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MENTORING BELIEVERS AT LOCUST HILL BAPTIST CHURCH IN
TRAVELERS REST, SOUTH CAROLINA

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MENTORING BELIEVERS AT LOCUST HILL BAPTIST CHURCH IN
TRAVELERS REST, SOUTH CAROLINA

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TABLE OF CONTENTS

	Page
LIST OF TABLES	vi
PREFACE	vii
Chapter	
1. INTRODUCTION	1
Purpose	1
Goals	1
Ministry Context	3
Rationale	5
Definitions	8
Limitations and Delimitations	9
Research Methodology	10
Conclusion	11
2. THE BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR MENTORING	13
Introduction	13
The Biblical Mandate for Mentoring	14
Foundation for Mentoring in Matthew 4:18-22	16
Foundations for Mentoring in Titus 2:1-8	18
Foundations for Mentoring in 2 Timothy 2:1-2	21
Foundations for Mentoring in Matthew 28:18-20	23
Theological Foundations for Mentoring	25
Why Mentoring Matters	29
Conclusion	32

Chapter	Page
3. A CRITICAL ANALYSIS OF SECULAR AND BIBLICAL MENTORING	33
Introduction	33
Mentoring in the School System	33
Mentoring in a Business or Professional Context	37
Life Coaching as Mentoring	40
Analyzing Secular and Biblical Mentoring Models	44
Learning from Secular Paradigms of Mentoring	48
Conclusion	67
4. THE METHODOLOGY OF THE PROJECT	52
Weekly Project Description	52
Conclusion	67
5. PROJECT EVALUATION	69
Evaluation of the Project’s Purpose	69
Evaluation of the Project’s Goals	70
Strengths of the Project	73
Weaknesses of the Project	75
What I Would Do Differently	75
Theological Reflections	77
Personal Reflections	79
Conclusion	82
 Appendix	
1. PRE-PROJECT AND POST-PROJECT SURVEY FOR UNDERSTANDING MENTORING AS A FORM OF DISCIPLESHIP	83
2. PRE-PROJECT AND POST-PROJECT CHRISTIAN ESSENTIALS INVENTORY	85
3. MIDWAY PROGRESS REPORT	88

Appendix	Page
4. WEEKLY AND FINAL CURRICULUM EVALUATION FORM FOR THE LEADERSHIP TEAM	90
5. ADULT AND MINOR ETHICAL PROTOCOL PAGE	92
6. CURRICULUM SESSION 1: REGENERATION AND JUSTIFICATION	93
7. CURRICULUM SESSION 2: SANCTIFICATION	98
8. CURRICULUM SESSION 3: THE CHURCH PART 1	103
9. CURRICULUM SESSION 4: THE CHURCH PART 2	109
10. CURRICULUM SESSION 5: THE CHURCH PART 3	114
11. CURRICULUM SESSION 6: THE LORD’S SUPPER AND BELIEVER’S BAPTISM	120
12. CURRICULUM SESSION 7: GOD’S WORD	124
13. CURRICULUM SESSION 8: PRAYER	130
14. CURRICULUM SESSION 9: WORSHIP	135
15. CURRICULUM SESSION 10: EVANGELISM	139
16. T-TEST RESULTS FOR PRE-PROJECT AND POST- PROJECT CONGREGATIONAL SURVEY	145
BIBLIOGRAPHY	147

LIST OF TABLES

Table	Page
1. Results of the expert panel evaluations	72
2. Results of the Christian Essentials Inventory	73
A1. Congregational results for pre-and post project survey	146

PREFACE

Were it not for the grace of God this project would not be possible. From God's gift of salvation to his calling me into ministry, the way has been paved to ensure that I arrive at this point in my life. I give all praise and glory to God for allowing me to pursue and complete this project. I also thank God for the people He placed in my life that proved instrumental in making this project happen.

I am also thankful for my parents, Keith and Lisa Burchfield. I appreciate their encouragement throughout this project and for their godly influence. Both my mother and father have challenged me with their tremendous work ethic and with their selflessness.

I would also like to thank Oakhurst and Locust Hill Baptist churches. I was serving as the pastor of youth and families at Oakhurst Baptist at the time that I started the D.Min. program. Oakhurst affirmed me for the program and continues to pray for me today. Locust Hill has embraced my family and has given me a church context to implement my project. I am overwhelmed by and grateful for their willingness to help and for their continued prayers. Locust Hill is a remarkable church with a vision for discipleship, and I am thankful for their willingness to allow me to see my vision fulfilled.

I wish to give thanks to Sarah, my wife of nine years. Shortly after beginning the D.Min. program at Southern, we both answered God's call to plant a church in the Greenville, South Carolina, area. Being a church planting family is difficult enough, but to be the wife of someone giving large portions of his time to school adds to that difficulty.

Sarah has been a picture of grace, love, and support through the entire experience. She is a wonderful wife and friend, and a remarkable mother to our children, Wesley (5), Marley (3) and Calvin (6 months). I am blessed beyond words with the wife I have been given.

Alan Burchfield

Greer, South Carolina

May 2015

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to develop and implement a mentoring process focused on the maturation of believers at Locust Hill Baptist Church in Travelers Rest, South Carolina. This process consisted of surveying the Locust Hill membership, developing a curriculum designed for one-on-one discipleship, selecting mentors and mentees as participants, and implementing the curriculum.

Goals

The first goal of the project was to evaluate the current congregational understanding of Locust Hill regarding the need for biblical mentoring in the local church. This goal was measured by a pre-project survey given to a minimum of 30 members in the congregation. The pre-project survey helped determine their level of understanding regarding mentoring.¹ This goal was successfully accomplished when at least 30 participants completed the survey and all data were analyzed.

The second goal of the project was to increase the level of congregational understanding regarding the need for mentoring as a form of discipleship in the local church. A presentation was given to the Sunday night congregation after the pre-project survey on the different mentoring roles throughout the Old and New Testament. The presentation focused mostly on Christ's ministry to His disciples. The presentation also examined the need for mentoring by looking at the human sin nature, statistics regarding

¹See appendix 1, "Pre-Project Survey and Post-Project Survey for Understanding the Need of Mentoring in the Local Church."

church attendance, and spiritual growth with a look at how current culture works against the idea of living in submission to God. This presentation provided the congregation with a biblical, statistical, and cultural understanding of the need for mentoring. The presentation informed those in the congregation who later volunteered or were selected as mentors that taught mentees. The same survey from goal 1, taken prior to the presentation, was redistributed to all members directly following the presentation. Comparing the pre-project survey and post-project survey helped evaluate changes in thought toward mentoring. This goal was measured using this post-project survey.²

A t-test for dependent samples was used to check data and properly analyze the two surveys. This test determined the differential between the pre-project survey and post-project survey. The goal was successfully accomplished if the t-test revealed a positive, statistical difference between the two surveys.

The third goal of the project was to develop a mentoring curriculum to lead believers into a maturing faith. The curriculum consisted of ten weeks of teaching through foundational doctrines and spiritual disciplines. Throughout the developmental stages of the curriculum, an expert panel consisting of three professors from North Greenville University (also Locust Hill members), reviewed the material and provided a thorough evaluation. The NGU professors received evaluation forms allowing them to assess each session on a scale ranging from “insufficient” to “exemplary.” In addition to the expert panel’s markings, space was provided on the evaluation forms to add comments they felt would affirm or help to make the curriculum better. The third goal was measured through the weekly evaluations of the leadership team. All evaluations and adjustments were completed prior to the teaching of the curriculum. The evaluation form is discussed in a later section.³ The goal was successfully accomplished when each

²Ibid.

³See appendix 4, “Weekly and Final Curriculum Evaluation Form for the Leadership Team and Mentors.”

evaluation forms proved to have an average marking per session that was “sufficient” or “exemplary.”

The fourth goal of the project was to implement a mentoring curriculum that equipped the mentees with knowledge of basic biblical principles and the tools necessary to ensure continued spiritual growth. Twelve mentors and 12 mentees were recruited for this project through word of mouth, email, and the church newsletter. This goal was measured by the Christian Essentials Inventory (CEI) questionnaire given to the mentees by the mentors prior to and directly following the ten-week mentoring curriculum.⁴ The purpose of the pre-project CEI was to assess the knowledge of the mentees concerning foundational Christian truths. The assessment helped prepare the mentors to understand the foundation they needed to lay for their mentee. The post-project CEI, given after the curriculum, served the purpose of gaging what the mentees learned from the teaching. The answers submitted in the post-project CEI must have reflected the information taught through the curriculum in order to get credit.

The mentors completed a mid-curriculum progress report and an end of curriculum survey.⁵ These research instruments helped evaluate the effectiveness of the curriculum. This goal was successfully accomplished when the majority of mentees scored higher than 50 percent on post-project CEI.

Ministry Context

Locust Hill is a 126-year-old church located in Travelers Rest, South Carolina. From the beginning, the hope of the church was to serve as a spiritual lighthouse and symbol of Christian fellowship and faith. Since that time the church has strived toward becoming that lighthouse to the surrounding community.

Locust Hill offers something for almost anyone within her membership who

⁴See appendix 2, “Pre-Project and Post-Project Christian Essentials Inventory.”

⁵See appendix 3, “Midway Progress Report.”

wants to be involved. The only prerequisites people need are the desire to grow and serve within the body of Christ. The church is warm, hospitable, and caring, but one critical area remains that has been neglected in a time when it cannot afford to be. Although the church offers copious opportunities for ministry, she fell short in the area of discipleship through mentoring. The ministries at Locust Hill were doing well, but each one comes with certain limitations. Like many churches, most new believers and spiritually immature Christians were thrown into the mix with no consideration for their desperate need of being mentored in the faith. This was not to say that the church has no regard for new believers, but rather it was commonplace to plug them in to a healthy ministry thinking that was exactly what they need, when what they most needed was a solid grounding in their faith through mentoring.

The Sunday night small group meetings at Locust Hill are a form of discipleship, but not as effective for training new believers regarding the fundamental components of Christianity. For a new or young follower of Christ, joining one of the small groups without any other form of discipleship was like trying to build a house without knowing how to use a hammer, or like an aspiring guitarist learning chords without knowing the theory behind them. Sadly, more and more “Christians” were falling through the cracks and ending up in a world set against the things of God and with no spiritual legs to stand on.

It may well be that southern culture, albeit considerably religious, perpetuates the notion of nominal Christianity.⁶ Any church that focuses on self-help or family roles without grounding that doctrine in the bigger picture of Christ and His bride is ultimately missing the point. Humanity is called to behave a certain way because God is a certain way. God’s actions reflect His person, and churches must be diligent to carefully direct

⁶Thabiti Anyabwile, “Distinctive Christianity in a Nominal Christian Culture,” 2006, accessed May 23, 2013, <http://www.thegospelcoalition.org/blogs/thabitianyabwile/2006/09/21distinctive-christianity-in-nomial>.

new and young believers in such a way that ensures a systematic and biblical understanding of Him.

Implementing a mentoring curriculum into the ministry of Locust Hill intended to minimize nominal Christianity and ensure healthy spiritual development among believers. Like any church, Locust Hill waded through the problematic waters of fair-weather membership. Mentoring, as a means of providing the fundamental elements of the Christian faith, would propel this church forward and allow it to bring greater glory to God.

Rationale

Scripture provides a variety of examples of mentoring throughout the Old and New Testaments. However, the New Testament presents what seems to be a more thoroughly intentional method of discipleship. In his book *Training the Twelve: Timeless Principles for Leadership Development*, Alexander Bruce highlights the methodological approach that Christ implemented with His disciples.⁷ Christ is the superlative example of mentoring, and the apostle Paul and others emulate His leadership throughout the New Testament.

Locust Hill labors to love people through service, but seems to fall short in discipleship. Although the church has different opportunities for involvement, one of the struggles had always been intentionally working toward the maturation of new believers. Locust Hill needed to make use of her membership by utilizing them for the purpose of helping believers mature in faith and practice. The mentoring curriculum provided Locust Hill members the opportunity to mentor believers and hopefully help cultivate a biblical worldview for the mentees.

One final area of struggle for Locust Hill was evangelism. The curriculum

⁷Alexander B. Bruce, *The Training of the Twelve: Timeless Principles for Leadership Development* (Grand Rapids: Kregel, 1871).

concluded with training in personal soul winning. The aim of conclusion was to teach the a methodology for effectively making disciples. Evangelism had not been a strong area for Locust Hill in the past, but the curriculum helped to build a proper foundation in the lives of new believers as a spiritual discipline.

According to a research publication released on March 3, 2008, the American population is divided up into five categories regarding church attendance or avoidance. Twenty-three percent of Americans make up the group known as the “unattached,” These the people have neglected to attend any conventional church or faith community over the course of a year. The next group is the “intermittents,” which represent the 15 percent of Americans who have attended church within the past year but have not in the last month. A third group is the “homebodies.” This group represents the 3 percent of Americans who have not attended a conventional church meeting but have attended a house meeting during the last month. The fourth group is known as “blenders.” This group makes up the 3 percent of Americans who have attended a conventional and house church within the last month. The final category is “conventionals.” These adults attended a conventional church during the past month but had not attended a house church. This description fits the profile of 3 out of every 5 American adults, making this group 56 percent of Americans.⁸

The mentoring curriculum implemented at Locust Hill helped combat the danger of nominal Christianity and instead, helped develop convictions concerning the things of God among maturing believers at Locust Hill. Teaching believers what the church was and what it meant to belong to the church helped reduce the number of people who attended without regularity.

Research statistics told Locust Hill that she cannot afford to squander precious

⁸George Barna, “Regional Shifts in Religious Beliefs and Behavior Since 1991 Revealed in New Barna Report,” *Barna Group*, 2011, accessed June 9, 2012, <http://www.barna.org/congregations-articles/45-new-statistics-on-church-attendance-and-avoidance?q=house+church>.

opportunities to mentor believers in proper doctrine and practice. Patrick Johnstone and Jason Mandryk's *Operation World* depicted that as of 2001 the United States of America was the greatest biblically influenced country in the world, with Christianity representing 85 percent of its religious population.⁹ As of 2011, Gallup research revealed,

Seventy-eight percent of American adults identified with some form of Christian religion. Less than two percent of those surveyed were Jewish, less than one percent were Muslim and fifteen percent do not have a religious identity. This means that in 2011 ninety-five percent of Americans who have a religious identity claim to be Christians.¹⁰

America may carry the label of being a Christian nation, but are these alleged “Christians” serious Christ followers? Over time, with a mentoring curriculum in place that is consistently and increasingly used, Locust Hill should see nominal Christianity among membership begin to decline and faithful service should develop.

Though the numbers may seem encouraging, the reality is that “Christian” proves to be a term used loosely today. For some, being a Christian could mean having strong morals, whereas for others, it has to do with church affiliation. However, it is possible that this self-identification does not have as its substance being a true believer in and a follower of Christ. How is it that the number of Christians can be dominant, while at the same time so many are becoming disinterested in the Bible and the local church?

Perhaps the lack of mentoring in the local church contributes to the 79 percent of Americans who believe that people are born spiritually neutral, neither good nor evil. Sadly, 44 percent of Americans believe the Bible, the Koran, and the Book of Mormon are all different expressions of the same spiritual truths.¹¹

⁹Patrick Johnstone and Jason Mandryk, *Operation World: When We Pray God Works* (Carlisle, England: WEC International, 2001), 658.

¹⁰Frank Newport, “Christianity Remains Dominant Religion in the United States,” 2011, accessed February 23, 2013, <http://www.gallup.com/poll/151760/Christianity-Remains-Dominant-Religion-United-States.aspx>.

¹¹George Barna, “Americans Draw Theological Beliefs from Diverse Points of View,” 2002, accessed June 9, 2012, <http://www.barna.org/barna-update/article/5-barna-update/82-americans-draw-theological-beliefs-from-diverse-points-of-view>.

Numbers like these paint a clear picture of the critical need for discipleship through mentoring in the local church. Although Locust Hill is a healthy church, she is not exempt from the statistical reality of non-committal membership. Biblical discipleship provided the foundational essentials to aid a believer in thinking rightly and, therefore, behaving rightly as a member of Christ's church. Therefore it was imperative that this project helped to achieve the biblical and spiritual maturation of believers.

Definitions

Critical to the growth and development of any Christian is discipleship through mentoring. Both discipleship and mentoring are terms often used with broad definitions.

Discipleship. Discipleship, in general, is the act of teaching and training another in such a way that he conforms to the image in which he is discipled. Discipleship occurs through a variety of mediums. The aim of discipleship may include teaching believers the church's purpose and God's standards of life and conduct, and it gives individuals the tools needed to make the most of their lives to the glory of God. Discipleship is flexible enough to be executed in a variety of forms such as small groups, family worship, and mentoring.

Mentoring. Smalling writes, "Mentoring is a process involving a relationship between a leader and one being prepared for leadership."¹² Mentoring is not reserved exclusively for leadership but for the spiritual development of all who belong to Christ. For the purposes of this project, the term mentoring was used as a form of discipleship that connotes training and advising. The mentoring concept is represented in 2 Timothy 2:2, when Paul said, "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." This project considered the term *mentoring* to mean relationally and intentionally investing in the

¹²Roger Smalling, "Christian Leadership," 2002, accessed August 9, 2012, <http://www.smallings.com/english/Essays/mentoring.htm>.

lives of other believers with the purpose of cultivating biblical/doctrinal awareness and a Christ-like behavioral pattern affecting them and the lives of others around him for the glory of God.

Limitations and Delimitations

Due to the length parameters that Southern Seminary placed on this project, a major limitation was that it was restricted to fifteen weeks. Because this is a short time frame, it was not possible to incorporate all that would be beneficial without minimizing and possibly diluting the content. This project was a fifteen-week endeavor with the intention of expansion in the future. In addition to the fifteen-week limitation, the number of mentors and mentees available also limited this project. This project needed a minimum of 10 mentors and 10 mentees in order to implement the curriculum and assess the curriculum's effectiveness. The aim was to have a large number of mentors to administer the curriculum, but there was no guarantee that multiple mentors and mentees would volunteer. Ten mentors and mentees were sufficient, but more allowed for a fuller evaluation of the curriculum.

The first delimitation of this project was the age parameter set for those who could participate as mentees. Only those who were 13 years or older could participate as mentees in this curriculum. This delimitation was set in an effort to avoid confusing younger aged Christians with truths they may not be mature enough to process. Another delimitation of the project was the minimum age for mentors. For this project, the minimum age for someone participating as a mentor was 19. Although the age delimitation allowed for possible 19 year olds to mentor, the youngest mentor selected was 27 years old.

Any minor participating had to have a parent or guardian read the ethical protocol page and sign the consent form.¹³ Once the consent form was signed, a mentor

¹³See appendix 5, "Adult and Minor Ethical Protocol Page."

was matched to a mentee of the same gender. The mentor and parents or guardians then determined whether the mentee and mentor would meet on Sunday mornings or evenings to go through the mentoring curriculum at Locust Hill. Adults were matched according to gender and determined among themselves the best time for them to meet.

Research Methodology

The first goal of the project was to evaluate the current understanding of the need for biblical mentoring in the local church. In order to properly measure this goal, a pre-project survey was distributed to at least 30 adults in the congregation on a Sunday night at Locust Hill Baptist church. Once the surveys were distributed, time was allotted for completion. When all participants were finished, the surveys were collected for analysis. The survey consisted of questions specifically designed to assess understanding regarding the biblical concept of mentoring.¹⁴ The questions were based on a six-point Likert scale with choices ranging from “strongly disagree” to “strongly agree.” This goal was successfully accomplished when at least 30 participants completed the survey and all data were analyzed.

The second goal of the project was to increase congregational understanding regarding the need for mentoring as a form of discipleship in the local church. Once the pre-project survey from goal 1 was completed, an immediate presentation was given to the adults in the congregation at Locust Hill on the roles of mentoring in the Old and New Testaments with a particular focus on Christ’s ministry to His disciples. The presentation took approximately twenty-five minutes and then a post-project survey was distributed to the adults in the congregation directly following.¹⁵ Once the post-project survey was completed, it was collected and analyzed with the pre-project survey to assess the changes in understanding regarding mentoring. Participants gave the last four digits

¹⁴See appendix 1.

¹⁵Ibid.

of their social security number on both surveys in order to be paired and analyzed. A t-test for dependent samples was used to assess data and properly analyze the two surveys. This test determined the differential between the scores of the pre-project survey and post-project survey. This goal was successful if the t-test revealed a positive, statistical difference between the two surveys.

The third goal of this project was to develop a mentoring curriculum that was used to lead new believers into a maturing faith. This curriculum provided the mentors with information to effectively communicate truth to the mentee. The curriculum was written in such a way that the mentor needed no prior training and could teach by following each manuscripted section. This goal was measured through an evaluation form.¹⁶ An expert panel consisting of three professors from North Greenville University completed the evaluation form. These men were hand selected to ensure a thorough and fair evaluation. The evaluation ensured that the material within the curriculum was relevant, clear, and succinct.

Throughout the developmental stages of the curriculum, each of the ten sections was submitted to the expert panel for review. Each member examined and discussed the contents of the section, provided answers ranging from “insufficient” to “exemplary” and then returned it for editing. The curriculum was evaluated throughout the developmental stages and then again once the curriculum was fully developed. The goal was successfully accomplished when each evaluation form proved to have an average marking per session that was “sufficient” or “exemplary.”

The fourth goal of the project was to implement a mentoring curriculum that equipped the mentees with knowledge of basic biblical principles and the tools necessary to ensure continued spiritual growth. The curriculum was designed to provide mentees with an understanding of foundational teachings, basic doctrines, and disciplines essential

¹⁶See appendix 4.

to the Christian life. Twelve mentors and 12 mentees were recruited. All mentors and mentees were selected in accordance with the age limitations. The mentors selected were men and women who bore fruit of a godly lifestyle and a desire to mentor others.

This goal was measured through a pre-project questionnaire, called the Christian Essentials Inventory.¹⁷ This questionnaire covered the basic thematic trajectory that was taught during the ten-week curriculum period. The mentors gave each mentee the Christian Essentials Inventory before the curriculum and upon completion of the curriculum. The purpose of the pre-project CEI was to assess the knowledge of the mentees concerning foundational Christian truths. The assessment helped prepare the mentors to understand the foundation they needed to lay for the mentee. The post-project CEI, given after the curriculum, served the purpose of gaging what the mentees learned from the teaching. The answers submitted in the post-project CEI must have reflected the information taught through the curriculum in order to get credit.

The Christian Essentials Inventory helped determine whether or not the goal was met. The answers submitted in the post-project CEI must have reflected the information taught through the curriculum in order to get credit. This goal was successfully accomplished if the majority of mentees scored higher than 50 percent on the post-project CEI.

Every component of this project was in compliance with the Southern Baptist Theological Seminary ethics requirements.

¹⁷See appendix 2.

CHAPTER 2
THE BIBLICAL AND THEOLOGICAL
FOUNDATIONS FOR MENTORING

Introduction

For the follower of Christ, the journey from new birth to spiritual maturation is replete with successes and failures. However, the reward of spiritual maturity proves well worth any cost experienced throughout the process. Making and maturing believers is the heart of the Great Commission. Spiritual maturation should serve as one of the primary goals for a new follower of Christ. With spiritual maturity comes a greater knowledge of God, better decision making for the glory of God, and a deeper propensity for worshiping God.

Longevity as a believer does not necessarily indicate spiritual maturation. Just as wisdom comes through experience, maturity in Christ comes with an intentional pursuit of Jesus. The intentional aspect of spiritual maturity means that the follower of Christ must exercise an active faith. Active faith is proven through sanctification by which the believer moves toward God and leaves sinful conduct and elementary things behind, as mentioned in Hebrews 6:1. The relational aspect of spiritual maturation involves the exercise of spiritual disciplines such as prayer, meditation, fasting, and reading God's Word. However, growth in Christ is not necessarily an individual journey. The journey toward spiritual maturation involves others as well.

God typically uses men and women in mentoring roles to help others develop spiritually. Scriptures emphasize mentoring as a practical and effective means of spiritual maturation. The purpose of this chapter is to reveal God's intention of developing believers through the aid of others and to see the biblical and theological foundations for mentoring.

The Biblical Mandate for Mentoring

If the local church is not careful, it could become a breeding ground for nominal Christianity. Christ did not give His life for the church to produce inactive Christians, but that the manifold wisdom of God might be made known to the rulers and authorities in the heavenly places (Eph 3:10). The Old Testament Law sets the stage for parents to become the primary mentors for their children. Moses exhorts parents to instruct their children by teaching them diligently when they sit in their houses and when they walk by the way and when they lie down and when they rise up (Deut 6:7). Children often model the behavior that is modeled before them. Moses prefaces his exhortation by describing the way in which the teaching should be executed. The emphasis Moses places on teaching is with diligence. He did not write that children should be taught with minimal effort, but that they should be taught in such a way so that the children learn and apply the teaching they receive. He not only communicated the way in which children were to be taught, but how often they should be taught as well. Scripture is replete with instructions for parents with regard to raising children, but the only thing they are instructed to teach them throughout each day is the Word of God.

The biblical concept of mentoring and discipleship is not only prescriptive, but descriptive as well. Both the Old and New Testaments reveal numerous relationships where one individual mentored another. One particular relation is found in Exodus 18. Jethro, Moses' father-in-law, offers Moses some good advice as an alternative to him sitting alone and judging all the people:

Now obey my voice; I will give you advice, and God be with you! You shall represent the laws, and make them know the way in which they must walk and what they must do. Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So it will be easier for you, and they will bear the burden with you. If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace. (Exod 18:19-23)

The words of Jethro were accompanied by a wisdom that Moses, although appointed by God to lead His people, failed to realize. Moses was prudent to hear his

father-in-law, therefore, relieving Moses of the undo stress and pressure that comes with leadership. Another OT mentoring description is found within the relationship of Elijah and Elisha.

The NT provides its fair share of mentoring relationships as well. The obvious mentoring scenario that steps out of the pages of Scripture is Jesus' relationship to the disciples. The framework of Christ's relationship to His disciples was far from arbitrary. The call to "follow me" was issued with an ulterior end.¹ Jesus told them to follow Him and he would make them fishers of men. Jesus' intentions with the twelve during his earthly ministry were to make preparations for the enhancement of the kingdom and His absence.

In the book of John, Jesus taught the disciples about the glory of God when He said, "Now is my soul troubled. And what shall I say? Father, save me from this hour? But for this purpose I have come to this hour. Father, glorify your name" (12:27). This text reveals that even in the face of death Jesus' concern is the glory of God. Throughout the gospels Jesus teaches his disciples about doctrine, spiritual disciplines, eschatology, and the fundamental tenants for faith and practice. Other NT relationships include Barnabas and Paul, Paul and Timothy and Paul and Titus. Scott Thomas and Tom Wood write, "Barnabas recognized the calling of God on Paul's life and encouraged him by pastoring, teaching and evangelizing together with him."² The apostle Paul did the same thing for Timothy and Titus, instructing both of them in the ways of Scripture.

Although there are many excuses given for not making and mentoring disciples, one cannot escape the fact that the Bible commands it. The local church must

¹Alexander B. Bruce, *The Training of the Twelve: Timeless Principles for Leadership Development* (Grand Rapids: Kregel, 1988), 12.

²Scott Thomas and Tom Wood, *Gospel Coach: Shepherding Leaders to Glorify God* (Grand Rapids: Zondervan, 2012), 32.

not neglect the call to make and mature disciples of Jesus Christ. Neglecting this mandate is to neglect a part of the Christian's purpose.

Foundation for Mentoring in Matthew 4:18-22

The Gospels prove to be the reader's primary window into the life and earthly ministry of Christ. It is in the Gospels where Jesus' story is told. In the first of the synoptic gospels Matthew gives an account of Jesus beginning his ministry by calling ordinary men to follow him. According to Matthew, Jesus said, "Follow me and I will make you fishers of men" (4:19). The context of this section of Scripture takes place directly after Jesus fasted in the wilderness. After fasting He withdrew to Galilee to begin preaching a message of repentance. It was during His time of ministry in Galilee that Christ called His first disciples to come and follow Him full time. It seems that Matthew's mention of Jesus selecting those He would make into fishers of men could possibly be the fulfillment of what the prophet Isaiah wrote concerning Israel:

But there will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. (Isa 9:1)

A group of students learning under a teacher was commonplace for first century rabbinic teaching. Donald Hagner explains, "The crucial difference from rabbinic practice is that here the master, not the would-be disciple, takes the initiative to establish the relationship."³ For Christ, as the teacher to select a group of men for mentoring was an exception to the rule. Jesus has a special mission for the disciples that carried more weight than they could have imagined. William Hendriksen writes, "Christ's disciples were to become the links between himself and his church."⁴ Through the mentorship of Christ, the disciples became transformed in their minds and the transformation led to

³Donald Hagner, *Matthew 14-28*, Word Biblical Commentary, vol. 33B (Nashville: Thomas Nelson, 2000), 76.

