12) to continue to mentor his people. The Holy Spirit of God is the invisible mentor. The Holy Spirit is God manifested with and in His people today. A story in the Acts of Apostles captures this invisible mentor guiding Paul in his missionary journey:

Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to. So, they passed by Mysia and went down to Troas. During the night, Paul had a vision of a man of Macedonia standing and begging him, “Come over to Macedonia and help us.” After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them. (Acts 16:6–10)

The Holy Spirit (invisible mentor) kept Paul from preaching the word in the province of Asia. In this text, he is also called the Spirit of Jesus, who did not allow Paul and his team to enter Bithynia.

Paul, having a night vision of a man of Macedonia standing and begging him to come over and help them, took this vision as a direction to follow. The invisible mentor came alongside Paul, just as Jesus had promised, and provided guidance when it was most needed. The invisible mentor is identified in this text as the Holy Spirit, the Spirit of Jesus, and the Vision-of-a-man. This different expression of the Holy Spirit demonstrates the many avenues the invisible mentor can take in his quest to mentor the believer today. Jesus promised the Holy Spirit to the believer, telling his disciples in John

¹⁵² Got Questions, “What Are the Different Names and Titles of the Bible?” accessed June 19, 2018, <https://www.gotquestions.org/names-titles-Bible.html>.

14:16–18 he will not leave them without another comforter. This other comforter will be with the believer forever. This comforter, called the Spirit of Truth, dwells with the believer and shall be in him. He is the Spirit-Paraclete. Andreas Hoeck describes the Spirit-Paraclete:

Paraclete derives from the Koine Greek vocable παράκλητος meaning “one who consoles, one who intercedes on someone’s behalf, a comforter, an advocate,” Latin Consolator, there is no Aramaic or Hebrew equivalent to it. Its grammatical gender is masculine as opposed to the neuter of πνεῦμα, “Spirit.” In the New Testament, the verb for Paraclete (παρακαλέω) is often passive in form. It signifies “called to one’s side, summon to one’s aid, call for, invite, call on for help, earnestly ask for, implore, beg, exhort, urge, encourage, comfort, cheer up.” This wide range of etymological signification is then mirrored in the spectrum of translations found in Bible Versions. And yet, the rudimentary meaning to be retained is “a strong person called in to help in time of trouble.”¹⁵³

How the Spirit Mentors Today

The Bible is not silent on the role of the Holy Spirit in the life of a Christian. The teaching ministry of the Holy Spirit relates to his other ministries. The Holy Spirit is the most crucial person in the mentoring process. Mentors need divine guidance; mentees need help in understanding and applying biblical truth. Biblical mentoring is a spiritual task that uses spiritual truths to meet spiritual needs. The many names of the Holy Spirit in the Bible explain his role in education and, by association, biblical mentoring.¹⁵⁴

The Spirit of Truth

It is the Holy Spirit that saves believers from doctrinal gaffes. He stirs the believer’s heart to ask questions and dig deep, comparing Scripture with Scripture until the truth is found. The apostle John explains this well: “As for you, the anointing you

¹⁵³ Andreas Hoeck, “The Johannine Paraclete, Herald of the Eschaton”, *Journal of Biblical and Pneumatological Research*, 4 (2012): 23-37, https://books.google.ca/books?id=i4tNAwAAQBAJ&pg=PA22&lpg=PA22&dq=The+Johannine+Paraclete,+Herald+of+the+Eschaton%E2%80%9D,+Journal+of+Biblical+and+Pneumatological+Research&redir_esc=y#v=onepage&q=The%20Johannine%20Paraclete%2C%20Herald%20of%20the%20Eschaton%E2%80%9D%2C%20Journal%20of%20Biblical%20and%20Pneumatological%20Research&f=false.

¹⁵⁴ Danny Bowen, “Christian Teaching Practicum,” unpublished class notes for 45450 (The Southern Baptist Theological Seminary, Fall Semester, 2018).

received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him” (1 John 2:27).

With the Holy Spirit’s help, the mentor will rightly teach and guide the mentee while still allowing the individual a certain amount of openness for his decision and response. As the Spirit of Truth, the Holy Spirit can provide the proper counsel to whoever needs it in the mentoring process.

Counselor

The Greek word *parakletos* means “advocate,” “comforter,” or “counselor.” Its literal meaning is “one called to another side.”

In his role as counselor, the Holy Spirit stands by the mentor and the mentee to help each come to the place of understanding and growth effectively. He is the help and the helper in the mentoring process.

Spirit of Wisdom and Revelation

Paul spoke of the Spirit of wisdom and revelation. Wisdom is the goal of learning. It is the Holy Spirit that gives believers access to the profound mystery of God-related matters. Both the mentor and mentee will do well to take advantage of the Spirit of wisdom and revelation to access God’s truth as contained in the Bible.

The Holy Spirit and the Mentor

The Holy Spirit works in the mentoring process by helping mentors understand the mentee’s context and intentions and the appropriate mentoring methods. Most importantly, the Spirit enables the biblical mentor to walk a Christlike life.

The Holy Spirit and the Mentee

The Holy Spirit works in the life of the mentee as he convicts of sin (John

16:7–8), regenerates the sinner (John 3:3, 5–6; Titus 3:5), indwells the believer (1 Cor 6:19), seals (Eph 1:13b), baptizes (1 Cor 12:12–13), issues gifts (1 Pet 4:10), fills (Eph 5:8), and comforts (John 14:16). The Holy Spirit produces spiritual maturity and meets the needs and concerns in each mentoring situation. Eldridge succinctly says one purpose of the Holy Spirit is to warn believers against error (1 John 2:26–27). Christians should not merely trust the words of any human mentor. Each mentee must rely upon the presence of the Holy Spirit to discern the difference between good and evil, truth and error (1 Cor 2:14; Heb 5:14). The Holy Spirit is requisite in the biblical mentoring process. Therefore, every mentor and mentee of the Christian family must learn to depend on the Holy Spirit for understanding and growth.

Conclusion

After examining the qualification of a mentor, this chapter addressed two fundamental mentoring issues: the health of a mentor-mentee relationship and the Holy Spirit's role in biblical mentoring vis-a-vis his impact on the mentoring relationship.

The mentoring field is no doubt dynamic as ongoing research keeps providing new answers to effective mentoring. However, it has been noted that the mentoring facet in the leadership field keeps changing, as demonstrated in the new insights that evolve through research. The new emphasis on mutual learning, adaptation, and change challenges the mentoring process to be more critical about its qualification, description, and definition. Biehl posits that anyone can mentor, but not everyone should. For example, a senior citizen can mentor a mature adult, a knowledgeable adult mentor, a young adult, and a college student.¹⁵⁵ However, being a mentor requires more than just being available to meet a mentoring need.

¹⁵⁵ Biehl, *Mentoring*, 59.

CHAPTER 4

THE METHODOLOGY OF THE PROJECT

This fifteen-week mentoring project was divided to include sending and collecting data, enlisting mentees, program implementation, and evaluation. This project aims to equip members of the Radiant Life Christian Ministry, Nigeria, for biblical mentoring.

The project implementation started on March 15, 2021 and was concluded on June 3, 2021. The project gained a total of seventeen mentors-in-training, all members of the Radiant Life Christian Ministry.

The effectiveness of the project was achieved through three objectives. The first goal was to assess the current level of mentoring competency among members of RLCM. I administered the basic mentoring assessment before the intervention seminar and the same evaluation after the intervention seminar; the Basics of Mentoring Assessment (BMA). This pre-seminar assessment gauged each members' initial level of desire for biblical mentoring (affect), knowledge of biblical mentoring content (experience), and skills in biblical mentoring (skills). This goal was considered successfully met when eleven members completed the BMA.¹ The results have been compiled electronically for a fuller analysis of mentoring competency at RLCM.

The second goal was to develop a seven-session introduction to the biblical mentoring curriculum. This seminar occurred in a small group with one hour of interactive teaching and discussion per session. Participants were required to complete

¹ Seventeen members of the ministry eventually signed up for the survey.

homework assigned and engage in group discussion. This effectiveness of the curriculum developed was goal measured by an expert panel consisting of one RLCM long-standing member, one faculty professor of organizational leadership, and two senior ministers of one of the collaborating denominations within the Nigerian Baptist Convention (NBC). This panel used a rubric² to evaluate the course material to ensure it was biblically faithful, sufficiently thorough, and applicable to ministry practice. This goal was considered successfully met when a minimum of 90 percent of the evaluation criteria met or exceeded the sufficient level, and RLCM adopted the curriculum. And since the initial feedback yield was not less than 90 percent, the curriculum was adopted and utilized; otherwise, it would have been revised by the panel's evaluation until the criterion meets the sufficient level and RLCM adopts the curriculum.

The third goal of this project was to increase knowledge by teaching the seminars developed to the members of RLCM. Participants in this equipping course were those who completed the BMA and a subsequent application process. The content aspect of this goal was measured by re-administering the BMA within one week after participants completed the course. Finally, the third goal was deemed met when a t-test for dependent samples showed a positive and statistically significant difference in pre- and post-course outcomes.

This chapter presents the comparative analysis between the participants' knowledge of biblical mentoring before and after the equipping seminar and estimates the workshop's effectiveness. The reference group designates seventeen mentors before the training, while the final group designates mentors after.

Project Description: Week One

I arrived at an initial curriculum online after intense dialogue with my mentors, mentees, and general members of the RLCM, which guided me in completing the

² See appendix 1.

equipping seminar curriculum. The initial outline is as follows:

1. Biblical Mentoring, the Nigeria Context
 - a. Leadership and Governance in Nigeria: A Historical Perspective
 - b. Successes and Failure in Governance
 - c. Leadership Development: The Mentoring Angle
 - d. Mentoring Defined
 - e. Questions and Review
2. Mentoring in the OT
 - a. OT Mentoring Models
 - b. Naomi-Ruth Case Study
 - c. Woman to Woman Mentoring
 - d. Mentoring Principles at Work
 - e. Questions and Review
3. Jesus on Mentoring
 - a. Jesus, the Ultimate Mentor
 - b. The Mentoring Mindset of Jesus
 - c. The Group Mentoring Model
 - d. Jesus' Model and Your Mentoring Practice
 - e. Questions and Review
4. Paul as Mentor
 - a. Paul, an Advocate of Generational Mentoring
 - b. Paul, the Mentee
 - c. Paul, the Mentor
 - d. Paul's Mentoring Method
 - e. Questions and Review
5. Best Historical and Modern Mentoring Practices
 - a. Mentoring Historically

- b. Mentoring Current Trends
 - c. Mentors' Qualification
 - d. Best Mentoring Practices and Health Assessment
 - e. Questions and Review
6. The Invisible Mentor
- a. The Spirit-Paraclete
 - b. How the Spirit Mentors Today
 - c. The Spirit of Truth and Wisdom
 - d. The Holy Spirit and the Mentoring Relationship
 - e. Questions and Review
7. Elements and Steps of Effective Mentoring
- a. Elements of Mentoring
 - b. Steps of Mentoring
 - c. Impact Together: Biblical Mentoring Simplified
 - d. Summary
 - e. Questions and Review

Weeks Two and Three

During the second and the third week, I presented the equipping curriculum³ to the expert panel for evaluation and approval. Their responses were given at different times since the four members are not established in the same part of the world. However, no significant revisions were needed according to the panel's feedback.⁴ Instead, the input and other personal insights were prayerfully considered and used to revise the curriculum and prepare materials for the course.

