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The Implementation and Evaluation of the Spiritual Leadership Curriculum Joshua's Men in the Williamsport Pennsylvania Seventh-day Adventist Church

Thomas R. Grove

Andrews University

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ABSTRACT

THE IMPLEMENTATION AND EVALUATION OF THE
SPIRITUAL LEADERSHIP CURRICULUM *JOSHUA'S*
MEN IN THE WILLIAMSPORT PENNSYLVANIA
SEVENTH-DAY ADVENTIST CHURCH

by

Thomas R. Grove

Adviser: Walton A. Williams

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE IMPLEMENTATION AND EVALUATION OF THE SPIRITUAL LEADERSHIP CURRICULUM *JOSHUA'S MEN* IN THE WILLIAMSPORT PENNSYLVANIA SEVENTH-DAY ADVENTIST CHURCH

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Date completed: March 2011

Problem

In order for the Seventh-day Adventist Church to continue to be effective in its mission to its communities, new leaders must be developed in the local church. While there are many ways to impart skills to potential leaders, developing them as spiritual leaders is a unique task.

One program, designed and written by Dr. Dan Reiland seems to fulfill this task. *Joshua's Men* is a spiritual leadership curriculum which uses mentoring to develop leaders in the local church. The first edition was published in 1996. Reiland wrote a second edition which was released in 2006. Is this program effective? Does it develop

spiritual leaders in the church? Can it be implemented in a small-sized church, where there is a restricted pool of potential leaders? This project evaluates Reiland's second edition of the *Joshua's Men* spiritual leadership curriculum to determine its effectiveness in developing spiritual leaders in the local church.

Method

The method used to evaluate the effectiveness of the *Joshua's Men* spiritual leadership curriculum in implementing the second edition of the program was measuring the effect it had on the lives of the participants. Four men from the Williamsport Seventh-day Adventist Church in Williamsport, Pennsylvania participated in this project. Three tools were used to measure the results: interviews, a monthly survey and a *Personal Leadership Assessment*.

Results

The results showed the effectiveness of the program in developing these four men as spiritual leaders. The monthly evaluations, interviews and the *Personal Leadership Assessment* revealed that the topics, monthly presentations and the reading material used, as a whole, were valuable. The participants also indicated they were applying in their everyday lives what they had learned. This was confirmed in the year end interviews with both the participants and their spouses, which noted that spiritual growth had occurred as a result of their involvement in the program.

Conclusions

Joshua's Men is an effective spiritual leadership curriculum which helps facilitate the development of spiritual leaders in the local church. The success of this curriculum is

found not only in its relevant topics and easy implementation but also in the fact that it uses mentoring as its basis. This combination of strengths makes *Joshua's Men* a very effective tool in developing spiritual leaders in the local church.

Andrews University
Seventh-day Adventist Theological Seminary

THE IMPLEMENTATION AND EVALUATION OF THE SPIRITUAL LEADERSHIP
CURRICULUM *JOSHUA'S MEN* IN THE WILLIAMSPORT PENNSYLVANIA
SEVENTH-DAY ADVENTIST CHURCH

A Project Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
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CHAPTER 1

INTRODUCTION

In order for the Seventh-day Adventist Church to continue to be effective in its mission to its communities, new leaders must be developed in the local church. While there are many ways to impart skills to potential leaders, developing them as spiritual leaders is a unique task.

One program, designed and written by Dr. Dan Reiland seems to fulfill this task. *Joshua's Men* is a spiritual leadership curriculum which uses mentoring to develop leaders in the local church.

The word “mentor” is a term that is used very heavily throughout society today. Much has been written on the subject of mentoring in both secular and religious literature. However, because of the explosion of mentoring literature, there also seems to be more and more confusion over what mentoring truly is and how it differs from coaching and counseling. This dissertation is about the *Joshua's Men* curriculum's impact on mentoring and its implications for spiritual leadership development in the local church.

This dissertation is divided into six chapters. Chapter 1 is the introduction. Chapter 2 provides the theological foundations for the practice of mentoring within a Christian context. Chapter 3 reviews the current literature on mentoring, especially the current religious literature on the subject. Chapter 4 identifies the purpose, content,

differences between the first and second editions of *Joshua's Men* and implementation of the *Joshua's Men* curriculum in the Williamsport, Pennsylvania Seventh-day Adventist Church. Chapter 5 describes the evaluation process. Finally, Chapter 6 is the conclusion which summarizes the strengths of the curriculum and provides suggestions for future implementation.

Purpose of the Project

Joshua's Men is a year-long spiritual leadership curriculum designed to foster and develop spiritual leaders in the local church. Dan Reiland developed *Joshua's Men* (1996) in 1986 while he served as the Executive Pastor of the Skyline Wesleyan Church in San Diego, California. Seeing its effectiveness in the Skyline Church, *Joshua's Men* was published by INJOY Ministries in 1996. After going out of print in 2000, Reiland revised *Joshua's Men* (2006) the second edition was published again by INJOY.

Barry Tryon, in his 2001 Doctor of Ministry dissertation, *Implementation and Evaluation of a Leadership Mentoring Program in the Hampden Heights Seventh-day Adventist Church*, showed that *Joshua's Men* was effective in helping to develop spiritual leaders in a church of 250 members. To date, there has not been a study done which analyzes the effectiveness of the second edition of the *Joshua's Men* in a church smaller than 250 members. Could the success of the *Joshua's Men* program be replicated in a smaller church? Will the restrictive pool of available potential leaders hinder the effectiveness of the *Joshua's Men* curriculum? Could *Joshua's Men* be used to mentor men to potentially serve in leadership positions in a local church? These are the questions that became the genesis of this project.

The purpose of this project was to implement and evaluate the second edition of the *Joshua's Men* spiritual leadership curriculum in the Williamsport Seventh-day Adventist Church.

This project is only the second that has undertaken an objective evaluation of the *Joshua's Men* curriculum. (ProQuest search; Dan Reiland conversation) It is the first that analyzes the second edition of the *Joshua's Men* curriculum.

Justification for the Project

There are a number of reasons for conducting this project. It was recognized by the current leaders of the church that if the church was to continue to be effective in its mission in the community, the Williamsport Seventh-day Adventist Church needed to develop new leaders within the local church. I recognized that there were individuals in the congregation if given the opportunity, could be developed into such. *Joshua's Men* would be the tool to develop those leaders.

Mentoring and the importance of mentoring was the second reason for this project. There are very few programs available to pastors to use without designing and writing their own curriculum. *Joshua's Men* fits that profile. It is ready to use and implement without modification, and is flexible enough that if a pastor has their own resources, they can easily adapt the *Joshua's Men* curriculum to fit their specific situation.

The third justification for this project is the fact the second edition of *Joshua's Men* had not been evaluated as to its effectiveness in developing spiritual leaders in the local church.

Definition of Terms

It is imperative to be clear on the definition of terms that will be used in this dissertation. Three terms are defined in this section: mentor, protégé and mentoring.

The definition of “mentor” which is used in this dissertation is: “A person who is intentionally facilitating the development of another person through the process of a relationship.” Other terms which are commonly interchanged, though not necessarily correct are: guide, teacher, model, and coach.

The “protégé” is simply defined as “someone who is being intentionally developed through a relationship process by a mentor.” Other terms which are commonly interchanged are: mentee, mentoree, apprentice and trainee.

Hence, the definition for “mentoring” is “the process of intentionally facilitating the development of an individual through a relationship”. Stanley and Clinton (1992), add to this definition by stating:

Mentoring is a relational process in which a mentor, who knows or has experienced something, transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree, at an appropriate time and manner, so that it facilitates development or empowerment. (p. 40).

Limitations of the Project

The scope of this project must be limited in order for the subject matter to be covered thoroughly. This section sets forth the limitations of this project.

The first limitation for this project is the literature consulted and cited. While the literature review will focus on the major works of mentoring literature; the primary focus is that which is found within the religious field.

The second limitation is the scope of the evaluation of the project. This is a study of the effectiveness of the curriculum in a single, relatively small, local church. Results for other churches may vary based upon the dynamics of that church as well as the dynamics of the *Joshua's Men* group themselves. This project and dissertation focuses only on the effectiveness of the 2nd edition of the *Joshua's Men* spiritual development curriculum in the lives of the four men who participated and who are members of the Williamsport Seventh-day Adventist Church.

There is also the limitation of gender and marital status. The *Joshua's Men* curriculum was designed to mentor a very specific group of people: Christian men who are married, have children and have shown leadership potential. This is intentional based upon the type of material covered as well as the level of intimacy shared within the group.

It should be noted that the mentoring principles integral to the *Joshua's Men* program can be used in mentoring other specific groups of individuals, such as women, youth and seniors. Therefore the exclusivity of *Joshua's Men* is not discriminatory.

Methodology

The *Joshua's Men* program was conducted in accordance with the Leader's Manual provided in the curriculum. The group met once a month for one year. Three evaluation tools were used to assess the *Joshua's Men* program: 1) monthly evaluations, 2) *Personal Leadership Assessment*, and 3) Interviews.

Monthly evaluations were used to discover the participant's perceptions to the various components of the *Joshua's Men* program. The men were asked to rate the

overall value of each month's topic, reading material, presentation and the ensuing discussion. They were also asked how and where they applied what they had learned.

The *Personal Leadership Assessment*, which is included in the *Joshua's Men* curriculum, was designed to measure the participant's perceptions of themselves in the eleven leadership areas that are identified in *Joshua's Men*. This assessment was given at the beginning and end of the program to discover the participant's perception of their own personal growth as a result of the *Joshua's Men* experience.

The interviews were designed to evaluate and identify the changes, if any in the men that were a result of being a participant in *Joshua's Men*. Two different interviews were used: individual interviews with the men at the beginning of the program, and individual interviews at the end of the program of both the men and their wives.

The tools used for evaluation are found in Appendices F-H. A more detailed discussion of the project results are found in Chapter 5.

Personal and Professional Context

My interest in the subject of mentoring began when I was invited to be a part of a "modified" *Joshua's Men* group facilitated by Dr. Barry Tryon called "Timothy Training". As a participant in this process, I was able to reflect and identify the different mentors in my life that helped me develop not only as a spiritual leader, but as a person. The mentoring I had received had such a positive impact on my life, I wanted to be able to do that for someone else.

Because of my experience as a pastor and as one who has been mentored, I was able to concur with the current leaders in the local church which recognized that in order for the church to continue to fulfill its mission, new leaders, and specifically younger

leaders, needed to be developed. Although there are lay training seminars available which some of the potential leaders have attended, their focus is on changing the church rather than providing an avenue to facilitate spiritual leadership development.

Having been mentored myself, I know the value in having someone recognize an individual's potential and then being intentional, taking the time to develop not only a personal relationship but a mentoring relationship. Seminars are important for teaching information and even skills, but taking time to develop a mentoring relationship with someone in whom you see potential, can ultimately reap great benefits.

The opportunity to use *Joshua's Men* has been one of the greatest highlights of my ministry. Being able to lead four men on a journey of discovery as to how they can be best used by God and become spiritual leaders in the church has been something I will never forget. I am convinced, now more than ever, that mentoring can be a potent tool in helping the local church develop leaders for the present and the future. Not only can it change the lives of those who are mentored, but it can change the life of those doing the mentoring.

Jesus gave us the supreme example of identifying and mentoring twelve men and investing for three and a half years of His life to prepare them in order to take His message to "the ends of the earth". Ultimately, we as Christians are a part of His church as a result of that mentoring experience. The *Joshua's Men* spiritual leadership mentoring program fits into the method of mentoring that Jesus used. Just as Jesus mentored twelve men to minister on His behalf, we can mentor others to be His hands, His feet, and His voice to impact not only this generation but generations to come, for the Kingdom of God.

Summary

Howard Hendricks in his book *As Iron Sharpens Iron* (1995) relates a poignant story which shows the impact of mentoring. Hendricks tells of Robert Lamont, the pastor of the First Presbyterian Church, having a conversation with Allen Emery of ServiceMaster Industries. Lamont used a metaphor to describe his success in life. He said, “When I was a schoolboy, we would occasionally see a turtle on a fencepost and when we did, we knew that someone had put him up there. He didn’t get there by himself. That is how I see my own life. I’m a turtle on a fencepost.” (p. 221). Hendricks goes on to comment:

What an intriguing image—a turtle on a fencepost. In many ways it describes the mentoring process. When you see a man achieve great heights, beyond what anyone would have expected, you tend to wonder: Who put him there? Who helped him accomplish his triumphs? In fact, one of my favourite questions to successful individuals is “who have been your mentors? Who are the people who account for who and what you have become?”

Quite often, the person instantly lights up in a smile and gives a name or names. He knows immediately what I am talking about. He knows better than anyone that his success derives in large measure from the help of a key individual or two. Such is a power of a mentor. (p. 221).

The power of mentoring coupled with *Joshua’s Men* is great. I have seen this power firsthand as a mentee and as a mentor. It is my hope that the information given in this dissertation will help pastors, churches and potential leaders, experience the vast power of mentoring.

CHAPTER 2

THEOLOGICAL FOUNDATIONS

Introduction

This chapter explores the theological foundation for mentoring. The first section of the chapter reveals the parent/child relationship as the foundational mentoring relationship. The second section of the chapter surveys mentoring relationships in the Old Testament with particular attention to the mentoring relationship between Moses and Joshua. The third section reviews mentoring relationships in the New Testament with particular attention to the mentoring relationship between Barnabas and Paul. The final section of this chapter will look at Jesus as the Ultimate Mentor.

The words “mentor” or “mentoring” are not found in the Bible. However, as one looks at the Scriptures, one can clearly see that mentoring was common in both the Old and New Testaments. Perhaps the reason “mentoring” is not mentioned in Scripture is because it was such an integral part of life in the Ancient Near East that it bore no special attention or mention. Hendricks and Hendricks (1995) point out “mentoring was the primary means of instruction in Bible times” (p. 179).

A challenge in analyzing the mentoring process in Scripture is not only the passage of time, but also the cultural differences between the Ancient Near East and Western society. Therefore, additional resources have been used to help discern the mentoring process in Scripture. Many authors have identified characteristics of the mentoring process. For example, Elmore (1995) has identified four characteristics of the

mentoring process: Instruction, Demonstration, Experience and Accountability (p. 131). Clinton and Clinton (1991) identified 5 dynamics of the mentoring process: Attraction, Relationship, Responsiveness, Accountability, and Empowerment (pp. 3-8). While these characteristics are helpful, three of the eight outlined by Coleman (2006) are the ones which will be used in this chapter to analyze the mentoring relationships in Scripture: Selection, Association and Delegation. Each of the mentoring relationships which will be analyzed in this chapter clearly demonstrates these three mentoring characteristics.

Another challenge of this analysis is due to the authors of the various books of the Scriptures being selective in what they include in their accounts; therefore the 21st century reader has only part of the story. The apostle John alludes to this fact when he wrote, “Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written” (John 21:25). Therefore, contemporary readers must be cognizant of this fact as they seek to analyze Scripture.

Mentoring in the Old Testament

The foundational mentoring relationship in Scripture is the parent/child relationship. Deuteronomy 6:6, 7 commands this relationship, “These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.” While it is obvious that Coleman’s characteristic of selection is not present in this relationship, the characteristic of association is very clear in this text. As the parent and child associate together not in a formal classroom but in the everyday activities of life, the commandments were to be impressed upon the child’s mind.

In addition to moral values being imbedded in a child's everyday activities, skills were also to be passed on from parent to child. Hendricks and Hendricks (1995) observe "We also know that in Jewish homes of that day, particularly in the Old Testament era, children learned most of their skills from their parents, members of the extended family, and neighbors in the community, using a hands-on methodology" (p. 179). Therefore mentoring in the home imparted skills as well as values.

As children grew, they then were given more and more responsibility to function on their own, which Coleman identifies as delegation. Hendricks and Hendricks (1995) point out, "As a result, most people followed in their parent's footsteps. Sons inherited the occupations of their fathers, and daughters took the responsibilities of their mothers." (p. 179). Thus as the children matured, they took on more and more responsibility from their parents.

Another mentoring relationship found in the Old Testament is in the book of Proverbs where Solomon shows the importance of mentoring relationships between men. Proverbs 27:17 states, "As iron sharpens iron, so one man sharpens another." Proverbs 20:5 points out, "The purposes of a man's heart are deep waters, but a man of understanding draws them out." And in Prov 13:10 it is written, "Wisdom is found in those who take advice."

Figure 1 gives just a few of the many examples in the Old Testament of successful mentoring relationships. However, the mentor/protégé relationship of Moses and Joshua must be analyzed in depth. Not only is this relationship the basis for the name of Dan Reiland's leadership mentoring curriculum, but it also is an example of a current leader mentoring a future leader.