⁴William Hendriksen, *Matthew*, New Testament Commentary (Grand Rapids: Baker, 1973), 245.

behavior that turned the world upside down (Acts 17:6).

The mentoring relationship between Christ and His disciples was not one to where He lectured and the disciples took note. Jesus allowed His followers to witness many things and to hear Him preach and make claims to His own deity. Jesus not only taught them through word, but also in deed. To be a fisher of men meant pursuing people with the gospel that they might become a part of God's kingdom. To do this required an understanding of the truths that Christ taught. His years as a mentor spent with the disciples was for the purpose of equipping them for their ministry task.

The mentoring aspect of Matthew 4:19 is not exclusively in the call to follow, but the promise to equip the disciples for ministry of their own. To follow Christ meant not only to hear His words, but it presupposes a physical following during Jesus ministry. D. A. Carson writes, "His followers were not just hearers; they actually followed their master around (as students then did) and became, as it were, trainees."⁵ When Jesus told the two fishermen to follow Him and He would make them fishers of men, He was calling them under his mentorship to be trained for ministry.

Interestingly, Jesus appealed to Peter and Andrew with terminology befitting their occupation. First century fishermen, like most professions today, required skill and knowledge to successfully master their craft. In order for the disciples to become fishers of men they had to be taught. Craig Blomberg writes, "A disciple was an adherent or a follower of the master, an intimate companion in some common endeavor, often learning and promoting a particular ideology."⁶ The disciples went from fishing, tax collecting, and other occupational directions, to living and dying promoting the kingdom of God.

To become a follower of Christ, sit under His teaching, and then continue those

⁵D. A. Carson, *Matthew 1-12*, in vol. 1 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin, J. D. Douglas, and Richard P. Polcyn (Grand Rapids: Zondervan, 1995), 119.

⁶Craig L. Blomberg, *Matthew*, The New American Commentary, vol. 22 (Nashville: B & H, 1992), 90.

teachings proved to be a dangerous decision during the first century. Christianity today, although Christ himself has not changed, does not look the same as it did in the first century. For the first-century Christian, following Jesus and His teachings often meant death. When the disciples answered the call to follow Jesus, they answered the call to die for the sake of the gospel. The mentoring relationship Jesus cultivated with His disciples was not an arbitrary relationship. Christ's intention for the disciples was not only that they witness miracles, hear unique teaching, and believe that He was the Messiah, but that they take what they had seen and heard and proclaim it to all.

Foundations for Mentoring in Titus 2:1-8

Paul's letter to Titus was written in an effort to help the newly established churches in Crete. Within the first few paragraphs of the letter, Paul addresses the presence of false teachers and tells Titus that they must be silenced (1:11). The first chapter of Titus deals with matters directly related to church government whereas chapter 2 addresses issues within the home.

Philip Towner writes, "Crete had been thoroughly Romanized, though the widespread critique of Cretan lifestyle showed, Cretans would have shown little interest in the pursuit of the cardinal virtues. Cretan Christianity had apparently made room for much of the rough and self-indulgent behavior typical of pagan society."⁷ Based on the letter, the men and women of Crete required instruction on behavior appropriate for a follower of Christ. Paul urges for mentoring as a practical and effective means to achieve spiritual maturation for these misguided Christians in Crete. Paul calls for modeling a Christian life for younger men and women so that the Word of God may not be reviled (2:7).

Because of the false teachings that infiltrated Crete, Paul wrote to the believers

⁷Philip H. Towner, *The Letters to Timothy and Titus*, The New International Commentary of the New Testament (Grand Rapids: William B. Eerdmans, 2006), 712.

concerning Christian living within the household. The second chapter begins with instructions to men concerning sober-mindedness, dignity, self-control, and steadfastness. The women are told to mind their behavior, not be slaves to much wine, and to teach what is good. The Christian women of Crete were addressed because of their behavior, which was contrary to God's established order. Cretan women exercised a displaced esteem for a wrongful position within the family structure. Philip H. Towner writes,

This higher regard for women would have made Cretan culture a ready made receptacle for the *avant-garde* mores of the new Roman woman. As we noticed in 1 Tim 2:9-15, one consequence of the movement was a diminished interest in household management (which task normally fell to the woman/wife), for the emancipated woman had other things on her mind, and higher priorities to attend to.⁸

The danger for the Cretan women was that they forget the creation-ordinance of God and disregard the proper relationship to their husband.⁹

To address these issues, Paul instructs Titus to model Christianity for believers so that they may live in accordance with their spiritual identity. Titus is told not only to set an example as a mentor but also to instruct the older Christians to mentor younger ones. Paul writes, "But as for you, teach what accords with sound doctrine" (Titus 2:1). At the heart of mentoring is the idea of teaching or educating through word and deed. For Titus, the task was to inform the Christians at Crete, particularly the men, so that their thoughts and conduct would conform more to the image of Christ. The mentoring role of Titus was not simply to pass along information, but information that would effect change.

The primary difference between the Old Testament examples of mentoring and Paul's instruction to Titus was that with the New Covenant also came the establishment of the local church. It is in this local church context that Paul instructs Titus to mentor the

⁸Ibid., 713.

⁹Kistemaker and Hendrickson write, "They must pray for grace to remain kind, and this not only to husbands and children but also to slaves. Moreover, lest Christian women should begin to think that their equality in spiritual standing before God and the great liberty which has now become their portion as believers." Simon J. Kistemaker and William Hendriksen, *Thessalonians, the Pastorals and Hebrews*, New Testament Commentary (Grand Rapids: Baker, 1995), 365.

Cretan men so that their behavior will honor Christ and their doctrine will be sound. The Cretan men were misrepresenting Christ's church by indulging in the offerings of a pagan society. Men of God should move away from sinful conduct and conform more toward Christ likeness through sanctification. Titus bears the responsibility of mentoring the younger men so that they become self-controlled men of God.

Titus 2:3 shifts to addressing women in the church. Paul first gives attention to the proper conduct of Christian women and then indicates their responsibility in mentoring younger women. In the text, Paul emphasized to Titus the prescriptive nature of mentoring as a means of discipleship in the local church. In this letter, Paul describes what mentoring as a form of discipleship looks like. The relationship dynamic that Paul has in mind for discipleship in this text proves to be an interpersonal one. Mentoring is a method of discipleship that involves interpersonal relationships intentional about training and teaching through shared life experiences. How else would a young man know what dignity, self-control, and self-control are unless he saw it lived out in another?

Older men are to show themselves as models of good works (2:7). After the older men are instructed to model good works, Paul urges them to teach with integrity, dignity, and in sound speech (2:7). There seems to be a line of distinction between modeling and teaching. Why did Paul say model good works instead of teach? Clearly, modeling correct behavior is a form of teaching, but in a form that involved more than sharing information. Rather, modeling involves action.

The need for spiritual maturity among women in this Titus text is echoed in 1 Timothy: "Likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, but with what is proper for women who profess godliness, with good works" (2:9-10).

Because Christians have taken the name of Christ and claim Him as Lord, accurately representing Him proves paramount. The Christians of Crete looked no

different than the pagan world around them and Paul felt that being a model of good works and teaching truth were essential if they were to accurately portray Christ.

Foundations for Mentoring in 2 Timothy 2:1-2

Death comes to every man, and when the apostle Paul's life was coming to a close his thoughts were focused on making and maturing believers. In 2 Timothy, Paul wrote from Roman imprisonment. Awaiting his death, he wrote, "You then my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also" (2:1-2). What was it that Timothy heard from Paul? The gospel! Also in this letter, Paul encourages Timothy to remain faithful and to persevere through suffering, but central to faithfulness and perseverance through suffering is the gospel. Paul's exhortation to Timothy is to entrust the life changing realities of Christ's death and resurrection to others so that the gospel may continue to save sinners.

To ensure the continuation of the gospel in Asia Minor, Paul commands Timothy to entrust the things that he learned from the Apostle. Entrusting these things meant to deposit for safekeeping.¹⁰ For Timothy to entrust the gospel to faithful men for safe keeping meant that they would be good stewards of truth. Towner explains, "Entrusting the gospel was not simply a matter of a tap on the shoulder; it would require Timothy to teach and to model the faith."¹¹ Scripture teaches that no one enjoys a relationship with the Father without the gospel. God made Himself knowable through the gospel. Knowing God through the gospel is not limited to salvific knowledge, but intellect as well.

The prophet Jeremiah wrote, "Let him who boasts, boast in this, that he knows

¹⁰Cleon L. Rogers, Jr., and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan, 1998), 501.

¹¹Towner, *The Letters To Timothy and Titus*, 491.

and understands me” (Jer 9:23). Having a salvific knowledge of God means to trust the gospel and surrender to Christ’s lordship. However, to understand God means to develop intellect regarding the truths of God revealed in His Word. When Paul instructed Timothy to entrust the gospel to faithful men so that they might teach others, his intentions were that people would both come to know Christ and mature as His followers. Spiritual maturation is achieved through the nourishment of biblical truth.

The apostle Paul instructs Timothy to entrust the things he had learned not only to faithful men, but to qualified men.¹² Those who are able to teach have reached a level of maturity rendering them competent to do so. James says, “Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness” (Jas 3:1). Teachers are judged with greater strictness because they are held accountable for how they handle the Word of God. Timothy was to entrust the foundational truths of the gospel to men who were spiritually mature and able to teach others what they had learned. Interestingly, Paul did not exhort Timothy to entrust the truths of the gospel to just any Christian men. His intention was for the gospel to be entrusted to able men. Hayne P. Griffin, Jr., and Thomas D. Lea write, “They had to be able and competent in turn to pass on to others this treasure by their ability and willingness to teach.”¹³

Essentially, Paul told Timothy that preaching by itself for spiritual maturation was not enough! Although preaching proves to be a valid form of discipleship, the relational mentoring method of Christ stands as the predominant approach to spiritual maturation among believers. In his letter to Timothy, Paul argues for discipleship through

¹²Philip Towner gives great commentary on the latter part of 2 Tim 2:2. He argues that the ability or qualification to teach is an important key to the success of the process envisioned. He says, “the activity in view is the authoritative teaching of faith for which the gifting of the Holy Spirit is a practical necessity.” Ibid.

¹³Hayne P. Griffin, Jr., and Thomas D. Lea, *1, 2 Timothy and Titus*, The New American Commentary, vol. 34 (Nashville: B & H, 1992), 201.

mentoring. If one is to fully obey the apostolic gospel directives, one must carefully instruct others as to what the apostolic deposit is and enable faithful believers to teach others.¹⁴

At the end of his life the apostle Paul wanted to pass the gospel torch to his son in the faith. His wishes were not only that Timothy would take up the baton and share the glorious riches of Christ, but that he would produce others who would do the same.¹⁵

Foundations for Mentoring in Matthew 28:18-20

The passage of Scripture known as the Great Commission exists as one of the most pointed exhortations for discipleship through mentoring throughout the New Testament. The context of Matthew 28 begins with Mary Magdalene and the other Mary visiting Christ's tomb. After realizing He was no longer there, they ran to tell the disciples what the angel of the Lord told them. While in route to tell the disciples they come upon the risen Christ. Jesus then tells the two women to tell his brothers that He will see them in Galilee.

Once they received the message from Mary Magdalene and the other Mary, the disciples went to Galilee to where Jesus told them to go. It was at this place that Jesus gave His disciples a final exhortation:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age. (Matt 28:19-20)

This particular passage is widely used to emphasize Christ's mandate for Christians to evangelize the lost world. Anyone using this text to promote evangelism would be correct in doing so, but this is not all the text says. Jesus' exhortation to the disciples was not just to make disciples, but also to help new believers develop

¹⁴R. Kent Hughes and Bryan Chapell, *1-2 Timothy*, Preaching the Word (Grand Rapids: William B. Eerdmans, 2006), 210.

¹⁵Kistemaker and Hendriksen, *Thessalonians, the Pastorals and Hebrews*, 246.

spiritually. Hendriksen points out, “The early church insisted that before the person to whom the gospel had been proclaimed be admitted to membership, he gave evidence of genuine repentance and of knowledge of the basics of Christianity.”¹⁶

Before commissioning the disciples, Jesus says something that proves critical to the text. As a prelude to formally commissioning the disciples, Jesus asserts His own authority, therefore, His instructions to the disciples are accompanied with the weight of divine sovereignty. This is not the first time in the Scriptures that Christ spoke of His authority. This instance at the end of Matthew’s gospel proves that the mandate to make and mature disciples has and always will be from divine authority.

The final portion in Matthew’s gospel gives a command in addition to His mandate to make disciples. Jesus says to teach those newly made disciples to observe His teachings. Here, Jesus tells the disciples that they must pass on everything that He taught them so that the earwitnesses will in turn pass on the information they received. The disciples were to teach and model all that Christ taught and modeled for them. Hagner explains, “It is thus the particular responsibility of the church to hand on that teaching and to see to it that new disciples make it their way of life.”¹⁷ Throughout Jesus’ ministry, the disciples saw him do amazing works, but most importantly, they saw him walk in obedience to the Father. Jesus shared life and ministry with His disciples so that they would follow His example and pass along all the He taught and modeled. This process ensures that successive generations remain in contact with the teachings of Christ.¹⁸

The intention of Matthew 28:20 was that new believers would learn and observe the foundational truths of Jesus’ teachings. Jesus taught the disciples through

¹⁶Hendriksen, *Matthew*, 1001.

¹⁷Hagner, *Matthew 14-28*, 888.

¹⁸D. A. Carson, *Matthew 13-28*, in vol. 2 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein, J. D. Douglas, and Richard P. Polcyn (Grand Rapids: Zondervan, 1995), 599.

word and deed. Therefore, the disciples were to model Christ's teaching for newly made disciples to observe. In this context, to observe meant to keep those teachings. The Great Commission could be interpreted as bringing people to salvation through the gospel and sharing with them the foundational truths of Christ's teachings so that they may become competent to live out the gospel in their own lives. The command to make disciples is a once-for-all, decisive initiation into Christian community. The second proves a perennially incomplete, life-long task.¹⁹

Looking beyond Matthew's gospel the reader discovers the beginning of the local church in Acts. However, looking through the gospels proves that Christ was setting up a framework by which the church would be built and now exists. Before His death, Jesus instituted the Lord's Supper as a church ordinance, and through the Great Commission Christ taught two of the main functions of a local believing body: making and maturing disciples. Sometimes a local believing body will spend their energies and focus on outreach but fall short in the area of inreach. Outreach without inreach proves detrimental to the church and the new convert. Jesus gave the command of making and maturing disciples because the balance of both is critical for kingdom expansion.

Theological Foundations for Mentoring

Theology is the deepest reason for mentoring. Thinking rightly about God proves to be an essential component of Christian growth. Right thinking with regard to God helps cultivate right behavior. During His Sermon on the Mount, Jesus instructed Christians to let their light shine before men so that they may see good works (Matt 5:16). Christ's exhortation was that those claiming to be His followers would live out the gospel for the glory of God through their lives. In this text He calls Christians to action. The call is for them to prove their identity in Christ by displaying it through word and deed. Although Christ's call to shine and work was direct in Matthew's gospel, He offers

¹⁹Blomberg, *Matthew*, 431.

a more pointed command along those same lines in the gospel of John: “If you love me keep my commandments” (John 14:15). In this text Jesus zeros in on some of the specifics of living out the faith. Belonging to Christ and living a godly life demands adherence to His commands.

The message of Matthew 5:16 and John 14:15 for the first-century Christians holds the same weight for Christians today. Mentoring exists because the deep need of knowing God exists. To behave in a way that would honor Christ’s call to shine requires a transformation of heart and mind. The responsibility of heart transformation belongs to God, but mind transformation occurs when believers are taught to see and know God through the lens of Scripture.

Mentoring paves the way for deeper adherence to God’s greatest commandment. The Gospel of Matthew recounts an instance when the Pharisees ask Jesus which of the commandments is greatest in the Law. Jesus responded by quoting from the writings of Moses: “You shall love the Lord your God with all your heart and with all your soul and with all your mind” (Matt 22:37). Loving God to such a degree demands a growing knowledge of Him, and a growing knowledge ensures more pointed and potent affections toward Him.

In the Scriptures, Jesus prescribes the two requirements for authentic worship. John’s Gospel recounts an encounter Jesus had with a woman who came to draw water from the well. Jesus begins a conversation with the woman and they discussed living water, her personal life, and worship. Jesus told this woman that the Father is to be worshiped in spirit and in truth. Spirit and truth are the two essential elements for successful worship. Through the Scriptures, God has already made clear His desire for glory, and in this text Jesus explains how to achieve it.

Because this chapter deals with biblical and theological foundations for mentoring the focus will remain on the truth element of worship. Since God is infinite, yet knowable, this necessarily means that a lifetime can be spent getting to know God

without fully understanding Him. God has made Himself knowable so that humanity can know and understand Him for His glory and the believers' joy. As believers grow in their knowledge of God, their worship of Him grows as well. Mentoring proves to be interconnected with a growing ability to worship God in truth. When Jesus commanded the disciples to make and mature believers, the ultimate goal was the worship of God.

As a new believer is brought from death to life his spiritual journey begins as an infant not yet ready for solid food (spiritually). The newly born again Christian worships God, but worships with limited truth. Of course his worship is honorable, acceptable, and glorifies God, but the worship is offered from generalities of truth at best. The new believer is able to focus his worship more pointedly toward God as he matures spiritually. His understanding of God moves from general to more specific. For example, he not only knows that Christ died for sins, but he understands the implications of the atonement and the nature of God revealed in the death of His Son.

The role of mentoring is critical to the new believer in order to promote spiritual maturation for the ultimate goal of worship. When Jesus taught His disciples He was essentially handing them the keys to a deeper and more meaningful worship. The same is true for the new believer. Once the rich truths of Scripture are encountered, knowledge expands, God gets bigger, and worship is enhanced.

The intention of Christian mentoring is to develop the heart and mind of a new or stagnant believer. When biblical mentoring occurs, the believer supernaturally progresses toward God as the teachings of His Word take root in his life. This progression, called sanctification, allows the believer to love the Lord more deeply because he has a greater propensity for loving God as a maturing Christian. As imperfect and finite beings, all believers have considerable room to mature spiritually, which necessarily means that mentoring should never cease. Believers should always be maturing and conforming to the image of Christ. As the process of spiritual maturation progresses, so does adherence to loving God with all one's heart, soul, and mind.

Mentoring exists as an effective means toward seeing the world as God sees it. The Christian worldview proves distinct from the rest of the world because the values, identity, convictions, and loyalties of a believer are not of this world. When someone becomes a new creation, he then begins to see the world differently. Seeing the world through the lens of God means seeing all things as an opportunity for glorifying Him. It also means that every decision should be considered with regard to what is known of God.

Throughout Christ's ministry to the disciples, He continually taught the nature of God by teaching proper Christian conduct. The Messiah's intentions were to always point the disciples to God the Father and His glory. With Christ being the standard by which all mentoring should be adapted, it is imperative that all mentoring for spiritual maturation should point to God. In doing so, believers more clearly see the opportunities for glorifying God in all things. As some examples, this means that believers would consider what God desires from Christian marriage. If two believers were taught to think rightly about God and viewed marriage as God views marriage, it would make all the difference in the way the two co-existed. If the disgruntled business professional looked at work the way God saw work, he or she would experience success that reaches infinitely higher than any worldly standard of measure.

Seeing the world as God sees the world would also mean that sin is taken more seriously. Jesus never held back when it came to talking about the seriousness of sin. He told his listeners that they are better off without an eye or hand if they are to cause stumbling into sinful behavior. He said that anger toward a brother is murder and a lustful look is adultery. He taught this way so that his followers would learn to see the world as His Father sees the world.

A part of mentoring believers for spiritual maturation is the process of helping believers think theologically. Believers need to know what God thinks of the Church. What is the Church's relationship to Him? What does He expect from her? These are

questions that believers need to know answers to in order to follow Christ with conviction. It appears as though our culture may be losing sight of the Church's significance in the eyes of God.

More and more common in today's contemporary church are the rising percentages of teenagers going to college but never returning to a local church environment. Lifeway research conducted a survey of 1,023 evangelical and mainline Protestants between the ages of 18 and 30. Of this number, 7 out of 10 said they quit attending church by age 23 and 34 percent of those said they had not returned.²⁰ Could it be that the ones representing the 34 percent were never taught to think theologically about the church? Mentoring must be a part of the life of a church to ensure right thinking.

Mentoring plays a vital role in boasting. The prophet Jeremiah wrote, "Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he knows and understands me" (Jer 9:23). These words written by the prophet are encouraging because they tell that God has made himself knowable and intends to be known. Knowing God is at the heart of Christian mentoring. If God did not want believers to grow in their understanding of him so that they could be more like Him, He would not have given understanding Him as a grounds for boasting. God has said to boast first that the believer knows Him. In that text, knowing God is a statement of salvation whereas understanding Him is one of theological growth.

Why Mentoring Matters

The biblical necessity for mentoring and discipleship proves irrefutable, but the question remains: why is it needed? Since the fall in Genesis 3, man has battled against his own flesh. Because of Adam and Eve's sin in the garden, each individual has

²⁰Cathy Lynn Grossman, "Young Adults Aren't Sticking with Church," *USA Today*, August 6, 2007, accessed June 24, 2012, http://www.usatoday.com/news/religion/2007-08-06-church-dropouts_N.html.

inherited a sin nature. In Paul's letter to the Romans he said, "Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned" (5:12). Not only do all men sin, but every intention of the thoughts of the heart was only evil continually (Gen 6:5). R. C. Sproul writes, "Sin is not the blemish on our exterior; sin penetrates to the very core of our humanity, despoiling us in body, mind and will and rendering us in state of moral inability."²¹ Because of man's natural inclination toward sin, he will continue to battle against the desires of his flesh throughout his life. Jonathan Edwards states, "The reality is that unless they are moved by the Spirit they have a natural distaste for the real God, and uncontrollable desire to break his laws and a constant tendency to sit in judgment on him when they notice him at all."²²

The nature of man's sin and sin itself can be understood by looking at the nature of a lion. The lion is one of God's most spectacular animals. A male can grow up to 500 pounds in weight and can destroy his prey with little effort due to its tremendous strength. The lion proves to be designed for killing, but what if it decided to eat an apple out of its paw? It has all the mechanics allowing it to cup the apple. It has every capability possible to ensure successful consumption of an apple. However, the lion will not eat an apple for the same reason man is not without sin: his nature. The lion will always kill other animals because it is its nature to do so. Man will always battle against sin in this life because it is in his nature to do so. Regarding sin, Claude Duval Cole writes,

Sin is a patent fact—its reality does not need to be argued. Sin is a fact of experience, observation, and of revelation. Sin is something I feel in my own heart; it is something I see in others, even in my best friends and loved ones; and it is something revealed in the Bible. The policeman pursues it, the physician prescribes for it, the law discovers it, conscience condemns it, God controls and punishes it, and yet nobody likes to own it. But as a matter of fact, sin is all that anyone owns; he is a steward of everything else he may possess. Obvious as sin is, there is a

²¹R. C. Sproul, *Romans*. St Andrew's Expository Commentary (Wheaton, IL: Crossway, 2009), 172.

²²Richard F. Lovelace, *Dynamics of Spiritual Life: An Evangelical Theology of Renewal* (Downers Grove, IL: IVP, 1979), 86.

prone to treat it like some folks treat their trashy relatives; it is ignored and even denied.²³

No one can escape the fact that sin is real and that all have a sin nature. The Holy Scriptures reveal the devastating reality that man is utterly destitute and worthy of condemnation. For the unregenerate, the sin nature will inevitably lead to eternal death, but for the follower of Christ, the sin nature can be combated with holy living.

Because the sin nature exists, discipleship through mentoring must also exist. The only hope of fighting against the supernatural attack on one's life is with supernatural good. Mentoring should provide the disciple with a working understanding of the character of God and what He expects from His children.

Why does mentoring as a form of discipleship matter in the local church? Most importantly, mentoring matters because God demands it. Discipleship also matters because thinking correctly with regard to Scripture causes correct behavior with regard to the Scripture and right behavior results in the glory of God. The author of Hebrews reminds the readers to "remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith" (Heb 13:7). This verse provides the means to generational faithfulness. People who take seriously the mandate of making and maturing disciples help to provide a future where families, churches, places of business, and communities are not only biblically literate, but walking by faith. Robert Clinton writes that "leadership is a lifetime of lessons."²⁴ Discipleship through mentoring enables believers to experience spiritual growth by giving them the tools to use for a lifetime.

Above any other thing, the glory of God matters most in mentoring. All things were created for God's glory. When properly executed, mentoring for spiritual maturation

²³Claude Duval Cole, "The Nature of Sin," *Definitions of Doctrine 2* (1968): 1, accessed June 9, 2012, <http://libcfl.com/articles/cole-2.htm#1-1.html>.

²⁴Robert Clinton, *The Making of a Leader* (Colorado Springs: Navpress, 1988), 40.

produces action that is in direct correlation with the Scripture. When Christians live lives of holiness and faithfulness to God's Word, others will see and glorify God in Heaven.

Conclusion

Mentoring is a labor of love. Coaching someone through their spiritual journey can be a time consuming and an exhausting process, but the rewards far outweigh the challenges. The challenges of mentoring may come in the form of finding time to commit to such a cause. Finding time to spend with a mentee can prove difficult enough, but the preparation to lead compounds the difficulty. However, the rewards are honoring God through obedience to Christ's commission and leading another to seek and savor Christ.

Mentoring is a tremendous privilege. God could have chosen to bring about spiritual maturation in a person's life through any means he wanted. However, His choice was to use humanity as the means to bring about the riches of Scripture for spiritual growth to new believers. The privilege of mentoring must not be minimized. God permits His children to play a key role in leading others to find the joy of a deep relationship with Him.

Mentoring is divinely mandated. The Savior of the world issued the command to disciple believers. Jesus, to whom God gave all authority, commissioned all believers to make and mature disciples among the nations. The language of Matthew's gospel carries the implication of already going out to make disciples.

Mentoring is for the glory of God. The follower of Christ not only has the remarkable privilege of helping others through their spiritual journey, but the privilege of bringing God glory through the effort of mentoring. All of this life, its purpose and meaning, culminates in the glory of God. As Christians become more engulfed in the rich and unparalleled truths of God, their worship deepens, their faithfulness expands, and God is glorified. *Soli Deo Gloria!*

CHAPTER 3
A CRITICAL ANALYSIS OF SECULAR
AND BIBLICAL MENTORING

Introduction

Because of its many different contexts, mentoring often takes on different shapes. The variation in contexts also identifies the success of the mentoring relationships differently. For a mentoring program inside a detention center or prison facility, the benchmark of success might be behavioral, whereas the benchmark for a school mentoring program would be academic. While all have their differences, the common denominator proves to be a pursuit toward personal betterment.

Although mentoring is clearly identified in the Scriptures, it proves beneficial in secular contexts as well. Academic settings, professional environments, correctional facilities, and life coaching as mentoring all exist to improve at an individual level. The aim of this chapter is to show that mentoring is commonly utilized and proven beneficial in various contexts. Secular mentoring models compared to those implemented in local church and other Christian contexts are also be discussed. Can the local church benefit from secular methodological approaches to mentoring? Exploring various mentoring strategies provide the answer.

Mentoring in the School System

When developing a mentoring program, one essential element is deciding on participating mentors and mentees. This aspect of mentoring programs rings true across the board. A thoughtful and well-written mentoring curriculum/program is only as good as the mentors and mentees involved. In order for any mentor program to exist, there must be mentors and mentees. Therefore, school mentoring programs typically design a

system through which participants are selected.

