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DEVELOPING A MENTORING-FOCUSED MINDSET THROUGH
PASTORAL INTERNSHIPS AT PORTER MEMORIAL BAPTIST
CHURCH, LEXINGTON, KENTUCKY

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DEVELOPING A MENTORING-FOCUSED MINDSET THROUGH
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PREFACE

When I first had the notion to begin doctoral work, it really was not my idea at all. I thought about it periodically, but I never could take the plunge and commit myself to study at the doctoral level. This thought was especially true as I had seen friends and colleagues who had gone through this rigorous process, burned the midnight oil, and completed the challenging task of education above the masters' level.

As I began and have now finished this project, I want first of all to give credit to the people who have helped me in this monumental task. First, I must thank my wife, Shea, and our children, Haylie and Jacob. They have endured the absentee nights and dinners without me there. Also, my parents, Charles and Jo Turner, and my in-laws, Tom and Judy Young, have always supported all my educational endeavors. These godly servants have been extremely patient with me every step of the way. They have always encouraged me, even on days when they probably sensed I wanted to quit altogether.

Secondly, I give complete credit to my project supervisor, Dr. Troy Temple of SBTS, and friends who were usually more excited about the process than I often was over the years. I give my deepest thanks to my pastor and friend, Dr. Bill Henard, whom I have known and with whom I have served the past twenty-three years. If not for him, I probably would not have stayed in ministry, nor would I have pursued this doctoral program without his encouragement, friendship, wisdom, and experiential knowledge in ministry.

Most of all, I thank my sovereign Lord and Savior, Jesus Christ, who gave His life for me that I might eventually experience eternal life and live out my faith on this earth for Him every single day.

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Lexington, Kentucky

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CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to fully equip potential young pastors as they passionately follow the heart of God through a systematic internship process at Porter Memorial Baptist Church, Lexington, Kentucky.

Goals

This project concentrated on four primary goals through the duration of its efforts. The first goal was to systematically choose and lead a core group of men. The anticipation was to lead several men already called into the ministry through a structured internship process. One of the presuppositions of this project was that these men were called by God but may not have fully understood what it means to serve as a pastor in a local church. Often men do not know the biblical qualifications for godly leadership or how to serve and grow as a pastor. Within the past few decades of ministry, many men had no formal training and had no mentors to show them how to serve as a pastor in the reality of ministry. This goal, therefore, was very intentional. These men would preferably be enrolled in seminary at the Southern Baptist Theological Seminary in order to assist them in their course work; however their enrollment was not a prerequisite to the program.

The second goal was to assist the men in developing relationships on a deep and consistent level each week. The strategy was to take two hours each week and walk them through what it means to be a pastor, help them observe the daily struggles and successes, and allow them to see a snapshot of pastoral ministry firsthand. This rich experience would reinforce them and solidify the call God has on their lives.

The third goal was to assist the mentees in the Integrated Seminar hours needed at the Southern Baptist Theological Seminary through a structured twelve-week curriculum. This amount of time equated to a semester of required work on the seminary campus for three hours of credit and an additional three hours for practical ministry concentrated in the area of leadership. This framework also assisted the student as a pilot venture for the doctoral work required for this approved project. The remaining areas of internship concentrated on specifics of proclamation/pastoring and evangelism/outreach.

The fourth and final goal was personal. As a pastor, to have drawn closer to these men who were called to ministry through relationships, mentoring, prayer, process, and preparation was an incredible experience. The ultimate goal was to finish this project, knowing this experience had helped develop a more compassionate, mentoring pastor for the men in who were invested. While working through this goal, Porter Memorial Baptist Church benefited through the time, effort, and involvement in the spiritual deepening of these men.

Ministry Context

In order to understand the setting and context of this doctoral project the reader will find helpful an overview and data of Porter Memorial Baptist Church.

Porter Memorial Baptist Church

The congregation was established on October 18, 1908, by a small band of thirty-nine believers sent out from the First Baptist Church of Lexington, Kentucky. J. W. Porter was the pastor of First Baptist who helped make the organization possible, though he never pastored Porter Memorial. The men and women saw the need for an evangelical Baptist church right in the downtown area of this college town in some rented space on the thoroughfare called South Limestone or Kentucky Hwy 27.

History. Porter began with discipleship in mind in the year 1908. Quoting from the *History of Porter Memorial Baptist Church*, “Not only was a church with 39

members organized; but with a Sunday School with T. H. Duvall as superintendent, a BYPU with J. O. Lewis as president, and a Ladies Aid with J. W. Nutter as president.”¹ This conservative Southern Baptist Church desired to see people in the community come to know Jesus Christ and grow to be like him. When this strong ideology is ingrained within a church DNA, this type of history can become such a positive aspect for future growth, but it can also be difficult to change as time moves beyond that era and generation of people. Porter has believed in, planned for, and created a climate of discipleship that cannot be denied, but times have changed, generations have evolved, and culture has shifted.

Porter has been in its present location for forty- two years and has only called three different senior pastors in that same timeframe. During the previous sixty-one years, there were twelve different senior pastors who have come and gone. Senior pastoral leadership since 1969 has averaged tenure of fourteen years verses five years between the years 1908 and 1969. Though these facts are true, Porter has not been a pastor-led church until quite recently. The church was structured like a typical Baptist church of the 1950s, consisting of a Nominating Committee and a Committee on Committees. This system seemed to be effective during that era but for the future of the church it was no longer the best structure. Around the year 2000, the members in power began to see the church grow numerically and sensed their influence of power diminishing. At that time, the senior pastor began leading the church in a totally different direction, and ministries were being given away a little bit at a time. At the present time, however, it is safe to say that Porter Memorial is a senior pastor-led, staff under-shepherded, deacon-supported, and congregationally-affirmed New Testament church.

Organization. The organizational structure of Porter is quite simple. The

¹Richard Neal, ed., *History of Porter Memorial Baptist Church* (Lexington, KY: Porter Memorial Baptist, 2008), 4.

senior pastor supervises the entire staff but allows associate pastors to lead their perspective ministries and team members. Each area of ministry is led by a separate associate or assistant pastor who is responsible for planning, recruiting, and administering its movement and growth. Specific church-wide events are conducted in which the entire team works together, but each pastor has the freedom to seek God's direction, lead, and directly communicate with the senior pastor.

It is quite amazing how well the pastoral staff at Porter Memorial Baptist Church fits on the bus and in the right seats according to Jim Collins in his book, *Good to Great*.² So many churches rarely ever catch a glimpse of what it is like to serve on staff of eight subordinate pastors, and actually accomplish something special. What a blessing it is to develop a camaraderie with men of God who seek the same goal under the umbrella of a local body of believers.

The longevity of the staff is also quite unique. The pastoral staff is not a typical one that may lose a youth pastor every eighteen months or an education man every three to four years. The former associate pastor of education was here for fourteen years, and the associate pastor to senior adults recently retired in 2010 after thirty-two years on staff. The article "Pastoral Turnover and the Call to Preach" states, "One of the problems facing contemporary Christianity today is pastoral turnover. On the average about every three to four years a U-haul backs up to the parsonage, and minister and family relocate to another field of work."³ Mark Dever, pastor of Capitol Hill Baptist Church in Washington, DC, writes, "I had been studying the Puritans and realized that the basic model was to just stay someplace-like a marriage to a congregation . . . I would

²Jim Collins, *Good to Great* (New York: Harper Collins, 2001), 41.

³Paul V. Harrison, "Pastoral Turnover and the Call of Preachers," *Journal of the Evangelical Society* 44, no. 1 (March 2001), <http://www.questia.com/library/1P3-71687180/pastoral-turnover-and-the-call-of-preach.html> (accessed March 22, 2012).

like to know their children and their grandchildren.”⁴

With this thought in mind, the church has walked a hard, yet encouraging road in the past five to six years. A new paradigm of change is being nurtured in staff meetings, team meetings, fellowships, and mentoring that has revolutionized the church. Not only has God sent the church young married couples, but he has cultivated a trust factor in the church community that allows long-needed change to occur. The church is now looking to the future, longing for discipleship, mentoring, and seeking God in prayer. Even the Builder Generation seems to have caught on to vision of the future. This new day has caused the staff, as well as key members, to grow excited about God’s hand placed on member’s lives and the church’s mission.

Attendance. During the decade of 1990-2000, Porter experienced some significance growth, but not an overwhelming influx of newcomers or new believers. It seemed to have been a noble decade, but one that experienced a plateau by 1999. In 1990, the church had a resident membership of 2104, an average worship attendance of 1177, and an average Sunday School attendance of 1029. That year started the decade with hope for the future as Porter recorded 120 baptisms. Sadly, that was the peak of the stirred baptismal pool, as the next eight years brought a plateau to the church.

In 1998, the former senior pastor announced his retirement, and the church had grown in resident membership to 2439, an average worship attendance of 1328, and a Sunday School attendance of 1142. This growth represented an increase of 16 percent in membership, 13 percent in worship, and 11 percent in Sunday School attendance. As the attendance grew, the average yearly baptism rate was 85 per year over that same nine-

⁴C. J. Mahaney, “Two-Part Interview with Mark Dever,” Sovereign Grace Blog, 5 February 2008, <http://www.sovereigngraceministries.org/blogs/cj-mahaney/post/2008/02/05/Two-Part-Interview-with-Mark-Dever.aspx> (accessed March 22, 2012).

year period. The church was doing well, but in need of change, new leadership, and a fresh vision.

After calling a senior pastor in 1999, the next seven years produced growth almost beyond its boundaries, and struggled through the pangs of finding space for Bible study, extending back-to-back worship services, and taking on a satellite ministry in Lexington only six miles from the current campus. Resident membership grew to 2988, worship experienced 1558 worshippers on average each week, and the church housed a peak attendance of 1444 in Sunday School in 2002. Baptisms averaged 116 new believers each year in the same time period and the excitement about evangelism and discipleship weighed heavily within the DNA of the church. There seemed to be no stopping the movement of the Holy Spirit and his plans.

Church DNA. One of the most exciting parts of the church was the movement towards missions as she reached out with each phase of the Great Commission. The church was not only going overseas to share Christ but across the street to share with those to who were open to hear. The FAITH Evangelism Strategy was implemented in 1999 and English as a Second Language (ESL) was in full swing, as reaching internationals became a high priority as the church moved forward. It was clear that God's hand was on Porter Memorial, her leadership, and her mission.

Another evidence of God's hand being on this congregation comes through the number of men and women making public a call into the gospel ministry. Since the year 2000, the church has been made aware of thirty-eight people who have surrendered to the ministry within her membership. This number may not represent all who have been called, but all of those names represent believers who are currently serving in some sort of ministry, or currently seeking God's will through education, missions, or another venue of ministry. This movement of God gives tremendous hope for the future of the local church.

Prayer, the true power of which a believer has access, is another important

aspect of this church. God has sent some key people who have a heart for prayer, a passion for staff, and a vision for the future of the church. Most of these people are in key leadership roles and this has helped the process of change.

In the last seven years, prayer has become more of a lifestyle than an activity for many of the members. The prayer structure of Porter is also quite simple, and there are multiple ways one may become involved in prayer. The first way is to simply be part of the church as a whole. The senior pastor makes no apologies about his theology on prayer and nurtures that theology within preaching points, meetings, and general attitude. Secondly, the Wednesday night prayer service guides the congregation through a time of worship and then transitions into small groups for a specified time of prayer for particular needs of the church. The prayer time is more specific when major events or mission trips are approaching. A prayer guide is made available for each person who comes in the door on that evening. Thirdly, the senior pastor led the church to start prayer teams all over the city five years ago. The goal was to identify and train one hundred prayer leaders to lead ten people at a specified time during the week. These warriors would commit to pray for one hour per week for one year and then the process would be evaluated. That goal has not been reached, but the leaders and groups engaged in prayer at this time is exciting. Fourthly, IMPACT Evangelism, formerly known as FAITH, invites all members to be a part of this ministry through prayer each Monday night. This includes interceding for each team as they make evangelistic visits, as well as for those being visited. This ministry also focuses on the needs, staff, and people of the church.

Potential strengths and weaknesses. In Christians circles, one may hear or read that 80 percent of churches are either plateaued or declining. Ed Stetzer says in *SBC LIFE*,

Over time, most churches plateau and most eventually decline. Typically they start strong or experience periods of growth, but then they stagnate. . . . Revitalizing a stagnate church is not easy. If it were easy, eighty percent of North American

churches would not be stagnant or declining. If it were effortless, 3,500-4,000 churches would not close each year. If every church did it, there would not be 8,000 SBC churches in the U.S. that baptized not one last year.⁵

This reality is a battle that many churches seem to be losing as the culture changes and churches are not willing to change in order to engage the culture.

Porter Memorial Baptist Church is facing critical decisions. It is apparent that the church has leveled off in attendance over the past five years. In 2003, the average LIFE Group (formerly Sunday School) attendance was 1326. As a church peak took place, records have reflected that peak (see table 1). During the years of 2003-2006, the church helped to start one church and restart another. Many of the members were seed members and workers in these mission efforts. Additionally, several long-term members and leaders left the church in opposition to the church's decision to relocate. The reality of decline can be seen in Table 1 in the average LIFE Group attendance, worship attendance, and baptisms over the last ten years.

Table 1. Average LIFE group attendance, worship attendance, and baptisms 2002-12

Church Year	LIFE Group Attendance	Worship Attendance	Baptisms
2002-03	1326	1604	111
2003-04	1219	1586	107
2004-05	1210	1515	72
2005-06	1127	1425	73
2006-07	934	1092	43
2007-08	1002	1112	53
2008-09	905	1049	56
2009-10	955	1086	61
2010-11	859	1025	35
2011-12	808	1033	23

Although the church has walked through some tough years, there are several strengths that highlight the last ten years. First, the church voted to purchase seventy

⁵Ed Stetzer, "Finding New Life for Struggling Churches," *SBC Life*, February 2004, <http://www.sbclife.com/articles/2004/02/sla4.asp> (accessed March 22, 2012).

acres of land only two miles from the current church location. With the loss of key members and their tithes, the staff became concerned that a lack of passion for the property would develop, resulting in the sale of this property, however, God's people rallied and continued to show their support for the gift God provided. A portion of the property has been listed for sale in order to pay off the balance of the loan.

Secondly, the church is extremely committed to biblical preaching, teaching, and discipleship. This fact is not the case for many churches in the community. Porter is not the only church providing discipleship, but the church demonstrates a strong commitment to biblical teaching that cannot be substituted. Teachers are committed to that calling and God is using the discipleship ministry in copious ways. Additionally, this commitment has led to effective discipleship opportunities for each age group from preschool to senior adults.

Thirdly, Porter has tiers of pastoral leadership intended to minister to every generation within the congregation. The intention is to touch every person who attends the church with the gospel and then minister to them through the hope that Jesus Christ gives them. Some might consider the church overstaffed, but it allows Porter to be prepared to grow in God's time.

Fourthly, Porter is focused on evangelism as a vital part of the church. The culture of evangelism is quite strong and reinforced from the pulpit as well as in each classroom as a lifestyle, not just a program. As a result, people have embraced the culture of evangelism. The strength of prayer warriors mentioned earlier has sustained the congregation during some very difficult months.

Limitations for growth are major, but the obstacles can be overcome. The church building is forty years old, traditional in nature, and the interior needs work in order to attract more guests. Appearance should not be the reason that people come to church, but there must be a balance between attractive and missional. To protect unity, Porter switched from back to back worship and LIFE Groups to one of each in 2008.

This decision seemed self-defeating, and a move that could possibly cause complacency. As a pastor, one desires to create an air of growth to create new classes. The plateau factor is a major concern when so many churches are closing their doors every year. When the boulder of momentum stops rolling, it can be hard to start it moving once again. That picture is what Porter seems to be facing at this time in her history, but the strengths seem to outweigh the weaknesses.

Congregation. At one time, Porter Memorial Baptist Church was the typical community church made up mostly of families of multi-generational ascent. Since that time, the community has changed inside the church as well as in denominational loyalty. Many families with Baptist loyalties have now chosen to part with tradition, or concern for a particular congregation. Regardless of this fact, a younger, more vibrant group has risen to serve on administrative and service teams. With the addition of strategic pastoral leadership, a younger generation is interested in the church and its purpose. A dozen families no longer drive Porter: now many are sharing a pew with someone they do not know. This transition has allowed some who came into the college and singles' ministry to find a spiritual home and become involved in the church and its future. Several are now teaching, serving, and giving back to the Lord and the church.

Table 2 represents statistics extracted from the church's software, which consists of a 2900-person membership:

Table 2. Membership demographics

Family Statistics		Age & Longevity Statistics	
Families w/head and spouse	47%	Average age (head of house)	47
Families w/single parent (m)	3%	Median age (head of house)	45
Families w/single parent (f)	13%	Modal age (head of house)	41
Divorced	3%	Average age (all members)	35
Single (18+) never married	14%	Median age (all members)	32
Other	20%	Modal age (all members)	22
Average household	1.9	0-9 years as a member	43%
Average married household	3.1	10-24 years as a member	39%
Average household w/kids	2.8	25+ years as a member	13%

As Table 2 indicates, the make-up of the congregation reflects the culture of the American church today. The family make-up, though, seems low according to the membership records gathered. Only 47 percent of the family units have both parents and 16 percent are single parents. The average household is right on target, particularly the average married household raising 1.2 children.

Under “Age and Longevity Statistics,” the average head of house is forty-seven or what most would consider middle age, and the modal age is forty-one. The average age and modal age of all members is thirty-five and twenty-two respectively.

The most interesting statistic is that only 13 percent of the membership has been a part of this congregation more than twenty-five years. In contrast, 43 percent have been members less than ten years. This can be positive because a shorter longevity will not be connected with the past history of the church and a more pliable group in which to work as changes are considered. A younger church does not guarantee a successful church, but it does offer a chance to work with people who are not steeped in a tradition.

Demographics. The population of Lexington, Kentucky is approximately three hundred thousand people. Living within a five-mile radius of the church are 84,450 people.⁶ This figure represents a 4 percent growth rate since the 2000 United States census. This number also encompasses part of the University of Kentucky campus, all of south Lexington, and parts of northern Jessamine County, one of the fastest growing areas in the state. The demographic statistics reveal that 6 percent of that sector is African-American, 3 percent Asian, and 4 percent Hispanic. Without qualifying those statistics, these figures do not precisely mirror the congregation of Porter. Porter is 96 percent Caucasian, while the remaining 4 percent consist of 1 percent African-American, 1 percent Asian, and a mixture of many other cultures and nations.

⁶“Prudential Commercial Marketing Proposal,” prepared for Porter Memorial Baptist Church by Jennifer Mossotti, <http://www.loopnet.com> (accessed March 22, 2012).

Within the same five-mile radius, 63 percent of the people earn a yearly income between twenty-five and one-hundred thousand dollars. The average household income is seventy-five thousand dollars a year. This figure mirrors the make-up of the Porter members based on the communities in which most of them live; the majority are middle class, educated, white-collar workers in the congregation. Porter is definitely the common church that does well at reaching its community demographic, but not as well with the African American community. Porter has changed dramatically in reaching out to the international community as ESL reaches over one hundred students a week and an International LIFE Group began a few years ago, now averaging 25 in attendance.

Rationale

Working with a church of any type can be a difficult task, but having potential growth and leader development in sight can be an incredible motivator. As one looks at the preceding factors in the area around Porter and the growth of the city, the church still has a great future ahead. Weaknesses can sometimes become a motivator to move forward, and strengths can be the catalysts to jump-start the organism. Andy Stanley describes vision in his book, *Visioneering*:

Without a clear vision, odds are you will come to the end of your life and wonder. Wonder what you could have done—what you should have done. . . . Visions are born in the soul of a man or woman who is consumed with the tension between what is and what could be. . . . Visions form in the hearts of those who are dissatisfied with the status quo.⁷

Future

The communities of Kentucky, as well as those within the city limits of Lexington, appear to have been spiritually neglected over the years. In the publication *Growing Kentucky's Churches from the Outside In*, David Kinneman writes,

Overall, 32% of Kentucky's adult population is un-churched—that is, has not been

⁷Andy Stanley, *Visioneering: God's Blueprint for Developing and Maintaining Vision* (Colorado Springs: Multnomah), 9-17.

to a non-holiday worship service in church for at least six months. . . . Most of Kentucky's un-churched (81%) are *de*-churched. They used to regularly attend a church—many within the last five years—but no longer do so. More than two-fifths (42%) used to attend a Baptist church.⁸

The potential to reach the community through evangelism, social action, ministry, and the power of the gospel are limitless. The senior pastor and leadership of the church are ready to do so as the opportunities arise over the next several months. The economy is tight, and the people, even God's people, are nervous about the unknown. Leadership says that we must move forward and teach the church how to trust and obey, pray, and serve in even the difficult times.

Leadership

With so much at stake, it will take an incredible amount of energy and motivation to realize the end result. Sometimes leadership does not know what the end result will look like but only has a glimpse of God's wisdom and vision in the process. On the positive side, Porter is a vibrant congregation. The worship is invigorating, discipleship is a priority, and preaching of the Word is strong. Along with those important factors, the pastoral leadership team is on board with the mission of the church. The mission statement of Porter is "to worship God, globally lead people to faith in Christ, and to grow together to grow to be like Him." To simplify the statement for the people of the church, the staff has abbreviated that statement to "worship, lead, and grow" for the purpose of repetition and recall.

As the leadership is focused, each pastor is seeking out new leaders during these times of change. One of the most important rationales for this project is to take young men with potential leadership qualities and develop them through an intense, structured, but open-minded mentoring process. As these leaders grow, leadership will

⁸David Kinnaman, ed., "Growing Kentucky's Churches from the Inside Out: A Survey of Kentucky Residents who are Unconnected to Local Congregations" (Louisville: Kentucky Baptist Convention, 2004), 5.

use them as volunteers, teachers, servants, and doers of the Word. Through the process of mentoring, the mentee will begin to understand what it takes to be a servant-leader and prayerfully solidify the call that God has on their lives. If not, God can still use the process to show them a different direction that he may be leading them. I did not have someone to show me the paths of ministry but sought out my own path until someone showed me the right direction. If this mentoring process could help one, or hopefully dozens of young men, to see their potential as a pastor, God will hopefully be pleased.

The Kingdom

All that one does for Christ should be about the kingdom that is coming. Two verses have driven me over the years in ministry. Colossians 3:17 says, “And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him.”⁹ The second is also in Paul’s epistles, “For we are His creation, created in Christ Jesus for good works, which God prepared ahead of time so that we should walk in them” (Eph 2:10). What is accomplished on the earth should always be for the Church, for whom Christ gave His life. This motivation, therefore, should permeate the thought of men and women who lead his people. The local church is the Universal Church in small sectors, so one must think in terms of the long-term effect upon Christ’s community. When one is torn down in ministry, that effect could discourage that person never to fulfill his or her potential for Christ. Within a pastoral mentoring effort, one would seek to help mentees reach a potential that could possibly springboard them to a place they have never been. Chances are that most of the leaders within a congregation will not be in the same church after a few years, that is, if they follow the pattern of the world’s mobile society. The goal, therefore, is for individuals to learn from people who have been in ministry, who furnish them nuggets of wisdom, who

⁹Unless otherwise noted, all Scripture quotations are from the Holman Standard Christian Bible.

offer them tools for the work, and finally, send them out to fulfill the Great Commission as one whom has been set apart for ministry. Porter would be doing the Church a disfavor by simply hanging onto strong biblical leaders for her own personal gain.

It was also a presupposition of this project that if men go deeper in their relationship with Christ while serving as a pastor, they will grow deeper in the priestly role of spiritual leader in their home. In his book, *Seven Secrets of Effective Fathers*, Ken Canfield states,

What does it mean for you to lead your family in spiritual things? Does it mean you make sure your kids are well scrubbed and sitting straight in the pew in worship services. . . . I don't want to come up with arbitrary measures for your ability as a spiritual leader. . . . Research shows that dads do tend to look at spiritual leadership as an outward display, like going to church. But it seems as if you want a vital, lasting faith to take root in your children, your spiritual life has to run deeper than that. I would propose that we need to focus more on the *inner* spiritual life—on our daily disciples and devotion to God.¹⁰

Walking with God is no easy task and it takes discipline that many may sense an inadequacy to accomplish. Modeling, therefore, is a difficult endeavor, but one that pastors must tackle in their daily work of raising a family while shepherding the flock.

Canfield writes,

So much of spiritual equipping is modeling. . . . If you really are growing, then your kids will see the result. Maybe you'll teach a Sunday school class, lead a small group, or start an outreach in an area of need. You're doing it first for the kingdom, but the side benefit is that you're also modeling spiritual maturity for your children.¹¹

Along that same thought process, what could be more important than the truth of Paul's words in his letter to a young pastor named Timothy?

This saying is trustworthy: 'If anyone aspires to be an overseer, he desires a noble work.' An overseer, therefore, must be above reproach, the husband of one wife, self-controlled, sensible, respectable, hospitable, an able teacher, not addicted to wine, not a bully but gentle, no quarrelsome, not greedy—one who manages his own household competently, having his children under control with all dignity. (If

¹⁰Ken R. Canfield, *Seven Secrets of Effective Fathers* (Cold Stream, IL: Tyndale, 2001), 181.

¹¹*Ibid.*, 182.

anyone does not know how to manage his own household, how will he take care of God's church?). (1 Tim 3:1-5)

These words of Paul should entice one who is called to the ministry to live out these words with fervor and power. It was anticipated that through this project, young men were challenged, encouraged, and motivated to do that very thing as they grow with other men. Paul also exhorts Timothy in his second letter from prison: "You, therefore, my son, be strong in the grace that is in Christ Jesus. And what you have heard from me in the presence of many witnesses, commit to faithful men who will be able to teach others also" (2 Tim 2:1-2).

Definitions and Limitations

Definitions

To ensure clarity to the project, definitions are provided for clarification.

Calling. Throughout Scripture God called men and women for specific purposes for his glory. Just as Paul understood his call during his encounter with Christ on his journey to Damascus, "On the surface, Paul the apostle wasn't much of a physical specimen It was his powerful life."¹² This term will signify the act of God's specific call on a person, for which his will is accomplished and his name is ultimately glorified.

Curriculum. This term identifies the course of action that each mentee followed as the project progressed. Curriculum is a very broad word but must be based in truth. George R. Knight states, "The search for the meaning in the curriculum and in the total educational experience has been a major quest of the twentieth century."¹³ The goal will not be to achieve a final grade as much as to grow in knowledge and lead boldly in certain situations.

¹²Jim George, *The Man Who Makes a Difference* (Eugene, OR: Harvest House, 2003), 12.

¹³George R. Knight, *Philosophy and Education: An Introduction in Christian Perspective* (Berrien Springs, MI: Andrews University, 2006), 224.

Field. This term lays out the place where the practical work of internship is accomplished. In his book, *Mentor Like Jesus*, Regi Campbell states, “As He traveled from town to town with His mentorees, a lot of what He taught them, He taught by just doing it.”¹⁴ Those involved considered the field the place where ministry took place and leadership roles were formally developed.

Huddle. This word was defined as time during the project when the mentor and mentee relationship clearly developed. Campbell reiterates, “I realize that all relationships are individual . . . [but] I believe the group context is the ‘secret sauce’ of mentoring on an intentional basis.”¹⁵ There will be a minimum time period of two hours per week for accountability and evaluation.