Biblical Example	Type of Mentoring Relationship	Description
Jacob and Joseph (Gen 37; 48)	Father/Son	Jacob taught Joseph strong values which would be invaluable to Joseph in Egypt.
Jethro and Moses (Exod 18)	Father in law/son in law	Jethro taught his son in law the invaluable lesson of delegation.
Moses and Joshua (Deut 31:1-8; 34:9)	National Leader and Apprentice	Moses prepared Joshua to lead Israel into Canaan.
Naomi and Ruth (Ruth 1:1-22; 3:1-5; 4:13-17)	Mother in law/daughter in law	Naomi led Ruth to the worship of Almighty God and integration into the family of Israel.
Samuel and David (1 Sam 16; 19:18-24)	Prophet/future king	Samuel anointed David as king and gave him refuge from Saul's murderous plots.
Jonathan and David (1 Sam 18:1-4; 19:1-7; 20:1-42)	Best Friends	An outstanding example of peer mentoring. Jonathan and David remained loyal to each other during the troublesome days of Saul's declining reign.
Elijah and Elisha (1 Kgs 19:16-21; 2 Kgs 2:1-16; 3:11)	Prophet/ apprentice	The prophet Elijah recruited his successor Elisha and apparently tutored him in the ways of the Lord while Elisha ministered to Elijah's needs.
Jehoida and Joash	High/Priest/King	The priest Jehoida helped Joash-who came to the throne of Judah when he was only seven years old-learn to rule according to godly principles. Unfortunately, Joash turned away from the Lord after his mentor died.

Figure 1. Mentoring in the Old Testament (Adapted from: Hendricks, 1995, *As Iron Sharpens Iron*, pp. 180, 181 and Elmore, 1996, *the Greatest Mentors in the Bible*.)

The Mentoring Relationship of Moses and Joshua

Selection

Scripture is silent as to the exact circumstances of Moses' selection of Joshua to accompany him as his aide or the attributes that Joshua exhibited which Moses recognized as needing to be developed. What is clear from Scripture is that the mentoring relationship began early in Joshua's life (Num 11:28) and continued until Joshua succeeded Moses as the leader of the Israelites.

Association

Not only was Joshua with Moses during pivotal events, such as when Moses received the Ten Commandments (Exod 24:13) or when Moses spoke with God in the Tabernacle regarding the future of Israel (Exod 33:11), but also in the everyday activities as a leader. Joshua is described in the Pentateuch as "the servant of Moses" (Num 11:28) and the one "who stands before [Moses]" (Deut 1:38). Therefore it can be deduced that Joshua was constantly being mentored by Moses.

The association between Moses and Joshua also took on an instructional facet. In addition to learning by observing, Joshua also learned from receiving verbal instruction. White (1881) points out, "Moses was to instruct Joshua concerning the responsibilities of his position as the visible leader of Israel" (p. 13). Thus the association component of their mentoring relationship was not only one of observation but also one of instruction.

Delegation

Moses gave Joshua opportunities to demonstrate his leadership development. Joshua was delegated the responsibility of leading the Israelite army in battle against the

Amalekites (Exod 17) and was chosen to be one of the twelve spies (Num 13:16). The culmination of this delegation took place when Joshua was formally chosen as Moses' successor (Deut 31).

Success of the Mentoring Relationship

The success of the mentoring relationship between Moses and Joshua is seen when Joshua became leader of the Israelites. He emulated many of Moses' leadership characteristics. Like Moses, Joshua sent spies into Canaan (Josh 3:5; cf. Exod 19:10), set up a memorial after a significant victory (Josh 4:3; cf. Exod 17:14-16), and gave a farewell address (Josh 23; cf. Deut 1-4).

White (1947) points out:

After the death of Moses, Joshua was to be the leader of Israel, to conduct them to the Promised Land. He had been prime minister to Moses during the greater part of the time the Israelites had wandered in the wilderness. He had seen the wonderful works of God wrought by Moses, and well understood the disposition of the people. He was one of the twelve spies who were sent out to search the Promised Land, and one of the two who gave a faithful account of its richness and who encouraged the people to go up in the strength of God to possess it. He was well qualified for this important office. (p. 175)

The mentor/protégé relationship between Moses and Joshua clearly shows the three characteristics of mentoring: selection, association and delegation. As a result of this mentoring relationship, Joshua was able to complete the mission of Moses and lead the Israelites to inhabit Canaan.

Mentoring in the New Testament

In this section, various examples of mentoring relationships in the New Testament will be explored, focusing specifically on the mentoring relationship between Barnabas and Saul.

Like the Old Testament, the New Testament has many examples of mentor/protégé relationships. Figure 2 gives some examples.

Biblical Example	Type of Mentoring Relationship	Description
Jesus and the Twelve Disciples (Matthew, Mark, Luke John)	Master and Disciples	Jesus prepared his disciples to take over His ministry following his death, burial, resurrection and ascension.
Barnabas and Saul/Paul (Acts 4: 36,37; 9:26-30; 11:22-30)	Church Leader and Emerging Leader	Barnabas opened the way for Saul to associate with the church after his dramatic conversion.
Barnabas and John Mark (Acts 15:36-39; 2 Tim 4:11)	Missionary and Young Minister	Barnabas was willing to part company with Paul in order to work with John Mark. Later, Paul came around to Barnabas's point of view describing John Mark as "useful for me for ministry." John Mark is believed to have been the primary author of the gospel of Mark.
Pricilla and Aquilla and Apollos (Acts 18:1-3; 24-28)	Apostolic Team Members and Teacher	Tentmakers Pricilla and Aquilla served as spiritual tutors to Apollos at Ephesus. As a result, Apollos became one of the early church's most powerful spokesmen for the gospel.
Paul and Timothy (Acts 16:1-3; Phil 2:19-23; 1 and 2 Timothy)	Apostle and Apprentice	Paul invited Timothy to join him during one of Paul's missionary journeys. Timothy eventually became pastor of the dynamic church in Ephesus.
Paul and Titus (2 Cor 7:6, 13-15; 8:17; Titus)	Apostle and Apprentice	Paul and Barnabas, apparently won this Greek-speaking Gentile to the faith and recruited him as a travelling companion and coworker. Titus became a pastor and, the first bishop of the island of Crete.

Figure 2: Mentoring in the New Testament (Adapted from: Hendricks, 1995, *As Iron Sharpens Iron*, pp. 180, 181 and Elmore, 1996, *the Greatest Mentors in the Bible*.)

The Mentoring Relationship Between Barnabas and Saul

The book of Acts describes the mentoring relationship between Barnabas and Saul. This important New Testament mentor/protégé relationship will clearly show the mentoring characteristics of selection, association and delegation.

Selection

The book of Acts is silent as to why Barnabas chose to take it upon himself to introduce this persecutor turned preacher to the disciples. However, the answer may lie in Barnabas's perceived personality. Though his given name was Joseph (Acts 4:36), he was better known by his nickname Barnabas which means "Son of Encouragement." It is therefore possible that Barnabas heard of Saul's dramatic conversion and subsequent preaching, recognized God's call in Saul's life, and sought to encourage Saul by introducing him to the disciples.

It is likely that Barnabas recognized Saul's unusual zealotry (Gal 1:14) and believed if mentored effectively, Saul could truly become God's "chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel" (Acts 9:15).

While the genesis of Barnabas and Saul's relationship occurred in Jerusalem, it did not commence until years later when Barnabas invited Saul to accompany him to Antioch to preach and teach there (Acts 11:25). While Barnabas had already experienced success in his ministry (Acts 11:22, 23), he believed the church's ministry could be expanded if he became Saul's mentor. Therefore Barnabas invited Saul to be his protégé in ministry.

Association

Barnabas and Saul spent a year teaching in Antioch. Through his association with Barnabas, Saul was able to learn and experience preaching and teaching. He also saw the prophetic gift personified (Acts 11:28,29). Because of the prediction by Agabus, the Antioch Christians sent Barnabas and Saul to Jerusalem to deliver assistance to the suffering Judean Christians.

Upon their return to Antioch, Barnabas and Saul were set apart through the laying on of hands for ministry and were sent into Asia Minor to proclaim the Gospel (Acts 13:2,3). On what would be termed “The First Missionary Journey”, Saul experienced much that would assist him in his future ministry. He interacted with the Roman proconsul Sergio Paulus at Pamphos (Acts 13:6-12). He taught the Jews at Pisidian Antioch (Acts 13:14-41). He healed a lame man at Lystra and, as a result, he and Barnabas were declared gods. However, when they asserted they were mere mortals, they were stoned. (Acts 14:8-20).

After 5 years, their association came to end in Antioch where it had begun. Its demise came about when Barnabas suggested that they take John Mark, who had earlier abandoned them in Pamphylia, on the journey to revisit the Christians in Asia Minor (Acts 16:36-39). Paul disagreed with his mentor and they parted ways. Paul went on to mentor Silas, while Barnabas mentored John Mark.

Delegation

From the beginning of the narrative in Acts, Luke always refers to Barnabas and Saul together. They were seen as a team. The text seems to indicate that at the beginning of their mentoring relationship, Barnabas, as the mentor, took precedence in the

relationship. Not only was he the one who brought Saul to Antioch but in the list of teachers and prophets in Acts 13:1, Barnabas is listed first while Saul is listed last. However, there seems to be a shift in their relationship following their return from Jerusalem and the commencement of their missionary journey (Acts 12).

Moots (1999) points out, “Up to this point [Acts 12 and the journey to Cyprus] Barnabas had been the leader of this team but on this trip . . . Saul begins to assert his own gifts” (p. 22). This assertion of Saul using his gifts is found when he, not Barnabas, responds to Elymas the sorcerer (Acts 13:9-12). Another example is Saul’s, who is now referred to as Paul, preaching in Pisidian Antioch (Acts 13:16-41). Finally, Luke shows this transition by instead of referring to them as Barnabas and Saul as he had previous to Acts 13:42, refers to them as Paul and Barnabas.

Success of the Mentoring Relationship

There can be no doubt the mentoring relationship between Barnabas and Saul was a success. Saul/Paul continued to be a great missionary and mentored others as he was mentored by Barnabas. Paul would mentor Silas (Acts 15:40), Timothy (Acts 16:3), and Titus (2 Cor 8:23). As a result of these mentoring relationships these three men grew, learned and were given great responsibilities. Silas went on to be a co-laborer with Peter (1 Pet 5:12), while Timothy and Titus were given leadership responsibilities in local churches (1 & 2 Tim; Titus). These 2nd generation Christians would help continue the ministry of Paul and Barnabas long after their deaths.

Jesus as the Ultimate Mentor

While there are many examples of mentoring relationships in both the Old and New Testaments, the best example is found in the mentoring ministry of Jesus. This is the

best example, not only because of its effectiveness: 11 men who served as the foundation of the Christian church which now numbers more than 1 billion, but also because He is God Himself. He mentored perfectly. However, this brings a challenge which Williams (2001) brings out, “copying Jesus *exactly* can never be done, because he was/is God” (p. 22).

Even with this challenge, the mentoring of Jesus is something to be emulated. The mission He gave His disciples to take His gospel to the “ends of the earth” (Matt 28:18-20) continues to be the mission of the Christian church in the 21st century.

As defined in the previous examples, the mentoring relationship between Jesus and His disciples was built on the characteristics of selection, association, and delegation. No mentor, before or after, fulfilled these characteristics as well as Jesus Himself.

Selection

While it was the tradition of disciples to seek out mentors, Belsterling (2006) points out that Jesus “does not wait to be selected as a mentor. He chose a group of twelve men” (p. 78). However, the selection process and the calling of the twelve was multifaceted and happened in three stages.

In the first stage, the disciples were simply believers in Him as the Christ, and were His occasional companions. They were with Him at the wedding at Cana (John 2), during John the Baptist’s ministry (John 3:22), and accompanied Him on the return journey from Judea through Samaria to Galilee (John 4). Jesus used these occasions for social interaction. It allowed opportunities for the disciples to get better acquainted with Him and their fellow disciples, and for their faith to continue to grow in Him (John 2:11).

In the second stage, Jesus invited the disciples to leave their occupations and be with Him on a continuous basis. It was at the commencement of this stage that Jesus issued the call to “Follow Me and I will make you fishers of men” (Mark 1:7). They were to be Jesus’ constant companions.

The length of time between the commencement of their relationship and His formally setting them apart as disciples (stage three) is not given in the narrative. However, the *SDA Bible Commentary* (1978) points out, “they followed Jesus intermittently for the next year and a half before He issued the call to permanent discipleship (see on Luke 5:11). Jesus’ formal appointment did not take place till the late summer of AD 29 (see on Mark 3:13)” (5: 910).

It seems clear from the narratives of Mark and Luke (Mark 3:14-15; Luke 6:12-16) that Jesus called others in addition to the Twelve, to be His disciples. Who they were, and how many there were, is unknown. One might deduce that the additional disciples could be the 72 who were sent out later in the ministry of Jesus (Luke 10:1). It should be noted, the Gospel narrative does suggest that Jesus did not take any volunteers as disciples. Peacock (1977) points out: “The Gerasene demoniac begged, “Let me go with you!” (Mark 5:8), but Jesus sent him home to announce how much God had done for him. The Gospel [Mark] insists that following Jesus is possible only through the initiative of Jesus Himself.” (p. 557)

Jesus most likely called more than just the twelve disciples to follow Him initially, but only twelve were formally chosen to be identified and set apart as “disciples and apostles” (Mark 3:14-19). This identification was the third stage in their selection.

The criteria for the selection of the twelve is not the given. The Gospels show the process for the selection of the twelve. Jesus spent significant time in prayer before the disciples were selected (Luke 6:12). This is an important part of the selection process because this indicates that it was not His choice but His Father's choice as to the identities of the twelve men who were to be formally called disciples and apostles. Jesus referred to the disciples as "those You gave Me." (John 17:9). Therefore in selecting the twelve, who were to be His protégés, He was carrying out the will of His Father.

The twelve individuals that God prompted Jesus to select seem unique candidates, not only to be Jesus' protégés but to carry on His ministry (John 17:9). Not one of them stands out as extraordinary, especially given the momentous task they were being mentored for. By all accounts, they came from ordinary backgrounds and occupations. Some seemingly had competing agendas (e.g. Matthew and Simon the Zealot). Ultimately, it would be one of the twelve who would betray Him. Why these particular men were chosen is unclear but there must have been in each of them individually and as a corporate group; the potential for growth and the fulfillment of the mission in which they were entrusted.

The selection of the twelve also shows the difference between Jesus' ministry and the ministry of John the Baptist. While John is constantly surrounded by a crowd of casual observers, Jesus chose to focus on mentoring and investing Himself in the lives of twelve disciples who would fulfill the mission He would give them.

One more observation must be made about the selection of the twelve. The Gospel narrative points out that of the twelve, three of the disciples were chosen and given specific responsibilities and privileges. Seven times the narrative shows Jesus

giving Peter, James, and John special privileges (Matt 17:1; Mar 5:37; 9:2; 13:3; 14:33; Luke 8:51; 9:28). Thus even within the twelve, Peter, James and John were mentored more by Jesus than their fellow disciples.

Once the twelve were selected, they became constant companions and fellow ministers with Jesus. What they experienced as the protégés of the Ultimate Mentor would determine the future of the Christian church.

Association

The Gospels make it clear that one of the reasons that the disciples were chosen and set apart was to “be with Him” (Mark 3:14; Luke 8:1; Luke 9:18; John 3:22). One may assume that unless the narrative specifically mentions instances when Jesus and the disciples weren’t together (e.g. Matt 14:23), that the disciples were with Jesus 24 hours a day, 7 days a week. The Gospels record that the disciples were with Jesus in the streets (Luke 8:40-45), on the Sea of Galilee (Matt 8:23), in the Temple (John 2:12-17), in the synagogue (Mark 1:21), in the home (Mark 1:29), and in the countryside (Matt 5:1, Luke 6:1). As Chole (2001) points out, “The Twelve walked with Jesus as He taught, ate, dialogued with religious leaders . . . blessed children, prayed, wept, and was betrayed. As they shared life, Jesus spoke truth to them, revealed sin in them, modeled His Father’s ways for them” (p. 8). They were His constant companions.

When the disciples were with Jesus, they not only experienced the mundane events of life, but they also witnessed the power of Jesus. They saw people healed by His touch (Matt 8:16) and by His word (Matt 8:5-13). They saw Jesus’ power over nature (Mark 4:35-41) and saw the dead raised (John 11; Luke 7:11-15).

However, the disciples were not just selected for fellowship and companionship; they were selected for something more. Hendriksen points out that $\text{[ina w=sin metV auvtou]}$ (“in order that they might be with him”) has an educational aspect to it (as cited in Melbourne 1988, p. 45). They were not only to “be with Jesus”, they were also to be recipients of His teachings. They were present not only for the lessons He gave the crowd (Matt 13:1-35; Matt 19:1-34; Mark 4 :1-33; Luke 11:29-36; John 8); but they were also recipients of private, individualized teachings (Matt 21:18-22; Matt 24:3; Mark 4:10-12,34; Luke 9:18; Luke 18:31-34; John 14-17.)

These teaching occurrences took various forms. He used the question and answer form in which He would ask a question before He provided information (Matt 15:34; Mark 8:27-30; Matt 17:24-27; Luke 24:38; John 6:5). However, He also would allow the disciples to question Him (Matt 24:3; Matt 21:18-22; John 9:2). After telling the crowd a parable, Jesus would then privately explain it to the disciples (Mark 4:34; Matt 13:18-23, 36-53; Luke 12:41-59). Jesus also used object lessons such as the washing of the disciples feet (John 13:1-17) and modeling, as evidenced in the disciples request to be taught to pray as Jesus prayed (Luke 11:1). Belsterling (2006) observes, “Jesus spent considerable time with the disciples turning almost every activity together into an instruction on life.” (p. 88).