In the context of a school-mentoring program, otherwise known as an after-school program, the program directors develops selection criteria for choosing mentors. The idea is to first enlist mentors so that they might be trained prior to initiating the curriculum. A selection criterion often includes a set of desired characteristics of mentors that are important to the school. Such characteristics may include a willingness and eagerness to be a mentor, competence as an instructor, and sound professional judgment. These three characteristics should be standard for most selection criterion, but other characteristics might include active listening skills, competence as a communicator, and resourcefulness.¹

The desire for specific characteristics among mentors proves sensible when considering the task they are charged with completing. One program demands that an essential characteristic of the mentor be intentionality. Mentoring programs must be intentional. To disregard intentionality is to cripple the program from the outset. A mentoring program that has an arbitrary development and design is set up for failure from the beginning. Intentionality within a mentoring program of a school context has successfully made the transition from a childcare agency to a program that works toward positive change in an academic setting. Olatokunbo Fashola writes,

Until now, the phrases childcare, or afterschool care, and school-age child care, have intentionally not been used because these terms represent an entirely different school of thought from academically oriented afterschool programs. This is not to say that academically oriented programs are not concerned about issues such as safety, but, rather their focus is mainly on creating afterschool programs that will enhance and improve learning opportunities for children.²

If goal setting and intentionality were nonexistent, mentoring programs would prove less likely to be successful in their efforts. Above many other characteristics, intentionality

¹Mary A. Blank and Cheryl A. Kershaw, *Mentoring as Collaboration: Lessons from the Field for Classroom, School, and District Leaders* (Thousand Oaks, CA: Corwin, 2009), 33.

²Olatokunbos S. Fashola, *Building Effective Afterschool Programs* (Thousand Oaks, CA: Corwin, 2002), 1.

stands higher as a nonnegotiable when it comes to effective mentoring.

In addition to having a selection criterion, many school mentoring programs have a selection process as well. The difference between these two elements is the selection criteria consists of the characteristics one must meet in order to qualify as a potential mentor whereas the selection process consists of the actual steps in selecting the candidates meeting those characteristics. In some cases, certain school mentoring programs use a formalized application process for selecting mentors. This application serves the purpose of elevating the professional status of being a mentor.³ Mentors who see themselves in role of significance will most likely work accordingly in that role.

Mary A. Blank and Cheryl A. Kershaw state,

Effective mentoring requires a well-planned program of experiences to ensure that all beginning teachers have opportunities to learn from their most talented colleagues, to be coached by highly effective mentors, and to be prepared to face the challenges that exist in every school context.⁴

Preparing mentors proves to be a critical aspect of any mentoring program. This degree of preparation helps alleviate the danger of the sink or swim approach to mentoring. If a mentor is ill-equipped for the mentoring task ahead, how could he be expected to produce the desired results as a teacher? One means of equipping and avoiding the sink or swim danger is to develop and utilize each mentor's strength within the mentor/mentee relationship. Such equipping will create a greater capacity for success and help secure longevity for the mentoring program.

Another component for certain school mentoring programs is the necessity of casting and cultivating vision. Typically, a school system will have a mission or purpose statement; an idea or concept they deem worthy of pursuit as an academic institution. In a school context the common vision has to do with academic achievement, although there are such after school mentoring programs whose goals are to combat behavioral

³Blank and Kershaw, *Mentoring as Collaboration*, 33.

⁴Ibid.

misconduct by filling idle time with activities. Many school vision statements will extend beyond the realm of academia, but the primary goal of any scholastic institution is academics. Mark Benigni and Sheryll Petrosky believe that one of their primary objectives in mentoring students is to “assure all mentees are familiar with the school mission and to understand the purpose of their school community.”⁵

One of the advantages of having mentors and mentees embrace the school vision is so that they might help carry out and help the entity achieve that vision. Successfully instilling the school’s values into mentees helps to ensure positive results for the mentee and for the school.

In addition to casting and cultivating vision within a mentoring program, another important element is goal setting. Success within any program can be more easily achieved when the program establishes goals they would like to reach. One middle school administrator said, “We are using our mentor program as another way to communicate, model, foster, and monitor the consistency of our expectations with our actions.”⁶ Another veteran elementary teacher said, “Retaining capable new teachers and growing them into effective, caring teachers and supportive colleagues are important way to increase student achievement and meet our improvement goals.”⁷ Goals serve as an important aspect of nearly any part of life. Some school mentoring programs have thought to create various committees that are directly responsible for making sure goals will be well executed.⁸ The execution of goals proves to be just as important as establishing them. Setting up accountability to ensure that goals are met provides a

⁵Mark D. Benigni and Sheryll Petrosky, *Mentoring Matters: A Toolkit for Organizing and Operating Student Advisory Programs* (Plymouth, UK: Rowan & Littlefield, 2011), 15.

⁶Blank and Kershaw, *Mentoring as Collaboration*, 20.

⁷Ibid.

⁸Fashola, *Building Effective Afterschool Programs*, 59.

safeguard against possible neglect.

Although the strategies and methodological approaches to mentoring may vary, a few considerations deserve attention. One mentoring program makes intentional effort toward involving the family in their student mentoring program and works on asset development. Search institute, a nonprofit, nonsectarian organization, has developed a framework for mentoring called the “Developmental Assets”: “The assets represent the relationships, opportunities, and personal qualities that young people need to avoid risks and to succeed in life.”⁹

Mentoring in a Business or Professional Context

Mentoring programs commonly exist inside of business and professional contexts. Within the business-mentoring model the term protégé is often used in place of mentee. Most programs treat the two terms interchangeably, but on occasion certain models define each term with variation. For the purpose of this chapter, both terms are used synonymously.

Recognizing the need for strategic development in specific areas typically precedes developing a mentoring program. Tammy D. Allen, Lisa M. Finkelstein, and Mark L. Poteet write, “The first step to the implementation of a formal mentoring program should be a thorough needs assessment to determine whether a formal mentoring program is required and what needs it will address.”¹⁰ Businesses and professional contexts cannot afford to overlook areas of need. The needs of a particular business may include a staff with better customer relations or employees that can live out the vision of the company. In either case, recognizing needs places businesses in positions to meet the

⁹Angela Jerabek and Nancy Tellett-Royce, *Strong Staff, Strong Students: Professional Development in Schools and Youth Programs* (Minneapolis: Search Institute Press, 2010), 5.

¹⁰Tammy D. Allen, Lisa M. Finkelstein, and Mark L. Poteet, *Designing Workplace Mentoring Programs* (Chichester, UK: Wiley-Blackwell, 2009), 12.

needs before problems occur. Needs assessment is often a systematic examination of the way things are, and the way they should be within an organization. This evaluation involves an analysis of the current state of the organization as well as the desired state.¹¹

Defining a purpose for mentoring proves critical for any business. Typically, mentoring schemes are developed in response to a need. Whether in an afterschool program, a life-coaching scenario, or in a business, all programs are predicated on the reality that there are developmental needs in every context. Mentoring professionals propose, “It is crucial that people involved understand from the outset what the scheme is there to do. If it is not clear what is wanted, how is it possible to say whether the scheme is successful?”¹² A great deal of significance seems to be placed on developing mentoring programs that are specific to the needs of a particular business.

After performing a needs assessment that helps a business define the purpose for a mentoring program, the task then becomes pairing mentors and mentees. The school or Harvard Business provides a list of what they feel constitutes a good matching paradigm for mentors and mentees: mutual respect, a logical fit, no political agenda, compatible temperaments or styles, and commitment.¹³ According to Harvard, these five listings exist as critical components in the matchmaking process, but the true litmus test for successful pairing is in the mentoring relationship. Generally, a mentoring relationship is successful when there is enthusiasm and satisfaction on the part of both parties, interpersonal bonding, real learning by the mentee, and an increased self-awareness and

¹¹Ibid.

¹²David Clutterbuck et al., *Mentoring in Action: A Practical Guide* (London: Kogan Page, 1995), 8.

¹³Harvard Business Essentials, *Coaching and Mentoring: How to Develop Top Talent and Achieve Stronger Performance* (Cambridge, MA: Harvard Business School Publishing Corporation, 2004), 89.

self-confidence with the mentee.¹⁴

Each business ultimately determines how they should set up a selection criterion for mentor and mentees. Some business mentoring experts recommend four components during recruitment and selection of both mentor and mentee: eligibility, credibility, availability and motivation.¹⁵ Mentors and mentees that meet the program's criteria have credibility, availability and are motivated to pursue the desired goals. Such characteristics make good candidates for business mentoring programs.

One of the resounding factors with mentoring programs in business contexts is organizational support. With the support of the organization, employees will be more committed to the program. Employees will take the program seriously if they see their leaders value it or, even better, if they see their leaders practice it.¹⁶ The supportive backing provided by any business or professional setting speaks of the program's significance within the company. Such mentoring programs are set on a trajectory for success because the mentors and mentees deem them a worthwhile endeavor.

In addition to an organization's support of a mentoring program, another critical competent to successful mentoring is the mentor himself. Some professional mentoring programs focus much of their energy on equipping and developing the mentors to ensure success. The markings of a suitable mentor often depend on the vocation. Even in a business context the desired characteristics of mentors may vary.

Tony Dungy grouped together three categories he uses as a selection criterion for mentor qualification. He has labeled each category as trustworthy traits, leadership attributes and relational qualities.¹⁷ According to Dungy, the trustworthy traits of a

¹⁴Ibid., 95.

¹⁵Clutterbuck, *Mentoring in Action*, 9.

¹⁶Allen, Finkelstein, and Poteet, *Designing Workplace Mentoring Programs*, 15.

¹⁷Tony Dungy, *The Mentor Leader: Secrets to Building People and Teams*

mentor include competence, integrity, security, and authenticity. The leadership attributes of a mentor leader include courage, leading by example, focused on vision, modeling faith, and a willingness to change paradigms. The final category in Dungy's criterion for mentors is relational qualities, which are the connective elements between those traits and attributes and the people with whom they interact.¹⁸

Effective mentoring should be the goal of any mentoring program, but how is effectiveness measured? "A study conducted by Harvard professor Linda Hill during the late 1980's pointed to three characteristics: They set high standards, they are available to their mentees and they orchestrate developmental experiences for those they counsel."¹⁹ Because mentors play the most crucial role in the mentoring process, a sound selection criterion and benchmarks for success are essential to the developmental process of any program.

Life Coaching as Mentoring

Typically, when the term coaching is used, the tendency is to connect it within the context of sports. Next to coaching in sports would be the world of acting. Actors and actresses commonly have coaches to help them sharpen their craft. Life coaches play similar roles to that of coaches in sports and acting, but with many differences as well.

Curly Martin writes, "Life coaching is a career and an ethical profession. The life coach uses the power of commitment to enable their clients to achieve beneficial and measurable results in all areas of their lives."²⁰ Life coaching employs a methodology of motivation. The life coaching relationship usually consists of one coach and a client. The

That Win Consistently (Winter Park, FL: Tyndale, 2010), 67.

¹⁸Ibid., 86.

¹⁹Harvard Business Essentials, *Coaching and Mentoring*, 101.

²⁰Curly Martin, *The Life Coaching Handbook: Everything You Need to Be an Effective Life Coach* (Bethel, CT: Crown House, 2001), 3.

goal of a coach, as the mentor, is to close the gap between thinking about doing something and actually doing it. Other coaching contexts may consist of pointing out weaknesses and then working to make them strengths, whereas the life coach focuses exclusively on the positive. Seventy-five percent of the action plan in the life coach/client relationship comes from the client.²¹

Life coaching differs from other forms of coaching in that it does not require any specific set of expertise. The life coach does not have to have a degree or special experience in a particular area. Mentoring in the local church context would require that the mentor have some experience as a Christian before coaching. Likewise, in a business context, mentoring demands a higher level of expertise because the company is invested to some degree in the mentee. Life coaching simply helps others achieve goals they have set but may not know how to reach. The life coaching role is that of a mentor, albeit a different style of mentoring. As a mentor, the life coach seeks to determine the needs of the client. Once the needs are determined, the coach then works with the client to overcome any obstacles that may stand between the client and his or her goals. A common word for obstacles in life coaching is interference. Interference can be a variety of issues. Life coaching is about eliminating the existing interferences and not adding any new ones. Some interference may include financial problems, age barriers, lack of vision, work, and being stuck in a rut.²² The life coach seeks to help clients move past interferences by either removing or helping to change the client's perspective toward them.

Another goal of the life coach proves to be one who helps others see past their own limitations. Helping others see past their limitations does not mean supplying them with a false sense of ability, but to recognize that many limitations are self-imposed and nonexistent. A healthy life coaching scenario is when a mentee pushes beyond self-

²¹Ibid., 4.

²²Ibid., 9.

imposed limitations while keeping a healthy perspective on reality. Helping to increase self-esteem proves beneficial, but cultivating a routine of pursuing the impossible is unhealthy coaching.

The work of a life coach may be compared to work of a sculptor. Steve Chandler explains, “They see what’s possible in their client, and then they help the client carve the negative beliefs away.”²³ The life coach, like in business models of mentoring, will perform a needs assessment of the mentee. The assessment serves to determine what the mentee needs to do in order to achieve his or her goals. The life coach, much like the sculptor, will then chisel away all that serves as hindrances toward the mentee reaching their desired goal.

To sustain the growing popularity of the life coaching career, coaching prosperity schools were established. These schools are designed to help coaches develop better practices to ensure successful coaching. One of the primary practices the prosperity schools focus on is becoming masterful at the art of enrollment and sales.²⁴ Enrollment means clientele/mentees, and without clients there can be no coaching.

Within the profession of life coaching, many differing strategies are utilized in an effort to help mentees reach their goals. Two major principles a life coach learns to employ is listening and speaking. According to the Institute for Life Coach Training there are three ways a coach should listen. First, a life coach must learn to listen actively, which means hearing what the client says and what he or she does not say.²⁵ A life coach knows how to listen beyond the words that are said. Active listening also includes

²³Steve Chandler, *The Life Coaching Connection: How Coaching Changes Lives* (Bandon, OR: Robert D. Reed, 2012), 1.

²⁴Ibid., 3.

²⁵Diane S. Menendez and Patrick Williams, *Becoming a Professional Life Coach: Lessons from the Institute of Life Coach Training* (New York: W. W. Norton & Company, 2007), 2.

repeating back to the mentee what he or she has said. The practice of active listening ensures mentees are being heard and also allows them to hear what they are actually saying.²⁶

According to the Institute, the second principle of listening is to listen in search of something.²⁷ The idea behind this principle is to listen to the mentee for his or her agenda. This practice serves to identify the mentee's needs, wants, goals, and what possible interferences are keeping him or her from success. Diane S. Menendez and Patrick Williams explain, "The coach listens for the bigger picture, the richer possibilities available, beyond just the obvious improvements like reprioritizing time, focusing on time for self, and so on."²⁸ In addition to listening in search of something, the third recommended principle is to listen with the heart. Listening in such a way allows the coach or mentor to identify what emotions, convictions, passion and concerns the mentee might be expressing. Being able to listen in such a way helps the coach become aware of the mentees needs and increases the probability of reaching the desired goals.

Life coaching professionals use various methodologies to create greater potential for the desired change in the mentees' life. Some life coaching professionals employ a secular approach whereas others take an approach more spiritual in nature. One life coaching method involves understanding the mentees beliefs to reshape what they believe about themselves. This specific approach to coaching operates under the working definition that belief is any habitual pattern of thinking. Defining belief in this way assumes that "your basic beliefs about yourself, the people around you, and the world are the source of your perceived limits and problems as well as the source of your joy and

²⁶Ibid., 3.

²⁷Ibid.

²⁸Ibid.

fulfillment.”²⁹

Coaches using the strategy of shaping belief prove to have a more presuppositional approach to mentoring. In order to reshape a mentee’s established belief system, the coach must find out what shaped his or her worldview to begin with. As the coach identifies sources causing wrong belief they can work to reshape the mentees framework of thinking. The reshaping process in this particular method works to tear down unrealistic limitations and gives the mentees a more hopeful reality of themselves.

Analyzing Secular and Biblical Mentoring Models

Like other contexts, such as schools, work places, and life coaching scenarios, churches often implement mentoring programs to achieve goals. The goals in other contexts may focus on academic achievement, personal wellness, and competency development, whereas mentoring in a local church often focuses more on spiritual growth and developing spiritual disciplines.

North Hills Community Church

North Hills Community Church in Taylors, South Carolina, began a mentoring program that has been ten years in the making. The program itself was born out of a conviction that came while many of the staff were overseas training pastors. During the training seminars, one of the international pastors asked the pastor of North Hills what they did back in the states to raise and equip leadership. At that moment, the pastor realized for the first time that the church had no leadership training in place. After arriving back home, the staff immediately began working through a process that would create mentoring opportunities within the church.

The basic model from the outset was to follow a paradigm of targeting head, heart, and hand. The North Hills staff wanted to minister through the mind academically,

²⁹Lloyd J. Thomas and Patrick Williams, *Total Life Coaching: A Compendium of Resources* (New York: W. W. Norton, 2005), 10.

to the heart spiritually, and to put the two together on mission. The heartbeat of the pastor was to raise up leadership who had competency in knowing doctrine and in living out the gospel. The process that began over a decade ago has become notable program for equipping the saints for the work of service.

In an interview regarding North Hills mentoring program, the pastor of adult ministries offered helpful insight to better understand the inner-workings of what is called the “Lead” program. Although the program has been in existence for more than a decade, it is still evolving. “Lead” is, at minimum, a two-year program that teaches mentees on an academic level but also pairs mentees with leaders who share life with them throughout the process. The mentors are the elders of North Hills and their wives. The mentees must go through an application process where they are thoroughly assessed. Applying for the program in no way ensures enrollment. In addition to an application, the mentee must fill out a questionnaire that asks pointed questions regarding his or her spiritual growth, family life, and life trajectory/goals. If the applicant passes the initial assessment and has three references they are enrolled in the program.

The mentees are then paired with a mentor that will best fit their current spiritual position. The intense application process is partly designed to find weakness so that a mentor can be matched to another who will help develop those weaker areas. The meetings conducted between mentor and mentee are left to them to decide. When the pastor was asked about weaknesses in the program, he said that mentors and mentees would often not meet and that would cause problems. Perhaps the mentoring program should have mandated weekly meeting times to ensure a regularly kept schedule.

Like many mentoring programs, North Hills has set goals in place for the mentees to work toward. They look for spiritual growth and progress in the mentees life and a life trajectory that is centered on the gospel. Mentees are expected to give account of increased knowledge through written and practical assignments. If the mentees fail to meet the required standard through the written and practical work, they are asked to leave

the program.

Mentoring programs often have certain limitations. For North Hills, an individual desiring to be a part of the mentoring program must be a member for six months prior to applying. The church places strong emphasis on small groups, which they call Shepherding Groups. In addition to a six-month membership requirement, the applicant must be actively involved in a Shepherding Group. Another limitation of the Lead program is that the applicant must be eighteen or out of high school.

Once an applicant is approved and then enrolled in the program as a mentee, he or she begins taking a series of classes. The classes include courses in theology, hermeneutics, biblical theology, and practical ministry classes as well. If the mentee meets the standards in order to pass the program he or she is then deemed fit to lead in various ministerial opportunities within the church life.

The Frazee Dream Center

Another mentoring program with spiritual undercurrents is The Frazee Dream Center in Greenville, South Carolina. Frazee exists as a mentoring program targeting unprivileged students.³⁰ The demographic of the Frazee mentoring program is the inner-city children of downtown Greenville. Frazee's mentoring program proves to be one that seeks to develop the assets coined by the Research Institute. Their focus seems to hone in on building healthy relationships between mentor and mentee, helping children and students look for and possibly create opportunities for betterment and develop personal qualities. The program began in 2006 with 10 mentees and now operates with over 140.

Frazee is a hybrid-mentoring program focusing on personal wellness and spiritual development. The goals of the program are to help students develop a discipline

³⁰All information regarding the Frazee mentoring program in Greenville, SC, was given by Alise Brown. Brown serves as the Director of Mentor Development for Mentor Greenville and shared the information with me via phone interview on August 6, 2014. For more information, see www.frazeecenter.com.

of hard work, to help them actively love all people, to forgive quickly, and to respect authority. Most, if not all children, participating in the program are from lower class families, have troubled backgrounds, and are living in dangerous environments. Frazee's initiative is to help these children develop and use the tools necessary to be successful. For Frazee, success is determined through a number of possible outcomes. The program considers success when students graduate high school or get a GED. Students finding jobs, staying off of welfare, and staying out of jail also determine success.

Like any program, Frazee has its strengths and weaknesses. One of the strengths of the program is that the mentors have good standing relationships with the teachers and other staff within the school systems. The program forms its participant base from three public schools in the area. The relationships built with those schools have served the Frazee center well in terms of school support and alliances. Another strength of the program is the mentor and mentee relationships. The program prides itself in the healthy relationships that have formed over the years. These relationships allow emotional access into the student's lives and have helped to establish a trust between mentor and mentee.

Although the program has experienced success, it does have a few limitations. One major issue that limits the extent to which the program can help a child is the lack of a professional counselor. Because the target demographic of the Frazee center is troubled and underprivileged children, they often run into issues that exceed their realm of expertise. Recognizing this limitation, the leadership is working to raise funds to pay a professional counselor.

Those involved with the mentoring program are the mentors, mentees, and volunteers. The volunteers do not undergo any training, but the mentors do. The training is not as exhaustive as others and its design is to raise awareness of program goals and of the children's life context. The framework of the program does not demand that mentors learn anything beyond that.

The basic structure of mentoring involves students arriving at the center around 3 p.m. and remaining until 6 p.m. During the three hours, students are split into groups by age and gender. Each student is asked pointed questions about school and decisions made throughout the day. Also during this time the students complete any homework given to them at school. Once homework is completed, a series of activities is available to them until dinnertime. After dinner, each group comes together with their mentors to have “circle time.” During this time the mentors read the Bible and spend time trying to make application of what he or she read.

The Frazee mentoring program is considered a hybrid program because it seems to be intentional about intertwining meeting social/behavioral needs as well as spiritual. The program is Christian-based but focuses more heavily on addressing behavioral patterns rather than making disciples.

Learning from Secular Paradigms of Mentoring

Although the business paradigm of mentoring pursues a product secular in nature, it would be advantageous for the local church or spiritual model of mentoring to adopt some points from certain professional methodologies. Mentoring, whether business, school, life coaching, or biblical, plays a significant role in the developmental process and long-term goal achievement. Mentors are beneficial in any scenario because they promote genuine growth and change, provide a model to follow, help to reach life goals, and play a key role in God’s pattern for life.³¹

Businesses that perform a needs assessment in order to define a mentoring purpose provide the local church with something to consider. In any local church context there are collective strengths and weaknesses. Churches should assess the collective needs throughout the congregation in order to develop a mentoring program that seeks to

³¹Howard Hendricks and William Hendricks, *Building Character in a Mentoring Relationship: As Iron Sharpens Iron* (Chicago: Moody, 1995), 25.

meet the needs represented.

Another noteworthy concept within the business model of mentoring is the organization's support of the program. The local church must rally behind spiritual mentoring in order to communicate the program's value and relevance to the participants. This kind of support would actively involve the entire church body, rather than just the mentors and mentees. Body support may look like a prayer ministry that seeks to intercede on behalf of the participants and for the success of the program.

As mentioned previously, many businesses design their mentoring programs around the vision of the company or use the program to communicate that vision. One business professional said, "A successful mentoring program is one that is purposefully aligned with the organization's overall mission."³² Spiritual mentoring in a local church context should correspond to the vision of that church. The program itself should have a church centered strategy: "A church-centered approach to incorporation rightly assumes the centrality of the church in this process."³³ With the assumption that the church's vision is within the boundaries of Scripture, the mentoring program should work to cultivate members who are of like mind and vision.

Many businesses consider the matching process of mentors and mentees to have vital importance. Some have said, "The matching process may be the single most important factor contributing to a successful mentoring relationships."³⁴ The pairing process for spiritual mentoring does not have to be as heavily calculated as that of a business model. Men should mentor other men or boys and women should mentor other women or girls. Another pairing consideration should be personality compatibility. It would behoove the local church to put thought into their matching processes in order to

³²Allen, Finkelstein, and Poteet, *Designing Workplace Mentoring Programs*, 13.

³³Charles Arn and Win Arn, *The Master's Plan for Making Disciples* (Grand Rapids: Baker, 1982), 140.

³⁴*Ibid.*, 37.

create potential for the best possible results.

Once a church or religious organization has implemented a mentoring program, creating a system through which to monitor activity and collect data may prove advantageous. Businesses have implemented such systems in order to help make sure participants are meeting regularly and making progress toward their goals.³⁵ Monitoring also indicates support from the organization that set up the program. Churches who have mentoring programs would increase potential for success if they created a system of monitoring for accountability and to collect data to determine changes needed.

The Harvard School of Business published a list of items they consider necessary for mentoring well in a secular context: walking the walk, giving actionable advice and feedback, resisting the temptation to solve the mentees problems, challenge the mentee to develop a plan for success and don't allow the mentee to become dependent on you.³⁶ Although it may seem obvious, the need for a mentor to walk the walk in a spiritual mentoring context cannot be overstated. Credibility and respect play a major role in the successfulness of any mentoring program. Robert J. Clinton writes, "The Church worldwide is in need of a committed group of disciples, like those past leaders, who can lead the way by demonstrating through their lives a faith worth imitating."³⁷ Mentors who desire to build trusting relationships with their mentees must work on establishing credibility through exemplifying the truth they teach.

While giving advice and feedback are good in the mentoring relationship, caution is warranted with regard to creating a context in which the mentee grows dependent on the mentor. With spiritual mentoring comes the necessity of learning to

³⁵Ibid., 86.

³⁶Harvard Business Essentials, *Coaching and Mentoring*, 103-5.

³⁷Robert J. Clinton, *The Making of a Leader* (Colorado Springs: NavPress, 1988), 39.

become disciplined in spiritual things. The church who sets up a program designed to equip and not just inform, works to ensure disciplined, competent, and capable followers of Christ. The newly equipped mentees must then become laborers who are able to nurture and train others in the same growth process.³⁸

Conclusion

Although there are many models from which the local church can glean valuable practices for mentoring, there is no greater model than Christ. Robert E. Coleman states, “Jesus was so much the master in his teaching that he did not let his method obscure his lesson. He let his truth call attention to itself, and not the presentation. He was his method.”³⁹ Biblical mentoring provides Christians with the privilege of making much of Jesus. The relationship between mentor and mentee is one in which the riches of Christ, His church, and His people can be explored. May such a privilege always be counted as the highest of treasures.

³⁸Bill Hull, *Jesus Christ DiscipleMaker* (Grand Rapids: Baker, 1984), 168.

³⁹Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Baker, 1963), 74.

CHAPTER 4

THE METHODOLOGY OF THE PROJECT

This fifteen-week mentoring project was divided up to include sending and collecting data, mentor and mentee recruitment, mentor training, curriculum implementation, and evaluation. The intention of the project was to cultivate a greater depth of spirituality in new and unseasoned believers and to provide more mature believers with a template for discipleship through mentoring.

Weekly Project Description

Week 1

During the first week of the project, I distributed a pre-project survey to the Sunday night assembly at Locust Hill Baptist Church. The purpose of the survey was to gauge congregational awareness as it pertained to the necessity of discipleship through mentoring. The pastor of Locust Hill gave full consent and support to move forward. It had been the pastor's desire to see the church become more intentional about discipleship and this project provided a means toward that end.

The selected Sunday evening arrived and each person received the pre-project survey. 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 knowledge on the subject of mentoring. Once the congregation received the surveys, I explained the goals of the project in order for the people to understand their role in the process. The congregation was then given ten minutes to complete the survey.

After completing the pre-project survey, I made a presentation on mentoring from the Scriptures. The presentation began with a definition of mentoring and a walk

through of biblical foundations for mentoring. It was necessary that the church hear a definition on mentoring because they had recently implemented what they were calling a mentoring program. This program was basically partnering together for prayer. The adults in the existing mentoring program had been assigned to students ranging from elementary to high school ages. Once the mentors and mentees paired, they would meet together once a week to pray. Because this was the general understanding of mentoring among the church people, it became necessary to explain the definition of mentoring *this* project operates under.

The next portion of the presentation revealed the biblical foundations of mentoring. Passages such as Deuteronomy 6:7, Matthew 28, 1 Corinthians 11:1, 2 Timothy 2:1-2, and Matthew 4:19 revealed the ways in which mentoring was exemplified through Christ and others. Additional texts argued for discipleship as one of the primary functions of the church. I explained to Locust Hill that discipleship exists in various levels. The large group or cooperate level is seen in Acts 2, the small group level appears in Matthew 4, the family level in Deuteronomy 6, and the micro level proven within the relationships of Paul, Timothy, Titus and Barnabas. Once I explained these different levels, I argued that mentoring, as a form of discipleship is the most pointed and possibly most effective way to ensure spiritual maturation.