Leadership. The definition of leadership has been attempted by hundreds of scholars and authors over many decades of experience. To simplify this term, a partial definition from Kenneth O. Gangel states that leadership is an action “orchestrated in such a way as to bring significant change while raising the competencies and motivations of all those involved.”¹⁶ Leadership raises the potential of change in any given system.

Mentor. This person was given the opportunity at Porter Memorial to share his life with others. Interestingly enough, Campbell states, “You can get dirty mentoring people. They bring real issues to the table.”¹⁷ Coupled with experience in pastoral and leadership roles, this individual spent a considerable amount of time with a small group in order to guide them through a process of knowledge, challenge, and accountability.

Mentee. These individuals were recruited to take part in this project from start

¹⁴Regi Campbell, *Mentor Like Jesus* (Nashville: B & H, 2009), 111.

¹⁵*Ibid.*, 41.

¹⁶Kenneth O. Gangel, *Team Leadership in Christian Ministry* (Chicago: Moody, 1997), 124.

¹⁷Campbell, *Mentor Like Jesus*, 19.

to finish for duration of twelve weeks. Campbell clarifies, “Mentoring is about showing someone how *to be something*. It’s about *becoming* a learner and follower of Jesus Christ.”¹⁸ The goal was to lay the foundation for a pilot mentoring program at Porter Memorial Baptist Church. It was important that the criterion for participation was a propensity towards leadership within the church and a calling to the gospel ministry.

Limitations

This project focused on the pastoral ministry coupled with internships of Porter Memorial Baptist Church. The information and findings of this project were specific to this church, its administration, and the effects of the project of which the mentors and mentees were involved. The results of this project may not have had the same theoretical effects of education on each mentee. The time frame of the project possibly affected the depth of study, but the goal was to progress through a twelve-week curriculum. The long-term goal was to develop a three-semester internship beginning with leadership, proclamation, and finally evangelism.

Research Methodology

The goals of this project were difficult to measure, and the ultimate task of measuring the success of men seeking to grow in their ministry capabilities was even more difficult. Strong efforts were made to design the project that (1) offered the mentor an opportunity to strengthen his relationships with the mentees and to reach the stated goals as written in the introduction, and that (2) provided an adequate answer to the measure of results desired.

Introductory Survey between Mentor and Mentees

An introductory survey of the mentees was conducted to understand the

¹⁸Ibid., 18.

knowledge, experience, and skill level of both persons involved in the project process (see appendix 1). This survey evaluated their depth of understanding true discipleship, pastoral calling, and mentoring. This goal was attained through an understanding by which the mentee had matured as a follower of Christ, and also as a potential leader in the church setting.

Weekly Mentoring

Each week, a two-hour in-depth meeting was held with the mentees to develop relationships, create a learning environment, strengthen knowledge, and motivate for service (see appendices 2-9). The curriculum was not designed to coerce objectivity during the time allotted, but rather to challenge each mentee to think outside the normal paradigms of church life. These huddles were weekly challenges primarily designed for the purpose of discussion and collaboration. The focus was primarily on leadership within Christian education ministry.

Pragmatic Experience

This project was successful only if the mentee could gain practical experience through an internship project within the church ministry. The goal was to guide two mentees, and both of them would have a chance of several ministry opportunities within the duration of the twelve weeks. The experiences entrusted to them were both pragmatic and thought provoking to assist during huddle discussions. Evaluation of a discipleship setting helped to encourage the mentee in the teaching aspect of ministry (see appendix 10). The educational assignments assisted the mentor in developing and planning discipleship over the next year in the church setting (see appendix 11). The results of these pragmatic tasks are discussed in depth (see chapter 5 for detail). This overall process helped the mentee to lead in a biblical and experiential manner, which is one of the best measurements one can obtain.

A Final Evaluation

The final step was to evaluate the project as a whole. The mentees were asked to consider how the project affected them relationally, educationally, pragmatically, and spiritually (see appendix 12). Through this last evaluation, the data collected helped determine the effectiveness of the work accomplished. The ultimate purpose for the final evaluation was to compare the mentees' original understanding of mentoring and pastoral ministry to their knowledge of those subjects after twelve weeks of huddles (see chapter 5 for detail). The final product of the results could be deemed both somewhat subjective and objective, but this project was designed with that reason in mind.

The true desire was that each mentee be brought to a point of questions and disequilibrium. This statement means that he was challenged in his life to become more aware of the purpose of mentoring, pastoring, and the call of the common believer. This process was designed for young men to take on the challenge of pastoring with more confidence, knowing that someone else took time to help them develop strong convictions, an understanding of pastoral challenges, and biblical foundations for ministry.

The Ministry Apprentice Program (MAP) from SBTS coupled with this project was an incredible layer of support to the project (see appendix 13). Each mentee received hours of biblical leadership and encouragement as well as six hours of seminary credit towards their education. With this powerful opportunity to help young men, the church will become more effective in rising up men of God.

CHAPTER 2

THE BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR MENTORING THROUGH PASTORAL INTERNSHIPS

When reading the Bible, one discovers many stories about one or more relationships with others. What happens when one reads in the Old Testament about Adam and Eve, Jacob and Esau, or Moses and Jehovah? What about the New Testament while observing the relationships of Mary and Elizabeth, Paul and Silas, or Jesus and His disciples? The narrative is all about relationships, growing in those relationships, and using what is learned to enhance life's experiences.

As relationships are cultivated, the process of mentoring is occurring, sometimes without realizing one's own role. Mentoring can sometimes be an effortless task but, in some cases, is more of a strategic maneuver to help build the life of another person. Former Indianapolis Colts head coach Tony Dungy explains, "Simply stated, leadership is influence. By influencing another person, we lead that person."¹ Coach Dungy has personally mentored others with his incredible influence. Michael Vick, formerly drafted by the Atlanta Falcons in 2001, needed someone to mentor him when he wasted away an NFL career with frivolous gambling addictions. Instead of writing him off, Coach Dungy took Michael under his wing and used the difficult time in Vick's life to build him up and seize the opportunity. Dungy said of Vick, "I saw a young man in need, and I had an opportunity to do something. But more than that, I accepted the responsibility to perhaps provide a moment of significance in his life—a moment that would help him get his life

¹Tony Dungy, *The Mentor Leader: Secrets that Build People and Teams that Win Consistently* (Carol Stream, IL: Tyndale, 2010), 5.

back on track.”² A surprise for a few critics, Vick is now back in the NFL, leading another team to a possible championship. This act of kindness and compassion for a man in need made a huge difference for someone who had lost everything.

This section of the project will reveal some important examples and theological foundations for biblical mentoring. As this project progresses through this particular chapter, the people discussed from Scripture may not be in the same spiritual disarray as Michael Vick. Regardless of the depth of need, however, each one discussed had a mentoring void. Through critical relationships, the church can make a difference, but this action will not be a simple task. The church must invest in people because as Dungy says, “The personal one-on-one aspect of mentoring is something our society desperately needs.”³ As Paul writes to the believers in Galatians, they were highly caught up in the false teaching of legalism. In his conclusion, he warns them to be careful of piety in their journey towards sanctification:

Brothers, if someone is caught in any wrongdoing, you who are spiritual should restore such a person with a gentle spirit, watching out for yourselves so you also won't be tempted. Carry one another's burdens; in this way you will fulfill the law of Christ. For if anyone considers himself to be something when he is nothing, he deceives himself. (Gal 6:1-3)

The method of this biblical process was discovered through the investigation of Scripture. This chapter shows the progression of maturing through the eyes of mentoring, shepherding, and finally discipling. The first phase, called mentoring, will be discussed through the lens of Paul as he related to young pastors named Timothy and Titus. The shepherding phase follows the picture that was painted by the prophet in Ezekiel 34, and followed by Peter's exhortation to pastors after he retires from his secular fishing job. Lastly, the motif of discipling is explained through Jesus' call to Matthew

²Ibid., 8-9.

³Ibid., 11.

and his call of the remaining disciples as quoted in John 15:1-5. All of these passages of Scripture have a familiar thread—commitment.

Biblical Support of New Testament Pastoral Epistles

This section will investigate biblical passages related to pastoral ministry as conducted through mentoring. These passages are extremely important because of the influence of leading a holy Christian life as a pastor. The church is in desperate need of men who sense a call from God and are following the Scriptures through that process. Paul wrote some of the most important passages that help the church in pastoral leadership during his incredibly successful ministry. His writings have been studied, followed, and scrutinized for literally centuries of time, but God’s Word has always prevailed as critics come and go.

Paul’s Letter to Timothy: First Timothy 3:1-7

As the Acts of the Apostles unfolds, it is interesting to examine the way God uses circumstances, geography, and difficult times to accomplish his will. In Acts 15, Paul insisted that he and Barnabas go back to the towns in which they started churches and developed relationships. Barnabas was in agreement but wanted to take John Mark with them as they traveled. Luke continues, “But Paul did not think it appropriate to take along this man who had deserted them in Pamphylia and had not gone with them to the work. There was such a sharp disagreement that they parted company” (Acts 15:38-39a). From first look at the passage, this disparity might seem detrimental to the spreading of the gospel, but contrary to that fact, God had another plan.

As the story unfolds, Barnabas took John Mark and sailed to Cyprus to the work to which he was called. Paul made a decision to take Silas with him as they traveled back through Syria and Cilicia to strengthen the churches that had already been planted. Paul then came back through the towns of Derbe and Lystra, which had been evangelized during their earlier travels. The Scripture then reveals that Paul met there “a

disciple named Timothy, the son of a believing Jewish woman, but his father was Greek” (Acts 16:1b). Without further information or future history, this statement seems quite insignificant. Possessing the New Testament canon, the name Timothy now takes on a much more rich, spiritual, and historical meaning. Timothy, a common name in his community, became one of the well-known teachers, preachers, and mentees of his day. The New Testament canonizes two of the letters that were sent directly from Paul to this young, immature, believing pastor. Much of what is known about New Testament pastoral ecclesiology is gleaned from these letters, specifically the connecting of mentoring relationships with the qualifications of pastoral leadership.

First, one notices the personal touch that Paul gives the letter. He begins, “Paul, an apostle of Christ Jesus to the command of God our Savior and of Christ Jesus, our hope; To Timothy, my true child in the faith” (1 Tim 1:1-2a). As a person writes a letter, the opening can be one of the most important sections, especially if there is a particular issue at hand. In this case, Paul had discovered false teaching in the church. Philip Towner explains, “If there is one thing on these letters on which scholars do agree, it is that they purport to address church or mission situations in which false teachers or opponents figure quite prominently.”⁴ False teachers were quite accessible in the infant church age, so Paul makes sure that those who hear these leaders understand the authority on which Paul stands. He addresses himself first as Paul, but immediately claims to be an “apostle of Jesus Christ according to the command of God . . . that the letter with its teaching falls under the category of apostolic authority.”⁵ Why was it so important to be known as one under the authority of Christ? Paul identifies himself as such in each of the three Pastoral Epistles, 1 Timothy, 2 Timothy, and Titus. He also claims that it was a

⁴Philip Towner, *The Letters to Timothy and Titus*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2006), 41.

⁵Ibid., 95.

command of God that he himself had to follow. He knew, therefore, that he had no choice but to surrender to the authority of God, much like many who sense a calling from God in modern day. Williams Mounce states,

A questioning of Paul's authority and his definition of the gospel underlies all of the PE [Pastoral Epistles]. Instead of following Paul's gospel of grace, his opponents preached a gospel of myths and babblings about words, a message based on a misunderstanding of the law.⁶

If Paul had come on any other authority than God's call and command, he would have been a complete failure. On the contrary, the New Testament church gains knowledge and biblical maturity from Paul's apostleship.

Second, Paul addresses Timothy by his familiar name, a name of endearment. His name, Timothy, literally means "venerating God" or "to regard with reverential respect."⁷ Timothy's name, therefore, had already placed him in a position to either stand for God or to fail him completely. This young man was chosen by God for salvation and has now been set apart for ministry. This salutation brings much authority to Timothy as an elder in the church at Ephesus. Without it, Timothy might be seen as only a young man with an agenda. George Knight writes that "this is not just a friendly letter between colleagues, but a letter from an apostle to assistant" [and] "is also written so that Timothy can have apostolic authorization in the church and instruction for the church over against the false teachers."⁸ Paul is quite confident in Timothy's calling and takes very little time to put him in a position of authority.

Third, Paul demonstrates a fatherly touch as he refers to Timothy as "my true child in the faith" (1 Tim 1:2a). The word "true" is a thought of genuine and authentic

⁶William Mounce, *Pastoral Epistles*, Word Bible Commentary, vol. 46 (Mexico City: Thomas Nelson, 2000), 5.

⁷Merrill F. Unger, *Unger's Bible Dictionary* (Chicago: Moody, 1985), s.v. "Timothy."

⁸George W. Knight III, I. Howard Johnson, and W. Ward Gasque, *The Pastoral Epistles*, New International Greek New Testament Commentary (Grand Rapids: Eerdmans, 1992), 59-60.

relationship that translates back to the authority that Paul has given him as a pastor-shepherd over the church. He then calls him “child.” The NIV uses the word “son” which can be extended “figuratively to the fictive relationship, the authenticity implied guarantees Timothy’s right to represent Paul in Ephesus.”⁹ The father-son relationship is quite obvious in this personal letter and continues in his second letter to Timothy as well. Mounce explains, “Father-son terminology was common in the Jewish and Hellenistic world for the teacher-student relationship.”¹⁰ Paul had a deep care and concern for Timothy’s life and leadership in the church as well as the people for whom Timothy cared. One wonders if Timothy had any idea what type of mentor-mentee relationship was developing before him. The New Testament church can see the benefit of this duo, but there is no way to know if Timothy was aware of the untapped resource of Paul that lay before him.

Paul and Timothy’s common faith brought them to a place of embracing this strategic relationship. The phrase “in the faith” can mean one of two things:

the content or belief-system of Christianity. The usage here is either an instrumental idea or a reference to the sphere in which Paul and Timothy had a relationship. Probably Paul had the latter idea in mind. He meant that he and Timothy related to one another in the sphere of faith.¹¹

Regardless, Christ was the ultimate source by which they were brought together as deep and lasting friends. Not very many pastors or leaders get to enjoy the rich instruction that Paul shared with his son in the ministry. This relationship would be one of lasting enrichment as Timothy would also be the last person to whom Paul would write a letter: “For I am already being poured out as a drink offering, and the time of my departure is

⁹Towner, *The Letters to Timothy and Titus*, 99.

¹⁰Mounce, *Pastoral Epistles*, 8.

¹¹Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, The New American Commentary, vol. 34 (Nashville: B & H, 1992), 64.

close. I have fought the good fight, I have finished the race, I have kept the faith” (2 Tim 3:6-7).

This relationship, therefore, elevates the importance of this letter to Timothy. After introducing himself, addressing Timothy, citing an exhaustive section on the purpose of his letter, Paul turns to some practical instruction to the church and its leaders. He encourages them to engage in battle against the enemy and gives instruction for prayer, and the qualifications of church leaders.

Paul begins, “This is a trustworthy saying, ‘If anyone aspires to be an overseer, he desires a noble work’” (1 Tim 3:1). While many may not desire the pastorate, Scripture plainly says that it is a noble and honorable work to seek. If most pastors knew how difficult and demanding the position really is, they may have skimmed over this particular verse. Regardless of how one gets to the point of aspiring, Paul made it clear that it is acceptable. The beginning of these verses is much debated because of the use of “trustworthy saying.” Is this speaking of the preceding verses in 2:15 or those that follow them? George Knight says that Paul’s purpose is to “both to cite a ‘saying’ concerning the office of bishop and to commend the saying’s evaluation of this office and thus to introduce Paul’s presentation of the qualifications for office.”¹² Paul uses the Greek word that “literally means to stretch oneself, reach out one’s hand, figuratively aspire, strive for, desire.”¹³ The aspiration, therefore, is being commended.

The word “overseer” is the key to this passage. It is the Greek word *επισκοπε*, which can also be translated “bishop.” It can figuratively take on the meaning of “an officer having the superintendence of the household, as Joseph in Gen 39:4.”¹⁴ The overseer must know about the house, the internals, the externals, those going in, and

¹²Knight, Johnson, and Gasque, *The Pastoral Epistles*, 153.

¹³Ibid., 154.

¹⁴Unger, *Unger’s Bible Dictionary*, s.v. “overseer.”

those going out. He must be aware of the dangers as well as the accomplishments that surround the house. This term maintains an idea that one must have a strong overview of the house, in this case, the body of Christ. As discussed under the chapter heading “Peter, the Fisherman Turned Shepherd: First Peter 5:1-4,” the terms *elder*, *pastor*, *overseer*, and *bishop* were interchangeable titles during the New Testament period (see p. 39). Without that understanding of the nature of pastoring, it would be a difficult road for those who aspire without a thought of the struggles and responsibility that come with the office of overseer. Towner explains, “The way in which Paul frames the thought here should not be taken as evidence that the process of selection somehow excluded divine guidance. It rather aims to increase the value of such leadership in the eyes of the community.”¹⁵ A person who may grow up in the church and spiritually matures in that congregation would more naturally be recognized by those from the body as gifted for ministry. This aspiration is something that cannot be manipulated, manufactured, or explained to the common person. That calling is a God-given, spirit-led, divine movement of God that is sometimes realized first by close friends and colleagues before the candidate.

Additionally, Paul addresses the true qualifications of the overseer. He begins with “above reproach” and ends this section with “good reputation” in verse 7. This style emphasizes the way in which others view a person. Towner states, “Together these bracketing requirements frame and magnify the concern for the leader’s public image. . . . The leader’s reputation must be able to withstand assaults from opponents inside or outside the church.”¹⁶ Not only are there some who might claim something false, but the church over the last decade has been bombarded with scandals in various denominations. It is imperative that those who take on this calling walk carefully and wisely throughout

¹⁵Towner, *The Letters to Timothy and Titus*, 249.

¹⁶*Ibid.*, 250.

their fragile lives. James McDonald has written an article in the *Leadership Journal* about “Five Moral Fences” he set up for himself in ministry. Without listing them, he says, “Both Timothy and Titus instruct us that those who serve as leaders in Christ church must be above reproach and blameless. That is to say, our conduct must be such that it would be difficult, even for those who oppose our ministry, to bring an accusation against us.”¹⁷ McDonald concluded the article by explaining that the moral fences are like a car ride through a mountain pass. He continues, “I was very careful! I hugged the mountain and drove very slowly. I kept my eyes on the road and refused to look down, but I am still glad the guard rail was there.”¹⁸ As a pastor places those moral fences around himself, he will never regret the positive results of living holy for the sake of his family and the church.

The next qualification is “the husband of one wife.” This passage should be taken as descriptive and not prescriptive in meaning. Even though there are other qualifications that are added as “one who manages his own household competently, having his children under control,” this phrase should be treated as if one is married and not that they must be. This phrase also tackles plenty of controversy, but Mounce states from *Apostolic Constitutions* as to “whether his domestics do fear and reverence him, and are all obedient to him: for if those who are immediately about him for worldly concerns are seditious and disobedient, who will others not of his family, when they are under his management, become disobedient to him?”¹⁹ This statement humbles those who are serving or considering a call to ministry. Paul and Timothy were both unmarried, but that fact did not disqualify them from serving as overseers in the church. Knight states,

Probably he wrote in terms of the common situation, i.e, of being married and

¹⁷James McDonald, “Five Moral Fences,” *Leadership Journal*, 1 July 1999, <http://www.christianitytoday.com/le/1999/summer/913045.html> (accessed July 31, 2012).

¹⁸Ibid.

¹⁹Mounce, *Pastoral Epistles*, 191.

having children, and then spoke of what should be the case when this most common situation exists in an officer's life. Paul, like Peter, regarded himself as a fellow elder or bishop and wrote of his singleness and his apostolic ministry without regarding them as mutually exclusive.²⁰

Regardless of how difficult this passage is, the church must remember the context is meant to protect marriage most of all and "the broader interests of the passage suggest that fidelity in marriage (understood to be monogamous and acceptable in the eyes of the community) is meant."²¹ How effective can ministry be if one loses spouse and family?

The next five attributes of a pastor are presented as positive characteristics. First, the pastor must be self-controlled; one must be able to manage one's emotions no matter the situation. The next word, "sensible," can be coupled nicely with self-control. These words paint a picture of a person who is not influenced by outside sources including wine, cultic practices, or societal issues. The idea points strongly towards being sober, but since both words have a similar meaning, "it is unlikely that both are meant literally . . . it probably means here, as is also the case with 'sober' in English, sober in the sense of clear-headed, self-controlled."²² When a man of God can keep a clear mind in volatile situations, the church is represented well. Once this line is crossed, it is hard to return a severed relationship back to its original condition.

The next two words that can also be coupled together are "respectable" and "hospitable." These words describe the pastor as one who is seen by the people in the congregation and the community as decent or dignified, referring to outward deportment or outward appearance.²³ Coupled with this dignity is a willingness to care for people through hospitality. Mounce states, "Hospitality was essential in Jesus' ministry and later

²⁰Knight, Johnson, and Gasque, *The Pastoral Epistles*, 157.

²¹Towner, *The Letters to Timothy and Titus*, 251.

²²Knight, Johnson, and Gasque, *The Pastoral Epistles*, 159.

²³Mounce, *Pastoral Epistles*, 173.

in taking care of itinerate preachers (Matt 10:11-14; Acts 10:6).”²⁴ A pastor must be approachable for the sake of the church and for the health of the congregation. These qualities are instrumental in ministering effectively.

The final positive characteristic is the ability to teach. This quality is sometimes overlooked when desiring to pastor. Teaching provides great influence, being used in the pulpit, the classroom, a meeting, or in mentoring. The opportunities of a teacher are endless once a ministry is established. Mounce says that being able to teach can be translated in the following way:

Suggesting that the overseer be able but not necessarily actively engaged in teaching. Yet the problem in Ephesus was false teaching, and it is difficult to see Paul allowing for only the passive possession of the gift and not active participation. . . . This is one of the more significant requirements of an overseer . . . and sets him apart from the deacons. The elders are the teachers; the deacons are more involved in the day-to-day serving.²⁵

The mandate of teaching is paramount and is the process of how one becomes a disciplined follower of Christ. In 2 Timothy, Paul exhorts him, “You, therefore, my child, be strong in the grace that is in Christ Jesus. And what you have heard from me in the presence of many witnesses, commit to faithful men who will be able to teach others also” (2 Tim 2:1-2). This verse pictures, not only what a pastor should be doing weekly, but is also an example of what mentoring should be producing—disciples.

Paul continues in verse 6 with admonition to Timothy as he tackles the hard things of Scripture. According to most commentaries, the letters to Timothy and Titus were written most likely in the mid-60s A.D.²⁶ This information would age the early church at thirty years young. That being said, the church needed strong biblical leaders to form local churches, preach the truth, and disciple new converts. Timothy, therefore, was encouraged to maintain a mature leadership rotation as the church began to grow and strive

²⁴Ibid.

²⁵Ibid., 174.

²⁶Knight, Johnson, and Gasque, *The Pastoral Epistles*, 54.

in the hostile environment in which she existed. Timothy could not have been a mature believer in the chronological sense of the word, but Paul saw something in him that caused him to pour valuable amounts of time into this young man from Ephesus. The term “new convert” can be correctly translated “newly planted. It cannot refer simply to a young person; otherwise Timothy would be disqualified (1 Tim 4:12).”²⁷ The church in Ephesus was fairly young at this time, but seems to have had plenty of age for heresy to war against its walls. Timothy may appear to have been young in age, but definitely not in wisdom, leadership skills, or biblical maturity.

The result of appointing a young convert as an overseer is quite simple. When a manager hires a middle manager for a position, he or she will normally hire someone who has some recent experience, educational specialties, or personal investment in the product or service. In the same way, there must be some special quality, skill, or experience that helps shape the appointment of the officer. If not, Paul speaks plainly that “he might become conceited and fall into the condemnation of the Devil” (1 Tim 3:6b). The word “conceited” (Gr. τυφώω) means “to be blinded.”²⁸ In ministry, the blindness that comes from pride can follow quickly and mercilessly destroy church and family. The ultimate result is stated as that of the “condemnation of the Devil.” This passage is difficult for one to translate, but the overall picture is to warn one of the dangers of falling into the same trap as Lucifer while serving as a ministering spirit to God. This scenario points out that Satan knew better than to come against the God of the universe, but humanity fell through the pitfalls of immorality. Towner sheds light upon this difficult translation:

Translating this from an objective genitive, Paul is understood to mean that the deluded, conceited overseer is headed for the same condemnation/punishment “as the devil” (TNIV; cf. Matt 25:41). . . . This implies that the devil, in one role or another (as God’s agent, as provocateur who demands justice, as the great enemy of Christians who aims to seduce them into sin and judgment), having successfully tempted the overseer, actively pronounces the condemnation he has designed for

²⁷Mounce, *Pastoral Epistles*, 181.

²⁸Lea and Griffin, *1, 2 Timothy, Titus*, 113.

God's people.²⁹

Regardless of how one views this passage, the seriousness of heresy and the consequences of falling into heinous sin are clearly laid out in Paul's admonition. These verses shed much light on the deep attention placed upon the calling of one as a pastor.

Paul and Titus: Titus 1:5-16

Paul continues his work as a mentor in his letter to Titus. Little is known about Titus, but he is apparently a colleague of Paul in Crete. The letter begins similarly to that of the salutations of 1 and 2 Timothy, and he addresses Titus as "my true son in our common faith." This expression is quite similar to how he addressed Timothy. Commonalities are the words "true," "son," and "faith," but add depth when using the adjective "common." Paraphrasing George Knight, he states that Paul may have added this depth because of the seriousness of false teachers in Crete. In addition, Titus is also used for a test case as an uncircumcised believer in Galatia (Gal 2:3).³⁰ Regardless of the reason, there is a definite bond between the two brothers in the faith. The presence of a mentor-mentee relationship is evident in Paul's writing style and opening salutation.

Paul clearly explains to Titus why he is writing, for he was to "set right what was left undone" and "to appoint elders in every town" (Titus 1:5). Some debate exists about the first appointed task because of the phrase to "set right." If the two phrases were coupled together, then there may have been a problem with the elders already appointed. Lea and Griffin agree, stating, "Paul intended for Titus to take care of several unfinished tasks referred to in the body of the letter involving organizing churches, refuting false teachers, and instructing in doctrine and conduct for the church family."³¹ A pastor's work is never really completed, and Titus was no exception to the rule. The main task was to

²⁹Towner, *The Letters to Timothy and Titus*, 258.

³⁰Knight, Johnson, and Gasque, *The Pastoral Epistles*, 8-9.

³¹Lea and Griffin, *1, 2 Timothy, Titus*, 276.

raise leaders and ordain them to handle the tasks of a pastor. When seekers in these towns followed Christ, they could not be left to their own understanding of Scripture lest they shrivel up and die. Paul, therefore, charged Titus with the task of choosing men of God to lead the flocks that had been added in that town. The word “elders” is the plural of the Greek word *πρεσβύτερος*. The mandate from Paul was for all the cities of Crete to have elders for pastoring, structure, and organization. Phil Newton explains,

While *elder* appears to be the dominant term for the church office dealing with the spiritual needs of the local church, *overseer* and *pastor*, as has been noted, are used synonymously with elder. . . . *Elder* emphasizes the spiritual maturity required for the office; *overseer* implies the leadership and direction given to the church; *pastor* suggests feeding, nurturing, and protecting the flock.³²

All things considered, some scholars believe this mandate in Titus points to a biblical church model of a plurality of elders, but there are many views on this idea. Alexander Strauch leans heavily toward the side of this theology and interprets several passages to support his beliefs,

It is a highly significant and often overlooked fact that our Lord did not appoint one man to lead His Church. He personally appointed and trained twelve men. *Jesus Christ gave the Church plurality of leadership* [and] is concluded after examining all the passages which mention local church leadership on the pastoral level, that the New Testament presents a united teaching on this subject.³³

This view will be debated for centuries to come, but the fact remains, however, that Titus was to find men of character and integrity to feed the flocks that bordered this geographical area.