³ See appendix 3.

⁴ See appendix 2 for the expert panel evaluation.

Weeks 4 through 12: Eight-Week Implementation

Project details are organized in sub-sections with durations according to the sessions. The following provides a brief description of each sub-section, including a summary of the lessons learned.

Session 1

During Week Four, I taught the seminars via Zoom and E-chat platforms daily for six days. This timeline was the agreed time that worked around the pandemic-influenced world around us. At the beginning of the first session, the Basics of Mentoring Assessment (BMA)⁵ was administered to the RLCM members via a WhatsApp chat group. The survey aimed to gauge congregational awareness related to the necessity of leadership development through mentoring. The reason for the distribution of the survey by WhatsApp was the restriction on gathering people for religious gatherings due to the solitary confinement associated with the COVID-19 pandemic. When holding the seminars, most communities of four or more people were made via the cyberworld.

The project required at least eleven trainees to obtain adequate data, and seventeen signed up. The survey consisted of ten questions presented on a Likert scale. I designed the questions to gauge the congregation's knowledge of mentoring in the Scriptures. Some of the survey questions were basic, whereas others demanded a more in-depth understanding of mentoring. Once they received the survey, I explained the project goals to them to help them understand their role through the WhatsApp chat. The congregation was then given twenty-four hours to complete the survey.

After completing the BMA, I delivered the first lesson titled "Biblical Mentoring, The Nigeria Context." The talk started with a historical perspective on leadership and governance in Nigeria. Then, successes and failures in governance were examined. The question on leadership development was asked, and a mentoring view was

⁵ See appendix 1.

provided. This introduction led to a definition of mentoring. Finally, inquiries and reviews brought about a very intense and robust discussion.

The church in Nigeria needed to go through that historical perspective of governance in Nigeria to grasp the issues at stake fully and, by extension, respond to the need appropriately. Most of those in attendance agreed that Nigeria's major problem is leadership failure. A critical concern over leadership failure raises the fundamental issue of leadership development. With this factual issue of leadership development, the class was introduced to biblical mentorship as a vehicle for growth.

Session 2

The next part of the presentation revealed the biblical foundations of mentoring by examining the Old Testament. Though the book of Ruth was exclusively used for this foundation in OT, other passages like Deuteronomy 6:7 were mentioned. Finally, I explained to the RLCM members that the Naomi-Ruth mentoring story was an example of women-to-women mentoring. The mentoring principles highlighted in Naomi and Ruth's story—growth, direction, collaborative partnership, and authentic connection—were given special attention. The other two mentoring principles that were emphasized in this session are a mentoring-collaborative partnership and authentic relationship.

The objective of this session was to establish a clear foundation biblically from the Old Testament as the book of Ruth was examined. Inspiration was also drawn from other OT mentoring models such as Elijah-Elisha, Jethro-Moses, and Samuel-David.

Session 3

The third session of the project was held on the third day of the week. It involved teaching the class the following topics: Mentoring, Jesus as the Ultimate Mentor, the mentoring mindset of Jesus, and the group mentoring model. This session highlighted the interconnectedness of mentoring and discipleship. A thorough discussion was held on the possible similarities and differences between the two concepts. The basic

concept of biblical mentoring taught in this session is that more time spent with fewer people equates to a meaningful, lasting, and godly impact.

Session 4

The fourth session of the project involved teaching the class about Paul's relationship with mentoring. This session was primarily a character-oriented biblical study of the Bible of Paul's life and times. The session laid the biblical and theological groundwork for New Testament mentoring. By the end of the session, there was no doubt about the effectiveness of mentoring as an instrument of spiritual growth and leadership development. The session concluded with time in prayer. The participants trusted God in prayer to find Timothy and Titus to mentor in their lives.

Session 5

The session began with a review of the fourth session, which asserted that Scripture teaches biblical mentoring. This led to introducing the fifth session, which focused on best mentorship practices from history and modernity. The content of the fifth session of the project taught the class about the best historical and modern mentoring practices. It explored the findings of contemporary literature on mentoring best practices, and these findings were explained clearly to the trainees.

Session 6

The sixth session of the class involved teaching the class about the invisible mentor (the Holy Spirit). The class was sensitized to the fact that there is a unique advantage that biblical mentoring has over all other forms of mentoring. It is not just because it is rooted firmly in Scripture but that the Bible itself, in its nature and essence, is a very ready mentor to whoever will avail himself of the wisdom therein (2 Tim 3:16–17). Having determined the role of the Bible in this mentoring matter, the class was led to examine the person of the Holy Spirit and his role in biblical mentoring.

The second half of this session was used to focus on how the Holy Spirit

guides Christians today. Furthermore, the trainees were led to understand how the Holy Spirit works in the mentee's life, producing spirituality, maturity, and practical ministry. In closing, the session taught that the Holy Spirit is necessary for the process of biblical mentorship. Consequently, every mentor and mentee in the Christian family must learn to depend upon the Holy Spirit for understanding and growth.

Session 7

The seventh session of the project involved teaching the class the elements and steps of effective mentoring. This was the final session in the eight-week implementation. It primarily consisted of a discussion with the RLCM members that included the ten stages of mentoring. The first three create a structure to position the mentor and mentee in a fantastic development process. The members were taught to prepare for their role, establish the relationship, and set the mentoring direction. Then they were trained to leverage their experience for development and growth through day-to-day psychology, such as self-understanding, mentee knowledge, and self-awareness. The class was encouraged to elevate the power of questions, promote influencing skills, address the mentor's challenges, and consolidate learning while bringing closure to the relationship.

Weeks 11 through 12: Evaluation and Revision

Once the presentation ended, I gave the class the post-project survey.⁶ This survey was the same as the one distributed before the class. Again, the aim was to have increased congregational awareness indicated in the post-project survey answers.

The pre-and post-project surveys were compared using a t-test for dependent samples. In addition, I analyzed the participant course evaluation forms. Finally, during Week Twelve, I conducted post-course interviews and revised the course material based on post-course assessments and interviews.

⁶ See appendix 2.

Post-Assessment Report

The post-assessment exercise compares the knowledge and courage of respondents before and after the training. A total of twelve members responded. Before the training, mentors had medium (83 percent) and low (17 percent) knowledge of mentorship. In comparison, about 83 percent of the mentors in this study rated their knowledge improved, and 17 percent are now medium after the training.

Almost half of the respondents (42 percent) had medium courage before the training, while 25 percent had high courage and 33 percent had low courage before the training; all (100 percent) of the respondents reported to have an absolute (100 percent) high courage after the training on mentorship.

Questions and Response in Assessment

Participants were asked, "What was your initial thinking on Biblical mentoring before attending the equipping seminar? Some respondents answered as follows:

1. It requires teaching in words as well as in deeds.
2. My thinking before learning saw mentoring as a standard way of making an impact alone, not knowing that there is more than that.
3. Increase my understanding of mentoring.
4. Act of accomplishment of religion.
5. I never thought about starting mentoring at home with my children.
6. I looked forward to learning more about mentoring to improve my mentoring skills.
7. It will teach me how to be a mentor to people and a mentor.
8. My earlier thought was that classes would teach me how to choose a mentee and guide them accordingly.
9. To be a good mentor, you need to be prepared to involve your mentee to improve their lives.
10. Better understand and think about new ways to meet people's needs.

11. I was looking forward to learning.

When asked: What has changed in your vision of Biblical mentorship? Their responses are:

1. Now, I understand that this is a leadership position, not to subjugate your mentee but to guide them and train them to be better leaders.
2. There are qualities and attributes a mentor should have to influence a mentee positively.
3. A mentor should not dictate to the mentee but should be available and ensure that growth is generated in the mentee's life.
4. The mentee must be able to be a mentor to others after the primary mentor has had adequate impact and training on them."
5. So, I can be a better Mentor.
6. Personal belief and relationship.
7. I realized that mentorship could begin at home among my kids.
8. Now I have acquired more knowledge with which I will be a good mentor in the future.
9. More to depend on the Holy Spirit as the real mentor who teaches me everything.
10. The lessons taught me that mentorship should be intentional; I must systematically influence my mentee's positive attitudes. Also, that it does not last forever, I can be a mentee, i.e., learn from someone experienced in something.
11. Mentoring makes a positive impact on someone else.
12. It will help me become a great mentor through God's grace.
13. Mentoring is about getting the mentee involved in activities that make them better.

Conclusion

The project, equipping members of the Radiant Life Christian Ministry, was quite successful, with only a few issues bordering on the impact of Covid-19. Executing

the project through the cyberworld proved innovative and challenging. Nevertheless, some changes could be made to make it more efficient. It is hoped that a continuous application of this training will also build a high level of commitment among members as they will become empowered with the needed skills and abilities to carry out the leadership development mandate of the ministry.

These amendments are discussed in chapter five. Nonetheless, it was a successful and worthwhile project—its aim of equipping members of the Radiant Life Christian Ministry, Nigeria, for biblical mentoring was realized as each of three stated goals were met, as seen in the project evaluation in the next chapter.

CHAPTER 5

EVALUATION OF THE PROJECT

The Nigerian nation has great potential, with about two hundred million people and many mineral resources. This country can and should be a first-world nation that brings advancement to humanity rather than poverty, war, and pain. Nigeria, like every other country in the world, is in the mind of God. This project confirmed that the most significant problem besetting Nigeria as a nation is leadership. Nigeria's problem is a failure in leadership and endemic corruption. Its leadership failure is the root cause of the mismanagement of its physical, human, capital, and mineral resources. Amid this gloomy chronicle, however, is a ray of hope—the church of Christ.

In Nigeria, the church of Christ can turn the tide of the present destructive state of the nation by intentionally becoming the locus of leadership in the government and marketplace. The marketplace in Nigeria is a fertile place for the Nigerian church to influence the country's direction. The church can boldly walk in believing that a biblical mentored leader can positively impact a nation's direction. For this reason, the church should be more deliberate with its leadership development program, not just for the churches in Nigeria and mission fields but also for the marketplace sphere of the country. The project does not add a new role to the church's commission; it rather reemphasizes the purpose of the church. Jesus commissioned his church to be the salt and the light of the world. The church must be more purposeful with its mandate of evangelization, discipleship, fellowship, service, and ministry.

This project aimed to give a groundwork of learning and skills that would help make the church the nation's leadership locus using the mentoring paradigm. The church

will be salt and light as the church intentionally disciple its members to maturity.