Jesus had two main purposes in these teaching moments. The first was to prepare the disciples for His upcoming Passion. Following their declaration of His Messiahship (Mark 8:29); Jesus began to tell them in specific detail about His forthcoming crucifixion (Mark 8:31). Many of the later teaching moments either directly or indirectly dealt with

Jesus preparing the disciples for His impending death (Mark 9:30-32; Mark 10:32; Luke 10:43-45; Luke 18:31:34).

The second purpose was to help them begin to understand the “kingdom of God” and what their role was to be in this kingdom. It is apparent that there were more instructions on this topic which they were not ready to receive (John 16:12), but Jesus laid the foundation for their future understanding which the Holy Spirit would give them following His ascension (John 16:13).

The association of the disciples with Jesus was not just for the reception of information or for companionship. Instead, it was ultimately for the purpose of fulfilling the mission He was to give them (Matt 28:18-20); to continue His ministry to the ends of the world.

Delegation

The Gospels make it very clear that Jesus did not allow the disciples to be mere observers of His ministry, but instead had them participate with Him in His ministry. While there were times when they watched Him minister and do miracles (Mark 3:20-22; Luke 7:11-17; John 5:1-15; John 11:1-44), they were also given opportunities to participate. During the feeding of the 5,000 (Matt 14:15-21), Jesus not only told the disciples that they were to feed the crowd, they were also given the task of distributing the loaves and fishes to the crowd, as well as collecting the leftovers. They were given the same task when Jesus fed the 4,000 (Mark 8:1-9).

The disciples were given the responsibility of preparing for special occasions. They were given the task of preparing for the Triumphal Entry (Mark 11:1,2) as well as the preparation for the last Passover meal they would have together (Luke 22:8).

However, the greatest opportunity for the disciples to minister as Jesus ministered came when He sent them out two by two. (Matt 10:5-8; Mark 3:14,15; Mark 6:7-13; Luke 9:1-6). As one examines the narratives, it is clear that Jesus sent the disciples to minister as He ministered. They were given the authority to heal the sick, raise the dead, heal leprosy, drive out demons and preach repentance. Up to this point, they had been mostly observers to the activities of Jesus, but now He delegates them to go and minister in His name.

Luke records that they “went from village to village, preaching the gospel and healing people everywhere.” (Luke 9:6). When they returned, they went with Jesus to Bethsaida where “they reported all they had done.” (Luke 9:10).

Boedeker (2001) points out that this was the Ultimate Mentor at work:

The mentoring methodology of Jesus embodied an on-the-job training. Jesus would “do ministry” as his disciples observed Him. He would then encourage them to minister as he observed and taught them. He would finally send them out to do ministry together without Him. (p. 24)

Following His resurrection, Jesus told the disciples of their ultimate delegation. They were to minister on His behalf to all the world. All four of the Gospels end with Jesus commissioning the disciples to minister and take His gospel to the ends of the world (Matt 28:17-20; Mark 16:15-18; Luke 24:48,49; John 20:21). The mentoring results of Jesus were seen as the disciples ministered and preached in all corners the then known world.

Success of the Mentoring of Jesus

Even though Scripture demonstrates Jesus as the Ultimate Mentor, it didn't mean that He had complete success with His protégés. Judas was selected and associated with Jesus for His entire ministry and was given opportunities for ministry as were the other

disciples. But Judas did not have the success that the other eleven disciples had. This failure of the mentoring relationship between Jesus and Judas is demonstrated by his betrayal of Jesus (Matt 26:47-50) and his subsequent suicide (Matt 27:5). He was eventually replaced by Matthias as one of the twelve apostles (Acts 1:26).

Judas had every advantage of the mentoring relationship that the other disciples had, but Judas chose not to take advantage of it. As Judas demonstrates, not all mentoring relationships are going to be successful.

Jesus' View of His Success

As Jesus prayed His final prayer with His disciples as recorded in John 17, it is apparent that He believed He had been successful in mentoring the disciples. Jesus first speaks of the selection of the disciples. Three times in verses 6-9, Jesus refers to the disciples as "those you gave me." It was not He that selected these twelve men, but it had been His Father that selected them to be mentored by Jesus. In choosing them, He was obeying His Father.

He then states that only one which had been selected, had been lost (v. 12). He had successfully developed a relationship with the disciples and had given them the instructions that they needed to carry His mission forward (v. 14). Finally, He was ready to send them out to minister on His behalf, "As you sent me into the world, I have sent them into the world" (v. 18).

Success by the Disciples

The book of Acts clearly demonstrates that the mentoring relationship between Jesus and His disciples was successful. It was these eleven men who were the foundation of the Christian church. Just before His ascension Jesus told them "But you will receive

power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8).

Acts 2 states that just ten days after the ascension of Jesus more than 3,000 people believed in Jesus as the Messiah as a result of the disciple's preaching (2:41). By the end of the book of Acts the ministry and gospel of Jesus had been taken throughout Asia Minor, Macedonia, Rome and possibly Spain (Acts 16:6; 16:12, 28:16-31; Rom 15:28). Indeed, the mentoring relationship between Jesus and His disciples was successful.

Summary

Though the word "mentor" does not occur in Scripture, it is clear that mentoring was part of the culture of the Ancient Near East. It was practiced not only in the home but also throughout everyday life. While Scripture shows many mentoring relationships, the ones that were analyzed showed selection, association and delegation as vital components of the mentoring relationship.

Jesus as the Ultimate Mentor highlights two important issues when it comes to mentoring. First, the process of selecting of protégés was not of His own will but of the will of His Father. The selection of the twelve was only undertaken after much time was spent in prayer. Even after they were selected by Jesus, He referred to them as "the ones you gave me." (John 17:9). Therefore the selection of His protégés was a united endeavor between Jesus and the Father.

Second, as one examines the techniques and methodology that Jesus used as a mentor, it is recognized that He was ahead of His time. His methods and techniques only recently are being discussed in current mentoring literature.

Something that may be of value in future research would be to look at other mentoring relationships (e.g. Elijah and Elisha, Paul and Timothy) not discussed in this chapter, using selection, association and delegation as criteria for analyzation.

Another facet to be explored: Was Jesus mentored? Meier (1994) points out that John the Baptist had the “greatest single influence on Jesus’ ministry” (p. 7). Therefore Meier posits that John served as a mentor of Jesus, pointing out, “some key elements of John’s preaching and praxis flowed into Jesus’ ministry.” (p. 7).

There are many instances of mentoring in Scripture to be studied and analyzed because mentoring is such an underlying practice throughout. There is much yet to be discovered which will continue to inform the mentoring relationships of the 21st century.

CHAPTER 3

LITERATURE REVIEW

Introduction

This chapter focuses on the current literature on mentoring. Literature on mentoring has grown exponentially in the last few decades, but due to the focus of this project, this chapter will concentrate much more on religious literature and less on secular literature. As a result of my research, I have identified six areas for discussion: 1) the origin and history of mentoring, 2) the importance of mentoring, 3) the definitions of mentoring, 4) the difference between mentoring and coaching, 5) types of mentoring, and 6) the qualities of a mentor.

History and Origin of Mentoring

According to Houston (2002), the practice of mentoring has been “around perhaps as long as the human race” (p. 15). However, the actual word “mentor” was first used in Homer’s classic work, *The Odyssey*. In this classic tale, when the Greek warrior Odysseus left home to fight in the Trojan War, he put his son, Telemachus, in the care of a trusted older man, named Mentor. Odysseus returned home 20 years later to find that his son had grown into a wise man due to the guidance of Mentor. Thus the word “mentor” came to identify an older man who helped guide a young man through life.

The Greeks saw much value in mentoring. Murray (1991) points out,

It was customary in ancient Greece for young male citizens to be paired with older males in the hope that each boy would learn and emulate the values of his

mentor, usually a friend of the boy’s father or relative. The Greeks based these relationships on a basic principle of human survival: Humans learn skills, culture, and values directly from other humans whom they look up to and admire. (p. 7)

Much like the Hebrew culture, mentoring was very common within the Hellenistic culture. However, their approaches toward mentoring differed as evidenced by Figure 3.

Greek Model	Hebrew Model
The classroom Model	The Coach (Mentoring) Model
Academic	Relational
Passive	Experiential
Theoretical	On the Job Training
What subjects are you studying?	Who are you studying under?

Figure 3. The difference between the Greek and Hebrew models of mentoring (Figure adapted from Tim Elmore (1998), *Mentoring: How to Invest Your Life in Others*, p. 20)

Mentoring became a common practice in other cultures as well. It was practiced by shamans and witch doctors in animistic cultures, the Desert Fathers in Western Europe, the Russian *staretz* in Eastern Europe and by the guild masters in the Middle Ages. Even famous literary works such as Mary Shelley’s *Frankenstein*, F. Scott Fitzgerald’s *The Great Gatsby*, and Shakespeare’s *Much Ado About Nothing* discuss mentoring.

The historical record is replete with examples of mentoring in almost every walk of life. Eby and Allen (2007) show that within science (Sigmund Freud mentored Carl Jung, Harry Harlow mentored Abraham Maslow), literature (Gertrude Stein mentored

Ernest Hemingway, Saul Bellow mentored Phillip Roth), politics (George Wythe mentored Thomas Jefferson), the arts (Haydn mentored Beethoven), athletics (Phil Jackson mentored Michael Jordan, Dale Earnhardt Sr. mentored Michael Waltrip), and entertainment (Duke Ellington mentored Tony Bennett, Tina Turner mentored Mick Jagger) mentoring took place (p. 7).

Mentoring continues to be practiced across many disciplines today. It is within the disciplines of business, healthcare and education that the literature and practice of mentoring has exploded. The current literature and practice of mentoring continues to build on the mentoring relationships of the past.

A recent application of mentoring within the discipline of religion is spiritual mentoring. In the last decade, the literature has exploded in this area. Books such as: *Spiritual Mentoring: A Guide for Seeking & Giving Direction* by Keith Anderson and Randy Reese (1999), *Organic Disciplemaking: Mentoring Others Into Spiritual Maturity And Leadership* by Dennis McCallum and Jessica Lowery (2006) and *Authentic Spiritual Mentoring: Nurturing Believers Toward Spiritual Maturity* by Larry Kreidler (2007) all have contributed to the growth of this application of mentoring.

The literature on spiritual mentoring has been a valuable addition to the practice of mentoring. It's focus on mentoring a person into spiritual maturity is a well needed addition to the practice of mentoring within the Christian context. But why is mentoring important?

Importance of Mentoring

The importance of mentoring in society today can primarily be attributed to two reasons. First, mentoring can meet the need for meaningful, personal relationships.

There can be little doubt that today we live in a very technologically connected society with the advent of Facebook, MySpace and Twitter. However, it also seems that there is as James Houston (1999) writes, “isolation of self, even within society, is more intense than one had previously realized” (p. 82). He continues, “could the demand for mentoring reflect upon the alienation and complexity of modern life?” (p. 82). Although the world is much more connected technologically than ever before, apparently there still is a longing for meaningful, personal relationships.

Elmore (1995) echoes this by saying, “mentoring is popular at present...it [the popularity of mentoring] also speaks of the tremendous relational vacuum in an individualistic society and its accompanying lack of accountability.” (p. 24).

Therefore it may be deduced that the practice of mentoring can fill the relational vacuum and accountability in a person’s life. The importance of mentoring is found in its function to facilitate authentic, personal relationships in a busy and technological society.

Second, mentoring is a valuable tool in leadership development (Elmore 1995, Murray, 1991, Stanley & Clinton, 1992). Because the development of leaders is integral in the success of an organization, an ongoing process of development must be present.

The training of leaders has traditionally taken place in large motivational or conference events. However Pue (2005) points out, “to really develop leaders, the process must be individualized...those who are leaders must be nurtured and developed one person at a time” (p. 14). Mentoring provides that individualized process of developing leaders in an organization.

Linda Phillips-Jones (2001) echoes this by pointing out that most successful leaders have had at least one mentor that has helped them in their leadership development

(p. 14). Phillips-Jones identifies the successful mentoring examples of Fred Terman mentoring Bill Hewlett and David Packard, and Franz Boas mentoring Margaret Mead. Thus demonstrating that mentoring is an effective tool in developing leaders.

The development of leaders is even more critical within the Christian context. Biehl (2005) points out, “Christian leaders are rapidly becoming a minority voice in terms of absolutes, perspective, and worldview. We cannot afford to lose a single leader in the Christian community” (p. 13). Therefore Christian leaders should “develop Christian leaders via the mentoring process to make a significant difference” (p. 157). It is this conclusion that serves as the basis for the *Joshua’s Men* curriculum.

Mentoring has been proven that it is important in not only developing meaningful, fulfilling relationships but also in growing Christian leaders. However, the question, “What is mentoring?” must be answered.

Definitions of Mentoring

There is nothing within the literature of mentoring more diverse than the definitions of mentoring. Authors throughout the literature have varying definitions of exactly what mentoring is. Margo Murray (1991) summarizes this diversity when she writes, “misconceptions abound who a mentor is and what a mentor does” (p. xiv). Therefore this section will explore the various definitions of mentoring and highlight those aspects the definitions have in common.

The following is a list of various definitions of “mentoring” as found in literature:

1. The American Heritage Dictionary (2006) gives a very general definition of mentoring; “to serve as a trusted counselor or teacher, especially in occupational settings.”

2. Kram (1988) defines “mentoring” as “a relationship between a younger adult and an older, more experienced adult that helps the younger individual learn to navigate in the adult world and the world of work” (p. 2).

3. Ted Engstrom (1989) defines a “mentor” as “a person who has achieved superior rank on an organizational or professional ladder.” A mentor “is an authority in his or her field as the result of discipline, work, study, and experience.” A mentor “has a certain measure of influence in his or her chosen field.” A mentor “is genuinely interested in a protégé’s growth and development” (p. 4).

4. Murray (1991) defines “mentoring” as “a deliberate pairing of a more skilled or experienced person with a lesser skilled or experienced one, with the agreed-upon goal of having the lesser skilled person grow and develop specific competencies.” (p. xiv).

5. Stanley and Clinton (1992) define “mentoring” as “a relational experience through which one person empowers another by sharing God-given resources...Mentoring is a positive dynamic that enables people to develop potential” (p. 12).

6. Wilson (2001) defines “mentoring” as “a relationship in which a younger or less experienced individual is trained and developed by a more experienced-often older-individual” (p. 121).

7. Biehl (2005) defines “mentoring” as a “lifelong relationship, in which a mentor helps a protégé reach his or her God-given potential...Mentoring is more ‘how can I help you?’ than ‘what should I teach you’” (p. 19).

While the above definitions are diverse, they contain four common elements. The first is a relationship. It is apparent from the definitions that mentoring involves a personal relationship between a mentor and a protégé.

The second common element is the mentor is more experienced than the protégé. While this does not necessarily mean the mentor is chronologically older than the protégé, it does however show that the mentor must have more experience and knowledge in the area where the mentoring is taking place.

The third common element is the mentor helps develop the protégé. Inherently in this idea of development, is the idea of a process. Mentoring takes place over a period of time.

The fourth common element is teaching. There is, during the process of mentoring, a transfer of information between the mentor and the protégé. This may not be the primary facet of the mentoring relationship, however during the course of the relationship information is transferred between the mentor and protégé.

These four common elements within the definitions of mentoring: relationship, experience, development and teaching are the common elements found in the literature. These four elements will be used to identify the differences between mentoring and coaching.

Differences between Mentoring and Coaching

There is much confusion as to whether or not mentoring and coaching are the same process, have shared elements, or are completely different processes. This section will discuss the relationship between mentoring and coaching.

There are those that use mentoring and coaching interchangeably. Brounstein (2000) notes, “in the business world, the terms ‘coaching’ and ‘mentoring’ are often used synonymously” (p. 3). In two recent articles on coaching in the journal *Ministry*, the editors in their summaries in the table of contents used the word “mentoring” instead of the word “coaching”. In an article entitled “Growing Leaders through Coaching” (Cauley, 2009), the summary states, “mentoring is a critical element in pastoral development” (p. 3). However, the author does not use the word “mentoring” in the article itself.

In a subsequent article entitled, “A Closer Look at Christian Leadership Coaching” (Howard, 2009) the summary states “mentoring is a process that ministers need throughout their lifetimes, and is also something they can provide to others who have also been serving for many years” (p. 3). Again, in the article itself, the author does not use the word “mentoring” at all. These two examples show how easily the two words are interchanged within the current literature.

There are others that believe that coaching is a type of mentoring. Stanley and Clinton (1992) in their seminal work on mentoring devote an entire chapter to coaching. They place coaching under the heading of intensive mentoring. They point out, “coaching is a relational process in which a mentor, who knows how to do something very well, and how to show another how to do it imparts those skills to a mentoree who wants to learn them.” (p. 79).

While Stanley and Clinton (1992) assert that coaching is a type of mentoring, Gary R. Collins (2001) writes, “I suggest that coaching is similar to both mentoring and discipleship but broader” (p. 17). He then goes on to share what he means by broader.

“Coaching, then, is broader, than mentoring, encompassing but going beyond career or apprenticeship issues” (p. 18). So while Collins disagrees with Stanley and Clinton, he does show that coaching and mentoring are very similar with coaching encompassing a much broader spectrum than mentoring.