The following verses are quite similar to those written to Timothy as he uses the words “blameless,” and adds the directive of “having children not accused of wildness.” Again, this ordinance reeks of one’s holy living and involvement with family while they are admonishing and directing the church. As the list continues, Paul encourages Titus to find men who can “hold fast to the message as taught, so he will be

³²Phil Newton, *Elders in Congregational Life* (Grand Rapids: Kregel, 2005), 36.

³³Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth, 1995), 83-89.

able both to encourage with sound teaching and to refute those who contradict it” (Titus 1:9). Mounce explains, “They must first accept the truth of the gospel personally and then out of their conviction confront the error and teach truth.”³⁴ Paul uses stronger language in Titus than in his letters to Timothy when he says to “rebuke them [Cretans] sharply, that they may be sound in the faith” (Titus 1:13b). Without sound teaching, the elder cannot be effective in the ministry to those to whom he has been entrusted.

Paul completes this section of his letter by describing the Cretans as “detestable, disobedient, and disqualified for any good work” (Titus 1:16b). This admonition has a two-fold purpose. First, a man of God must follow those guidelines that preceded this verse. If he does not follow those guidelines, becoming a leader of the church is not a biblical option. Second, if someone claims to know Christ in Crete and follows after these things, a spiritual problem must be addressed. Pastoring must be done with integrity, so that one may not become disqualified in the process of pastoring. Paul applied this principle also to himself when he wrote to the Corinthian church: “Therefore, I do not run like one who runs aimlessly, or box like one who beats the air. Instead, I discipline my body and bring it under strict control, so that after preaching to others, I myself will not be disqualified” (1 Cor 9:26-27). Mounce concludes rightly, “Titus must rebuke them sharply with the truth of the gospel so that the church may be healthy in its doctrine rather than devoted to Jewish myths and human commandments.”³⁵ A pastor is called to be set apart for good works.

Biblical Support of Shepherding

The second phase of maturing in this process towards Christ following is an understanding of the shepherding motif. An effective pastor must love his sheep as

³⁴Mounce, *Pastoral Epistles*, 392.

³⁵*Ibid.*, 404.

presented in the Old and New Testaments. Shepherding was a well-known and popular occupation in the days of biblical antiquity. This example, therefore, is one that is easily understood and descriptive to those who practiced it or watched one performing the duties of a shepherd.

Ezekiel 34: The Failure of a Shepherd

If there is one fear facing many pastors, it is one of failure. One can serve in a church of fifty members or five thousand, but sheep can still become misplaced. There is, however, a difference between the ignorant failure of a pastor and the prideful arrogance of one. The main reason Israel was in the position of exile was because of the failure of spiritual leadership within the structure of the God's plan. The prophets had failed to get the attention of the people, i.e., Jeremiah and Isaiah, and Ezekiel had already rebuked them in Ezekiel 22. Now God turns his heart towards those who were appointed for spiritual leadership to the community. The moral compass of God's people had failed, as seen in Ezekiel 34. Verses 1-10 are a picture of the failure of past spiritual leaders.

Ezekiel begins by saying, "The word of the Lord came to me: 'Son of man, prophesy against the shepherds of Israel'" (Ezek 34:1). This salutation is not one of endearment or joy but one of condemnation and finality. Ezekiel had been appointed to prophesy against the so-called spiritual leaders of a nation of Israelites. In this case, the leaders were the kings of the past, but the picture of spiritual care is completely clear in this allegory. His purpose was not to admonish them for a job well done but rather to rebuke them for failure on the job.

Ezekiel continues, "Woe to the shepherds of Israel, who have been feeding themselves! Shouldn't the shepherds feed the flock?" (v. 2). The first flaw was simply that the shepherd's attention was focused on themselves and not those for whom they had been sent. Douglas Stuart states, "Of forty-three kings from 1051 BC-586 BC, only David, Hezekiah, and Josiah were solidly, consistently loyal to God in their leadership of the nation. Eight or nine of the other forty did some good, while the others were

rascals.”³⁶ The kings were the ultimate authority in the land, so to visualize them as the spiritual leaders of the land was quite appropriate as Ezekiel proclaimed judgment. “Woe” is a word of attention and alarm. Although this oracle is addressed to shepherds, “the primary focus is not on the shepherds, but on the flock. The leaders are introduced mainly because their actions have precipitated the crisis and created a divine intervention on behalf of the sheep.”³⁷ The shepherds had already done their damage to harm and abandon the sheep. It was now time for another shepherd—a true shepherd.

The shepherds had not fed the flock instead they had eaten well. The tending of the sheep had become mundane and ordinary; therefore, the sheep were lost, stray, and hurt. The shepherds did not care whether the sheep had become prey, so the sheep became “food for the wild animals” (v. 5). Often a pastor allows himself to become just like these leaders for “there was no one searching or seeking for them” (v. 6). Laniak states,

Shepherds were not expected simply to tend to the flock; they were serving its owner. The perennial problem with kingship was the tendency to forget whose the people were. . . . Neglect in shepherding is tantamount to abuse. Without due diligence to the sick and strays—and healthy—a flock is quickly decimated.³⁸

Pastoral leadership can become a daunting task, but if called to the ministry, there is no turning away from those whom God has granted. A desolation of void resonates in the voice of the Lord through Ezekiel because all seems lost.

Finally, God speaks his judgment against the men who were called to lead the spiritual development of the nation. Ezekiel says,

Look, I am against the shepherds. I will demand my flock from them and prevent them from shepherding the flock. The shepherds will no longer feed themselves, for

³⁶Douglas Stuart, *Ezekiel*, The Preacher’s Commentary, vol. 20 (Nashville: Thomas Nelson, 1989), 310.

³⁷Daniel L. Block, *The Book of Ezekiel: Chapters 25-48*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1998), 282.

³⁸Timothy Laniak, *Shepherds after My Own Heart* (Downers Grove, IL: InterVarsity, 2006), 152.

I will rescue My flock from their mouths so that they will not be food for them.
(Ezek 34:10)

This judgment comes down hard against those who have failed to love the people of Israel. The last thing a pastor would pray is for God's hand to be against them. This declaration, therefore, is a frightening thought of God's mighty hand against those who are supposedly leading others. Block continues, "Since the shepherds, who have not only neglected their duty but turned into ravenous wolves themselves, Yahweh is compelled to intervene and rescue his sheep from their jaws."³⁹ They can do nothing to regain their shepherding leadership—they have failed. This statement reminds one of the qualifications that Paul listed for Timothy and Titus and how important it becomes to live not only in holiness but also to shepherd as one is called to do, lest one be disqualified.

The next section of verses in Ezekiel 34:11-16 paints a wonderful picture of what a true shepherd should be doing on his daily job. God declares through Ezekiel that he will do these acts by himself for his people; therefore, a pastor should follow this pattern of love and kindness as a shepherd in his ministry. The Lord begins by saying that he will "search for My flock" as a shepherd "looks for his sheep" (vv. 11-12a). This declaration denotes a sense of responsibility that cannot be substituted for any paycheck or benefit package. The heart is revealed through this statement as one cares for those under his watch. He continues his care for the sheep when he says that he "will rescue them" and "bring them out" and "gather them" (vv. 12b-13). With loving care he will "tend them," they will "lie down," and "they will feed in rich pasture" (vv. 14-15). These verses represent an element of proactive shepherding that result in peace and rest. A true pastor will think this way and will desire his sheep to possess that refuge in which to graze. King David understood that concept of being comforted in Psalm 23. Thomas says it well in his commentary, *God Strengthens*:

Included within the description of a true shepherd are the qualities of *love*, in taking care of the sheep who appeared ungrateful for the self-sacrifice of the shepherd,

³⁹Block, *Ezekiel Chapters 25-48*, 286.

patience in diligently seeking after the lost sheep, *strength* in delivering the sheep from their enemies, and in particular, *courage*, since the long dry summers would demand that a shepherd frequently look for new pastures.⁴⁰

The diligence of a shepherd was truly a twenty-four hour, seven day a week job because not all shepherds fulfill the duties as called out in this passage. The pressure of pastoring is quite overwhelming, but the pastor may not have been prepared appropriately for the tasks presented to him. Regardless, pastoring is taken lightly in many cases because, from the outside, may seem weak or petty. This thought, of course, is not the case at all:

Ezekiel completes this section by declaring, “I will seek the lost, bring back the strays, bandage the injured, and strengthen the weak” (v. 16a). The actions of the shepherd are unheralded, unmatched, and silent to the ears of most people. When a true shepherd tends his sheep, he does so for the sake of the sheep and not for his ego, his future, or his reputation. He performs these acts of love because they are driven by love. Lamar Cooper says, “No longer will any human figure mediate between God and his people. Only God and his Messiah (v.23) would be the ‘Shepherd’ of his people.”⁴¹

Peter, the Fisherman Turned Shepherd: First Peter 5:1-4

Peter seemed to be one of the most unlikely people for Jesus to choose as one of the Twelve but even less likely to become a pastor. The hard-headed fisherman from Galilee was a strong-willed, unlikely hero of the faith, nevertheless, Jesus chose him and God used him faithfully to help construct the New Testament Church. In Peter’s first letter to the persecuted church, he addresses this new movement for faithful pastors. Few Christians, if any, desire to live in a persecuted state, and Peter reached out to them during these difficult times of oppression and suffering.

In 1 Peter 5:1-4, Peter is concluding this letter by exhorting those he calls a “fellow elder and witness” (v. 1a) in the persecuted church. Peter seems to use this phrase in the sense of privilege and calling rather than disdain or frustration. The

⁴⁰Derek Thomas, *God Strengthens: Ezekiel Simply Explained* (North Darlington, England: Evangelical, 2003), 221, emphasis original.

⁴¹Lamar Eugene Cooper, Sr., *Ezekiel*, The New American Commentary, vol. 17 (Nashville: B & H, 1994), 301.

connection between the end of chapter 4 and Peter's concluding statements is quite interesting. As he addresses these elders of the church, chapter 4 concludes by stating, "So those who suffer according to God's will should, while doing what is good, entrust themselves to a faithful Creator" (v. 19). Wayne Grudem commits to the interpretation that the judgment of the previous chapter leads into these comments:

Lest he seem to be too haughty in this prediction of judgment, Peter immediately classes himself with the elders: *as a fellow elder*. This lets the elders know that he thinks himself as one of those with whom judgment will begin—even he, an apostle, is not exempt, nor should any among his readers think themselves too important or too sanctified to be exempt.⁴²

No shepherd can escape from actions unbecoming of a pastor, for judgment is always looming. Peter wanted them to know that he was one of them, a fellow shepherd, a pastor with flaws, and a man with clay feet.

His exhortation was simply and straightforward: "Shepherd God's flock among you" (v. 2a). When inundated with life's busyness, difficulties, and ministry, one called as a pastor must never stop fulfilling that calling. In twenty-first century ministry, persecution seems to be interpreted differently than in the first century church. Persecution in the American church may consist of an unkind word, lack of respect, or even being asked to leave a position. As corrupt as these actions might seem, in Peter's day it might mean exile, expulsion from family, or even death. Peter's encouragement, therefore, was understood as reality and not some fear or illusion. Tending the sheep was instrumental in the survival of the church; without it, she could have been annihilated. As stated in the previous section on Ezekiel 34, tending the sheep was one of the failures of the Shepherds of Israel. With that thought in mind, may this declaration not be said of New Testament pastors today. Peter David explains,

Peter makes two significant points in this initial charge: (1) by using the ingressive aorist he indicates that this is something that needs to be done with new vigor rather

⁴²Wayne Grudem, *First Peter*, Tyndale New Testament Commentaries, vol. 17 (Downers Grove, IL: InterVarsity, 1998), 193, emphasis original.

than as a routine undertaking, and (2) by noting that it is “the flock of God” he shows that they have no proprietary rights.⁴³

Men are called and men are responsible for their actions.

Peter’s exhortation continues with “not overseeing out of compulsion but freely, according to God’s will; not for the money but eagerly” (v. 2b). Some debate exists whether “elder” (Gk. πρεσβύτερος) and “overseeing” (Gk. ἐπισκοπέω) are the same term. Grudem approaches this passage by saying, “The combination of the term ‘elder’ with the verbs related to ‘pastor’ and ‘bishop’ in such close connection in verses 1 to 2 is good evidence that the terms ‘pastor’, and ‘bishop, overseer’ were interchangeable during the New Testament period.”⁴⁴ Regardless, the warning was very clear—do not take on the office of elder because one must or is pressured, but rather by conviction and willingness. One who may be forced to serve would live a miserable existence and burn away in a matter of weeks or months. Laniak sheds light when saying,

Peter’s concern is that the hard work of oversight be done “willingly.” Although this particular adverb is used rarely in the Greek Bible, the concept of willing service is common in the Old Testament. . . . The emphasis exceeds voluntarism to include a joyful embrace of God’s will.⁴⁵

The second warning is that of “money” or “shameful gain” (RSV). What could be more dividing than that which Paul warned in 1 Timothy 6:10: “For the love of money is a root of all kinds of evil, and by craving it, some have wandered away from the faith and pierced themselves with many pains.” The context of this passage was that of false teachers who had taken money for their preaching venues, in essence, gaining from the use of God’s Word, though false as it may be. Paul also said in 1 Timothy 6:6-7 to those who had encountered those false teachers, “But godliness with contentment is a great gain. For we brought nothing into the world, and we can take nothing out.” These words

⁴³Peter Davids, *The First Epistle to Peter*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1990), 177-78.

⁴⁴Grudem, *First Peter*, 194.

⁴⁵Laniak, *Shepherds after My Own Heart*, 233.

are such great and simplistic truths from a man who learned how to live simple.

Peter continues by saying not to lord “it over those entrusted to you but being examples to the flock” (v. 3). The encouragement found in this passage is one of credibility and ethics. It could become easy to stand over the flock, a flock without a responsible shepherd, and use one’s intimidation. Thomas Schreiner states, “Elders are not to enter the ministry so they can boss others around but so they can exemplify the character of Christ to those under their charge.”⁴⁶ This attitude would seem unlikely, but the longer one is in ministry, the reality grows more vivid of those who use their power incorrectly. All pastors must be careful and patient in the use of the power entrusted to them by God. The “example” is instrumental in the tending of the flock as well as meeting with others one-on-one. Davids explains, “Being an example fits well with the image of ‘flock,’ for the ancient shepherd did not drive his sheep, but walked in front of them and called them to follow.”⁴⁷ The ultimate example of Christ as shepherd and mentor will be expounded upon in a later section.

Peter then completes verse 4 by referring to when the “chief Shepherd appears” which alludes to the second coming of Christ. According to Schreiner, this term occurs nowhere else in the New Testament.⁴⁸ This final judgment of which Peter spoke earlier in the text will crescendo with the unexpected return of the one who created the role of shepherd and led men to give instructions to shepherds. This event, therefore, should alarm all pastors, great and small, to follow hard after him because of that final judgment. This humbling reality should be a motivation for faithful service, but for many pastors this motivation may not affect them. Davids expounds, “The idea of Christ’s

⁴⁶Thomas Schreiner, *First and Second Timothy, Jude*, The New American Commentary, vol. 37 (Nashville: B & H, 2003), 235.

⁴⁷Davids, *The First Epistle to Peter*, 181.

⁴⁸Schreiner, *First and Second Timothy, Jude*, 236.

appearing has been mentioned previously by Peter . . . reminds the elders that the flock does not belong to them and that they are therefore undershepherds entrusted with another's possessions."⁴⁹ Shepherding is a humbling occupation and must be approached that way. The reward points to the future benefits—the “unfading crown of glory” (v. 4b). Grudem explains it this way:

Crown (stephanos) is used of a victor's crown of 'wreath' in athletic contests (1 Cor. 9:25), or a golden crown given by a Roman general to soldiers most valiant in battle. . . . It is a sign of special honour, given not to all but only to those worthy of particular public recognition. . . . Such an idea would fit this verse, where Peter mentions this *unfading crown of glory* specifically when speaking of 'elders', and when speaking of reward which is given in the age to come.⁵⁰

When referring to reward or blessing, one tends to think on a worldly scale of assets, possessions, cash, or retirement accounts. The media inundates the shepherd's mind with retiring wealthy, but the Scripture says nothing about retirement but rather faithfulness. The promise of the unfading crown is an incredible picture of the reward for faithfulness as a pastor. John MacArthur says it well:

Temporal crowns would eventually rust, fade, or if made from plants, die quickly. Peter was not looking forward to some *unfading* version of an earthly *crown*. . . . The term *unfading* is from the same cognate as the name of a flower (amaranth) that supposedly never faded or lost its bloom.⁵¹

The pastor seeking this kind of reward will be inclined to serve faithfully for he will spend less time seeking reward and more time tending the sheep God has entrusted to him.

Christ and His Disciples: A Mentor-Mentee Relationship

The third and final progression of maturity in Christ is that of discipleship. This term has been defined through antiquity, but must be defined with obedience at its core. Of all the relationships in Scripture, the rich friendships cultivated by Jesus seem to

⁴⁹ Davids, *The First Epistle to Peter*, 181.

⁵⁰ Grudem, *First Peter*, 197, emphasis original.

⁵¹ John MacArthur, *First Peter, The MacArthur New Testament Commentary* (Chicago: Moody, 2004), 271, emphasis original.

be the most intimate. His choices were both bathed in prayer (Luke 6:12) and chosen individually (Matt 4; Mark 1). They were closer to him than realized, but those days with Christ changed their lives: in turn they would change the world. Their relationships were the epitome of mentoring, but Jesus never had to explain the process. Jesus was effortless as a mentor, and he showed the Christian world throughout his life how his love for people was his major motivation.

The Call to Follow: Matthew 4:18-22

This account of the calling of the first disciples is the one that is familiar with many because of its placement in the canon. A version of this narrative can also be found in Mark 1 and Luke 5. As one reads and understands this passage, the importance of Peter and Andrew's faith must be observed. One can imagine their father scratching his head and wondering what other "crazy person" will these boys run after in their lifetimes. Following a crazy man was not the case at all but rather a belief system unheard of in that day. Jesus is simply walking by the Sea of Galilee and "saw the two brothers, Simon, who was called Peter, and his brother Andrew . . . casting a net into the sea, since they were fishermen" (v. 18). Other than being brothers and fishermen, little is known about these two young men. What drew Christ to these men? What was special about them? From outward appearances, there was nothing that would draw Christ to them, but the narrative demonstrates how Christ uses ordinary people to accomplish his work. John MacArthur says it well in his book *Twelve Ordinary Men*: "God's favorite instruments are nobodies, so that no man can boast before God. In other words, God chooses whom He chooses in order that *He* might receive the glory."⁵² Position sometimes becomes power, and in this worldly, egotistical society, it could be quite easy to look at oneself. As seen from the text, one cannot glean that negative trait from these men.

⁵²John MacArthur, *Twelve Ordinary Men* (Nashville: Thomas Nelson, 2002), 13, emphasis original.

Jesus simple words, “Follow Me” (v. 19) flow from his mouth as a call of freedom from their occupations as fishermen, but it was much more. R. T. France explains, “What Jesus issues here is not even an invitation, but rather a demand. Such a summons is more typical of a prophet than of a rabbi.”⁵³ Did the disciples have a choice to decline this powerful invitation? Yes, but Jesus already knew their hearts. When they were called to follow him, they were ready. MacArthur says that Jesus first called them to “conversion,” subsequently there is the call to “ministry.”⁵⁴ Regardless of the explanation, Jesus knew they would follow. D. A. Carson says, “Greek has several expressions for ‘follow me,’ but they all presuppose a physical ‘following’ during Jesus ministry. His ‘followers’ were not just ‘hearers’; they actually followed their Master around and became, as it were, trainees.”⁵⁵ Andrew, John, Peter, and Philip had already believed through following John the Baptist, and then encountered Jesus in John 1:35-51 near the Jordan River.⁵⁶ Conversion had already taken place. The development of a mentor-mentee relationship was now taking place. Phillips also writes, “At the time they had no idea that the Lord was headed not toward a throne, but toward a tomb; they did not know that what lay ahead of Him was a cross, not a crown.”⁵⁷

What were they to accomplish? Jesus said, “I will make you fish for people!” (v. 19b). This task may seem simplistic, but that call was much deeper than first realized. This demand was a call to die. Peter and Andrew had seen plenty of religious people in their lifetime. They had experienced the disappointment of watching the priests fail them.

⁵³R. T. France, *The Gospel of Matthew*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2007), 147.

⁵⁴MacArthur, *Twelve Ordinary Men*, 3.

⁵⁵D. A. Carson, *Matthew 1-12*, in vol. 1 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin and J. D. Douglas (Grand Rapids: Zondervan, 1995), 119.

⁵⁶MacArthur, *Twelve Ordinary Men*, 3.

⁵⁷John Phillips, *The Gospel of Matthew* (Grand Rapids: Kregel, 1999), 82.

They had now met a man that was living out something different, something real. C. S. Lewis makes a claim in his book, *Mere Christianity*, to help one see the truth of Christ:

A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God.⁵⁸

Peter and Andrew made their choice early on in their lives, and the rest of the Twelve did the same as the time came. Fishing was hard work for them. They had done this job their whole lives, but little did they know what laid ahead for them. Regardless of the unknown, these men made the choice to follow him wholeheartedly and without hesitation. The word “immediately” (v. 20) is an inconceivable display of dedication to which Jesus calls them. France states that “its use here and in v. 22 emphasizes the extraordinary readiness of these men to abandon all that was familiar and secure for the sake of a charismatic stranger.”⁵⁹ How many believers today would drop their occupations, leave their families, and follow a stranger as these two? The church would not be where and what it is today without the incredible obedience of men like Peter and Andrew. The narrative shows no hesitation to the call of Christ, and is similar to the call of Matthew in Mark 2:14. In his book *The Cost of Discipleship*, Dietrich Bonhoeffer comments on Matthew’s improbable call to discipleship:

The response of the disciples is an act of obedience, not a confession of faith in Jesus. How could the call immediately evoke obedience? The story is a stumbling-block for the natural reason . . . the simple reason that the cause behind the immediate following of call by response is Jesus Christ himself. It is Jesus who calls, and because it is Jesus, Levi follows at once. . . . And what does this text inform us about the content of discipleship? Follow me. . . . That is all.⁶⁰

When Jesus calls, there must be a response and the men written about in Scripture were

⁵⁸C. S. Lewis, *Mere Christianity* (New York: Macmillan, 1960), 56.

⁵⁹France, *The Gospel of Matthew*, 148.

⁶⁰Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1995), 57-58.

willing to give up everything, throw down their nets and tax ledgers, and follow Christ with no hesitation. These narratives show Christianity in the true light of discipleship.

**The Consistency of Discipleship:
John 15:1-8**

People who desire the blessing of God in their lives are ones who follow hard after Christ and remain in him. This beautiful passage from the gospel of John is an incredible picture of Christ, his followers, and how important it is to remain in him. The illustration of the vine was a familiar scene for the twelve disciples having grown up in an area of shepherding, farming, and vineyards. This narrative is the last of the “I am . . .” sayings, so the significance of these final words is paramount to his validity. This illustration, therefore, also gave great meaning to them as heard directly from Christ the day before he was to be executed. Rich in theology, this passage focuses on the relationship that Jesus, the vine, has with the Father, the gardener. D. A. Carson opines,

In the Old Testament the vine is a common symbol for Israel, the covenant people of God. Most remarkable is the fact that whenever historic Israel is referred to under this figure it is the vine’s failure to produce good fruit that is emphasized . . . in contrast to such a failure, Jesus claims, ‘I am the *true* vine’, *i.e.* the one to whom Israel pointed, the one that brings forth good fruit.⁶¹

The true vine is unable to fail or experience disappointment. Jesus, therefore, would be the answer to all of the woes with which Israel was familiar. Carson continues, “The true vine, then, is not the apostate people, but Jesus himself, and those who are incorporated in him.”⁶² The results of this passage are for believers to “produce fruit so that it will produce more fruit” (v. 2b). With Jesus as the true vine, the one who speaks all truth, there is no doubt that one will continue producing fruit.

One other key word in this passage is “remain” (Gr. μένω). The Holman Christian Standard Bible defines this word as “to stay (in a given place, state, relation or

⁶¹D. A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1991), 513, emphasis original.

⁶²Ibid.

expectancy): abide, continue, dwell.” This definition calls the disciple to become permanent with Christ—never to leave his presence. Christ uses a form of this word six times in verses 1-7. Andreas Kostenberger explains the importance of remaining in him:

The vinedresser does two things to ensure maximum fruit production (“he removes . . . he prunes). In the winter he cuts off the dry and withered branches. . . . The expression is used particularly of vine tendrils, though it occasionally refers to heavier branches as well. . . . In light of the farewell setting, Jesus proceeds to urge his followers to remain faithful to him after his departure. . . . The vine metaphor illustrates the close knit relationship that Jesus desires with his disciples.⁶³

The idea of remaining in Christ cannot be substituted with a halfway compliance to the teachings of Christ. Rather, there must be a diligence to the very fiber of Christ’s walk, talk, and example to others. The mentor-mentee relationship that Christ had with his disciples may seem impossible to the common believer, but the depth of this type of relationship can be captured by simply searching the life of Christ. He taught his disciples by example, which encouraged pruning in order that fruit would be produced.

Christ continues this theme when he says, “The one who remains in Me and I in him produces much fruit, because you can do nothing without Me” (v. 5). The key to bearing fruit is constantly realizing the importance of Christ dwelling in one’s every thought and every deed. Jesus makes it clear that a disciple accomplishes nothing without his presence in their life. Herman Ridderdos explains,

For without this reciprocal remaining in him and him in them they will fall back on themselves, either in total unfruitfulness or lapsing into the wild growth that is no longer shaped by his word, into activism or idealism that is neither derived from or directed to him.⁶⁴

As a Christian or pastor involved in ministry, one could easily fall into the trap of busyness or liberal thought that leads to worthless ministry. A disciple must remain in Christ for the purpose of true direction and single-mindedness. In their book, *The Trellis and the Vine*, Colin Marshall and Tony Payne write,

⁶³Andreas J. Kostenberger, *John*, Baker Exegetical Commentary of the New Testament (Grand Rapids: Baker, 2004), 450-53.

⁶⁴Herman Ridderdos, *The Gospel of John* (Grand Rapids: Eerdmans, 1992), 517.

The vine is the Spirit-empowered word, spreading and growing throughout the world, drawing people out of the kingdom of darkness into the kingdom of God's beloved Son, and then bearing fruit. . . . The vine is Jesus, and as we are grafted into him, we bear fruit.⁶⁵

Remaining in Christ is imperative to the walk.

