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ABSTRACT

DISCOVERING SUCCESSFUL PASTORAL MENTORS
BASED ON THEIR SPIRITUAL GIFTS CLUSTER
AND ENGAGING THEM IN MENTORSHIP IN
THE WISCONSIN CONFERENCE
OF THE SEVENTH-DAY
ADVENTIST CHURCH

by

Adam Case

Adviser: Skip Bell

ABSTRACT OF GRADUATE STUDENT RESEARCH

Professional Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DISCOVERING SUCCESSFUL PASTORAL MENTORS BASED ON THEIR SPIRITUAL GIFTS CLUSTER AND ENGAGING THEM IN MENTORSHIP IN THE WISCONSIN CONFERENCE OF THE SEVENTH-DAY ADVENTIST CHURCH

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Date completed: August 2020

Problem

Many pastors are placed into pastoral ministry with passion and education but lack sufficient mentoring to help them succeed in ministry. These pastors would benefit from a mentor who could support them and/or grow them through intentional mentorship in specific agreed upon areas. The concept of mentoring is biblical, Jesus being a prime example, and one that is in line with the principles of the Seventh-day Adventist Church. There is no conflict with the concept of mentoring, but nothing practical has been put into place in the Wisconsin Conference to discover good pastoral mentors and then engage

them in the mentoring of other pastors. A pastor's ministry is greatly enhanced by mentoring.

Method

Research was done to identify an appropriate spiritual gifts survey. The identified survey was used to discover whether or not pastors, who are good mentors, have a consistent spiritual gifts cluster. This was achieved by interviewing over sixty pastors in the North American Division of Seventh-day Adventists who were considered by their peers to be good pastoral mentors. The interview, combined with the results from their spiritual gifts survey, gave the necessary data for this project. Following this research, pastors in the Wisconsin Conference with the identified spiritual gifts cluster were sought out and engaged in the mentoring of other pastors within the conference.

Results

The study of pastoral mentors in the North American Division showed that there is indeed a common spiritual gifts cluster in pastors who are considered by their peers to be good mentors. This data was used as a baseline to identify other pastors who might be good mentors. The pastors in the Wisconsin Conference of Seventh-day Adventists were used as the test group. A spiritual gifts survey was administered to the pastors who were willing to participate, and their data was compared to the baseline information. Four pastors were identified as having the spiritual gifts cluster of a good pastoral mentor. These pastors were then trained and engaged in mentoring other pastors over a period of six months. The feedback from the mentors and the mentees at the end of the process

validated that it was indeed possible to identify good pastoral mentors based on their spiritual gifts.

Conclusion

Based on the data retrieved from the mentees and the pastors identified as potential mentors, it is apparent that there is a consistent spiritual gifts cluster among pastors who are good mentors. Our specific test was to see if pastor mentors who are not currently involved in mentoring could be identified based on their spiritual gifts, trained, and successfully engaged in mentoring. Of the four pastors in the Wisconsin Conference who fit the mentor profile, all four agreed to enter into a mentoring relationship. The results of their mentoring relationships indicate that each one of them proved themselves to be a competent and successful mentor. Based on this project, it has been found that using the spiritual gifts survey is a valid tool to discover pastors who can successfully mentor other pastors.

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Seventh-day Adventist Theological Seminary

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TABLE OF CONTENTS

LIST OF TABLES.....	vii
ACKNOWLEDGEMENT	viii
Chapter	
1. INTRODUCTION.....	1
Description of the Ministry Context.....	1
Statement of the Problem	2
Statement of the Task	3
Delimitation of the Project	3
Description of the Project Process.....	3
Theological Reflection	4
Review of Literature	5
Development of the Intervention	5
Explanation of Methodology	6
Identification of Mentors	6
Study of Mentors.....	6
Study of Sample Group.....	7
Implementation of Project.....	7
Definition of Terms	7
Summary	8
2. A THEOLOGICAL FOUNDATION OF MINISTRY AND MENTORSHIP.....	9
Introduction	9
A Theology of Ministry in the Church	10
The Metaphor of the Church as a Body	10
The Metaphor of the Church as the Body of Christ	11
Ministry in the Body of Christ	12
A Theology of the Nature and Ministry of the Holy Spirit	12
The Divine Nature of the Holy Spirit.....	13
The Holy Spirit is a Gift to Humanity From God	16
The Ministry of the Holy Spirit.....	18
Ministry of Giving Life.....	18
Ministry of Empowerment	18
Ministry of Speaking Through Humans	20
Ministry of Teaching and Guiding.....	22
Ministry of Communication With God.....	22

Ministry of Filling Humans	23
Ministry of Salvation	25
Ministry of Transformation.....	26
Ministry of Spiritual Gifts.....	27
A Theology of Spiritual Gifts.....	28
A Theology of Biblical Mentorship	33
Biblical Counsel for Christian Living	34
Biblical Directives for Mentoring Spiritual Leaders.....	35
Mentoring Spiritual Leaders in the Old Testament.....	36
Mentoring Spiritual Leaders in the New Testament	37
Summary and Implication of these Theological Reflections	39
3. LITERATURE RELATING TO SPIRITUAL GIFTS, THE ROLE OF CHRISTIAN LEADERSHIP, AND PASTORAL MENTORSHIP.....	40
Introduction	40
The Gifts of the Holy Spirit (Spiritual Gifts)	41
The Definition of Spiritual Gifts	42
The Promise of the Holy Spirit	43
The Filling of the Holy Spirit.....	44
The Purpose of the Gifts of the Holy Spirit	44
The Characteristics of the Gifts of the Holy Spirit	45
Implications.....	46
Discovering and Putting Spiritual Gifts to Work	47
Change the Philosophy.....	47
Pre-requisites for Using Spiritual Gifts in Ministry	48
Spiritual Gifts Discovery	48
Passion Discovery	51
Training Members in Gift Based Ministry.....	52
Gifts and Church Offices	53
Gifts and Talents	54
Implications.....	54
Christian Leadership in the Context of Spiritual Gifts.....	54
The Focus of a Christian Leader	55
Christ is the Leader	55
Leaders Making Leaders	56
The Church as the Body of Christ.....	58
Doing Everything on Purpose	58
Biblical Examples of “Christian” Leadership	59
Moses	59
David.....	60
Paul	61
Biblical Theology of Leadership.....	62
Implications.....	62
Christian Mentoring	62
Mentoring Definition	63

Mentoring and Leadership	63
Mentoring for Evangelism and Discipleship	64
Mentoring Characteristics	65
Mentoring Methods	66
Mentoring by Sharing the Journey	67
Implications.....	68
Summary, Relevance, and Implications of Literary Findings.....	68
4. DESCRIPTION OF THE TASKS LEADING TO THE DISCOVERY OF THE SPIRITUAL GIFTS CLUSTER OF SUCCESSFUL PASTORAL MENTORS AND ENGAGEMENT OF PASTORS IN THE MENTORING PROCESS IN THE WISCONSIN CONFERENCE.....	70
Define Pastoral Mentor	70
Create or Utilize a Spiritual Gift Instrument	72
Identify Good Pastoral Mentors	74
Assess the Spiritual Gifts of Potential Mentor Pastors	76
Identify a Common Spiritual Gifts Cluster Among Mentors	78
Identify Pastors Who Have the Spiritual Gifts Cluster	79
Train Pastors to Become Mentors	80
Facilitate Mentoring Activity	81
Project Evaluation	81
Summary	82
5. NARRATIVE OF THE SPIRITUAL GIFT RESEARCH.....	83
Phase One: Spiritual Gifts Survey.....	83
Phase Two: IRB Approval	84
Phase Three: Search for Good Mentor Recommendations	85
Phase Four: Solicit Participation, Interview, and Survey Mentors	85
Phase Five: Data Analysis and Spiritual Gift Cluster Discovery.....	87
Interview Data.....	87
Spiritual Gift Survey Data.....	90
Phase Six: Surveying the Wisconsin Conference Pastoral Team.....	92
Phase Seven: Selecting Mentor and Mentee Candidates.....	95
Phase Eight: Training the Pastors in Mentorship	96
Phase Nine: Six Month Project Implementation	97
Pairing Mentors andMentees.....	98
Initial Response After Session 1	99
Summary of Sessions 2-5.....	101
Final Session Report.....	102
Conclusion.....	104
6. PROJECT EVALUATION AND LEARNINGS.....	106
Summary of the Project Manuscript.....	106

Description of the Evaluation.....	107
Evaluation and Interpretation of Data Related to the Spiritual Gifts Cluster of Good Pastoral Mentors (Chapter 5)	107
Evaluation and Interpretation of Data Related to Selecting Potential New Mentor Pastors (Chapter 5)	108
Evaluation and Interpretation of Data Related to the Success of the Implemented Mentoring Intervention (Chapter 5).....	108
Conclusions Drawn From the Data(Chapter 5).....	109
Outcomes of the Mentoring Process	110
Summary of Other Conclusions	110
Theological Conclusion – Chapter 2.....	110
Theoretical Conclusions – Chapter 3	111
Methodological Conclusion – Chapter 4	111
Overarching Conclusions	111
Personal Transformation	112
Recommendations	112
A Final Word.....	114

Appendix

A. SPIRITUAL GIFTS IDENTIFIED BY AUTHOR AND BY CATEGORY	115
B. RESEARCH APPROVAL AND CONSENT	119
C. SPIRITUAL GIFTS TEST	112
D. ITEMS NEEDED FOR IRB APPROVAL.....	114
E. MENTOR PASTORS' SELF-IDENTIFIED SPIRITUAL GIFTS.....	133
F. COMPARISON RESULTS OF SPIRITUAL GIFTS TEST	134
G. MENTORING PROJECT MONTHLY REPORT FORMS	135
REFERENCE LIST.....	140
VITA.....	150

LIST OF TABLES

1. Participation Matrix	86
2. Years of Service of Mentor Pastors	87
3. Mentor Pastors' Spiritual Gifts Average Rankings	91
4. Wisconsin Pastors' Spiritual Gifts Average Rankings	94
5. Mentors Top Spiritual Gifts	95
6. Mentees' Responses Following Session 1	100
7. Mentors' Responses Following Session 1	101
8. Mentees' Responses After the Final Session	103
9. Mentors' Responses After the Final Session	103
10. List of Spiritual Gifts Mentioned in Researched Literature.....	115
11. Fifteen Spiritual Gift Categories	117
12. Responses From Mentor Pastors When Asked What Spiritual Gifts They Felt God Had Given to Them	133
13. Comparison of Pastoral Spiritual Gift Mix	134

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CHAPTER 1

INTRODUCTION

Providing pastoral support to ministers of the gospel, but specifically the pastors of the Wisconsin Conference of Seventh-day Adventists, is of great importance to me. One of the ways to accomplish this is to provide pastors with good pastoral mentors. Currently most pastors in the North American Division do not have mentors and few pastors are actively involved in the mentoring of other pastors. This chapter outlines the research and process of attempting to identify good pastoral mentors and engage them in meaningful mentorship relationships.