Much of the confusion between coaching and mentoring has to do with the use of the word “coaching” in athletics. As will be shown, coaching in athletics is really a form of mentoring.

Definitions

So then what are the differences between coaching and mentoring? This will be first ascertained by exploring a few definitions of coaching followed by 5 specific areas where coaching and mentoring are different.

The following are definitions of coaching:

1. “A relationship between two people in which one person finds ways to enable and empower the other person to perform at increasingly higher levels or in a different role” (Mink, Owen & Mink, 1993, p. 17).

2. “Coaching is the art and practice of guiding a person or group from where they are toward the greater competence and fulfillment they desire” (Collins, 2001, p. 16).

3. “Coaching is helping others to feel inspired and motivated to grow themselves” (Lou Tice as cited in Collins, 2001, p. 16).

4. “Coaching is unlocking a person’s potential to maximize their growth” (Whitmore, 2002, p. 8).

5. “Coaching is the process of coming alongside a person or team to help them discover God’s agenda for their life and ministry, and then cooperating with the Holy Spirit to see that agenda become a reality” (Logan & Reinecke, 2003, p. 3).

Differences

General definitions are helpful and begin to show the differences between mentoring and coaching, but specific aspects of those differences must be explored. Although there are many differences between mentoring and coaching, only five will be discussed in this section. The five differences that will be discussed in this section are: agenda, role, relationship, length of relationship and expertise. It should be noted that these are not the only differences between coaching and mentoring. Figure 3 has been included to highlight additional differences which will not be discussed in this section.

Aspect	Coaching	Mentoring
Typical Relationship	One-on-one or group in a professional context	One-on-one in a business context or ministry or personal context
Focus	Future, Vision	Teaching by Example
Desired Outcome	Action toward and achievement of meaningful personal goals	Personal or spiritual growth and maturity
Training	Professional training and certification available and commonly expected	Not typically expected
Meetings	Often by phone, sometimes in person; a common schedule is three times per month for 30-45 minutes	Usually in person; schedule is typically informally structured

Figure 4. The differences between mentoring and coaching (Adapted from Linda Hedberg. “Life Coaching Comparison Tool.” Christian Coaching Resources, 2006)

Agenda

The agenda of the mentor/protégé relationship is directed by the mentor. Margo Murray (1991) identifies this when she states that the mentor is to have the goal of “having a lesser skilled person grow-and develop in specific competencies” (p. xiv).

Bobb Biehl (2005) goes further to state that a mentor will help a protégé “achieve steady growth and a basic balance in the following seven areas of life: family and marriage, financial, personal growth, physical, professional, social and spiritual” (p. 28). While each mentor/protégé relationship will vary in how the agenda is transmitted, it is clear that the agenda of a mentor/protégé relationship is to be driven by the mentor.

A contrasting opinion is found in Linda Phillips-Jones’ (2001) book, *The New Mentors & Protégés*. Phillips-Jones believes that the protégé drives the agenda and not the mentor. She goes on to say that the protégé should seek out mentors who can help them accomplish their agenda.

The agenda in a coaching/client relationship is driven not by the coach but by the client. “From day one coaching focuses on what the clients want” (Whitworth et al., 2007, 1). The first difference between mentoring and coaching is that in mentoring the mentor drives the agenda while in coaching the client drives the agenda.

Role

The role of a mentor is to give knowledge, encouragement, and advice to the protégé. “A mentor is a more senior individual who *imparts* what God has given (wisdom, opportunities and counsel) to a more junior person” (Stolzfus, 2005, 5). On the other hand, he points out, “A coach *draws out* the abilities God has put in someone else”

(p. 5). A coach gives encouragement, but they do not give knowledge or advice to the client.

Another difference in the roles that mentors and coaches play is that mentors take a much more active role in providing direction to the protégé than the coach does in providing the direction to the client. Biehl (2005) points out, “part of your role as a mentor is helping your protégé reach their potential in life, recognizing, speaking to, and helping correct any serious imbalance in any one of the seven areas [of competency]” (p. 28). A coach plays a passive role in the direction of the client. Hedberg (2006) in her “Life Coaching Comparison Tool” states that a coach “is a collaborator who provides structure and process to an agenda set by the client.” Whitworth, Whimsey-House and Sandahl (2007) agrees that the “coach’s job is to help clients articulate their dreams, desires, and aspiration, help them clarify their mission, purpose, and goals, and help them achieve that outcome” (p. 5). The second difference between mentoring and coaching is the roles that the mentor and coach take in their respective relationships. The mentor takes a much more active, directing role while the coach takes a much more passive collaborative role with the client.

Relationship

The third difference between mentoring and coaching lies in the relationship between the mentor and the protégé and the coach and the client. Collins (2001) points out, “the mentor is an authority in his or her field as a result of disciplined study and experience” (p. 17). A mentor is an individual who has more experience, superior skills and knowledge to share with the protégé.

On the other hand, the relationship between the coach and the protégé is more collaborative; a partnership (Collins, 2001, p. 16.). Whitworth et al. (2007) points out that coach and client have equal but different roles (p. 16). They are “co active in the relationship, so they are co-creators, collaborators” (p.16).

The third distinction between mentoring and coaching is the relationship between the mentor/protégé and the coach/client: the mentor is one who has superior knowledge, expertise and skills than the protégé. The coach has an equal relationship/ partnership with the client.

Length of Relationship

The fourth difference between mentoring and coaching lies in the length of the relationship the mentor and the coach have with the protégé and the client.

The coaching relationship has a fixed length of time determined by the coach and the client. Logan and Reinecke (2003) state, “the coaching relationship itself should have an agreed upon beginning and ending point... the optional length of time for a coaching relationship is usually between three and twelve months” (p. 97).

A mentoring relationship is a relationship that lasts over a long period of time. “Mentoring describes processes carried out over a long time span.” (Mink, Owen & Mink, 1993, 23). Biehl (2005) takes it a step further by pointing out that mentoring is a lifelong relationship between the mentor and the protégé (p. 19).

Ultimately, the length of the mentoring relationship hinges on whether the goal of the mentoring relationship was met. Patterson (2010), points out that the goal of mentoring is “to make another mentor”. Based on the individuals involved the length of

time it will take to accomplish this goal will vary, therefore the length of the mentoring relationship will vary as well.

A coaching relationship takes place for a set period of time. A mentoring relationship is open-ended, and often lasts a lifetime. This is the fourth difference between mentoring and coaching.

Expertise

The fifth difference between mentoring and coaching is from where the expertise for the relationship originates. In mentoring, the expertise comes from the mentor. Stanley and Clinton (1992) point this out in their expanded definition of a mentor, “Mentoring is a relational process in which a mentor, who knows or has experienced something transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree, at an appropriate time and manner, so that it facilitates development or empowerment” (p. 40). Creswell (2006) echoes this by saying that the expertise lies with the mentor and is transferred to protégé (p. 15).

The basis for the expertise comes from the mentor’s life. Miller and Hall (2007) point out, “mentoring can be thought of as guiding from one’s own experience or sharing of experience in a specific area of industry or career development ... Mentoring develops skills and instills wisdom based on the mentor’s life” (p. 126).

Expertise in a coaching relationship comes from the client themselves. Morgan, Harkins and Goldsmith (2003) point out “the coach’s goal is to enable the client to find the right answers by him or herself” (p. 19). Stoltzfus (2005) concurs with this when he

says, “coaching is about pushing you to discover a solution, not about giving you the answers” (p.7).

In the mentor/protégé relationship, the expertise is found in the mentor’s knowledge and skills. In the coaching/client relationship the expertise is found in the client’s own life. This is the fifth difference between mentoring and coaching

These five differences: who drives the agenda, the role of the mentor or coach, the relationship between a mentor/protégé and a coach/client, the length of the mentoring or coaching relationship and where the expertise in the relationship comes from, clearly demonstrate that mentoring and coaching though having much in common are two very different and distinct processes. Stoltzfus (2005) sums up well the differences between the two, “when I am mentoring, I am teaching a person, letting him draw from me or learn from my experience. When I’m coaching, I’m pushing the person to draw from his or her own resources and experiences” (p. 8).

As stated before much of the confusion between coaching and mentoring comes from the use of the word “coaching” in athletics. But as one analyzes each of 5 differences between coaching and mentoring and apply them to the athletic coach, it is clear that the coach of an athletic team serves as a mentor not as a coach as defined within the literature.

The agenda of the team is driven by the coach, not the players, which is consistent with mentoring. The coach is the one who determines the “game plan” for their particular sport and contest. The role of the coach is not to draw out of the players solutions to the “problems” facing them, but to give them advice and guidance how to become better athletes. The relationship between a coach and a player is not collaborative as in coaching

but is an authoritative, expert relationship which is consistent with mentoring. While the length of the formal relationship between a coach and a player is definite (e.g. four years of high school or college), the informal relationship between coach and player continues long after the player ceases “playing” for the coach. Again, this is consistent with mentoring. Finally, the expertise lies squarely with the coach, not the player. The coach teaches the player the various skills needed to succeed in the game that they are playing.

It is clear that the “coaching” relationships in athletics is a mentoring relationship not a coaching relationship. Since modern society has labeled this type of relationship as “coaching”, it only enhances the confusion between coaching and mentoring. Whether it be in athletics, education or ministry both the mentoring and coaching processes, while distinct and different from each other, are both valuable in developing leaders.

Types of Mentoring

Just as there are differences between coaching and mentoring, there are differences in the types of mentoring. Stanley and Clinton (1992) is the most helpful in delineating the types of mentoring.

The figure below identifies the seven types of mentoring they identify. It starts with the most intensive (with more depth and awareness of effort) at the top to those types which are passive which are at the bottom.

The delineation of the types of mentoring is helpful in two regards. One, it shows the variety of situations that the practice of mentoring can be used. Second, Stanley and Clinton (1992) point out:

Level of Involvement	Type	Focus
Intensive	Discipler	Teaches and enables a mentoree in the basics of following Christ
Intensive	Spiritual Guide	Shares knowledge skills and basic philosophy on what it means to increasingly realize Christ likeness in all areas of life.
Intensive	Coach	Provides motivation and imparts skills and application to meet a task or challenge.
Occasional	Counselor	Gives timely advice and impartial perspective on the mentoree's view of self, others, circumstances, and ministry.
Occasional	Teacher	Imparts knowledge and understanding on a particular subject and to motivate the mentoree to use it.
Occasional	Sponsor	Provides career guidance and protection as a leader moves within an organization
Passive	Contemporary Model.	A living person whose life and ministry is used as an example to indirectly impart skills, principles, and values that empower another person.
Passive	Historical Model	A person who is now dead whose life and/or ministry is written in a(n) (auto)biographical form and is used as an example to indirectly impart values, principles, and skills that empower another person.

Figure 5. Types of mentoring. (Adapted from Stanley and Clinton (1992) *Connecting*)

There aren't enough ideal mentors who can do it all. But lots of people can fulfil one or more of the mentoring functions. All you need to do is identify the specific area of mentoring that you need, and that should enable you to answer the question, 'Who can mentor me?'" (p. 41).

There are not only different kinds of mentoring, there are different kinds of mentoring relationships that a person can have. Hendricks and Hendricks (1995) point out that a person should pursue three types of mentoring relationships in their life: 1) A mentoring relationship with an older person who can "build into his life" (p. 78), 2) A

mentoring relationship with a peer to whom he can be accountable, and 3) A mentoring relationship with a younger person into “whose life he is building.” (p. 78). However, before a mentoring relationship can begin this question must be asked, “Can anyone mentor?” and “What are the qualities of a mentor?”

Qualities of a Mentor

Can anyone mentor? It is a question that is at the heart of what it means to be a mentor. Does one need certain skills or qualities to mentor? Stanley and Clinton (1992) says, “anyone can mentor, provided he has learned something from God and is willing to share with others what he has learned” (p. 28). While Biehl (2005) agrees with Stanley and Clinton (1992) on this point, he adds the caveat, “not everyone has a personality suited to mentoring” (p. 61). So if everyone doesn’t have the personality to mentor, then what are the qualities of a mentor?

Tim Elmore (1995) uses the acronym GOALS to identify the qualities that a mentor should have: **G**odliness, **O**bjectivity, **A**uthenticity, **L**oyalty and **S**ervanthood (pp. 55, 56).

Hendricks and Hendricks (1995) point out that the attributes of a good mentor are:

1. A mentor seems to have what you personally need
2. A mentor cultivates relationships
3. A mentor is willing to take a chance on you
4. A mentor is respected by other Christians
5. A mentor has a network of resources
6. A mentor is consulted by others
7. A mentor both talks and listens
8. A mentor is consistent in his lifestyle
9. A mentor is able to diagnose your needs
10. A mentor is concerned with your interests. (p. 116)

While these qualities are numerous, Wilson (2001) summarizes them in three virtues: love, courage and care (p. 126). A mentor must possess these core virtues if they are going to be a successful mentor and help the protégé to grow.

While the above mentioned characteristics are distinctively Christian, it is helpful to see some of the qualities the secular world believes a mentor should have. Bell (1996) uses the acronym SAGE to describe the four qualities he believes are integral for a mentor to have; **S**urrendering, **A**ccepting, **G**ifting, and **E**xtending (p. 11).

To help a person ascertain what qualities they bring to a mentoring relationship, Bell (1996) has an inventory which can be taken and scored (pp. 38-43). By taking this inventory a person can determine if they have the qualities needed to be a successful mentor.

Margo Murray, in her book *Beyond the Myths and Magic of Mentoring* (1991, p.107) shares the following qualifications for mentors:

1. Strong interpersonal skills
2. Organizational knowledge
3. Exemplary supervisory skills
4. Technical competence
5. Personal power and charisma
6. Status and prestige
7. Willingness to be responsible for someone else's growth
8. Ability to share credit
9. Patience and risk taking

One quality that many think is integral to be a successful mentor but is not, is age. Elmore (1995) points out, "age is not as large of a factor as experience and maturity." (p. 61). Biehl (2005) echoes this when he says, "I'd advise you to ignore age when selecting a mentor. Just look for a person who has more experience (personal and professional) than you, a person whom you respect and like a lot, and from whom you want to learn"

(p. 40). In many cases a mentor is older than their protégé, but is not a required factor for one to facilitate a successful mentoring relationship with their protégé.

It is true the qualities that have been delineated should be present in order to be a successful mentor, however I would submit those qualities which Wilson describes: integrity, courage and care, as the most important in order to be a successful mentor. These three qualities undergird the skills, expertise, and experience a mentor brings to the mentoring relationship.

Summary

Mentoring is a practice that has been in existence for millennia and has been used across cultures to train less experienced individuals in the skills and values they need to succeed in life. Mentoring has been seen as valuable because it fills the human need for relationship and serves as a forum for one-on-one training which has proven to be effective in training Christian leaders.

Within the various definitions of mentoring, there are four common elements in mentoring: relationship, experience, development and teaching. It is these four elements that magnify the difference between coaching and mentoring. There is much that mentoring and coaching have in common, but who sets the agenda, the role that the coach or mentor plays in the relationship, the relationship between the mentor/protégé and coach/client, the length of the relationship and where the expertise in the relationship lies, that defines difference between a mentor/protégé relationship and a coach/client relationship.

The various types of mentoring relationships show that mentoring can take place in a variety of situations and circumstances. But what each successful relationship has in

common are the qualities of a mentor: integrity, courage and care. If a mentor lives out these qualities in his relationship with his protégé, both will be successful in developing into the person God created them to be.

CHAPTER 4

DESCRIPTION OF PROGRAM

Introduction

The purpose of this chapter is to provide a summary of the spiritual leadership curriculum *Joshua's Men*. While there are other approaches available such as *Next Generation Mentoring* by Regi Campbell (2010) and Gordon McDonald *Ministry's Sweet Spot*, (2008 pp. 90-94), I have chosen *Joshua's Men* because of my prior exposure to the curriculum and its ease of use. The first section provides an overview of the *Joshua's Men* curriculum and includes its purpose, content and discussion of the 2006 revision of the curriculum. The second section discusses the implementation of the *Joshua's Men* curriculum in the Williamsport Seventh-day Adventist church in Williamsport, Pennsylvania in 2009. The third section describes the various tools used to evaluate the effectiveness of the *Joshua's Men* curriculum.

Overview of *Joshua's Men* Curriculum

The *Joshua's Men* curriculum was written by Dr. Dan Reiland, currently the Executive Pastor for 12 Stone Church in Lawrenceville, Georgia. He first developed *Joshua's Men* in 1986 while he was Executive Pastor of the Skyline Wesleyan Church in San Diego, California. While serving as Executive Pastor at Skyline, Reiland became convinced of the need for training spiritual leaders in the local church and subsequently developed the *Joshua's Men* concept and material. Seven men participated in the first

Joshua's Men group. *Joshua's Men* was first published by INJOY Ministries in 1996; the second edition was published by INJOY in 2006. *Joshua's Men* has been used in thousands of churches throughout North America since its first release. (Reiland, personal interview, Oct. 19, 2009).

Purpose of *Joshua's Men*

The purpose of the *Joshua's Men* curriculum is found in its mission statement: “We commit one year to the development of our Christian character and leadership potential.” (Reiland, 2006, p. 2). What makes the *Joshua's Men* curriculum unique is its focus on the development of a leader's character instead of only teaching leadership skills. *Joshua's Men* uses mentoring as the delivery system for the curriculum rather than the standard classroom type forum. The use of mentoring as the delivery system allows the mentor to customize the curriculum by including his own experiences and stories as well as to as the mentoring relationship develops address issues or needs in the participants lives that might surface as a result of the program.