Evaluation of the Project's Purpose

This project aimed to equip members of the Radiant Life Christian Ministry in Nigeria for biblical mentoring. The purpose of this project was achieved by writing and implementing a curriculum that effectively helped the participating members of RLCM experience spiritual growth and become equipped to mentor biblically. The progressive phases of this project were accomplished over fifteen weeks. The entire writing period of this project also encompassed personal reflection on what the curriculum would contain. This process was rounded up by another four weeks of generating the details of the curriculum outline.

Penning the curriculum took approximately seven weeks. The philosophy behind the careful curriculum development was to make sure that the curriculum was biblically, theologically, and contextually rich. Additionally, culture and practicality were considered while applying some of the principles drawn from researching organizational literature and historical nuances. The detail and careful considerations of the curriculum ensured that developing and executing a practical project was successful.

Evaluation of the Project's Goals

Three goals motivated this project. The first goal was to assess the current level of mentoring competency among members of RLCM. This goal was successfully achieved through the pre-project survey given to the participants.¹ The first of two surveys revealed a moderate to low awareness of the need for biblical mentoring as a leadership development tool in the local church to solve the Nigerian leadership challenge. Though the participant's knowledge of mentoring was high, their application of this knowledge in the sphere of organizational and marketplace leadership was low.

¹ See appendix 1.

Several RLCM members acknowledged ignorance of the biblical basis for mentoring. One primary reason was that there was nowhere in Scripture where ‘mentor’ or other associated words were mentioned. The New Testament word describing a solid link to mentoring (‘discipleship’) helped these RLCM members secure a clearer understanding of the mentoring process as a relational process between the mentor and mentee.

Some members initially expressed a reservation that the separation of church and state doctrine should preclude the church from getting involved in state matters. In contrast, others felt the church should intentionally be a locus of leadership development for the marketplace leader of the nation, as this furthers the gospel of Jesus and the commandment given by Christ to the church. Notwithstanding, the pre-project survey revealed the importance of assessing the current level of mentoring competency among members of RLCM. The first goal was met.

The second goal of the project was to develop a seven-session biblical mentorship program that would be used to equip believers for biblical mentorship. This goal was achieved by completing a seven-session curriculum that dealt with the biblical foundations of mentoring. It also examined the rationale for the mentoring process as a viable handle for marketplace leadership development in Nigeria. The curriculum also dealt with essential teachings and disciplines proven to be fundamental to the Christian faith. The curriculum was effective because the content was biblically based and written on a clear and understandable level for all who want to invest a little time to familiarize themselves with it. To ensure the goal was reached, a team of experts evaluated the curriculum.

The curriculum was evaluated by an expert panel consisting of one RLCM long-standing member, one faculty professor of the Nigerian Baptist Theological Seminary, and two senior ministers of one of the critical collaborating denominations,

The Nigerian Baptist Convention (NBC). This panel used a rubric² to evaluate the course material to ensure it is biblically faithful, sufficiently thorough, and applicable to ministry practice. In addition, the panel read the entire curriculum and evaluated it for content and structure. The evaluation given by the panel indicates goal achievement. This goal was considered successfully met when a minimum of 90 percent of the evaluation criteria was met or exceeded the sufficient level, and RLCM adopted the curriculum.

The goal was successfully accomplished when each evaluation form proved to have an average marking per session of “sufficient” or “exemplary.” The evaluation report indicates that the curriculum scored high marks overall, with a few areas that needed attention.³

This project’s third and final goal was to increase competency by teaching the seminars of the developed mentoring curriculum to the members of RLCM to equip them to mentor biblically. This goal was successfully achieved through the answers given in a pre-and post-project questionnaire called the Basic Mentoring Assessment. Participants in this equipping course were those who completed the BMA and a subsequent application process.⁴

The purpose of the pre-project BMA was to assess the current level of mentoring competency among members of RLCM. The post-project BMA, given after the course, served to measure what the participants learned from the teaching. Therefore, the answers submitted in the post-project BMA reflected the information taught through the curriculum to get credit. This goal was successfully accomplished when most participants scored higher than 50 percent on the post-project BMA.

The study started on March 15, 2021, and concluded on June 3, 2021. A total of seventeen mentors from the RLCM were gathered. The assessment (BMA) was

² See appendix 2.

³ See appendix 3.

⁴ See appendix 2.

administered before and after the equipping seminar. I facilitated and delivered the seminar on the basics of mentorship. This chapter presents the comparative analysis between the participants' knowledge of mentorship before and after the equipping seminar. It serves as an estimate of the effectiveness of the seminar. In this report, the pre-test group refers to the group of seventeen mentors before the training. In contrast, the post-test group refers to the mentors after the training.

The survey's broad questions indicated that the respondents are primarily men (58.8 percent), while less than half are women. People ages 41 and to 50 years dominated the study (47.6 percent); most were employed (70.6 percent). Of the mentors in this study, about 82.4% are married; this same fraction currently serves as a minister, leader, or mentor in some form of ministry. In addition, most of the mentors practice the discipline of praying with others (88.2 percent).

As demonstrated in Table A2, the mentors in this study have professed Jesus as their personal Lord and Savior for at least five years, and most are 40 years old. On average, the mentors have been Christians for about 26 years. The minimum duration any of the mentors have been in a Bible-believing church is 14 years, and the maximum is 51 years. On average, the respondents have been in a Bible-believing church for about 35 years. The minimum time any of the mentors in this study read the Bible per week is 1 hour, the maximum is 7 hours, and the average is 3 hours.

Although some of the mentors did not memorize any Bible passage in the past year, the maximum number of Bible verses memorized was 100 in the past year, with an average value of 25 verses in the last year.

The study used the unpaired t-test to examine any qualitative difference between the pre-test and post-test knowledge per item and overall. The test concluded that there exists a considerable difference when the p-value is less than 0.05. There is no significant difference between pre-test and post-test knowledge on the general scale after the training intervention on the broad knowledge of mentoring. However, there was a

difference between the pre-test and post-test knowledge on applying mentoring as a leadership development strategy. Hence, we can conclude that the training carried out in this study as an intervention did add to the mentors' existing knowledge of mentoring. The following comments from participants responses on the post-test assessment illustrate how the training helped expand their understanding of mentorship.

On the definition of mentorship at the pre-survey group, some of the keywords used by the mentors in this study include “Discipling”, “Training”, “Follow up”, “Helping”, “Lead”, “Coach”, and “Guide”. A female mentor who is between 21 to 30 years age bracket and has been born-again for 12 years defined mentorship as:

“Coaching and grooming of people to become better options of themselves”

A male respondent among the pre-survey group of mentors who is over 50 years old and 20 years old in the Christian faith defined mentorship as:

“Ability to guide, direct, lead, teach, to provide leadership to someone for the purpose guiding the person to appreciate, understand and follow the right path in life leading to been fruitful and knowing God more and confess as a result of understudying the lead to see the light.”

Among the post-survey mentors, it was observed after the training had been delivered that the new keywords that were used to define mentorship included the following: “Experienced”, “Guidance”, “Support”, “Relationship”, “Reproducing”, “Moulding and Shaping”, “Navigate”, and “Leveraging”. Obviously, the mentors gained more insight from the training on mentorship. One of the mentors in this study, a male respondent who is between 21 and 30 years old, single and had been a Christian for six years, defined mentoring as:

“Mentoring involves teaching, leading and guiding those who look up to us or those who aspire to be where we are.”

Another Male respondent who is between 21 and 30 years of age and six years in faith defined mentorship as follows:

“Mentorship is a purpose relational contact between a person (mentor) who by virtue of age, skill, maturity, knowledge etc. influences a less knowledgeable, less skill, a less matured person (mentee) for the very intension of bettering the mentee life.”

Furthermore, a difference between the pre-test and post-test was observed in the item, “All believers are ministers commissioned by God for the work of disciple-making, but some people (example pastors) are set apart based on their conviction, character, and competency for ministries.”

Strengths of the Project

This project was implemented at a critical time in the life of the ministry. The ministry had several programs in motion, but nothing intentionally and systematically helped equip members to mentor biblically.

This project allowed seventeen members to be trained on a deeper level of discipleship. Another area of strength of the project was its content. Although much more would have been included, the seven sessions dealt with the fundamental elements of biblical mentoring. So much of what was discussed in detail throughout the curriculum seldom surfaces at RLCM or the churches from which the members were drawn, which placed this project in the right place at the right time.

In addition to the content of the curriculum, another strength of the project was its reproducible design. Since each curriculum session was written out, it allowed for a wider variety of people to use it without formal theological training. The reproducibility of the project was a strength since it can be adopted, adapted, and utilized in any local church context. To avoid “re-inventing the wheel,” the curriculum can be implemented with little mentor training if necessary.

The project possessed many strengths. Among those strengths, the fact that the curriculum is clear and understandable stands out as one of the primary characteristics that make the curriculum effective. The language used to write the curriculum was written to give understanding to a simple mind.

One final strength that should be mentioned lies in the practical aspect of the curriculum. Biblical mentoring carries with it the connotation of learning and living. The vision for this project was to see biblical mentors invest in their mentees beyond academics to develop emerging leaders in the Nigerian market space.

Weaknesses of the Project

The primary weakness of this project was the implementation through the cyberworld. Initially, this project was designed to be an in-person training session, but that was pre-pandemic. Since the advent of Covid-19 and the overall impact on life, traveling, and social-economic activity, most of the world has migrated to the cyberworld. As positive as the internet can be, it also has various weaknesses, especially for a developing nation like Nigeria. Internet data is costly in Nigeria, not just in pricing but also in the speed of usage. People would instead use their money for other things than to purchase data—this affected participation and attendance in the seminars and training. Sometimes the issue was not internet data but electricity and power, which are unavailable at other times. All these factors weakened the implementation of the project via the cyberworld, a situation that the pandemic imposed on our world today.

The second weakness was the impact of Covid-19 and its stressful restriction on our world at the time of this project's implementation. This weakness entailed the broad implications of the pandemic on social, cultural, and religious life. Even though people are concerned about the general challenges they see befalling Nigeria, their primary needs have shifted since the beginning of the Covid-19 pandemic. People's mental health and conditions have changed in the world. People have activated survivor mode. It is often said now among Nigerians and in the world that staying alive to the end of the year is an outstanding goal accomplished, making the perceived leadership problem of the country less of a priority. At the time of this writing, many challenges related to security, abductions, hyperinflation, terrorism, and banditry are now fully active. The country feels it might be at the edge of another civil war. Consequently,

people are more concerned about the survival of these difficult times than leadership and mentoring, which weakens the overall process and outcome of the project.

The third weakness had to do with RCLM, the very context of the project, as the core members moved to other parts of the world, and the working dynamics of the ministry changed. At the onset of this project, most of the ministry members were based in Nigeria. However, within three years, considerable members have migrated to other countries in Europe and North America. Even though they still hold allegiance to the ministry's vision, mission, and objectives, the change of locations impacted the ministry's strategy and, by extension, the project's focus and intent.