Description of the Ministry Context

This project was implemented in the Wisconsin Conference of Seventh-day Adventists where I am serving as the conference ministerial director. The General Conference of Seventh-day Adventists is comprised of 13 geographically organized Divisions who are tasked with overseeing the work of the church in their region. The North American Division (NAD) serves the United States and Canada, their territorial possessions, Bermuda, and some other associated island nations. The NAD is, in turn, geographically divided into Union Conferences to better oversee the work of the church. The Wisconsin Conference is one part of the Lake Union Conference, and is situated on the western side of the conference. The Wisconsin Conference is considered to be part of the Midwestern United States.

The population of the state of Wisconsin is 5.7 million people. The 2010 United States census reported that the top two religions in the state were Catholic at 25.3% and Lutheran at 9%, compared to less than 1% who identified themselves as Seventh-day Adventists. The Wisconsin Conference has 7,769 members, worshipping in 91 churches, companies, and mission groups, which are served by 33 pastors and volunteer lay pastors. The pastoral staff is culturally diverse representing more than 13 different ethnic groups. The age range of the pastors in the conference spreads over a wide spectrum ranging from 24 to 68 years old. The pastors are fairly evenly spread over this age range. The work force is diverse in almost every way except that of gender. There are currently no female pastors in the conference, although the conference has employed female pastors in the past and is open to hiring them in the future. Historically, the percentage of male pastors is 95% or greater.

Statement of the Problem

The Wisconsin Conference of Seventh-day Adventists exists to serve Jesus Christ by facilitating ministry to the people in the state of Wisconsin. The conference leadership team, including myself as the ministerial director, believes that pastors are a key component to the gospel commission being fulfilled in Wisconsin and around the world. These pastors have typically graduated from college and most from the seminary, yet they generally lack the benefit of being in a relationship with a mentor who could help guide them through the daily issues that ministers face. Mentors can help pastors to be more effective in ministry by helping to guide them through challenging day to day ministry situations. This helps them to avoid pitfalls that they might not be able to see

because of a lack of experience and/or provides encouragement for a job well done when they may question if they are adequately accomplishing their job as a pastor.

Statement of the Task

This project combined a number of areas of interest for me: pastoring, spiritual gifts, and mentorship. I was seeking to discover whether or not spiritual gifts are a connecting link between pastors and pastoral mentors. The task of this project was to identify potential effective pastoral mentors by their spiritual gifts cluster, give them training, and engage them as mentors of pastors.

Delimitation of the Project

The research base for identifying the spiritual gifts cluster of successful pastoral mentors for this project was limited to pastors in North America, both retired and those who were currently serving as pastors. The pastors used to identify a common spiritual gifts cluster needed to be actively involved in mentoring relationships or have a history of mentoring other pastors. The pastors chosen to be trained as potential mentors were limited to those who were currently serving as pastors in the Wisconsin Conference.

Description of the Project Process

A biblical study was done in the areas of the Church as the Body of Christ, the Nature and Ministry of the Holy Spirit, Spiritual Gifts and Mentoring of Spiritual Leaders. This was followed by a review of literature that focused on the areas of being an effective pastor for church growth, spiritual gifts, and pastoral mentoring. This study gave valuable data used to create a vision for spiritual gift based pastoral mentorship. A methodology was created and then implemented.

Theological Reflection

In order to provide a theological foundation for the discovery and engagement of pastors mentoring pastors, a biblical study of the following topics was conducted: a theology of ministry as found in the metaphor of the church as the Body of Christ, the nature and ministry of the Holy Spirit, spiritual gifts, and mentoring of spiritual leaders as modeled in scripture.

The framework that comes from the theology of ministry as found in the metaphor of the church as the Body of Christ suggests a mandate that we work together and support each other in all aspects of life. This would most certainly include pastoring and mentorship as a valuable part of that support.

Another key component is understanding the nature and the ministry of the Holy Spirit. One cannot study the Holy Spirit without analyzing the gifts of the spirit, often called spiritual gifts. I believe that pastors are called by God, empowered by the Holy Spirit, and given spiritual gifts. It stands to reason that pastoral mentors are also called to this particular ministry by God and empowered by the Holy Spirit with the spiritual gifts necessary.

Finally, biblical examples of mentorship were evaluated. These examples provide real life context to the idea of pastoral mentorship.

As my goal was to find pastoral mentors to support pastors, a theological understanding of how one ministers in the context of the church as the Body of Christ was foundational to this study. The Holy Spirit, His spiritual gifts, and how they relate to spiritual mentoring were key studies in developing the framework for this study.

Review of Literature

It was my desire to review literature that was relevant to pastors being successful in their called field and what elements might contribute to that success. I was specifically interested in what enables a pastor to be effective as a Christian leader, the contribution of the Holy Spirit, and the effect of mentoring. Particular emphasis was given to the gifts of the Holy Spirit both in the individual lives of pastors and in the mentoring process.

Literature was reviewed regarding the definition of the gifts of the Spirit, also called Spiritual Gifts, how one receives these gifts, and the Holy Spirit's interaction with a pastor in using those gifts. The literature reviewed included how these gifts could be used to enhance the ministry of a church led by an effective Christian pastoral leader.

Current literature was also surveyed in an attempt to see if pastoral mentoring makes a contribution to the effectiveness of a pastor and to discover prospective characteristics and methods of successful mentors. The literature indicates that there is a relationship between the work of the Holy Spirit in the life of a minister, the influence of spiritual mentors gifted by the Holy Spirit, and the effective leadership of a pastor.

Development of the Intervention

Out of the theological reflection and literature review, the project intervention grew into a vision of spiritual gift based pastoral mentorship. The goal was to determine if the Holy Spirit gifts certain individuals so that they can be good mentors of pastors. Pastors seem to benefit from being mentored and it was my desire to discover if, based on their spiritual gifts cluster, pastoral mentors could be discovered, trained, and engaged in mentoring to strengthen the ministry of pastors currently serving in the field. The

research suggested that this was so.

Explanation of Methodology

In order to provide consistent and repeatable results, a methodology needed to be chosen. It was important to create or choose a methodology to assess a pastoral mentor's spiritual gifts cluster. The main methodologies used to discover a pastoral mentor were a spiritual gifts survey and personal interviews. The assessment was fashioned to also provide feedback regarding how these mentors saw spiritual gifts contributing to their mentoring. There were 60 pastors contacted for this research who were considered by their peers to be excellent pastoral mentors. Each of these individuals gave valuable feedback during the interview portion of the research as well as through the results of their spiritual gifts survey.

Identification of Mentors

The next step was to identify pastors in the North American Division of Seventh-day Adventists who were considered, by either their peers or administrators, to be effective pastoral mentors. These mentors would be used to set the spiritual gift cluster for a good pastoral mentor. Once they were identified, these pastors were contacted to request their cooperation in this study. Those that agreed to participate were given the selected spiritual gifts assessment.

Study of Mentors

The results of the spiritual gifts assessment of those perceived to be effective mentors were compared in an attempt to ascertain if they had a common cluster of spiritual gifts. If no common cluster emerged, the plan was that their personal reflections

on spiritual gifts thought to contribute to mentoring would be used to form a selection process for possible new pastoral mentors.

Study of Sample Group

The pastors of the Wisconsin Conference were the chosen sample group for this research. They were invited to participate in the project by having their spiritual gifts assessed. The goal was to identify those who either had the spiritual gifts cluster identified in those who are known to be good pastoral mentors or had those gifts which these successful mentors identified as important to their success as mentors.

Implementation of Project

Once the research was completed and a spiritual gifts cluster was identified, the implementation of the project consisted of initiating a mentoring process in the Wisconsin Conference. Those pastors identified as potential successful mentors received training and encouragement to become pastoral mentors. Those that agreed to participate were deployed as mentors of other pastors in the conference.

Definition of Terms

The specialized terms used in this paper are defined as follows:

Church – The organized body of Christ.

Mentee – A person who is advised, trained, or guided by a mentor.

Mentor – An experienced and trusted advisor whose focus is on supporting the growth and development of the mentee.

Spiritual Gift - A special qualification granted by the Holy Spirit to each believer to empower him or her to serve within the framework of the Body of Christ.

Spiritual Gifts Cluster – A cluster of spiritual gifts that work together for a specific purpose. In the case of this research, a cluster of gifts that can identify a successful pastoral mentor.

Summary

I serve a diverse group of pastors and their congregations in the Wisconsin Conference. It is my job to support these pastors and, by supporting the pastors, I am also supporting the local congregations as they seek to fulfill the gospel commission. I believe pastors would benefit from being involved in pastoral mentoring relationships. To this end, I have created an overview of the process that has been followed in an attempt to discover a spiritual gifts cluster of a good pastoral mentor. The process helped identify good mentors that could be trained and engaged in the mentorship of other pastors for the benefit of the mentors, mentees, local congregations, the Wisconsin Conference, and ultimately the world church.

CHAPTER 2

A THEOLOGICAL FOUNDATION OF MINISTRY AND MENTORSHIP

Introduction

A biblical theology of ministry provides the foundation for mentoring others in ministry. Such a theology centers in the relational nature of the indwelling of God with His people, and thus His church. Besides the nurture of fellow believers, the major task or calling that God has given His people is to share the good news of the gospel with the entire world. Looking at this calling through the metaphor of the Church as the Body of Christ gives us a framework to see how God intends to use His people to complete His calling. Jesus spoke of the Holy Spirit and His empowering of mission as the heart of discipleship. The apostle Paul wrote extensively about the spiritual gifts given to God's people, through the Holy Spirit, to complete the charge to share the gospel with people everywhere. Mentoring pastors and members of the church to identify and use their spiritual gifts is essential to the success of this mission.

This chapter pursues reflection on three biblical themes: first, the scriptural metaphors for the church; second, the divine nature and ministry of the Holy Spirit; and third, the biblical teaching of spiritual gifts for ministry. Because of the importance of spiritual leaders being good mentors, the final reflection offered in this chapter relates

these biblical teachings to the mentorship of those in positions of spiritual leadership in ministry.

A Theology of Ministry in the Church

The church, as intended by God and outlined in scripture, is not a group of individuals working on their own for the kingdom of God. Rather, it is a collective group using their gifts, working together with a common goal and purpose, to spread the gospel of Jesus Christ.

The Metaphor of the Church as a Body

Ministry takes place within community. This community is defined biblically as the Church. It is difficult, if not impossible, for effective ministry to occur outside of community. The Bible also likens this community, or church, to a body. This metaphor shows us that, just like a body and its parts, we each have a unique function in the church and need to be working together in harmony in order to be effective.