The curriculum is designed for individuals Reiland (2006) describes as “eagles” (p. 4). Reiland (2006) identifies the characteristics of these “eagles” as: 1) Hunger to learn; 2) Capacity to improve; 3) A heart for God; 4) A teachable spirit; 5) Integrity of character; 6) Evidence of intelligence; and 7) Relational connection (p. 4). It is men with these characteristics that *Joshua's Men* is intended to help develop into spiritual leaders

Content of *Joshua's Men*

The *Joshua's Men* curriculum is published electronically and is contained on two CD's. The first CD has a 58 minute audio training session in which Dan Reiland talks about the purpose and implementation of the *Joshua's Men* curriculum. The complete

participant and leader's guide materials are on the second CD. These materials have electronic copies of the comprehensive plans for each of the ten meetings, two retreats and all of the materials for each of the participants. The materials are in Microsoft Word® format for easy editing and printing.

The curriculum timeline spans a year, with the group meeting once a month. The monthly topics which focus on various facets of spiritual leadership, are as follows: 1) "Learning to Lead"; 2) "Practicing Spiritual Disciplines"; 3) "Connecting with People"; 4) "Living on Purpose"; 5) "Overcoming Temptation"; 6) "Communicating God's Word"; 7) "Leading Your Family"; 8) "Managing Your Money"; 9) "Leading With a Servant's Heart"; 10) "Investing in Eternity"; and 11) "Leading to Make a Difference". The last monthly meeting is a time for participants and their spouses to reflect upon and celebrate the participant's accomplishments.

Reiland (2006) points out that the progression of the topics is very intentional. He states:

The order is deliberate and its effectiveness has been tested and confirmed over and over again. For example, the reason the month on Leading Your Family is so far into the year, is that approaching it earlier prevents some of the guys from opening up as much as would benefit them most on that topic. On the other hand, it isn't at the end of the year because if issues arise that need further attention, there are still several months remaining to deal with them. (p. 7)

Differences Between First and Second Editions

As stated above there are two editions of the *Joshua's Men* curriculum. The first edition published in 1996, went out of print in the early 2000's. Reiland was then approached by Maximum Impact (the successor of INJOY Ministries) to republish

the *Joshua's Men* material. When it was released in 2006, the material was significantly different from the previous edition. These differences are illustrated in Figures 6 and 7.

Lesson	Topic	Book
1	Leadership	Developing the Leader within You by John Maxwell
2	Spiritual Disciplines	Celebration of Disciplines by Richard Foster
3	People Skills	How to Win Friends and Influence People by Dale Carnegie; Caring Enough to Confront by David Augsburger
4	Living on Purpose	<i>Half Time</i> by Bob Buford; <i>The On Purpose Person</i> by Kevin McCarthy
5	Men's Issues	The Man in the Mirror by Patrick Morley
6	Communication	You are the Message by Roger Ailes
7	Being a Dad	The 7 Secrets of Effective Fathers by Ken R. Canfield
8	Being a Husband	<i>If Only He Knew</i> by Gary Smalley
9	Personal Potential	7 Habits of Highly Effective People by Stephen Covey
10	Evangelism	Becoming a Contagious Christian by Bill Hybels
11	Character	Selected biographies of great leaders
12	Reflection and Celebration	No reading assignment.

Figure 6. Topics and reading material for *Joshua's Men*-1st edition.

Lesson	Topic	Book
1	Learning to Lead	Developing the Leader Within You by John Maxwell
2	Practicing Spiritual Disciplines	Celebration of Discipline by Richard Foster
3	Connecting with People	Be a People Person by John Maxwell
4	Living on Purpose	<i>Visioneering</i> by Andy Stanley
5	Overcoming Temptation	The Pursuit of Holiness by Jerry Bridges
6	Communicating God's Word	You Are the Message by Roger Ailes
7	Leading Your Family	<i>Point Man</i> by Steve Farrar
8	Managing Your Money	Your Money Counts by Howard Dayton
9	Leading With a Servant's Heart	Spiritual Leadership by Oswald Sanders
10	Investing in Eternity	Becoming a Contagious Christian by Bill Hybels
11	Leading to Make a Difference	The Next Generation Leader by Andy Stanley
12	Reflection & Celebration	No reading assignment

Figure 7. Topics and reading materials for *Joshua's Men*- 2nd edition.

Not only did some of the reading assignments change between the first and second editions, but some of the topics changed as well. Reiland (2009) gave three reasons as to why there was such a dramatic change. He stated, his first reason was that he had a sense that after 15 years the *Joshua's Men* curriculum needed to be made fresh (personal interview, October 19, 2009).

Feedback and suggestions from those who had implemented the program throughout the United States is Reiland's second reason for the revision. One suggestion he received was to include a lesson on finances. Thus, he included a new topic on family finances in the second edition. (Personal interview, October 19, 2009).

The third reason for the dramatic changes completed, new materials and books were published that were more timely and applicable to the chosen topics. Four of the six books that were added were published after 1996. Reiland (2009) pointed out there were things that struck a chord with him as he continued to grow as a leader. “It wasn’t that I was throwing out the old. Some classics were left like *Celebration of Discipline*. There were some things that begged to come into the curriculum.” (Personal interview, October 19, 2009).

Reiland also changed some of the topics. For example, Reiland combined two lessons in the first edition, “Being a Dad” and “Being a Husband” into “Leading Your Family” in the second edition. “Managing Your Money” was added as a new topic. Reiland pointed out that although the rest of the topics are similar, he rewrote many of the lessons for the second edition.

Another difference between the first edition to the second edition was the addition of a monthly project for the men to complete. Figure 8 outlines the monthly project assignments.

Month	Topic	Project Assignment
1 Retreat)	Learning to Lead	Personal Leadership Assessment
2	Practicing Spiritual Disciplines	Three-Day Fast
3	Connecting with People	Five Notes of Encouragement
4	Living on Purpose	Life Purpose Statement
5	Overcoming Temptation	Seven-Day Journal on Temptation
6 Retreat)	Communicating God's Word	Commercial and Speech
7	Leading Your Family	Letter to Child(ren)
8	Managing Your Money	30-Day Journal on Spending
9	Leading With a Servant's Heart	Intentional Acts of Service
10	Investing in Eternity	Invest/Invite Unchurched
11	Leading to Make a Difference	Interview a Leader
12	Reflection and Celebration	Party with Spouses!

Figure 8. Monthly project assignments.

Implementation of *Joshua's Men*

The implementation of the *Joshua's Men* at the Williamsport Seventh-day Adventist Church in Williamsport, Pennsylvania in 2009 followed a three step process. First there was the preparation, followed by the selection of the participants, and then participation in the program.

Preparation

The preparation began with the purchase of the *Joshua Men* curriculum from INJOY. Some of the material had to be printed and organized in a three ring binder. Being in the mentor role, I listened to the training session with particular attention paid to the participant selection as well as reviewing the curriculum structure.

Selection

I formulated a list of potential participants for the program. Reiland (2006) gives the following criteria for the *Joshua's Men* participants: 1) Supportive and positive about the church, 2) not a new Christian, 3) attend church regularly, and 4) spiritual leadership potential. Two criteria, though not specifically mentioned by Reiland is strongly inferred because of the topics covered are 5) married, and 6) a father. (p. 4).

Reiland (2006) points out that the ideal size for a group is seven. (p. 4). However, he states that a group could be as small as five or as large as twelve. He cautions that having a group smaller than five or larger than twelve may not have the energy to truly be successful. His suggestion to facilitate the selection of the participants is to “develop your list up and narrow it down.” (Reiland, 2006, p. 5). In other words, include as many names as possible because there will be some men who will not be able to participate.

The next component of the selection was process was to contact each man individually. I invited each man out for a meal where I was able to explain to them the vision for *Joshua's Men*, the requirements, the expectations for the program and specifically why I had chosen them to participate. I then invited the men and their spouses to a gathering at my house on November 15, 2008, where I again explained the *Joshua's Men* process, requirements and expectations. The spouses were included so that they were able to hear firsthand what their husband's participation in *Joshua's Men* would entail.

The men would be expected to purchase and read the assigned books for each month, attend at the monthly meetings and complete the assigned projects. I also explained my Doctor of Ministry program and the evaluation tools that would be used

throughout the process. Two men chose for personal reasons not to participate. Four accepted the invitation to participate in *Joshua's Men*.

Implementation

I emailed each of the men a letter which affirmed their participation in the group and scheduled our first meeting on January 3-4, 2009. Reiland recommends an overnight retreat where the men were to stay together at a designated place, however we were unable to accomplish this due to family commitments. As an alternative, we met two days in a row at my home for the recommended time. This retreat gave an overview of the program and focus on the topic of spiritual leadership. Preparation for the retreat included assembling notebooks to be used throughout the year (including the initial month's materials with a list of the books that needed to be purchased), making arrangement for the food and coordinating the activities.

After the initial retreat, our *Joshua's Men* group met monthly for one year. The guidelines in Reiland's manual were used for the format for each of the meetings with two additions. The first was the showing of the movie "Miracle" at the first month's meeting which served as a bonding experience and provided leadership lessons. The second was the showing of a segment during the eleventh month entitled, "Making your Mark" by Andy Stanley from the 2009 Catalyst conference to inspire the men to do great things.

Each meeting lasted for four hours and included four components: a meal, the lesson of the month, a book discussion and prayer time. At the end of each meeting the participants would complete the monthly evaluation.

The *Joshua's Men* group initially met on Sunday mornings from 8AM-12PM. Due to scheduling conflicts, the meetings in September through November were held on Saturday evenings from 4:30PM-8:30PM. The December meeting was held on Sunday morning from 8AM-12PM. Each of the meetings (with the exception of the communication retreat and the August meeting) was held in my home. Due to scheduling conflicts, there was not meeting in July. The dates for the meetings were as follows: January 3-4, 2009; February 1, 2009; March 1, 2009; April 5, 2009, May 3, 2009; June 6-7, 2009 (overnight retreat focusing on communication skills); August 2, 2009; September 3, 2009; October 3, 2009; October 31, 2009 (for the month of November) and December 6, 2009. The celebration with the spouses was held in my home on January 16, 2010.

Attendance by the participants at the scheduled meetings was very good. Only one participant was unable to attend the communication retreat in June.

Evaluation of *Joshua's Men*

Three different evaluation tools were used to measure the effectiveness of the *Joshua's Men* curriculum. They were monthly evaluations, the *Personal Leadership Assessment* and interviews with the participants and their wives.

The monthly evaluation forms were distributed to the participants at the conclusion of each meeting. The forms were used to evaluate the topic presented, the reading material used, and the presentation of the subject. (see Appendix F) The forms were taken from *Implementation and Evaluation of a Leadership Mentoring Program in the in the Hampden Heights Seventh-day Adventist Church* by Dr. Barry Tryon. Tryon used these forms to evaluate the first edition of the *Joshua's Men* Curriculum for his

Doctor of Ministry project. These forms were created with help from Dr. Jerome Thayer, Director of the Center for Statistical Services, and Dr. Roger Dudley, Director of the Institute of Church Ministry, both of Andrews University in Berrien Springs, Michigan.

The *Personal Leadership Assessment* was taken from the *Joshua's Men* curriculum. (see Appendix H). It is designed to have the participant evaluate themselves in the eleven topics of leadership which are covered in the curriculum. The participants were asked to complete this evaluation at the conclusion of their initial interview and again at the conclusion of their year-end interview. The scores are compared to measure their perceived growth.

The initial participant interviews were conducted on December 17, 2008. Each participant was met with individually and asked questions about their previous leadership experience, their expectations for the program, and how they perceived their own leadership strengths and weaknesses.

The year-end interviews were conducted January 16, 2010. During the year-end interviews the participants were individually asked the same questions they had been asked in the initial interview. They were also asked to evaluate the program as to what they liked and what they would change. Later that evening, the participant's wives were interviewed individually to discover their perception of their husband's participation in the *Joshua's Men* program.

These evaluation tools and the analysis of the results will be discussed more in Chapter Five.

CHAPTER 5
EVALUATION OF *JOSHUA'S MEN*

Introduction

The purpose of this chapter is to evaluate the effectiveness of the *Joshua's Men* curriculum within the local church. The questions answered in this chapter are: 1) Is mentoring more effective than classroom instruction in developing spiritual leaders? 2) Is *Joshua's Men* effective in smaller churches? 3) Are the topics in *Joshua's Men* relevant to the participant's lives and their growth as spiritual leaders? 4) Most importantly, is *Joshua's Men* an effective tool in developing spiritual leaders within the local church?

Two of the three tools used in this project were included in Dr. Barry Tryon's (2001) project he used in the *Joshua's Men* Leadership Mentoring Program that was implemented in the Hampden Heights Seventh-day Adventist Church in Reading, Pennsylvania. The third tool was taken directly from the *Joshua's Men* (Reiland, 2006) curriculum. These tools were described in the final section of chapter 4 (they were the monthly assessment, the *Leadership Assessment Tool* (Reiland, 2006) and personal interviews).

The results of the evaluations represent the perspective of the participants and their view of the curriculum. Overall the trends were examined since having only four participants precludes a true statistical analysis. The outcome of this evaluation provided

a picture of how the group perceived the value of the mentoring experience and curriculum.

Overview of the Monthly Topics

The *Joshua's Men* curriculum incorporates eleven different topics over the course of a year. Following are descriptions for each topic used in the *Joshua's Men* curriculum:

Month one: "Learning to Lead" serves as an introduction to spiritual leadership and is usually taught during an overnight retreat. The purpose of this first topic is to provide an overview of the curriculum and the expectations for the upcoming year, to initiate relationships between the men and to introduce the concept of spiritual leadership.

Month two: "Practicing Spiritual Disciplines" emphasizes the importance of a personal, growing relationship with God that is fostered through the practice of various spiritual disciplines. Prayer and fasting were focused on as "the foundation of all the disciplines, and the key to a spiritual leader's life" (Reiland, 2006, Month 2, p. 1).

Month three: "Connecting with People" highlights the importance of being a "people person" and how to develop meaningful relationships and introduces the four temperaments. It provides the characteristics of godly leaders and how they interact with other people, and has the men identify the current leadership relationships in their own lives.

Month four: "Living on Purpose" outlines the process that helps each man identify their purpose in life. Reiland (2006) points out, "This is a big month. You are dealing with the core issues of life planning and living on purpose that they will deal with the rest of their lives." (Month 4, p. 1).

Month five: “Overcoming Temptations” identifies five areas where spiritual leaders face temptation: lust, power and control, money, success, and forgetting God. It also provides strategies how to resist these temptations.

Month six: “Communicating Your Message” gives the participants an opportunity to experience public communication using three venues: a 30 second commercial, a dramatic reading of the Gettysburg Address and a Biblical sermon. The sessions are videotaped to allow further review and instruction. This lesson is delivered at the second overnight retreat.

Month seven: “Leading Your Family” delves into the area where it is vitally important the participant carries the role of spiritual leader: their family. It shows how a man can lead their spouses as well as their children. The lesson also discusses what it means to leave behind a positive legacy for their families.

Month eight: “Managing Your Money” covers the spiritual foundations of managing financial resources. The lesson discusses budgets, charitable giving, tithing, but and the dangers of materialism.

Month nine: “Leading with a Servant’s Heart” reveals that “the path from success to significance is servant leadership.” (Reiland, 2006, Month 9, p. 1). The lesson discusses the various characteristics of a servant leader using Jesus as the example.

Month ten: “Investing in Eternity” discusses personal, relational evangelism. This lesson gives the participants very practical ways how to witness for Christ in their various spheres of influence. To facilitate this process, the men are given an assignment to prepare their own personal testimony and then to share it with the group.

Month eleven: “Leading to Make a Difference” explains what it means to lead with courage. The five areas of leading with courage are: 1) the courage to accept your limitations, 2) the courage to face current reality, 3) the courage to stand alone, 4) the courage to never give up, and 5) the courage to take risks for the sake of progress. The participants are then directed to interview leaders they did not previously know and share the insights they gained from their interviews with the group.

Monthly Evaluations

At the conclusion of each monthly meeting, each participant was given an evaluation form to assess the content of that month’s material (see Appendix F). This monthly evaluation consisted of three sections. They were asked to rate the following: 1) value of the topic, 2) value of the reading material, and 3) the quality of the presentation. The men were then asked to identify what they had learned, what they would be able to apply and adopt in their own lives. There was space provided at the bottom of the survey for additional comments.

Overall Value of Topic

The first question on the *Joshua’s Men* Monthly Evaluation asked the participants to rate the value of the topic using a number scale of 1-6. (1-almost a complete waste of time, 6-extremely valuable.) Table 1 shows the results the men submitted.

Table 1

Overall Value of Topics

Month	Topic	Average Score
1	Learning to Lead	5.75
2	Practicing Spiritual Disciplines	5
3	Connecting With People	5
4	Living On Purpose	5
5	Overcoming Temptation	5.5
6	Communicating God’s Word	6
7	Leading Your Family	5.5
8	Managing Your Money	5
9	Leading With a Servant’s Heart	5
10	Investing in Eternity	5.5
11	Leading to Make a Difference	4.75

Note: Scores based on a scale of 1-6 (6=extremely valuable; 5=quite valuable; 4=moderately valuable; 3=somewhat valuable; 2=just barely valuable; 1=almost a complete waste of time).