A further weakness was the project's inability to determine statistical significance because of the author's inability to pair the data in pre and post-test surveys. The primary reason for this weakness arose because of my inability to have participants establish an ID for their pre-test that would enable me to pair it with the same participants post-test.

What Can Be Done Differently?

Although this project successfully reached its goals, hindsight has provided clarity in areas that could be improved.

Platform of Presentation

For the sake of the project, I could have found a way to provide a full scholarship for all the willing participants in the project to enable full participation. Such scholarship would provide internet data and funding for the electricity and power to ensure 100 percent attendance leading to a more robust result.

Execution

Although the project is limited to the members of RCLM, I was hoping at another time to enlarge the project to include willing members from the participating denomination and see what the result will be.

Writing

Contextual materials with more African-centric authors could have been researched to understand their perspective on mentoring matters. Unfortunately, I could not find much in my research on authors from this region of the world.

Curriculum

The curriculum was written and presented in a lecture format with some discussion and interactive moments sandwiched in between. I could have given materials to the participants to fill in the gaps.

Suggestion for Further Studies

Further studies can consider inviting those who are not mentors or leaders as respondents to measure the efficiency of the training effectively.

Theological Reflections

The landscape of this project demanded attentiveness to thinking about God, Christ, the Holy Spirit, and his Church. From the beginning, I was conscious of the voluminous works already done in areas of theology, Christology, pneumatology, and ecclesiology. My objective was never to discover new revelations about God, Jesus, the Holy Spirit, and his Church, but to present such truths clearly and concisely. While working on this project, the thoughts of what was on God's heart filled my heart. I wrestled with the question of God's plan for his church, his world, and why he sent his Son to die for humanity.

I spent lots of prayerful moments asking questions about Christ's motives in his choice of disciples. Could they be called his mentees, looking at how he chooses them and his seriousness to this matter? Were these actions of Christ descriptive or prescriptive?

This project gave me ample opportunity to reflect on the person of the Holy Spirit. I have always known and seen the Holy Spirit as a teacher, but the presence and

ministry of the Holy Spirit became more apparent to me as I saw his teaching role infused with the mentoring process.

The Holy Spirit's continual ministry in the world today through the church cannot be taken lightly. Jesus told the church to wait until they were endued with power from on high. Indeed, the Holy Spirit is the promised "Paraclete" sent to stand by the believer. A biblically mentored leader who is yielded to the promptings of the Holy Spirit will undoubtedly influence the direction of his nation to a positive direction.

As a teacher of God's people, I strongly advocate the church being salt and light to the world. The church can and should be at the forefront of bringing the good news of Jesus to a lost world. However, we should preach, teach, and provide leadership by example and do this more intentionally. Simply put, the church's assignment is to influence the world around it. The church is salt and light to the world and must therefore take the role of witnessing to the world seriously, as seen in the Great Commission:

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age." (Matt 28:16–20)

The above text is at the heart of the church's call to be compliant with biblical mentoring. The instructions about making disciples of nations and teaching them to obey all Jesus taught the church is about the church rising to her duty of developing biblically mentored leaders who will positively influence the nation's course for Jesus.

The time I invested in this project helped me focus my thoughts more on God, Christ, the Holy Spirit, and the church.

Personal Reflections

The gap between the time I received my Master of Divinity and started my doctoral program was about eighteen years. I should have done this doctoral program earlier; nevertheless, I am grateful to God, who makes all things beautiful in his time. In

the fullness of time, God brought this to pass. The challenges were enormous for me; I needed serious academic booting and adjustments. Moreover, schooling in the USA presented a rude cultural shock that took some time to adjust to, as some people constantly reminded me of my accent.

This project has been a significant part of my life for over three years. I have spent vacations, holidays, late nights, and weekends working toward completing the work. It virtually took my life. I worked at full steam when I started, but as days rolled to weeks, weeks to months, and months to years, I could not believe that it was three years already. The many interactions with my project supervisor were a great learning time for me. We built a friendship; I learned more from him than I ever could through books. Also, this project had a significant impact on my family, as my kids wanted to spend time with me, especially during my bursts of inspiration and flow. I recall that my slowness in responding to my wife's need caused significant stress to our family unity because I was on this project.

This project has led me to clock hundreds of hours reading books and articles I would not have ordinarily read; many have opened me up to new realities, possibilities, and paradigm shifts. Presently, I feel fully invigorated and exhausted at the same time. I sense a deep need to bring closure to this program as each day passes. Yet, I want to rewrite each line again, now paying detailed attention to areas I did not see when I started several years ago. However, I know the limitation imposed on me by the nature of this doctoral project; I now hope that this will begin a side of me I had not fully explored hitherto—my writing ministry. This project has been accomplished by the Holy Spirit mentoring and equipping me personally to be able to mentor others biblically with the intent of raising them as marketplace leaders that fear God.

Finishing this project was largely contingent on the participation of others in a period of world history where there is now a new normal. There is a restriction on traveling and any form of gathering that puts six or more together in the same room. This

unique situation brought a new routine that I never envisioned when I started with the project; the platform of executing the project became electronic as my world and ministry moved to the cyberworld. This cyber execution had many implications and influences on the project's outcome; many people who would have participated could not, as the pandemic impacted internet data prices. Besides securing data for some participants, getting the project done quickly was the way to maximize internet data; over one week, the execution was done daily. The process had its pros and cons, but in all, it was a worthwhile experience both for me as the facilitator and for my cyber audience.

The curriculum aspect of this project demanded the involvement of mentors and mentees. My dialogue with mentors, mentees and general members of RLCM invigorated me with the needed energy to continue with the project as I saw a greater need to get the task done. Unfortunately, the curriculum implementation portion of the project took more time than expected as it was directly impacted by the socio-economic activities of the Covid-19 pandemic. It took almost three months more than was scheduled because we could not agree on the right time and platform to implement the project.

Conclusion

Before I came to The Southern Baptist Theological Seminary to study, I served with the Nigeria Baptist Convention as the personal assistant to the convention president. In this role, under God's grace, I had the opportunity to be exposed to the depth of denominational leadership. My assignment entailed assisting my boss in providing leadership to our convention. Although he is the convention president, my boss also doubled as the proprietor of our ten theological seminaries and Bowen University, which also belonged to the convention. The school had five faculties with a student population of about one thousand, including a college of medicine. The local churches that the convention serves were about fifteen thousand. These enormous responsibilities came with their leadership challenge.

While serving, my boss became the President of the Christian Association of Nigeria CAN, the umbrella body for all Christian denominations that brings all Christians together and serves as the interface between the government and religion in matters of the nation. At this point, it became evident that I needed to be more equipped and trained to be effective and not just avoid failure. This significant gap and quest to be educated brought me to Southern, where I was drilled and trained.

I was enrolled in the Doctor of Educational Ministry program at Southern. Four years later, I eagerly look forward to successful graduation, having completed a journey I thought was impossible. While at Southern, I worked briefly at Boyce's library; this exposed me to books and library research studies. I am particularly grateful to God for the sound theological exposure and experience I got at Southern. In addition, I am thankful for all my foundational seminars, professors, and classmates. This project was tasking, and I got tired and scared along the way when it seemed like it would never end. Nevertheless, the more I read, the more I learn, and the more I see the need to continue to learn.

As I return to full-time ministry, I look forward to putting the entire length (the explicit, implicit, and null layers) of the curriculum I have imbibed into full use. Observing how my professors and supervisors have invested their energy, time, and expertise in assisting me to grow, glow, and become the best version of myself, I look forward to mentoring others since mentoring is a fundamental human development strategy. I am indeed grateful to God.

APPENDIX 1

BASICS OF MENTORING ASSESSMENT

The following instrument is the Basics of Mentoring Assessment (BCA). Some broad questions will be followed by a thirty-question survey with a six-point Likert scale. The instrument's purpose is to assess each members' present level of theological understanding and confidence in offering biblical mentoring.

Agreement to Participate

Radiant Life Christian Ministry of Nigeria is committed to being Jesus to others to bring others to Jesus. One of the ways we fulfill this commitment is by becoming a fellowship of biblical mentoring. We want the informal one-another ministry to saturate the association until we all speak the truth in love alongside one another. We are also considering a formal mentoring ministry where members can disciple others with Christ's changeless truth. Considering this vision, the Fellowship is taking a serious look at our capacity to provide quality, distinctively Christian care and leadership development through mentoring for our members and community. This survey for RLCF members will help us assess the current fellowship competency to mentor one another biblically. Femi Steve is conducting this research to collect data for a ministry project. By completing this survey, you are providing informed consent to use your responses in this project. Participation is strictly voluntary, and you are free to withdraw at any time. For confidentiality's sake, we prefer the responder to complete the survey anonymously.

BROAD QUESTIONS

1. How many years have you professed Jesus Christ as your Lord and Savior? _____

2. How many years have you been a member of a Bible-believing church? _____
3. Are you currently serving as a ministry leader, teacher, or mentor of other believers?
- a. Yes
 - b. No
4. How many hours a week do you read your Bible for personal study or devotions?
- _____
5. How many Bible passages have you memorized in the past year?
- _____
6. Do you have a daily discipline of praying with and for other people?
- a. Yes
 - b. No
7. Briefly define mentoring:
- _____
- _____
8. Briefly define biblical mentoring:
- _____
- _____
9. Have you ever been trained in any kind of formal mentoring initiatives? If so, please describe.
10. Have you ever received any kind of formal mentoring? If so, please describe.
11. How often do people come to you for help with spiritual (non-physical) problems?
- a. Daily
 - b. Weekly
 - c. Monthly

Directions: Please mark the appropriate answer. Some questions may ask the responder to give his opinion using the following scale:

SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat

A = agree, SA = strongly agree

QUESTIONS

- | | | | | | | |
|---|----|---|----|----|---|----|
| 1. RLCF focuses more on several other areas of ministry like caring, ministry to families than on mentoring. | SD | D | DS | AS | A | SA |
| 2. Every member of the RLCF clearly understands biblical mentoring. | SD | D | DS | AS | A | SA |
| 3. The Great Commission is part of RLCF's mission statement. | | | | | | |
| 4. RLCF has a method and plan for reaching out to non-believers so that they can make a personal decision to follow Christ. | SD | D | DS | AS | A | SA |
| 5. RLCF has a process of mentoring for willing disciples | SD | D | DS | AS | A | SA |
| 6. RLCF's method of disciple-making is clear to every member of the church. | SD | D | DS | AS | A | SA |
| 7. Mentoring is a process of Christian growth. | SD | D | DS | AS | A | SA |
| 8. RLCF follows the Lord's command of mission not just to people around us but abroad. | SD | D | DS | AS | A | SA |