The next significant phrase in John 15 states, "My Father is glorified by this: that you produce much fruit and prove to be my disciples" (v.8). The word "glorified" is quite significant as it teaches the true reason for becoming a disciple—producing fruit that glorifies God. These verses always revert back to the true reciprocal of remaining in Christ. In verse 7, the disciple prays the way Christ prays because he is remaining in him. Because of the attitude towards remaining in Christ, one will focus on the mandate of glorifying the Father. Christ's attitude was subordinate to the will of the Father; therefore, a disciple's attitude is subordinate to Christ. D. A. Carson explains, "The fruitfulness of believers is part and parcel of the way the Son glorifies his Father. . . . Christians must remember that the fruit that issues out of their faith-union with Christ lies at the heart of how Jesus brings glory to his Father."⁶⁶ The relationship experienced in this passage is one that cannot be substituted. What one experiences by this depth of love for Christ will permeate the very essence of their lives.

Conclusion

As seen through the relationships of Paul, Timothy, Titus, Peter, and ultimately through Jesus, there is a pattern that can be followed in the process. This pattern can be connected through the progressive outline of mentoring, shepherding, and finally, discipling. This chapter followed the sequence of these men to understand the process more succinctly. In no way can these progressions be trivialized to fit a simple one-size-fits-all relationship. There must be time and efforts spent to formulate and develop those

⁶⁵Colin Marshall and Tony Payne, *The Trellis and the Vine* (Kingsford NSW, Australia: Matthais, 2009), 37.

⁶⁶Carson, *The Gospel According to John*, 518.

men who have sense a desired call from God.

One-on-one mentoring is the key to strengthening the body of Christ through deep relationships, while helping an individual to view the world through the eyes of someone who has experienced on-the-job training. Though Paul did not follow Christ in his life before conversion, he surely had extensive training as “regarding the law, a Pharisee” (Phil 3:5). From this conclusion, Paul knew what it was like to be mentored and may have mentored many others in the process.

Secondly, these men taught the concept of shepherding through teaching others. Though the disciples had no clue how God would use their lives, some of them would be shepherding churches in the future. For many, shepherding does not come easily or naturally; therefore, it must be developed. Paul used his mentoring skills to develop these young men into pastor/shepherds; ultimately, they helped turn the world upside down. Jesus also taught the disciples the concept of shepherding, while leading them to be strong leaders, and warning them of dangers that would be faced later on.

Lastly, the pattern leads to that of lasting discipleship. A disciple joins the race for the duration. He will appreciate the journey as one to be savored and cherished, though the road may be tough. The skills learned through mentoring, and the art of shepherding will help one to seek Christ along the way, walk closely to his side, and trust him when the road is narrow and dangerous.

One sees this example through Christ in the upper room on the final night of his physical life. He had spoken all the words needed, and he concludes those words with his powerful actions. John’s gospel says it in this way,

Now by the time of supper, the Devil had already put it into the heart of Judas, Simon Iscariot’s son, to betray Him. Jesus knew that the Father had given everything into His hands, that He had come from God, and that He was going back to God. So He got up from supper, laid aside His robe, took a towel, and tied it around Himself. Next, He poured water into a basin and began to wash the disciple’s feet and to dry them with the towel tied around Him. . . . So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example that you also should do just as I have done. (John 13:2-5, 14-15)

This picture of Christ pouring himself into his disciples is a picture that a mentor should pour into a mentee. Christ, the incarnate Son of God, gave the ultimate example of humbling himself to serve others. In his book, *Cross-Cultural Servanthood*, Duane Elmer illustrates the meaning of this passage:

Next Jesus takes the opportunity, for the last time, to clarify the two roles: the robe—representing the Lord and Christ—he shares with no one, for he alone is worthy to occupy it; and the towel—representing the humble, obedient, suffering servant—a role he modeled for us throughout his life.⁶⁷

⁶⁷Duane Elmer, *Cross-Cultural Servanthood* (Downers Grove, IL: InterVarsity, 2006), 24-25.

CHAPTER 3

HISTORICAL AND CONTEMPORARY INFLUENCE OF MENTORING

Over the last two or three decades, mentoring has been the buzz word with those immersed in the team building and coaching worlds. Though desperately needed, mentoring can possibly resemble the negative from the sheer magnitude of the time commitment with another individual. Mentoring, whether intentional or otherwise, takes time and effort. Even without any extensive research, one can see the deep need for one-on-one personal relationships through mentoring. The purpose of this chapter is to examine the historical and contemporary models of mentoring.

Influence of Historical Models

When considering mentoring within history, the classic example would be that of Homer's *The Odyssey*. Robert Pazmino, in his book *God Our Teacher*, states,

Mentor is the aged protector of the absent Odysseus's property and family. In particular, Mentor is responsible for the education and guidance of Telemachus, Odysseus's son. In Homer's account, the Greek goddess Athena also takes on the form of Mentor to provide support for both Telemachus and Odysseus. Traits of the classical relationship include protection, stewardship, education, guidance, advocacy, friendship, resourcing, integrity, counsel, encouragement, confirmation, and seasoned reflection.¹

At a glance, the traits of this relationship seem extremely productive, even biblical in a sense. In reality, no one person can consciously say there is no need for any of these traits, friends, or need for encouragement. History is full of people who were influenced by others to accomplish certain tasks.

Consider Martin Luther, the great man of the Protestant Reformation who was

¹Robert Pazmino, *God Our Teacher* (Grand Rapids: Baker, 2001), 80-81.

in need of help at times. While focusing on the translation of the New Testament into the common language of the German people, Luther was secluded in the Wartburg Castle for ten months. Rudolf Heinze, compiler of the book *Reform and Conflict*, writes,

He found the separation from friends and followers difficult, while the attacks of Satan were for him real and continuous. . . . [He] wrote to his friend Philip Melanchthon complaining that he was so overwhelmed with physical and spiritual problems that “for eight days I have written nothing nor prayed or studied.”²

What would he have accomplished without someone on whom he could rely? Even though he finished that historical translation of Scripture, what more could he have accomplished with a mentor by his side during those horrific and grueling months? One will never know the answer to that question, but would like to speculate. Though many may say their lives are completely independent of mentor-like relationships, one can hardly believe that is true.

Mentoring may have been a very natural process pre-nineteenth century, because serving under someone else was a common practice. In his book *The Fine Art of Mentoring*, James Houston shares an interesting insight on mentoring:

I have a hunch that a book on mentoring would not have been necessary one hundred years ago, and an eighteenth century publisher might have muttered irreverently, “What’s the fuss all about?” That’s because, up until recently, mentoring—the development of a person—was a way of life between the generations.³

One does not have to look very hard to realize that relationships have always been a deal breaker of many individuals. Human beings long to be encouraged, built up, and allowed to fail without retribution. Without those attributes, one might be devoured by the world.

One must also go back to the philosophers and consider the impact that Socrates had on Plato, or how Timothy basked in the wisdom of Paul when the mentor

²Rudolph W. Heinze, *The Baker History of the Church: Reform and Conflict* (Grand Rapids: Baker, 2005), 99.

³James M. Houston, *The Mentored Life* (Colorado Springs: NavPress, 2002), 15.

spoke. Though she comes from a feminist and very liberal perspective, Helen Colley claims in the *Journal of Education for Teaching*,

Despite the tendency to portray mentoring as some kind of innate human function which endured thousands of years since Homer's time. . . . It can be seen as almost disappearing for a very long period. . . . Representations of mentoring itself, however, became chiefly characterized as a quasi-parental relationship between exceptional individuals, such as Socrates and Plato, or Haydn and Beethoven, and contain an element of emotional bonding.⁴

Regardless of its time of absence, or from the perspective in which mentoring is viewed, the concept has obviously been a practical way for man to encourage and build up another individual through the centuries.

The historical model of the Hebrew culture would resemble a common aspect of life. The apostle Paul studied under Gamaliel, the grandson of Hillel, a Pharisee, and a rabbi in the time of the early church. It is taught that Gamaliel was "one of the seven who, among Jewish doctors only, have been honored with the title of 'Rabban,'" which means "our teacher" to set them apart from the common rabbi."⁵ Paul says that he was, "born in Tarsus of Cilicia, but brought up in this city [Jerusalem] at the feet of Gamaliel, and educated according to the strict view of our patriarchal law" (Acts 22:3). Jewish tradition was strong in the art of teaching the law as well as everyday educational theories in the synagogue. The young student would start with a deep understanding of faith at home, therefore, when one would study under a mentor, as Paul did, the comprehension would become even more meaningful. Without this intense mentor-mentee relationship, Paul's understanding of the law may not have been as deep so to translate that knowledge into the theology of mercy and grace. Historical Jewish tradition, therefore, was to Paul's advantage.

⁴Helen Colley, "A 'Rough Guide' to the History of Mentoring from a Marxist Feminist Perspective," *Journal of Education for Teaching* 28, no. 3 (2002): 247-63.

⁵Merril F. Unger, *Unger's Bible Dictionary* (Chicago: Moody), s.v. "Gamaliel."

Influence of Contemporary Models

In the article “Tracing the Origins of Mentoring,” N. Nayab states, “The spread of the behavioral school of management in the aftermath of the Second World War raised the importance of human resources, and businesses now began to pay attention on training and developing employees.”⁶ This paradigm shift caused by loss of family and friends in war, and the reality of a nuclear presence helped rethink the value of human life. Nayab continues,

The downturn of the economy in the 1990s was a blessing in disguise in the history of mentoring. The pressure of profits, combined with the greater competitive pressures forced many organizations to look at alternative cost-effective methods to open training programs. . . . Today the concept has become universal, and most people regard it as a highly effective tool.⁷

This change in the human thought process seemed to open the minds of leaders and CEOs to how training would be done more effectively and efficiently.

In the modern age, there are an incredible amount of opportunities for mentor-mentee relationships so great that one cannot count them. From tutoring an elementary student, coaching a sports team, leadership building in the workplace, to the beauty of the church itself—the opportunities are an endless plethora of serving and influencing others. A matter of fact, mentoring is such an intentional effort in society that it has taken on other names, including *coaching*. In his book *Masterful Coaching*, Robert Hargrove speaks of inspiring an impossible future through relationships:

Coaching happens in conversations, in business, sports, in the performing arts. . . . It is a conversation in which you are burning with intention to have an impact. It is a conversation where you are speaking and listening from a total commitment to cause that person’s success.⁸

People who are serious about their work are interested in helping others be successful. A

⁶N. Nayab, “Tracing the Origins of Mentoring and Its Progression through the Ages,” www.brighthouse.com/office/human-resources/articles/118097.aspx (accessed December 4, 2012).

⁷Ibid.

⁸Robert M. Hargrove, *Masterful Coaching* (San Francisco: Jossey-Bass, 2003), 68.

man or woman who simply goes through the motions in their job sees it as just that, a job. In ministry, the call of God seizes one to become more and make more of others. This type of mentoring is long lasting and eternal.

The current culture longs to be involved in hands-on social ministry. This fact is especially true among the Millennial generation who are bent on the struggle of instant gratification. In the book *The Millennials*, Thom Rainer and Jess Rainer researched thousands of young people born between 1980 and 2000. Jess Rainer states,

Millennials are already beginning to think how they can make a difference in the world. Three out of four Millennials believe it is their role in life to serve others. If 75 percent of Millennials begin to serve others, the impact for the future will be significant.⁹

That being said, they are willing to give, do, and even go as long as a difference can be made in society. From volunteer research in the same year Millennials turned 20 years old, Helen Colley writes in the *Journal of Education for Teaching*,

Mentoring has also moved to centre stage in many of the US and UK governments' initiatives. . . . In the US, the two largest nation programmes of this latter kind, Big Brothers Big Sisters and GEAR-UP, were using over a million volunteer mentors in 2000, and both are targeted to double in size in the next few years.¹⁰

One must think of the impact that could be made on society if the church embraced the concept of mentoring. Volunteering is a God-given desire and making a difference undergirds the concept of giving oneself away. Men and women mentoring within church parameters, and given the right formula, could re-energize her to the point of revival. Church leaders can only dream of doubling their number of volunteers in a year.

The Need for Mentoring in Culture

Americans in the current culture are screaming for someone to care for them. One of the many issues in society is the fabric of the family and its importance in the

⁹Thom Rainer and Jess Rainer, *The Millennials: Connecting to America's Largest Generation* (Nashville: B & H, 2011), 37.

¹⁰Colley, "A 'Rough Guide,'" 247-63.

culture. So many children are left without love from anyone, help with their homework, or direction for the future. One can watch the news on any given night and experience the reaping of what has been sowed over the last thirty years.

Many of America's neighborhoods have neither tangible fathers nor a father figure while spinning out of control. This episode is happening everywhere in western culture: the father is absent. In an internet article from *The Root*, Nsenga Burton reports,

According to government statistics, 72 percent of African-American children are born to unmarried mothers. . . . Compared with the 72 percent in our communities, 17 percent of Asians, 29 percent of whites, 53 percent of Hispanics and 66 percent of Native Americans were born to unwed mothers in 2008, the most recent year for which government figures are available. The rate for the overall U.S. population was 41 percent.¹¹

Although this project is not exclusively about the role of fathers, the father plays an incredible part in the fabric of society. Children need daily guidance, and the Millennials are breeding the children who are going home to husbandless wives. In this light, the culture needs men to step up not only in their homes, but also in their workplaces, churches, and communities.

Continuing with the discussion on Millennials, one of the issues is that they have a different perspective about life. They are highly educated. Rainer states, "In 2007, the first year the twenty-five to twenty-nine-year-old age group was entirely comprised of Millennials, 30 percent had attained a college degree. That is the highest rate ever recorded for that age group."¹² This fact can be translated into the reasoning that they have the potential for job desirability more than the generation before them. Money does not seem to be a factor for them, nor the achievement of the latest gadgets of the day. This statement can be visually proven by taking a quick trip to the closest Apple or ATT Store. One must take some time to observe the average age of those being helped

¹¹Nsenga Burton, "72 Percent of African-American Children Born to Unwed Mothers" (November 9, 2010), <http://www.theroot.com/buzz/72-percent-african-american-children-born-unwed-mothers> (accessed December 13, 2012).

¹²Rainer and Rainer, *The Millenials*, 3.

by the customer service representative. It is obvious that the average age can be cast as 20 to 30-somethings. The struggle with this reality is that gadgets do not come without a social price. Along with phones and digital readers, video games have become a problem with this particular group, and it is not just teenagers who are experiencing the issues. In an internet article called “Video Game Addiction No Fun,” Sherry Rauh shares about the discovery of the latest need for an addiction treatment center for video game addiction started in Amsterdam, the Netherlands. Rauh writes about an interview with Keith Bakker, director of Smith and Jones Addiction Consultants: “The more we looked at it, the more we saw [gaming] was taking over the lives of kids.”¹³ The article continues to shed light on the dilemma of a continued practice of gaming:

In older addicts, compulsive gaming can jeopardize jobs or relationships. Howard, a 33 year old project manager . . . started playing an online role-playing game about six months ago. He plays for three or four hours almost every day—more on weekends—occasionally putting off meals or sleep. . . . Young and Bakker say the overwhelming majority of video game addicts are males under 30. It’s usually children with poor self-esteem and social problems.¹⁴

This phenomenon is not just happening in Scandinavian countries, but all over the world. The people playing on-line games in the Netherlands are playing against people from Germany, Australia, and even America at various times of the day. There seems to be no stopping the influence of video games in the culture. Mentoring could be such a positive influence on young men as well as the 30-somethings in the community.

Rainer and Rainer also comment on the attitude of Millennials on marriage:

In 1970 about 44 percent of eighteen- to twenty-five-year- old Boomers were married. Today only 15 percent . . . the average age of first marriages have gone up from 20.8 for women in 1970 to 25.5 today. . . . For men the average of first marriages has increased from 23.2 to 27.5 over that same period.¹⁵

¹³Sherry Rauh, “Video Game Addiction No Fun,” *WebMD* (2006), <http://www.webmd.com/mental-health/features/video-game-addiction-no-fun.html> (accessed October 31, 2012).

¹⁴Ibid.

¹⁵Rainer and Rainer, *The Millennials*, 3.

With this research, one can deduct that these 20-something year old men have much more discretionary income and time compared to the men who have a wife and two kids in whom to provide food, clothing, and shelter.

The Millennials are not the only ones who need help, but the fact remains that they are the ones who will be running the country in a short ten years down the road. They will be the CEOs, lawyers, doctors, engineers, and yes, even the senior pastors of churches. The Boomer and Buster generations must be willing to invest in this generation as someone did for them. Without influence from positive role models, this generation will find an influence from somewhere, even if it is wrong or unhealthy. Life will continue, barring the Rapture, so those who have influence should redeem the time given.

Influence from a Positive Perspective

In some ways, this section has concluded that society as a whole is in a negative spiral down the road of destruction. There are plenty of destructive models of mentoring in society, yet one reason for that truth is that the one who screams the loudest finds refuge. On the other side of the social norm, are many striving to make a difference in someone's life, no matter the cost. Stepping back to examine the Millennials, there is another positive trait about them. They long to have a mentor. Rainer and Rainer continue their research: "Socrates, Plato, Aristotle, and Alexander the Great . . . all Greek philosophers . . . but what about Alexander the Great? Yes he did impact civilization but in a different way from the other three."¹⁶ All of these men were mentors to the next up and coming young man. "Socrates mentored Plato. Plato mentored Aristotle. Aristotle mentored Alexander the Great. All four men are seen as historic, powerful figures. Mentorship is powerful."¹⁷ Mentors make a difference, even if viewed from a negative perspective. In a book review of *Fatherless America: Confronting Our Most Urgent*

¹⁶Ibid., 40.

¹⁷Ibid.

Social Problem, David Blankenhorn brings forth truths that many are not willing to admit:

Our society's conspicuous failure to sustain or create compelling norms of fatherhood amounts to a social and personal disaster. Today's story of fatherhood features one-dimensional characters, an unbelievable plot, and an unhappy ending. It reveals in our society both a failure of collective memory and a collapse of moral imagination. It undermines families, neglects children, causes or aggravates our worst social problems and makes individual adult happiness—both male and female—harder to achieve.¹⁸

There is no doubt that young men and women are in trouble today. Many of them are seeking hard after materialism, sexual pleasures, and jobs that will never fulfill their souls. They are falling into the societal trap that has caused many to become the prodigal son in many ways. On the other hand, Shera Thiele writes in *Living with Teenagers* about the timeless truths of being a true father to sons as they are growing up: “Both male and female adolescents need to feel attached to their fathers. Forming attachment requires a continuing passion to pursue your teenager for relationship, even when he resists your efforts.”¹⁹ Parenting is not for cowards, but neither is mentoring. Not all fathers are going to be their child's mentor, but by all means, everyone can become a mentor in the life of someone else.

Another positive trait about the Millennials is that they desire to possess a mentor in their lives. Jess Rainer states,

The Millennials understand the power behind a mentor. That is why we want one. Three out of four Millennials would like a leader to come beside them and teach them leadership skills.²⁰ More than 40 percent of adult Millennials currently have a mentor in their lives.

This fact contends, therefore, if strong, moral, and preferably Christian men would see the need for mentoring young men under their authority, this action could revolutionize society. In the same light, Joel Rosenberg and T. E. Koshy also understand the concept

¹⁸David Blankenhorn, “Fatherless America: Confronting Our Most Urgent Social Problem,” http://www.americanvalues.org/html/bk-fatherless_america.html (accessed December 13, 2012).

¹⁹Shera Thiele, “God as Father,” *Living with Teenagers* 33 (June 2011): 7.

²⁰Rainer and Rainer, *The Millennials*, 41.

of mentoring through discipleship. In their book *The Invested Life*, they ask two simple questions that must be asked in the life of all individuals:

Who is investing in me? Is there someone you can specifically point to who has personally and individually taken you under his wing to teach you. . . . [and] Whom are you investing in? Are you systematically and intentionally building personal relationships with younger believers?²¹

Even though Rosenberg and Koshy wrote this book from a biblical perspective, the basis of investing one's life into another is the beautiful auspice of its intent. Few men or women have the mindset of helping someone gain their true, God-given potential on any given day. In Christian circles, that truth should be one of the goals of every believer as the day begins through the setting of the sun. These actions can be done at work, church, recreation, or leisure. Society has turned a blind eye to the person sitting in the next cubicle, much less the next bench at the city park.

From the information presented so far, one must realize there are many in society whom are making a profound difference. In retrospect, those few may not fully understand the impact being made upon young men. Chuck Lawless, Dean of Graduate Studies and Professor of Evangelism and Missions at the Southeastern Baptist Theological Seminary, writes an article in *More Living* about the importance of mentoring relationships. He tells the story of a young man into whom he was able to pour his life. Lawless says that he had no children of his own, but one year on the Sunday before Father's Day, he was surprised to find a package on his doorstep. In the package was a photograph of him and the man named Brandon. Lawless writes,

Accompanying that photograph was a Father's Day card—my first ever. 'Thanks for being a father in my life,' Brandon had written. Little did I realize how much those words would mean to me until I saw them in print. I've returned to that card, simply to be reminded that relationships matter more than meetings, budgets, calendars, and emails.²²

²¹Joel Rosenberg and T. E. Koshy, *The Invested Life* (Carol Stream, IL: Tyndale, 2012), 10-11.

²²Chuck Lawless, "You Can Do This," *More Living* 1 (September 2012): 28-29.

One may not have an experience quite like this one, but each person can make a difference in the circles of influence in which God has placed them. The problem seems to be that most men, even believers, are doing little to make a difference.

Conclusion

Society calls out for help and the same cry is being broadcast through churches in the form of undisciplined men, fathers, sons, and grandsons. In the life of normal believers, there are many who face life with no intentionality. When this act occurs, the world tends to devour them with a vengeance. The Lord warned the church through the apostle Peter:

Be serious! Be alert! Your adversary the Devil is prowling around like a roaring lion, looking for someone to devour. Resist him and be firm in the faith, knowing that the same sufferings are being experienced by your fellow believers throughout the world. (1 Pet 5:8-9)

Taking this staunch warning from Scripture, one must be ready to face the world, resist the devil, and live as salt and light every day. If the believer tries to accomplish this task solo, the results will be disastrous. The aspects of mentoring are instrumental in the survival of the church as well as individual believers. Mentoring can be an effective way of combating this deterioration of culture. Brad Waggoner, Executive Vice President of LifeWay Christian Resources states,

Spiritual leaders, whether speaking from the pulpit or in other intentional training context, must teach fellow believers to be salt and light to a lost world. Our people need to know how to interact with their culture in a winsome way without compromise. We spend too little time equipping believers with a Christian worldview that prepares them to engage effectively our culture with a thoroughly biblical message.²³

Creating a mentoring atmosphere, therefore, would be an effective way to combat the difficulty of the social cancer of dying relationships. In turn, the positive effects of mentoring could have an increased snowball effect on generation to come.

²³Brad Waggoner, *A Shape of Faith to Come* (Nashville: B & H, 2008), 257.

CHAPTER 4

METHODOLOGY IN CONDUCTING PROJECT OBJECTIVES

For four months, countless hours were spent with two young men who aspired to become pastors in a Southern Baptist Church. In ten or twenty years, the hope and prayer is that both of these men have accomplished more than could ever be dreamed of doing while fulfilling the calling that this writer loves so much. The ultimate prayer is that in forty years, many of their stories will be told and retold of how they reached people and ministered to families in their churches and neighborhoods. The desire is that this effort was never to glorify any person or project, but to glorify the name of the Jesus Christ. Many a man has reached a roadblock or plateau and quit when once a pounding in the depth of his chest was resonating. It has been considered a privilege and an honor to serve these men during a delicate time.

Method and Purpose of Selection

When God first revealed the basics of this project, it was quite an overzealous approach. The first thought was that of discipling 5 to 10 men at a time, and organize them into 2 to 3 groups during the week. As the project was continually tweaked, the criteria of the mentees changed, the number of persons was minimized, and the purpose of the mentoring process was rethought. Who was to be mentored? What was the purpose of the meetings? At first, the objectives were about men and families in general, but after discussing the project with the senior pastor of Porter, there was a lack of satisfaction with its core purpose. About halfway through the development of the purpose, the focus was changed from 20 to 30 men down to 3 or 4. The realization also emerged that the project would not be a general focus, but that of a pastoral proposition. Since 2000,

Porter Memorial Baptist Church has experienced an obvious outpouring of the Holy Spirit in the calling of men and women to ministry. No fewer than 38 people have sensed a call, and responded in some form or fashion to that call. One major entity Porter has been missing in this ministry battlefield was a leadership aspect towards mentoring. The project shifted, therefore, from a large group of men to a small mentoring-like function for the project.

This shift was quite timely, for at about that same time a conversation took place with Michael Wilder, Director of Professional Doctoral Studies at Southern Seminary. He mentioned that Southern Seminary had just launched a Ministry Apprenticeship Program (MAP). This program was brand new and completely suited the purpose of this project. MAP's purpose was to grant "course credit through qualified ministry internships. Theological equipping. Leadership development. Practical ministry experience."¹ Following MAP guidelines allowed a platform to provide a practical place of ministry for these men, as well as gain valuable seminary hours of training. After conversations with Bill Henard, senior pastor of Porter, and Michael Wilder, the project changed to this focused environment of learning, taking place in the church office as well as the classroom and church field.

Selecting the men for the project was not as difficult as originally thought. The project initially leaned towards four men in particular because of their calling and aspiration to eventually pastor churches. The first young man had been at the church for about twelve years through college ministry from a small town in Kentucky. He was a thirty-two years old, possessed many leadership skills, and had finished his degree in Mechanical Engineering. Since that time, he married a woman he met at the University of Kentucky, has been blessed with two boys, taught a LIFE Group for quite a few years,

¹Southern Baptist Theological Seminary, "Ministry Apprenticeship Program," <http://www.sbts.edu/alumni-and-friends/ministry-apprenticeship-program> (accessed January 21, 2013).

served as a deacon, and also surrendered to the call of gospel ministry. He was an easy target because of a sense he was called many years before. There was also a connection with him because of similar backgrounds in Mechanical Engineering, and my own stint as a bi-vocational pastor. He enrolled at Southern Seminary about a year and a half prior to the beginning of the mentoring process. When asked to participate, he seized the opportunity for the experience and seminary hours.

The second choice of mentees was almost as clear as the first. This young man was twenty-six years old and basically grew up at Porter Memorial from middle school through the present. He also finished at the University of Kentucky but with a B.S. in history. He was not quite as polished as the first participant was, but I felt as though that would fit the purpose of the mentoring genre. His call was not articulated to me as succinctly, but his initial desire to follow Christ in the ministry was well voiced. As he had enrolled at Southern Seminary before the project began, the challenge was clear to strap him into a formal setting and see what God would do. The most positive aspect that stood above the fray was that he had matured tremendously over the previous three to four years, and the fruit had been quite productive. He also married his college sweetheart, but had no children at the time. He seized the opportunity to sit down and discuss the ministry in an intimate, personal setting.

The third and fourth possible participants were very similar, but neither of them had finished college, therefore, seminary enrollment was not an option. The other differences were that they were both single, came from a semi-unstable family background, and neither of their fathers were strong spiritual leaders in their homes. This fact did not change the desire to encourage them to come aboard; as a matter of fact, that reason resonated a stronger desire to see them join the process. Unfortunately, neither of these two men was able to maneuver their schedules to correlate with the project. Disappointingly, the project was approached from a small selection of two men with similar backgrounds of church attendance, discipling models, and understanding of

Scripture. Regardless, it was pleasing to know that the two mentees were sent directly from God. His timing was perfect.