It is clear that the participants found each of the topics valuable as evidenced by the scores of 4.75 and higher. Each of the units, except for “Leading to Make a Difference”, was considered quite valuable with average scores of 5 and above. “Communicating God’s Word” received an average score of 6 and while there were only three participants, each gave this unit a score of 6.

Reading Material

The second part of the monthly evaluation of *Joshua’s Men* asked the men to evaluate the monthly reading materials. The books were evaluated on five different aspects: 1) clarity, 2) content, 3) interest, 4) length, and 5) relevance. A simple number

scale of 1-5 (1 being very poor and 5 being excellent) was used. The average score for each book was calculated by averaging the average scores of the five aspects. Anything with a score of 4.0 or higher is considered a good score the book. As reflected in Table 2, most of the reading material scored 4.0 or higher

Table 2

Evaluation of Reading Material

Month	Book	Average Score
1	Developing the Leader Within You by John Maxwell	4.55
2	Celebration of Discipline by Richard Foster	4.30
3	Be A People Person by John Maxwell	4.30
4	Visioneering by Andy Stanley	3.78
5	The Pursuit of Holiness by Jerry Bridges	4.75
6	You Are the Message by Roger Ailes	4.53
7	Point Man by Steve Farrar	4.85
8	Your Money Counts by Howard Dayton	4.50
9	Spiritual Leadership by Oswald Sanders	4.28
10	Becoming a Contagious Christian by Bill Hybels	4.90
11	The Next Generation Leader by Andy Stanley	4.40

Note: Scores are based on a scale of 1-5 (1=very poor and 5=excellent)

It should be noted that most of the participants readily admitted they were not regular readers and thought they might have difficulty completing the books. However, the participants completed each of the reading assignments (some of which were more than 200 pages) and readily participated in the discussions.

With the exception of *Visioneering* by Andy Stanley all the books received an average score of 4.25 or above. *Visioneering* scored low on content and length. In the comments section where it was asked “Overall, what did you think about this month’s reading material?”, the general consensus was that they felt the book was written more for a leader seeking vision for a corporate group, than a leader seeking a vision for their own lives. The group suggested that another book be used which be more relevant to the topic.

The men were candid in their appraisal of each of the books during the book discussion part of the meetings with such comments as, “the material was good”, “I enjoyed this book, and “I can apply the information in this book to my life”. Their comments echoed what they had provided on the written evaluation forms. They praised the fact that the books were practical and relevant.

There were two concerns that were mentioned in the book discussions and in the post interviews that are not reflected on the evaluation responses. First, they commented that there was repetition in the different subjects due to the use of multiple books by the same authors (John Maxwell and Andy Stanley). They suggested that it would be better to limit the use of an author to one book.

Second, and maybe most intriguing, there was interest in having more secular books included. The only secular book included in the *Joshua’s Men* curriculum is *You*

are the Message by Roger Ailes; all the rest are written by Christian authors. A participant wrote, “It [*You are the Message*] was a welcome break from [the] church/religious books”.

It is clear however, from both the surveys and the book discussions, the participants felt the books included in the curriculum added to the overall learning experience. The participants were in agreement that it was a real challenge to read the 11 books in 11 months.

Monthly Presentations

The third component of the curriculum evaluation was the monthly presentations. They evaluated the presentations using a number scale of 1-5 (1 being very poor and 5 being excellent). They critiqued seven different areas of the presentation: 1) clarity, 2) content, 3) handouts, 4) interest, 5) length, 6) organization, and 7) relevance. As with the reading portion, an average score was determined by averaging the total the average scores of the seven aspects. Anything with a score of 4.0 or higher was considered a good score for the presentation.

Table 3 show there was not one presentation that scored below a 4.0. The high scores received may be attributed to the fact the presentations were very interactive and caused discussion. The participants found the presentations valuable because of the relevance they had to their lives which stimulated the learning and application process.

Table 3

Evaluation of Monthly Presentations

Month	Topic	Average Score
1	Learning to Lead	4.75
2	Practicing Spiritual Disciplines	4.54
3	Connecting With People	4.43
4	Living On Purpose	4.48
5	Overcoming Temptation	4.75
6	Communicating God’s Word	4.86
7	Leading Your Family	4.89
8	Managing Your Money	4.54
9	Leading With a Servant’s Heart	4.46
10	Investing in Eternity	4.71
11	Leading to Make a Difference	4.59

Note: Scores are based on a scale of 1-5 (1=very poor and 5=excellent)

Open-Ended Questions

The participants were asked an open-ended question, “What have you learned in this unit that you have begun to practice in your life?” at the end of each evaluation. The purpose of this question was to ascertain if and how the men were going apply the lessons they had learned in their lives. It is this application that makes *Joshua’s Men* a unique curriculum wherein it facilitates real life application.

The following is a synopsis of their responses.

Month 1: Learning to Lead

- a. “Always be honest and truthful. May my deeds match my words.”
- b. “Try to be positive with my attitude at home, church and work. To be more encouraging to all.”

c. "Giving more positive affirmation. Delegating more tasks to others."

Month 2:-Practicing Spiritual Disciplines

a. "Meditation is something I have begun and I would also like to add fasting on a consistent basis."

b. "Personal time with God in study, prayer in mediation. I really need to do this."

c. "Fasting can be very practical and beneficial to my life. It has taught me that with God, all things are possible."

Month 3: Connecting with People.

a. "At work starting the day with a 10-15 minute meeting with other workers, so we can all be on the same page and work better and more efficient."

b. "To be more of a people person, to be more attentive and purpose driven in others lives."

c. "To express appreciation to those in my life."

Month 4: Living on Purpose

a. "Have put a list of values and goals together for vision I am working toward. Have started build unity within team."

b. "I have started to give my purpose statement a good start."

c. "I've got to have better vision and better patience in my life. Have already started praying about something to happen this year."

Month 5: Overcoming Temptation

a." I have [to] start to be more conscious of temptations and have [to] begin to overcome them."

b. “Don’t categorize sin. Sin is sin. Flee from it.”

c. “To recognize the temptations and to try to head off the problem before we become overtaken by it.”

Month 6: Communicating God’s Word

a. “Try to be myself when speaking in front of people.”

b. “Smile, humor, make eye contact, get relaxed.”

Month 7: Leading Your Family

a. Be an example to my kids and continue to let them know I love them

b. “Communicate better with spouse. I am a living example to my children.”

c. “To be a good example to my children and I have lots of areas to work on this to exemplify Christ to them.”

Month 8: Managing Your Money

a. “Keep constant communication with spouse [concerning finances].”

b. “Maybe I should sit down with my wife more and help her budget.”

Month 9: Leading with a Servant’s Heart

a. “Tighten your spiritual belt. If you are going to lead get your own life in order.”

b. “That being a servant really makes the leader.”

Month 10: Investing in Eternity

a. “Be aware that opportunities are all around you each and every day.”

b. “To be constantly on the move of leading others to Christ through relationships.”

Month 11: Leading to Make a Difference

a. To be a leader that seeks to do God's will and realize that others will follow. But who will they see in me. And I want them to see that I have chosen to serve God.”

These comments are very enlightening because they show the participants were able to apply the information they were receiving to situations in their everyday lives, which in turn, enhances their development as spiritual leaders.

The comments also show that the projects had an impact on the men’s lives as well. The comments section provided a place for reflection on the effectiveness of the project. For example, none of four men had participated in fasting as a spiritual discipline before they were required to as a result of the project. One participant reflected that because of the project, they now saw fasting as something that could be beneficial to their spiritual life.

Another reflection from the topic managing the family finances. Because of the assigned project to sit down with their spouse and make a family budget, some of the participants noted that they needed to sit down with their spouses on a regular basis to discuss finances.

Additional Comments

The participants at the conclusion of the monthly evaluation were given the opportunity to write additional comments. None of the participants provided any additional comments.

Personal Leadership Assessment

The *Personal Leadership Assessment* (Reiland, 2006) (see Appendix G) tool asked the participants to rate themselves on a scale of 1-7 (1=weak; 7=strong) in the eleven areas of the *Joshua's Men* curriculum. They were given the *Personal Leadership Assessment* to complete during the initial interview. They were not told they would be rating themselves again after the program was completed (nor were they provided their previous answers at the time of their second *Personal Leadership Assessment*).

The first *Personal Leadership Assessment* created a baseline; the second determined whether there was any progress made in any of the areas. The progress was measured by the "Growth Score" which was calculated by subtracting the final score from the initial score. The "Average Growth Score" was calculated by averaging the eleven "Growth Scores". This was to give an indication of the overall growth that was experienced by each of the participants.

At first glance it may appear from the "Average Growth Scores" that there was not substantial individual growth. However, each of the participants showed growth in at least five of the eleven areas, two participants grew in five areas, another in seven, and another eight.

The "Growth Scores" also indicate that there seemed to be some regression as evidenced by a negative "Growth Scores. One explanation for a regression could be that the men forgotten how they had scored themselves in the initial *Assessment*, and therefore didn't have a baseline to measure themselves. Another explanation could be that because of the issues discussed during the year, the men were more critical as to how well they felt they were doing in the various areas and thus scored themselves lower in

the post-program *Leadership Assessment*. Therefore based upon these logical deductions, , it does not necessarily mean that in those areas the curriculum was not effective. Tables 4-7 show the initial score, final score and the “Growth Score” for each of the four participants.

Table 4

Comparison of Initial and Year-End Scores for Participant #1

Topics	Initial Score	Year- End Score	Growth Score
Learning to Lead	4	5	1
Practicing Spiritual Disciplines	7	7	0
Connecting With People	6	6	0
Living On Purpose	6	7	1
Overcoming Temptation	5	6	1
Communicating God’s Word	4	4	0
Leading Your Family	7	5	-2
Managing Your Money	7	7	0
Leading With a Servant’s Heart	7	7	0
Investing in Eternity	4	6	2
Leading to Make a Difference	6	7	1
Average Overall Growth			0.36

Note: The Growth Score for each topic was determined by subtracting the initial score from the year-end score. A positive score indicates growth in that area, a negative score suggests regression, and a score of zero indicates no change.

Table 5

Comparison of Initial and Year-End Scores for Participant #2

Topics	Initial Score	Year End Score	Growth Score
Learning to Lead	5	5	0
Practicing Spiritual Disciplines	4	4.5	0.5
Connecting With People	4	5	1
Living On Purpose	4	4	0
Overcoming Temptation	5	4.5	-0.5
Communicating God's Word	4	5	1
Leading Your Family	5	6	1
Managing Your Money	5	5.5	0.5
Leading With a Servant's Heart	4	6	2
Investing in Eternity	4	5	1
Leading to Make a Difference	3	6	3
Average Overall Growth			0.86

Note: The Growth Score for each topic was determined by subtracting the initial score from the year-end score. A positive score indicates growth in that area, a negative score suggests regression, and a score of zero indicates no change.

Table 6

Comparison of Initial and Year-End Scores for Participant #3

Topics	Initial Score	Year End Score	Growth Score
Learning to Lead	5	6	1
Practicing Spiritual Disciplines	4	5	1
Connecting With People	6	6	0
Living On Purpose	3	6	3
Overcoming Temptation	4	6	2
Communicating God's Word	1.5	4	2.5
Leading Your Family	7	6	-1
Managing Your Money	7	6	-1
Leading With a Servant's Heart	5	6	1
Investing in Eternity	5	6	1
Leading to Make a Difference	6	6	0
Average Overall Growth			0.86

Note: The Growth Score for each topic was determined by subtracting the initial score from the year-end score. A positive score indicates growth in that area, a negative score suggests regression, and a score of zero indicates no change.

Table 7

Comparison of Initial and Year-End Scores for Participant #4

Topics	Initial Score	Year End Score	Growth Score
Learning to Lead	6	6	0
Practicing Spiritual Disciplines	5	5	0
Connecting With People	6	6	0
Living On Purpose	6	6	0
Overcoming Temptation	5	6	1
Communicating God's Word	5	6	1
Leading Your Family	6	7	1
Managing Your Money	6	7	1
Leading With a Servant's Heart	6	6	0
Investing in Eternity	5	6	1
Leading to Make a Difference	6	6	0
Average Overall Growth			0.45

Note: The Growth Score for each topic was determined by subtracting the initial score from the year-end score. A positive score indicates growth in that area, a negative score suggests regression, and a score of zero indicates no change.

Interviews

The third tool used to evaluate the effectiveness of the *Joshua's Men* curriculum was the personal interview. The evaluations measured the effectiveness of the curriculum; the interviews showed the growth in the participant's lives over the year. Three different sets of interviews were conducted. The first set was done individually with each participant after the men had accepted the invitation to join *Joshua's Men* but before the program started. The second set was completed just prior to the celebration party at the conclusion of the program. And the final set was individual interviews with the participant's spouses.

Initial Interview

The initial set of interviews was conducted on December 18, 2008. The purpose of this interview was to establish a starting point as to the participant's understanding of spiritual leadership as well as their expectations for the program. A copy of the interview is found in Appendix F.

The first question determined the participant's level of understanding of spiritual leadership. Most of the men's concepts of spiritual leadership were vague. Even though all of their responses recognized Jesus as an example of spiritual leadership, none could give a specific definition of spiritual leadership.

The second question asked the participants to describe some of the leadership roles they have fulfilled, both formally and informally. This question was designed to identify areas of their lives where they are either formally or informally exercising leadership. Their leadership roles within the church were obvious, but it was surprising to hear where they exercising leadership in other areas of their life.

Lastly the participants were asked to share their expectations for the *Joshua's Men* program. Invariably, each said they wanted to grow as a spiritual leader over the course of the year. Each mentioned they wanted to become better husbands, fathers and leaders in the church and community.

What was ascertained from the Initial Interview was that the four men in the group were men who had limited leadership experience, but showed a willingness to grow, not only in their areas of strength, but also in their areas of weakness.

Year-End Interview

The year-end interviews were conducted on January 16, 2010 prior to the *Joshua's Men* celebration party. The year-end interviews were conducted to ascertain if the participants experienced any growth as a result of their participation in the *Joshua's Men*. It would also allow the men to provide what they considered the pros and cons of the *Joshua's Men* program, and to provide suggestions for improvement.

This time when they were asked what spiritual leadership means to them, even though there still seemed to be some question as to what spiritual leadership is, there was an apparent focus on being more aware of how they, as leaders, should lead. They stated that as a result of *Joshua's Men*, they were now more aware of how they lead others. They also concurred with the concept of spiritual leadership as being leaders like Jesus and being able to lead people to Jesus.

The second question asked the participants what the most beneficial concepts they acquired as a result of participating in *Joshua's Men*. While there were varying responses, two themes were common. First was from the topic of Spiritual Disciplines and how these practices helped enhance their spiritual lives. And second, was the topic of Spiritual Leadership. Having not previously focused on the concept of spiritual leadership the participants said that this component was very helpful.

The third question asked what, if anything, they had learned as a result of participating in *Joshua's Men*, were they able to put into practice. Again, there were varied responses but the spiritual disciplines, specifically prayer, was the leading response, followed by being better prepared to provide spiritual leadership to others more intentionally.

The fourth question was designed to discover how the participant's leadership abilities had changed as a result of the *Joshua's Men* experience. This question received the most varied answers of the five, which only magnified the various ways that *Joshua's Men* affected each of the men. One participant said he is now more confident in his leadership abilities. Another stated he is more aware of how he is leading others. Another noted how learning to be a more compassionate leader was something he was now able to put into practice. Another pointed out that he was now more aware of the spiritual component of leadership.

The final question dealt with the participant's lives and the changes that have occurred in them as a result of the *Joshua's Men* experience. Several of the men pointed out they are now living with much more awareness and purpose; they are more intentional in how they relate to others. Others pointed out that they are reading more as a result of going through *Joshua's Men*.

One aspect that surfaced in all four of the interviews was the recognition that they were being mentored by me over the course of the year. However, it was only after I brought it to their attention that they recognized that they had also been mentoring each other and been mentoring me.

It is clear from the interviews that all of the men experienced some growth in their lives as a result of the *Joshua's Men* mentoring process. The interviews clearly showed they not only learned spiritual leadership skills during the year, but more importantly, received a better sense of who they are as individual leaders.

Interview with the Spouses

The final evaluation used to determine the effectiveness of the *Joshua's Men* curriculum was the most interesting. It was the year end interview with the spouses that was conducted prior to the year-end celebration party. Each spouse was interviewed individually.

The first question asked about how they felt about their husband's participation in *Joshua's Men*. All four spouses agreed it was a positive experience for their husbands, but it required a huge time commitment.

The second question tried to ascertain, from the spouse's perspective, the changes that had taken place in their husbands. Two of the spouses stated that they saw their husbands become more self-confident as spiritual leaders. Another shared that her husband became more willing to talk about spiritual things, not only in the family setting, but also at work and other places as well. Most pointed out that they were happy to see their husbands reading more.

The third question was an open-ended question which asked for overall comments about the program. All four reflected it was a positive experience for their husbands. However, one spouse admitted that her husband didn't go into detail about what he was doing like she had hoped. She tried to ask questions to stimulate that discussion but was unsuccessful. Other comments suggested that there needed to more involvement with the spouses, more of a "team-approach".