9.	RLCF has an active small group ministry.	SD	D	DS	AS	A	SA
10.	Members of RLCF understand the marks of a mature disciple	SD	D	DS	AS	A	SA
11.	The mission of every church is to fulfill the Great Commission.	SD	D	DS	AS	A	SA
12.	Some ministries in RLCF seems to be very confusing, energy-draining, and complicated.	SD	D	DS	AS	A	SA
13.	RLCF needs to eliminate some current ministries/programs.	SD	D	DS	AS	A	SA
14.	RLCF has an intentional method for evaluating mature disciples.	SD	D	DS	AS	A	SA
15.	The RLCF leader is intentionally responsible for assessing the church disciple-making ministry.	SD	D	DS	AS	A	SA
16.	RLCF has a sufficient number of staff working on developing mature disciples.	SD	D	DS	AS	A	SA
17.	RLCF considers character, ministry competence, and chemistry before appointing her operational team.	SD	D	DS	AS	A	SA
18.	RLCF operates a biblical theology on mentoring.	SD	D	DS	AS	A	SA
19.	I understand the terms marketplace evangelism and disciple-making.	SD	D	DS	AS	A	SA
20.	I am enabled to consider mentoring as a Christian duty and call.	SD	D	DS	AS	A	SA

- | | | | | | | |
|---|----|---|----|----|---|----|
| 21. The Holy Spirit is the source of power for effective disciple-making and mentoring. | SD | D | DS | AS | A | SA |
| 22. Mentoring is the duty of not a few passionate Christians but the duty of the entire church. | SD | D | DS | AS | A | SA |
| 23. RLCF program is focused on developing members' gifts and talents. | SD | D | DS | AS | A | SA |
| 24. RLCF members are encouraged and helped to grow in the knowledge and love of Christ. | SD | D | DS | AS | A | SA |
| 25. Most members of RLCF understand that they are responsible for speaking God's word for the growth of the vine. | SD | D | DS | AS | A | SA |
| 26. Most members of RLCF comprehend that they are responsible for speaking God's word to non-Christians. | SD | D | DS | AS | A | SA |
| 27. RLCF's training program focuses on character molding and not only skills for specific jobs. | SD | D | DS | AS | A | SA |
| 28. The leaders in RLCF show examples of a Christian lifestyle in prayer, encouragement, mentoring, and sharing the word. | SD | D | DS | AS | A | SA |
| 29. RLCF members are willing and happy to go back to Nigeria to impact society. | SD | D | DS | AS | A | SA |

30. RLCF has a well-defined strategy for identifying and training new ministry leaders.
31. RLCF is putting insufficient effort into training members for the church's growth and the gospel. SD D DS AS A SA
32. Members of RLCF are allowed to utilize their God-given gifts to help grow more disciples. SD D DS AS A SA
33. The RLCF leader is overworked to develop the vine and build a great trellis. SD D DS AS A SA
34. The RLCF leader has members who are trained to be mentors. SD D DS AS A SA
35. RLCF has a sense of impactful responsibility to the Nigerian state. SD D DS AS A SA
36. RLCF is proactive in seeking and testing suitable people to be set apart for marketplace leaders. SD D DS AS A SA
37. RLCF has an apprenticeship program in place to develop future leaders and mentors intentionally. SD D DS AS A SA
38. All believers are ministers commissioned by God for disciple-making. Still, some people (for example, pastors) are set apart based on their conviction, character, and competency for ministries. SD D DS AS A SA

38. All believers are ministers
commissioned by God for disciple-
making. Still, some people (for example,
pastors) are set apart based on their
conviction, character, and competency
for ministries.

SD D DS AS A SA

39. I am rightly equipped for the
work of mentoring.

SD D DS AS A SA

APPENDIX 2

CURRICULUM EVALUATION RUBRIC

The following rubric will evaluate the disciple-making curriculum developed by the author and distributed to the select expert panel described in the goal section of chapter 1.

TABLE A1. Curriculum Evaluation Rubric

Biblical Mentoring Curriculum Evaluation Tool					
Lesson to be Evaluated:					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The material is relevant to the issue of biblical mentoring.					
The material is biblical and theologically consistent.					
The material includes vital information for the Christian faith and the personal development of a believer.					
The material lays out the principle for one to multiply themselves in another believer.					
The points of the material support the purpose laid out					

in the thesis and are easy to grasp.					
Criteria	1	2	3	4	Comments
The lesson contains points of practical application.					
The lesson is sufficiently thorough in its coverage of the material.					
Overall, the lesson is clear and could be re-taught by another person.					

CURRICULUM EVALUATION

The curriculum evaluation was administered to four respondents over 50 years old, employed, and married. Two were male and the other two females.

Among the four, 3 (75%) and 1 (25%) responded Exemplary and sufficient respectively to the following questions:

“The material is relevant to the issue of biblical mentoring.”

“The material is biblical and theologically consistent.”

“The lesson contains points of practical application.”

“Overall, the lesson is clear and could be re-taught by another person.”

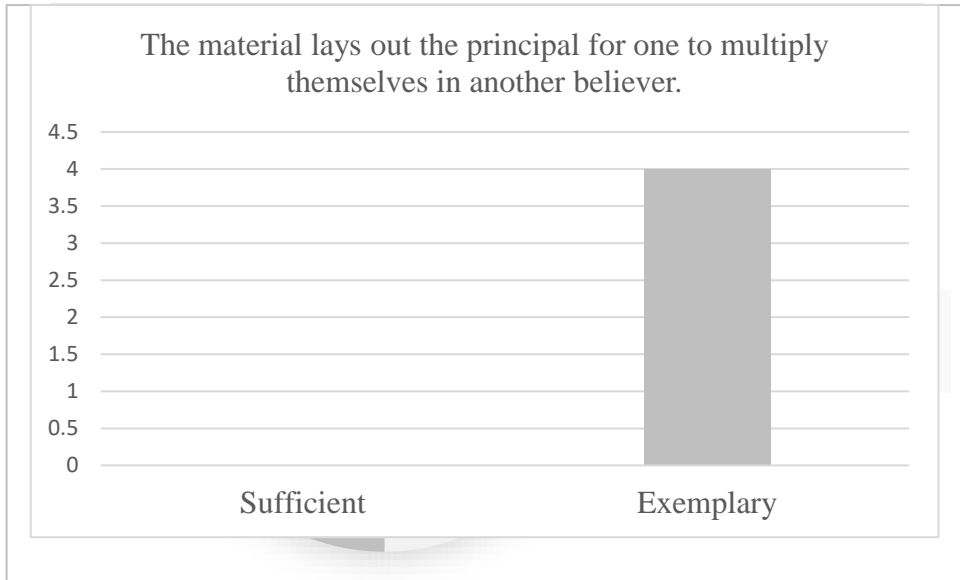
The respondents evenly answered sufficiently (50 percent) and exemplary (50 percent) that:

“The material includes vital information for Christian faith and personal development of a believer,”

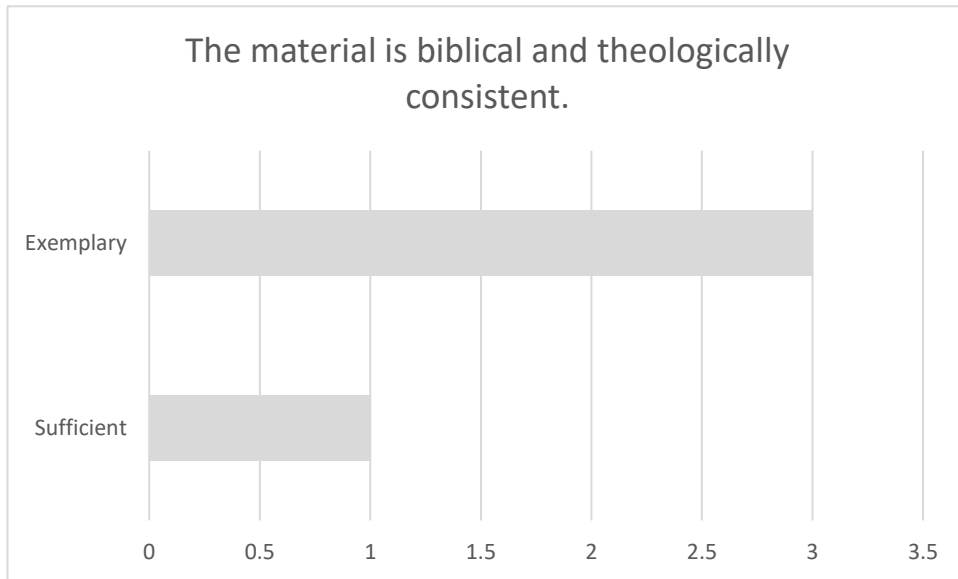
“The lesson is sufficiently thorough in its coverage of the material,” and

“The points of the material support the purpose laid out in the thesis and are easy to grasp.”

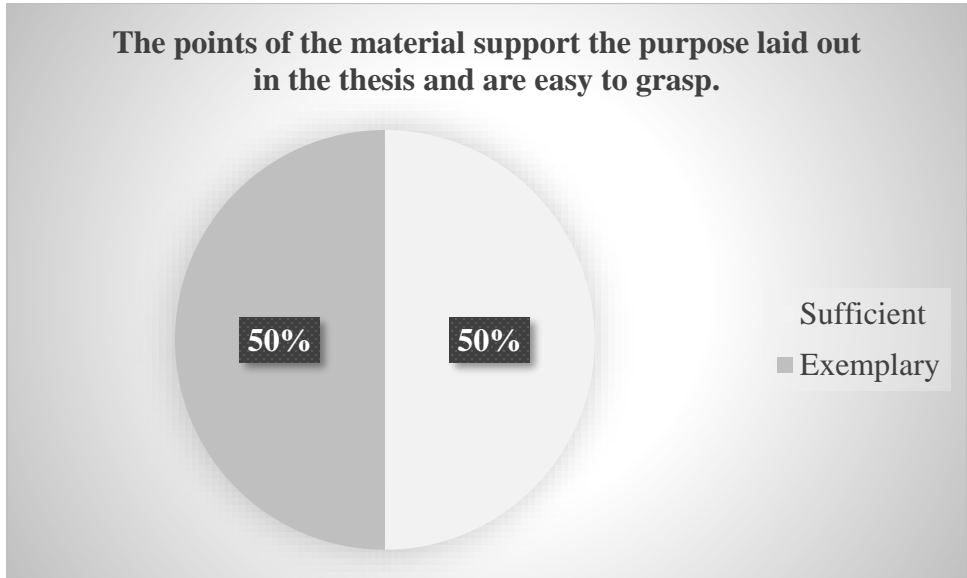
All the respondents (100%) agreed that “The material lays out the principal for one to multiply themselves in another believer.”