Introductory Survey for Mentee Understanding

Although basic qualities were known about both mentees, their understanding of a mentoring progression was not. There was an advantage of asking them for their grasp on mentoring aspects when it came to their individual lives. It was decided, therefore, to give them an initial survey with general questions about mentoring (see appendix 1). While using a common Likert scale model, a 1 meant “strongly disagree” and a 10 meant “strongly agree.” Having this survey in hand helped tailor the project to particular areas of ministry. The main purpose was to survey the mentee’s understanding of mentoring, its purpose, whether they had been mentored in the past, and how well the church had mentored others through their own observation.

They were first asked, *In Scripture, can you recall strong examples for the case of mentor-mentee relationships?* The answer was an overwhelming 10, which was not a surprise because of their background of the Bible. Secondly, they were asked, *Would you consider yourself to have been mentored in the past?* This answer was mixed with a 3 from mentee 1 and a 10 from mentee 2. The real surprise came from mentee 1 because of his previous involvement in church and his leadership abilities. Thirdly, they were asked, *Would you consider yourself to have mentored someone else in the past?* The answers were a 6 and 7 respectively, which seemed quite average from a 26 and 32-year-old. In common communities, the common man has not been mentored nor been a mentor in most cases. Fourthly, the mentors were questioned, *Do you see the need for mentor-mentee relationships in the local church?* Again, these were answered with overwhelming 10s, which showed a sign of maturity from both men. The last question in this genre was, *Considering the church as a whole, do you sense that the church is accomplishing the concept of mentor-mentee relationships?* Surprisingly, a 1 and a 6 were recorded for that question. These answers promoted a fairly wide gap, but there

was a sense in many of the answers that mentor 2 was subjectively more positive about the church in many ways. As he was growing up, his church may have been more proactive in the mentoring process.

In the last part of the survey, it focused on Porter Memorial Baptist Church to represent *this local body of believers*. The goal was to establish a need and an understanding for mentoring in this church body. It seemed that if these two men answered these questions as believed, the process of mentoring would be beneficial for both them and this project. If not, this project would be a total waste of time. The survey began with the question, *Considering this local body of believers, how well is the church accomplishing the concept of mentor-mentee relationships?* Once again, mentee 1 gave a low score of 2, while mentee 2 gave a score of 5, therefore, convinced that mentee 2 was mentored, even if informally, within this body as a high school and/or college student or this would not have been his response. The next question was similar, but asked differently, *Before this pastoral internship opportunity, how well did you observe this local body of believers attempting the concept of mentor-mentee relationships?* Both mentees scored this question with a 2 and 3, respectively. The observation of this answer was with purpose in mind—the church needs to do a better job at mentoring its congregation. The church is at the crossroads of losing another generation of men, and possibly a generation of future pastors. The last question on the survey asked, *Before this pastoral internship opportunity, how well did you observe the pastoral staff attempting the concept of mentor-mentee relationships?* Those marks were broader than expected receiving a 5 and a 9. This wide gap appeared to show the different understandings of what the church as a local body and staff has done to accomplish the challenge of mentoring pastors.

Considering this information, it appeared obvious for the need of mentoring. The project was chosen with that understanding in mind, and the initial survey proved to

be valuable information to affirm the need. Proceeding with the project, it was good to know that the objectives matched the correct path of presuppositions.

Weekly Mentoring Meetings

Now that the mentees had been chosen, initial surveys had been completed, and affirmation of the program had been accepted, the real work began. The reality of meeting with these two men on a weekly basis was the encouragement needed to finish the project strong. After much thought, plotting, and dreaming of what should be done as the final product for nearly two years, this vision was the boost needed to dive into the process.

Session 1: Introduction to Pastoral Mentoring

In the first practical session of mentoring, it was decided to simply talk about the meaning of mentoring and get the mentees' understanding of that definition. There did not need to be assumptions made about their history or mindset of the mentor-mentee relationship. First, the general definition of mentoring, discipleship, and leadership were discussed (see appendix 2). These words can be thrown around flippantly in church circles, so to properly define them was the goal of the session. It was pleasing to digest the conversation and the genuineness of the mentees and their definitions. Some of the general words of the responses were as follows:

1. **Mentoring:** Respected for maturity, experience, relationship, can be age but not necessarily, can be academic, trust of another, full disclosure, intentionality, teaching aspect. (Examples: Paul/Timothy, Moses/Joshua, Elijah/Elisha, Jesus/Disciples)
2. **Discipleship:** Follower of Christ, denying oneself, moved to be more than just a common Christian, taking a higher level of engagement outside the walls of the church, sharing Christ, taking time for others, teaching, taking others to another level.
3. **Leadership:** To inspire others by actions, rise to challenges placed in front of you, providing vision and plan, enabler of others, not a self-promoting person, picture of a shepherd who is always helping others first.

As one can tell, these two men started out the huddle with fervor. Both of them were intelligent and academically-driven young men. With that in mind, there was no doubt it would be a challenge to keep the project on task and to stay prepared every week.

The second part of session 1 was to help set the stage for what the subject matter would contain. These topics started out broad (see appendix 2), and then as time progressed, began to shrink because of time constraints. The subject matter changed from what is found in appendix 2 down to the following twelve weeks of discussion:

Huddle 1: Introduction to pastoral internships
Huddle 2: Call to ministry
Huddle 3: Building moral fences and the danger of pornography
Huddles 4 and 5: Basic leadership qualities
Huddle 6: Vision for the future church
Huddles 7 and 8: Philosophy of education
Huddles 9 and 10: Pastoral qualities
Huddles 11 and 12: Practice of spiritual disciplines within the church
Huddle 13: Final evaluation

The subjects were never written in stone, because the desired input from the mentees was about what they were hungry to learn. Some guidelines had been given in the first meeting and the curriculum developed week-by-week from that point. This approach seemed to work well because of the maturity level of the mentees. The huddle times were longer than imagined, but that was because so many questions arose each week. This procedure tended to create a positive flow of learning and sharpening of each other in the process.

Session 2: Call to Ministry

This huddle was one of the most encouraging meetings because of the writer's personal calling as well as the difficulty in an understanding of God's perfect will. It was cherishing, therefore, to hear what and how these men experienced God as they followed a call to the greatest vocation of all—pastoring. As shown in appendix 3, the first goal was to establish a definition of a called man of God. The callings of life are vast, but none can compare to the divine calling of ministry. The ministry is not a place for cowards and must be taken seriously. The prayer was that if nothing else was

accomplished during those two hours that this huddle would help both of these men solidify the call already branded in their hearts.

Both men had experienced a specific call from God on their lives, and interestingly enough, both in a slowly progressive fashion. Mentee 1 was already working in the engineering field and began to be unfulfilled in that type of environment. He knew he could do the work well, but sensed that God had something else higher for him to accomplish, but did not know exactly what that something was. At first, he did not disclose this information to his wife and simply prayed that he would know for sure what was developing. When he finally realized that God was calling him, he shared the news with his wife, but she was initially not onboard. Over a four-year period, he continued to supply for his family, but leaped into lay ministry, taught a LIFE Group, and intentionally shared the gospel. In the meantime, the prayers for his wife intensified and she began to change. Finally, while away from a routine week on vacation, he was able to get alone with God and discern his voice. Through those hours, God made it clear to him that what he sensed four years before was not a hoax, rather, the beginning of God's hand on his life. Soon after that revelation, his wife began to see what God was doing, he enrolled at the Southern Baptist Theological Seminary, and God began doing his work. The spiritual discipline of meditation was paramount.

Mentee 2 had a similar calling, but had not progressed down the road of vocation as of yet. He experienced a more cut and dried calling because of where he was in life. First and foremost, he was trying to finish college so he could marry the love of his life. In that process, God was dealing with his immaturity at the same time. Through the wisdom of other friends, mentee 2 began to see his immaturity and wanted to make changes, but did not really know why. Soon after that realization, he committed to walk a fine line of discipleship, put Jesus first in his life, sought him fully, and then the Lord showed him things he had never experienced. His life was completely changed and his motivation to finish school was much more than just to be married. Since that time, he

has finished college, enrolled at the Southern Baptist Theological Seminary, married his fiancé, and began seeking the next steps of ministry in his life.

The second part of huddle 2 was to examine examples of God's calling on men out of Scripture. These examples are listed in appendix 3, but it was interesting that both mentees could relate to most of these examples in some form or fashion. Some of the examples of calling came out of biblical stories of Abram, Moses, Jeremiah, and Paul. The thoughts that were shared in this huddle time were words like obedience, reluctance, faithful through culture, parent's role in calling, preaching until death, reproducing in the face of opposition, and fear of failure in the face of unbelievers. These words were a strong sentiment of what many a person called by God faces every single day. It was encouraging to hear the understanding that both of these men had of those fears and joys they would face in coming days, months, and years. Both of them made the comment they wanted to finish strong in the face of liberalism or rejection of the gospel.

The last part of huddle 2 simply covered what progression their calling would take. To discuss this progression was instrumental in solidifying their individual callings. Ample time was taken to discuss how God used ordinary people like the examples that had already been presented. There was also a specific response followed by affirmations that help the pastor understand how God is working. The next steps are listed in appendix 3 as a drive for excellence through changes that may need to be made, pursuit of education, and perseverance. It was an encouraging time with these men as they opened up in an intimate way that this writer had never experienced with them. Responding to God's call was a enormous step and it was beautiful to hear the perspectives of two different men.

Session 3: Moral Fences

This huddle was one of the more difficult, but more necessitating blocks of time. In the culture in which the church now exists, pornography, adultery, addictions, and immoral activity reign in many multi-staff churches, as well as one-staff churches.

The dangers of the internet, on-line services, and gambling have opened the doors to pastors who may have a tendency to fall into the many traps set for them in this lust-filled, dangerous backdrop. It was chosen, therefore, to spend a huddle with them that would be real, transparent, and useful for the protection of their marriages and ministries. Personally, it has been observed how easily these once unavailable traps have ruined many a strong family man and crushed the heartbeat of a marriage. Though some have been restored, they will never be the same again.

Because of the length of the articles used in this huddle, an appendix was not added on this session. The first article used for conversation was “The Devastating Consequences of Pornography”² accessed from LifeWay© Research. This article was a practical way to create proactive conversation to the difficult subject of immorality, not only in pastoring, but in marriage itself. The beginning of the article shares a story of accountability between two men in the ministry that never took place. This story set the stage for the truths of pornography that ruin the lives of men, women, and families. As these truths came to life, some of the quotes from this article were simply eye-opening:

On the Web, pornography is accessible, affordable, and anonymous. . . . Sex on the Net is like heroin. It grabs (people) and takes over their lives, [and] the major consequence of being addicted to pornography is the disturbance of the fragile bonds of intimate family and marital relationship.³

None of these quotes were a surprise to the mentees, but these comments opened the door to some great open conversations that were more real than ever experienced. These tangible conversations are ones that need to be materializing all over the country in churches everywhere. The question that was asked was basically what is the root of pornography and immoral lifestyles? Some of the answers conveyed were “fantasy, cold

²Steve Van Winkle and Dean Ridings, “The Devastating Consequences of Pornography,” <http://www.lifeway.com/Article/marriage-relationships-sexuality-The-Devastating-Consequences-of-Pornography> (accessed August 30, 2012)

³Ibid.

heartedness, self-centeredness, cancer, lack of discipline and focus, laziness, and self-gratification”. Seems simple enough, but if a man can grasp hold of these realities, he can make changes to remedy the troubles that follow, such as “consuming of the mind, deeper sexual sin, and destruction.” It was encouraging to hear of the grasp these two mentees had on this struggle. The church needs more men with this level of conviction.

The article continued to tell the story of Achan in Joshua 7 and how that relates to the cleansing of homes of the temptations that may already be available in common aspects of life. This story then led to discuss the cleaning of the home:

1. Cleanse your home. Remove all hard soft and hard pornography contained in magazines, videos, and music.
2. Filter the internet and TV. Place filters on the internet that will help control the content that is presented, TV shows, and even monitor commercials.
3. Focus on what is pure and right. Become intentional in teaching your children what God’s Word says, as God commands in Deuteronomy 6:4-7.
4. Seek accountability. As with our pastoral example, each of us needs to have someone who can ask us the tough questions in this area.
5. Pray for your purity and your family’s. Ask that your children have wisdom and discernment in regard to purity.⁴

Although these suggestions were not rocket science, these were practical ways to show the Lord, as well as families, the importance of purity. The conversations that led from these suggestions were invaluable on a pastoral and personal level.

The last part of the discussion in this huddle was derived from another article written by James McDonald, a well know pastor in the Chicago area. The article “Five Moral Fences” was also used as a reference earlier in this project. McDonald used the allegory of riding near the edge of a cliff to illustrate the fear of driving off the cliff. On the edge of the cliff stood a short railing that is more of a warning that a complete safety

⁴Ibid.

net. His point was that the railing was there for a purpose – a warning not to get too close, and surely do not take a plunge over the side.

After using this great illustration, McDonald said that in his ministry setting, he sets five moral fences for his staff to help them stay accountable to each other and to their calling:

1. I will not, under any circumstances, ride alone in a car with a female other than my wife or immediate family member.
2. I do not counsel women in a closed room or more than once.
3. I do not stay alone in a hotel overnight. When I travel, I travel with someone. When that is impossible, I stay with a friend. When that is impossible, I do not go. Period!
4. I speak often and publicly of my affection for my wife, when she is present and when she is not.
5. Compliment the character or the conduct – not the coiffure or the clothing. Apart from family friendships, I have been trying to restrict my compliments to character or conduct.⁵

As the mentees discussed these fences, there seemed to be no qualm with the reality of the problem, nor the need. The struggle revealed was the reality of being alert in the daily grind of life and ministry. These men already had some fences in place, but not to this extent because neither of them were in ministry positions as of yet. The great aspect about this conversation was that as God calls them to a church, they will already have ammo against the devil as he will surely try to strike them in these areas.

As the huddle was finished, it appeared as though it was one of the more important discussions of the twelve weeks. The material was simple, but practical. Prayerfully, it will even save a mentee's ministry and marriage one day.

Sessions 4 and 5: Leadership Qualities

The next step in the mentoring process was to take a deeper look into the

⁵James McDonald, "Five Moral Fences," *Leadership Journal* (Summer 1999), <http://www.christianitytoday.com/le/1999/summer/913045.html> (accessed July 31, 2012).

leadership qualities of a pastor-leader. The definition of leadership can be both a blessing and a curse. It can be used to support the leader or may cause him to be asked to leave a staff position. That being said, it is extremely important to know how leadership is defined and how it can help a man become a stronger, more confident man in a leadership role. The conversation of this huddle was based mainly on Acts 6:3-5, when the apostles chose deacons to do the work of ministering to the neglected Hellenistic widows in the New Testament church (see appendix 4). The principles in this section of Scripture are timeless:

1. Good reputation (v. 3): To be a person of integrity and above reproach.
2. Full of the Holy Spirit (v. 3): To be completely surrendered to God and operates under his control.
3. Wisdom (v. 3): To possess godly wisdom as in Proverbs and has a zeal for God coupled with human common sense.
4. Prayer warrior (v.4): This qualification is not a suggestion, but rather essential for a church leader seeking to follow God's will.
5. Faith (v. 5): Where wisdom teaches caution and prudence, faith causes one to trust God in situations that seem humanly impossible.

Through some great discussion of these qualities, the mentees showed much maturity in the area of leadership. Some of the comments during this session were, "This passage shows me how to have faith in God taking care of me and my family and faith to believe when people may not be coming to the altar." Also, prayer played a huge role in leadership because "Paul says to pray continually and it is a focus on Christ [and] what we are called to do and build up our faith." These comments were invaluable in the big scheme of events. Whenever a young man loses that focus, it seems to head south from that point on. The results of this leadership focus are found later in the passage, "So the preaching about God flourished, the number of the disciples in Jerusalem multiplied greatly" (Acts 6:7).

The duration of that huddle was spent on leadership principles in Ephesians

4:11-16, Jesus' basic leadership principles, and a Spiritual Leader's Task by Blackaby.⁶ This huddle took two sessions of two hours each. The time that was taken on these qualities and principles were irreplaceable because the content was instrumental to the development of the mentees.

Sessions 6: Vision for the Church

The next huddle that was seemingly paramount to our discussion was the vision for the local church. Vision can often be overlooked by many a leader and pastor, so it was deemed necessary to discuss the meaning of vision, vision based on God, vision for ministry, and the importance of vision (see appendix 5). Vision as defined by Andy Stanley states, "Without clear vision, odds are you will come to the end of your life and wonder. Wonder what you could have done—what you should have done. And like so many, you may wonder if your life really mattered at all."⁷ This ostensibly simple statement by Stanley can either make or break someone who has wondered if they ever made a difference. That fact is one of the reasons this project was even being pursued. The mentees were not going to walk out of the door until there was evidence that their lives were going to make a difference in the lives of others over the next thirty or forty years.

The next section of the conversation was based on Paul's vision for ministry in Acts 20:22-24. Paul had gathered together the Ephesian pastors to encourage them on his way to Jerusalem, not knowing what the exact outcome would be. This passage was a great springboard for discussion as it related to vision for God's ministry in the church. Mentee 1 stated, "Our failure to have vision is the failure to share the gospel." He based

⁶Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: B & H, 2001), 21-23.

⁷Andy Stanley, *Visioneering: God's Blueprint for Developing and Maintaining Vision* (Colorado Springs: Multnomah, 1999), 8.

this statement on his own failure to share as well as others that he taught who just do not understand the importance of the gospel message. Mentee 2 also stated, “As pastors, we have failed to teach the people what the gospel really looks like.” The focus of the word gospel was exciting to hear because many a young person would not understand how vision and the gospel relate. The two are actually undetachable. The focus of this significant passage taught that Paul was willing to go and rely on the Holy Spirit as his guide, without a thought to his own future. His life was all he had to offer, and his goal and vision were the gospel. What a beautiful picture of the purpose of ministry and the gospel.

The remainder of the huddle was focused on Andy Stanley’s Vision for Ministry from his book, *Visioneering*, and Aubrey Malphur’s “Importance of Vision” from his book, *Advance Strategic Planning* (see appendix 5). Both of these lists were informational and important to the discussions that followed. It was also amazing how leadership, discipleship, vision, and pastoring all converged as the discussions progressed from one huddle to another.

Sessions 7 and 8: Pastoral Qualities in the Pastoral Epistles

Of all the huddles thought to be the most beneficial; this one discussing pastoral qualities seemed to be the most influential in the lives of these young men. It was definitely the most biblical and pragmatic combination of each subject chosen. The mentees knew the Bible well, so their knowledge about the subject matter and their convictions were instrumental in two strong sessions of dialogue.

The basis of the huddle was Paul and Timothy’s relationship, followed up by Paul and Titus’s relationship as known from the New Testament. Paul’s mentor-mentee relationship with Timothy seemed to be one of the most intimate in the young church and deserved great attention. This huddle was an attempt to model these relationships, but discovering someone who actually desired a mentor was a difficult task. God’s hand

obviously brought this friendship together, and no one can deny the beauty of their parting friendship in 2 Timothy. In between these events came extensive learning, observation, and imitating. The proceeding huddles were the type of atmosphere desired for practical ministry over the twelve weeks. Paul was giving his ministry away just as pastors are called to do.

During these two meetings, extensive Scripture passages were uncovered that spelled out the attributes of pastoral standards, including Acts 15-16, 1 Timothy 3:1-7, and Titus 1:5-16,. These are humbling passages, for they describe the man who diligently followed the God of the universe and consecrated himself for the Lord. There was not nearly enough room in this part of the project to cover all of the personal qualifications of a pastor; therefore, they come directly from chapter 2 in this project. The enjoyment of this huddle came primarily from the continued transparency of the mentees searching the Scriptures for truth. Both mentees seemed to glean much from the discussion as well as ask practical questions about qualities and situations that pastors face on a daily basis.

Sessions 9 and 10: Philosophies of Education and the Pastor

The next huddle was extremely practical within the role that the writer holds at Porter Memorial Baptist Church of the last nine years. One of the foundational understandings that were needed was a focus on the philosophies of education from history, from the contemporary, and from a personal standpoint. This exercise was one of the assignments required in a D.Ed.Min. Seminar in July 2010. It was time worth spending on this huddle, as two sessions were spent on the material (see appendix 6).

The first chart was designed to overview educational philosophies from history. The top five philosophies of the day were Idealism, Realism, Neo-Thomism, Pragmatism, and Existentialism. The discussion progressed from the main catalysts of influence such as Plato, Aristotle, Thomas Aquinas, and Nietzsche. Next, the chart

proceeded to the way in which these philosophers thought through the factors of metaphysics, epistemology, and axiology. The majority of this information came from the book *Philosophy & Education*, by George R. Knight.⁸ Based on the information given, the chart then laid out the nature of the learner, educational aim, methods, role of the teacher, role of the learner, and the use of curriculum.

Studying these everyday philosophies of education and life was a tremendous challenge. It helped the mentees to consider how and why they thought through the lens of a Christian worldview. The ultimate desire was to help them put aside their preconceived ideas and establish their own philosophies on a very personal and practical level. Knowing how education has evolved helped determine the understanding of why we do what we do in ministry. Everywhere the chart preceded, the subject of liberalism was found in many different areas of education of the past. This fact, therefore, that liberalism has a foothold on America, should not come as a surprise.

The next chart progressed into the contemporary models of education in the 1900s such as Progressivism, Perennialism, Essentialism, Reconstructivism, Behaviorism, and finally, Humanism (see appendix 7). Names such as James Dewey, B. F. Skinner, and Alexander Maslow were prominent building block names that shaped thought processes in education and the world over the last century. This chart also led us through the important metaphysical questions, as well as the other aspects of education previously mentioned. Overall, it was conveyed to the mentees the need for a Christian worldview, and that education was not the sole answer to the woes of society.

The previous discussion led into the next chart of personal educational philosophies (see appendix 8). The beautiful aspect about this huddle was that there was no reason to force or debate the Christian worldview on the mentees. These two young

⁸George R. Knight, *Philosophy and Education: An Introduction in Christian Perspective* (Berrien Springs, MI: Andrews University, 2006).

men were already grounded and had a strong grasp on the angles of education in the church setting. The discussion was refreshing, regardless of the age difference between them and the writer. Quality time was spent pouring over the Scriptures as it applied to daily thought such as metaphysics, axiology, the nature of the learner, and the role of the teacher. This time was well spent and encouraging as these future pastors thought and reasoned about the future purpose for Christian education and its application to life.

Sessions 11 and 12: Practice of Spiritual Disciplines

As the project developed over the twelve weeks, time got away quickly. Many other aspects of church life were planned to be addressed, but the weeks and the conversation did not permit some of those to develop. It was chosen, therefore, to spend the remaining two weeks on spiritual disciplines in the church—specifically as it deals with the church as a whole. Donald Whitney wrote a great practical book called *Spiritual Disciplines for the Christian Life* in 1991, which has been a useful book for small groups and congregations for two decades. He then followed up that success in 1996 with a similar idea for a book called *Spiritual Disciplines within the Church: Participating Fully in the Body of Christ*. Instead of focusing on just the spiritual disciplines of a pastor, it was determined to use the latter of the books to focus also on how spiritual disciplines in the pastor's life effect and are reflected in the pastor's congregation. Sensing this tactic would push the mentees – helping them to think about a congregation instead of only about their own spiritual growth.

In this huddle, the book was also shaved down to eight of the thirteen chapters—covering four each week. As observed from appendix 9, the top eight disciplines fit well within the context of the project:

1. Why go to Church?
2. Why seek baptism in the Church?
3. Why join a Church?

4. Why listen to the Preaching in the Church?
5. Why Worship with the Church?
6. Why Witness with the Church?
7. Why Serve the Church?
8. Why Give to the Church?

Once more, it was amazing to watch the maturity level of the thought processes as well as answers towards these tough questions. When asked question 1, the answer was similar to this, “We need to help others to see the benefits of small groups, encouragement, edification, accountability, and realize what God is doing among the Church.” Also, when asked question 3, “The challenge is, for our generation, an issue with time commitment, lack of commitment, and fighting the culture war.” The discussion about these eight questions could have easily gone for a couple or more hours, but obviously ran out of time both huddles.

Thoughts on question 4 sounded like this, “How do we go from traditional and habit forming to life-changing?” and “It is not only important for them to sit and listen, but to also have it explained to them, one on one, so that theology and doctrine begin to make sense to them.” This conversation was as instrumental to the writer it was for them. As stated before, they both have been at Porter for about ten years, so these questions were already burning in their hearts. Some of the questions were somewhat pointed back at me to say, “Why does the church contain the structure it has now and what can we do to change that pattern?” An enlightening huddle, it was amazing to realize the providence of God of who sent these mentees for the project.

Pragmatic Experiences in Ministry

Another goal of this project was to permit the mentees to have a place in leadership over the twelve-week period. This action was important to the overall picture of the mentoring relationship because it was believed that ministry must be given away.

This venue, therefore, was a perfect opportunity to let them lead in certain situations in a pastoral role.

Pastoral Care

Though this project was not structured around a pastoral care perspective, spending time in hospitals was a very natural and practical experience in leadership. After lengthy discussion about a shepherd taking care of his sheep, this practice was only one of the many ways that a pastor takes care of his people. It was also sensed that this was a great way to introduce them to ministry because many pastors do not enjoy this type of relationship building. It can be time consuming, and at times may seem like a waste of time. In reality, pastoral care in hospitals, nursing homes, and even personal residences are instrumental to developing deep relationships.

The best trait about taking these men on pastoral care visits was that it took them away from the church setting and placed them into the real world. This time was also used for conversation, questions about each other, and fellowship. When able to visit a church member at these locations, it was imperative that each mentee was introduced, and an explanation was given to what they were doing there that day. This action seemed to open doors of relationship with people that the mentees had not previously met. Overall, there was a sense of usefulness through this time as partial fulfillment of practical ministry.

Teaching Opportunities

The second goal in the practical ministry setting was to give the mentees an opportunity to teach in an educational setting. Although mentee 1 was already a teacher in the LIFE Group Ministry, time was taken with him to evaluate how things were going in his class. The second opportunity offered him was to preach at the nursing home the church supports every week. Although this setting was not a normal preaching venue, the opportunity to share Christ through preaching was instrumental.

Mentee 2 was also given the chance to preach at the nursing home and time was taken to also evaluate both mentees on a job well done (see appendix 10). One of the keys to becoming a better preacher is to preach. Many a young man spends too much time dreaming about preaching at a big church instead of actually doing it. It was good to see how each mentee related to senior adults and was engaged in conversation with them.

In addition, mentee 2 was given a chance to facilitate a LIFE Transformation (discipleship) class on Sunday evenings. He was a history major in college and interested in teaching *Christian History Made Easy* by Timothy Paul Jones. This study was a strong choice because the church had not tackled a history-type class in the recent past. The biggest challenge for mentee 2 was that he was the youngest person in the class. This minor factor did not seem to bother him, which was a great quality to possess. He was also evaluated on his teaching and encouraged with positive feedback (see appendix 10).

Weekly Meetings

Coupled with any ministry is administration. Another aspect that would benefit them was to be a part of teacher's meetings and observe how things function. During the twelve weeks, there were a couple of short teachers' meetings held, and one extensive training session. The advantage of taking part in these meetings was to observe and understand what it takes to keep an organization like LIFE Groups running smoothly. It was pleasing to have them take part, when able, because meetings of this nature do not just happen—it takes planning.