The presentation worked to point out that mentoring helps establish spiritual identity and convictions as opposed to being identified through someone else's convictions. Mentoring also helps to ensure more intentional worship from the mentee and increases accountability, therefore, providing an affective barrier between the mentee and sinful behavior. The presentation concluded with statistical information to confirm the need for mentoring in the local church.

Once the presentation ended, I gave the congregation the post-project survey. This survey was the same survey distributed prior to the presentation. The aim was to

have increased congregational awareness that would be indicated in the post-project survey answers.

Week 2

The second week of the project served to gathering mentors and mentees to participate in the curriculum. At first, the decision was to use Locust Hill's monthly newsletter and perhaps send out personal letters from the church inviting people to be mentors. Because of the newly established "mentoring program" at the church, I made the decision to personally select and approach all potential mentor and mentee candidates. A concern was that this project would be mistaken as the mentoring program already in place and confuses the issue and be problematic for this project. Therefore, personally asking for volunteers, as opposed to using written publications, allowed for an opportunity to explain what this project entailed.

In order to have adequate data, no less than 10 mentors and mentees were needed for the project. The mentors were considered first. Numbers of people were selected, pursued, and asked to consider teaching through the curriculum with a mentee. I shared with the mentors that the curriculum would take ten weeks if they met once a week. It would also require them becoming familiar enough with the curriculum in order to teach it comfortably and competently. Because of the nature of the curriculum and the importance of mentoring, I selected people who would take the task seriously and not commit to something they did not intend on finishing. Among the 20 or so that were asked to participate, 12 agreed to help with the project.

The process of selecting mentees went differently compared to selecting mentors. Instead of picking mentees for the mentors, the mentors were allowed to pick for themselves whom they would like to disciple. Each mentor had someone in mind. The mentors then selected their mentees and the project was ready to get underway.

Week 3

Before starting the curriculum with the mentees, I held a meeting for the purpose of explaining the curriculum, walking through the schedule, talking about deadlines, and fielding questions. During the meeting, I gave the mentors the Ethics Protocol page (see appendix 5), which was to be signed, by a parent or guardian of any mentee under the age of 18. This meeting also included a discussion of the pre-project questionnaire, the Christian Essentials Inventory (see appendix 2). The mentors were to give the Christian Essentials Inventory to the mentees prior to and directly following the completion of the ten-week curriculum.

I designed the Christian Essentials Inventory to assess the knowledge of the mentee regarding select fundamental doctrines of the Christian faith. Because the mentees selected were new or unseasoned believers, most questions were not answered correctly or were left blank. I then gave the same survey at the end of the curriculum for the purpose of collecting data to gauge effectiveness.

Week 4

In week 4 the mentors and mentees met for the first time to go through the first session of the curriculum (see appendix 6). The place and time of their meeting was completely up to them. The first meeting between the mentors and mentees was different due to the fact that the mentors explained the structure of the curriculum, what the expectations were from both parties, and both parties took time to share their life stories.

The beginning of each session started with the goals that are to be reached from the meeting. Every session has a section that takes unfamiliar terms and explains them as well as a section called “prepping the soil,” which helped the mentee prepare prior to each session. I also provided hints throughout the session to aid the mentor in teaching. These hints are manuscripted and helped to further clarify the direction the mentors needed to go with the mentees. This curriculum’s design allowed for most lay-people to be a part of the project and is easily reproducible in the local church.

Each session had two sections. The first section was the “Learn It” section. In week 4, the mentors taught through the doctrines of regeneration and justification. Most sessions began with an illustration that helped the mentee understand the teaching points. Following the illustration was a section on explanation. Throughout this section the mentor taught through concepts of regeneration and justification. I choose these doctrines because they are foundational to the Christian faith. All that follows in the study happens because there was first regeneration and justification in the life of the believer.

I defined regeneration so that the believer could understand the role of God in salvation. It was necessary to focus on this doctrine because spiritual life begins with regeneration. The mentor taught other components of regeneration such as it being a work that God performs without the agency of man and it ensures conformity to the image of Christ. Regeneration and justification were coupled together into one session because they are two sides of the same coin. Regeneration makes it possible for an individual to respond to the gospel, whereas justification provides relationship with God through the gospel work of Jesus. The mentor taught that justification means a believer’s sins are no longer against him because of God’s declaration of innocence in a Christian’s life. Section 1 proved to be the weightier and most lengthy section of them due to the doctrinal contents it contained.

The second main section of the session was the “Live It” section. This portion of the curriculum shifted from lecture style to a more practical approach of teaching. The mentors used this section to show the mentees how they can apply what the material covered during the “Learn It” sections. Regeneration was applied by asking the mentors to identify ways the mentees could live out their faith as a children of God. Justification was applied by helping the mentees learn to see that living as though defeated by sin misrepresents the power of the cross. After the “Live It” section, the mentors were to make follow up connections with the mentees during the week to review and check in on how the mentees are applying what was taught.

Week 5

The fifth week of the project marked the second week of the curriculum. The second session covered the doctrine of sanctification (see appendix 7). Covering this doctrine seemed important due to the conforming work that God initiates and carries out in all believers. I defined sanctification as the combined effort of God and man in removing believers from the pollution of sin and toward the likeness of Christ. The mentors taught in this section that sanctification is a progressive work that God does throughout the duration of a Christian's life. They learned that the process of sanctification begins the moment a person experiences new life in Jesus. Philippians 1:6 was the text used to affirm God's continuous work in making His children more like His Son.

The mentees also learned that sanctification is God's work in freeing believers from the pollution of sin. The mentors worked to differentiate between justification and sanctification. One means of making the distinction was by using the chart provided within the session. I divided the chart into two sections with justification on the left and sanctification on the right. The chart showed the mentees that justification is a legal standing with God whereas sanctification is an internal condition. Justification is once for all time whereas sanctification is continuous throughout life. Other comparisons were that justification is God's work, perfect in this life and the same in all believers, whereas sanctification is cooperative, not perfect in this life and greater in some than in others.

The mentors also discussed sanctification as both passive and active. The mentees learned that passive sanctification means that God is doing the work that only He can do and active sanctification is the work that each believer does in pursuing a deeper relationship with Christ through the power of the Holy Spirit. In addition to the passive and active teaching on sanctification, the mentors taught that the cooperative work between God and man ends in Christ-likeness.

To give a visual illustration of sanctification, the mentor used a timeline representing the span of an individual's life. The timeline represented the two possible paths that all human beings have before them in this life. All start out in a state of

sinfulness because in Adam all have sinned against God and are therefore guilty. If people never experience regeneration, their path will remain the same, they will conform to the image of the world and their life will tragically end in physical and spiritual death. However, those who experience regeneration immediately begin a different path. On this path exists God's gracious and cooperative work of sanctification. As followers of Christ move forward, they create more distance between them and the world (not the physical world, but the sins that the world offers). As believers are separated from the world, the gospel becomes bigger in their life and they become more like Jesus and the end result is eternal life with Christ.

In the final section of session 2, the mentors helped the mentees see how sanctification applies to the life of a believer. The mentors and mentees took time to list potential or existing fruits in their lives that would help in their cooperative effort of sanctification. The mentors also helped the mentees identify offensive and defensive tactics that would help ensure spiritual maturation. The mentees learned that defensive tactics are things that can be set in place to keep them safe from temptation. They also learned that offensive tactics are things a believer can do to ensure spiritual maturity such as Bible reading, Scripture meditation, and other spiritual disciplines. After the session, the mentors contacted their mentees during the week to see what steps they had taken to ensure further sanctification.

Week 6

Week 6 marked the third session of the curriculum, which was the first in a series of three on the church (see appendix 8). To begin this session the mentors explained the goals of the session: to gain a proper understanding of what the church is and to understand and apply the purpose and mission of the church. Prior to teaching this session, the mentees read the book of Ephesians and wrote down or highlighted every instruction that Paul gave to the Church in Ephesus. The mentors defined the church as the people of God, saved by faith alone, united by the Holy Spirit, purchased by the

atoning work of Jesus, and living out the gospel.

The “Learn It” section started out by explaining that the church is not a place or an event. Stressing this point proved pertinent because Christ did not die for a place or an event, but for a people. The intentions of the mentors during this teaching were to combat the American Christian’s cultural use of the term church. The mentees learned of the dualistic tendencies that occur with many Christians who speak of the church as a place or an event. The mentors emphasized the concept of the church being a people for whom Christ died and the mentees learned that the people of God should conduct themselves in a way that befits a follower of Jesus.

The mentees also learned that the church and the gospel are interconnected, and when the church is mentioned, the gospel should come to mind. The mentors taught the centrality of the gospel in the believer’s life and that being a part of the church is to be alive in Christ through the gospel. In addition to learning of the interconnection between church and gospel, the mentees learned that the church exists locally and universally.

I divided the first section of the three-part church series into two parts. The first was defining the church and the second was the church’s mission. In this section, the mentees learned that the ultimate mission of the church is the glory of God and that God draws people to Himself for His own glory. The mentees also learned that the church exists as a collective of worshippers. The mentors used texts like Ephesians 1:12 to prove Scriptures mandate to worship God. Not only were the mentees taught of the church’s mission to worship, but that the church exists to make disciples.

The mentors used the application sections of the session to help the mentees identify how they could be on mission in their particular contexts of ministry. The mentors taught that being a part of the church necessarily means that each believer works to help themselves (in tandem with the Holy Spirit) and others develop in spiritual maturity. The mentors and mentees agreed upon a selected portion of Scripture to read, mediate on, and apply to their lives for the week. The mentors helped the mentees by

reviewing the possible disciplines the mentees could develop from the “Live It” section in session 2. To end the session, the mentors challenged the mentees to read Romans 12:1-2 and then helped them identify ways they could experience the mind transformation that Paul mentioned in verse 2. Later in the week the mentors contacted the mentees to hold them accountable to applying what was taught.

Week 7

The goals for session 4 were to communicate the concept of regenerate church membership, to help the mentee understand the role of individual Christians within the church and to make clear distinctions between universal church membership and local church membership (see appendix 9). Prior to the session, the mentors asked the mentees to make a list of what they feel are the responsibilities of the church. The mentees made the list in order that they might think more intentionally about the church’s purpose.

The mentors led the session with teaching the concept of church membership. The mentees learned that church membership is active, not passive. No one is a passenger when it comes to the church. The mentors were to explain the various ways they served as a part of Christ’s body. The mentors also taught that universal church membership is automatic. Unlike local church membership, when a person trusts Christ they become a part of God’s universal church. The mentees also learned that unlike universal church membership, local church membership is decisional. The mentors taught that every believer has the decision to become a part of a local believing body, to serve and worship together. One final point that was taught regarding local church membership was its necessity. The mentors used Hebrews 10:25 to argue for the biblical mandate of being a part of a local believing body.

The second section of session 4 dealt with the responsibilities of all believers within the local church. The mentees learned that the church, as the bride of Christ, must conduct herself in a way befitting her title. The mentors drew attention to the adulterous tendencies of God’s chosen people Israel and then discussed with the mentees the

different ways they might be guilty of committing spiritual adultery as believers. The mentors also taught that the church, as a collective of believers, has the privilege of reflecting the beauty of Jesus and His gospel. The mentees realized the privilege of following Christ's words to let their light shine before men. The mentors explained that works are only acceptable before God because of the righteousness of His Son.

During the application section of session 4, the mentors began by helping the mentees identify what they could do to perform works of service as mentioned in Ephesians 4:11. The mentors also received feedback from the mentors regarding their involvement in a local church and discussed how they are serving.

Week 8

The goals for session 5 were to gain understanding of what church discipline is, what purpose discipline serves, and how discipline is carried out in the local church (see appendix 10). Prior to the session, the mentors asked the mentees to read Matthew 18:15-17 and 1 Corinthians 5. When the mentor and mentee met, they discussed both texts and answered the following questions: What is the goal of discipline for the one in sin, and what message does discipline send to the church as a whole?

Because there are different forms of discipline in the Scriptures (corrective and formative) the mentors explained that the only form that would be addressed in the session was the corrective form of discipline. Church discipline was defined as the loving act of confronting sinful behavior with the hopeful outcome of repentance and restoration. This portion of the session dealt with dangers of sin. The mentors explained that Paul's words in Romans 8:13 were not to be taken lightly, but that living according to the flesh will kill anyone who succumbs to fleshly enticements.

Further in to the church discipline session was the teaching that discipline is biblically mandated and serves as a protection for the church. The mentors used Matthew 18 to prove the expectations on the church to practice discipline when necessary. The mentees learned that when the church fails to deal with sin it causes serious damage to

the fellowship. Because of danger in sinful conduct, discipline is necessary. The mentees learned that discipline is not only a protection for the church, but is an effort to restore the sinner. The mentees learned that discipline is doing what is painful but necessary to bring about the best outcome. When there is repentance through discipline, the sinner is restored to the church and to fellowship with God.

The “Live It” section of session 5 involved the mentees recognizing sinful strongholds that pose threats in their lives. The mentees learned the wisdom in setting up accountability to help combat sinful strongholds. The mentors reconnected with the mentees during the week to talk through practical steps toward killing sin.

Week 9

Before teaching through session 6, the mentors filled out a midway progress report (see appendix 3). This purpose of this report was to indicate how the mentor felt the mentee was progressing through the curriculum.

Session 6 included the ordinances of baptism and the Lord’s Supper (see appendix 11). The goals for the session were to understand the biblical basis for believer’s baptism and to understand its meaning and mode. The goals were also to understand the basis and meaning behind the Lord’s Supper. For the “prepping the soil” portion of session 6, the mentors asked the mentees to write a paragraph for both baptism and the Lord’s Supper, describing in their words what both mean and how they relate to the gospel.

The “Learn It” section began with the mentors explaining believer’s baptism as an act of obedience and not a requirement for salvation. The mentors then taught that believer’s baptism is a sign of the New Covenant in Christ. The mentees learned what it meant to be in a covenant by looking at the Abrahamic covenant of Genesis 17. Baptism is a declaration of position as a part of the covenantal family of God.

During this section the mentees also learned that believer’s baptism is a pictorial representation. Baptism represents the gospel change that affects the life of a believer. In

addition, the mentors taught the mode of baptism as immersion. Texts such as Mark 1:10, John 3:23 and Acts 8:36 proved to give weight to an argument for immersion.

In the second portion of section 6, the mentors taught through different aspects of the Lord's Supper. The mentees first learned that the Lord's Supper memorialized the death of Christ. The mentors used the Last Supper account in Luke's gospel to affirm the image intended by the ordinance. The mentees also learned that the Lord's Supper is reserved for believers, which is clearly represented through Paul's letter to the Corinthian Church.

I structured the application of this session a bit differently as opposed to other sessions. Because the gospel is central to both ordinances, the mentors helped the mentees think through ways they could apply the gospel to every area of their lives. The aim was to teach the mentees to think what the gospel means for them in everything they do as opposed to simply limiting it to a moment in time when they were saved.

Week 10

Session 7 provided the mentors with an opportunity to focus more on the spiritual disciplines. In this session the mentors taught the significance of God's Word (see appendix 12). The goals for this session were to understand the Bible as absolute truth, authoritative, and to see the relevance of God's Word today. In addition to those goals, the mentees were to learn how to interpret and apply God's Word.

To prepare the mentees for this session, the mentors asked them to make a list of steps they considered necessary for understanding the Scriptures. The purpose of this exercise was to see what kind of understanding the mentees had in interpreting the Bible. This list gave the mentors insight into how the mentees read and understood the Scriptures.

The mentors began the "Learn It" portion of the session by teaching the mentees that the Bible is divine because its source is divine. The session began with this truth because the importance of knowing the Bible's source plays a critical role in

submitting to it as an authority. The mentees learned that there is no power within the ink on the pages of Scripture, but rather in its content coming from God that has supernatural strength. The mentors explained that the Bible is also a believer's authority because God is sovereign. Because God is in control of all things, because He is omnipotent and omniscient, His Word is authoritative.

During session 7, the mentees also learned that the Bible is absolute truth because God is truth. Under this truth the mentee learned that the reader does not inform the Bible, but the Bible informs the reader. No one has the authority to pick and choose what is true about the Bible. It is all truth because God is truth. The mentors were intentional to emphasize God's attribute of truthfulness and then spent time explaining that God's Word is eternal and unchanging because God is eternal and unchanging.

The second major heading under the "Learn It" section was "Knowing what the Bible says." The mentors began by teaching the importance of context. The mentees worked through a number of Scriptures that are often taken out of context. Next the mentees helped the mentors to understand the meaning of those texts. After explaining the significance of understanding context in Scripture, the mentors taught a number of helpful questions to ask that serve to find out the context of any passage.

Once the mentees learned how to identify what the Bible says, they were taught how to apply what it means. The mentees learned that God's Word is always relevant and how to identify what the application of the text is whether indirect or direct. To finish the session, the mentees were asked to apply what they learned by selecting a book of the Bible (preferably a smaller book) and answer all the questions they were taught in order to correctly understand and apply the Bible.

Week 11

Session 8 helped the mentees understand the different components of prayer and to help them cultivate a more disciplined prayer life (see appendix 13). The mentors asked the mentees to prepare for this lesson by answering the following questions: Why

are Christians instructed to pray and what does prayer accomplish? The mentor and mentee discussed their answers at the beginning of the session. After discussing the mentees answers, the mentor then explained what it meant to pray with faith. From this teaching, the mentee learned that praying with faith means both to pray that God can do something and/or believing God will do something

Further into the session the mentees learned what it is to pray with power. The mentors used James 5:6 to argue for praying with righteousness in order to see change. The mentees also learned how to pray with purpose. The mentors taught the importance of approaching God with an agenda. Prayers should never be offered to God as an item to check from a list, but should be intentional and thoughtful.

Finally, the mentors applied the teaching through helping the mentees develop a system that would help them become disciplined people of prayer.

Week 12

The ninth session of the curriculum sought to help the mentees develop a better understanding of worship and to become a more intentional worshipper of God (see appendix 14). To prepare for this session the mentors asked the mentees to read and mediate on Psalms 150. The mentees then interacted with Psalm 150 by answering a number of questions. After the mentors and mentees discussed the answer to the Psalm 150 questions, they discussed different aspects of worship.

The first principle of worship the mentor shared was that worship can only affectively be offered if offered in spirit and in truth. The mentee used John 4 to explain the meaning of worshipping in spirit and in truth. The mentee then learned that worship exists because God exists. God's existence demands that He be worshiped. The mentors emphasized that it is a privilege to be able to worship God. In addition, the mentors learned that worship is an intrinsic part of all mankind. The mentors taught the mentees that fundamental to every human being is the wiring of a worshiper. The mentees learned that worship is often displaced because of sin nature. Idols are erected in the place of God

and worship gets offered to creature rather than the creator. The mentees learned that idols are destroyed when Christ becomes the greatest treasure. The mentees then learned that worship grows as the follower of Christ grows. Depth of worship is ensured by greater depth of the knowledge of God.

The “Live It” section allowed the mentors to apply worship by helping the mentees identify and implement strategies for worshipping in every context. The mentee also began reading specific Scriptures and making note of one truth for each day of the week for reflection and worship.

Week 13

In the final session the mentors taught evangelism as a spiritual discipline (see appendix 15). The goals for the session were to help the mentee learn more of what evangelism entails, to create an awareness of the necessity of evangelism in the life of a believer, and to understand what evangelism looks like.

The explanation section of the session began with the gospel as a central component of evangelism. The mentee learned that the central purpose of evangelism was that people come to know Christ through the gospel. The mentors used Matthew 16:18-19 to show that Christ’s method for building His church is the gospel. The mentees also learned that evangelism is not about the life one leads, but about the message shared. The mentees discussed Romans 10:13-15 so that the mentees would see that conversion occurs when the gospel is preached, but without a preacher those in need of change cannot be reached.

To finish the “Learn It” section of the session, the mentees learned that every believer is expected to evangelize. The mentors taught that being unsure or uncomfortable with a command does not alleviate a person from the responsibility of fulfilling what is asked. Evangelism is expected because evangelism is necessary for the lost to find life in Christ.

To apply this section, the mentors and mentees took turns evangelizing one

another. The mentors also talked through some practical advice regarding what should and should not be done when engaging someone with the gospel. Once the mentees were comfortable, they went out with the mentors in order to evangelize. The mentors gave the mentees a list of Scriptures that would help them stay structured in their gospel presentations.

Week 14

At the end of the curriculum the mentors redistributed the Christian Essentials Inventory (see appendix 2) as a post-project questionnaire in order to gauge whether or not there was increased scoring when compared to the pre-project questionnaire. Any increased scoring would also be an indication that the curriculum was successful in reaching its goals. The mentees filled out a post-project questionnaire for data collection and presentation.

Week 15

The expert panel, which included three professors at North Greenville University, reviewed the curriculum and offered suggestions for improvement. To evaluate the curriculum each professor gave a thorough evaluation form based on a Likert scale (see appendix 4). There was a form given per session and consisted of questions that would indicate whether or not the curriculum used relevant texts, if it was clear and concise, if it was thoughtful and organized, and if the goals and teaching aim were successfully accomplished? There were additional questions for further evaluation and space provided for additional comments and suggestions. Once the leadership team finished their evaluations, they returned them to me with markings for data collection and presentation.

Conclusion

With the exception of a few minor issues, the fifteen-week project proved successful and with had limited complications. A number of possible changes could be

made to this project in order to make it move more efficiently. Such changes are discussed in chapter 5. As a whole, the project was successful and worth the time taken.

CHAPTER 5

PROJECT EVALUATION

One of the greatest tragedies to befall a local church is the neglect or outright dismissal of discipleship. Discipleship provides the substance for spiritual maturation. When the saints of God are properly equipped, their works of service may yield greater results. That being said, it only makes sense that ill-equipped saints prove less effective in Christian ministry. The goal of this project was to provide a foundation of knowledge and practice that would help ensure effective ministry in God's kingdom. Working through this project taught me a great deal about my strengths and weaknesses, and has developed within me a greater desire to for making and maturing disciples of Christ.

Evaluation of the Project's Purpose

The purpose of this project was to develop and implement a mentoring process focused on the maturation of believers at Locust Hill Baptist Church in Travelers Rest, South Carolina. The purpose of this project was achieved by writing and implementing a curriculum that effectively helped the participating members of Locust Hill to experience spiritual growth. The developmental stages of this process were achieved over a fifteen-week period. I spent around five weeks thinking though what the curriculum outline should include. The writing portion of the curriculum's development took approximately ten weeks. Prior to the ten weeks of writing, the content within the curriculum was carefully thought through to ensure a qualitative experience for the participants. Because of the careful considerations thinking through what the curriculum would entail, the goal of developing and implementing an effective project was successful.

Evaluation of the Project's Goals

There were four goals driving this project. The first goal was to evaluate the congregation's understanding of the need for biblical mentoring in the local church. This goal was successfully achieved through the pre-project survey given to the congregation (see appendix 1). The first of two surveys revealed a moderate to low awareness regarding the need for biblical mentoring in the local church. Many of the congregants were not aware that the Bible addresses discipleship as heavily as it does. Most of the congregation felt that discipleship exists as one of the primary functions of the church, but their understanding of discipleship left much to be desired. A considerable amount of the members felt that Sunday morning preaching was a sufficient enough form of discipleship for believers.

The overall congregational awareness of mentoring made sense when I realized that most of the congregation indicated on their survey that they had never been mentored on an individual level. Most of them had no idea what discipleship on a micro level looks like. Only a small few had ever experienced the blessing of having a wiser, more knowledgeable, and seasoned believer invest in their personal spiritual growth. The congregation's pre-project survey revealed the significance in understanding regarding mentoring and therefore met goal 1.

The second goal of the project was to increase the level of congregational understanding regarding the need for mentoring as a form of discipleship in the local church. To achieve this goal I gave a presentation to the congregation dealing with the questions they answered on the pre-project survey. Although time was allowed for a presentation on mentoring, it was not enough time to deal with the subject as thoroughly as I had hoped. The pastor gave me twenty-five minutes to make my presentation in an effort to reach my goal. After the presentation a post-project survey was distributed (see appendix 1) in order to determine whether or not there was increased awareness. Most of the post-project survey answers indicated an increased awareness with regard to mentoring in the local church. It seemed as though many were simply unaware of the

biblical precedence for mentoring and also the advantages of mentoring as a form of discipleship in the church. The post-project survey revealed increased awareness of the need for mentoring in the local church and a t-test was used to show an increase in congregational awareness. The scaled used for the pre-project and post project congregational survey was a Likert scale. To quantify the answers from both surveys, I rated each answer numerically from 1-6. One represented the lowest understanding of the subject, whereas 6 represented the highest understanding. Any answers that moved from lower to higher between the surveys proved an increase in understanding of the subject matter. The scores from both surveys were then quantified and a t-test for dependent samples was used to determine whether or not there was an increase. This goal was successfully met when the t-test proved that the average post-project score was higher than the average pre-project score and statistically significant difference resulted in an increase of awareness concerning the need for mentoring as a form of discipleship in the local church (see appendix 16).

The third goal of the project was to develop a mentoring curriculum that would be used to lead believers into a maturing faith. This goal was achieved by completing a ten-week curriculum that dealt with key doctrines and disciplines proven to be fundamental to the Christian faith. The curriculum was effective because the content was biblically based and written on a level that is clear and understandable for anyone willing to invest a little time familiarizing himself with it. To ensure the goal was reached, a team evaluated the curriculum. I selected three professors from North Greenville University to read the entire curriculum and evaluate it for content and structure. The evaluations given by the professors indicate goal achievement. The goal was successfully accomplished when each evaluation form proved to have an average marking per session of “sufficient” or “exemplary.”

Table 1 indicates that the curriculum scored high markings overall with a few areas that needed attention. The expert panel expressed needed work in the areas of the

person and work of Christ, changing some language to be more palatable for new believers, and adding more Scripture references for the mentors to deal with. Certain changes were made to the curriculum that helped to make it better. Some of the changes included illustrations that were more fitting, changing some of the language in the church membership session, rewording unclear statements, and explaining the distinction between corrective discipline and formative discipline.

Table 1. Results of the expert panel evaluations

Lesson	Insufficient	Needs work	Sufficient	Exemplary
1		2	22	8
2	5		20	9
3			15	17
4			15	21
5		1	14	13
6		1	18	10
7			21	13
8			14	19
9		4	20	9
10			9	24
Total	5	8	168	143

The fourth and final goal of the project was to implement a mentoring curriculum that equips mentees with the knowledge of basic biblical principles and the tools necessary to ensure continued spiritual growth. This goal was successfully achieved through the answers given in a pre and post-project questionnaire called the Christian Essential Inventory (see appendix 2). The purpose of the pre-project CEI was to assess the knowledge of the mentees concerning foundational Christian truths. The assessment helped prepare the mentors to understand the foundation they needed to lay for the mentee. The post-project CEI, given after the curriculum, served the purpose of gaging

what the mentees learned from the teaching. The answers submitted in the post-project CEI must have reflected the information taught through the curriculum in order to get credit. This goal was successfully accomplished when the majority of mentees scored higher than 50 percent on post-project CEI.

Table 2 indicates that the overwhelming majority of mentees scored higher than the required 50 percent to determine success. The answers accurately reflect the teachings within the curriculum.

Table 2. Results of the Christian Essentials Inventory

Mentee	CEI Score
1	18 of 22
22	17 of 22
23	14 of 22
44	13 of 22
55	2 of 22
66	12 of 22
77	15 of 22
88	14 of 22
9	14 of 22
110	14 of 22
11	21 of 22
112	15 of 22

Strengths of the Project

For Locust Hill, this project was implemented at a critical time in the life of the church. The church body had a number of programs in motion, but nothing that intentionally and systematically helped to build a theological foundation for new and unseasoned believers. It had been the pastor's desire for some time to put in to place something that would meet the need for deeper and more pointed discipleship. This project allowed twenty-four members to be on the teaching and receiving end of a deeper

level of discipleship.

Another aspect of the project that gives it strength was its content. Although there is much more I would like to include, the ten sessions dealt with fundamental elements of the Christian faith. Much of what was discussed in detail throughout the curriculum seldom surfaces at Locust Hill, 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. Because each session of the curriculum was manuscripted, it allows for a wider variety of people to use it without formal theological training.