The apostle Paul writes that we are all members of one body. Even though there are many of us, we are all a part of the same body - the Church. Within this church, we function as various parts, appendages, or limbs (Rom 12:4-5). Paul expounds on this in 1 Corinthians 12:12-27 by explaining that everyone who is serving Jesus Christ is part of the same body even though they serve uniquely. As Day (2009) puts it, "Limbs do not all have the same function" (Category 17).

Ellen White (1980) writes about the necessity of this ability of uniting one body to minister together:

One man may have tact in one direction, but may be a decided failure upon some essential points. This makes his work imperfect. He needs the tact of another man's

mind and gift to blend with his efforts. Everyone should be perfectly harmonious in the work. If they can work with only those who see just as they do and follow just their plans, then they will make a failure. The work will be defective because none of these laborers have learned the lessons in the school of Christ that makes them able to present every man perfect in Christ Jesus. (p. 24)

Paul is clear that no member of this body is excluded, except those who choose to be separated from the body. He uses the somewhat humorous illustration of a foot desiring to continue to be a foot, but no longer wanting to be attached to the leg. We each have a job. Some may be the foot, others the eye, and still others are the mouth, etc. (Rom 12:4). We cannot function apart from the body.

This is where the value of mentorship shines. As leaders, when we learn lessons, rather than simply moving on and allowing others to make the same mistakes we did, we are able to mentor others so that they can avoid the mistakes or missteps that those who went before them have made. We do not work in isolation, rather we work as a body.

The Metaphor of the Church as the Body of Christ

Building on the metaphor of the Church as a body, Paul then takes the opportunity, in the book of Ephesians, to remind us that we are not parts of just *any* body. We are a part of the Body of Christ, and Christ is the head (Eph 4:1-6). In other words, no matter what role I play in the body, I am to look to Christ for direction. The foot is not in charge, the nose is not in charge--it is the head, and Jesus Christ is the head (Col 1:18).

Scholars generally recognize two main ways of interpreting the description of Christ's role as the 'head' of the body in Colossians 1:18, both of which are supported by verses later in the letter. First, the text could imply that Christ is the head of the body in that He has authority over the church. ... Second, some suggest that Christ's role as head of the body means that He provides and sustains the church. (Brown, 2013, Chapter 3, Section 9, para. 10)

Ministry in the Body of Christ

It is this context of ministry that frames what Christians do. The frequently asked question in society, “What is the meaning of life?” can be answered using the metaphor of the Body of Christ. Once a person has acknowledged his or her need of a savior and that Jesus is that savior, that person becomes a part of the Body of Christ. Then he or she can strive to work together with other members of the body, under the headship of Christ, to fulfill one’s purpose in life.

This idea of being a part of the Body of Christ naturally leads into the concept of spiritual gifts. The natural outgrowth of recognizing that one is a part of the Body of Christ is to seek to discover how God desires to use one in ministry. Everyone is blessed by the Holy Spirit with spiritual gifts and is empowered to play an important role in the Body of Christ. This is accomplished by working together in harmony with each person fulfilling the role for which God has equipped them. In order to function optimally, believers need to be aware of their spiritual gifts - what they are and how God wants them to be used.

A Theology of the Nature and Ministry of the Holy Spirit

This section will explore the nature of the Holy Spirit and some of His unique roles. It will discuss the divine nature of the Holy Spirit which includes His life-giving power and the ability to empower God’s children. A number of His other divine/supernatural powers will also be presented. The importance of these blessings from God through the Holy Spirit is explored and how they should be treasured and not rejected. Finally, many of the roles or ministries of the Holy Spirit will be illustrated.

The Divine Nature of the Holy Spirit

The Holy Spirit is part of the Godhead. The Bible defines God as three co-eternal beings (Rom 1:20; Col 2:9; Matt 28:19; John 15:26, 16:13-15, 17:21-24). As stated by Evans and Coder (1974, p. 26):

The doctrine of the unity of God does not exclude the idea of a plurality of persons in the Godhead. Not that there are three persons in each person of the Godhead, if we use in both cases the term *person* in one and the same sense. We believe, therefore, that there are three persons in the Godhead, but one God. Anti-Trinitarians represent the evangelical church as believing in three Gods, but this is not true; it believes in one God, but three persons in the Godhead.

This is a very difficult concept for the finite human mind to grasp, but one that is fundamental to Christianity.

The first mention of the third person of the Godhead is in Genesis 1:1-2. Moses writes that the Spirit of God hovered over the waters of the earth. In all four gospels, we see a stronger example of the Godhead. Jesus comes forward to present Himself for baptism. John the Baptist is shocked but submits to Jesus' request to be baptized. When Jesus comes out of the water, Matthew records that all three members of the Godhead were present: Jesus was in the water; God the Father spoke from heaven in a voice that sounded like thunder saying, "This is my beloved Son"; and the Holy Spirit descended on Jesus in the form of a dove (Matt 3:16). Mark and Luke record similar stories in their gospels (Mark 1:10; Luke 3:22).

At the conclusion of the book of Matthew (28:19), when Jesus is giving His final instructions to His disciples, He commands them to baptize, among other things, in the name of the Father, the Son, and the Holy Spirit. This again shows that the Holy Spirit is on an equal footing with the Father and Son. In John 6:63 we are told that the Spirit gives

life. I, as well as the Seventh-day Adventist Church, believe that only God can give life. When one understands that the Holy Spirit is part of this unity of three co-eternal persons known as the Godhead or the Trinity, it makes sense. The Holy Spirit gives life, because He is God.

In Acts 15:28-29, the Holy Spirit is credited with an opinion. This does not prove the Holy Spirit is God, but it does inform us that the Holy Spirit is more than an “impersonal power.” The Holy Spirit has thoughts, opinions, and feelings (1 Cor 2:11; Ps 46:10; Jer 15:1). Again, this makes sense when we view the Holy Spirit as a member of the Godhead.

Psalm 139:7 tells us that the Holy Spirit is everywhere. The ability to be Omnipresent is an ability relegated only to God. The fact that the Holy Spirit is Omnipresent tells us both that the Holy Spirit is supernatural and that the Holy Spirit is God.

Real power is often described as supernatural. Micah 3:8 tells us that true power comes from God, while Zechariah 4:6 puts it more directly suggesting that the Holy Spirit is power. Sometimes this power is manifested in the ability to give life. There is ample biblical evidence that the Holy Spirit was an active agent in the creation of Man and this earth as well as in the sustaining of life. In Genesis 1:2 and 2:7 we see evidence that the Holy Spirit was an active agent in both the creation of the world and mankind. Job credits the Holy Spirit with giving him life - more specifically, creating him (Job 33:4). In Psalm 33:5-6 and Psalm 104:29-30, the Psalmist equates the breath of God to the Holy Spirit and sees this same Spirit as being the active force used in the creation of the world.

Ezekiel expands on what has been written by Moses, Job, and David when he indicates that the Holy Spirit is the life giver and refers to the Holy Spirit as being the “breath of life” in Ezekiel 37:9-10, 14. Finally, in John 6:36, the Holy Spirit and the Word of God are connected and both are said to give life. This likely has a double meaning referring to physical life as well as eternal life.

In Matthew 1:18-20, we see a very unique example of the Holy Spirit’s life giving power. The Holy Spirit is pictured overshadowing Mary, in what some have viewed as sexual language, impregnating her with the Son of God. Luke 1:35 gives an almost identical picture by stating that the “Holy Spirit came upon her” and “the power of the Highest overshadowed” her. It still leaves enough mystery to help us realize that it can only be a supernatural event.

Another divine/supernatural power is the ability to work through people. There are biblical examples of the Holy Spirit controlling people who were willing to be used by God. These examples are limited and frequently connected with the gift of prophecy. Ezekiel 2:21-2, Acts 8:29, and 2 Peter 1:20-21 are all examples of supernatural, Holy Spirit, control over humans. Some of these are visions, prophecy, speaking through people, working through people as they wrote the Scriptures, and even some kind of supernatural teleportation as noted in Acts and the story of Philip (Acts 8:26-40).

We also have evidence of the Holy Spirit’s ability to present Himself in various forms. In John 1:32-33, we see Him revealed as a dove at the baptism of Jesus in the Jordan River. This is followed, in Acts 2:1-4, by the Holy Spirit revealing Himself as tongues of fire. In this same passage, He arrives in the form of wind. These occurrences

were accompanied by other supernatural events that can be credited to the Holy Spirit, such as the ability of the apostles to speak in other languages.

The apostle John, in Revelation 1:4 and 5:6, places the Holy Spirit in the throne room of God. In and of itself this does not make the Holy Spirit supernatural or God, but added to the other evidence in Scripture it contributes to this belief. It does fit with the idea that the Holy Spirit is part of the Godhead and therefore it would be logical that He would be in the throne room.

The biblical evidence strongly points toward the Holy Spirit being a part of God, not just an impersonal power. The claim that the Holy Spirit is supernatural seems to have ample biblical support.

The Holy Spirit is a Gift to Humanity From God

The Bible is clear that the Holy Spirit is a gift. The Holy Spirit is a gift that has been promised to us by Jesus and Jesus keeps His promises. The Bible also indicates that, as children of God, there are responsibilities and privileges that are associated with this blessing (Matt 25:1-13, 14-30). However, this gift can be lost, like any gift, if we do not take care of it.

The prophet Isaiah talks about the Holy Spirit as a gift given to whom God wishes and looks forward to a time he calls the “latter rain,” a major outpouring of the Holy Spirit on the people of God (Isa 32:15, 42:1-2, 44:3-4). God, through the prophet Ezekiel, promises to put a new Spirit in us when we turn our back on our sinful way of living (Ezek 36:25-27). The prophet Joel closes out the Old Testament references to the Holy Spirit as a gift by informing us that there will be dreams, visions, signs, and wonders from those who possess the Holy Spirit (Joel 2:28-32).

In the New Testament, the apostles record Jesus saying to them that the Holy Spirit is a promised gift that they will receive (Luke 24:49; John 7:37). We see evidence that the New Testament believers realized that the Holy Spirit was a gift from God and was for all believers (Acts 2:32-33, 11:15-17; Gal 3:14, 4:6). These early believers were so excited about receiving the gift of the Holy Spirit Jesus had promised, that they were willing to patiently wait for it. They waited, and it came (Acts 1:4-8). Hebrews 9:14 tells us that this gift is one that God willingly gives to us.

However, like mentorship, the Holy Spirit is not our right to have, rather He is a blessing. The Holy Spirit is freely given to those who desire Him, but He also departs from those who do not desire Him. In 1 Samuel 16:13-14, King Saul loses the Holy Spirit because of his choices. This Spirit was transferred to David, the next king of Israel. Psalm 51 describes David wrestling with this concept. He saw what happened to King Saul and he did not want to lose the Holy Spirit like Saul had. While not as clear, we see Samson in a similar situation. After he reveals his secret to Delilah and she cuts his hair, he tries to defend himself from the Philistines, but Judges 16:20 tells us that the Spirit of the Lord had left him. The once mighty Samson found himself powerless because he lost the gift of the Holy Spirit.