The senior pastor was also asked if the mentees could sit in on a staff meeting or two. It seemed as though this would also be advantageous to understand how a church staff functions. Some staff situations are of small nature, two or three, and some are larger, maybe ten to twenty. Porter Memorial had eight pastors, so it might present an extremely busy agenda. Regardless of the size, the working function of a staff makes a difference in how a church progresses. Both mentees knew most of the staff, so the

awkwardness of sitting in a meeting was not a problem. From all indications, the knowledge gained from their time in staff meeting was worth the time.

Practical Ministry Projects

The final goal of practical ministry was to get the mentees involved in thinking about ministry from a pastoral perspective. The common church member can sometimes see things from a very narrow view, so it was believed that if they were encouraged to think, the writer would glean from them also. The time was fairly limited because of their MAP responsibilities, but both mentees dove into the suggestions that were made to assist the work in the educational area.

First of all, like many churches, Porter Memorial experiences a problem with the back door swinging wide open. Observing the statistics found in chapter 1, the staff has been concerned about that fact being true for Porter. Sometimes this problem can be corrected, sometimes, maybe not. Regardless, it was decided to look at how well Porter was assimilating new members during the last three years. The mentees were asked, therefore, to take the information that the ministry assistant would supply them and discover how well new members were connecting with the church. Involvement is not a fix-all for that problem, but it does help to keep people focused and growing in Christ.

The goal was to investigate all of the new members in the 2010-2012 church years, of which there were, including children, three hundred and thirty-three. Next, they were asked to investigate the five major categories of being a church member, which included attending the New Member's Class, Worship Attendance, LIFE Group attendance, LIFE Transformation/IMPACT involvement, and serving somewhere in the church. Of these five categories, a member was deemed active if he was found active in over three of the five. This experience was practical because it helped the mentees see the reality of losing new members in the shuffle of busyness of life and ministry. This exercise took quite some time, but was completed by the end of our twelve weeks together. After analyzing the material, it was discovered that the average factor of

involvement for new members was only 2.73 out of 5.00. This number did not include children because they were not invited to the new member's class, nor could they serve in the church as of yet. Regardless of this factor, it was a humbling exercise to grasp how well Porter was doing at reaching out to new members.

The second assignment for the mentees was to examine LIFE Transformation in respect to the low number of attenders over the last three years. It was suggested because of how culture and the younger generations have slowly made Sunday nights a non-factor in their priorities. Without verifying the statistics, it is no secret that many churches have stopped conducting any activities on Sunday nights and have moved many of their children and student programs to Wednesday nights. A matter of fact, many have done away with both nights altogether. Observing this trend, therefore, raised awareness to look at Porter's set of demographics on Sunday nights when the church has traditionally staged its discipleship program.

After a couple weeks of discussion, the mentees reached a stalemate to exactly what should be done, but various scenarios were thrown in the mix. First, it was suggested that Sunday nights be completely changed to home groups and/or nights be reserved for family time. This suggestion has been the subject of conversations for a few years, but to take the plunge would have to be done very tactfully and prayerfully. Secondly, the suggestion was made to make room for LIFE Transformation in homes, different times during the week, and difference venues for more choices. Those suggestions were not completely opposed, but the buy-in had to be a priority. The whole problem came down to choices that every generation has to make for themselves and their families.

It was decided to find out exactly what the congregation was looking for in LIFE Transformation. Congregations can become weary of surveys, but it was deemed the best thing to do was to poll them before the next set of classes would be offered in January 2013. The mentees were encouraged to compile the questions they believed would provoke members to be honest about the matter at hand. After a couple of weeks,

the survey was compiled and tweaked it until it was simple to understand and could be completed in a couple of minutes (see appendix 11). From this simple survey, names were discovered, age, gender, attendance trends, reasons for not attending church on Sunday and Wednesday nights, whether they would be interested in teaching, and what types of classes in which they are interested.

In summary, the survey was completed by 175 congregants with an average age of 46. There were 107 female respondents and 68 male. Interestingly enough, no one was willing to teach a class, and most of them said that they had no reason as to why they do not come on Wednesdays or Sunday evening. Some were equally as honest and said they used this time for “family time,” but a few just said they were “lazy.” The survey also asked the people what points of study they would like to explore. The most popular interests in subject matter were personal discipleship, women’s studies, and parenting. The least common requests were adoption and finances. Most all of the respondents were not involved in any kind of discipleship group, whether formal or informal, and did not seem interested in changing that status. The revelation of this survey was incredibly frustrating, but not surprising in the least.

Conclusion

Mentoring is a time consuming, rigorous process, but a necessary aspect of the church through the pastoral process. The exercises that were discussed in this chapter were all worthwhile in the light of which they were approached. The priorities of the practical goals of the project were explored and the outcomes were of pragmatic expression. The outcomes accomplished in this mentoring process were of biblical, personal, pragmatic, and of relational intent. Other aspects and ideas could have possibly been explored, but overall, the purposes were completed with fervor. The model of Christ’s pattern as determined in chapter 2 was followed to help facilitate this process—through mentoring, shepherding, and discipleship.

CHAPTER 5

EVALUATION OF THE PROJECT'S PURPOSE

First of all, I have always been a relational person, so the ebb and flow of ministry fits me well. Developing friendships are paramount in the vocational path God has led me; therefore, spending extensive time with others is not a drudgery as it may be for others. The idea of intimate mentoring was also not a fear, but was a tremendous challenge while preparing for each week. When one mentors another, he or she must know the content they are transferring or it would be quite a fiasco. This process was a tremendous challenge, but the ultimate goal was to be absolutely prepared to share content for the purpose of application. Pastoring is not for cowards, so this project was a humbling experience as well as a blessing. The choice to pursue this project with a mentoring element was the correct direction, but the end product was not as clear. Nevertheless, it was imperative to be completely open to what God had planned, and listen to others who would help develop this project.

Evaluation of the Project's Goals

The first goal of the project was to find the right men to take part, so it first began with prayer for God to show the way. This process was all new to my theological education, so God must be completely in control. I began, therefore, committing myself to the submission to Christ, and rely on the Holy Spirit for direction.

The selection process was not extremely scientific, but more practical in nature. When the project began, it was expected to lead two or three groups of five to ten men. This level of accountability whets the appetite, but then I began to look for men who were willing to take part in this process. Soon, the realization of how difficult it was going to be to find that many volunteers was obvious. The focus quickly contracted to

three or four men and the search for the right mentees. It can safely be said that it was pleasing to watch how God sent these men, but disappointing that the project was going to have an effect on so few. This thought was prematurely selfish. As the project progressed, it was obvious how monumental the task had become to lead these two committed men in a 12-week journey, much less four to ten. The preliminary weakness that plagued the project turned out to be a blessing. God already planned for only two mentees for the project's effectiveness.

The second goal of the project was to assist these men in developing relationships on a deep and consistent level each week. After the selection process, the initial task of surveying the mentees was extremely vital to the project. Even though both of them were acquaintances within the church setting, their knowledge or desire of mentoring was still unknown. This survey was offered under the assumption that they knew nothing about the subject; therefore, no surprises would be a shock in the outcome. The results, as discussed in chapter 4, were very useful because of the differences in the two mentees. No one could have chosen two more opposite persons if planned for months. God knew exactly who needed to be involved in this project.

Part of this goal was the weekly mentor huddles which were both a challenge and a blessing in each individual meeting. I have personally never pursued this type of intense training, so it was definitely a new jaunt to stay prepared, stay focused on the content, and keep Christ on the throne. There was never a concern about either one of the mentees attendance for they were always punctual and ready to learn.

Overall, the huddle experience was a blessing and quite successful. As previously stated, sitting down for two hours at a time with these mentees was a privilege, not a drudgery. The huddles came together nicely after the initial survey, though much of the future content developed after the huddles began their function. This fact did not seem to become a negative, but as a positive way to develop curriculum for future internships. The huddles were enjoyable, relational, practical, and helped develop

an even deeper love for them than previously possessed.

The third goal might have been the most difficult section of the project. While in the preliminary phase, there was no inkling of neither the height or depth of influence this assignment could potentially have on the mentees. The first thought was that of simply one-on-five, or one-on-two mentoring, but never a clue was given they could retrieve seminary credit. Fortunately, this aspect of training leaned in their favor and was initially attractive.

As mentioned in chapter 4, while developing the project with Dr. Wilder, the MAP integrated ministry program was in its infant stages at Southern Seminary. It was designed to integrate church apprenticeships into the learning process. Although the program was not clearly defined, the decision was made to also implement this program into this project. This addition was very attractive to the mentees, especially since both of them were currently taking classes at Southern Seminary. Also, since the program was brand new, neither the curriculum nor the focus was well developed, so that vagueness was strength to the project. If the project had already been solidified, the adoption of the MAP curriculum would not have been an option. (see Appendix 13)

With the dynamic of the MAP experience come practical ministry experiences. Much time was spent with the mentees in ministry because the leadership area brings many caveats of responsibility. In the area of education and leadership, many hats can be worn on a particular day, but it was attempted to let the mentees simply receive a taste of a daily walk of a leadership position. One of those efforts of leadership in this process was the teaching aspect of a pastor. During those opportunities, there were occasions for encouragement, correction, and evaluation on the acts of teaching and leading.

An intentional effort was also made for each mentee to be involved in attendance and dialogue at team and pastoral meetings. During the semester, the mentees were invited to come and observe how teacher's meetings were steered. These meetings are normally very productive and to the point. To avoid wasting one's time, the meetings

are normally functional and fast-paced. A dedicated church member can be present at church often during the week, so it is important to make sure that their time is used wisely in that short thirty minutes. It was a functional feature for them to experience working with volunteers. Many of the questions asked revealed the low expectations of some teachers, but many of them also asked intriguing questions. This type of environment makes for an interesting morning before LIFE Groups begin.

Permission was also received from the senior pastor to invite them to come and observe a pastoral staff meeting held on Monday each week. Anyone who has ever been on a church staff knows that these meetings can be extremely productive, or they can take a turn towards complete disconnection. Porter Memorial has eight pastors on staff, so these times of discussion can become quite interesting. There existed a leanness of bringing them in these meetings for just that reason, but also a hope it would be productive and not a rabbit chase about a new ministry, a money issue, or a difficult church member. Fortunately, the meeting was quite productive and centered on particular ministries that needed to be re-evaluated.

Another facet of goal number three was to give the ministry away. Although sitting down with others and discussing ministry was fruitful, it is more of a test to delegate portions of responsibility. For nine years, the only assistance this writer has been privy was a ten-hour a week ministry assistant in whom was normally overloaded. This privilege of help, therefore, was somewhat overwhelming. Giving away Sunday responsibilities was not a problem, but when it came down to delegating everyday ministry or projects to someone, this effort was not a common practice. Regardless of that fact, it was quite productive and useful to discuss the possibilities of these projects.

As written in chapter four, the first mini-project was to investigate the assimilation of new members from the church years 2010-12. Though a tedious and time consuming project, the information discovered was instrumental in the scheme of membership. In retrospect, this section of the project was both practical and beneficial to

the ministry portion for each mentee.

After all of the huddles, projects, and other requirements in the mentoring process, the last week of the mentoring relationship was more of a celebration than a challenge. The decision was made to approach it in this way for the purpose of fellowship and completion of the work rather than discussion. A local restaurant was the venue and the discussion was focused on the accomplishments over the 12-week process. Regardless, it was an incredible time of encouragement with these two fine men who were well on their way to follow Christ to the ends of the earth with the gospel.

The only requirement of them that day was to fill out a final evaluation for the purpose of closure. The results were also very encouraging while closing this chapter of educational experience. The goal of the survey (see appendix 13) was to encourage men as they sought God in the ministry and their purpose in that journey. The first question asked, *Through this internship process, were you able to learn more than you already knew about biblical examples for justifying the case for mentor-mentee relationships?* The mentees answered with 7 and 10, respectively. Although they had studied and observed biblical examples of this process already, it was encouraging to know that the process helped them develop a better understanding of mentoring. This result was a goal in which was strived during the entire process.

The second question was similar, *Now that the internship has concluded, would you consider yourself to have been mentored over the past 12 weeks.* Thankfully, both mentees strongly agreed with a 10. More than any other measurement, this number was highly significant. The reason for this conclusion was because on the first survey mentee 1 had not considered himself as being *mentored in the past* as he answered with a poor number of 3. Even though mentee 2 already considered himself to be mentored in the past, his answer of 10 was encouragement in the finality of the project.

The next question prompted the mentees to consider mentoring someone else in the future by asking, *Do you now see the need for you to mentor someone in the*

future? Both mentees answered another resounding 10 compared to the same similar question in the initial survey of 7 and 6, respectively. Similarly, the survey asked, *How well is the local church accomplishing the concept of mentoring?* The answer to this question was already expected, but the mentees answered 3 and 6, respectively. This low score reinforced the purpose of my project and how instrumental pastoral internships could be in the future. When pastors learn how to mentor each other, they can then mentor the church member who is struggling, the teacher who needs encouragement, or the deacon who is not sure if he is worthy of serving. This result showed the desperate need for pastors to reach out to those who are following Christ in ministry as well as the common church member.

The final question asked, *After this internship, do you observe the pastoral staff attempting the concept of mentor-mentee relationships less, more, or about the same?* Both mentees answered close to the same as in the initial survey of the internship with a 5 and 10, respectively. It was interesting that mentee 1 did not sense that the staff was attempting to mentor others compared to mentee 2 who saw it as an obvious practice. The significance of this goal was to show an impetus towards mentoring will hopefully be an ongoing process.

The fourth and final goal of my project was personal and somewhat subjective. Though quite true, relationships can be very subjective because of the physical, mental, and spiritual development of one person to the other. Twenty-five years in ministry have borne many relationships that have come and gone without warning. This action is an aspect of ministry that cannot be adequately explained. Some relationships develop and grow, while others possess tremendous potential and vanish as fast as they began. Failure and heartache may be why some pastors are fearful of developing any fruitful and deep friendships. Friendships require work, and mentor-mentee relationships require more work because of the high risk invested. While asking these men to come on board, the realization of accountability and honesty was expected, but are not normal actions of

many pastors or church members. Through this process, this personal goal was slowly and adequately achieved through the duration. Relationships can be difficult and delicate, but the relationships cultured with these men were enhanced through the mentoring process.

Strengths of the Project

One of the initial strengths of this project was the effort in seeking out young men to take part in the mentoring process. This energy can now be exerted towards developing a more structured opportunity as the church will always be seeking for young men to mentor now that the project is complete. The foundation of the leadership section was implemented and can also be tweaked to become more effective in the MAP program connected with the seminary. This process has also prompted momentum to help the senior pastor develop an application process for future internships so that valuable time will not be wasted while seeking for new mentees. Fortunately, these two mentors were known well enough to distinguish their seriousness about the ministry.

The next strength in the project was the timing of the huddles after the selection process. This timing allowed the project to go as deep and as long as possible within a certain timeframe, while targeting a 12-week process to be completed before the Thanksgiving holidays. The positive strength of the mentees' willingness was overwhelming as the leader. When it was time to start, they were both ready to dig deep. Many pastors seldom find that type of motivation in others. Based on this fact, it was obvious that it would be an incredible excursion for the next few weeks together.

The first positive trait of the meetings was the promptness and readiness of both men to be on time and ready. This show of excitement was refreshing and encouraging. While periodically having the privilege to teach a LIFE Group or preach a sermon, there is an occasional experience of disenchantment and sense of absolutely no synergy between the people and the message. This metaphor was not the case, because at every meeting both men were excited to be present, discuss ministry, and learn from each

experience. This writer has never been able to share so many ministry related stories and personal struggles. It was gratifying to revisit some old stories and experiences, but at times was somewhat painful. The beauty of the huddles escalated when discussing ministry with them on a personal level, and proved to be more evident when an occasional light-bulb would brighten with one of the mentees. This connection would normally happen when a question was asked, a situation was described, or a passage of Scripture was revisited.

The deep seeded relationships developed with both mentees were the pinnacle of the strengths of the huddles. Spending time with these men every week was a highlight for such a relationship oriented person. Scripture describes the breeding of relationships in the Old and New Testaments. Christ was and is the ultimate relationship for each believer, but it was exciting to sit down and be genuine with others. Again, the advantage of this process was the attitude of the mentees. They were already hungry to learn, but also primed to develop their relationships. This experience was humbling from the very first day, and the time spent with them will be cherished.

Two particular huddles were the most beneficial for the project. Huddle two was focused around the calling of the man of God to ministry. This huddle was a strong positive effort because of the content and context of the project. If a man cannot articulate his calling, it would be hard pressed for him to be effective in ministry. Expounding on the nature of a calling to the ministry and how God calls was instrumental to the project. The pleasure of hearing these men articulate their calling was exciting because many a pastor is not able to do so. This time was used to encourage them in that calling and reinforced them as Scripture was studied together.

The second huddle that was similarly useful was number seven and eight which focused on pastoral qualities. Discussion could have continued for weeks about what the Bible says of God's standards set for the man who is called. First of all, it was beneficial for them to be able to discuss these attributes at their own pace. The

seminaries obviously teach these standards in a more brilliant manner, but to have semi-unlimited time to ask questions and discuss each topic seemed to be invaluable to the mentees. There came revitalization as a pastor while studying and listening to them. It was also useful to hear from Millennials that are coming alongside this generation to carry the torch of the gospel into the coming decades. Observing these men, the church is in extremely good hands. As mentioned in chapter 4, thirty-eight people have been called to the ministry from Porter Memorial since 2000. While this statistic is a phenomenon and the exception, to know that two mentees came from that crop gave great hope in the future of God's Church.

An additional strength of the project came through the practical ministry opportunities. One of these opportunities was to visit members in the hospital, nursing homes, and in their personal homes. This venue is where members of the church can be the most vulnerable, and the most spiritually needy. No pastor enjoys the smell of a nursing home, or immediately washing his hands after holding a cancer patient by the hand and praying for God's healing. There was a sense that this opportunity was one of the best things that could be done for a man longing to serve. Why? Because these people are in need of a touch from God, and the mentee should seize the opportunity to do so. There was also an extreme sense of appreciation from the persons placed in the nursing home or in Hospice© care. There was often felt a deep appreciation for a short visit and a prayer as God has used those gifts of blessing to the recipient. The beauty of this opportunity was really encouraging while watching each mentee, week after week, become more comfortable at introducing themselves and praying for those who were sick. This element would not have been changed as part of the practicum.

The mentees also had opportunities to study, open the Word, and impart it correctly to the hearers. As shared in chapter 4, mentee 1 was already a LIFE group teacher, so many of the aspects of shepherding a church applied to his ability to shepherd his class. This exercise was effective in helping him see the similarities, especially since

he is not serving on a church staff at this time. His ability to communicate was encouraging as observed in his relation with others, capacity to answer questions, and his maturity while transferring the gospel to others. The age factor did not seem to bother him in whatever activity he was involved. He had such a willing and open heart for ministry and where God would take him. This type of heart can be hard to find.

Mentee 2 came up with the idea to teach a LIFE Transformation class. It was a pleasure to observe the outcome, the curriculum, the attendance, and the application of the class. He was evaluated in the classroom and it was amazing to observe his ability to relate to members older than himself. Many pastors in their twenties would not be able to do so; therefore, this time was well spent in the classroom for content and relational development. He did a great job with content and articulating the curriculum in a non-seminary setting. He also had an incredible heart to reach others, no matter what the opportunity might be. His hunger and thirst for God will be instrumental in following what God has in store for he and his wife.

The next positive aspect of practical ministry was to take part in a staff meeting. During this meeting, a group of particular ministries needed to be re-evaluated. It was an excellent dialogue between the pastoral leaders; therefore, it was useful for the mentees to observe a basic staff meeting. That particular problematic dialogue was something that they needed to see, hear, and experience. They were able to see that ministry is not glamorous, perfect, or without difficulties. These two hands-on meetings were extremely beneficial.

The mini-projects were highly productive and the exercise of evaluating the assimilation process produced positive strengths for three reasons. First, this exercise allowed the mentees to obtain a grasp on the monumental task of maintaining the membership within a large church. It would be easy to welcome new members to the church and then ignore them afterwards each Sunday. Three hundred and sixty-three new members did not become integrated into the church or connected in a LIFE Group

without hard work. Secondly, this task linked them with new members in the church. As they researched the information, names and faces began to match in their minds that they had not yet connected. The third positive trait was the outcome of the research. Though not completely delighted with the average rating of new members, 2.73 out of 5.00, it was a humbling and extremely useful discovery. Both mentees were able to take part in the exercise, so taking turns every other huddle was instrumental in the teamwork process.

The next ministry project also produced some positive outcomes. First, sitting down with two mentees in their twenties and talk about the struggles as a pastor in discipleship was priceless. One could feel the heartbeat of their struggles and hear their passion for growth. For the church, it is a difficult time in which to live and make room for spiritual growth. Everyone is busy. Everyone has a schedule. Everyone has excuses. The information that both mentees shared during those two huddles was useful.

The next strength that surfaced was the survey that was offered to the Sunday morning congregation. This effort simply revealed the heartbeat of those who actually maintain an aspect of discipleship. As recorded in chapter four, the results were encouraging but also discouraging in one fell swoop. This survey only reiterated what had already been suspected. The results not only helped show the mentees how frustrating ministry can be, but it also helped to devise a plan for the upcoming semester. It was interesting to watch the faces of the mentees when they began to tally the results. Though discouragement was not the desire, they needed to experience some of the highs and lows of ministry.

The strength of the mentee survey was the final comment section. Although this open thought was potentially dangerous, it was important for the mentees to express themselves after spending such a long time on the project. Mentee 1 expressed his thoughts on the “honest conversation, strong mentoring aspect and helpful preparation for ministry challenges.” Mentee 2 shared the strengths as a “great program and great

mentoring/learning opportunity.” There was a sense that these comments were directly from the heart because they were asked to be honest and open so that improvements to this environment could be made.

Weaknesses of the Project

The first weakness was discovered early in the introductory survey because it could have been much more detailed in nature. The mentees could have been tied down to ten or twenty questions, but keeping it simple was going to be more effective in the completion of the project. An additional weakness was the vast array of Likert scale responses that followed the initial questions offered. Expecting more similar answers, the surprise was they were quite different. Although, that discovery opened the door to use diverse subject matter in the huddles that would help grow these men in the ministry. This type of scale is not useful in all areas of research.

Another weakness was that of the limited time in which to do ministry outside the huddles, especially those opportunities that crop up in the life as a pastor. One of those was pastoral care. The real world comes alive when a man of God humbles himself to visit someone in the nursing home or the hospital. There was a sense that more time should have been spent in this type of ministry over the weeks.

The weaknesses of the huddle times were troublesome as a leader. Much of the frustration would probably rest on the lack of proper planning. There was always plenty of information to discuss, but was not completely prepared as planned. This process was more rigorous than first anticipated, and the weeks would come quickly. The workload of the church was not going to stop for this project either, so there were days when preparation was planned, but ministry took precedence. The promise was that this project would not take priority over the ministry, but that ideology was not always as successful either. Even though the information might have been slimmer in the huddle than expected, the mentees always had questions and thoughts to inject that would create dynamic conversation. There never existed a staring contest. God was always present in

the office where we expanded our relationships to a different level.

Another weakness would probably lie in self confidence in the topics covered during each huddle. The responsibility was quite overwhelming by the monstrosity of information that could have been constructed, taught, and implemented. It was a powerful miracle when God took control and gave confidence in his purpose through the lives of these men – not the mentor. There was also an experience of the realization that God was in control in every huddle.

The teaching aspect of a pastor was another weakness. There were some holes in this part of the project that could have been more structured. If time had permitted, more effort would have been spent on preparing, leading, and implementing teaching opportunities into the overall picture. There was an obvious sense, therefore, of some disappointment in this aspect of the experience from the mentees.

There was also an understanding of the weaknesses that were described by the mentees in the final evaluation. Mentee 1 stated that the program “needs more hands-on ministry experience and evaluation from mentor.” Mentee 2 shared a similar heartbeat when he wrote about “more ministry experience and observance of working with other pastors would have been helpful.” As shared earlier in this chapter, it was known that one of the weaknesses lie in the practical side of the project. In retrospect, more time would have been spent attempting to develop several hands-on projects, spent more time with different pastors on Sundays and Wednesdays, and walking alongside others in ministry. It was somewhat frustrating with this aspect of the project because of the broad scope of pastoral internships. The project could have easily taken many different directions and ministry tentacles.

What I Would Have Done Differently

This project was right down my ministry thought process, but yet came at one of the most difficult times of my life. If there is one thing that I could have done differently, it would have been to attempt this endeavor when I was younger. If there is

any encouragement to pastors attempting to complete their education, it would be to exhort him or her to pursue it quickly. I realize that sometimes the opportunity, money, or free time may not be available to do so. Regardless, I am so thankful for the opportunity after twenty plus years in the ministry.

The second thing I believe I would have done differently was to have my project more defined before moving into the process. Struggling with the topic, when I tried to nail it down, it seemed to become too broad in the process. I am one who thinks on a broad scale, so bringing the project to a manageable size was a challenge. Thanks to the professors at Southern Seminary, and other leadership, they helped to converge it to the accurate size.

The third aspect that would have been the selection process. The project started out too broad and complicated the process of how many mentors to choose, and time slipped away quickly. A more formal process would have been implemented in the application phase. Also, more advertising and marketing would have qualified mentees from the point of inception. As stated before, there was no disappointment with the mentees who participated, but the program could have expanded if the marketing aspect had been in place.

The fourth aspect I may have changed was the lack of hands-on ministry in which I have already alluded. Young men can learn more by fishing rather than learning to fish. As stated in the weaknesses already, even the mentees commented that real ministry would have been a great use of their time and efforts in the project.

The fifth aspect that I would have planned better was my own spiritual journey from the beginning to the end of the project. At the time of the project, a year had been taken off for personal reasons, and there was very little motivation to continue. This struggle escalated as the project began, so during the process a season of spiritual exhaustion was experienced before completion. While talking to others who have gone on to complete their doctorate, several said that they also experienced similar difficulties.

Considering this fact, extreme thankfulness flows from my heart for the completion of this project. I am more than grateful to Christ for helping me in this difficult time.

Theological Reflections

As I completed this project, there came incredibly humility by the theological implications studied during the writing phase. Of all the aspects of the project, I cherished the study and writing of chapter 2 more than any of the requirements. When in seminary, I did not receive a master of divinity; therefore, thorough investigation of pastoral qualifications was extremely limited. When delving into the Pastoral Epistles, there came an engrossment with the writings of Paul, commentary from scholars, and the relationships of Paul with Timothy and Titus. It was an amazing thought that all of these examples took place two thousand years ago, but are still valid and useful for the New Testament Church today.

There was also a drive for the renewal of my own calling to ministry. Continued to be inspired by Paul's words to Timothy and Titus, God still speaks and calls out to men. My calling was difficult and painful, yet there is still a sense of it every day as I get up and step foot in the church in which I am serving. Study led to ask the tough question, "Did Timothy and Titus ask some of the same silly and immature questions that I have asked over my twenty-five years of serving his bride"? The belief is yes, of course. Regardless, respect for Paul and all who followed Christ with zeal helped me to understand how they could have continued to serve in terrible times of persecution and the shadow of death. Our culture is calling pastors and believers alike to count the costs, and follow him in surrender. It was also a reality that Paul was mentoring through his Pastoral Epistles. Everything that he approached was either a practical issue or a future concern of the church. It was theologically encouraging to compare some of Paul's admonitions to what is taking place in the church today.