The reproducibility of the project was a strength due to the fact that it can be adopted, adapted, and utilized in any local church context. It could be that in some cases the leadership within a local church context does not have the time to write a curriculum that will address doctrinal issues as well as certain spiritual disciplines. In an effort to not “re-invent the wheel,” the curriculum can be implemented with little mentor training if necessary.

A number of factors give strength to this project. 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 aim of this project was not to write at such a lofty level that only those with considerable theological acumen could understand. However, my purpose was to write truth that was challenging for the new Christian, but not intellectually out of reach. Admittedly, a few places could have been broken down and explained more thoroughly, but over all, this curriculum proved palatable for new believers.

One final strength, that I feel should be mentioned, is the practical aspect of the curriculum. Christian mentoring carries with it the connotation of learning and living. My vision for this project was to see mentors invest in their mentees on more than just an academic level. Jesus taught his disciples great truths, but He also prepared them to act on what they learned. The mentor and mentee relationship should be one that follows the

example of Christ's relationship to His disciples. This project was designed to help the mentees learn how to apply the great truths from Scripture.

Weaknesses of the Project

One of the weaknesses of the project was its length. My initial vision for this work was to have a six-month curriculum, however, the Doctor of Ministry project set a limitation of fifteen weeks for the project. Because this project could only be fifteen weeks from start to finish, certain foundational teachings had to be omitted or left out. The curriculum will be much stronger once I add more to it. My desire is to see sessions added that deal with biblical manhood and womanhood, theological issues, and the person and works of Christ. Leaving those critical issues untreated prevent the curriculum from being as well rounded as it could be.

Another weakness of the project proves to be the absence of a session devoted to the Trinity. A session on the Trinity would have allowed me to discuss the roles each person of the Godhead plays in our lives. Knowing God through the teaching of His attributes would help new and unseasoned believers see life and meaning through a theological lens. Also, the same session would help the mentee understand more of the person and work of Christ and the role of the Holy Spirit. All three persons of the Godhead were talked about throughout the curriculum, but I feel a session on the Trinity would have made the project more helpful to the participants.

What I Would Do Differently

Although this project was successful in reaching the goals set from the beginning, hindsight has provided clarity in areas that could be improved upon. One issue I would change would have been the time I spent making a presentation before the congregation about mentoring as a form of discipleship. As mentioned in this chapter, the pastor allowed me to present for twenty-five minutes. This was insufficient time, but my options were limited since I was under the pressure of deadlines to finish the project. In

an ideal situation, the presentation might have worked better had it been a part of a weekend workshop-training seminar. If nothing else, using an entire evening service would have allowed me the opportunity to delve into biblical mentoring in more detail.

Another point of change I would make if given the opportunity to implement this project at another church would be to gather mentors and train them more thoroughly. This curriculum was created so that any layperson could pick it up, study it, and be able to mentor someone else. However, it would prove advantageous to walk through the curriculum with mentors. Having a time of training would help to educate the mentors in order to set them up for success. Training the mentors would be executed by meeting together over a period of ten weeks or a weekend to teach through the curriculum. This training would allow me to highlight certain points of the teaching. Having better training for mentors would also help them to develop a confidence in themselves and promote effective mentoring. Training would allow me to field whatever questions arise or to coach them in a particular teaching they have not fully connected with. I have learned that a mentoring program's success is largely contingent upon the competency of the mentors and not just the contents therein.

One of the hardest aspects of this project was determining what doctrines and disciplines to include in a ten-week study. Two areas that failed to receive a great deal of attention were on the person of God and Christ. If I had it to do over again, I would either add or replace sessions with teachings that dealt with the attributes of God and the person and work of Christ. God, Christ, and His gospel are taught throughout but I feel that sessions on both are warranted.

In this project much attention was given to the church. Three sessions dealt with the purpose and definition of the church, church discipline, and membership. The content was adequate enough to supply mentees with foundational information regarding the church, but if I were to change something, it would be writing more on Christ as the foundation of the church. This concept has particular importance as it directly influences

the ministry of the church. The ministry of the church should correspond to the church's foundation. If Christ is the foundation, the gospel is the foundation. That being said, the ministry efforts of the church should work in tandem with the foundation. Christian ministry should be centered on and fueled by the gospel. This truth is critical to the church as a guide in Christian ministry.

One of the major issues with completing this project was waiting on the mentors to finish and turn in all the data back. Ideally, the mentors and mentees would meet once a week. Meeting this often would help keep up a good pace to ensure forward momentum. Instead, many of mentors would wait several weeks in between meetings, which not only pushed back getting the project done, but could have hurt the momentum built with regular meetings. For the purpose of this project, having a way to ensure a calendared completion would have been preferred.

One final change I would make to the project would be to develop the Live It section a bit more. If the mentor and mentee are diligent, the application section of each session should be enough to create spiritual disciplines. However, a more thoroughly written application with numerous examples may prove advantageous for the participants.

Theological Reflections

The nature of this project was such that it demanded thoughtfulness with regard to theology, Christology, and ecclesiology. As I started this process, I was keenly aware of the voluminous works in such categories. My intentions were never to uncover new revelations on God, Jesus, and His Church, but to present such truths in a clear and concise package. While working this project, I was humbly reminded of the beauty, majesty, and sovereignty of God. Additionally, I discovered the privilege of knowing God and the love He displays in making Himself knowable.

As a pastor/teacher, my passion is that people may come to know God and His beauty. The beauty of God is infinitely more than His appearance, but the complexities of his nature, the balance of His attributes, and His sovereign will. God is unlike anyone or

anything else. His decisions are perfect and final. His conclusions are without the mental strain of vacillation, but exact knowledge of the best possible and most self-glorifying course of action. The beauty of God is on display in the face of every human being made in His image. Beauty is not just an adjective describing God, but a noun by which the standard of beauty is measured. God is not just beautiful, but the sum total of all things beautiful.

My time invested in this project taught me more about the majesty of God. As a word connoting rule, authority, and royalty, majesty captures the essence of who God is and the position He holds. The term majesty is often used to describe kings. The four years I have been a part of this program have caused me to think more deeply on theology than I ever knew to think. The demands of the project forced me into deeper study and I was reminded of the intricate detail of God's kingdom. God has sovereignly decreed all things to come to pass for the establishment of His kingdom just as an earthly king works to establish his. God is indeed ruling and reigning as King, and within that I find great comfort and hope.

The greatest hope I find within theology is the sovereignty of God. Throughout the developmental stages of my mentoring curriculum, I was constantly reminded of God's sovereign will and design. Being reminded of God's sovereign hand could not have come at a better time in my life. It was not long before the developmental stages of the curriculum that I transitioned from one ministry to another. My family left a ministry position at church in Mississippi and moved to South Carolina where I would find secular employment and begin work as a church planter. I knew that planting would be difficult, but nothing I read or heard prepared me for the actual hardships I have endured. The hardship of planting tested my patience and endurance. The discouragement of let down caused me to question my call and even challenged my faith. It seemed that when I was at my lowest point, I began to write session 1 of the mentoring curriculum on regeneration and justification.

While writing the curriculum, God reminded me that He had governed every aspect of my life and I should trust Him and His will for me. I was reminded that He brought me out of darkness for a purpose. Ultimately, the true success of church planting was not contingent on numbers, but obedience. Upon reflection, I see that God has given me grace to endure these hardships and I should count it a privilege to struggle in this life for His glory and for His kingdom.

One final point of reflection proves to be the knowability of God. Simply put, it should amaze us all that anyone can have a modicum of understanding when it comes to the things of God. Upon reflection, I cannot get over the fact that God is infinite, holy, and transcendent, yet we can know Him. We are finite and broken, yet we can know Him. We can know God in detail and that amazes me! God so richly loves us that He has made Himself knowable. Because the curriculum portion of my project involves systematic theology, knowing God was thrust into the forefront of my mind. Knowing God is a privilege for any man and theology is the gateway into a believer's spiritual maturation.

Personal Reflections

This project has been a major part of my life for over two years. I have spent vacations, holidays, late nights, and weekends working toward completing my work. Since the start of this journey, I have moved away from family and close friends, I have become a bi-vocational church planter, and have had a third child. As I reflect on all that has transpired in my life, I realize that I am weak. I thought adapting to changes would not affect my pursuit to finish this project, but it did. It occurred to me immediately that I did not have the stamina to keep up the pace that I started with.

I have been in school now for the majority of my life. I am not one to stress easily, so my years spent getting a bachelor's and master's degree were never overwhelming. However, once I began the doctoral program and life began to change so drastically, I found out quickly my limitations. For years, I juggled the various involvements of my life with relative ease. But with a growing family, a new job, a new

ministry, and working towards a terminal degree, I became overwhelmed. I realized I had to pace myself or I would get burned out of something.

Finishing this project was largely contingent on the participation of others. The curriculum aspect of this project demanded the involvement of mentors and mentees. The mentors and mentees participating had to finish going through the curriculum in order to collect necessary data. One thing I have learned is that in many cases adults need to be pushed just as much as students. The curriculum implementation portion of the project took almost two months longer than scheduled due to the mentors and mentees not meeting as planned. I found myself continuously pushing the participants to keep the momentum and to finish strong.

Throughout this project I have relied on the works of numerous scholars to help me become a better thinker and teacher of truth. I have grown to appreciate the discipline of scholarship and academics. I have always had an appreciation for commentators, teachers, and theologians. In fact, I have relied on them to get me through many difficult teaching topics. Working through this project gave me a renewed appreciation for the time many teachers and theologians spend developing knowledge of spiritual things. A life given to theology, Christology, ecclesiology, and soteriology has made understanding these things much easier for those following the same path. I have a tremendous respect for Bible teachers who engage and equip students so they can know God more and be more effective in ministry.

I am grateful for scholarship and academia because they pave the way towards a greater understanding of God. During this project I have discovered it is the responsibility and privilege of every Christian to become theologians at some level. In recent years, I have heard people in the local church say, “I don’t need theology, that should be left to professors and pastors.” This statement could not be further from the truth. Theology gives access to understanding the person and work of God. Theology provides the basic building blocks toward understanding the purpose of life and God’s

design. Reading through the Old Testament becomes much clearer as one becomes more knowledgeable with regard to the character of God.

I have sat through a number of question and answer sessions over the years. I can recall that many of the questions stem from ignorance in theology. Working through this project has reminded me of the critical nature of having a theological worldview. Seeing the world through the lens of God helps to answer so many of the questions offered by antagonists. Theology answers the question, “Why do bad things happen to good people,” and “Why is the God of the OT different from the God of the NT?” Such questions have never proven to be the death nail for the Christian; rather, a theological understanding of the holiness and purity of God will help assuage such conflicts.

The last two and half years taught me things about myself that have proven helpful in my maturity as a man of God. One particular realization that has cultivated change in my life during this journey is the support of my family. Throughout this process, I have grown to cherish my family more than ever. No one has sacrificed as much as my wife, Sarah. There have been too many times to count where my wife has helped create a context in which I could work on the project without distraction. Sarah has affirmed and encouraged me during the entire project. She has made countless sacrifices and have exhibited selflessness of the highest degree.

Our children have also sacrificed much throughout this process. I am proud of them for understanding the occasions when I could not play, throw, hide and seek, or watch a show with them. Because of my work schedule, evenings were always the best possible time for me to work on the project and this cut in to my time with them. Finishing this project removes a layer of demand in my life that can be given to my family. The responsibilities and deadlines of being a student, although beneficial, have not been without struggle. I have learned that time is a precious commodity and time with family is priceless. This process has made me grateful for time with family and that may be one of the greatest dividends of this entire experience.

Conclusion

My academic career has never been anything to make much of. I have always had to work hard for what I have learned. Things have never come easy for me on an academic level. My plan was never to pursue academics after high school, but as God would have it, I enrolled in college. By God's grace I finished college with acceptable grades and began my journey in to further academics at Mid-America Baptist Theological Seminary. Finishing Mid-America with A's and B's was more than I ever dreamed would happen, but by God's grace He allowed me to finish strong. I decided at that point my academic pursuits had reached an end. I had no plans for pursuing a terminal degree, let alone a degree from Southern Seminary.

Three years after graduating with my master's, the desire for more education resurfaced. It was not long after that, I was enrolled in the Doctor of Ministry program at Southern. Now, four years later, I am looking at hopeful graduation having completed a journey I thought was impossible. I have been shown grace and I have learned humility. This process revealed the good and the bad in me. I am a better man and leader because of the discipline this project has helped to instill in to my life. The years of work invested pursuing this degree have made me a more competent Christian and pastor. I have learned the value of right practice stemming from right knowledge.

I am forever grateful to Southern Seminary as an institution and to the professors who have had a hand in helping me see through biblical lenses. I will be proud to call Southern my alma mater and to watch as the school continues to equip men and women for the kingdom of God. *Soli Deo Gloria.*

APPENDIX 1

PRE-PROJECT AND POST-PROJECT SURVEY FOR UNDERSTANDING MENTORING AS A FORM OF DISCIPLESHIP

Agreement to participate

The research in which you are about to participate is intended to test your knowledge on the need for mentoring in the local church context. There will be a survey distributed before and after a presentation on mentoring. The information you give will remain confidential and the data collected is to measure the success of the presentation. At no time will your name be reported or identified with your responses. By participating in this survey, you are giving informed consent for the use of your response in this project.

Last four digits of your SS# _____

Date: _____

SD = Strongly Disagree
D = Disagree
DS = Disagree Somewhat
AS = Agree Somewhat
A = Agree
SA = Strongly Agree

Please answer the following questions by circling one of the options provided.

1. I am familiar with the term mentoring.
SD D DS AS A SA
2. I feel confident in being able to identify what biblical mentoring looks like.
SD D DS AS A SA
3. The Scriptures place a heavy emphasis on mentoring.
SD D DS AS A SA
4. Discipleship is one of the primary functions of the church.
SD D DS AS A SA
5. The Scriptures provide multiple methods through which discipleship is done.
SD D DS AS A SA
6. Sunday morning corporate worship is a sufficient form of discipleship.
SD D DS AS A SA

7. I believe mentoring plays a critical role in the spiritual development of a believer.
SD D DS AS A SA
8. Mentoring, as opposed to group discipleship, is the preferable means of growing spiritually.
SD D DS AS A SA
9. I can identify several passages of Scripture that describe a mentoring relationship.
SD D DS AS A SA
10. I am aware of current statistics that seem to affirm the need for more mentoring relationships in the local church.
SD D DS AS A SA

APPENDIX 2

PRE-PROJECT AND POST-PROJECT CHRISTIAN ESSENTIALS INVENTORY

Agreement to participate

The research in which you are about to participate is intended to test your knowledge on some of the core doctrines of the Christian faith. This questionnaire will be administered before and after the curriculum is completed. The information you give will remain confidential and the data collected is to measure the success of the curriculum. At no time will your name be reported or identified with your responses. By participating in this questionnaire, you are giving informed consent for the use of your response in this project.

Mentee Name: _____

Date of birth: _____

Today's Date: _____

Please read the following questions and provide the best answer you can.

1. What does it mean to be born again?
2. List any Scripture references that you can think of that relates to being born again or to the effects of new birth.
3. In your opinion, what does it mean to be justified by faith in Christ?
4. Briefly explain what was accomplished through Christ's death? What did his death accomplish and how does his death benefit those who believe?
5. What is sanctification?
6. What role does God play in sanctification?

7. What is the church?
8. Who is Christ in relation to the church?
9. What are Christ's expectations of those who are members of his church?
10. What is church discipline?
11. Why is church discipline necessary?
12. What are the ordinances of the Church?
13. What does each ordinance represent?
14. Please list any Scripture references that may deal with the ordinances.
15. What does it mean to be disciplined in something? Example: *The fighter was disciplined with regards to his diet in order to lose excess weight.*
16. Do you consider the Bible to have absolute authority? Why or why not?
17. What does the Bible teach about prayer?
18. What purpose does prayer serve?
19. What determines successful worship?
20. Is there a proper mode of worship? If so, please explain.

21. Why is it right and good for God to demand our worship, but for us to worship anything else is idolatry?

22. What is evangelism and why does Scripture command that Christians evangelize?

APPENDIX 3

MIDWAY PROGRESS REPORT

Agreement to participate

The research in which you are about to participate is intended for you to provide information regarding the progress of the mentee. The information you give will remain confidential and at no time will your name be reported or identified with your responses. By participating in this survey, you are giving informed consent for the use of your response in this project.

Mentor's Name: _____

Mentees Name: _____

Date: _____

Please evaluate the mentees current progress by circling the most appropriate option.

SD = Strongly Disagree
D = Disagree
DS = Disagree Somewhat
AS = Agree Somewhat
A = Agree
SA = Strongly Agree

23. The mentee has shown a continued and growing interest in the subjects discussed.
SD D DS AS A SA
24. The mentee has been able to process and understand the curriculum up to this point.
SD D DS AS A SA
25. The mentee began the curriculum with a strong biblical basis.
SD D DS AS A SA
26. The mentee seems to be developing an increasing perception concerning the importance of the core doctrines.
SD D DS AS A SA
27. The mentee has been asking pertinent questions showing his or her interaction with the teaching of the curriculum.
SD D DS AS A SA
28. The mentee has learned many of the teachings from the curriculum for the first time.
SD D DS AS A SA

29. The mentee has taken initiative to pursue the doctrinal topics outside of the meeting time.
SD D DS AS A SA
30. The mentee seems to articulate a better grasp of the relevance that basic doctrine has to everyday life.
SD D DS AS A SA
31. The mentee has expressed a greater appreciation for these basic doctrines and the application for his or her life.
SD D DS AS A SA
32. The mentee has displayed a growing desire towards spiritual things.
SD D DS AS A SA

APPENDIX 4

WEEKLY AND FINAL CURRICULUM EVALUATION
FORM FOR THE LEADERSHIP TEAM

Agreement to participate

The research in which you are about to participate is intended to provide data that will help determine the success of the mentoring curriculum. The information you give will remain confidential and at no time will your name be reported or identified with your responses. By participating in this survey, you are giving informed consent for the use of your response in this project.

Name: _____

Date: _____

Section Title of Curriculum _____

Please read and place a check by your best answer.

33. The curriculum was clear and concise.
Insufficient ____ Needs work ____ Sufficient ____ Exemplary ____
34. This curriculum was textually driven.
Insufficient ____ Needs work ____ Sufficient ____ Exemplary ____
35. This curriculum was helpful in shaping my thoughts on key doctrinal issues.
Insufficient ____ Needs work ____ Sufficient ____ Exemplary ____
36. The scriptural exposition in this curriculum was thorough and well done.
Insufficient ____ Needs work ____ Sufficient ____ Exemplary ____
37. The curriculum was well thought out and organized.
Insufficient ____ Needs work ____ Sufficient ____ Exemplary ____
38. The curriculum is appropriate for the intended age ranges.
Insufficient ____ Needs work ____ Sufficient ____ Exemplary ____
39. The curriculum dealt with pertinent doctrinal issues helpful towards spiritual maturation.
Insufficient ____ Needs work ____ Sufficient ____ Exemplary ____

40. The Curriculum used strong biblical references to support each subject being taught.
Insufficient ____ Needs work ____ Sufficient ____ Exemplary ____
41. The teaching aim was stated clearly at the beginning of the section.
Insufficient ____ Needs work ____ Sufficient ____ Exemplary ____
42. The curriculum gave fair and thorough treatment to the subject matter.
Insufficient ____ Needs work ____ Sufficient ____ Exemplary ____
43. The teaching aim was successfully accomplished.
Insufficient ____ Needs work ____ Sufficient ____ Exemplary ____

Please use the space below to provide any addition comments or suggestions.

APPENDIX 5

ADULT AND MINOR ETHICAL PROTOCOL PAGE

In order to glorify God through this project every necessary precaution has been taken. Because this project may pair adults and minors in a mentoring capacity, certain ethical protocol must be followed to ensure that it remains above board. In the event that a minor (under age 18) participates as a mentee in the curriculum, he or she will be paired with a mentor of the same gender. The mentor and mentee will meet together once a week for ten weeks in order to complete the curriculum. The mentor will teach through the curriculum every Sunday morning or evening at Locust Hill Baptist Church prior to the Sunday school hour or the evening service. The meeting times will be determined between the mentors and the parents or guardian of the minor. The mentor will teach through a curriculum designed to effectively mature the mentee as a disciple of Jesus Christ. The mentee will be expected to complete a Christian Essentials Inventory (CEI) before and after completing the curriculum. The CEI is a series of fill in the blank questions that cover several of the basic doctrinal positions of the Christian faith. After completing the post CEI the mentee should not only have a better knowledge of foundational doctrines in the Christian faith, but he or she will know how to cultivate the practice of spiritual disciplines in their life.

Agreement to participate

As the parent/guardian of the participating minor, I have read the adult and minor ethical protocol page and hereby give full consent for my child to be involved in this mentoring curriculum.

Signature of parent/guardian _____

Name of participating minor _____

Date _____

APPENDIX 6

CURRICULUM SESSION 1: REGENERATION AND JUSTIFICATION

About this curriculum:

This curriculum is designed to provide a foundational understanding regarding key doctrinal truths and practices central to a follower of Christ. To best use this curriculum the mentor should become familiar with the content and Scriptures used prior to teaching.

Disclaimer: This curriculum is not intended for exhaustive study but paints with broad strokes to convey a bigger picture.

Goals for this session:

1. To equip mentee with a foundational knowledge of the doctrines of regeneration and justification.
2. To move past recitations of received information and learn to apply doctrinal truths to the mentees life.

Prepping the soil:

- Ask the mentee to prepare to share his or her salvation story for when the two of you meet.

Defining Terms:

- Regeneration - The awakening of a sinner's dead heart that ensures faith in Christ.
- Justification - This is a legal declaration by God of a Christian's right standing with Him because of Christ's righteousness applied to the believer.

Sharing the story:

Before beginning the curriculum take time to share the story of your new birth experience. How did you come to faith in Christ?



HINT: Listen for key words or phrases in the mentee's story that may be more telling than the story itself. This will help you know where to focus throughout your experience with the mentee.

LEARN IT...

1. Regeneration

→ **HINT:** *The terms regeneration and new birth may be used interchangeably. Both terms carry the same meaning. Be mindful that going back and forth with the terms may cause confusion. It would be best to choose one term and stick with it.*

a. Illustration

- i. Ask... what happens when the sun goes down and night falls? When the sun goes down there are two things that necessarily follow. First, the sun's setting behind the horizon hides its light and darkness follows. Second, when the sun goes down it also ensures a drop in the temperature. As the sun sets, its intense light and heat are shielded by the horizon. These two things always happen with the setting of the sun. This action of the sun ensures specific reactions, which are cooler temps and darkness. Regeneration/new birth happens the same way. When God brings a sinner from death to life by giving him a new heart, that action ensures a reaction, which is faith in Christ. The sinner, with a new heart, then sees his desperate need for a Savior and thereby surrenders to Jesus as Lord. ***Regeneration ensures faith in Christ just as the setting sun ensures cooler temps and darkness.***

"The most immediate and decisive work of God in the new birth is that the new life he creates sees the superior value of Jesus over all else. And with no lapse of time at all, this spiritual sight of the superior value of Jesus results in receiving Jesus as the treasure that he is."¹ John Piper

b. Explanation

- i. ***Regeneration is "an act of God in which he imparts new spiritual life to us."***² When God gives someone a new life it means He has given him a new heart. In biblical terms, the heart represents the core of every man. When people experience heart change, it necessarily means that they change as a person. Ezekiel writes of God's words towards his children, "And I will give you a new heart and a new spirit I will put within you. And I will remove the

¹John Piper, *Finally Alive* (Minneapolis: Christian Focus, 2009), 138.

²Wayne Grudem, *Systematic Theology: An Introduction to Biblical Foundations* (Grand Rapids: Zondervan, 1994), 699.

heart of stone from your flesh and give you a heart of flesh” (Ezek 36:26). For God to replace a dead heart of stone with a heart of flesh means that he has made you like new. The sin that once condemned the believer has been dealt with through Christ. The new life given indicates a new future and a new identity.

- ii. ***Regeneration is a work that God performs without the agency of man.*** In other words, those who turn to Christ by faith do so because God first gave them life. John writes these words in his gospel, “*But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of man, but of God*” (John 1:13). This text teaches that God gives life to people not according to their desires, but His. When the apostle Paul wrote, “no one seeks God,” his meaning was to say that no one with a spiritually dead heart would ever desire God. Of course Christians can seek God and are instructed to do so, but this is only possible because God has initiated a change than results in seeking Him (Rom 3:11).
- iii. ***Regeneration ensures conformity to the image Christ.*** “For those whom He foreknew He also predestined to be conformed to the image of Christ” (Rom 8:29). This text in Romans teaches that God not only gives new life, but He sustains and cultivates growth in a follower of Christ. Our current church culture sends a message that salvation happens as a momentary event, when in reality God saved us, is saving us and will save us in the end. Scripture teaches that God started a work in us (regeneration/new birth) and will be faithful in that work until its completion (Phil 1:6). Regeneration is the beginning of God’s work in saving us. Throughout the Christian’s life God continues to save and make him to look more like Jesus.



HINT: *The mentor may want to help the mentee deduce that being a Christian while living according to the world (serving two masters) is incompatible. True heart change necessitates life change.*

LIVE IT...

How does regeneration apply to the believer’s life?

- 1) Regeneration means that a follower of Christ should live in such a way that appropriately represents their new identity. What does it look like at home, the work place or school?



HINT: *The mentor should use the session and opportunities during the week to help the mentee see what he or she can do to represent being made new. The mentor should take opportunity to share with the mentee how he or she live as a child of God.*

- 2) Regeneration should bring with it a new perspective regarding the way we see life.



HINT: *The mentor should coach the mentee towards thinking about how all areas of life have purpose and are to play out for the glory of God. Help provide the mentee with a lens through which to see the world biblically.*

LEARN IT...

2. Justification

a. Explanation

- i. ***Justification is the legal declaration of our righteousness before God.*** At the heart of justification is the gospel of Jesus. When Christ was crucified He became sin that we might become the righteousness of God in Him (2 Cor 5:21). Becoming the righteousness of God means that Jesus gave to believers his own righteousness (goodness). The apostle Paul said that there is no one righteous, not even one (Rom 3:10). In order to be found righteous by God we had to have righteousness given to us because we had none for ourselves. God demands a perfect righteousness and Jesus is the only hope for that. Because Jesus gave us his righteousness, God looks at Christians as having perfect righteousness, Jesus' righteousness. Therefore, we are legally declared righteous and free from the guilt of sin.



HINT: *It is critical for the mentor to make sure the mentee understands that although Christ became sin, He did not become a sinner.*

- ii. ***Justification and regeneration are two sides of the same coin.*** Regeneration makes it possible for an individual to respond to the gospel, whereas justification provides relationship with God through the gospel work of Jesus. You cannot have one without the other. Romans 8:30 is known to many as the *Golden Chain of Redemption* because it links together each component of salvation. The text basically states that all who have been regenerated have therefore been justified. If Scripture sees fit to make these inseparable, we should view them as two necessary links in the same chain.



HINT: *The mentor may want to make sure the mentee knows that God doesn't give new birth to people without also justifying them.*

- iii. ***Justification means that a believer's sins are no longer held against them.*** Although we will all be sinners until the day we meet Jesus, followers of Christ are not condemned because of their

sin. Because God is just, He must deal with sinfulness. The sins of Christians are not swept under the rug and dismissed, but rather God as the judge, justly deals with them. For the believer, Christ bore our sins and suffered the wrath of God on our behalf. The beauty of the gospel is that our sins of the past, present and future have been dealt with in Jesus and therefore, this allows us right standing with the Father. Being justified does not mean that you are no longer a sinner, it means that your sins are not counted against you because they were paid for through Christ. The believer has been declared not guilty by God.



HINT: *The mentor may want to make sure the mentee understands that the doctrine of justification does not give him or her freedom to sin. See Romans 6 for Paul's argument against licentious behavior among Christians.*

LIVE IT...

How does justification apply to the life of a believer?