The Holy Spirit can also be lied to, grieved, blasphemed, rejected, insulted, quenched, and resisted (Isa 63:10-11; Luke 12:10-12; Acts 5:3, 9; 8:15-17; Eph 4:30; 1 Thess 4:7-8, 5:19; Heb 10:29). “Both quenching and grieving the Spirit are similar in their effects. Both hinder a godly lifestyle. Both happen when a believer sins against God and follows his or her own worldly desires” (Got Questions Ministries, 2002-2013,

Chapter 17, para. 43). Following these desires can lead to the point of no longer being receptive to the Holy Spirit.

All of these negative responses to the Holy Spirit have serious consequences. When one chooses to separate one's self from the Source of Life, negative catastrophic things happen. This is not to be understood as punitive; rather, it is the simple consequences of choosing to live apart from God. The concept of grieving or quenching the Holy Spirit is alarming. It may be described as getting to a place where one no longer hears the Holy Spirit. The Holy Spirit can always reach us, but we can become unresponsive to Him.

The Ministry of the Holy Spirit

I have attempted to study and organize all of the biblical passages dealing with the work and ministry of the Holy Spirit. This covers a large body of work and there is some overlap with many of the texts fitting into multiple categories.

Ministry of Giving Life

A primary ministry of the Holy Spirit is to give us life (John 6:36). As noted in the section on the nature of the Holy Spirit, the ability to give life is one of the reasons we know He is God. Since the Holy Spirit gives life because He is God, and since we are also told that the words of God give life (John 6:63; Gen 2:7), then it can be argued that God's words are from the Holy Spirit.

Ministry of Empowerment

The Holy Spirit empowers God's children. God calls us and we are part of His plan to spread the gospel to the entire world. Ironically, we are powerless to do anything

for God (John 15:5); therefore, the Holy Spirit empowers us to do what God has called us to do. Micah 3:8 tells us that true power comes from God. This would suggest that if we are doing anything apart from God we are operating with our own strength, not God's. If this is the case, our efforts will be wasted and the results will be temporary.

We see biblical accounts of the Holy Spirit, or Spirit of God, "coming on" people such as Othniel, Balaam, Gideon, Samson, Saul, Paul, and many more in Scripture (Judg 3:9-10; Num 24:2; Judg 6:34-35, 14:6; 1 Sam 10:10; Acts 13:9). When these men were filled with the Holy Spirit, seemingly improbable things happened. Sometimes they prophesied, other times they were helped with certain leadership situations, many times it was simply giving them the strength to follow through with the task that God had given them. In Isaiah 11:2 we are told that, when filled with the Holy Spirit, we are given understanding, wisdom, counsel, knowledge, and a deeper respect for God.

Sometimes the Holy Spirit works through people to empower other people. We might see this as what today is called Mentoring. The apostle Paul is described as laying his hands on people, the Holy Spirit fills them, and they begin to exhibit spiritual gifts (Acts 19:6).

In Isaiah 61:1-2, God uses the Holy Spirit to empower those whom He has called. He did not just call them to preach, heal, and free people from spiritual (if not actual) bondage - He also filled them with the Holy Spirit so that they could accomplish the tasks that He had called them to do. We see this again in Luke 4:18-19, as Jesus lets his disciples know that their ability to preach, anoint, and heal comes from the Holy Spirit. Philippians 1:19 and 1 Thessalonians 1:4-6 tell us that the power we receive from the

Holy Spirit comes from God. When we are filled with the Holy Spirit we are being filled with the power of God.

We see a tangible physical manifestation of this at Pentecost, recorded in Acts 2:1-4, when the Holy Spirit fills the room and the people while manifesting Himself as tongues of flame. These men left that room with the gift of tongues. It is conceivable that they were given specific known languages that were then used in their various missionary ministries following their departure from Jerusalem. Sometimes gifts are given just for a specific time but, in many cases, they are given for life.

Believers are also given responsibilities from the Holy Spirit. In fact, the Holy Spirit is credited with sending out missionaries. They are made overseers by God and empowered by the Holy Spirit to fulfill these duties (Acts 13:1-4, 20:28). God always empowers people to do that which He calls them to do.

One interesting empowerment of the Holy Spirit is found in Romans 5:5 where He fills us with love for God. This underscores our need of the Holy Spirit - we can do nothing for ourselves, not even love God. Finally, in John 3:34, we find another promise that those whom God calls He empowers: "For He whom God has sent speaks the words of God, for God does not give the Spirit by measure."

There is a significant connection between empowerment and mentorship. A mentor is one who empowers. It could be argued that in many ways the Holy Spirit functions as a mentor, among many other roles.

Ministry of Speaking Through Humans

Another ministry of the Holy Spirit is to speak through God's children. There are several instances of this recorded in Scripture. We see a very concrete example of the

Holy Spirit speaking through someone in the book of Numbers. Balaam is full of selfish desire, wanting to please the king of Moab to gain riches and glory. He knows enough about God to realize that He cannot force God's hand, but he wants to and he tries repeatedly to do so. When asked to stand before the king and curse the people of God, the only words that can come out of his mouth are blessings over the people of God and curses over the enemies of Israel. This occurs because the Holy Spirit is literally speaking through Balaam (Num 24:1-25:2).

1 Samuel 10:6 tells us another miraculous story of the Holy Spirit speaking through someone—King Saul. He was never a particularly godly man. Early in his life he was closest to God and the older he became, the less he relied on God and the more he relied on himself. This background makes this passage that much more interesting. God informed Saul, before he was king, that he was going to speak through him or prophesy through him. This is just what God does; He fills Saul with the Holy Spirit and Saul prophecies. People, who witnessed this, wondered who this man was. He looks like Saul, but speaks like a prophet. In many instances when someone is used by God and filled with the Holy Spirit, it is a major life changing event. In other cases, like Saul's, it seems to be more of a one-time event rather than a way of life.

In Ezekiel 2:1-2 we see evidence of the Holy Spirit physically entering into Ezekiel and moving him - having total control over his bodily movements; therefore, it should be no surprise that the Holy Spirit can speak through us. It is conceivable that He still speaks to us and through us today, according to Scripture. Jesus promises that we do not even need to worry about the words that we will say. When a challenging situation arises and we need to defend our faith, Matthew 10:20 and Mark 13:11 tell us that the

Holy Spirit will be there for us. He will speak through us. He will give us the words that we need to say.

Ministry of Teaching and Guiding

The Holy Spirit also ministers to God's children through the role of teacher. Often people are called by God to do things they are unable to do on their own. For this dilemma, God has provided the Holy Spirit. The Holy Spirit instructs us and gives us understanding, wisdom, counsel, knowledge, and respect for God. He is our helper, shares truth with us, lives within us, points us to the Father, points us to the Son, and guides us into all truth (Neh 9:20; Isa 11:2; John 14:16).

The Bible clearly indicates that God's children are led by the ministrations of the Holy Spirit. The Spirit led Jesus into the wilderness after His baptism. Philip was led to the Ethiopian eunuch. The Holy Spirit spoke to Peter in vision, leading him in his future interaction with Gentiles. The Holy Spirit led the Bible writers (Luke 4:1, 14; Acts 8:29, 10:19; Gal 5:16-18; Heb 3:7, 10:15; 2 Pet 1:20-21).

Under the training of Christ the disciples had been led to feel their need of the Spirit. Under the Spirit's teaching they received the final qualification, and went forth to their lifework. No longer were they ignorant and uncultured. No longer were they a collection of independent units or discordant, conflicting elements. No longer were their hopes set on worldly greatness. They were of 'one accord,' 'of one heart and of one soul'. (White, 1911, p. 45)

Ministry of Communication With God

Helping His children communicate with God is another ministry of the Holy Spirit. As a part of the One, Triune God, the Bible describes His role as one of translator. In Romans 8:23-27, the Holy Spirit is shown in a role that takes our prayers and makes them acceptable in the eyes of God. We often pray and do not even know what we want

or need to communicate. Since communication involves speaking and listening, the Holy Spirit also helps us hear God. A quote from the Old Testament, restated in Acts 2:17-18, promises that, as the Holy Spirit is poured out, dreams and visions will follow. One of the ways God communicates with us is through the supernatural medium of dreams and visions as guided or directed by the Holy Spirit. When it comes to the form the communication takes, Ezekiel 39:29 suggests that we can commune with God in any way that HE sees fit.

Ministry of Filling Humans

A unique metaphor of the ministry of the Holy Spirit is that of being filled or baptized by the Spirit. This concept may be foreign to those who are not students of scripture. It is the manner in which God chooses to work through His people. To be Spirit filled, one needs to allow God to work in one's life. The Bible tells us that we need to be filled with the Holy Spirit and that He lives in us (Eph 5:17-24; 1 Cor 6:9; 1 Pet 1:10-12; 1 John 3:23-4:2). We are not our own, we belong to God as clearly stated in 1 Corinthians 3:16-17. This infilling of the Holy Spirit is referred to as a baptism of the Holy Spirit (Matt 3:11). The apostles provide some of the most dramatic examples in Scripture of how a life can be changed following the baptism of the Holy Spirit. We track their story through the gospels and, even though they did many good things, they were very weak spiritually. Following the baptism of the Holy Spirit that took place in Acts chapter 2, they became different people. Their faith was strengthened as they allowed God to work miracles through them. Their relationship with Jesus grew and their trust in Jesus was experienced at a deeper level. They were transformed from hesitant followers to dedicated leaders.

Luke 1:15 promises that a baby would be filled with the Holy Spirit and the context shows us that this was John the Baptist. Reading about John throughout the gospels, it is clear that he was Spirit filled. Also, Jesus promised his disciples that they would receive the Holy Spirit and they were instructed to be patient and wait for it in Luke 24:49. Acts 2:1-4 records the fulfillment of this promise as the disciples received the Holy Spirit as tongues of fire over their heads, and they gave specific acknowledgment that they had received It (Acts 2:32-33). This resulted in the Holy Spirit empowering Peter to preach, calling people to repentance and then baptism. He then shared with them a promise that they too could be filled with the Holy Spirit (Acts 2:38, 39). It can be inferred from this text that those who are not filled with the Holy Spirit have not yet repented.

Jesus was also filled with the Holy Spirit. In both Matthew and Mark, we see vivid pictures of Jesus receiving the baptism of the Holy Spirit at His water baptism in the Jordan River by John the Baptist. The Holy Spirit revealed Himself in the likeness of a dove that descended on Jesus. The Bible also gives evidence that the Holy Spirit led Jesus out into the wilderness. Acts 10:38 indicates that the Holy Spirit was active in all the good works Jesus did, demonstrating that God was with Him. One of the things that can be inferred from this is that, after we are filled with the Holy Spirit, we will see greater evidence that God is leading us.