It was also a challenge to peruse the Old Testament thought of shepherding. It was extremely moving to read the failures of the shepherd in Ezekiel as he wrote these

thoughts to the priests of Israel. As a pastor, the worst fear of ministry is to find oneself disqualified. Paul and Ezekiel both approached this subject so that the qualifications would be completely clear to those who are called to minister. In some form or fashion, I long to pastor a flock throughout my career, so disqualification is not an option.

Peter was also a favorite disciple because of his short-comings. Most people tend to see themselves in his motif while reading and studying his life and mistakes. The hope one has is the gift of grace given while exploring the grace that Christ extended to Peter. Although there are certain disqualifications in the ministry, it is a beautiful example of grace when Jesus reinstated him into the ministry after he had gone back to fishing. It gives hope to know that not many days after that time, Peter preached one of the most incredible sermons ever expounded and three thousand people came to faith in Christ that day. There is a longing for that same power in which Peter tapped. I seek my heart to be sold out completely just as this imperfect, frustrated disciple was at the time of his failure. Throughout this project, there was a strong realization again that Peter is still one of the biblical heroes of the faith.

The mentor-mentee aspect of Christ and his disciples was a big moment during this project. There was not a complete understanding of the depth of this critical relationship until then. This understanding slowly unfolded and took on a brand new meaning while attempting to lead these two mentees. The real application of mentoring came when the words “Follow Me” (Matt. 4:19a) were clear in mind. These words were not just for the original disciples, but for every person who Christ calls. It became critically important as the discussion of salvation and the application to individual pastoral calling surfaced.

Lastly, I was called to a deeper walk with Christ while studying these theological implications of ministry and life. While recently teaching a class, there came a discussion of this depth and commitment with a group of about seven married couples. Attempting to convey the message of integrity within the confines of marriage, I realized

how deep that really travels as a pastor. Then there came almost a numbness as I thought about what would be lost if integrity was compromised in some moral or ethical mistake. I would lose my marriage, my children, my church, my career, my friendships, and the respect of anyone whom I served. While reflecting upon this reality, there rose thankfulness for those who have taught, loved, and encouraged me to keep my eyes on Christ. I then understood the beauty of the mentor-mentee relationships in this project.

Personal Reflections

During this project, I experienced a deep connection with two men of God over the thirteen weeks and hours of time together. If there was a final positive achievement during this project, it was the deep rooted love gained for these two young men. I saw so much potential energy and ministry in them as I felt their hearts, heard their fears, and prayed with them over what was to come in their lives. Reflecting upon my own ministry, failure resounds, but God continues to use this broken vessel that deserves absolutely no second chances. As Paul wrote to the Ephesians, “But God, who is rich in mercy, because of His great love that He had for us, made us alive with the Messiah even though we were dead in trespasses. You are saved by grace!” (Eph. 2:4-5) This verse reminded me of the privilege that I have been given to serve as a pastor and mentor to others.

One incredible outcome of this project was completely unexpected. During the project, Porter Memorial was searching for a singles’ pastor to come on board after a change in staff. During a private conversation, mentee number two expressed interest in the position. After working through some questions and struggles, the senior pastor and personnel team decided that he was the man for the work. There came a spirit of elation that the church found someone who grew up and was called to ministry from here. There also came the privilege of praying with him and helping the senior pastor and personnel team in the final decision. God is sovereign over his Church and knows long beforehand what is best for her.

Secondly, mentee 1 has since gone to help a satellite ministry get started through Porter Memorial Baptist Church. Incredibly enough, his job is flexible so as to assist the missions' pastor in reaching out to this nearby community for Christ. Prayer was lifted during the twelve weeks to ask for God's wisdom and help for his future. Eventually, his faith will lead him to a permanent ministry position.

Even now, while crossing paths with these two men in the hallways, my relationship with them is different. It is more genuine, more personal, and more intimate. Many men cannot stand the thought of intimacy, but believers must embrace a chance on intimacy with others rather than to escape it. Honesty was the key without scaring them completely away from following Christ in ministry. In their book, *Why We Love the Church*, Kevin DeYoung and Ted Kluck examine some of the critics of the twenty-first century church and rebut why they still love the church. The authors state, "Personal objections to the church are frequently voiced by both insiders and outsiders. The church, in the eyes of many outsiders, especially the young, is filled with hypocritical, anti-women, antigay, judgmental, close-minded acolytes for the Republican Party."¹ Mentor relationships can give young pastors ammunition to combat this idea in the culture. We are standing against a great wall of liberalism that is attempting to bring down the role of men and in particular, the pastoral role. It has been a privilege to lead this project and that God led me to these young men who were primed to learn.

Conclusion

Mentoring can be one of the most exciting and difficult aspects of ministry. Specifically, pastoral internships can be quite a challenge as many of them miserably fail. While in my early twenties, the desire was to mentor young men who had just become Christians in my home church. Time after time, efforts fell short of the expectations and

¹ Kevin DeYoung and Ted Kluck, *Why We Love the Church* (Chicago: Moody, 2009), 17.

I soon quit trying. Now, twenty years later, God gave this second chance at mentoring in a completely different venue. Only God can do miracles like this one. The act of mentoring might be seen as unobtainable, but Christ has changed my heart through this God ordained project. I not only see the need for mentorships, but also the deep rooted need for my life to reflect the salt and light of Christ on a daily basis.

The hope is to expand this mentoring internship and watch how God will grow it in the future. The aspect of opening up the possibilities is an exciting aspect for the future of this ministry at Porter. One additional trait will be to invite those who may not sense a call to ministry, but have a deep love for God and his Word. They may not go to seminary, nor will they pastor a church, but they might become great teachers and leaders of the bride of Christ. Understanding the pastoral role of the church will also help them love their pastors more deeply, and possibly teach them how to minister to the congregation more faithfully.

Pastoring, as seen in God's Word, is not for cowards. The fears that many have about pastoring may never completely subside, even those of failure in the smallest of responsibilities. One of those areas is mentoring. Over the duration of this project, God has rekindled confidence in my calling as a pastor, as well as the joy of ministering to others in the ministry. My entire ministry has been plagued by the thought that I was never good enough to serve, never educated enough to teach or preach, and never prepared enough to mentor. I am so thankful that through this project I learned so much about myself and to quit trying to place another jewel on my professional crown.

Through this incredible experience, there was a decision made to be open as the internships developed, and let God be the guide. In his book, *Brothers, We Are Not Professionals*, John Piper writes,

I think God has exhibited us preachers as last of all in the world. We are fools for Christ's sake, but professionals are wise. We are weak, but professionals are strong. Professionals are held in honor, we are in disrepute. We do not try to secure a professional lifestyle, but we are ready to hunger and thirst and be ill-clad and

homeless. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become the refuse of the world, the offspring of all things. Or have we?²

While reading that quotation, I realized how far I have come as a pastor, but how much more there is to learn. Education never actually concludes, so there can be no sign of quitting, no thought of backing down, and no sound for retreat. While continuing God's ministry he has in store, there is a longing not to professionalize oneself, but rather to stay humble in the calling that has been granted. There is a trust to always remember that God is the only one who can move mountains, perform miracles, and mentor those he has placed in life's path. Just as the prophet Zechariah wrote, "So he answered me, 'This is the word of the LORD to Zerubbabel: Not by strength, or by might, but by My Spirit', says the LORD of Hosts. 'What are you, great mountain? Before Zurubbabel you will become a plain. And he will bring out the capstone by shouts of: Grace, grace to it!'" (Zechariah 4:6-7)

² John Piper, *Brothers, We Are Not Professionals* (Nashville: B & H, 2013), 6.

APPENDIX 1

PASTORAL MENTORING INTERNSHIP INITIAL
EVALUATION OF MENTORING

Please rate the following questions as by using a number 1-10; 1 meaning *strongly disagree* and 10 meaning *strongly agree*.

1. In Scripture, can you recall strong examples for the case of *mentor-mentee* relationships?
1 2 3 4 5 6 7 8 9 10

2. When you consider the word *mentor*, would you consider yourself to have been mentored in the past?
1 2 3 4 5 6 7 8 9 10

3. When considering the word *mentor*, would you consider yourself to have mentored someone else in the past?
1 2 3 4 5 6 7 8 9 10

4. Do you see the need for *mentor-mentee* relationships in the local church?
1 2 3 4 5 6 7 8 9 10

5. Considering the church as a whole, do you sense that the church is accomplishing the concept of *mentor-mentee* relationships?
1 2 3 4 5 6 7 8 9 10

6. Considering this local body of believers, how well is the church accomplishing the concept or *mentor-mentee* relationships?
1 2 3 4 5 6 7 8 9 10

7. Before this pastoral internship opportunity, how well did you observe this local body of believers attempting the concept of *mentor-mentee* relationships?
1 2 3 4 5 6 7 8 9 10

8. Before this pastoral internship opportunity, how well did you observe the pastoral staff attempting the concept of *mentor-mentee* relationships?
1 2 3 4 5 6 7 8 9 10

APPENDIX 2

HUDDLE 1: INTRODUCTION

1. **Definitions:**

- a. **Mentoring** ~ The process of taking the time required to lead another person (one on one) through a series of challenges, leadership, and accountability. This definition makes the presupposition that there is a mentor-mentee relationship available to cultivate.

- b. **Discipleship** ~ The process of becoming like Christ one step at a time. The theological foundation of this word comes from Luke 9:23 which teach each person to lay down his own cross and follow Christ without reservation.

- c. **Leadership** ~ Kenneth O. Gangel defines this word as an action “orchestrated in such way as to bring significant change while raising the competencies and motivations of all those involved.” Leadership is partly taught and partly caught.

2. **Topics to be discussed during the course of action:**

- a. Call to ministry
- b. Pornography/Moral Fences (James McDonald)
- c. Leadership Qualities
- d. Vision for ministry or church
- e. Pastoral qualities (from the Pastoral Epistles)
- f. Philosophy of Education
- g. Budgeting for ministry
- h. Reproduction of self
- i. Recruiting volunteers
- j. Protecting family
- k. Avoiding Burnout
- l. What other topics?

APPENDIX 3

HUDDLE 2: CALL TO MINISTRY

1. Definition of Calling:

This writer believes that all through Scripture God called men and women for specific purposes for his glory. This term will signify the act of God's specific call on a person, for which his will is accomplished and his name is ultimately glorified.

2. Examples of Calling:

- a. **Abram** (Genesis 12:1-9) ~ God spoke directly with Abram and gave him specific directions about his future as the father of the Hebrew nation.
- b. **Jacob** (Genesis 28:10-22) ~ God gave specific directions to Jacob and the promise of Abram was continued through him.
- c. **Moses** (Exodus 3:1-4:17) ~ God called Moses through the burning bush to lead the Israelites out of Egypt. This process was painful for a reluctant man.
- d. **Joshua** (Deuteronomy 34:1-Joshua 1:9) ~ The passing of the torch to Joshua from Moses was seamless, but not without trials. Joshua was trained well.
- e. **Samuel** (I Samuel 1:1-18) ~ God called Samuel through the leadership of his mother as she prayed in the temple. God uses others to affirm the call.
- f. **David** (I Samuel 16:1-13) ~ The call of David as King of Israel was also affirmed through the leadership of Samuel and Jesse.
- g. **Jeremiah** (Jeremiah 1:1-19) ~ Jeremiah is called when still in the womb of his mother. God used him in one of the most difficult time of Israel's history.
- h. **John the Baptist** (Malachi 4:4-6, Luke 1:39-66) Elizabeth knew in her heart that God was going to use John for a specific purpose. John fulfilled the prophecy of Malachi in Luke 3:1-6.
- i. **Peter and Andrew, James and John** (Matthew 4:18-22) ~ This passage is a picture of a calling to be one of the Twelve, but also a call to discipleship.
- j. **Saul, renamed Paul** (Acts 9:1-18, Romans 1:1, 1 Cor. 1:1, Galatians 1:1, Ephesians 1:1) ~ Paul was called through a supernatural act of God on the road to Damascus. Chosen to be an apostle, there seems to be no escaping the call, but Paul followed Jesus and his words until the end.

3. Discussion of calling:

- a. Ordinary people:
- b. Specific response:
- c. Affirmation:
- d. Changes to pursue:
- e. Education:
- f. Perseverance:

APPENDIX 4

HUDDLES 4 AND 5: LEADERSHIP QUALITIES

1. **Leadership Revisited** ~ Kenneth O. Gangel defines this word as an action “orchestrated in such way as to bring significant change while raising the competencies and motivations of all those involved.” According to Oswald Sanders, “Leadership is influence, the ability of one person to influence others.”¹

2. **Considering others for a leadership position:**

It is comforting to know that God has set for the church biblical requirements that determine standards for leaders. In the Scriptures, one of the clearest definitions of servant leadership is found in Acts six, where one discovers the first team chosen for service in the New Testament Church. The understanding of this passage when coupled with 1 Timothy 3 points to these men as deacons, but the standards set by the Apostles also offers a clear biblical pattern of servanthood. From this passage, there are five essential biblical requirements to serve on any of the leadership teams. Consider the following characteristics found in this passage:

‘Therefore, brothers, select from among you seven men of good reputation, full of the Spirit and wisdom, whom we can appoint to this duty. But we will devote ourselves to prayer and to the preaching ministry.’ The proposal pleased the whole company. So they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte from Antioch. (Acts 6:3-5, HCSB)

- a. *Good Reputation* ~ verse 3. This phrase means to be a person of integrity, and above reproach. It is setting an example of godliness and spiritual leadership. It is also learning to be someone who lives a life of unselfish character and devotes his life to the well-being of others. This character reveals the dependability of the individual and open heart in order to serve others.
- b. *Full of the Holy Spirit* ~ verse 3. This quality demonstrates that a servant leader expresses more than just talent or ability. The text actually says nothing about one’s natural ability to serve. To be filled with the Holy Spirit means that one is completely surrendered to God and operates under His control.

¹Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: B & H), 17.

- c. *Wisdom* ~ verse 3. Biblical wisdom is different from secular wisdom. This word means to possess an attribute from God as in Luke 11:49, a spiritual understanding of God's will as in Matthew 13:54 and wisdom found as in an unbridled relationship with God in First Corinthians 1:30. Wisdom is a zeal for God coupled with human common sense.
- d. *Prayer Warrior* ~ verse 4. Though this discipline was aimed towards the apostles in this passage, prayer cannot be substituted by any other form of training. Prayer is the conduit by which the leader knows and hears God on a daily basis so that he or she will know what is right for themselves as well as the church. This qualification is not a suggestion but rather essential for a church leader seeking to follow God's will.
- e. *Faith* ~ verse 5. Coupled with wisdom and prayer is faith. Where wisdom teaches caution and prudence, faith causes one to trust God in situations that seem humanly impossible. If one is filled with the Holy Spirit and dependent on God, then faith chooses to believe and obey God rather than the world's doubts.

The results are always left up to God. In Acts 6:7, the Bible continues by saying, "So the preaching about God flourished, the number of the disciples in Jerusalem multiplied greatly, and a large group of priests became obedient to the faith". When leaders are committed to following through with God's plan, the Holy Spirit will pour Himself out on the Church.

3. Principles of Leadership from Ephesians 4:11-16

- a. Giftedness from the Holy Spirit (v. 11a).
- b. A calling from the Holy Spirit (v. 11b).
- c. Training/equipping the saints to do the work (v. 12a).
- d. Building up and encouraging the body of Christ (v. 12b).
- e. Reaching unity in the faith around the person of Christ (v. 13a).
- f. Gaining knowledge about Christ (v. 13b).
- g. Maturing as a believer in discipleship (v. 13c-14).
- h. Speaking truth to others for the purpose of the church (v. 15)
- i. Assimilating others for the good of the body of Christ (v. 16)

4. Jesus's leadership principles of Operation:

- a. The Great Commandment (Matthew 22:36-40).
- b. Don't worry about the future (Matthew 6:34).
- c. How to treat others in the process (Matthew 7:14).
- d. Love you enemies and bless them (Matthew 5:43-45)
- e. Become a servant-leader like Christ (Mark 10:42-45)
- f. Is it worth it? The ultimate goal is the gospel (John 3:16-17)

5. Spiritual Leader's Task from Henry and Richard Blackaby:²

²Ibid., 21-23.

- a. Leader's task is to move people from where they are to where God wants them to be.
- b. Leaders depend on the Holy Spirit.
- c. Leaders are accountable to God.
- d. Leaders can influence all people, not just God's people.
- e. Leaders work from God's agenda.

APPENDIX 5

HUDDLE 6: VISION FOR THE CHURCH

1. **Definition of Vision:**

In his book, *Visioneering*, Andy Stanley states it this way, “Without clear vision, odds are you will come to the end of your life and wonder. Wonder what you could have done – what you should have done. And like so many, you may wonder if your life really mattered at all.”¹

2. **Vision from God:**

Paul says it this way, “And now I am on my way to Jerusalem, bound in my spirit, not knowing what I will encounter there, except that in town after town the Holy Spirit testifies to me that chains and afflictions are waiting for me. But I count my life of no value to myself, so that I may finish my course and the ministry I received from the Lord Jesus, to testify to the gospel of God’s grace.” (Acts 20:22-24)

Paul fulfilled the vision God gave to him through the following process:

- a. His destination ~ Jerusalem
- b. His resource ~ the Holy Spirit
- c. His future ~ unknown
- d. His vehicle ~ his life
- e. His goal ~ finish what was started
- f. His vision ~ the gospel

3. **Vision for Ministry:**

According to Andy Stanley in his book, *Visioneering*, vision weaves four things into the fabric of our daily experience.²

- a. Passion ~ “Vision evokes emotion. There is no such thing as an emotionless vision. . . . A clear focused vision actually allows us to experience ahead of time the emotions associated with our anticipated future. These emotions served to reinforce our commitment to the vision. They provide a sneak preview of things to come.”
- b. Motivation ~ “Vision provides motivation. The mundane begins to matter. The details, chores, and routines of life become a worthwhile

¹Andy Stanley, *Visioneering: God’s Blueprint for Developing and Maintaining Vision* (Colorado Springs: Multnomah, 1999), 8.

²Ibid, 8-17.

means to a planned-for end. . . . Vision-driven people are motivated people. Find me a man or woman who lacks motivation and I'll show you someone with little or no vision. Ideas, yes. Dreams, maybe. Vision, not a chance."

- c. Direction ~ "Maybe the most practical advantage or vision is it sets direction for our lives. It serves as a road map. In this way, vision simplifies decision making. Anything that moves us toward the realization of our vision gets a green light. Everything else is approached with caution."
- d. Purpose ~ "Vision translates into purpose. A vision gives you a reason to get up in the morning. If you don't show up, something important won't be accomplished. . . . A vision makes you an important link between current reality and the future. That dynamic gives you a purpose."
- e. The Divine Element ~ "For we are God's workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them." (Ephesians 2:10) Does this verse take on different implications after considering the four points of vision? Why or why not?

4. **The Importance of Vision:**

According to Aubrey Malphurs in his book, *Advanced Strategic Planning*, "The information that is available indicates that pastors and congregations are struggling with the vision concept. For example, in commenting on pastors and their visions. . . . we found that roughly 90 percent of them could articulate a basic definition of ministry. But only 2 percent could articulate the *vision* for their church. . . . Clearly vision is of utmost importance to leaders and their ministry. Here are seven reasons why."³

- a. A vision provides energy ~ "Not much happens without an inspiring, compelling vision. . . . Visions are exciting and they energize people. They ignite a spark – the excitement that lifts a ministry organization out of the mundane."
- b. A vision creates cause ~ "The right vision creates meaning in people's lives, providing them with a cause and giving them a sense of divine purpose. . . . They are part of a revolution that has the potential to change the world, to have a wonderful impact for Christ."
- c. A vision fosters risk taking ~ "A shared vision fosters a congregation's willingness to take risks. . . . Though much of what we are doing is experimental, it is not ambiguous. It is perfectly clear to all involved the reason we do it."
- d. A vision legitimizes leadership ~ "If leaders cannot see where they are going, maybe they are not leaders, at least not yet. Not only do true leaders know where they are going, they can see where they are going. That is key to leadership."

³Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders* (Grand Rapids: Baker, 2005), 146-49.

- e. A vision energizes leadership ~ “When people see the vision, they can feel it. Developing a vision and then living it vigorously are essential elements of leadership. A leader is a godly servant who sees as well as knows where he or she is going, and that wins followers.”
- f. A vision sustains ministry ~ “What sustained Christians from the beginning of the church in the book of Acts up to today? One answer is biblical, compelling vision. . . . It is the glue that holds the church together in turbulent times.”
- g. A vision motivates giving ~ “It takes money to do ministry, and it is the leader’s responsibility to raise that money.”

APPENDIX 6

HISTORICAL EDUCATIONAL PHILOSOPHIES

1. Idealism

- a. Individual Contributors
 - William E. Hocking ~ “Ideal-ism”
 - Plato (427-347 B.C.) ~ Universal Truths
 - William Harris ~(1835-1909) Most influential American in camp
- b. Metaphysics
 - Plato ~ One comes in contact with real world through pure intellectualism.
- c. Epistemology
 - Rationalizes that things are true rather than by experience or methods of knowledge
- d. Axiology
 - Ethical life is lived out in harmony with the universe.
- e. Nature of the Learner
 - Learner is a microcosmic self in process of becoming perfect like the Absolute Self.
- f. Educational Aim
 - Primarily aimed at developing the microcosmic ideas and mind.
- g. Preferred Methods
 - The passing of the essential knowledge from macro teacher to micro student.
- h. Role of the Teacher
 - The teacher is closer to the Absolute Truth. Teachers serve students as the philosophers.
- i. Role of the Learner
 - The learner is to soak in what the teacher lectures. This action assures the needed ideal knowledge.
- j. Curriculum
 - Primarily focused on the humanities and the mind. This process includes history, pure math, literature, and the library.

2. Realism

- a. Individual Contributors
 - Aristotle (384-322) ~ Form cannot exist without matter.
 - Bacon (1561-1626) ~ Scientific method.
 - Comenius ~ “Father of Modern Education”
 - Locke (1632-1704) ~ Mind is blank sheet.
- b. Metaphysics
 - Laws control cosmos, morals, social, and political realms. Strong basis of modern science.

- c. Epistemology
 - Let objects speak for themselves. Seek the real world through examination.
- d. Axiology
 - Comes from the examination of nature which in turn has the moral law and humans can discover it also.
- e. Nature of the Learner
 - Can experience through senses and see reality. Extreme is that student has no choices but only part of machine.
- f. Educational Aim
 - Primarily aimed at the mastery of facts in order to understand the natural law. Collect data and determine laws.
- g. Preferred Methods
 - Instruction and lecture in the fast lane, but unlike Idealism will use demonstrations, field trips and audio-visual.
- h. Role of the Teacher
 - Gives accurate information about reality without own biases. “Just the facts, Ma’am” or liason.
- i. Role of the Learner
 - Spectator view of the machine, but not able to vary much from that role.
- j. Curriculum
 - Based on the sciences such as math, logic, or anything that can be measured to determine the laws of nature.

3. Neo-Thomism

- a. Individual Contributors
 - Monastic Orders ~ (1050-1350)
 - Thomas Aquinas ~ (1225-1274) found in *Summa Theologica* to rationalize theology with reason..
- b. Metaphysics
 - Humans and animals live in rational world and capable of logic.
 - Aristotle ~ God is the Un-moved mover.
- c. Epistemology
 - Intuitive truths are deductive, but synthetic truths must be measured and tested to show results.
- d. Axiology
 - Moral life is in harmony with reason.
 - If one knows what is right, then one will do it out of pure reasoning.
- e. Nature of the Learner
 - The learner can relate to God, but is primarily developed by the psyche. The mind is brought into submission.
- f. Educational Aim
 - To develop the mind through strict discipline and the pouring in of knowledge. This action must be done with care.
- g. Preferred Methods
 - Formal training by study of those subjects with most logic and organization.
 - Memorization is a key method.

- h. Role of the Teacher
 - Function as mostly mental disciplinarians.
 - Teacher is central and will decide on what student learns.
 - i. Role of the Learner
 - Student is trained to know the Truth by the will of teacher.
 - This accomplishment demands much personal discipline.
 - j. Curriculum
 - Matters having internal logic are dominant.
 - Math and foreign languages are the closest thing to pure reason.
4. Pragmatism
- a. Individual Contributors
 - C. Pierce (1839-1910)
 - W. James (1842-1910) ~ “*looking towards last things...facts.*”
 - J. Dewey (1859-1952) ~ looked to the change the world.
 - b. Metaphysics
 - Reality cannot be divorced from mind.
 - If there is reality, one cannot know it and lives in *Plato’s Cave*.
 - c. Epistemology
 - Dewey’s *How We Think*.
 - Beliefs are a private matter and no Absolute Truths in life.
 - d. Axiology
 - Values are also relative so use *that which works* as the standard.
 - The individual will decide morals.
 - e. Nature of the Learner
 - The experience is the matter.
 - School is only a part of it, not a preparation.
 - The acts are to develop student.
 - f. Educational Aim
 - Student will go through the “complete act of reflective thought.”
 - This process causes growth in person.
 - g. Preferred Methods
 - Experience is the primary method.
 - Some move from this to books and knowledge.
 - Not afraid of social change in world.
 - h. Role of the Teacher
 - Teacher does not know what each student needs and they are fellow learners.
 - Only concern is flow w/ change.
 - i. Role of the Learner
 - Learner is to go through the experience to adapt to world.
 - This process helps them make decisions.
 - j. Curriculum
 - The classical subjects can be interwoven into the experiential.
 - This process gives freedom to choose learning.

5. Existentialism

- a. Individual Contributors
 - Kierkegaard (1813-1855) ~ revitalized Christianity to uplift personal choice.
 - Nietzsche (1844-1900) ~ Rejected Christian thought for “God is dead” claim to fame.
- b. Metaphysics
 - Rejects any one way of thought.
 - The individual is pillar so there is no purpose in the universe. Only purpose is “me”.
- c. Epistemology
 - Knowing is not available.
 - Each person gives meaning to life and all knowledge comes from the individual.
- d. Axiology
 - Must produce values out of nothing and revolt against public standard. Each person makes their own blank choices in life.
- e. Nature of the Learner
 - A *choosing, free, and responsible* agent.
 - The student is the center of the experience.
- f. Educational Aim
 - To help the student discover themselves.
 - No one way or right answer can be chosen to hold down the role of individualism.
- g. Preferred Methods
 - Demand massive options and reject tradition.
 - Method will focus on the individual child and their needs.
- h. Role of the Teacher
 - Not focused on transferring of knowledge.
 - Only there to help the student explore array of answers and function more of a “facilitator”.
- i. Role of the Learner
 - To discover the many options of answers by experience in self.
 - There are no right or wrong answers.
- j. Curriculum
 - Three R’s and science, social studies, but must be centered on the individual.
 - Humanities are prevalent only for the push on “me”.

APPENDIX 7

CONTEMPORARY EDUCATIONAL PHILOSOPHIES

1. Progressivism

- a. Individual Contributors
 - Dewey ~ Developed out of pragmatism
 - Freud ~ Demanded more self-expression.
 - Kilpatrick ~ The face of education in 1950s
- a. Metaphysics
 - Dewey believed the fact that reality cannot be divorced from mind.
 - One cannot really know it.
- b. Epistemology
 - Student is a learning machine so give them the opportunity to learn.
- c. Axiology
 - Values are also relative so use “*that which works*” as the standard.
 - The individual will decide morals.
- d. Nature of the Learner
 - Children’s interests are a natural starting point to discover the world around them in time.
- e. Educational Aim
 - Strays away from classical aim by allowing children the freedom to learn via democratic process.
- f. Preferred Methods
 - Problem solving through hands on experience.
 - This method shows them how to think, act, and make decisions.
- g. Role of the Teacher
 - Seen as a guide and not an authoritarian.
 - Thought is based on changing world.
- h. Role of the Learner
 - Dynamic beings with the capability to learn. Teacher cannot impose knowledge.
- i. Curriculum
 - Focused on problem solving in the world.
 - *Know*-ledge comes from managing the experience.