- 1) Justification means that a believer lives in freedom from sin rather than as a slave to sin.**



HINT: *The mentor should help the mentee see that being stunted by past sins is essentially unbelief in the gospel. At the heart of justification is the gospel and therefore forgiveness of all sins. The mentor should help the mentee see that living as though defeated by sin misrepresents the power of the cross.*

- 2) Justification means that the sinner has been declared guilt free from sin and should therefore live in joy.**



HINT: *The mentor should help the mentee to see the joy in knowing Christ and should help the mentee practice ways to fight for joy. This may include helping the mentee identify struggles and strongholds and finding practical ways of setting up boundaries to combat them.*

FOLLOWING UP: The mentor should make opportunities during the week to review justification and regeneration with the mentee. These are the two most difficult concepts you will be dealing with, but they are critical to providing a lens through which to view the working of God in salvation.

APPENDIX 7

CURRICULUM SESSION 2: SANCTIFICATION

Goals for this session:

1. To help the mentee understand the dynamics of sanctification. This includes the role of the believer as well as the role of God.
2. To learn how to identify God's sanctifying work in the life of the believer.
3. To identify practical steps towards further growth as a follower of Christ.

Prepping the soil:

- Ask the mentee to write a paragraph or two on what it means to be removed from the pollution of sin. What role does God play and what role does man play?

Defining Terms:

1. Sanctification – The combined effort of God and man in removing believers from the pollution of sin and toward the likeness of Christ.
-

LEARN IT ...



HINT: *Be sure and review the previous session until you are comfortable with the mentee's understanding of its content.*

1. Sanctification

a. Illustration

- i. Have you ever passed chicken houses or the city dump and it seemed like the smell was inescapable? As you move further away from the source of the stench it becomes less potent. The reason the smell decreases is because your distance from the source of the smell has increased. In the process of sanctification God is removing us from the “ground zero” of sinful pollution. Moving towards God in spiritual growth necessarily means moving away from sin. The more distance believers put between themselves and sinful strongholds/behavior, the less they look like the world and conversely, the more they look like Jesus.



HINT: *The mentor should explain that sanctification does NOT mean believers are no longer sinners, but that they are no longer slaves to sin.*

b. Explanation

- i. **Sanctification is a progressive work that God does throughout the duration of a Christian's life.** The process of sanctification begins the moment a person experiences new life in Christ, i.e. *regeneration*. The apostle Paul wrote, “*For it is God who works in you, both to will and to work for his good pleasure*” (Phil 2:13). God always accomplishes His purposes and according to Philippians 1:6 God’s purpose in saving you was to work in you until completion. In order for the believer to enter the heavenly realm, he must be perfected. The author of Hebrews wrote, “*And to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect*” (Heb 12:23). God desires our worship in heaven, but to receive it we must be there. To get there we must be made perfect. Our perfection is achieved through God’s progressive work of sanctification.
- ii. **Sanctification is God’s work in freeing believers from the pollution of sin.** In the previous session you learned that justification frees Christians from the penalty of sin. Christ paid the debt for sinners who repent and trust Him, therefore there is no penalty for believers. Sanctification means that believers are freed from the pollution of sin. Initially, as unbelievers we stood under the condemnation of our sinfulness, but that condemnation was removed. The process of sanctification does not remove us from the condemnation of sin (justification did that) but creates distance between us and sinfulness and therefore removes believers from the stench and stain of sin.



HINT: Make sure that you clearly differentiate between justification and sanctification. They are not the same. Below is a comparison chart to help you explain the difference.¹

Justification	Sanctification
Legal standing	Internal condition
Once for all time	Continuous throughout life
Entirely God’s work	We cooperate
Perfect in this life	Not perfect in this life
The same in all Christians	Greater in some than in others

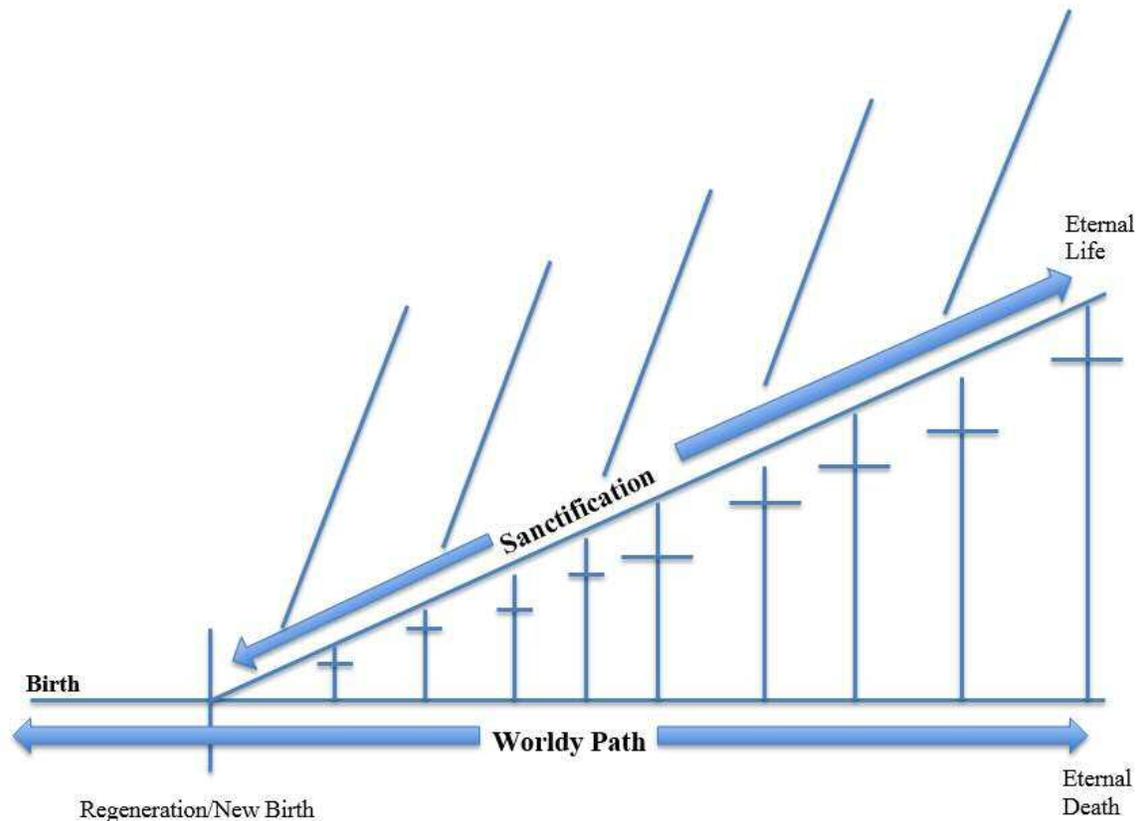
¹Wayne Grudem, *Systematic Theology: An Introduction to Biblical Foundations* (Grand Rapids: Zondervan, 1994), 753.

- iii. Sanctification is both passive and active for the follower of Christ.** The process of sanctification involves God working as only he can to make us more like Christ and removes us from the pollution of sin. But also, sanctification involves the cooperative work of man in fleeing from sin and pursuing holiness. To say that God and man cooperate does not mean they do the same thing on an equal level. God does what only God can do, but man plays a significant role in the process.² On the one hand sanctification is passive because the believer is being moved by God, whereas on the other hand sanctification is active because the believer is doing the work and moving towards Christ-likeness. The Scripture exhorts Christians to “*work out*” their salvation (Phil 2:12). In this text Paul is telling the Church in Philippi to actively pursue spiritual growth in Christ. This being said, the believer who lives a spiritually sedentary life is not being sanctified.
- iv. Sanctification culminates in Christ-likeness.** Being like Jesus demands sanctification. In the order of salvation God has designed it so that you must first be brought to spiritual life in order to produce spiritual fruit. It is impossible to live a spirit filled life without experiencing new birth first. Although sanctification is a life-long process, the cooperative work of God and man ends with conformity to Christ.

- Sanctification Chart -

The figure below represents the two possible paths that all human beings have before them in this life. All start out in a state of sinfulness because in Adam, as our head, all have sinned against God and are therefore guilty. If people never experience regeneration their path will remain the same, they will conform to the image of the world and their life will tragically end in physical and spiritual death. However, those who experience regeneration immediately begin a different path. On this path exists God’s gracious and cooperative work of sanctification. As followers of Christ move forward, they create more distance between them and the world (not the physical world, but the sins that the world offers). As believers are separated from the world the gospel becomes bigger in their life and they become more like Jesus and the end result is eternal life with Christ.

²Ibid.



LIVE IT ...

How does sanctification apply to the life of a believer?

1) Sanctification in a believer's life necessitates the producing of spiritual fruit.

→ **HINT:** *On the sanctification chart above the mentor will notice lines drawn up and away from the sanctification line. These lines are provided so that the mentor can list potential or existing fruits in the life of the mentee that will help in their cooperative effort of sanctification. Share with the mentee areas of your life God has developed or is developing as a part of your own process of sanctification.*

2) Sanctification demands defensive as well as offensive tactics for spiritual maturation. These defensive tactics are things that can be set in place to keep the mentee safe from temptation. Offensive tactics include anything a believer can do to experience spiritual maturation i.e. Bible reading, Scripture meditation, evangelism, prayer and other spiritual disciplines.

→ **HINT:** *The mentor should help the mentee identify strategies to help defend against sinful temptations. For example, if the mentee's struggle with*

pornographic addiction you should help them take steps towards setting up accountability of some sort, i.e. protective software for the computer.

FOLLOWING UP: The mentor should make a point to contact the mentee during the week, if not at several points to follow up with how they are identifying sanctification in their life. What are they doing offensively to grow in spiritual maturity?

APPENDIX 8

CURRICULUM SESSION 3: THE CHURCH PART 1

Goals for this session:

1. To gain a proper understanding of what the Church is.
2. To understand and apply the purpose and mission of the Church.

Prepping the soil:

- Have the mentee read the book of Ephesians. Have them write down or highlight every instruction that Paul gives to the church.

Defining Terms:

- The Church – The church is the people of God, saved by faith alone, united by the Holy Spirit, purchased by the atoning work of Jesus Christ and living out the gospel.
-

LEARN IT ...

1. The definition of the Church

“The church is the body of people called by God’s grace through faith in Christ to glorify him together by serving him in this world.”¹ – Mark Dever

a. Explanation

- i. ***The Church is not a place or an event.*** *Christ was not sacrificed for a place or an event! He was sacrificed for a people. The people for whom Christ died are all who will believe; the people the Scriptures call the Church. The vernacular of our culture uses the term church as a meeting place or an event that happens on a schedule. Example: *What time do you want to meet at the church? I’ve got church this Sunday morning.* This misconception is more than an issue of semantics. The misuse of *church* has created a culture of misinformed Christians. Treating the Church as a place or event has brought about a dualistic mentality among believers.*

¹Daniel Akin, *A Theology for the Church* (Nashville: B & H, 2007), 768.

The tendency for many Christians is to separate Church life from everyday life. The Church is not a place you go to or leave, it's a position in Christ. When the New Testament speaks of the Church, it is always speaking of a body of people who have assembled in the name of Christ or all believers for all time. In the book of Revelation a number of letters were written to groups of people called Churches, not to events, buildings or houses. The church is the people of God, united by the Holy Spirit, purchased by the atoning work Jesus Christ and living out the gospel.



HINT: *The mentor may want to give more examples of how our modern culture uses the term "church." Do they commonly use or hear phrases such as: Did you go to church? How was church this morning? What time does church start? These are not sinful things to say, but a misuse of the term none-the-less.*

- ii. ***The Church and the gospel are interconnected.*** Whenever the word Church is mentioned, the gospel should immediately come to mind. *The Church exists because the gospel exists.* The gospel is central to a believer. The gospel message is Christ crucified, risen and reigning. To become a part of God's people requires the saving work of the gospel of Jesus. To be a part of the Church is to be alive in Christ through the gospel. That being said, it is important to note that no group that claims to be a church and yet rejects the gospel is a church at all. For example: Mormons and Jehovah's Witnesses have a redefined Jesus and therefore have a redefined gospel. The Christ of the Mormons and JW's does not exist and therefore cannot make atonement for sins. Since both of these groups trust a false gospel neither one of them are a part of Christ's Church.



HINT: *The mentor may want to focus on the fact that just "any "Jesus will NOT do! There is one Jesus that made atonement for sins and only one gospel that affects change. We must get it right or else there is no life. Jesus said, "I am the way, and the truth and the life, and no one comes to the Father expect through me" (John 14:6). There have been many men named Jesus throughout history, but only one who is the Son of Man.*

- iii. ***The church exists locally and universally.*** The universal Church is made up of all Christians spanning all time. Every individual who has or will ever repent and follow Christ makes up the Church universally. The apostle Paul wrote to the Church in Ephesus and told them husbands should love their wives as Christ loves the Church. The expression of Jesus' love is realized in the following statement: *"Husbands love your wives as Christ loves the church and gave himself up for her"* (Eph 5:25). Ask yourself this question; does Paul intend for ONLY the husbands in the Church at Ephesus to love their wives or does Paul refer to all believing husbands? He is referring to all believing husbands for all time.

Therefore, since Paul is speaking of husbands that span beyond the borders of the Ephesian church, it necessarily means that Jesus gave his life for more than the Church at Ephesus. Jesus gave himself up for the universal Church i.e. all Christians for all time. The universal church is all Christians for all time, but the local Church is made of a smaller sub-grouping of the universal Church. The local Church assembles together for worship, discipleship, to observe the ordinances and to make disciples.



HINT: Ask the mentees if this is perhaps a new concept to them. What was their former understanding of Church? It would be helpful to show the mentees the seven letters to the churches in Revelation 2-3 and talk to them about Paul's epistles/letters to the Churches he was affiliated with.

2. The Mission of the Church

a. Explanation

- i. ***The ultimate mission of the Church is the glory of God.*** First and foremost, God is redeeming a people to Himself for His own glory. In all things, the Church is to glorify God. The Church may bring glory God as it gathers together for worship or as each individual believer is living out their life in the world to honor Jesus. When the Scripture says, "*Be in the world but not of the world*" (Rom 12:2) it means that believers must live in this world, but not act according to the world's ways.



HINT: Take this opportunity to drive home the point that a Christian's (godly) behavior is expected everywhere and not just among the people of God. Jesus is not an accessory. Ask... ***As a Christian, being a part of Christ's Church, how can you be more intentional about honoring God in all places?***

- ii. ***The Church exists as a collective of worshippers.*** One way the Church brings glory to God is through her worship. Just as the Seraphim of Isaiah 6 and the creatures and elders of Revelation 4 were created to worship God, so too the Church exists as a collective of worshippers. John Piper says, "*All of history is moving toward one great goal, the white-hot worship of God and his Son among all the peoples of the earth.*"² Paul told the Church in Ephesus that they were all saved "*to the praise of His glory*" (Eph 1:12). He also told the Church in Colossae that they should sing psalms and hymns and spiritual songs with thankfulness in their hearts to God (Col 3:16). Worship must exist outside of the

²John Piper, *Let the Nations Be Glad* (Grand Rapids: Baker, 1993), 20.

Church “event.” It is right that the Church gathers together for corporate worship, but each believer must also continue a lifestyle of worship apart from the gathered body of Christ.



HINT: *The mentor’s should share with the mentee ways that they live as a part of the church when they are not with the Church body.*

- iii. *The Church exists to mature as disciples.*** Stagnant Christianity is a wasted Christianity at best and a false Christianity at worst. God did not redeem His Church so that she would remain undeveloped. Having studied regeneration, justification and sanctification, you understand that God started and will complete a good work in all believers. If people claim to be a follower of Christ yet never indicates fruits of growth, it begs the question as to whether or not they know Jesus at all. God’s intention is for the Church to thrive inwardly and outwardly. Throughout the Scriptures exhortations are given to Christians regarding growth in their faith. The apostle Paul wrote about spiritual maturity in 1 Corinthians, the author of Hebrews addressed the same issue in Hebrews 5 and Peter spoke of growing up in the faith in 1 Peter 2:2. Each of these texts is written to believers. The Church must be growing in the knowledge of God inwardly in order to proclaim God outwardly. God spoke through the Prophet Jeremiah saying if anyone should boast, they should boast in knowing and understanding Me (Jer 9:24). The Church exists to grow as disciples.
- iv. *The Church exists to make disciples.*** Just before the birth of the New Testament Church, Jesus gave the command to his disciples to make other disciples in all the nations. The command to make disciples carries with it universal application. Every believer for all time makes up the Church and every believer for all time bears the responsibility of making more disciples. In our culture the concept of making disciples can be summarized with the word missions. Central to missions is the gospel. There is neither doubt nor room for debate as to whether or not God’s heart is on the nations. If God did not want people to be rescued from their sins and made into His disciples He would not have sacrificed His Son. God desires the salvation of man because man’s greatest joy can only be found in enjoying God.

In his book *Let the Nations Be Glad*, John Piper argues that missions exists because worship does not. He goes further to say “that worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the

redeemed fall on their faces before the throne of God, missions will be no more.”³



HINT: *The mentor should communicate the idea that God is the greatest of all beings and is more glorious than words can describe. There are no earthly adjectives strong enough to capture the grandeur of God. He deserves our worship. The lost cannot worship God. It is impossible because of the separation sin has made between God and man. God, in his perfection, cannot tolerate sin. God is a jealous God and demands worship, but at the same time the most loving act of God is to allow Himself to be worshipped. This is only possible by recusing man from sin. Acceptable worship is contingent upon Spirit and Truth (John 4:24). Becoming a disciple of Christ provides the Christian with both spirit and truth and therefore allows them the privilege of worshipping God.*

God desires the salvation of man; therefore He provides the means through which salvation is attained. The gospel is the way to God but the gospel comes to man through the proclamation of Christ’s Church. Paul wrote, “How then will they call on him in whom they have no believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent?” (Rom 10:14-15)

- v. ***The Church’s project is never the Church’s mission.*** The Church has one primary mission and that is the glory of God. Every individual making up the Church has been saved from sins to make much of Jesus. All followers of Christ share the common goal of making disciples for the glory of God. That being said, it is often easy for local Churches to become fixated on projects and crusades. Such projects include roofing a house, digging wells in third world countries, the sex trafficking issue and anti-abortion crusades. Each of these projects and crusades are worthy causes for the Church to be involved with, but if the project becomes mission, then we sacrifice the mission on the altar of social activism.



HINT: *This concept can be confusing for those who haven’t thought through it. There is a strong difference between ministry and mission. Roofing a house to help a person in need is a ministry that glorifies God. However, if roofing the house is not a means through which to share the gospel it is a ministry and not missions. Missions MUST be gospel intentional. A missionary may move to Africa, learn the language, wear the clothes and adopt the African culture, all of which is for the purpose of making disciples. Every Christian is a missionary; They are the people of God on the mission of God.*

³Ibid., 15.

LIVE IT ...

How does being a part of Christ's Church apply to a believer?

- 1) Being a part of the Church necessarily means that the believer should be on the mission of making disciples.



HINT: *Help the mentees to see how they can be on mission in their particular context of ministry. What new or preexisting relationships can they develop with the intention of making disciples?*

- 2) Being a part of the Church necessarily means that each believer works to help themselves and others develop spiritual maturity.



HINT: *The mentors and mentees should agree upon a selected portion of Scripture to read, meditate on and apply to their lives for the week. The Mentor should further help the mentee by reviewing the possible disciplines that the mentee could develop from the LIVE IT section session two. Also, the mentor should encourage the mentee to plan for and have an intentional conversation about spiritual things with another believer this week. They could share what the Scripture you both selected means to them.*

- 3) Being a part of the Church necessarily means that each believer lives intentionally so that their lifestyle is an act of worship to God.



HINT: *Read Romans 12:1-2 and help the mentee identify ways they can live as an act of worship to God. Also, help them identify ways they can experience the mind transformation that Paul mentions in verse 2.*

Following Up: Be sure and contact your mentees during the week to hold them accountable to having a “spiritual things” conversation with another believer. Ask the mentee during the week how he or she is doing with cultivating gospel intentional relationships. Encourage them to schedule time to spend with non-believers during the week for intentional relationship building.

APPENDIX 9

CURRICULUM SESSION 4: THE CHURCH PART 2

Goals for this session:

1. To communicate the concept of regenerate Church membership.
2. To help the mentee understand the role of individual Christians within the Church.
3. To make clear distinctions between universal Church membership and local Church membership.

Prepping the soil:

- Prior to your session, ask the mentee to list what they feel are the responsibilities of the Church.

Defining Terms:

- **Regenerate Church Membership** – To regenerate something means to bring it to life. Christians have been brought from death to life and are united together through the gospel of Christ to make the Church. Therefore, no one who is still dead in sin can be a part of Christ's Church, but only those who have been made alive.
 - **Local Church Membership** – A locally gathered body of Christ followers who have come together as a sub-group of the universal church with the purpose of carrying out God's will for God's glory.
 - **Universal Church Membership** – All believers for all time.
-

LEARN IT ...

1. Church membership (what is it?)

- a. Illustration.** Golf is one of the most popular sports in the United States. Many believe the game can be traced back to the mid-1500s with the Scots and even King James II. The game itself has evolved a bit since those days. Now you can drive around in a fancy cart instead of walking, cover your clubs with protective covers and accessorize to the hilt. Many of the golf courses played today require membership to play them. Being a member of such a club comes with a lot of perks but with responsibilities as well. Most, if not all clubs, require membership fees or dues. So, in order to enjoy being a part of the club one must pay the fees.

Christ's church is indeed a group that we get to be a part of as believers. There are endless perks of infinite degrees higher than that of any earthly organization, but there are also responsibilities. The payment to be a part of the Church was paid in full by Jesus, but the responsibilities of belonging are always present for the believer.

b. Explanation

- i. Church membership is active, not passive.** No one is a passenger when it comes to the Church.¹ Generally speaking, 10% of the people in local Churches typically do 100% of the work. If this is true then the majority of believers are failing to properly function as the Church. The Saints of God—all believers—are called to do work for God's Kingdom. Paul wrote that leadership was given to the Church for the purpose of equipping the Saints. Equip them for what? For the work of service (Eph 4:11). Imagine how much faster the world would be reached with the gospel if all of Christ's Church actively served in the world with gospel intentionality. Spiritual complacency is **not** an option for Christians. To take a back seat as a part of the Church is not only ineffective, but rebellion against God.



HINT: Explain ways that you as the mentor are serving as a part of the body of Christ. It would be helpful to further explain to the mentee that the lost world needs to have more exposure to Christians performing works of service. Christianity and the Church carry a certain stereotype and stigma and therefore making it all the more critical that believers live according to their title (followers of Jesus).

Also, please elaborate more on why it is rebellion against God to be a Church passenger.

- ii. Universal Church membership is automatic.** As mentioned in a previous session, the universal Church consists of all believers for all time. Church can apply to all believers or a local gathering of believers. Context determines the way in which the term Church is used. In his letters to the Christians in Rome and in Corinth, Paul made references to house Churches, but in his letter to the Church in Ephesus he spoke of Christ's death for the universal Church. Paul spoke of the Church in this way because the gospel of Christ is the doorway into universal Church membership. Adoption into the family of God by the saving work of Christ is to join all believers for all time as a part of Christ's Church.

¹Collin Marshall and Tony Payne, *The Trellis and the Vine* (Kingsford, Australia: Matthias Media, 2009).

- iii. **Local Church Membership is decisional.** Becoming a part of the universal Church is an automatic result of being born again, but becoming a part of local Church is a decision that each believer must make with the direction of the Holy Spirit. Today's local Church decision looks a bit different from that of 1st century Christianity. In many places throughout history Church buildings would be built in the center of towns and all the town's people would meet there as a local Church. Today, particularly in the South, it is not uncommon to drive past multiple local Church gatherings before arriving at any particular one. Christians, already a part of the universal Church have the option of what local gathering they would like to be a part of.



HINT: Make sure that the mentees understand that the decision to join a local Church should not be made flippantly. They must prayerfully consider the decision. They should research that particular Church's core values and doctrinal statements. Not all gatherings are healthy.

- iv. **Local Church Membership is necessary.** Much of our modern culture views local Church involvement as optional, whereas the Scripture not only **describes** Church membership, but **prescribes** it as well. The author of Hebrews wrote, "*Let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near*" (Heb 10:25). This letter was written to Jewish Christians as information regarding Christ as High Priest and instructions on Christian behavior. Believers are instructed and expected to become a part of a local gathering of Christ followers. Local Church involvement provides fellowship with other believers that includes worship, discipleship, observing ordinances and accountability. Becoming a part of a local Church is not an obligation, but an opportunity and privilege.

2. Church Membership (What is our role as believers?)

a. Explanation

- i. **The Church, as the Bride of Christ, must conduct herself in a way befitting her title.** Any spouse who is unfaithful in marriage is considered an adulterer or to have been in adultery. The same designation is true of the Church or any individual Christian entertaining sin. The Old Testament narrative follows the adulterous conduct of God's chosen people Israel. For years Israel chose idols over Yahweh (God) and as a result He treated them as harlots. Jeremiah wrote, "*She saw that for all the adulteries of that faithless one, Israel, I had sent her away with a decree of divorce. Yet her treacherous sister Judah did not fear, but she too went and played the whore*" (Jer 3:8). With every sinful action, the Church commits harlotry against her groom, Jesus. Christians are to be

faithful, obedient and are to live according to their position as the Bride of Christ.



HINT: *The mentee needs to discuss the different ways in which Christians commit adultery against Christ. Discuss different idols such as relationships, careers and time that are easily built up and worshipped in the life of a believer. Ask the mentees to identify any possible idols they may have built up in their life. Idols are anything that takes the attention away from Christ. To get rid of worldly treasures, a believer must have a greater treasure in Christ.*

ii. ***The Church, as a collective of believers, has the privilege of reflecting the beauty of Jesus and His gospel.*** Being a follower of Christ proves to be a daunting task. The rigors of Christianity are such that apart from the Holy Spirit of God all would fail. The standard is so high that achieving it is impossible, and this is why Christ had to achieve it for us. While Paul was imprisoned in Rome he wrote the words, “*For me to live is Christ*” (Phil 1:21). The wording is unique because no one really speaks this way anymore. What Paul was saying in his letter to the Church in Philippi was if he was going to continue living, he was going to do so in such a way as to make much of Jesus and the gospel. Every believer should have the mentality of living so that Jesus and the gospel are made known. In Matthew’s gospel, he writes, “*So let your light shine before others, so that they may see your good works and give glory to your Father who is in Heaven*” (Matt 5:16). When a follower of Christ allows the light of Christ to shine before others it essentially reveals the beauty of Jesus and the gospel. Were it not for Christ and His gospel there would be no light and our works would be dishonorable before God.



HINT: *The mentor should explain that the only works acceptable to God are works of righteousness. Lost people do not have a righteousness of their own but a Christian has the righteousness of Christ added to them at the new birth. Therefore, a Christian may shine on others the beauty of Christ and the gospel.*

LIVE IT ...

1) **True success within the Church demands works of service from the Church.**



HINT: *Think through and help the mentees identify what they could do to perform works of service as per Ephesians 4:11.*

2) **One of the distinctive marks of a Christian is their involvement in or desire to be a part of a local Church.**



HINT: *The mentor should explain the benefits of a local believing body. Such benefits include: accountability, unity, fellowship, a network of like-minded people and being a part of a group that wants you to grow in your faith. Within a local Church, Christians can use the strength of numbers to target streets, neighborhoods or even cities with the gospel. One of Jesus' instructions to the disciples before his ascension was that they should make and mature disciples. The local Church is the best context for believers to mature.*

If the mentees are a part of a local Church, ask how they are plugging in. Are they an active or passive member? What are they doing to serve? If they are not currently serving, help them identify ways they can.

3) As a member of Christ's Church every believer should make Jesus and His message known through word and deed.



HINT: *The mentor should explain that Christians should share the truths of Christ as well as live according to His example. Ask the mentees if they understand what living a holy life means. Explain to them that living a holy life means to live in such a way that they do not look like the lost world but as if they belong somewhere else. Believers are to live separate from the world by not submitting to a worldly standard. **Examples of living apart from the world are: evangelizing, refusing to participate in sinful conduct or to condone it in any way, putting others first and denying yourself.** You may come up with other examples of your own, but be sure to emphasize sharing and living truth.*

Following Up ...

1. Follow up with the mentee during the week and ask them what steps have they taken towards holy living.
2. Ask the mentee what he or she is doing to become a proactive part of a local Church.

APPENDIX 10

CURRICULUM SESSION 5: THE CHURCH PART 3

Goals for this session:

1. To gain an understanding of what church discipline is.
2. To gain understanding on the purpose church discipline serves.
3. To gain understanding on how church discipline is carried out.