In the context of John 3:16, Jesus told Nicodemus that, in order to have eternal life, one must be both baptized with water and with the Holy Spirit. We find these two baptisms connected in the life of Jesus, but in most other cases they are separate experiences. Some people are baptized with water and then later baptized with the Spirit,

and sometimes the reverse is true, they are baptized with the Spirit and later receive water baptism (Matt 3:15-16; Acts 8:16-17).

Ministry of Salvation

Possibly the most important ministry of the Holy Spirit is the part He plays in the salvation of God's children. Genesis 6:3 tells us that the spirit of God strives with man. We see this both in the immediate context of the flood, where the Holy Spirit was convicting people of their evil ways and their need for God, as well as throughout history as this situation repeats itself. Sinners need to realize they are sinners before they can desire to repent. This is one of the Holy Spirit's primary roles. We may use the word conscience, but it is much more than that.

The Holy Spirit draws people to Jesus Christ. This is accomplished by showing people that they are sinners in need of a savior. Then when they accept the savior, Jesus Christ, He renews and transforms them into His likeness (Gen 1:1, 2; 2 Sam 23:2; Ps 51:11; Isa 61:1; Luke 1:35, 4:18; John 14:16-18, 26; 15:26; 16:7-13; Acts 1:8, 5:3; 10:38; Rom 5:5; 1 Cor 12:7-11; 2 Cor 3:18; 2 Pet 1:21).

The Holy Spirit is also credited with purification of God's people, sealing God's people, giving them life, sanctifying them, and transforming them (1 Cor 6:11; 2 Cor 1:21-22, 3:6, 17-18; 5:5; 1 Pet 1:1-3). These are things that are both supernatural and a part of salvation. All are sinners in need of being purified and no one can do this on their own. The Holy Spirit is a promised gift in Scripture and necessary for sealing God's people (Rev 7:1-4).

The encounter that Nicodemus had with Jesus shows a very powerful example of the Holy Spirit's active work in salvation. In John 3, Nicodemus comes to Jesus asking

what it means to be “born again.” Jesus explains that a person must experience a water baptism as well as a baptism of the Holy Spirit. Galatians 3:2-5 builds on this by explaining that the Holy Spirit works in us and that the work started by the Holy Spirit will also be finished by the Holy Spirit.

The Holy Spirit is key to salvation. Jesus’ death on the cross in our place paid the penalty for our sin and made it possible for us to be saved. It is the Holy Spirit that directs us to Jesus, helping us to realize that we need him. We can do nothing for our salvation in and of ourselves.

Ministry of Transformation

The biggest part of the Holy Spirit’s role in salvation is transformation. As a person recognizes that Jesus made salvation possible, they do not want to live in a sinful life, therefore the Holy Spirit is tasked with transforming them, changing them from following Satan to following Jesus. This transformation is discussed in Romans where Paul writes that the Holy Spirit has made us free from the Law; free in that we have the power, thanks to the Holy Spirit, to overcome. We can live by the Spirit, not by the flesh (Rom 8:2-16).

The fruits of the spirit, listed in Galatians 5:22-25, are an explanation of what a follower of Jesus looks like. It becomes how one who is saved wants to live. With the Holy Spirit living in them, transforming them, their lives begin to more closely mirror that of their Savior, Jesus Christ. Titus 3:4-6 says that the Holy Spirit washes those who accept salvation, renews their hearts, and regenerates their lives. This is one of the signs that we are being sealed by God (Eph 1:13-14). Again, as we look at Scripture, we realize we can do nothing: Jesus died for us; the Holy Spirit points out that we are sinners; we

need a savior; and, according to Romans 15:13, He points us to Jesus. We have hope in Jesus, because of the Holy Spirit.

Ministry of Spiritual Gifts

The Holy Spirit gives gifts to the children of God; these gifts are frequently called spiritual gifts. The function or the purpose of these gifts is to enable them to do the bidding of God. God does not call people and then leave them to figure out how to accomplish these tasks on their own. Rather, He equips those He calls. This is done through blessing His people with spiritual gifts.

In the Bible, it is not uncommon to see people exhibit one of the gifts of the Holy Spirit at the time they are baptized by the Holy Spirit (Acts 19:1-6). The book of Acts records a number of instances where people were filled with the Holy Spirit and then used a special gift: Peter preached forcefully; the disciples waiting in the upper room preached with boldness; the deacons chosen to serve the early church served with wisdom and leadership abilities (Acts 4:8, 31; 6:3-5). A powerful text that shows how the Holy Spirit takes care of equipping the children of God is found in Isaiah 61:1-2. Here we are told that the Holy Spirit gifts those who have been called with the ability to do what they have been called to do - specifically preach, heal, and free the captives from bondage. In the New Testament, we see this repeated as Jesus sends out his followers in Luke 4:18-19. God takes care of His children by giving them gifts from the Holy Spirit.

Another set of documented gifts from the Holy Spirit is that of wisdom, understanding, and knowledge. This is seen in the gifting of Bazaleel with wisdom and skill to craft the tabernacle (Exod 31:2-4, 35:31); Isaiah's prophecy of the wisdom and knowledge Jesus would possess (Isa 11); believers being given understanding others do

not have (1 Cor 2:10-14); and Othniel given knowledge to defeat Israel's enemy (Judg 3:9-10).

When people receive the Holy Spirit, it is not uncommon for them to then have a physical manifestation of the Spirit. We see this in Acts 2:1-4 as the apostles began to speak in tongues following the baptism of the Holy Spirit that they received in the upper room. This occurs again, in Acts 19:1-6, when the Holy Spirit blesses people with the gifts of tongues and prophecy using the touch of the apostle Paul. An Old Testament example of this is Saul before he became King. In 1 Samuel 10:6, 10, we are told that the Holy Spirit filled Saul and then he prophesied.

The uses of spiritual gifts are many and varied but always for the edification of the Body of Christ. We see evidence that the Holy Spirit gives gifts to those who are called by God. These gifts enable them to fulfill the calling that God has placed on them.

A Theology of Spiritual Gifts

This section will define "spiritual gifts," describe some of the gifts the Holy Spirit gives, and show how they can enhance ministry in the Body of Christ. A true spiritual gift is one that comes from God and the Holy Spirit imparts these gifts for our use in the edification of the Body of Christ. As we use these gifts, they grow and if we stop using them, they can disappear.

The phrase, "Spiritual Gift" is:

regularly used to translate two Greek words, *charismata* and *pneumatika* (the plural forms of *charisma* and *pneumatikon*). Both words are almost exclusively Pauline within the biblical writings; elsewhere in the New Testament, they appear only in 1 Peter 2:5 and 4:10. Other writers, of course, mention phenomena that fall within Paul's definition of "spiritual gifts," but for specific teaching on the subject one must depend on Paul first and foremost. (Elwell, 1988, p. 1992)

Following are the most common passages where we find the Pauline list of Spiritual Gifts as well as the passage from Peter: Romans 12, 1 Corinthians 12, 1 Corinthians 14, Ephesians 4, and 1 Peter 4.

Below is a partial list and description of spiritual gifts -

Faith (Rom 12:3; 1 Cor 12:9): The Holy Spirit gives us a constant outlook of trust and dependence on God. This gift is exhibited in Christ's life in the Garden of Gethsemane. Every bit of human logic would have pushed Jesus to flee, but He exercised the gift of faith in God's divine plan for the human race. This kind of faith is a gift; it is not natural for human beings (Matt 26:36-46).

Prophecy (Rom 12:6; 1 Cor 12:10, 14:1, 6): The Holy Spirit speaks through humans to share a divine message. Frequently this message is a call to repentance which points people toward Jesus. Jonah, Elijah, John the Baptist, and Noah are four of the well-known Bible figures whom the Holy Spirit used to call people to repentance through prophecy, ultimately pointing them to God for their salvation (Jon 1:1-2; Gen 6:13-14; Matt 3:1-2; 1 Kgs 17).

Ministry (Rom 12:7): The Holy Spirit empowers some people to be able to serve the needs of others - specifically their spiritual needs. The prophet Samuel is an example of someone with this spiritual gift. Samuel ministered in the tent sanctuary made by Moses for the people of God (1 Sam 2:18).

Teaching (Rom 12:7; 1 Cor 12:28, 14:6; Eph 4:11): The Holy Spirit gifts some individuals with the ability to teach - specifically, about Jesus. The apostle Paul is a prolific example of this. His extensive missionary journeys, the fact that he authored

nearly half of the books in the New Testament, and his intense drive to spread the Gospel to all people show what a person with the spiritual gift of teaching can do for God.

Exhortation (Rom 12:8): This gift is similar to Ministry and Teaching but is specifically focused on urging someone to do something. When Spirit led, this gift is used to urge people to follow Jesus. This is exemplified in the life of Paul as he exhibits a compulsion to exhort others to follow Christ.

Leadership (Rom 12:8): The gift of Leadership is the capacity to guide, mentor, or lead others. When given by the Spirit, this gift is used to guide, mentor, and lead others to Jesus. The apostle Peter exhibited this gift as he organized the early church to both take care of itself and function as a missionary organization (Acts 2).

Generosity (Rom 12:8): This is the gift of giving - giving of time and resources. As an example in the early church, Barnabas decided to sell his land so the money could be used in support of the church (Acts 4:36-37).

Mercy (Rom 12:8): This is the ability to continue to keep promises and maintain relationships despite the other person's unworthiness or unfaithfulness. King David exhibited mercy in numerous occasions where God delivered King Saul into his hand. Each time, David refused to kill "the Lord's anointed" (1 Sam 24:7-8, 26:12).

Wisdom (1 Cor 12:8): Wisdom is the ability to apply knowledge. King Solomon is the greatest example, next to Jesus, of this spiritual gift. He is commonly known as the wisest man who has ever lived. Reading through Proverbs or Ecclesiastes gives the reader a glimpse into his wisdom. His handling of the difficult parentage case where he threatened to cut a baby in half in an attempt to discern the baby's true mother is legendary (1 Kgs 3:25).

Knowledge (1 Cor 12:8, 14:6): This gift is the ability to grasp difficult concepts. Aside from Jesus, there is probably no greater example than King Solomon. Refer to the above story found in 1 Kings 3:25.

Healing (1 Cor 12:9, 28): The gift of healing is demonstrated when a person is a conduit, used by God, to bring about physical, mental, or spiritual healing—Elisha, Peter, and Jesus are some prominent examples. The Gospels are full of stories of Jesus healing the sick. Peter and Elisha are both individuals who are credited with the gift of healing. Elisha actually brought a young child back to life while Peter restored sight to a blind person (2 Kgs 4:32-37; Acts 3:6).

Miracles (1 Cor 12:10): A person with the gift of miracles is used by God to do something supernatural to draw others to God. Elijah, Moses, Joshua, and Peter are a few examples of those through whom the Holy Spirit worked miracles. One miracle was held in common with Moses, Joshua, and Elijah - God used each of them to part the water so that they and others could walk through on dry land (2 Kgs 2:14-15; Exod 2:26; Josh 3:17). Peter also performed miracles of healing as stated in the previous paragraph (Acts 3:6).