Summary of Interviews

The summary of the interviews is that while the overall experience of *Joshua's Men* was positive but it was different for each participant. They all saw changes and

growth in their lives. Each of them reflected that it took time and commitment to participate in the *Joshua's Men* process, but would recommend it to other men who were interested in growing as spiritual leaders. They also shared how their relationships with the other men had grown over the course of the year as a result of being a part of the *Joshua's Men* group.

The spouses all recognized the spiritual leadership growth in their husbands as a result of their involvement in the mentoring process. They too reflected on the commitment of time and energy that it took for their husbands to complete the *Joshua's Men* program, but also would recommend it as something that can help men grow as spiritual leaders.

Summary

The results of the monthly evaluations, *Personal Leadership Assessment* and the interviews all showed positive growth in each of the participants of the *Joshua's Men* curriculum. The monthly evaluations showed as a whole the topics, lessons and reading assignments were helpful. The *Personal Leadership Assessment* reflected growth in the various areas of spiritual leadership for each participant. The year-end interviews, with both the participants and their spouses showed, in varying degrees, growth both as spiritual leaders and as men, all as a result of being mentored.

As one looks at whether the mentoring process was more effective in helping spiritual leaders to grow than the classroom setting, it is clear from both the objective and subjective results, that each of the men benefited from not only the mentoring that took place between the leader and the participants but also from the peer to peer mentoring

that took place between the participants. This benefit could not be present in the traditional classroom setting.

The effectiveness of the *Joshua's Men* curriculum had never been studied in a small church setting. It is clear that the *Joshua's Men* curriculum is effective in building spiritual leaders in a small church. While the number of participants may be limited in a small church, by no means does this affect the effectiveness of curriculum. It can be used to develop spiritual leaders in small churches as well as in large churches.

It is very clear from each of the three evaluation tools used that each of the participants felt the eleven topics included in the curriculum were relevant to their lives and contributed to their growth as spiritual leaders. While each found different topics more relevant than others, each agreed that all the topics were relevant.

It is clear from the implementation and the subsequent evaluation that the *Joshua's Men* spiritual leadership curriculum is effective in developing spiritual leaders in the local church. This project also demonstrates that neither the size of the church nor the size of the group is a factor as to whether the *Joshua's Men* curriculum is effective in developing spiritual leaders. *Joshua's Men* is indeed an effective tool that can be used in the local church, large or small, to develop spiritual leaders.

CHAPTER 6

CONCLUSION

The purpose of this chapter is to share my personal observations on the project. I will look at strengths of the program, give proposals for future implementation and conclude by identifying the overall benefits that can be gained by implementing the *Joshua's Men* Spiritual Leadership curriculum in the local church.

Strengths of the Program

Developing Spiritual Leaders

First and foremost, *Joshua's Men* has proven to be an effective tool for local pastors to use to help individuals within the church become more aware of their own abilities, and learn how to enhance and apply these abilities to become spiritual leaders themselves. The following are strengths that I observed in the *Joshua's Men* curriculum.

It helps to develop leaders. If we as a church are to fulfill the mandate given by Jesus in Matthew 28:18-20 to “Go and make disciples of all nations”, we need to be continually developing leaders within the church, especially at the local church level. My observation is that implementing this at any church would be a challenge, even more so for the smaller churches and those with minimal resources. As a result, leadership development in the local church is either not happening at all, or if it is, it's very ineffective. *Joshua's Men*, if used correctly, can fulfill that role in helping pastors develop leaders in their local church.

However, developing leaders is only part of what is needed in the church. The need for the church to develop *spiritual* leaders is extremely critical if it is going to fulfill its mission. We not only need individuals with leadership skills, we need individuals who are spiritually driven by the Holy Spirit and are living lives that reflect this. Skills can be taught, but a person's spiritual life must be nurtured over time. Time and time again the men who participated in *Joshua's Men* indicated that their spiritual life grew as a result of being a part of the group.

While the program was being conducted and since it was completed, all four men have stepped into significant spiritual leadership roles. One of the participants became an elder. Another was selected vice chairman of the local church school board. Another has taken the role of Community Services leader and is leading a district wide effort to bring a replica of the Hebrew tabernacle to the area. The fourth participant while maintaining his role as Head Deacon, has taken the initiative to conduct home Bible studies and is now presenting during Sabbath School. He is also preparing to preach his first sermon.

The effectiveness of the program is seen in the spiritual leadership the men are showing in their homes. Each of the men and their spouses has observed growth in family relationships as a result of being a part of the *Joshua's Men* experience.

The focus on the spiritual aspect of the men's lives is what I believe sets *Joshua's Men* apart from other leadership development curriculum. Each lesson included Bible verses and many concepts were based upon Biblical principles. All but one of the books that the participants were required to read were Christian in their emphasis. But most of all, it was recognized by the participants time and again, that unless they focused on their spiritual life, they could not develop into the spiritual leaders that God designed them to

be. An individual's spiritual leadership "success" is dependent solely upon their continued relationship with Jesus Christ.

Being Chosen

Another strength of the program is the "chosen principle." (Tryon, 2001, p. 119). This "chosen principle" used by the *Joshua's Men* curriculum recognizes that, "*Joshua's Men* is not a 'train the masses' program. It is a select few who are chosen and invited to be part of a life-changing year together... it is not designed to train all your men, it is designed to develop your best men." (Reiland, 2006, p. 6) Therefore *Joshua's Men* was not offered to the church as a whole, but only to those men whom I believed possessed the "raw materials" to become spiritual leaders.

There is something to be said, as demonstrated by the childhood sandlot game, about being chosen. The fact that someone has observed you and has seen value and potential in you, in this case as a leader, is something not to be overlooked. It is very motivating to be chosen to participate in an experience that not everyone will get to participate in. The motivation to excel, do your best, and participate fully is much greater when one is selected than in a volunteer situation.

But it isn't just the idea of being chosen that contributes to success it is also the personal relationship that the one doing the choosing has with the one being chosen. There are other men in the church that have the potential to be spiritual leaders and could have been selected to participate in the *Joshua's Men* experience, but because of our personal relationships, I knew their participation would not have been as successful. These relationships are by no means adversarial, but the mentoring process requires a

connection between the mentor and protégé at a very basic level in order to achieve an optimum outcome.

The individuals chosen to participate in the *Joshua's Men* curriculum were selected because of our previous history and our current personal relationship. Each of the men expressed, at one time or another, the fact that they appreciated being chosen by me because of our personal relationship, and as a result of that personal relationship, they were motivated to do their best.

Relevance of Topics

The third strength of the *Joshua's Men* curriculum is the relevance of the topics. Each of the topics covered were topics that were relevant to the men and impacted their everyday lives: finances, family, sharing your faith, your purpose in life.

Reiland's lessons on the topics were pertinent, easy to teach, simple to understand. He included every day examples in the lessons that could be used as they were or could be substituted with something from the mentor's own life. I found myself, as time went on, substituting more and more of my own experiences because not only were these topics relevant to the participant's lives, they were also relevant to my own life.

One byproduct of the reading assignments was the fact that it encouraged the men to not only read more, but read about more topics. Because of this, our discussions were very lively as various reactions and points of views were verbalized. Invariably, at the conclusion of the meetings, comments were made which reflected that all of our minds had been stretched by our interacting and by being introduced to new ideas and different perspectives.

Relationships

The fourth strength of the program was the relationships that developed. Not only was my relationship deepened with each of the participants, but the relationships between the participants deepened as well. Before each meeting, thirty to forty minutes were spent in fellowship, usually around a meal. It was our time to just connect, laugh and be ourselves. Then we would spend the next 3 hours together discussing the topic of the month. Each of the two retreats that were a part of the program allowed for enhanced quality time.

The group also participated in activities outside of the monthly meetings and retreats that allowed us to further build our relationships. While Reiland suggests a group activity as part of the first retreat(in our case, bowling) we as a group chose to do other activities throughout the year which included, hiking together at World's End State Park, celebrating my birthday while watching the Stanley Cup Finals and going out for pizza. I also spent time individually with each of the participants in other social activities over the course of the year. By the end of the program, our relationships had grown so much deeper as a result of the *Joshua's Men* program.

Each of these men had known each other for years; some were even related. But everyone got to know each other in a different way. Because of their various ages (late 20's to late 40's), and varied spiritual journeys, they each were able to share their own different perspectives with the group, which became an invaluable part of the of *Joshua's Men* experience.

An additional result of the deep relationships the group developed was the mutual accountability the men had with each other. They didn't want to be the one who didn't

read the book or complete an assignment, because in doing so, they would be letting their fellow *Joshua's Men* down. The men always came prepared to the meetings and we had only one instance when one of the participants was not able to attend a meeting. None of participants dropped out of the program.

While the topics covered by *Joshua's Men* could be delivered in a classroom setting, the true value of the *Joshua's Men* curriculum is seen in the deep mentoring relationships that develop as a result of being a part of a *Joshua's Men* group. These four men epitomize the deep, lifelong relationships that are created by participating in the *Joshua's Men* program.

Easy to Implement

The fifth strength of the program was the simplicity of implementation. You have everything you need to implement the program when you purchase the *Joshua's Men* curriculum. All that a mentor needs to do in preparation for a meeting is to read the assigned book, familiarize yourself with the lesson and make arrangements for the meal. Personally my preparation for each meeting took a few hours to read the book, an hour to review the lesson, and a gracious wife to prepare the meal. Reiland has done a marvelous job in making this curriculum very easy to implement in the local church.

The program is also flexible. Reiland (2006) recommends that you “tailor” the program to meet your needs (p. 9). He allows you to substitute books, insert your own stories as part of the lesson and have the participants look for articles and books that are relevant to the topic. I chose to stay as close as possible to Reiland’s material with minimal modifications since it was being done as an academic project.

Joshua's Men is a complete program that can be used to develop spiritual leaders. The curriculum is easy to use and flexible enough to be modified to meet the needs of each group. It is a mentoring program that can be used in any size church to develop spiritual leaders to continue spreading the good news of Jesus to our communities.

Suggestions for Future Implementation

I followed the *Joshua's Men* curriculum fairly closely, but saw some need for changes. Based on my experience with this implementation of *Joshua's Men*, the following are modifications that I will make when using this curriculum in the future.

Schedule

The participants should be chosen and have made the commitment to the program well in advance of the start date. A pre-implementation meeting is needed so both the mentor and protégés can establish an agreed upon meeting schedule for the duration of the program, with the understanding that if a participant cannot attend a meeting, the meeting will not be rescheduled.

It was our experience that choosing a recurring time, in our case the first Sunday, worked well instead of just picking dates on a calendar. We also discovered that Saturday night was a better time to meet than Sunday morning. Whatever time and day is chosen, each participant must commit to attend every meeting.

Spouse Involvement

It was obvious as the group went through the process that the spouses of the participants are an integral part in the success of the *Joshua's Men* experience. Their support and assistance is invaluable to their husband's growth. Although Reiland

recognized spousal involvement by reminding them to pray for their husbands as they go through *Joshua's Men* and include them in the year-end celebration of completing the program, there was no other involvement of the spouses in the *Joshua's Men* process beyond assisting their husbands in completing various projects (i.e. Month 8 when the spouses sit together and complete a budget).

The strongest response that I received in the spousal interviews was to have the spouses more involved in the *Joshua's Men* process. The following are some suggestions as how this could be accomplished:

1. Quarterly gatherings at an informal social event that would provide an opportunity to discuss what was being learned in *Joshua's Men*.
2. Have the mentor write regular notes to the spouses letting them know that their prayers and support of their husbands are invaluable. Have the husbands routinely communicate to their wives how their prayers and support have helped them specifically with the different phases of the program.
3. Provide topic outlines for each month to the spouses. This would assist in creating dialogue between the husband and wife, and also allow the spouse to help her husband accomplish his goals within the curriculum, and in doing so, would better help them in implementing what has been learned in their daily lives.
4. Offer material to the spouses that would provide them structure to enable them to meet and discuss the material that their husbands are being exposed to in *Joshua's Men*. This would also create camaraderie between the spouses.

Implementing these suggestions wouldn't take much effort to implement but would significantly enhance the *Joshua's Men* experience for everyone.

Action Plans

As one looks at the *Joshua's Men* curriculum, there is no formal opportunity for follow-up as to the previous month's application. Reiland includes in the curriculum assignments for the participants to complete, but there is no accountability built in to the subsequent meeting to determine if the assignments were completed. The assignments that Reiland includes in the curriculum (an example is given in Appendix E) are well written and could be used to help the men apply what they learned. In future implementations, time will be allocated at the beginning of each meeting to review how each participant applied the previous month's lesson to their lives.

A more formalized approach could be taken by creating and using an action plan that would be completed at the conclusion meeting, outlining a specific plan for implementing the lessons learned. Then at the beginning of the next meeting, this action plan could be reviewed as to whether or not the participant was successful. Everyone could benefit by learning from each other's success as well as failure, not to mention the enhanced relational experience from receiving mutual support.

Supplemental Reading Materials

The reading material for *Joshua's Men* had been significantly updated between the first and second edition (see chapter 4). As time goes on, the reading materials could either become outdated or better materials could be published. Anyone implementing the program must continue to be aware of the newly published literature in each of the areas covered by *Joshua's Men* curriculum so they will be providing the participants with the best possible reading experience.

A suggestion which came from the interviews was to use more Seventh-day Adventist materials. Because the Seventh-day Adventist worldview differs slightly from that of the rest of Christianity, it might be valuable to either supplement or replace the materials with Seventh-day Adventist literature. For example, for month one (Spiritual Leadership) the book *Ellen White on Leadership* by Cindy Tutsch could be used. Another example is for month two (Spiritual Disciplines), the book *Hunger: Satisfying the Longing of your Soul* by Jon Dybdahl. While there might not be quality Seventh-day Adventist literature that covers every topic, there is enough literature where the participants can be exposed to the Adventist worldview on various topics.

Follow-up after *Joshua's Men*

After the program is completed, there is no suggestion as to how to continue the mentoring relationship that was built during the *Joshua's Men* process. Reiland suggests that there be periodic “reunions”, but there is no suggestion for continuing the mentoring relationship. I believe that the mentoring relationship after *Joshua's Men* is as important, if not more important, than the relationship that occurred during the *Joshua's Men* process. This could be accomplished in two ways.

First, continue to have regular meetings of the *Joshua's Men* participants. Dr. Dennis Farney, who has implemented the *Joshua's Men* curriculum in various churches including the Willow Creek Community Church, had designed a follow-up curriculum entitled *Issacar's Men*. This is how Farney (personal communication, November 24, 2009) describes the program:

“From 2001-2003 we led a mentoring group called Issachar's Men, modeled after JM, with fifteen hand-picked men all of whom had completed JM [*Joshua's Men*].”

Farney provided the books that the men read as a part of the Issachar's Men group.

Figure 9 lists these books.

Book	Author
The Pursuit of God	A.W. Tozer
Standing on the Rock: Upholding Biblical Authority in a Secular Age	J.M. Boice
Pilgrim's Progress	John Bunyan
Faith Alone: The Evangelical Doctrine of Justification	R.C. Sproul
Church History in Plain Language	Bruce Shelley
The Imitation of Christ	Thomas à Kempis
The Universe Next Door: A Basic Worldview Catalog	James W. Sire
Reading Between the Lines: A Christian Guide to Literature	Gene Veith Jr.
Systematic Theology: An Introduction to Biblical Doctrine	Wayne Grudem
Teaching to Change Lives	Howard Hendricks
Beyond Good Intentions: A Biblical View of Politics	Doug Bandow
Countdown to Armageddon	Charles Ryrie
Legacy of Sovereign Joy	John Piper

Figure 9. Issachar's Men Reading List

Farney reported success in the continued development of these participants as spiritual leaders. This is only one example of what could be done on an ongoing basis to continue the mentoring process in a formal way.

Second, one on one mentoring should continue with the participants. One can build on the relationship that was enhanced by the *Joshua's Men* experience. It is no longer a formal program but it is a day to day relationship where the mentor and protégé come to truly know each other, thus enabling the mentor to provide the protégé the

support or direction that he needs at the exact time it is needed, in order for the protégé to continue his spiritual leadership growth.

Whatever form the continuing mentoring relationship uses, formal/group or informal/one on one, it is very important to continue to mentor the men long after the *Joshua's Men* curriculum has been completed.

Pool of Participants

One of the greatest challenges of implementing *Joshua's Men* in a small church setting, such as the Williamsport Seventh-day Adventist Church with a membership is of 160, is the pool of participants for future implementations. *Joshua's Men* was originally designed and implemented in a mega church setting at the Skyline Wesleyan Church in San Diego. Skyline had a membership of three thousand which gave Reiland a large pool of participants to choose from to conduct *Joshua's Men* multiple times.

However, a church the size of Williamsport does not have that opportunity. As I look over my congregation, at this point in time, there are not enough men who meet the criteria in order for me to conduct another *Joshua's Men*. I am reticent to conduct the *Joshua's Men* curriculum in a one on one mentoring setting because, as we have seen, there is special growth and strength that is developed by the camaraderie between the participants. Therefore it is a quandary that pastors of smaller churches will face if they want to continue to develop spiritual leaders, but does not have the numbers to sustain an ongoing *Joshua's Men* program.