Prepping the soil:

- Have the mentee read Matthew 18:15-17 & 1 Corinthians 5. Before meeting, they should interact with both texts and write down answers to these questions:
 - 1) What is the goal of discipline for the one in sin?
 - 2) What message does discipline send to the Church as a whole?

Defining Terms:

- Discipline – The term discipline is used as a verb in the context of this session. For example, Sandy disciplined her son for throwing rocks at cars. Church discipline is the process of dealing with sinful behavior within the Church body while simultaneously addressing the seriousness of sin for all to see and fear.



Disclaimer – This session will only cover the corrective form of church discipline. Corrective and formative disciplines are the two forms of discipline God has revealed for the Church. Formative discipline is the method of coaching a believer toward spiritual maturity by way of pointing out issues to avoid. The corrective form of discipline (much less practiced) is the method implemented when dealing with sinful conduct and is the form of discipline this session will address.

LEARN IT ...

1. What is Church discipline (Corrective Discipline)?

a. Illustration

- i. Sometimes the most loving thing can be the most difficult thing. Susan Gibson was the mother of a young man named Charlie. Ever since Charlie was born Susan loved him, cherished him and made sure he was taken care of as only a mother could. They had a close relationship throughout the years but somewhere around late high school Charlie got mixed in with some bad company. He began committing misdemeanor crimes, experimenting with drugs and the two of them grew apart. Susan fought for Charlie to be

restored by pleading with him to turn from that lifestyle and get cleaned up. Eventually Charlie's misdemeanor crimes grew to felony offenses and his drug experimentation lead to addiction. His addiction became so bad that he started stealing from Susan. Susan knew that Charlie was stealing from her but did not want to press charges against him. Over time the stealing got more frequent and the drug usage was destroying Charlie's life. Susan finally thought that the only hope for her son was to be caught and have to learn a hard lesson in order to be restored. She decided that she loved her son enough to risk losing him to resentment for being "sold out" by his mother. She pressed charges and Charlie was taken to jail where he spent the next 5 years of his life. In that time Charlie got clean and moved away from the company he was keeping. His time in prison helped him to see his mother's love. He realized that she loved him enough to do the hard thing, the right thing even though it would cause them both tremendous pain. Today, they enjoy a restored relationship and Charlie is forever grateful for his mother's love. Sometimes the most loving thing is the most difficult thing.

Sometimes in the local Church, the most loving thing that can be done for people falling into sin is to discipline them. If discipline is absent, love is as well.

b. Explanation

- i. ***Church discipline is the loving act of confronting sinful behavior with the hopeful outcome of repentance and restoration.*** In a family, a child's primary caregiver is typically the disciplinarian. Mothers and fathers commonly teach their children about life and conduct by punishing them when they behave in a manner contrary to what is right. Because sin is serious and the Church is comprised entirely of sinners it proves crucial that the Church deal with sinfulness when it surfaces. Sin has devastated the world and ruined humanity. For this reason the late pastor/theologian John Owen wrote, "*Be killing sin or it will be killing you.*" The Apostle Paul told Roman Christians, "*if you live according to the flesh you will die, but if by the Spirit, you put to death the deeds of the body, you will live*" (Rom 8:13). The idea behind both Paul's and Owen's remarks is that sin will trap and destroy you. It separates us from God and earns us His wrath. To discipline Church members over sin issues proves to be more loving than trying to "keep the peace" by sweeping sin under the rug. Refusing to address sin in a Christian's life is essentially refusing to love them.



HINT: *The mentor should ask the mentee to provide examples of when his or her parents or guardians disciplined them growing up. Make sure the mentee understands how discipline is more loving than allowing sinful misconduct to go unaddressed.*

- ii. ***Church discipline is biblically mandated.*** Church discipline is not a new concept. By the time of the Civil War (early 1860's), Georgia Baptists had excommunicated (*cast out of the Church*) more than forty thousand members from their Churches.¹ However, Georgia Baptists were not the first to discipline their membership over sinful issues. Church discipline began in the 1st Century with the establishment of the Local Church. In the Gospel of Matthew Jesus said, *"If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. But if they will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector"* (Matt 18:15-17). Treating someone in sin as a pagan and a tax collector means to treat them as if they are without Christ. If they are without Christ, they are not permitted membership into His Church and must therefore be cast out. To many this may seem harsh, but it conveys the serious nature of sin and Christ's protective nature with His Bride the Church.
- Discipline is also mentioned in Paul's first letter to the Corinthians. Sinful conduct was rampant in the Church and *Paul* tells them to *"purge the evil person from among you"* (1 Cor. 5:1-13). When sin is allowed to run rampant throughout the Church body, it affects everyone. For this reason, Paul says that *"a Little leaven leavens the whole lump"* (1 Cor. 5:6).



HINT: *The mentor will want to unpack the illustration of using unfermented dough with a new lump. Paul uses this language so the 1st Century people would understand that using leftover dough that has been sitting and mixing it in with new dough would ruin the whole lump. When sin enters the Church, it always affects more than just the one sinning. One of the most common lies we believe about sin is that it does not affect anyone else.*

- iii. ***Church discipline is a protection for the Church.*** In the 1st Century, shepherding was one of the more common occupations. Shepherds would often care for herds numbering in the thousands. One the more dangerous threats posed for sheep were predators. It was not uncommon for shepherd to fight off bears, lions and wolves. King David was known as a shepherd who killed large predators while guarding his sheep. Of all the predators, the wolf proved to be the most difficult to defend against because they

¹Gregory A. Wills, *Democratic Religion: Freedom, Authority, and Church Discipline in the Baptist South 1785-1900* (Oxford, NY: University Press, 1997), 12.

could blend in with the sheep more easily than the larger predators. Imagine the amount of damage a wolf or a pack of wolves could do in a large herd of sheep before being discovered.

In the Scriptures Jesus warns believers of false prophets who appear to be sheep, but inside are ravenous wolves (Matt 7:15). The warning is issued because the threat is serious. When Church discipline is not administered, there is a greater risk for wolves (lost people not limited to false prophets) among the sheep (the Church). Wolves in the Church can cause serious damage, which is why Church discipline is essential.

→ **HINT:** *Work with the mentee to identify some consequences of having unchecked sin in the Church. If possible, share a time that you have encountered the devastating effects of sin in a local Church context.*

- iv. ***Church discipline is an effort to restore the sinner.*** Church discipline should not be looked at as a negative practice. Even if the sinner does not repent, the practice of discipline is obedience to Christ's command for His Church. Church discipline is doing what is painful but necessary to bring about a good outcome. If church discipline is an effort in restoring the sinner, what is the sinner restored to? When a sinner turns from sinful conduct they can be restored to the Church and to fellowship with God. Sin hinders our relationships with God and the Church; therefore, turning from sin in repentance is a movement towards restoration.

Pastor B.H. Whilden said, "Discipline is as necessary to the spirituality of the Church as the pleasant ministrations of the Word."²

- v. ***Church discipline is a message to the Church on the seriousness of sin.*** When Church discipline is administered, it allows for those not under discipline to see that sin is not something to take lightly. 1 Timothy 5:20 says, "*As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear*" (1 Tim 5:20). In this passage Paul is not telling the Church elders that they are not to fear each other, but they should fear God. Yes, they should fear the consequences of sin such as being treated as a pagan and a tax collector but above all else they should fear a holy God that hates sin. When a Church body develops a healthy awareness of the offense of sin and the nature of God, they will fear Him. Why is it so bad for the lost person or the allegedly

²B. H. Whilden, quoted in Gregory A. Wills, *Democratic Religion: Freedom, Authority, and Church Discipline in the Baptist South 1785-1900* (Oxford, NY: University Press, 1997), 17.

saved person to be cast out as an unbeliever? The Church may cast unrepentant sinners away, but God almighty ultimately deals with them; that is why they should fear. *“And do not fear those who kill the body but cannot kill the soul. Rather fear Him who can destroy both soul and body in Hell”* (Matt 10:28).



HINT: *The mentor may want to share Hebrews 10:31 with the mentee. “For it is a fearful thing to fall into the hands of the living God” (Heb 10:31). Ask the mentee why God is to be feared above any other. Explain to the mentee that God’s nature is absolutely opposed to sin. Sin is the greatest offense to God. Sin is so much an offense that it has caused a separation between man and God and God turns away from all who are separated from Him.*

- vi. ***Church discipline should be administered with order, love and the Holy Spirit.*** There are not many issues in the local Church that are more difficult and bring more tears than when discipline is administered and an unrepentant member is cast out. However, there are few things that bring as much joy as seeing a sinner repent and be restored to God and the Church. In Matthew’s Gospel Jesus provided an order in which to practice discipline. The first step is to confront the sinner about his sin. If the sinner refuses to repent, take witnesses and confront him again. Plead with the sinner to turn from sinful conduct. The Scripture does not say how many times it takes to confront the sinner before the next step is allowed. Since the Scripture mentions two, it would make sense to adopt that as the standard. However, approaching the sinner multiple times before moving to the next step is permissible, but if there is no repentance the next step must be taken eventually. The next step in the order of discipline is to bring the unrepentant sinner’s sinful conduct before the Church. At this point the Church has been made aware of the transgression and may plead with the sinner to repent. If the sinner refuses to repent, he is then to be treated as a lost person.

It is important to remember that sin is a grievous thing. Church discipline is never to be a witch-hunt. The goal is not to crucify someone but to see them turn from sin and be restored. True love does the hard thing when necessary. A mother and father, with love, punish their children knowing that it will yield positive fruits, but that does not make the disciplinary process easy.

Finally, Church discipline should be administered by the direction of the Holy Spirit. Sometimes it is hard to know when to administer discipline. Does Matthew 18 apply to divorce, stealing, lying, cheating and fighting? How do you know where to implement it? Knowing when and for what offense to implement Church discipline can be a difficult decision. The guidance of the

Holy Spirit proves to be imperative whenever discipline is administered.

LIVE IT ...

- 1) Sin is a cancer that creeps in and destroys the body of Christ; therefore, a believer should fight to kill sin before it kills them.**



HINT: *John Owen wrote on the importance of mortifying (killing) sin. As the mentor, help the mentees identify sins that are currently reigning in their life. Explain that sin has definite spiritual and often physical affects. Give examples of families destroyed by addiction; such addictions could be gambling, prescription drugs or pornography. Every believer has “pet” sins, which are specific sins they have a hard time moving away from. Try and discover what the mentee’s struggles are and talk to them about how they can kill the sin. Understand that killing sin often means eliminating the potential for sin to happen.*

- 2) A part of being untied by the gospel is that Christians hold other brothers and sister accountable. Accountability within the body of Christ is one of the most telling signs of love for one another.**



HINT: *The mentor should encourage the mentees to consider how they might help a brother or sister struggling with sin. How could the mentee help them kill the sin in their life? What could they say to encourage them? Explain a time that you were confronted or when you confronted someone else over a sin issue. How did you approach them and what did you say? Make sure the mentee understand that it is NOT judging someone to say they are wrong for wrongful/sinful act. It is no more wrong for me to call a tree, a tree than for me to say someone committing a sin is committing a sin. Explain to the mentee that confronting people’s sin is not judging their character but addressing their actions. Refusing to confront is refusing to love.*

Following Up ... Take time during the week to reconnect with your mentee and ask how he or she is doing with killing personal sin. Also, ask your mentee if he or she has tried helping anyone through sin issues. Share with them how you are trying to kill sin in your own life as well.

APPENDIX 11

CURRICULUM SESSION 6: THE LORD'S SUPPER AND BELIEVER'S BAPTISM

Goals for this session:

1. To understand the biblical basis for believer's baptism.
2. To understand the meaning behind believer's baptism.
3. To understand the proper mode of believer's baptism.
4. To understand the biblical basis for the Lord's Supper.
5. To understand the meaning behind the Lord's Supper.

Prepping the Soil:

- Have the mentees write a paragraph for both baptism and The Lord's Supper describing in their words what both mean and how they relate to the gospel.

Defining Terms:

- Ordinance – An ordinance is an order or a decree.
 - Baptism – An ordinance of the Church that symbolized the life-giving work of God in giving a believer new life in Christ. It is also the sign of the New Covenant representing a circumcision of the heart.
 - Lord's Supper – An ordinance of the Church that memorializes the shedding of Christ blood and the breaking of his body to make atonement for sins.
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LEARN IT ...

1. Believer's Baptism (Mode & Meaning)

a. Explanation

- i. ***Believer's baptism is an act of obedience.*** Let's be clear...baptism does NOT save you! Baptism is not a work that saves, but rather the atoning work of Jesus is where life is found. That being said, baptism is a work of obedience to the commands of Christ. In the Old Testament the Jews were circumcised on the eighth day of their birth to show they were God's people. With the New Covenant came a new sign of belonging. Baptism is the new circumcision and physical representation of belonging to Jesus. At the end of Matthew's gospel he recounts Jesus' instructions to the disciples to make other disciples in all the nations and baptize them. Jesus gave this command, as it was His intention for baptism to be practiced in the local Church. The book of Acts is filled with commands to

be baptized. In Acts 2, Peter told the men of Israel who heard his sermon to repent and be baptized (Acts 2:36). Again in Acts 10, Peter shared Christ and many believed. “*And he commanded them to be baptized in the name of Jesus Christ*” (Acts 10:47). Jesus gave baptism to the Church as a command to be followed, not an option to be considered.

- ii. *Believer’s baptism is a sign of the New Covenant in Christ.*** A covenant is an agreement between two or more people. In the Old Testament God made a covenant with Abraham and said, “*I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God*” (Gen 17:6). The sign of this covenant with Abraham was circumcision. All Jewish boys were circumcised on the eighth to show they were a part of ethnic Israel, God’s covenant people. With the advent of Christ all believers are under a new covenant and with this there is a new sign. Baptism is now the sign of the New Covenant in Christ. Baptism symbolizes a circumcision of the heart. When someone is baptized they are declaring their position as a part of the covenantal family of God as a believer.
- iii. *Believer’s baptism is a pictorial representation.*** The waters of baptism are reserved for believers. Salvation by grace through faith is a prerequisite to baptism. If the waters of baptism were salvific in nature, Jesus would not have told the thief on the cross “*Today you will be with me in Paradise*” (Luke 23:43). If salvation was dependent on baptism the Apostle Paul would not have told the Corinthians that Jesus did not send him to baptize but to preach the gospel (1 Cor 1:17). However, baptism represents the gospel change that affects the life of a believer. It pictures the death of the old self and the new life Christ purchased for the believer. Being immersed in the water represents the burial of the old life and coming out of the water images being raised to walk in newness of life.
- iv. *The mode of believer’s baptism is immersion.*** Baptism by immersion is not the only mode of baptism practiced today. Across denominational lines the Catholics, Methodists and Presbyterians baptize by sprinkling. However, baptism by immersion has more biblical support than sprinkling. For example, in the account of Jesus’s baptism the Scripture says that He *came up out of the water* (Mark 1:10). In John’s gospel certain baptisms took place at Aenon near Salim “because water was plentiful” (John 3:23). The book of Acts recounts the encounter Phillip had with the Ethiopian Eunuch.

The Eunuch follows Christ and then seeks to be baptized. Phillip and the eunuch arrived at a body of water and the eunuch said, “See here is water! What prevents me from being baptized?” (Acts 8:36). Thomas Schreiner says, “*This statement would have been an unusual comment unless being baptized involved immersion. One needs only a small cup of water to be baptized by sprinkling, and that much water the eunuch would have certainly had with him as he traveled by chariot in the desert.*”¹ Other support surfaces throughout the New Testament for immersion as the proper mode for baptism. Ultimately, immersion proves to be the best possible mode to accurately depict the death of the old self and the raising up of the new.

2. The Lord’s Supper

a. Explanation

- i. ***The Lord’s Supper memorializes the death of Christ.*** “*At the core of its theological meaning, the Lord’s last supper is the self-giving, sacrificial death of Jesus.*”² Like baptism, the Lord’s Supper was given as an ordinance that pictures the death of Christ. Jesus explains the elements of the supper and their meaning to his disciples in Luke’s gospel. “*And he took bread, and when he had given thanks, he broke it and gave it to them, saying, this is my body, which is given for you. Do this in remembrance of me. And likewise the cup after they had eaten, saying, this cup that is poured out for you is the new covenant in my blood*” (Luke 22:19-20). In this text Jesus alluded to His death. The bread represents His body that was torn and beaten by His accusers. The wine represents the blood that was shed to make atonement for sin. When the Church observes the Lord’s Supper it is a declaration of the gospel power that has affected eternal change for every believer.
- ii. ***The Lord’s Supper is reserved for believers.*** Not only does the Lord’s Supper represent the death of Christ, but is only to be observed by those for whom He died. The death of Christ does not benefit the lost unless they believe on the Lord Jesus, which is why the ordinance was given to the Church alone. In his letter to the Corinthian Church Paul explains the danger of taking the Lord’s Supper in an unworthy manner. If a person eats or drinks in an unworthy manner they eat and drink judgment on themselves (1 Cor 11:29). Paul’s Corinthian letter was written in a local church context, but lostness is most definitely an unworthy manner of

¹Shawn D. Wright and Thomas R. Schreiner, *Believer’s Baptism: Sign of the New Covenant in Christ* (Nashville: B & H, 2006), 60.

²Thomas R. Schreiner and Matthew R. Crawford, *The Lord’s Supper: Remembering and Proclaiming Christ Until He Comes* (Nashville: B & H, 2010), 47.

taking the cup and bread. By taking part in the Lord's Supper is to say that his death has brought life to the believer; therefore an unregenerate person who takes part in the ordinance bears false witness to the gospel. Christ died for the Church and therefore only the Church is permitted to memorialize Christ's death through the Lord's Supper.

- iii. ***The Lord's Supper is prescribed.*** When the Church takes part in the ordinance of the Lord's Supper, they do so in obedience to Jesus' command. When Christ met with His disciples for the last supper he told them to do these things in remembrance of Him. Later it is evident that the Church in Corinth observed the Supper as well. Many local Churches observe the ordinance once a quarter whereas other may observe it every Sunday. What matters is not necessarily when you observe it, but that you observe it. The Church exists because the gospel exists and the Lord's Supper is a reminder that Jesus is the true life of the Church.

LIVE IT ...

1. **Since baptism was given to the Church with the expectation of obeying, it necessarily means that a new believer should be baptized.**



HINT: *Make sure that you do not place such urgency on being baptized that it can be taken as an essential work for salvation. Make clear the point that baptism is not salvific, but it is expected as an act of obedience and declaration of faith in Christ.*

2. **Since both baptism and the Lord's Supper are reminders of the gospel, it makes sense that believers should constantly remind themselves of the gospel.**



HINT: *Help the mentees identify different practices that may help them make the gospel a daily thought and constant presence. Helpful practices may include daily reading on the death and resurrection of Jesus, having conversations with others about how the gospel has changed their life, etc.*

3. **The gospel is central the Christian's way of life. Learning to speak gospel as a native tongue should be one of the believer's primary objectives.**



HINT: *Explain to the mentee that the gospel applies to every area of a Christian's life. The gospel gives us new identity and should therefore direct decisions, actions and thoughts. For example, the Christian need not worry about what whether or not they will be provided for with each passing day because the gospel has made them a child of God and he promises to provide for His children.*

FOLLOWING UP ... Be sure and reconnect through a phone call or visit during the week to discuss how the mentee is living out the gospel.

APPENDIX 12

CURRICULUM SESSION 7: GOD'S WORD

Goals for this session:

1. To understand the Bible as absolute truth
2. To understand the Bible as authoritative
3. To understand the relevance of God's Word today
4. To become more aware of how God's Word is applied
5. To learn how to better interpret God's Word

Prepping the soil

- Ask the mentee to make a list of steps they consider necessary in understanding the Scriptures.

Defining Terms:

- Meta-Narrative – The major divisions of Scripture that come together and make a continuous story.
 - Authoritative – Having absolute, unparalleled and unchallenged authority.
 - Divine – Supernatural; being from God.
 - Hermeneutics – The science of interpretation.¹
-

LEARN IT ...

1. Illustration

- a. You must always consider the source from where information comes. Johnny grew up in a neighborhood with a bunch of other boys. There were two boys in the group that stood out for two very specific reasons. One of them, William, always told the truth and the other, Frazier, always lied. It was never uncommon for Frazier to catch a record breaking large mouth Bass with his bare hands or kill a trophy buck with only a knife. In fact, his stories and abilities were so outlandish it was hard to take him seriously with anything. William, on the other hand never embellished and you could trust anything he said. If William told you he was going to visit the moon next month, you would have a hard time not believing him. With a guy like Frazier in the neighborhood, it was hard to take any

¹Moises Silva and Walter Kaiser, *An Introduction to Biblical Hermeneutics: The Search for Meaning* (Grand Rapids: Zondervan, 1994), 15.

information he shared seriously. This proves to be the case in many different contexts. With Facebook, The Onion and Wikipedia as sources of information today, it's becoming increasingly difficult know what to believe. For example, Bill Cosby, Betty White and host of others have died at least three times each according to the Facebook news feed. When gathering information, one should always consider the source from which it came.

2. Explanation

a. Knowing what the Bible is.

i. The Bible is divine because its source is divine. The Bible, like many other books throughout the centuries, is a compilation of different literary genres. Within its pages there are narratives, poems, songs, proverbs, parables and apocalyptic literature. However, the Bible stands in a category of its own because, unlike any other book in history, it is written directly from the mouth of God. *“All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness”* (2 Tim 3:16). Since God is divine it necessarily means that His words are also divine. There is nothing supernatural about the ink or paper used to print the Bible, the content is where the power resides. The Scriptures contain sixty-six different books written by over forty authors. These authors wrote exactly what the Holy Spirit of God instructed them to write. Once the original authors wrote each book, scribes would spend years making multiple copies so that God's written words could be given to the world.



HINT: *It's important to note that the forty-plus authors are not the true sources of God's Word, but God Himself. God used men to record His divine words. You may want to use the illustration of a stenographer or a secretary who would transcribe word for word on paper what was being said. The typist may have written the words, but they are not original to him or her.*

ii. The Bible is a believer's authority because God is sovereign. The sovereignty of God simply means that He is in absolute control of all things. God is all-powerful and the ruler of the universe. That being said, God has spoken His words and set them as the standard of authority. Because the Word of God is an absolute authority, it cannot appeal to a higher authority. *“For if an appeal to some higher authority were used to prove that the Bible is God's word, the Bible itself would not be our highest or absolute authority.”*²

²Wayne Grudem, *Systematic Theology: An Introduction to Biblical*

When collectors want to purchase a signed piece of memorabilia they will usually have an authority on that particular subject come and authenticate the signature. The authoritative nature of God's word is not contingent upon any other source to make it so. The fact that it comes from the mouth of God substantiates the Bible's authority. God does not answer to any higher authority because He is absolutely sovereign and therefore His word does not answer to a higher authority.



HINT: *Explain to the mentee that sometimes people feel liberty to pick and choose what they agree with in the Bible, but such freedom does not exist. God's word is unchangeable truth. Not liking the way a text makes us feel does not give us the authority to change it's meaning.*

- iii. ***The Bible is absolute truth because God is truth.*** "In order to be authoritative the Bible must be true, that is without error. Either the Bible is without error in all, or it is not without error at all."³ God is not just truthful, but He is truth. All that God does is good and all the He has said is true. The author of Hebrews writes, "It is impossible for God to lie" (Heb 6:18). If God cannot lie, it means that all He says is true. Therefore, the standard of truth that the world should live by is the truth of God. As God's word of truth, the Bible proves to be the final standard of truth.



HINT: *The mentor should help the mentee to understand that the reader does not inform the Bible, but the Bible informs the reader. Many read the Bible and do not like the way certain doctrines make them feel, so they take it upon themselves to change truth. No one has the freedom to manipulate truth. To do so is to make it a non-truth. Believers should submit to what the word of God says rather than pursuing what their heart feels. There is never a problem with the Bible, but there is often a problem with man.*

- iv. ***The Bible is eternal and unchanging because God is eternal and unchanging.*** The eternality of God's word holds significance because just as God is eternal, His standards are eternal as well. The truths of Scripture carry the same weight today as they did thousands of years ago. The psalmist wrote, "Your word, LORD, is eternal" (Ps 119:89). God is eternal and unchanging; therefore the teachings within His word do not lose relevance. If God were to change it would mean that He is not perfect. Change for the better or for the worse implies imperfection. If God were somehow

Foundations (Grand Rapids: Zondervan, 1994), 78.

³Howard G. Hendricks and William D. Hendricks, *Living by the Book* (Chicago: Moody, 1991), 25.

improving it would mean that He is not currently as good as He could be. This however, is NOT the case with God. God is complete in all His perfections. From eternity past God has not needed anything, lacked in knowledge or become better. Therefore, since the word of God is eternal and unchangeable, it contains all that humanity needs to find hope, joy and life.

→ **HINT:** *The mentee will want to address particular issues within culture where the Bible has seemed to take a back seat or is treated as antiquated and irrelevant. For example: With the LGBT (homosexual agenda) and feminist movements of our modern culture the Scriptures have been dismissed or mistreated to suite both agendas.*

b. Knowing what the Bible says

i. Context is a critical component for knowing what the Bible says.

Rarely, if ever, would anyone start watching a movie from the middle. Just imagine starting *The Lord of The Rings*, *The Fellowship of The Ring* right about the time the fellowship enters the Mines of Moria. The viewer would probably ask questions like: how did this group get together, why are all those goblins and cave trolls trying to kill them and what is so important about that ring around the Hobbit's neck? Watching the movie from the beginning gives the viewers a full context to understand the events of the film. The Bible is a book filled with smaller stories that ultimately come together to make one meta-narrative. Each book of the Bible tells its own story while at the same time provides a piece of the bigger story. Each book of the Bible has its own particular audience, purpose and context. Therefore, a single verse should be considered in light of the surrounding verses. It is a dangerous usage of Scripture to build a theology a single verse without knowing the context in which it was written. A part of wielding God's word is knowing it's context.

→ **HINT:** *This point cannot be stressed enough. Taking Scripture out of context can cripple someone's understanding of the Bible. Here are some Scripture that are often taken out of context:*

Matthew 18:20 – *“For where two or three are gathered in my name, there I am among them”* (Matt 18:20)
If taken how it's commonly misused it would mean that God is not present when we are alone. BIG PROBLEM!!!

Jeremiah 29:11 – *“For I know the plans I have for you declared the LORD, plans for welfare and not for evil, to give you a future and a hope”* (Jer 29:11).
The way this is typically treated becomes a big problem if we end up suffering for Jesus sake (which Scripture promises will happen for anyone who living for Christ.)

ii. **Knowing what questions to ask helps to know what the Bible says.** One of the first questions that should surface when reading a text is, “To whom was this written?” The different books of the Bible are written to diverse groups of people. In the gospels you often have the disciples and Christ dealing with lost people whereas the letters of Paul are written to Christians. Instructions given to the city of Nineveh through the Prophet Jonah are considerably different from the instructions given to the disciples at the end of Matthew’s gospel.

- Another questions to ask is, “For what reason was this letter written?” Paul’s first letter to the Corinthians was written with a different tone compared to his letter to the Church in Ephesus. The answer is found through the text of the letter. Paul was not arbitrarily writing to the Church in Corinth. They were in sin and he loved them enough to confront them out on it.

- One other question to consider when trying understanding what the Bible says is, “How does this verse line up with the rest of Scripture?” Hermeneutics is the practice of interpretation. Biblical hermeneutics is the science of interpreting Scripture. It has been said that one of the key rules in hermeneutics is that Scripture interprets Scripture. In order to make sure that a text is saying what it appears to be saying, comparing it to other Scriptures proves to be a prudent course of action.

c. **Knowing how the Bible applies**

i. **God’s Word is always relevant; therefore it always has something to say to the reader.** The first rule of applying a biblical text is finding out what the author is trying to communicate. It is impossible to know what the Bible says to **you** if you do not know what it says at all. “*All of Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness*” (2 Tim 3:16). God has given His eternal Word with eternal relevance; therefore its contents always have an application for the reader.

ii. **Learn how to identify direct and indirect application.** This practice is critical in order to avoid taking Scripture out of context. **Direct application** is when the situation in the text represents the situation of the reader. For example, Christ’s commission to make disciples in all the nations was given to the first century disciples but the instructions are for all Christians. When the reader encounters that passage they can know that Christ is giving a direct command that applies not only to the disciples, but also to all who believe.