Discernment (1 Cor 12:10): This is the ability to determine another person's motives. Jesus exemplifies this gift at its best when dealing with the religious leaders. Another example of this is the story of Ananias and Saphira as God revealed their motives to the apostles (Acts 5:1-11).

Tongues (1 Cor 12:10; 12:28; 14:6): The ability to speak in languages that the speaker has not previously known is a manifestation of the gift of tongues. The apostles at Pentecost are a prime example of this happening. As the Holy Spirit came upon them,

the disciples began to speak in languages new to them thus giving them the ability to share the gospel in foreign tongues (Acts 2:4).

Interpretation of Tongues (1 Cor 12:10): The ability to understand someone who is speaking in tongues is also a spiritual gift. This gift is given in concert with the gift of tongues. God is a God of order and He insures that the gift of tongues is of value by also giving someone the gift of Interpretation so as to be able to understand what is being said.

Apostles (1 Cor 12:28; Eph 4:11): Ones “sent out” by God to work for Him are apostles. Traditionally this is seen as being one of the twelve apostles, but biblically it appears that this refers to anyone who is “sent out” by God. All Christians, followers of God, are called to work for Him - but not all are called to be apostles. Apostles are given a special gift allowing them to pioneer new work, many times in unentered areas, allowing them to fulfill the gospel commission of spreading the gospel around the world.

Prophets (1 Cor 12:28; Eph 4:11): A prophet is an intermediary between God and His people - usually tasked with the job of calling people to repentance. This is closely connected with the gift of prophecy. All prophets prophesy, but not all those who prophesy have been called to be prophets. King Saul is an example, he prophesied, but was not a prophet (1 Sam 10:10-11). Jonah, Moses, Samuel, and the apostle John are examples of biblical prophets.

Helps (1 Cor 12:28): One who has the ability to genuinely enjoy serving others has the gift of “helps.” This gift is evidenced in the life of Dorcas. She was a woman known for her good works and was helpful to those around her who were in need (Acts 9:36).

Administration (1 Cor 12:28): The ability to organize and instruct people in working together for the furthering of God’s kingdom describes one who has the gift of administration. Two apostles who are examples of this gift are Peter and James. Both were organizing leaders of the early church (Acts 15).

Evangelists (Eph 4:11): Being gifted as an evangelist is to have the gift of eloquence in sharing the gospel with others. The apostle Paul in the New Testament, and Noah in the Old Testament are examples of this gift.

Pastors (Eph 4:11): The gift of “pastor” gives one the ability to care for and direct God’s people. This is exemplified in the life of James, the brother of Jesus. It appears he functioned as a pastor of the early church.

God, through the Holy Spirit, grants these gifts, as He sees fit, to the members of His body. Some people exhibit many gifts while others exhibit only a few. It seems that the number or kind of gift is not nearly as important as the faithful use of the gift. Failure to value and exercise the gifts given may result in their loss.

Those who do not love lose the love they have. One who is given a gift of preaching or teaching is given it so others may profit from it. If people do not use this gift, they will lose it. But one who uses the gift diligently will gain even more of the gift in abundance, even as the inactive recipient will lose what he or she received. The risen Christ, entrusting his gifts to his servants the church, returns to receive an account. (Simonetti, 2002, Chapter 47, para. 1)

A Theology of Biblical Mentorship

The Bible gives us counsel for Christian living that is applicable to biblical mentorship. It outlines principles to be used when fulfilling the mission or goals that Christ put in place for us. Both the Old and New Testament give valuable counsel for any spiritual leader.

Biblical Counsel for Christian Living

The Bible lists what it terms the “Fruit of the Spirit.” When a member of the Body of Christ is seeking counsel on how to live, one of the places he or she can look is in Galatians 5:22-26. Here it lists what it looks like when someone follows God, commonly called being a Christian. The Fruit of the Spirit are:

1. Love: An intense feeling of deep affection.
2. Joy: A feeling of great pleasure and happiness.
3. Peace: Tranquility.
4. Longsuffering: The ability to have patience with others, even when we do not feel like it.
5. Kindness: Treating others as Jesus would treat them.
6. Goodness: The quality of being morally good or virtuous.
7. Faithfulness: The ability to see a God given task through to its conclusion.
8. Gentleness: To see people as Jesus sees them and empathize with them.
9. Self-Control: To not act impulsively.

These are clearly gifts from the Holy Spirit because this “fruit” is not natural to our sinful human nature. Human nature is at odds with all of these. We do not want to love everyone; we only want to love those who “deserve” our love. We try to find joy and peace through the things of this world, rather than God, and wind up feeling empty and unfulfilled. We are not longsuffering or gentle with people who do not see things our way or do things the way we want them to be done. Self-control is something that society

openly teaches us to ignore: “do what you want, buy what you want, eat what you want, and do it all when you want.”

To live like Christ, we need to be filled with the Holy Spirit so that He can work through us and produce these unnatural fruits in our lives. As He does this, these unnatural fruits become natural. They guide us in how we live. This also can then move from how we live our personal lives to the way we interact with others. Spiritual leaders are encouraged to use these Fruits of the Spirit as part of the framework for their leadership.

Biblical Directives for Mentoring Spiritual Leaders

There are three passages in Scripture that give us a clear directive as to what we are to do and which answer the question: “Why are we here?” These passages are known as the Gospel Commission, The Three Angels’ Messages, and The Body of Christ (Matt 28:18-20; Rev 14:6-13; Eph 4:1-16).

In Matthew, Jesus gives what is known as the Gospel Commission: to spread the gospel to the entire world. In Revelation, John shares the three angels’ messages with us which are instructing us to share the gospel in these last days of earth’s history. In Ephesians, we see that we are to share this message in the context of the Body of Christ. It is through the Body of Christ that we, with Jesus as the Head and being filled with the Holy Spirit, will have the ability to share the gospel message to the entire world. This requires the members of the Body to learn from each other and be mentored by spiritual leaders.

Mentoring Spiritual Leaders in the Old Testament

Some very practical advice is given in Exodus 18:13-27. It is useful in virtually every line of work, but especially relevant to God's people. Moses found himself overwhelmed with the day to day duties of leading the Israelites. He became so overwhelmed that he was not able to take care of the major necessities of leading God's people to the promised land. God, through Moses' father-in-law Jethro, revealed to Moses the principle of delegation, or sharing the load. Individuals cannot do everything by themselves and God has not called anyone to do so.

The Levites who were set apart for the work of God at the temple were trained—one could say mentored—by Moses and Aaron, who in turn mentored other Levites and so on and so forth. The traditions of the Israelites rose or fell on the mentorship of the Levites. Many of the things that take place today in Jewish worship has its roots in Levitical mentorship. The Levitical example of mentoring is worthy of study to assimilate methodology that would be worth emulating in today's pastoral mentoring.

Another example of mentoring is the story of Elijah and Elisha. God called the prophet Elijah to a challenging job of calling the Israelites to repent and return to God. Near the end of Elijah's life, God choose Elisha to be his successor. In God's wisdom, He did not simply call Elisha to come after Elijah, He arranged for Elisha to travel with and be mentored by Elijah. This is a classic example of mentorship. Elisha's ministry was richer because he had the privilege of following and learning from Elijah. Scripture seems to indicate that the ministry of Elisha was even more powerful than that of Elijah (1 Kgs 19:19-21).

In more of a paternal example, we see Mordecai, the uncle of Queen Esther, serving in the mentoring role. He raised and mentored her as a little girl, preparing her to be a faithful God following adult. Then as an adult she still sought out his counsel and mentorship which resulted in her being used by God to save hundreds if not thousands of lives in Persia (Esth 2 & 4).

Three prophets had a hand in mentoring King David—first Samuel, then later Gad and Nathan. These prophets were respected by David because he knew they were sent of God. He valued their counsel and listened to it. This is an example of how prophets, priests, elders, and pastors can be used of God to mentor those under their care (2 Sam 7).

These are just some of the examples of mentoring found in the Old Testament. Even though the word is not used, the actions are the same: an experienced person taking a special interest in a less experienced person, seeking to improve their effectiveness. In the context of spiritual biblical mentorship, it brings glory and honor to God.

Mentoring Spiritual Leaders in the New Testament

We see the same problem of overwork arise again and the same solution used in Acts 6:1-7. The disciples were trying to spread the gospel but got bogged down with some very important business, but it was business that God had not called them to handle. In fact, God had prepared others to do it. The disciples chose deacons for the young church in an attempt to delegate the workload, working together as the body to see the gospel shared. The disciples, no doubt, learned much of this directly from Jesus as he invested over three years mentoring them during His earthly ministry.

We see this mentorship exemplified in the life of Christ as He sends out the Twelve disciples in Matthew 10. He trains them, mentors them, empowers them, and then sends them out. They are able to do miraculous things through the infilling of the Holy Spirit and the mentoring of Jesus. As a mentor, Jesus was able to make little changes in the lives of His disciples that made a major difference. Today, mentors are not Jesus, but they still have the ability to make shifts in the way their mentees view life that can lead to positive results.

In a very real way, we see mentoring taking place in the life and action of the New Testament apostle Barnabas. Barnabas worked as an equal with the apostle Paul. They went on missionary journeys together taking the gospel to unentered areas. On one such journey, Barnabas brought along a young man named John Mark. John Mark, it turns out, was a mamma's boy and ran home at the first sign of trouble. Paul was ready to write him off; in fact, he did, but Barnabas did not. Barnabas, against the will of Paul, took John Mark under his wing and mentored him. The end result was that, later in life, John Mark became a powerful missionary himself. In the final months of Paul's life, John Mark was someone he valued and deeply depended on. Barnabas took an active interest in mentoring John Mark and it made a positive impact for the Gospel of Jesus Christ (Acts 12:25).

The effects are far reaching. Had Barnabas discarded John Mark, as Paul wanted him to, years later Paul would have missed out on the blessing that John Mark was to him. John Mark was able to be a blessing to Paul because he had received mentorship from Barnabas.

In Paul's letter to Titus, especially chapter 3, there are some excellent biblical counsel on mentoring, not just certain individuals, but everyone in the church. In this letter, Paul is mentoring Titus and giving him guidance on how to mentor others. Paul lists things that Titus should do and keep doing, shares with him some warnings, and also lists pitfalls for Titus to avoid. This is a very practical example of biblical mentoring. Paul and Titus had a relationship of trust built on a common goal of spreading the gospel to the world.

When followed, these basic theological principles guide those who seek to mentor spiritual leaders. They are the foundation for biblical mentorship. Following these principles will result in a variety of leadership styles as God calls, fills with His Spirit, gifts, and empowers members of His body.