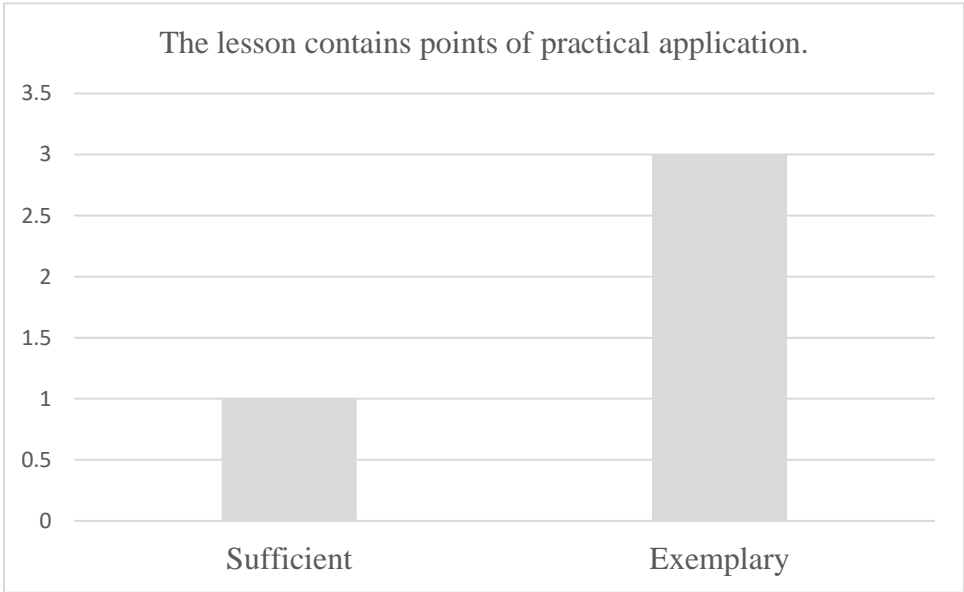
A.1 Material relevance



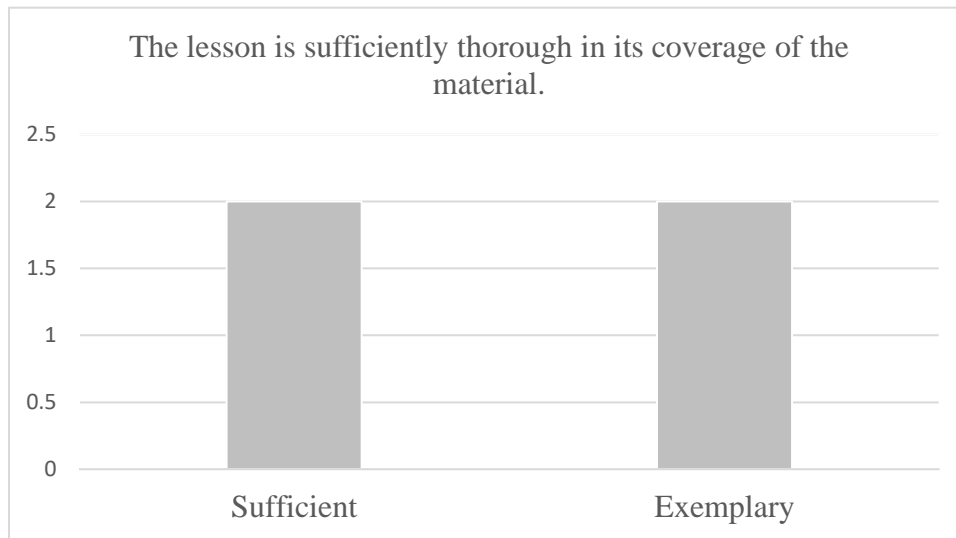
A.2 Material consistency



A.3 Material alignment



A.4 Material application



A.5 Material sufficiency

Table A2. Demographics and broad questions

Demographics and Broad Questions	Frequency	Percent
Gender Of Mentor Respondent		
Male	10	58.8
Female	7	41.2
Age Group		
21 to 30yrs	2	11.8
31 to 40yrs	3	17.6
41 to 50yrs	8	47.1
Over 50yrs	4	23.5
Employment Status		
Student	1	5.9
Self Employed	3	17.6
Employed	12	70.6
Retired	1	5.9
Marital Status		
Single	2	11.8
Married	14	82.4
Widowed	1	5.9
Are you currently serving as a ministry leader, teacher, or mentor of other believers?		
Yes	14	82.4
No	3	17.6

Table A2. Broad questions continued

Demographics and Broad Questions	Frequency	Percent
Do you have a daily discipline of praying with and for other people?		
Yes	15	88.2
No	2	11.8

Table A3. Broad questions continued

	Minimum	Maximum	Mean	Std. Deviation
How many years have you professed Jesus Christ as your Lord and Saviour?	5.00	40.00	25.5882	9.66345
How many years have you been a member in a Bible-believing church?	14.00	51.00	34.7647	12.60719
How many hours a week do you read your Bible for personal study or devotions?	1.00	7.00	2.7059	1.99263
How many Bible passages have you memorized in the past in the past year?	0.00	100.00	24.8235	30.41019

Table A4. Differences between pre-survey group and post-survey

Basic Mentorship Assessment	Pre-survey group	Post-survey	
Items	Mean \pm SD	Mean \pm SD	P-value
RLCM focuses more on several other areas of ministry like caring, ministry to families than on mentoring.	4.35 \pm 1	4.47 \pm 1.23	0.761
Every member of the RLCM clearly understands biblical mentoring.	5.24 \pm 0.83	5.47 \pm 0.51	0.329
The Great Commission is part of RLCM's mission statement.	5.06 \pm 0.75	4.94 \pm 0.97	0.694
RLCM has a method and plan for reaching out to non-believers so that they can make a personal decision to follow Christ.	5 \pm 1	5.41 \pm 0.51	0.14

Table A.4 Continued

Items	Mean ± SD	Mean ± SD	P-value
RLCM has a process of mentoring for willing disciples	4.29±1.31	4.82±0.95	0.187
RLCM's method of disciple-making is clear to every member of the church.	5.41±0.71	5.53±0.8	0.654
Mentoring is a process of Christian growth.	5.24±0.66	5.24±0.97	0.999
RLCM is following the Lord's command of mission not just to people around us but abroad.	5.18±0.81	5.53±0.51	0.139
RLCM has an active small group ministry.	4.65±0.86	4.94±0.9	0.338
Members of RLCM understand the marks of a mature disciple	5.24±0.97	5.41±1.06	0.617
The mission of every church is to fulfill the Great Commission	2.65±1.17	2.41±1.33	0.587
Some ministries in RLCM seem to be very confusing, energy-draining, and complicated.	2.88±1.22	2.47±1.01	0.291
RLCM needs to eliminate some current ministries/programs	4.41±0.87	4.47±1.07	0.861
RLCM has an intentional method for evaluating mature disciples	4.65±0.61	4.88±0.7	0.301
The RLCM leader is intentionally responsible for assessing the church disciple-making ministry	3.76±0.97	4.18±1.07	0.25
RLCM has a sufficient number of staff working on developing mature disciples	4.12±1.11	4.76±0.9	0.25
RLCM considers character, ministry competence, and chemistry before appointing her operational team	4.88±0.6	5.24±0.56	0.72

Table A.4 Continued

RLCM operates a biblical theology on mentoring.	4.88±0.78	5.24±0.66	0.086
Items	Mean ± SD	Mean ± SD	P-value
I understand the terms marketplace evangelism and disciple-making	4.82±0.88	5.29±0.59	0.166
I am enabled to consider mentoring as a Christian duty and call.	5.65±0.49	5.88±0.33	0.077
The Holy Spirit is the source of power for effective disciple-making and mentoring.	5.24±0.83	5.24±0.75	0.112
Mentoring is the duty of not a few passionate Christians but the duty of the entire church.	5.29±0.59	5.35±0.7	0.999
RLCM program is focused on developing members gifts and talents	5.18±0.53	5.41±0.51	0.793

Table A.5 Difference Table

Basic Mentorship Assessment	Pre-survey group	Endline	
Items	Mean ± SD	Mean ± SD	P-value
RLCM members are encouraged and helped to grow in the knowledge and love of Christ.	5±0.61	5.06±0.75	0.195
Most members of RLCM understand that they are responsible for speaking God's word for the growth of the vine.	4.94±0.56	5.12±0.7	0.803
Most members of RLCM comprehend that they are responsible for speaking God's word to non-Christians	4.94±0.83	5.41±0.71	0.42
RLCM's training program focuses on character molding and not only skills for specific jobs.	5.18±0.73	5.53±0.51	0.085
The leaders in RLCM show examples of a Christian lifestyle in prayer, encouragement, mentoring and sharing the word.	4.47±0.8	4.76±1.3	0.112

Table A.5 Difference Table

RLCM members are willing and happy to go back to Nigeria to impact society	4.82±0.73	5.12±0.7	0.433
RLCM has a well-defined strategy for identifying and training new ministry leaders	2.76±1.39	2.47±1.5	0.237
RLCM is putting in sufficient effort to training members for the growth	4.76±0.9	5.06±0.97	0.558
Members of RLCM are giving the opportunity to utilize their God-given gifts to help grow more disciples	3.82±1.33	3.65±1.58	0.086
The RLCM leader is overworked with the work of developing the vine and building an outstanding trellis	4.76±0.56	5.12±0.6	0.363
The RLCM leader has members who are trained to be mentors.	5.12±0.78	5.35±0.7	0.086
RLCM has a sense of impactful responsibility to the Nigerian state	4.94±0.66	5.29±0.59	0.109
RLCM is proactive in seeking and testing suitable people to be set apart for marketplace leaders	4.82±0.95	5.06±0.75	0.429
RLCM has an apprenticeship program in place to develop future leaders and mentors intentionally	4.76±1.09	4.88±1.11	0.758
All believers are ministers commissioned by God for the work of disciple-making, but some people (example, pastors) are set apart based on their conviction, character, and competency for ministries.	4.59±1.06	5.24±0.56	0.036
I am rightly equipped for the	4.88±0.6	5.24±0.56	0.086
General Mentorship Assessment	182.65±11.72	190.94±14.15	0.072

APPENDIX 3

SUMMARY OF CURRICULUM

Introduction to Effective Biblical Mentoring

Facilitator: Femi Steve Omoniyi

Email: phemsteve.radiantlife@gmail.com

Overview

This curriculum contains all relevant information about the course: its objectives and outcomes, the texts and other materials of instruction, and of topics, outcomes, and assignments.

Course Description & Outcomes

This course introduces effective biblical mentoring in Radiantlife. The seminar explores the foundation and techniques for building, leading, managing, and motivating individuals into the biblical mentoring paradigm

The course addresses the link between society, leadership, leadership development, and mentoring from the biblical perspective.

Concepts covered include The cultural and contextual need for biblical mentoring, the biblical and foundational basis of mentoring, the historical basis for mentoring, current mentoring trends, the theology, Christology, pneumatology, and ecclesiology of mentoring.

Course Expectations

Attendance: Attendance is expected for each class session unless prior arrangements have been made with the Facilitator.

Course Requirements:

1. **Reading**

All texts are to be read in their entirety before the start of the seminar.