Indirect application is where the reader must be more observant. The prophet Jeremiah wrote, “For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope” (Jer 29:11). This passage from Jeremiah is

commonly used in graduation speeches, on youth group t-shirts and is offered as words of hope for people in struggling situations. Unfortunately the passage gets taken out of context. Jeremiah's words were intended for the Jewish exiles. *"God's plan for the exiles is welfare, not evil, or calamity. The exiles will receive God's shalom in the form of future and hope in their homeland."* The message of Jeremiah 29:11 has a specific audience, therefore the meaning does not apply to anyone outside of the intended recipients. The Jeremiah text cannot be applied to everyone because God's plans often include suffering and death. However, the text does have an indirect application. The application is that God has plans and intentions for all people. The text reveals that God controls the future of the exiles and can therefore control the future of all people. The text reveals the sovereignty of God and this is good news!

LIVE IT ...

The mentee will develop greater competency in understanding the Scriptures when they become more disciplined with studying Scripture in context. Have the mentee follow the steps below:

- 1) Select a book of the Bible (preferably a shorter one) and determine to whom it is written.
- 2) Read the book and then identify what is happening in the book. What is the context? How does the book fit in to the rest of Scripture?
- 3) Identify the author's purpose in writing the Book.
- 4) Read through the book and identify the ways the contents apply to you. Be mindful of direct and indirect applications.

FOLLOWING UP ...

Check in to see how the mentee is doing with "Live It" section. Offer suggestions or help if needed.

APPENDIX 13

CURRICULUM SESSION 8: PRAYER

Goals for this session:

1. To understand the different components of prayer.
2. To help cultivate a more disciplined prayer life.

Prepping the soil:

- Ask the mentee to be prepared with an answer to these questions: Why do they think Christians are instructed to pray? What does prayer accomplish?

Defining terms:

- Prayer – Prayer is communication with God where sins are confessed, thanksgiving is offered, petitions are voiced and intercession is made.
-

LEARN IT ...

1. Prayer

a. Illustration

- i.** Jody's father, Samuel is medical professional working at the local hospital. He has been a physician for most of his life and proven to be an exceptional doctor, but medicine is not the only area in which Samuel excels. He is also a master mechanic, a first class carpenter and is a wiz with mathematics. Jody has recently run in to an unfortunate series of events. His car isn't running properly, he's been feeling poorly and his trigonometry grades are suffering. It would seem that despite Jody's predicaments, he is in a best-case scenario considering his father's expertise. It only makes sense that Jody would take his problems to his father. In fact, it would be absurd if he didn't.

Christians have a heavenly Father infinitely more competent and well-rounded than Samuel and it would be absurd not to consult God with the trials of life. God is not only able to answer prayer; He wants to!

b. Explanation

- i. **Praying with faith.** Faith based prayers are critical to the petitions made by Christians, but what does praying by faith mean? Suffice it to say that regarding the plans of God there are some plans that will never be known until they come to pass. Praying by faith does not necessarily mean God will answer the prayer according to the petitioner's request. Faith based prayers are when believers either have faith that God is able to answer accordingly, or when the prayers line up with God's revealed will for a believer's life. Faith based prayers are directly connected to the Scriptures. Prayers of faith can be made because God has made promises in His word. The Prophet Jeremiah wrote, "*Call to me and I will answer you, and will tell you great and hidden things that you have not known*" (Jer 33:3). Although this text directly applies to Jeremiah, it indirectly applies to believers as God reveals himself to be a Father who answers when His children call. God delights in hearing from His children and prayer is one of the means of communication He has designed for believers. Matthew wrote, "*Believe and you will receive whatever you ask for in prayer*" (Matt 21:22). Clearly this does not imply receiving anything that is asked for contrary to the will God, but that which lines up with God's revealed will. Believing means having faith in the power, wisdom and promises of God to meet needs. Prayers of faith involve knowing that God is able, but also trusting Him to fulfill promises.

*"When God seems to close his ear, we must not therefore close our mouths, but rather cry with more earnestness; for when our note grows shrill with eagerness and grief, He will not long delay us a hearing."*¹ Charles Spurgeon

→ **HINT:** *The mentor should explain to the mentee that God always answers but His answers come at the right time, not necessarily when they requests are made. The mentor should also explain to the mentee that **no** is an answer.*

- ii. **Praying with power.** God desires fellowship with His children. God not only speaks to believers but He listens when spoken to by His children. God has made it so that there is power behind prayer. Scripture says, "*Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working*" (Jas 5:16). It is important to note that the power in prayer is supernatural in its origin. James wrote, "*The prayer of a righteous person has great power.*" Righteousness is credited to a believer upon salvation in

¹Charles Spurgeon, *Spurgeon on Prayer: How to Converse with God* (Alachua, FL: Bridge-Logos, 2009), 48.

Christ. It is Christ's righteousness that resides within a believer. Therefore, the power of prayer ultimately rests in the power of Christ. When we pray, we pray with the righteousness of Christ, so we not only trust God to answer prayers, but we also trust that our prayers have power behind them.

Prayers are not only powerful when offered by the righteous, Jesus was led into the wilderness by Satan, He responded to the temptation by reciting the Scriptures (Matt 4:1-11). Jesus chose to use the word of God because of its power. Christians, who pray the Scriptures, pray with power.



HINT: *Ask the mentees if they can recall any Scripture to pray while going through any particular situation. You may want to help them by suggesting a scenario and providing a verse as an example.*

iii. *Praying with purpose.* Prayer is not an arbitrary, powerless or pointless discipline. Scripture gives account of many instances when Christ sought the Father in prayer. Jesus prayed before breaking bread, He prayed in the garden before His death and he even taught his disciples to pray by example. Prayer has purpose because God has chosen to act according to the prayers of the saints. In His sovereignty God has decreed all things to work after the council of his will (Eph 1:11). In part, prayer serves the purpose of fulfilling the decrees of God. Not only does prayer fulfill God's decrees, but prayers also serves the purpose of deepening a believers' spirituality. "*Prayer will promote our personal piety, our individual holiness, and our individual growth into the likeness of our Lord and Savior Jesus Christ, as nothing else except the study of the word of God.*"² As a Christian engages in the sacred discipline of prayer, there are supernatural forces working to ensure an effective exchange. The Holy Spirit of God works as an intercessor before the Father (Rom 8:26). The supernatural imputation of Christ's righteousness makes the saints worthy of approaching God in prayer. As prayers are offered it expresses faith in the power and promises of God. Continued faith works to catapult believers into deeper fellowship with God.

Finally, praying with purpose means to approach the Father with an agenda. Prayers should never be offered to God as an item to check off of a spiritual to-do list. Praying should never be arbitrary. The prayers of the saints should acknowledge the glory of God, offer thanks to God and make petition to God. Many time

²Reuben Archer Torrey, *Torrey on Prayer: The Power of Prayer & the Prayer of Power* (Alachua, FL: Bridge-Logos, 2009), 32.

Christians do not receive because they do not believe and other times they may not receive because they do not ask. “*You do not have because you do not ask*” (Jas 4:2).

→ **HINT:** *Ask the mentees to share some concerns in their life that they may consider trivial or not worth bringing before God. For example: The student who wants to make good grades will want to ask God to give them recall of what they studied to help them be disciplined enough to spend time studying. Use any example that may fit.*

- iv. ***Praying without ceasing.*** Two of the shortest verses in the Bible happen to sit right next to each other. Paul told the Church in Thessalonica to “rejoice always” and to “pray without ceasing” (1 Thess 5:17-17). At first glance praying without ceasing seems like an impossibility. The Apostle was not telling the Church to be on their knees with heads bowed and eyes closed twenty-four hours a day. The passage is meant to be interpreted as more of an attitude of prayer as opposed to lying prostrate before the Lord. Praying without ceasing connotes the idea of always being in communication with the Father. It means to always recognize His presence, power and promises. With each passing moment of every day Christians have reason to offer thanks. God is the reason the human body functions properly from day to day. Because of God, people can find joy in a sunset or in the colors of Fall. Christians in particular should stay in constant communion with the Father for personal holiness, making petition, intercession and worship.

→ **HINT:** *The mentor should use the illustration of living life with a friend who is constantly by your side. Everything you do will be seen and experienced with that friend. Christians must realize that God is a constant presence and praying without ceasing is a way of life that engages God as a regular presence.*

- v. ***Praying without reservation.*** Prayer is considered a spiritual discipline because it takes time, demands work, and requires intentionality and vulnerability. To be a person of prayer is to give oneself over to prayer. The psalmist wrote, “*In return for my love they accuse me, but I give myself to prayer*” (Ps 109:4). In the midst of being pursued, David found himself with no other alternative but to give himself to prayer. God is the refuge for every believer. Followers of Christ should never hold back anything, but give themselves and their needs to the Lord completely. Be careful not to get in the mindset that some things are too minor or trivial for God to care about. That is bad theology! God cares more deeply about every aspect of a believer’s life than our minds can comprehend. Therefore, prayer is an opportunity to

present everything to the only one who can fix our brokenness, heal our hurting, and bring restoration.

LIVE IT ...

Below is a list of methods to help cultivate a stronger and more disciplined prayer life.

1) Developing a discipline with prayer requires structure and direction.



HINT: *A lot of people get bored or distracted in prayer because they are “shooting from the hip” and don’t have a specific direction in which to pray. Help the mentee develop a prayer calendar that will list items of prayer for each day of the week.*

2) Praying with power is ensured when the believer incorporates the word of God.



HINT: *Help the mentees find Scriptures they can pray through. The Psalms provides a variety of options because they are the songs, prayers and requests made to God from the writers. Sample prayer from Psalm 1:1, “**Father, direct my steps that I may not walk in the counsel of the wicked. Help me keep my eyes fixed on your glory that my desires may be pure and holy. Give me strength that I may not stand in the way of sinners nor sit as a scoffer, but that I may always delight in you. Father, help me always consider your law both day and night.**”*

3) Make prayer a priority!



HINT: *The mentor will want to stress the fact that we make time for the things that matter most. Communication with God is critical to the spiritual life of a Christ follower. Ask the mentees about a time they can devote to praying each day. Make sure they commit to it.*

FOLLOWING UP... Connect with the mentees during the week to see how their prayer commitment is going. It would be good for you to make the same commitment and share with them your personal experience and prayers.

APPENDIX 14

CURRICULUM SESSION 9: WORSHIP

Goals for this session:

1. To develop a better understanding of worship.
2. To become a more intentional worshiper of God.

Prepping the soil:

- Have the mentee read Psalm 150 and answer the following questions:
 - 1) *According to the Psalm, where is it appropriate to praise the Lord?*
 - 2) *What are some of the LORD mighty deeds?*
 - 3) *What makes the LORD great?*
 - 4) *Why do you think the Psalmist lists the different instruments for praising the LORD?*
 - 5) *What does the final verse reveal about God?*

Defining terms:

- Worship – Doing all things with the explicit purpose of glorifying God.
-

LEARN IT ...

1. Worship

a. Illustration

- i. Chuck has been married for ten years to his wife Carrie. Over the years Chuck has taken the time to cultivate and nurture his relationship to his wife. As a result he has been able to better meet her needs. If Chuck had gotten married and decided to pull away from his wife emotionally and socially, their marriage would not only be struggling, but he wouldn't really know Carrie at all. Instead, Chuck chose to invest in his relationship with Carrie. Because of this he knows her likes and dislikes, her passions, her concerns and her hopes. Chuck can better and more fully minister to his wife because of how well he knows her. Worship works much in the same way. The better we know God, the better and more intentional our worship becomes.

b. Explanation

- i. ***Worship can only affectively be offered if offered in spirit and in truth.*** Since the beginning of time worship has been commonplace for every individual. God created man for worship and every man worships. Unfortunately, sin entered the world of man and perverted the purpose, practice and person of our worship. Many of the biblical authors wrote to address idolatry, service to false gods and to call people to biblical worship. There are many forms of worship, but only one that is acceptable before God. Biblical worship is offered in spirit and in truth. John's gospel recounts a conversation Jesus had with a Samaritan woman. During the conversation Jesus and the woman talked about worship. It was clear in the text that the woman did not understand nor offer acceptable worship to God. Jesus told her, "*You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him*" (John 4:22-23). Earlier, in the same text there was talk of where her fathers and the Jews worshiped. Jesus essentially told her that worship is not authenticated by the place, but by the one who is worshiped. A.W. Pink argues that worshiping in spirit and truth are not two different kinds of worship, but two aspects of the same worship.¹ God is spirit and therefore cannot be confined to a specific place. He is everywhere, therefore a believer's worship should be offered with an enlightened mind, an affectionate heart and in all places. Worshiping in truth means that a believer should worship God according to how He has revealed Himself in Scripture.



HINT: *Explain to the mentees that it is impossible for non-believers to offer acceptable worship to God. Jesus said He is the TRUTH, therefore anyone dead in sins does not have the truth required for acceptable worship.*

- ii. ***Worship exists because God exists.*** The existence of God demands that He be worshiped. The Psalmist wrote, "*The heavens declare the glory of God*" (Ps 19:1). God is praiseworthy to the degree that inanimate objects declare His glory. The follower of Christ has the divine privilege of enjoying God through worship. Believers are allowed to express gratitude, make petitions and confess our sins before a holy God. In the

¹A. W. Pink, *Exposition of the Gospel of John* (Grand Rapids: Zondervan, 1945), 206.

book of Exodus, God gave to Moses the Ten Commandments. With the first commandment God revealed His character saying, “*You should have no other gods before me*” (Exod 20:3). In this text God revealed His supremacy. Worship has but one objective and that is the glory of God.

→ **HINT:** *Help the mentees make a list of characteristics/attributes they know about God. Examples may include: God is loving, merciful, creative, Jealous, passionate, emotional, wrathful, just, etc . . . Ask them to give examples for each attribute they list.*

- iii. ***Worship is an intrinsic part of all mankind.*** Fundamental to every human being is the wiring of a worshiper. However, sin has caused man’s worship to be misplaced. John Calvin said that a man’s heart is an idol factory, meaning that sinful man often worships creature over creator. God Himself, knowing the unfaithfulness of mankind addressed the issue of idolatry in His second of the Ten Commandments. The idols of the 21st century may look different than those of the 1st century, but they are idols none-the-less. Today, billions of dollars are spent in the United States on sports alone. Fans line up for miles and spend countless hours waiting to watch and support their team of choice. Are sports wrong? No! The problem lies in the deeper levels of fanaticism. People worship idols of all types, shapes and sizes. When a sports fan’s joy is determined by the performance of their team, it proves idolatry. Human beings do the same thing with academics, relationships, achievements, etc. Why are people so prone to idolatry? When a sinful nature is combined with a created purpose to worship it lends itself to idolatry. Humans worship, whether misplaced or properly placed, because we are created to do so.

→ **HINT:** *Help the mentees to identify idols they have and how they are currently worshiping them. Examples may include: relationships, career pursuits, doubts, fears, etc.*

- iv. ***Worship grows as the follower of Christ grows.*** As believers grow in spiritual maturity, their knowledge of God grows as well. The better a believer knows God, the deeper his or her worship experience will be. Theology (the study of God) matters because it allows the believer to move from a general to a specific understanding of God. As the believer knows and understands God more, worship becomes more pointed. For example, the believer not only knows that Christ died for him, but he knows what Christ’s death entailed. When someone follows Christ they know that God offered His Son, but with spiritual growth they understand the implications of God pouring out His wrath on Jesus as well. Pointed worship looks like glorifying God for why and not just the what. One form of

worship offers praise from a general understanding whereas the other offers praise from specific acknowledgments of His greatness.

→ **HINT:** *Take a moment to review the past sessions. Help the mentee to see how having more than a general understanding of truth will allow them to be more intentional in their worship.*

LIVE IT ...

- 1) According to the Scriptures, believers are to offer up themselves as living sacrifices to God as a spiritual act of worship (Rom 12:1).

→ **HINT:** *Explain to the mentee that our lives should be lived for God's glory. Help the mentees identify ways they can worship in school, the work place, etc.*

- 2) Because God is infinite, Christians will never discover all the truth there is to discover about Him.

→ **HINT:** *The mentee should read the Scriptures and make note of one truth for each day of the week to reflect on and of which to offer God praise.*

Following Up: Connect with your mentee during the week to see what truth he or she have made note of regarding God. Be prepared to offer truths that you have noted as well. Ask the mentees what ways they have offered worship to God in their different contexts.

APPENDIX 15

CURRICULUM SESSION 10: EVANGELISM

Goals for this session:

1. To learn more of what evangelism entails.
2. To create an awareness of the necessity of evangelism in the life of a believer.
3. To understand what evangelism looks like.

Prepping the soil:

- Ask the mentees to make a list of friends, colleagues or family members they feel are not followers of Christ and in need of the gospel. Ask them to begin praying daily for opportunities to talk with them about Christ.

Defining Terms:

- Evangelism – The proclamation of the gospel with the intention of exposing non-Christians to their deepest spiritual need.
 - Gospel – The message of Christ crucified, risen and reigning. “The joyful message from God that leads us to salvation.”¹
-

LEARN IT ...

1. Evangelism

a. Illustration

- i. Amanda woke up early one morning to the sounds of someone pounding on her door and to the smell of smoke filtering through her apartment. In a haze she made her way through the apartment and got out of the building just before the flames enveloped. Amanda lost many things but managed to escape with her life. Her neighbor Jonathan knew that she was in the building asleep and decided to risk the flames in order to wake her up. Jonathan could have run out of the building without trying to tell Amanda that she was in danger. However, because he knew how much she needed the life saving information, he stayed to help. Christians have truth of infinitely more weight and non-Christians are in a far worse predicament than Amanda. To withhold the truth of the gospel is to

¹J. Mack Stiles, *Evangelism: How the Whole Church Speaks of Jesus* (Wheaton, IL: Crossway, 2014), 33.

essentially sentence someone to death. Christians must proclaim the good news of Christ so that others may be rescued from death.

b. **Explanation**

- i. ***The gospel is central to evangelism.*** The purpose of evangelism is that people may come to know Christ and enter in to a (saving) relationship with Him. Before His ascension, Christ told his disciples to teach others all that He commanded them. Essentially, He told His disciples to tell others of the gospel. Evangelism exists because the gospel exists. The gospel is the message of hope. The gospel is the message of Christ living a sinless life, meeting all the demands of the law, absorbing the wrath of God on the cross and becoming a substitutionary atonement for sin. It is the message of Christ dying, being risen and now reigning over all things that we might be right with God the Father through Him. People do not come to faith in Christ through any other message. There is one true gospel and any other gospel is false. In his first letter to the Corinthians, Paul said, *“Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, that he appeared to Cephas, then to the twelve”* (1 Cor 15:1-5). This text argues for the power of the gospel. In Matthew’s gospel Jesus told Peter, *“you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven”* (Matt 16:18-19). When Jesus told Peter He would give him the keys to the kingdom, He was saying that He would give the gospel and the gospel is how the church would be built. God has not changed, therefore, Jesus has not changed. The standard by which people would become followers of Christ will always be the gospel. Evangelism without the gospel is not evangelism. Without the gospel there can be no life change.



HINT: *Be sure and explain to the mentee that all Christians are witnesses for Christ. Every believer should live a missional life. Digging wells and building houses without gospel intention may be ministry, but it is not missions. The heart of missions is making disciples.*

- ii. ***Evangelism is not about the life you lead, but about the message you share.*** A popular phrase used by some Christians today is, “preach the gospel; use words if necessary.” This sounds clever and, but it is not biblical. Yes, Christians should live in such a way to show fruits of the gospel change that affects their lives, but the gospel itself is not a lifestyle, but a message. The apostle Paul

wrote, “For everyone who calls on the name of the Lord will be saved. How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news” (Rom 10:13-15). In a few short sentences Paul managed to capture the necessity of the gospel and it’s messenger. The gospel is the only message that leads to life in Christ and it must be shared.

- iii. **Evangelism is the expected discipline of every believer.** Christians do not have the freedom to pick and choose which of the spiritual disciplines they would like to practice. Prayer, Bible reading, worship and evangelism are all a part of being a follower of Christ. Of course some believers may be stronger and more disciplined than others, but all Christians are commanded to evangelize the lost world. The “Great Commission” text of Matthew 28 has a direct application to all believers. The writings of Paul to the Church in Rome make it clear that believers must evangelize in order for Christ’s Church to grow. At the heart of evangelism is the gospel, but at the heart of the gospel is Jesus. In the book of Acts, Luke wrote, “There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.” Throughout the New Testament believers continuously proclaim Christ. Being a follower of Christ comes with the expectation of proclaiming Him. Salvation is not just from something, but towards something as well. People are rescued from sins to proclaim the riches of Jesus and to see God’s Kingdom expand through the gospel. Evangelism without the gospel is not evangelism at all and a gospel without Jesus is no gospel at all.

- iv. **Evangelism is necessary.** There is a need for evangelism because there is a need for heart transformation. When Paul wrote to the Church in Ephesus he told them that before they were made alive together in Christ, they were dead spiritually (Eph 2:1-3). The gospel of Jesus is the only rescue from spiritual deadness. Not only does heart deadness necessitate evangelism, but the justice of God does as well. Because God is just, He cannot ignore sin. As judge, God will deal with every sin for all time. If people come to the end of their life with no heart transformation, they will suffer an eternity of God’s holy wrath. God hates sin more deeply than a human can fathom. It is God’s nature to dispense justice on all sin. For believers, God’s wrath was poured out on Jesus, but for non-Christians, an eternity of wrath is what’s in store. Evangelism is necessary because Jesus is necessary for life.

LIVE IT ...

1) Repetition is one of the best ways to become more fluent and comfortable with talking through the gospel.



HINT: Take turns sharing the gospel with each other as if you were sharing with a non-Christian. Use the verses and explanations below as a guide in conversation.

- a) *1 Corinthians 15:22 – “For as in Adam all die, even so in Christ shall all be made alive.”*
 - I. Every human being is born into sin because Adam (as our head) sinned. All humanity has an inherited guilt. This is the meaning of 1 Corinthians 15:22. People are not separated from God because of what they do, but because of what they are. We are guilty from birth.

- b) *James 2:10 – “For whoever keeps the whole law but fails in one point has become accountable for all of it.”*
 - I. This verse conveys the reality that breaking God’s law once, renders us just as guilty before God as those who break His law continuously. This passage shows the seriousness of sin. God is holy and his standard for entrance in to His Kingdom is perfection. As imperfect beings, humans cannot meet that standard.

- c) *Isaiah 59:2 – “but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.”*
 - I. Because God is holy, He must turn away from sin so that He does not see nor hear the imperfections from His fallen creation. Sin has created a chasm between God and His created people and the only hope for mankind to escape God’s justice was to have his wrath poured out on a substitute.

- d) *2 Corinthians 5:21 – “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”*
 - I. Jesus, God in flesh (John 1:1-14), although without sin bore the wrath of God on the cross for the sins of all who would believe. By substituting Himself and appeasing the wrath of God for sins, all who trust Him are given Christ’s righteousness and will therefore be able to stand before God approved. Man has no righteousness of his own to bring before God (Rom 3:10). Only the unearned and undeserved righteousness of Christ that is added to the account of every believer will give us acceptance with God the Father.

- e) *Isaiah 53:6 – “All we like sheep have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.”*

- I. Everyone is guilty of rebellion against God. It is our nature to sin, but the gospel message is that Jesus lived perfectly, meeting every demand of the law and keeping God's holy standard. He suffered and died, absorbing the wrath of God as a substitutionary atonement for sins because only a perfect sacrifice would be acceptable to God. Jesus then conquered sin and death by rising from the grave thus fulfilling His salvific work for a lost world.
- f) *Romans 10:9-10 – “If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved.”*
- I. The work of Christ on the cross does not automatically rescue people from darkness. The Romans 10 text says that man must follow Christ by faith. Belief in the Lord is not just in thought, but also in practice. The belief that Paul spoke of in this text is belief that gives birth to action. Someone who truly trusts Christ will follow Christ with his or her life.

2) The mentor should model evangelism for the mentee.



HINT: *The mentor should take the time to go evangelizing with the mentee. Throughout Jesus' ministry He mentored by example. If time does not allow please share of an encounter you as the mentor have had sharing Christ with a non-Christian.*

3) When evangelizing, it is always good to remember that there are things to avoid and things to pursue while in conversation. Here is a list of items that you should consider.

a. What you should avoid.

- i. Avoid trying to win an argument. The aim of evangelism is not to win an argument, but to win them to Jesus.
- ii. Avoid being led by emotion. It is ok to be passionate about Christ, but becoming angry about someone's position only leads you away from speaking truth in love.
- iii. Avoid assumptions. Do not assume that everyone that says he is a Christian is one. Check their fruit (Matthew 7).
- iv. Avoid imposing expectations that the Bible does not impose.

b. What you should do.

- i. Try and learn why the ones being evangelized believe what they believe. This will help in reshaping a misshapen worldview.
- ii. Always remember that the power is the Word of God and not in the eloquence of your speech or the fluidity of your presentation. Stick with the Word.
- iii. Always keep the main thing the main thing. Non-believers can get a lot of things right, but the one thing they cannot get wrong is Jesus. Keep the conversation on Jesus and His work.
- iv. Remember that you are not up against flesh and blood, but against dark spiritual forces (Ephesians 6).

- v. Remember that the gospel is always central to evangelism. If you give them everything without the gospel, you have given them nothing.

FOLLOWING UP ... Revisit this topic during the week and get the mentee to give you the name of someone they intend on confronting with the gospel. Make a point to hold them accountable to their commitment.

APPENDIX 16

T-TEST RESULTS FOR PRE-PROJECT AND POST-PROJECT CONGREGATIONAL SURVEY

A paired two-sample, two-tailed t-test determined if the level of congregational understanding at Locust Hill, concerning the need for mentoring as a form of discipleship, increased after a presentation on the subject.

The null hypothesis was that there is no difference between the means of the pretest and the post scores.

$$H_0: \mu_{pre} - \mu_{post} = 0$$

The alternative hypothesis was that there is a difference between the means of the pretest and the posttest scores.

$$H_a: \mu_{pre} - \mu_{post} \neq 0$$

For testing purposes $p = 0.05$ was used. This means that the probability is less than 5 percent on any one test of the null hypothesis that the difference of the pretest and posttest scores is due to chance alone.

As seen in table A1 on the next page, the average post project score is higher than the average pretest score.

The resulting test statistic is -6.669 and the resulting p-value = 0.00000003.

After comparing, one can see that the p-value is less than $p = 0.05$.

Thus, teaching on mentoring for the Locust Hill congregation made a statistically significant difference resulting in the increase of awareness concerning the need for mentoring as a form of discipleship ($|t_{(39)}| = 6.669, p - value = 0.00000003$).

Table A1. Congregational results for pre-and post project survey

Person	Pre-Project Score	Post-Project Score
1	47	49
2	59	59
3	50	55
4	55	60
5	47	50
6	52	60
7	46	53
8	51	55
9	57	57
10	45	51
11	46	56
12	58	60
13	52	47
14	51	51
15	42	35
16	42	45
17	43	45
18	34	40
19	38	50
20	37	45
21	51	55
22	44	51
23	44	60
24	56	60
25	50	55
26	47	53
27	39	43
28	48	60
29	56	60
30	44	57
31	39	55
32	39	55
33	38	45
34	47	47
35	47	52
36	54	58
37	35	46
38	46	60
39	44	47
40	35	50
Average	46.375	52.300

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ABSTRACT

MENTORING BELIEVERS AT LOCUST HILL BAPTIST CHURCH IN TRAVELERS REST, SOUTH CAROLINA

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The Southern Baptist Theological Seminary, 2015
Faculty Supervisor: Dr. Bruce A. Ware

This project sought to equip believers at Locust Hill Baptist Church in Travelers Rest, South Carolina, in spiritual disciplines and in some of the foundational doctrines of the Christian faith. Chapter 1 explains the reason for the project as well as the purpose and goals. Chapter 2 reveals the biblical and theological reasoning for mentoring as a form of discipleship. Chapter 3 analyzes several different contexts for mentoring and then discusses a number of methodologies that could be adopted into the local church from secular programs. Chapter 4 discusses the methodological approach of the project. It explains the order in which the project was executed. Chapter 5 provides an evaluation of the project, including goals, strengths, weaknesses, and what could have been done differently.

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