Summary and Implication of These Theological Reflections

As children of God, we are part of the Body of Christ and are called to minister to other members of the body as well as work together to minister to those outside the body. The Holy Spirit is a part of the supernatural, divine, three-in-one, Godhead. Through the ministry of the Holy Spirit, God empowers the Body of Christ with spiritual gifts to fulfill the gospel commission—to make disciples of God throughout the world. To enhance this mission of the Body of Christ, some are significantly gifted to be spiritual mentors. If the members can be made aware of their spiritual gifts, those specially gifted to be spiritual mentors will understand their gift and find significant joy in mentorship, while each person uses their various gifts to improve the ministry of the Body of Christ. Thus blessed, progress toward completing the gospel commission will be greater.

CHAPTER 3

LITERATURE RELATING TO SPIRITUAL GIFTS, THE ROLE OF CHRISTIAN LEADERSHIP, AND PASTORAL MENTORSHIP

Introduction

There is a plethora of literature that defines spiritual gifts, and in my search, I found that the authors tend to arrive at similar conclusions regarding the identification and definition of said gifts. There are fewer books that discuss the practical use of spiritual gifts, and I noticed they seemed to also largely fall into a similar thought pattern. I also looked for books that dealt with Christian leadership in the context of using the spiritual gifts God has given us. This was an area for which it was even more difficult to find reputable literature. Finally, I researched the literature for information on Christian mentoring.

The topic of spiritual gifts, in the context of church ministry, is not currently a popular topic on the seminar/speaking circuit and therefore quality current literature is scarce. These areas are, however, very relevant to my ministry context and that of my pastors. This has required the use of pertinent literature that is more than five years old.

The works reviewed here are divided into the following categories: First, works that seek to define/explain the gifts of the Spirit and their purpose; second, works that deal with the discovery and practical use of spiritual gifts; third, selected works that

discuss Christian leadership in the context of spiritual gifts; and fourth, works dealing with Christian mentorship.

It is my belief that true ministry requires the indwelling of the Holy Spirit. It is therefore necessary to understand the gifts of the Spirit, their use, and how they are relevant to ministry today. My specific focus is how spiritual gifts are relevant to mentorship, and more specifically to pastors being effective pastoral mentors to assist in the mission of spreading the gospel to the entire world.

The Gifts of the Holy Spirit (Spiritual Gifts)

The first category of literature reviewed was works relating to the gifts of the Holy Spirit, also known as spiritual gifts. There is an ever-growing understanding of spiritual gifts as well as a realization that they are divine evidence of God working in His children.

The world has a long history of being interested in the supernatural. In our current society, the supernatural is becoming commonplace. It is a frequent theme of popular television shows, movies, and books. It once was a topic that was considered taboo but has now become acceptable. Ironically, as the world gravitates toward the supernatural, the church seems to be pulling away from it. One would think that, as the world looks to the supernatural, the Church would show them the Holy Spirit. Instead it seems that the Church has lost its confidence in the supernatural gifts of the Holy Spirit (Hickson, 2010).

If someone is an evangelical, it is likely that person has heard of spiritual gifts. According to research conducted by the Barna group, 99% of evangelicals are familiar with spiritual gifts. Sixty-eight percent of the general public surveyed admitted that they

had heard of spiritual gifts. Only 13% claimed they did not know their gift, and at least 20% claimed gifts that were not biblical (Barna, 2009).

The Definition of Spiritual Gifts

Definition of a spiritual gift – A spiritual gift has been described as, “a special qualification granted by the Spirit to every believer to empower him to serve within the framework of the Body of Christ” (Flynn, 1974, p. 24).

Various authors have listed 34 distinct spiritual gifts of the Spirit as found in scripture. This list is not intended to limit God and the gifts that He can provide, rather it is simply a list of identified spiritual gifts by the authors researched. These 34 gifts follow, in alphabetical order, as listed by the following authors: Bell, 1984; De Benedicto, 2004; Dick, 2012; Flynn, 1974; Sahlin, 2005; Schwarz, 2001; Van Hook, 2014; and Wagner, 2005:

1. Administration, Organization, or Ruling
2. Apostleship
3. Celibacy
4. Compassion
5. Counseling
6. Craftsmanship
7. Creative Communication or Artistic Creativity
8. Deliverance
9. Discernment or Discerning of Spirits
10. Economic Humility or Voluntary Poverty
11. Encouragement or Exhortation
12. Evangelism
13. Exorcism
14. Faith
15. Healing
16. Helps
17. Hospitality
18. Intercession or Prayer
19. Interpretation of Tongues
20. Knowledge
21. Leadership

22. Liberality or Giving
23. Martyrdom or Suffering
24. Mercy
25. Miracles
26. Missionary
27. Music or Leading Worship
28. Pastorate, Shepherding, Pastor, or Ministry
29. Preaching
30. Prophecy
31. Service
32. Teaching
33. Tongues
34. Wisdom

Some of the gifts, like discernment, encouragement, evangelism, faith, healing, helps, tongues, interpretation of tongues, knowledge, giving, miracles, shepherding, prophecy, teaching, and wisdom, were universally accepted among all of the authors I researched. Other gifts, like creativity, compassion, counseling, poverty, worship leading, preaching, and exorcism, were listed by only one or two authors.

It quickly became obvious that the actual definition and meaning of the various passages of scripture dealing with spiritual gifts is up for interpretation. What is known is that God does give these gifts and they are for the building up of His kingdom, even if we do not understand all aspects of Spiritual Gifts. God does not simply call us to work for Him. He calls us to work for Him and *then* He gives the gifts necessary to carry out the task that He has called us to do. God purposely gives us gifts and He is intentional about giving many different gifts. The use of these gifts, in community, allows us to achieve results we would never see outside of community (Van Hook, 2014).

The Promise of the Holy Spirit

Like salvation, the Holy Spirit is a promised gift from God. It is not something we can earn or even deserve. Rather, our gracious God desires to freely give the Holy Spirit

if we will but accept it. This includes the gifts of the spirit—they are an extension of accepting the Holy Spirit (Flynn, 1974).

Flynn states that many believers are not exercising their gifts, in part, because many of them do not even know they have gifts. That does not change the fact that God has given each of His children spiritual gifts. This is part of the promise of the Holy Spirit. These gifts are to be used for the building up of the Kingdom of God here on earth and ultimately in Heaven. The Bible even suggests that one day we will be asked to give an account of how our gifts were used (Flynn, 1974).

The Filling of the Holy Spirit

The Holy Spirit is always present and working in people's lives. When we are baptized by the Holy Spirit, a number of things begin to happen in our lives that indicate the Spirit is at work in greater measure. It has been said that the Spirit is an enabler - the Holy Spirit enables us to fulfill God's purpose in our lives (De Benedicto, 2004).

The Holy Spirit gives us life and sustains our lives. We are so weak in our sinful human condition that we do not even have the will to follow God, so the Holy Spirit serves as a motivator. We cannot always see spiritual things, so the Holy Spirit reveals and illuminates the spiritual things we need to perceive. This list goes on: the Holy Spirit communicates with us, helps us to witness, teaches us how to teach, enables us to share God with others, and transforms our lives. This is just a sample of the effects of the fruit of the Holy Spirit in our lives (De Benedicto, 2004).

The Purpose of the Gifts of the Holy Spirit

As Bell points out, the scriptures are very clear that the purpose of the gifts of the

Spirit is to enable God's people to do the work that He has called them to do. All spiritual gifts come from God. Any work that is done for the building up of God's kingdom is from God. The Bible does indicate that the gifts are prioritized and the apostle Paul suggests that some gifts are more important or useful than others - but that all are necessary (Bell, 1984).

As a denomination, the Seventh-day Adventist Church places a high value on spiritual gifts as stated in its fundamental beliefs. The church teaches that God blesses all members of His Church with spiritual gifts, and that these gifts are to be used for the benefit of the Church and for bringing others to Jesus. These gifts are given by the Holy Spirit. When members are in tune with God's Spirit and use their gifts accordingly, the Church is then functioning in the way that God designed (General Conference Ministerial Association, 2005).

The Characteristics of the Gifts of the Holy Spirit

Several authors have delineated the following overarching characteristics of the gifts of the Spirit:

1. The gifts are unifying. The apostle Paul wrestled with this as people were misusing the gifts that God had given them. As we use the gifts of the Spirit, we are forced to work together and we achieve a unity that we could not otherwise achieve (Bell, 1984).

2. The gifts are for everyone. God does not play favorites. He never has. God gives different gifts to different people, but no one is omitted. Everyone receives a gift which is meant to be of benefit to all people. Even though the spiritual gifts are for

everyone, there is one exception—unbelievers are not given spiritual gifts. Every Christian who is committed to Jesus has at least one gift and quite possibly more (Wagner, 2005).

3. The gifts are corporate. This means that, in order to most efficiently accomplish the work that God has called us to do, everyone needs to be using their gifts and working together (Fortune, 1987).

4. The gifts are complementary. The gifts are generally not at odds with each other. In fact, God gave different gifts to different people so that we would be required to learn to work together in unity. No one can function as a “lone wolf” while serving God—ministry takes place in the context of community. We need each other, each using our individual gifts, to be a complete body serving Christ (Fortune, 1987).

5. Finally, the gifts are to be used rationally and in order. A gift is not to be used for personal gain, to draw attention to oneself, or in ways that detract from the mission that God has given us (De Benedicto, 2004).

Implications

From this survey of selected literature, it is clear that spiritual gifts are supernatural abilities given by God, through the Holy Spirit, to empower His children to complete the work that they are called to do. The gifts of the Spirit are promised to all of God’s believing children; no one is left out. We are best able to complete the work we are called to do as we use our gifts in harmony and in community.

Discovering and Putting Spiritual Gifts to Work

The second category of pertinent literature is comprised of various methods that a church and pastors can use to discover, teach, train, and implement the use of spiritual gifts in their local congregation. Several theologians, scholars, and practitioners have outlined their experiences and ideas on the proper or most efficient way of implementing a gift based ministry in the local church body. Some examples include Bugbee and Burrill (2005), Burrill (2004), Cox (2011), Dixon (2001), Sahlin (2005), Schwarz (2001), and Wagner (2005).

Each of these writers contributes good outlines, ideas, anecdotal evidence, and examples from their personal experiences. Together they give a broad view of methods that have been shown to be successful in the past.

Change the Philosophy

The Christian Church in most places around the world has developed a clergy centered philosophy. This is the idea that Church is a place we go and ministry is something done by the pastor. The role of the layperson is to show up to church as often as possible and give money to the church.

The process of discovering and putting members' spiritual gifts to work is a shift in philosophy. The member is not called to simply show up and contribute offerings. God has called everyone to ministry. We find that the Seventh-day Adventist church works, unofficially, on the 80/20 rule. Eighty percent of the work is done by 20% of the people (Burrill, 2004). This paradigm needs to shift to the point that we realize we are all gifted. God is calling 100% of His people to do 100% of the work.

Until this shift to “every member a minister” takes place, the church will not function at the level God intends. As long as the idea is prevalent that all that members are called to do is show up, this is what they will keep doing. Every member is called to ministry and God gifts people with what they need in order to do the ministry He has called them to do (Burrill, 2004).