2. **Text Reviews**

Students will review four designated texts from the required reading list:

- a. *The Book of Ruth*

b. *The Gospel of Mark*

c. *2 Timothy*

Weekly Information

Session 1	6. <u>Biblical Mentoring; The Nigeria context</u>
Objectives & Outcomes	<p>At the end of Session 1, students will understand:</p> <ul style="list-style-type: none"> • Leadership and Governance in Nigeria from a historical perspective • Successes and Failure in governance • Leadership development; the mentoring angle • Mentoring defined • There will be time for interactive questions and answers
Discussions	<ul style="list-style-type: none"> • The history of Nigeria's Leadership from independence in 1960 to date will be discussed. • The role of religion in the emergence of the Nations's President, State Governors, and other leaders was examined. • The concept of godfatherism, mentorship, and leadership looked at.
Readings	<ul style="list-style-type: none"> • The Book of the gospel of Jesus according to Mark
Assignments / Assessments/ Self-Assessments	<ul style="list-style-type: none"> • The Book of the gospel of Jesus according to Mark

Season 2	<u>Mentoring in the O.T</u>
Objectives & Outcomes	<p>At the end of week 2, students will have an understanding of:</p> <ul style="list-style-type: none"> • O.T mentoring models • Naomi Ruth case study • Woman to woman Mentoring • Mentoring principles at work

Discussions (for DL)	<ul style="list-style-type: none"> • The different examples of mentoring found in the Old Testament will be called out and discussed. • Naomi Ruth's mentoring story looked at.
Readings	<ul style="list-style-type: none"> • The Book of Ruth
Assignments / Assessments/ Self-Assessments	<ul style="list-style-type: none"> • The Book of Ruth

Season 3	<u>Jesus on Mentoring</u>
Objectives & Outcomes	<u>At the end of session 3, students will have an understanding of</u> <ul style="list-style-type: none"> • <u>Jesus, the Ultimate Mentor</u> • <u>The mentoring mindset of Jesus</u> • <u>The group mentoring model</u> • <u>Jesus model and your mentoring practice</u> • <u>Questions and Review</u>
Discussions	<ul style="list-style-type: none"> • The discussion at this session will help with mentorship and discipleship.
Readings	<ul style="list-style-type: none"> • The Book of the gospel of Jesus according to Mark
Assignments / Assessments/ Self-Assessments	<ul style="list-style-type: none"> • The Book of the gospel of Jesus according to Mark

Season 4	Paul as a Mentor
Objectives & Outcomes	<p>At the end of session 4, students will have an understanding of:</p> <ul style="list-style-type: none"> • Paul, an advocate of generational mentoring • Paul the mentee • Paul, the Mentor • Paul mentoring method

Discussions	<ul style="list-style-type: none"> • Multi-cultural communication techniques for project • Examples of effective
Readings	<ul style="list-style-type: none"> • Ruth 1-2
Assignments / Assessments/ Self-Assessments	<ul style="list-style-type: none"> • Ruth 2-4

Season 5	<u>Historical and Modern Mentoring Best Practices</u>
Objectives & Outcomes	<p>At the end of week 5, students will understand:</p> <ul style="list-style-type: none"> • Mentoring historically • Mentoring current trends • Mentors' qualification • Mentoring best practices and health assessment • Questions and Review
Discussions	<ul style="list-style-type: none"> • Leadership considerations for project • Leadership problem solving
Readings	<ul style="list-style-type: none"> • Ruth 1-4
Assignments / Assessments/ Self-Assessments	Ruth 1-4

Season 6	<u>The Invisible Mentor</u>
Objectives & Outcomes	<p>At the end of week 6, students will have an understanding of:</p> <ul style="list-style-type: none"> • The Spirit-Paraclete • How the Spirit mentors today • The Spirit of truth and wisdom • The Holy Spirit and the mentoring relationship

	<ul style="list-style-type: none"> • Questions and Review
Discussions	<ul style="list-style-type: none"> • The Role of the Holy Spirit
Readings	<ul style="list-style-type: none"> • John 14-16
Assignments / Assessments/	<ul style="list-style-type: none"> • John 14-16

Season 7	<u>Elements and Steps of Effective Mentoring</u>
Objectives & Outcomes	<p>At the end of week 7, students will understand:</p> <ul style="list-style-type: none"> • Elements of Mentoring • Steps of Mentoring • Impact together; Biblical mentoring simplified • Summary • Questions and Review
Discussions & Self-Assessments	<ul style="list-style-type: none"> • Basic Mentoring Assessments

Details

The Facilitator reserves the right to assign additional readings to enhance the learning experience before and during the on-campus seminar.

Classroom Values

Created in the image of God, fallen, and now redeemed, we are being conformed to the perfect image of God, Jesus Christ. We will strive to help each other grow in Christlikeness.

Because we are not yet perfected, we will extend grace to one another even as we struggle to grow within our learning community.

Since everything we do should be as unto the Lord, we will participate fully in every learning activity to allow the Holy Spirit to transform our thinking, our volition, and our behavior.

Respect for Divergent Viewpoints

Participants are to show appropriate respect for each other even when divergent viewpoints are expressed in the classroom. Such compliance does not require agreement with or acceptance of conflicting perspectives. Participants should respect denominational differences and perspectives.

SUMMARY

1. Biblical Mentoring; The Nigeria context
 - Leadership and Governance in Nigeria; a historical perspective
 - Successes and Failure in governance
 - Leadership development; the mentoring angle
 - Mentoring defined
 - Questions and Review
7. Mentoring in the O.T
 - O.T mentoring models
 - Naomi Ruth case study
 - Woman to woman Mentoring
 - Mentoring principles at work
 - Questions and Review
8. Jesus on Mentoring
 - Jesus, the Ultimate Mentor
 - The mentoring mindset of Jesus
 - The group mentoring model
 - Jesus model and your mentoring practice
 - Questions and Review
9. Paul as Mentor
 - Paul, an advocate of generational mentoring
 - Paul the mentee
 - Paul, the Mentor
 - Paul mentoring method
 - Questions and Review
10. Historical and modern best mentoring practices
 - Mentoring historically
 - Mentoring current trends
 - Mentors' qualification
 - Mentoring best practices and health assessment
 - Questions and Review
8. The Invisible Mentor
 - The Spirit-Paraclete
 - How the Spirit mentors today

- The Spirit of truth and wisdom
 - The Holy Spirit and the mentoring relationship
 - Questions and Review
9. Elements and Steps of effective Mentoring
- Elements of Mentoring
 - Steps of Mentoring
 - Impact together; Biblical mentoring simplified
 - Summary
 - Questions and Review