2. Perennialism

- a. Individual Contributors
 - Alder & Robert Hutchins ~ U of Chicago. Reaction to progressivism in 30’s and desired to retrace classical roots.
- b. Metaphysics
 - Humans are animals and have much in common.
 - Must focus on the rational aspect.

- c. Epistemology
 - Should deal with knowledge and not opinion.
 - Knowledge leads to the eternal truths.
- d. Axiology
 - Students must develop minds to control their own appetites and passions.
- e. Nature of the Learner
 - Men all have function.
 - Every society needs men to find place in life.
- f. Educational Aim
 - Man is man and all education system should be the same for all.
 - Must adjust man to find the truth.
- g. Preferred Methods
 - Classical way of learning such as discipline, drill, writing, memory, that enforces the answers to life.
- h. Role of the Teacher
 - The teacher is aware of class needs, but is more in control as in the past.
- i. Role of the Learner
 - Submission to the teacher more than in recent past.
 - Work hard to find answers.
- j. Curriculum
 - Eternal truth will be found in the languages, math, history, science, and fine arts.

3. Essentialism

- a. Individual Contributors
 - Second reaction to progressivism.
 - M. Smith & Bestor ~ Back to basics because of the deterioration of educational system.
- b. Metaphysics
 - Knowledge is the key to life.
 - Basics help the student make cognitive decisions.
- c. Epistemology
 - Should deal with knowledge and not opinion.
 - Knowledge leads to the eternal truths.
- d. Axiology
 - Values come from learning process.
 - This thought comes from religious contributors.
- e. Nature of the Learner
 - Student is an open book with ability.
 - Effort is expected and all students are given a chance.
- f. Educational Aim
 - Back to basics with emphasis on rigorous learning in secondary.
 - Religious education was considered once again.
- g. Preferred Methods
 - Discipline was the key to develop the mind through knowledge.
 - All students given opportunity.

- h. Role of the Teacher
 - The teacher became the focal person in the classroom once again.
 - Authority was also returned to the teacher role.
 - i. Role of the Learner
 - Student was capable of learning and must work hard to achieve the grades given.
 - j. Curriculum
 - Basic Three R's, history, math, science.
 - Extra-curricular are not the business of the system.
4. Reconstructionism
- a. Individual Contributors
 - G. Counts ~ 1930s education reformer for empowering the student.
 - T. Brameld ~ (1956) ~*Education as Power*
 - b. Metaphysics
 - Social Order is in shambles.
 - Humans can change ways of materialism into Utopia.
 - c. Epistemology
 - Education is a major player in reconstruction social order.
 - d. Axiology
 - Values come from education itself.
 - Empower the student's life.
 - e. Nature of the Learner
 - The schools can change the motion by student in societal norm.
 - This action is the only hope for society.
 - f. Educational Aim
 - Traditional role is not working because of its self-annihilation.
 - This process can be reversed.
 - g. Preferred Methods
 - Democratic process at the front line of classroom.
 - The teacher leads the class to position and findings.
 - h. Role of the Teacher
 - Teacher is the leader and must be critical contextually.
 - Change comes through examination.
 - i. Role of the Learner
 - Learner cannot sit back and soak.
 - Critical examination is a must with decision basis.
 - j. Curriculum
 - Social sciences, economics, anthropology, and political sciences are the main thrust.
5. Behaviorism
- a. Individual Contributors
 - Comte (1798-1857) *theology, metaphysical, and positive thinking*
 - Pavlov (1849-1936) ~ Behaviorist Psychologist
 - B. F. Skinner ~ Most influential modernist
 - b. Metaphysics
 - Humans learn the same as an animal.
 - Humans are part of nature and very evolutionary.

- c. Epistemology
 - Process of behavior and science.
 - Can be known by the acts of behavioral sciences.
- d. Axiology
 - Learned acts of behavior lead to make decisions to enhance the quality of life and survival.
- e. Nature of the Learner
 - The learner is an animal with capability of learning.
 - These systems of behavior exist.
- f. Educational Aim
 - Create learning environments to lead to desired behaviors.
 - This act is done through created systems.
- g. Preferred Methods
 - Democratic process at the front line of classroom.
 - The teacher leads the class to position and findings.
- h. Role of the Teacher
 - Teachers are the positive reinforcement of the class learning experience.
 - They must work hard to create that environment.
- i. Role of the Learner
 - Student will go through acts of behavior and then learn from the given consequences.
- j. Curriculum
 - Sequential learning through rewarding the student.
 - This process adds reinforcement to what they have learned.

6. Humanism

- a. Individual Contributors
 - C. Rogers, A. Maslow, & A Combs ~ major contributors to “self-actualization”
- b. Metaphysics
 - One cannot really know reality.
 - Focus is on the person..
- c. Epistemology
 - Knowing is relative, so the experience is about self.
- d. Axiology
 - Values vary from student to student as they discover self.
- e. Nature of the Learner
 - Children are by nature smart, energetic and eager to learn.
- f. Educational Aim
 - Make learning a creative time that is free from the past methods.
- g. Preferred Methods
 - Free from intense learning competition, or fear of failure.
- e. Role of the Teacher
 - Open classroom helps teacher to enable each student freely.
- f. Role of the Learner
 - Student learns on their time table and space individually.
- g. Curriculum
 - Reading, math, art, and history are based on as needed schedule.

APPENDIX 8

PERSONAL EDUCATIONAL PHILOSOPHIES

1. Personal Biblical Educational Philosophy
 - a. Metaphysics
 - (Gen 1:1, Col 1:1-17) ~ All things are real but only because God made it so.
 - (Gen 1:26-31) ~ *Imago Dei* is a fundamental concept of man that cannot be ignored.
 - (Gen 2:7-25) ~ God made man and woman for His purpose, and their good.
 - (Heb 11:3) ~ Faith is the basis of belief in His creative power
 - (Ps 24:1-2) ~ All things are made by Him and belong to Him alone.
 - b. Epistemology
 - (2 Tim 2:15-17) ~ Sole ultimate authority is the Word of God.
 - (Heb 4:12) ~ Nothing is hidden from Him. Belief demands that all things be seen through the eyes of creation.
 - (Ps 19:1-6, Rom 1:18-20) ~ Creation calls out His glory.
 - (Isa 1:18) ~ There is rational aspect of man to God. Sensory data leads us to needed knowledge. Knowledge is also revealed.
 - (Rom 2:12-16) ~ God placed the moral code on the hearts of men.
 - (Acts 17:22-31) ~ Man has a sense of a God's place in the world.
 - c. Axiology
 - (Exod 20:1-17) ~ The principles of God's Law.
 - (Duet 6:4-9) ~ Love the Lord with everything one possesses.
 - (Matt 5-7) ~ Sermon on the Mount lays a foundation of values for New Testament.
 - (Rom 12:1-2) ~ Transformation of the mind.
 - (Phil 2:5-11) ~ develop the mind of Christ.
 - (Phil 4:8-9) ~ The moral excellence of living righteous.
 - (2 Cor 5:17) ~ Old things have passed to reveal a new person.
 - (Eph 5:22-25) ~ Bear fruit, live by Spirit, and follow the Spirit.
 - e. Nature of the Learner
 - (Gen 3:1-23) ~ Adam & Eve were the first of humans and left indelible mark of sin on humans.
 - (Ps 139:13-16) ~ God made the learner and numbers his days.
 - (Rom 3:21-23) ~ The law made sure that man and woman were condemned.
 - (Matt 22:37; 1 Thess 5:23) ~ The learner has an eternal soul.
 - (John 3:16-17; Rom 8:1) ~ God sent His perfect Son to redeem the learner from his soul from condemnation

- (1 Cor 12:4-31) ~ All learners are unique in their personalities and giftedness.
 - (Lev 19:18) ~ Learner has a capacity to love.
 - Ethics are both moral and Aesthetic.
- f. Educational Aim
- (Col 1:21-22) ~ To show the learner of the restoration of fallen man to be made holy and blameless.
 - (Rom 6:4-6) ~ Students are to walk in a new and free from sin.
 - (Luke 2:52) ~ To develop the whole person in the physical, mental, spiritual, and social areas.
 - (Luke 19:10) ~ To seek and save those who are lost in sin.
 - (Eph 4:11-13) ~ To lead learners to become mature in Jesus.
 - (2 Tim 2:2) ~ Teach them with goal to teach others.
 - (Matt 28:19-20) ~ The Great Commission is the basis of life.
- g. Preferred Methods
- *Illustrations* ~ A teacher needs to use these to grasp the everyday life of the learner.
 - *Asking Questions* ~ These cause disequilibrium in the classroom that must be addressed.
 - *Theory/Practice* ~ The process of dispensing needed knowledge and then showing the learner pragmatic ways to utilize it.
 - *Personal Stories* ~ This method can be dangerous b/c of intimacy levels, but when used correctly can touch the hearts of many.
 - *Relationships* ~ These can be developed in and outside the classroom. Takes time.
 - *Small Groups* ~ These groups can grow larger with much work.
- d. Role of the Teacher
- (Rom 12:3-8) ~ Divine calling given by the Spirit.
 - (Jas 3:1) ~ With that divine calling comes a huge responsibility.
 - (1 Pet 5:1-4) ~ Shepherding is a requirement of the job at hand.
 - (Luke 15) ~ To become an agent of reconciliation for the lost.
 - (John 13:1-15) ~ To teach humble servant leadership by pure example.
 - (Matt 25:14-30) ~ To model and lead the learner to a life of service and stewardship.
 - (Gal 5:16-18) ~ Walking in the Spirit and led by the Spirit daily.
 - (Phil 4:6-7; Luke 5:16) ~ Prayerful about everything and often.
- e. Role of the Learner
- (Gen 2:7) ~ The learner must see self as in the image of God to be open to learn.
 - (Luke 9:23-25) ~ Learn to die to self and follow Christ completely
 - (Gal 2:19-20) ~ Live by faith in the Christ who gave Himself.
 - (Prov. 3:5-7) ~ Trust in the Lord to them to the right ways in life.
 - (Prov4:6-7; 23) ~ Gain wisdom by seeking the Lord and guard your heart in the process.
 - (Eph 4:13; Phil 3:12) ~ The main goal of the learner is to become mature in his/her faith during a disciplined life.
 - Submissive to roles of authority.

f. Curriculum

- *Bible as Authority* ~ Foundational to all other structures.
- *Theology* ~ Drives the very basic thought of any curriculum.
- *Holy Spirit* ~ Must have a sense of Spirit's leading.
- *Christology* ~ Education without Christ is a hobby but with Christ it is transformation.
- *Historical*~ Secular & biblical to gain a world understanding.
- *Social Sciences* ~ Must be born out of metaphysical, epistemological, and axiological views of life. The person writing and organizing without this foundational basis of curriculum is unbalanced.
- *Balance of theology and application.*
- (Matt. 22:37-40) ~ Ultimate goal is to teach student to love God and people.

APPENDIX 9

HUDDLES 11 AND 12: PRACTICE OF SPIRITUAL DISCIPLINES

Introduction ~ Within the big picture of ministry, it would be easy to become lazy in the daily routine of life. Ministry is time consuming, draining to personal hobbies and family, but most of all to the spiritual walk of God's servant. It is paramount, therefore, that the man of God be diligent to the spiritual disciplines of the Christian faith.

Taken from his book, *Spiritual Disciplines within the Church*¹, Donald S. Whitney helps explain the New Testament Church's need for spiritual discipline within herself. This session will help the mentee to see the same importance of those disciplines.

1. **Why Go to Church?**

- a. Psalm 122:1 "I rejoiced with those who said to me, 'Let us go to the house of the LORD.'"
- b. It is a biblical requirement for all Christians (Heb 10:24-25).
- c. It helps prevent backsliding and apostasy.
- d. It brings spiritual fellowship and encouragement (Acts 2:42).
- e. It expresses obedience to the Greatest Commandment (Mark 12:28-30).
- f. It follows Jesus' example (Luke 4:16).
- g. It is a testimony of support for God's work in the world (Matt 12:30).
- h. It enables you to hear in person the preaching of God's Word (2 Tim 4:2).

2. **Why Seek Baptism in the Church?**

- a. It openly identifies you as a follower of Christ (Acts 2:41).
- b. It openly obeys the command of Christ (Matt. 28:19-20).
- c. It openly expresses your faith in truths like the triune God, your sins being washed away, unity with Christ, and a new life.

3. **Why Join a Church?**

- a. Scripture indicates church membership in New Testament times (Matt 18).
- b. You are not ashamed to identify with Christ (Mark 8:38).
- c. You are no longer independent.
- d. You participate in a stronger, more unified effort.
- e. You have greater opportunity to use your spiritual gifts.

¹Donald S. Whitney, *Spiritual Disciplines within the Church* (Chicago: Moody, 1996), 15-133.

- f. You openly demonstrate the reality of the body of Christ (1 Cor 2:27).

4. Why Listen to the Preaching in the Church?

- a. God was pleased to ordain preaching (1 Cor 1:21).
- b. God's message is the subject of preaching (Rom 1:16).
- c. God saves people through His message preached.

5. Why Worship with the Church?

- a. God reveals himself more clearly in congregational worship than in nature (Rom 1:20).
- b. God is glorified more in congregational worship than in private (2 Thess 1:10).
- c. Congregational worship is more edifying than private.
- d. God can be experienced in more ways in congregational worship (1 Cor 3).
- e. Jesus regularly participated in congregational worship (Luke 4:16).

6. Why Witness with the Church?

- a. God is glorified more through congregational witness (Ps 96:3-4).
- b. There is joy of having a part in someone coming to Christ (Acts 15:3).
- c. God has chosen the local church as the primary channel for his message (1 Tim 3:15).
- d. Evangelism is the privilege and responsibility of everyone in the church (1 Pet 2:9).
- e. Together we can demonstrate the reality of Christ's power and love better (John 17:21).
- f. Judgment is coming and people must be persuaded by the gospel (2 Cor 5:10-11).

7. Why Serve the Church?

- a. Service makes us more like Jesus (Mark 10:45).
- b. Service brings glory to God (1 Pet 4:10-11).
- c. Service demonstrates a love for God (Titus 3:5-6).
- d. Service expresses love for God (Heb 6:10).
- e. Service brings pleasure to God and people (Eph 2:10).
- f. How is your service quotient?

8. Why Give to the Church?

- a. Giving shows love and gratitude for Jesus Christ (2 Cor. 8:8-9).
- b. The Church is the only organization Jesus said he would build (Matt 16:18).
- c. Giving helps fulfill the Great Commission.
- d. Giving is a form of worship (Phil 4:18).
- e. Giving is a form of fellowship (Acts 4:32).
- f. Giving testifies of a changed life and a concern for others (Acts 4:34-37).
- g. Giving supports the ministry that supports us (1 Cor 9:14).
- h. We should use God's money for God's work and God's glory (1 Cor 6:19-20).
- i. God promises generous blessings for generous givers (Ma. 3:10).

APPENDIX 11

LIFE TRANSFORMATION SURVEY
FOR THE PMBC CONGREGATION

Are you now, or in the past year, been in a discipleship class?

Do you currently attend church on Sunday evening? If NO, why?

Do you currently attend church on Wednesday evening? If NO, why?

Do you feel like the church has done a successful job in promoting discipleship?

Would you been interested in teaching a course?

Are you involved in a more informal discipleship group with other members at PMBC during the week?

Which of the following would you be the most interested in studying in a discipleship class setting?

- Doctrinal/Theological/Church History
- Baptist Faith & Message
- Creeds
- Family ministry
- Parenting
- Adopting
- Beth Moore/ Women
- Men's Bible study
- Personal Discipleship
- Mentoring/ Accountability
- Personal Evangelism/ Apologetics
- Finances

Name (optional): _____

Age: _____ Circle One: Male or Female

Please turn into LIFE Group Office of at the end of the worship Service.

APPENDIX 12

HUDDLE 13: FINAL EVALUATION OF MENTORING

Please rate the following questions as by using a number 1-10; 1 meaning *strongly disagree* and 10 meaning *strongly agree*.

1. Through this internship process, were you able to learn more than you already knew about biblical examples for justifying the case for *mentor-mentee* relationships?

1 2 3 4 5 6 7 8 9 10

2. When you considering the word *mentor* now that the internship has concluded, would you consider yourself to have been mentored over the past 12 weeks?

1 2 3 4 5 6 7 8 9 10

3. When considering the word *mentor*, do you now see the need for you to have mentored someone else in the past?

1 2 3 4 5 6 7 8 9 10

4. After this internship do you see the need for *mentor-mentee* relationships in the local church less, more, or about the same?

1 2 3 4 5 6 7 8 9 10

5. After this internship, how well is the church accomplishing the concept or *mentor-mentee* relationships?

1 2 3 4 5 6 7 8 9 10

6. After this internship, how well do you observe this local body of believers attempting the concept of *mentor-mentee* relationships?

1 2 3 4 5 6 7 8 9 10

7. After this internship, do you observe the pastoral staff attempting the concept of *mentor-mentee* relationships less, more, or about the same?

1 2 3 4 5 6 7 8 9 10

8. Please comment on the strengths, weaknesses, and improvements that can be made to help this internship become more effective:

APPENDIX 13

SYLLABUS FOR INTEGRATIVE SEMINAR I: LEADERSHIP



The Southern Baptist Theological Seminary
School of Church Ministries

Term, Year

Integrative Seminar I: Leadership

PROFESSOR

Name:

Title:

Email:

Phone:

Office:

COURSE DESCRIPTION

An intensive supervised ministry experience focused on the development of leadership competencies and consisting of the following: ministry service in a pre-approved setting, involvement in a formal church-based internship / ministerial training program, and appropriate academic requirements which will enhance the student's understanding of ministerial leadership. Pre-approval required. (6 hours).

CLASSROOM VALUES OF THE LEARNING COMMUNITY

The professor will guide the learning experiences in this course based on the following educational values he possesses: (the individual professor will complete this section)

REQUIRED READINGS AND RESOURCES

The following readings and resources are required. Books / articles will be read in their entirety unless otherwise noted.

Required Textbooks:

Bible (bring to every class session)

Books:

- *Biblical Eldership* by Alexander Strauch
- *Biblical Eldership Discussion Guide* by Alexander Strauch
- *The Peacemaker: A Biblical Guide to Resolving Personal Conflict* by Ken Sande

- *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible* by Timothy Laniak
- *The Trellis and the Vine: The Ministry Mind-Shift That Changes Everything* by Colin Marshall and Tony Payne

Articles/Chapters:

- “The Cross and Criticism” by Alfred J. Poirier
- “Proven Character: Prelude to Position” by David W. Hegg
- “Summaries of the Egalitarian and Complementarian Positions on the Role of Women in the Home and in Christian Ministry” by Bruce A. Ware
- “The Unbusy Pastor” and “The Subversive Pastor” chapters from Eugene Peterson’s *Contemplative Pastor*
- “Know Yourself that You May Know God” from Pete Scazzero’s *Emotionally Healthy Spirituality*

LEARNING GOALS AND EVALUATION

1. The student will be able to articulate a biblical foundation for Christian leadership by examining pertinent biblical texts, reviewing leadership literature, and engaging in thoughtful discussions on the topic with the professor and pastors.

Evaluation: Research Paper on Christian Leadership (20 pts)

Required Reading / Writing Assignments (25 pts)

2. The student will be able to apply conflict resolution skills by practicing the material learned from related readings, through reflective journaling, and mentoring with the professor and pastors.

Evaluation: Journaling (5 pts) and Case Study (15 pts)

3. The student will further develop his leadership competencies by being immersed in a ministry setting.

Evaluation: Involvement in an Internship / Ministerial Training Program (15 pts).

Contextualized Ministry Experience (20 pts).

LEARNING ACTIVITIES AND ASSESSMENTS

The following assignments totaling 100 points are to be completed as described below by the dates indicated.

Required Assignments Summary – 100 points

- **Required Reading / Writing Assignments (25 pts total / reading is 15 pts and book critiques are 5 pts each).** The student will read all texts and articles as assigned and submit a reading report at the end of the semester. ***The professor will assign additional articles and other readings during the semester.*** The student will prepare a 1500 word book critique for each of the following texts (guidelines/suggestions for writing these critiques will be posted on Moodle):

- ***The Peacemaker: A Biblical Guide to Resolving Personal Conflict*** by Ken Sande

- *The Trellis and the Vine: The Ministry Mind-Shift That Changes Everything* by Colin Marshall and Tony Payne

DUE: See class schedule posted on Moodle

- **Case Study (15 pts).**

The student will develop a thorough case study of a situation involving a ministry difficulty/conflict that has occurred during his contextualized ministry experience (on-field ministry time). The student will use the following guidelines in preparing the case study.

A case study is a written account of a particular ministry dilemma. It is open-ended and unbiased in reporting the situation, and it leaves the reader with a problem to solve. Critical questions may be raised as teaching notes after the case material has been presented, but the case should not be resolved as such in the written account. This will allow for group discussion to clarify critical issues, attain self-awareness, acknowledge diverse points of view and enhance the individual growth of group members. Cases are best used in small groups where discussants act as peer consultants.

In writing a case study, accuracy and objectivity are important. If opinions are expressed, they should be attributed to characters in the case, not to the author's bias. Case studies should be written from a third-person, not a first-person perspective. All names and other recognizable data should be disguised where appropriate. The following components need to be included in a case:

1. Introduction: State an attention grabber, a statement of the problem to be resolved (i.e., decision to be made, a letter to be written, a meeting where a significant issue is to be considered).
2. Background: Give important background information on the situation so that the reader will understand the larger context.
3. Description: Recreate the situation in enough detail to give the readers an accurate replay of the event. Help the reader to "feel" what is happening.
4. Summary: Restate the problem to be resolved, Leave it open-ended.

Teaching notes may be added at the end of the case to assist readers in focusing on critical issues. Do this by raising questions that will help in identifying motivations and behaviors and will assist in analyzing possible solutions. These case studies will be discussed in class / within groups. Please make sure to bring enough copies for each class member.

DUE: See class schedule posted on Moodle

- **Research Paper on Christian Leadership (20 pts).**

The student will write a paper on one of the following topics:

- Leadership as Understood in the Gospels.
- The Role of the Holy Spirit - Leadership in the Book of Acts. As you write this paper focus on the intersection of the work of the Holy Spirit and

leadership concerns that arise out of the rapid growth of the early church and the spread of the gospel (missions) in the Book of Acts.

- Paul as Leader - Particularly the challenge he issued to imitate his leadership.
- Teachers as leaders in the New Testament.

The student is required to use a minimum of 20 literature citations within the paper (as well, the student is expected to additionally cite biblical references) and the reference list must include a minimum of 15 sources total including peer reviewed journal articles, scholarly commentaries, and other strong resources (you will need to include an annotated bibliography/reference list with your paper that details how the specific work impacts your understanding of the topic). Suggested length is 3500 words. Follow the Southern Style Manual for this assignment. Please make sure that your writing demonstrates strong critical reflection on the subject.

DUE: See class schedule posted on Moodle

- **Involvement in an Internship / Pastoral Training Program (20 pts).**

The student is expected to be involved in a church-based internship / pastoral training program where he meets with a mentor / teacher on a weekly basis for a minimum of three hours per week. The purpose of this involvement is the refining of ministry leadership skills, character development, and goal setting / evaluation.

DUE: See class schedule posted on Moodle

- **Contextualized Ministry Experience (20 pts).**

The student is expected to be engaged in a minimum of five hours per week of supervised ministry (total of 50 hours minimum—15 pts). The student will be required to keep a weekly journal concerning the ministry involvement and lessons learned (5 pts). The student will also be required to complete all necessary records of involvement required by the professor.

DUE: See class schedule posted on Moodle

GRADING SCALE

A	4.0	96-100	B	3.0	86-88	C	2.0	76-78	D	1.0	66-68
A-	3.7	93-95	B-	2.7	83-85	C-	1.7	73-75	D-	0.7	63-65
B+	3.3	89-92	C+	2.3	79-82	D+	1.3	69-72	F	0.0	0-62
WP	Withdraw Pass										
WF	Withdraw Fail										
I	Incomplete (no grades of incomplete will be issued for this course except in an extreme circumstance as determined by the professor)										

ATTENDANCE

Students are expected to attend all sessions.

RESPECT FOR DIVERGENT VIEWPOINTS

Students and faculty are to show appropriate respect for each other even when divergent viewpoints are expressed in the classroom. Such respect does not require agreement with or acceptance of divergent viewpoints.

STYLE

All papers should be submitted using the guidelines found in the Southern Seminary Style Manual which is available in the Lifeway Christian Bookstore.

PHYSICALLY CHALLENGED STUDENTS

In order to ensure full class participation, any student with a disabling condition requiring special accommodations (tape recorders, special adaptive equipment, special note-taking or test-taking needs) is strongly encouraged to contact the professor at the beginning of the course.

PLAGIARISM

Plagiarism is using the words or ideas of someone else without giving them appropriate credit. Students are expected to always credit sources appropriately. Failure to do so will potentially result in the student's failure of this course and referral to the Dean of Students for disciplinary action as is deemed appropriate.

ELECTRONIC COPIES OF ASSIGNMENTS

Students are expected to retain an electronic copy of all assignments submitted in this course. This will ensure that the student will be able to resubmit an assignment if it was lost in the grading process.



Courseware and Copyright

COURSEWARE

This course syllabus and the accompanying course protocols are intended to reflect accurately all aspects of the course learning experience. However, the professor reserves the right to modify any portion of this syllabus as necessary because of events and circumstances that occur during the term.

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ABSTRACT

DEVELOPING A MENTORING-FOCUSED MINDSET THROUGH PASTORAL INTERNSHIPS AT PORTER MEMORIAL BAPTIST CHURCH, LEXINGTON, KENTUCKY

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The Southern Baptist Theological Seminary, 2013
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This project concentrates on the concept of mentoring and developing young men who are aspiring to enter full-time ministry through Porter Memorial Baptist Church. Chapter 1 describes the ministry context of the church. The description is focused on the history of the church, and also states the current physical and spiritual condition of the church. A demographic analysis is included to help the reader to understand better the situation in which Porter Memorial finds herself during 2013 in Lexington, Kentucky.

Chapter 2 surveys the biblical and theological foundations for this project. This chapter first examines I Timothy 3:1-7 and Titus to support the overall idea of pastoral mentoring within Paul's relationships with Timothy and Titus. The chapter then turns to examining the shepherding motif by observing the failure of Israel's shepherds in Ezekiel 34, and then the picture of biblical shepherding in 1 Peter 5:1-4. In conclusion, this chapter describes the mentor-mentee relationships that Jesus developed with his disciples during his ministry in Matthew 4:18-22, and John 15:1-8.

Chapter 3 then describes the historical and societal issues surrounding mentoring. These issues are considered when walking through the actual mentor-mentee process of the project.

Chapter 4 describes how the project progresses and the process by which it is

handled. A detail list of tools and methods is also thoroughly described.

Chapter 5 evaluates the project in its content, effectiveness, and the usefulness to the young pastors involved. The goals are evaluated to examine whether the project is a success to the students, the church, and the seminary partnership established within the project duration.

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