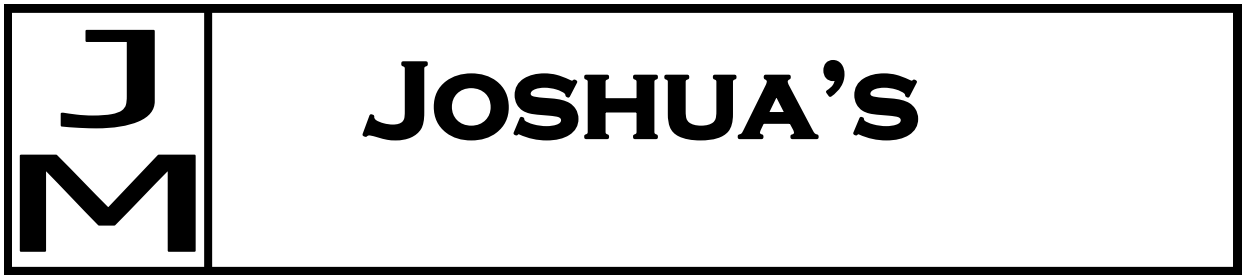
One solution may be to pool the participants from other churches in a district depending on their proximity to each other. Personally I have two other churches from which I could potentially draw participants.

Conclusion

There can be little doubt that the mentoring process is effective in developing spiritual leaders. This dissertation evaluated the *Joshua's Men* curriculum which did not concentrate on imparting skills but rather on developing an individual into a spiritual leader. I discovered exactly what Dr. Tryon (2001) observed in his dissertation project when he said, "I found that *Joshua's Men* was not about developing leaders to *do*, but rather developing leaders to *be*." (p. 128). Many of the leadership development programs concentrates on developing skills in leaders, but *Joshua's Men* concentrates on developing men into spiritual leaders.

Mentoring may be a practice that dates back millennia, it has never been more important or more relevant than today. In a society where a new generation is longing for relationship, mentoring fulfills that need. There is nothing in my ministry that has been more fulfilling than being able to invest a part of myself and my time to help four men grow in leadership, spirituality, and more importantly a closer relationship with God.

Appendix A- Sample Correspondence



November 15, 2008

Dear Joshua's Men ,

Congratulations on your selection and acceptance to Joshua's Men 2009. I have great confidence in what God has in store for you this year, as well as for the whole group. I look forward with great anticipation to our year together.

Our time together will be focused on your development as a spiritual leader. Your ability to lead others with biblical principles and insights will be greatly strengthened. Over the course of the year, we will cover a wide variety of topics to round out your leadership potential. There will be about a dozen books to read, study, and discuss together; as well as projects to do both individually and as a group. But the real impact comes from the group interaction and the presence and power of the Holy Spirit among us. You will experience a great deal of learning, stretching, growing, and of course, great man-to-man fellowship.

This coming year of investment and interaction will prove to be life changing. So, even though you've heard this before, let me say it again. You will get out of this process what you put in it. Give it your all. Give 100 percent. Don't hold back. The rest will take care of itself.

You will be in my thoughts and prayers as we approach our first meeting on January 10.

Blessings,

Tom

Appendix B- Sample Leader's Guide

Leading Your Family Leader's Guide

- **8:00AM-8:40AM- Fellowship**
- **8:40-9:40AM- Lesson "Leading, Loving, and Leaving a Legacy"**
- **9:40- 11:00AM- Application Guide "Leading Your Family"**
- **11:00-11:15AM- Letters to children**
- **11:15-11:30AM- Write love note to your wife**
 - Each guy is to write a love note to his wife. Yup, right there that night. The love note is a short note (5–7 lines is enough) that is personal and meaningful. It needs to reflect the couple's relationship at the time the note is written. For some it may be a mushy love note, for others it might be an expression of gratitude, for another it may be a commitment to be a better leader at home, and still another may need to write an "I'm sorry" note. The important thing is that they are real and from the heart. The men must give the note to their wife that night or the next day.
- **11:30-11:45- Next Session Info. Go over Project**
 - Assign the guys to *write a 30-day journal on their spending*.
 - Have the men write down everything they spend in the following categories: Housing, transportation, clothing, food, insurance, giving, entertainment, utilities, savings, taxes, education, debt, and miscellaneous. Compare this to income.
 - Have them **report at the next meeting**, *not their actual numbers*, but the percentage of their income that went to each category. The purpose of this exercise is to teach the value of a budget and help the guys see where their money really goes.
 - Be sure to emphasize that a good budget is built on an annual basis.
- **11:45-12:00- Prayer Time**

Appendix C- Sample Lesson

Leading, Loving, and Leaving a Legacy

DR. DAN REILAND
EPHESIANS 5:21-33

The intense spiritual impact of leading your family makes it far more challenging than leading your business endeavors or ministry efforts. Though business and ministry may be more complex the family is still more challenging. I believe a major reason this is true is due to the weight of the spiritual realities. If the enemy can weaken the family he has weakened the church and your marketplace impact. He always attacks the most vulnerable and least accountable place. The family. The family is also, when led well, the environment with the highest and greatest potential. Your greatest legacy will be your leadership of those closest to you.

1. Spiritual leadership in the home

Don't miss the context of Ephesians 5:21.

²¹Submit to one another out of reverence for Christ.

Jesus sets the example.

²²Wives, submit to your husbands as to the Lord. ²³For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. ²⁴Now as the church submits to Christ, so also wives should submit to their husbands in everything.

Ephesians 5:22-23

- _____ Leadership (v. 25)

²⁵Husbands, love your wives, just as Christ loved the church and gave himself up for her.

The five primary roadblocks to loving leadership:

- Selfishness
- Controlling nature
- Immaturity
- Pride
- Insecurity

The bottom line...you don't get what you want.

What causes fights and quarrels among you? Don't they come from your desires that battle within you? You want

something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight.

James 4:1–2

Discussion:

What kinds of things prevent you from leading with love?

What does it look like to love your wife?

What initiative do you take?

- _____ Leadership (v. 25)
²⁵Husbands, love your wives, just as Christ loved the church and gave himself up for her.
- _____ Leadership (vs. 26–27)
²⁶to make her holy, cleansing her by the washing with water through the word, ²⁷and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.
- _____ Leadership (vs. 28–29)
²⁸In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. ²⁹After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church—
- Committed and _____ Leadership (vs. 30–33)
³⁰for we are members of his body. ³¹“For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.” ³²This is a profound mystery — but I am talking about Christ and the church. ³³However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

2. Your Relationship Roadmap

We know that one of the best gifts we can give our kids is a great relationship with our spouse. Take a moment to review these two road maps, where you are and how these maps fit your relationship with your kids and family as a whole.

Degeneration

Regeneration

Courtship

Courtship

Comfort

Comfort

Careless

Conflict

Competition

Chasm

Combat

Courtroom

Caring

Conflict

Communication

Commitment (Christ and each other)

Change (Growth)

Courtship

3. Leading Your Children

Give them:

- A genuine and deeply personal _____ heritage.

Now this is the commandment, the statutes and judgments which the Lord your God has commanded me to teach you, that you might do them in your land where you are going over to possess it, so that you and your sons and your grandsons might fear the Lord your God, to keep all His statutes and His commandments, which I command you, all the days of your life, and that your days may be prolonged. O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the Lord, the God of your fathers, has promised you, in a land flowing with milk and honey.

Hear, O Israel! The Lord is our God, the Lord is one! And you shall love the Lord your God with all your heart and with all your soul and with all your might. And these words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.

Deuteronomy 6:1–7

- Be their spiritual role model so they will love God like you do.

Jesus answered: Love the Lord your God with all your heart, soul, and mind.

Matthew 22:37

Let them see your love for God.

Tell them you love God.

Let them see that you run your life by God's word.

Let them see your service to God. (*ministry —tell them why*)
Talk about God; e.g. blessings, “isn’t God good?”
(*vacation/IAP*)
Pray with them.

- A healthy _____ - _____

...Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.

Romans 12:3

Teach your kids to see themselves as God sees them; nothing more, nothing less.

- Environment is everything!!!

1. Give your kids a positive attitude by having a positive attitude –It’s contagious!

- Give your kids a passion for life by living life with passion

Be purposeful with your words.

Are you drawing your kids to you or are you driving them away?

...just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children, so that you may walk in a manner worthy of the God who calls you into His own kingdom and glory.

I Thessalonians 2:11–12

- The picture of a healthy and happy marriage

Love your wife. (covered in first major section)

Tell your kids you love their Mom.

Never let your children treat *your* spouse with disrespect.

Some of you don’t know what a happy marriage looks like (from your parents) — start a new legacy.

- _____ discipline

Fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.

Ephesians 6:4

He who spares his rod hates his son, but he who loves him disciplines him diligently.

Proverbs 13:24

Boundaries purposefully administered are lines of love, not lines of the law.

- Precious _____

4. Pulling It Together – Leading With The Big Picture In Mind

Determine your _____.

Establish a Biblical _____.

Live it _____.

Appendix D- Sample Reading Application Guide

disharmony in their marriage relationship is usually attributable to the husband's lack of understanding and applying genuine love. Do you agree or disagree? Why?

Do you think it's possible for you to have an affair (emotionally or physically)? Think carefully before you answer. What are you doing to affair-proof your marriage?

List several reasons why you appreciate and respect your wife.

What is your wife's love language?

- Words of affirmation
- Quality Time
- Receiving Gifts
- Acts of Service
- Physical Touch

(If this is not familiar to you, borrow a copy of Gary Chapman's *The Five Love Languages*. A quick scan will get you what you need. However, when you have time it is worth reading the whole thing. Read it together with your wife so she knows your love language too.)

It's a well known truth that one of the best gifts we can give our kids is a great relationship between mom and dad. Is there anything about your relationship with your wife that needs improvement? If so, what is it and what is your plan to be the spiritual leader by taking the initiative to improve this issue?

What positive things did you learn from *your* dad about being a husband, being a dad and leading the family? How is your relationship with your dad today? If he's not alive, how was it?

In Steve Farrar's book *Point Man*, (Chapter nine: "How to Raise Masculine Sons and Feminine Daughters",) Steve delivers four good insights from Ephesians 6:4. Review them and jot some brief notes describing how well you are doing in each.

Fathers should raise their children in fairness.

Fathers should raise their children with tenderness.

Fathers should raise their children with firmness.

Fathers should raise their children in Christ.

William Hendrickson offers six ways a father can embitter his children. Read and reflect.

Over-protection

Favoritism

Discouragement

Forgetting the child is growing up, has a right to have ideas of his/her own, and need not be an exact copy of his/her father.

Neglect

Bitter words or outright physical cruelty

How well do you know your kids? (Answer as you can according to their age.)

What are their favorite things? List a few for each child.

(Favorite: color, food, TV show, game, pastime, candy bar etc)

What are your kid's fears?

What do your kids excel at? (Gifts, talents etc.)

What do your kids struggle with? (School, relationships, listening, focus, sharing, etc.)

Do your kids enjoy church? What are they learning?

What are your kids' dreams or life goals? (If in High School or older.)

What are your hopes and dreams for your kids? What kind of people do you hope they grow up to become? (Specifically) Do you have an intentional plan to see this happen? Describe briefly.

Thinking big picture...what are the overall values you want your family to live out? What are you doing to lead your family to experience these values?

Appendix E- Sample Participant Assignment

“Master, Mate and Mission” You and Your Mate

Date_____

Score 1-7

1=Weak

7=Strong

Answer honestly. This is not intended to produce a sense of guilt, discouragement, or futility. The goal is not a perfect relationship, but one that is open, honest, intimate, and committed to growth. Ask your mate to answer these questions *for* you and discuss the differences in your opinions.

I clearly communicate by my lifestyle that my Mate is more important than my work. _____

I often do kind and thoughtful things for my Mate. _____

I have an unconditional commitment to my Mate and divorce is never an option. _____

I do not entertain fantasies of any kind with someone other than my Mate. _____

I joyfully initiate a regular date time with my Mate just for the two of us. _____

I am slow to anger and quick to forgive my Mate. _____

I am able to receive correction from my Mate without getting defensive. _____

My children know that they are more important to me than my work. _____

My marriage is a positive example of Christianity to my children. _____

I am a good listener and I am attentive to my Mate’s emotional needs. _____

I respect my Mate as she is and I do not try to change her. _____

I am a positive Christian role model to my Mate, and encourage her personal growth. _____

“Master, Mate and Mission” You and Your Mate

After thought and prayer through the twelve items listed in the “You And Your Mate” Personal Reflection, select the three priorities you believe God would lead you to strengthen.

1. Priority

#1: _____

Action

Plan: _____

2. Priority

#2: _____

Action

Plan: _____

3. Priority #3:

Action

Plan: _____

Appendix F- Monthly Evaluation

“JOSHUA’S MEN” MONTHLY EVALUATION

#1

Unit Topic _____

I. How valuable do you believe this unit was to you? (Circle One)

6 - extremely valuable	3- somewhat valuable
5 - quite valuable	2- just barely valuable
4 - moderately valuable	1- almost a complete waste of time

II. How would you rate this month’s reading material? (1 is Very Poor, 5 is Excellent)

Clarity <u>1 2 3 4 5</u>	Length <u>1 2 3 4 5</u>
Content <u>1 2 3 4 5</u>	Relevance <u>1 2 3 4 5</u>
Interest <u>1 2 3 4 5</u>	

Overall, what did you think about this month’s reading material?

III. How would rate this month’s presentation? (1 is Very Poor, 5 is Excellent)

Clarity <u>1 2 3 4 5</u>	Length <u>1 2 3 4 5</u>
Content <u>1 2 3 4 5</u>	Organization <u>1 2 3 4 5</u>
Handouts <u>1 2 3 4 5</u>	Relevance <u>1 2 3 4 5</u>
Interest <u>1 2 3 4 5</u>	

Overall, what did you think about this month’s presentation?

What have you learned in this unit that you have begun to practice in your life?

IV. General Comments: (Please use the other side of this sheet)

Taken from Barry J. Tryon. *Implementation and Evaluation of a Leadership Mentoring Program in the Hampden Heights*

Seventh-day Adventist Church. Doctor of Ministry. Andrews University, 2001. Used by permission.

Appendix G- Interviews

“JOSHUA’S MEN’S” INITIAL INTERVIEW

1. What is your concept/philosophy of spiritual leadership? What does spiritual leadership mean to you?
2. What leadership responsibilities have you had in your lifetime?
3. What are your expectations of the “Joshua’s Men” program?

“JOSHUA’S MEN’S” YEAR END INTERVIEW

1. What is your concept/philosophy of spiritual leadership? What does spiritual leadership mean to you?
2. What were the most helpful ideas you obtained from “Joshua’s Men”?
3. What have you learned in “Joshua’s Men” that you have put into practice in your life?
4. What changes in your leadership abilities have you noticed in the last twelve months?
5. What are you doing differently now that you weren’t doing at the beginning of “Joshua’s Men”?

“JOSHUA’S MEN” YEAR END INTERVIEW OF SPOUSE

1. How do you feel about your husband’s participation in “Joshua’s Men”?
2. What changes have you noticed in him or about him during the past 12 months as it relates to his participation in “Joshua’s Men”?
3. Do you have any additional comments regarding your husband’s participation in this program?

Appendix H- Personal Leadership Assessment

Personal Leadership Assessment

Name _____

Learning to Lead

How well are you able to influence others...do people follow you?

1 2 3 4 5 6 7

WEAK

STRONG

Comments:

Practicing Spiritual Disciplines

Are you consistent in your time in the Word and prayer; and do you sense spiritual growth toward Christ-like maturity?

1 2 3 4 5 6 7

WEAK

STRONG

Comments:

Connecting With People

Are you able to understand, relate to, and connect with others?

1 2 3 4 5 6 7

WEAK

STRONG

Comments:

Living On Purpose

Do you have a sense of confidence about your mission in life, and are you acting upon it?

1 2 3 4 5 6 7

WEAK

STRONG

Comments:

Overcoming Temptation

Are you aware of the temptations and struggles for which you are most vulnerable; and do you consistently hold steady and strong against them?

1 2 3 4 5 6 7

WEAK

STRONG

Comments:

Communicating God's Word

Are your public and interpersonal communication skills effective and productive?

1 2 3 4 5 6 7

WEAK

STRONG

Comments:

Leading Your Family

Are you a godly and loving husband attentive to your wife's needs, and are you devoted to loving your children and raising them according to biblical standards in a Christian environment?

1 2 3 4 5 6 7

WEAK

STRONG

Comments:

Managing Your Money

Do you live a life in full recognition that all you have belongs to God, and you are faithful in your tithes and offerings, as well as possess a generous spirit?

1 2 3 4 5 6 7

WEAK

STRONG

Comments:

Leading With a Servant's Heart

Are you a faithful and dedicated servant-leader in your local church?

1 2 3 4 5 6 7

WEAK

STRONG

Comments:

Investing in Eternity

Do you consistently cultivate relationships with the unchurched — people who are far from God?

1 2 3 4 5 6 7

WEAK

STRONG

Comments:

Leading to Make a Difference

Is your leadership intentional and does it have Kingdom values at heart?

1

2

3

4

5

6

7

WEAK

STRONG

Comments:

Other than your overall spiritual leadership, which two or three areas do you want to improve in most?

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VITA

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