APPENDIX 4

CHARTS

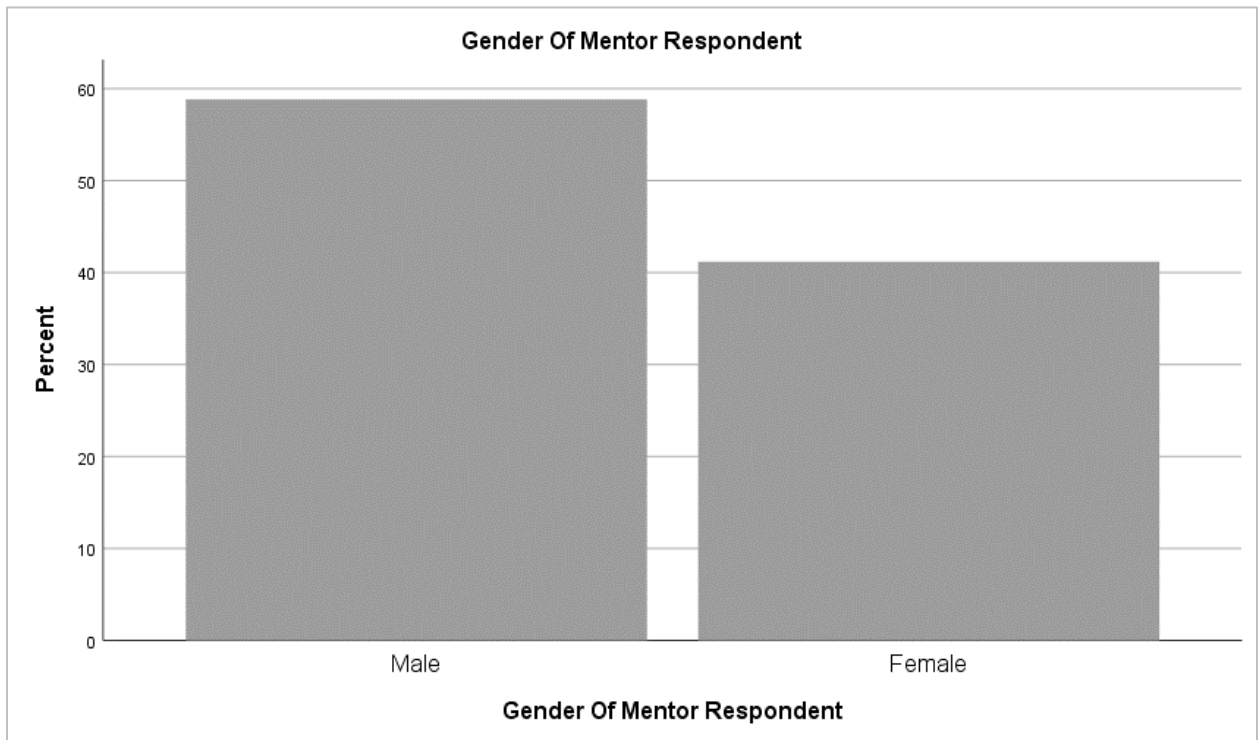


Figure B.1 Mentor Gender

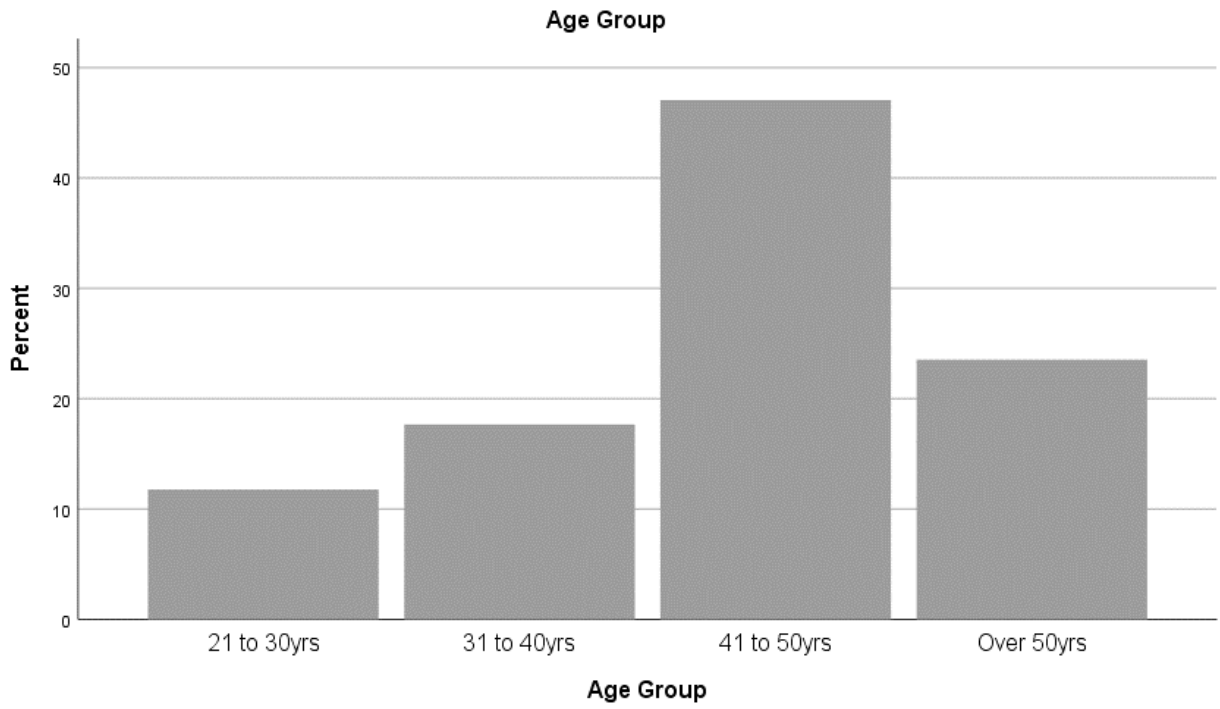


Figure B.2 Mentor Age Group

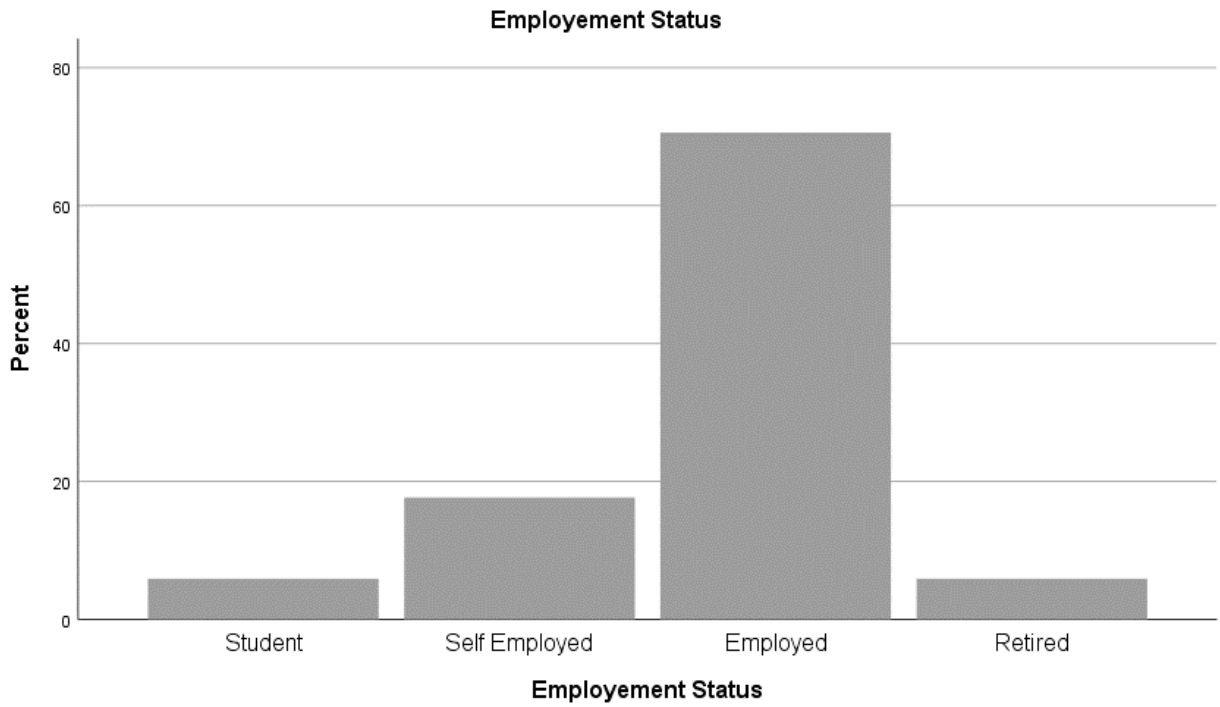


Figure B.3 Employment Status

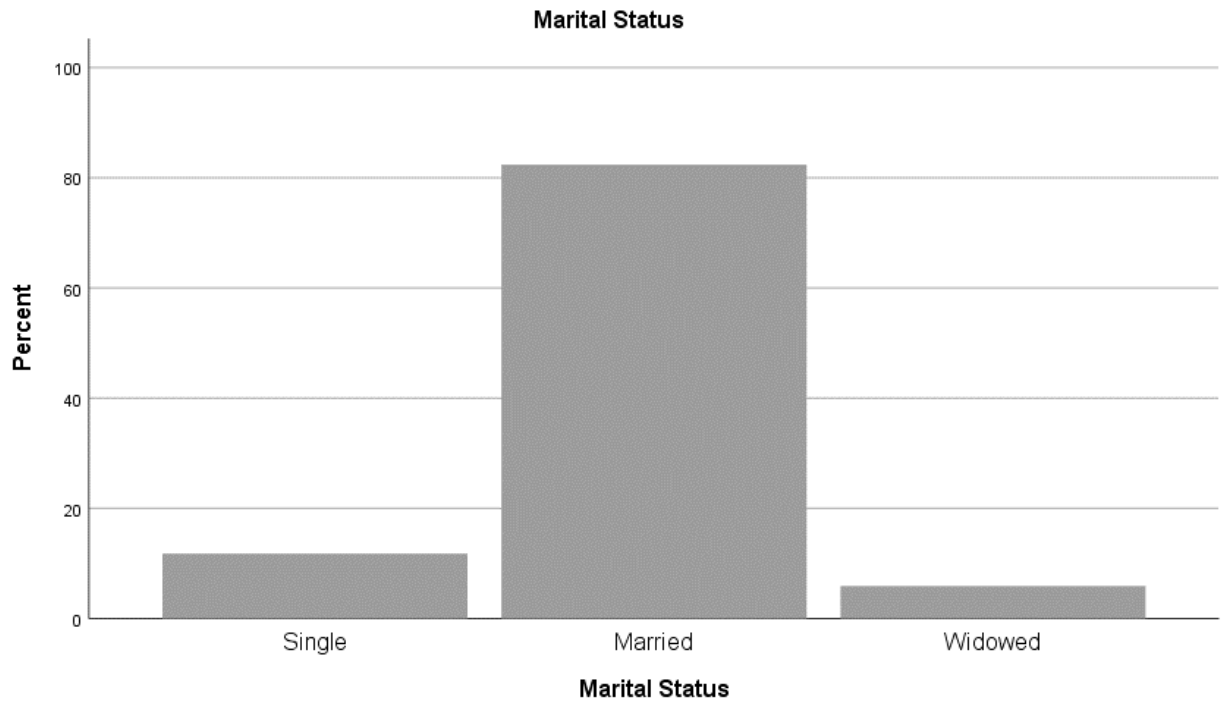


Figure B.4 Marital Status

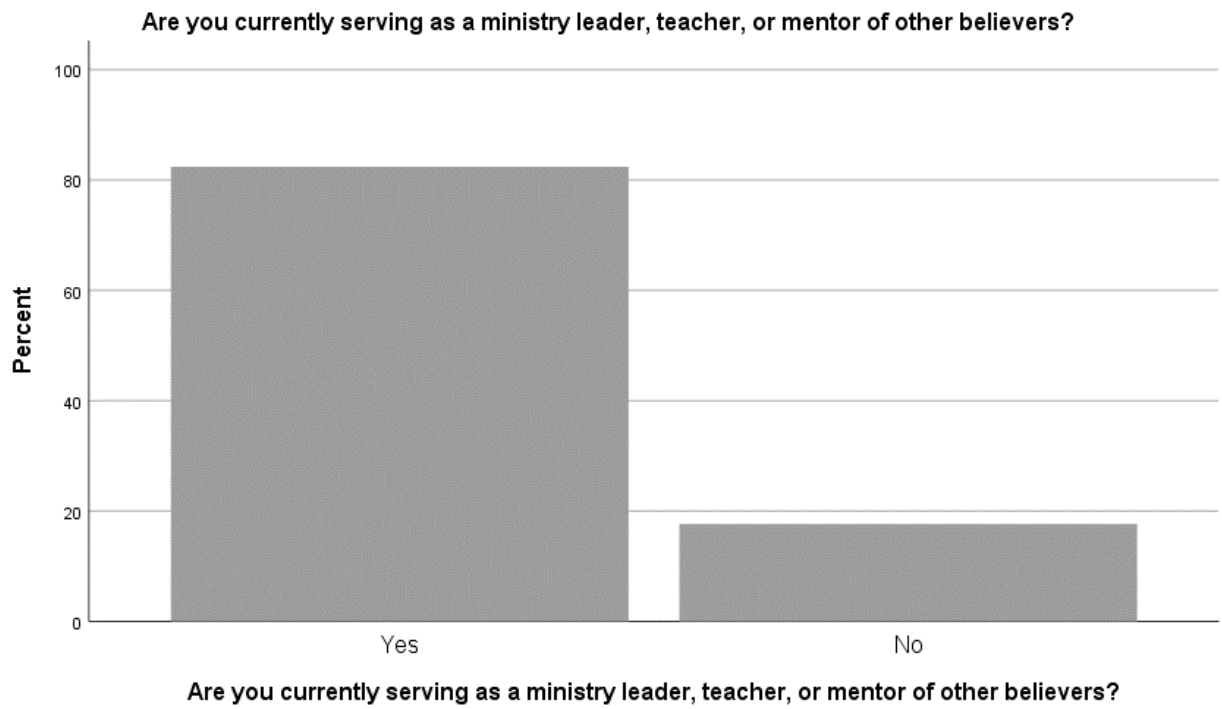


Figure B.5 Ministry Status

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ABSTRACT

EQUIPPING MEMBERS OF THE RADIANTLIFE CHRISTIAN MINISTRY FOR BIBLICAL MENTORING

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This project seeks to equip members of the Radiant Life Christian Ministry in Nigerian to mentor Biblically. Chapter 1 presents the history and ministry context of RLCF and the goals of this project. Chapter 2 explains three passages of scriptures, Ruth 1-4, Mark 3:14, and Second Timothy 2:2, to show that when Christians are mentored biblically, the church becomes the leadership locus of the marketplace in any society.

Chapter 3 presents the historical and current mentoring best practices principles.

Chapter 4 describes the project itself, recounting the content and teaching methodology of the specific course curriculum.

Chapter 5 evaluates the efficacy of the project based on the completion of specified goals. Ultimately, this project seeks to equip Christians with the boldness and skills needed to intentionally and consistently develop Christian leaders for the world's marketplace through mentoring.

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