In order to see the final work of spreading the Gospel to the entire world come to completion, we will all need to be working together. Every member ministry is not just an option; it is a necessity (Burrill, 2004).

Pre-requisites for Using Spiritual Gifts in Ministry

There are some minimum requirements for beginning this journey to “every member a minister.” The first requirement is that the person has to be a Christian. Spiritual gifts are given to the children of God. Second, they must believe that God gives spiritual gifts. God will not give anyone something they do not believe in. Third, the person has to be willing to work. God expects those who have been gifted to use what they have been given. He asks each one to begin to work, and then He blesses them with the gifts needed to complete the work. Finally, it is necessary to pray. Prayer, among other things, is the method with which one seeks out what God is calling them to do and what gifts He is giving (Wagner, 2005).

Spiritual Gifts Discovery

When it comes to spiritual gifts discovery, there are a number of spiritual gifts inventories that have been created. These inventories can be helpful in assisting individuals as they seek to discover their unique gift cluster (Dixon, 2001).

There are also some potential dangers in using spiritual gifts surveys or inventories. They can cause some people to narrowly categorize themselves - they have received their results so they feel they no longer need to explore other ways that God may use them. Of equal or greater concern is the fact that these surveys are manmade tools. They are slanted and incomplete. The explanations and definitions of various spiritual gifts vary from person to person and survey to survey. They are also greatly influenced by our feelings. Feelings change, therefore the results can change based on the way we feel. Finally, spiritual gifts identified outside of their ministry context cannot be used to their full capacity or purpose (Cox, 2011).

Schwarz and Wagner defined five Steps in Spiritual Gift Discovery:

1. Pray. You need to open your heart to God to seek guidance from Him (Schwarz, 2001).
2. Get Informed. Read and study to learn about spiritual gifts: What are they? What does the Bible say about them and what biblical guidance is given about their use (Schwarz, 2001; Wagner, 2005)?
3. Experiment. Experiment with as many gifts as you can. Start with things you enjoy. It may be that you have been using your gift already without realizing it (Schwarz, 2001; Wagner, 2005).
4. Evaluate. Verify your effectiveness by evaluation. Talk with respected church leaders, your friends, and family. Pray about it. Examine your feelings (Schwarz, 2001; Wagner, 2005).
5. Confirmation. You need to expect confirmation from the Body of Christ. One of the reasons we are asked to be a part of the Body of Christ is that accountability exists.

If the body sees a specific gift at work in our life - that is a considerable affirmation. If the body does not see it, then we need to reevaluate and seek other gifts (Wagner, 2005).

The above five steps are an attempt to help walk someone through the process of discovering their spiritual gifts without influencing the outcome. As already mentioned, there are numerous spiritual gifts surveys that can be used to assist a person in discovering his or her spiritual gifts and, at least, be a starting point in the journey. One is used by Rick Warren at Saddleback Church and it is called SHAPE (Cox, 2011). SHAPE stands for Spiritual Gifts; Heart; Abilities; Personality; Experience. There is another spiritual gifts program that has been tailored to the Seventh-day Adventist Church from material developed by Willow Creek, called Connections (Sahlin, 2005). The evidence suggests that these are two of the most popular surveys in Seventh-day Adventist circles.

It may actually be more important to discover a person's basic gift orientation rather than narrow it down to a specific gift. Is he or she someone who "does" ministry or is he or she someone who "trains" others to do ministry (which in itself is a form of ministry)? It is suggested that all gifts fit into one of these two categories. A simple example might be the spiritual gift of teaching. This gift may primarily fall into the category of helping train others for ministry. On the other hand, the spiritual gift of helps is primarily focused on actually doing ministry. Once people know the answer to the question of whether they are doers or trainers, they can focus on either doing ministry or training others for ministry (Burrill, 2004).

Going through the five steps outlined above is important, but the fifth step is vital-that of seeking the confirmation of the body of Christ. Just because a person desires to work for God, for example as a Mentor, does not mean that such a person has been gifted

and called to do so. Damage can be done when one attempts to work in areas that one is unqualified, untrained, or ungifted to function in.

The true ministry of the pastor is not to perform ministry, it is to train and equip the laity to do the work of ministry. This understanding of the role of a minister is more in line with the understanding of Ephesians 4 and the concept of the priesthood of all believers (McLean, 2010). One aspect of training includes mentoring. In addition to training someone, a mentor may also be helping a mentee to become a mentor. There is an implied mandate to reproduce: Jesus mentored twelve disciples and part of the expectation was that they would go out and mentor others.

I would contend that doing ministry and training others to do ministry are actually both forms of ministry. One may be focused inward--training members; and the other focused outward--seeking to reach others for Jesus; but I see both as equally valid and important forms of ministry.

Passion Discovery

A controversial area that has received greater attention in written works in the last two decades, deals with passion. What is the individual's area of passion? Has God gifted them to work in their area of passion?

If asked the question, "What do you do best?" the answer might point some in the right direction. Often individuals are drawn toward their areas of passion because these are frequently areas in which they excel. Therefore, it makes for a great place to start the search for the area or areas in which God has gifted them (Bugabee & Bugabee, 2005).

The danger in focusing only on areas of passion is that, sometimes, people are called to work in areas that they do not feel gifted in; in areas that they do not feel

passionate about (Schwarz, 2005). The biblical story of Jonah is an excellent example. Jonah was called to work in Nineveh. He was certainly not passionate about that! Thankfully, God gave Jonah the gifts necessary to work where He had called him to work, and he will do the same today.

Even though passion can be a motivation for ministry, it is an untrustworthy one. One good test of passion is to ask if it glorifies God and builds up others (Dixon, 2001). If the answer is yes, then it would be a possible indication that the individual has found the direction in which God is leading them. Passion may help one know where to serve; spiritual gifts help one know how to serve (Sahlin, 2005).

Training Members in Gift Based Ministry

A tool that has become popular among congregations around the world, including the Seventh-day Adventist Church, is a survey called Natural Church Development (NCD). NCD gathers data from the church's thought leaders to assess a church's strengths and weaknesses. Typically, Seventh-day Adventist congregations which take the NCD survey find that one of the greatest weaknesses for their church is "gift-oriented ministry." This is an area in which the Seventh-day Adventist Church could use much improvement (Burrill, 2004).

One of the steps in overcoming this problem is to develop and implement an ongoing training program in the local church. Current members need to be trained and then new members need to be trained as they are coming through the door. Churches cannot afford to let them wait a year or two, rather they need to be prepared to help new members quickly find a place to work for God (Burrill, 2004).

Training should be gradually implemented - possibly with a four-year plan, starting with small, achievable goals. A proposed plan would be to survey and train 25% of the congregation in year one; then another 25% of the congregation in year two. With a goal like this, it is possible to work systematically through the congregation in a three to five-year time period without member burn out (Dixon, 2005). Ideally, this process is something formalized, attached to church membership, and will be an ongoing process. It then becomes a part of church life.

Typically, a gift is given for an individual's entire life but how the gift is used in ministry may change. A person needs to have the freedom to follow where God leads. They use their gift for a specific ministry for as long as God calls them to, then they move on. This is something that is not intuitive, but rather it needs to be taught (Burrill, 2004; Schwarz, 2005). It may be a good idea to have annual ministry fairs in the church to show the congregation what is taking place and to allow them to become involved in a new ministry that still matches their spiritual gifts (Dixon, 2001).

Gifts and Church Offices

It is important to note that there is a difference between gifts and offices. A person may be serving as a deacon, but that does not mean that he has the gift of helps. A person may be able to speak more than one language, but that does not mean the person has the gift of tongues. It may be wise to remove "power" from the ministry positions. For example, possibly the church board should be chosen without regard for ministry positions. That way, those gifted to serve in various ministry positions would not have the temptation to try to attain or retain those positions simply so they can have a seat on the church board (Burrill, 2004).

Gifts and Talents

Another item to note is that gifts and talents are not the same thing. A person may be a talented speaker, but that does not necessarily mean that he or she has been gifted by God as a preacher. A gift is God-given for the specific purpose of empowering one to fulfill the mission God has given. A talent is something innate to one's being, such as running fast, singing well, being double jointed, and others. In either case, it is always appropriate to dedicate and use the gifts and talents God has given us for His glory (Wagner, 2005).

Implications

It is essential that churches develop an intentional plan to maximize the spiritual gifts of their members. They must educate members on spiritual gifts, assist members in discovering their spiritual gifts, and then follow through with training and guidance into areas where they can use their spiritual gifts. These principles apply to all children of God, including ministers. This information is relevant in the pursuit of discovering how spiritual gifts intersect with mentorship.

Christian Leadership in the Context of Spiritual Gifts

The third selection of literature deals with Christian leadership as it pertains to the use of spiritual gifts in the ministry of the church. The goal is to move beyond the individual search for an understanding of spiritual gifts and their implementation and to see this as a movement of the Body of Christ; to corporately take the biblical principles of spiritual gifts and apply them to the entire body. In order to do this, we need leaders who

can direct the church with a Christ centered focus to learn, discover, and implement their spiritual gifts. This project is focusing specifically on the implementation of spiritual gifts in the mentoring context.

The following is a survey of selected works dealing specifically with Christian leadership in the context of spiritual gifts.

The Focus of a Christian Leader

Leaders, by definition, are ambitious. They have goals and a direction in which they intend to lead. They are going to make things happen. They know where they are going and how they are going to get there. Can these things be said about a Christian leader? Is ambition good or bad? Ambition which centers on the glory of God and the welfare of the church is a mighty force for good (Sanders, 1967).

The world needs spiritual leaders; the church needs spiritual leaders; as individuals, we need spiritual leaders. There is one great difference between spiritual leadership and secular leadership: Spiritual or Christian leadership achieves greatness in the giving of oneself to the service of others instead of forcibly taking what one wants (Sanders, 1967).

Christ is the Leader

As we look at the example of Christ, we come to realize that Christ was a servant leader. Following His example, we need to be servant leaders. By definition, a Christian leader is a follower—a follower of Christ (Bell, 1984).

John the Baptist was a fearless leader. He did not hesitate to call sin by its rightful name. People flocked to him, and soon he had a great following. John was successful as a

leader because he was a follower - a follower of Jesus. John knew that he was a follower of Christ and because of this he fearlessly led people to Jesus (Bell, 2014).

Nehemiah is another example of a servant leader. He was a great leader because he knew who he was following. He knew that of his own power he was helpless, so he prayed to the one he followed, Christ. It was through his close connection with Christ that he was able to accomplish the tasks set before him (Bell, 2014).

Leaders Making Leaders

There are some Christians who understand that doing the work of God is something they do in the context of their daily lives regardless of their vocation or hobbies, however many Christians today still feel that doing the work of God is the job of the clergy. The Seventh-day Adventist Church believes in the biblical teaching of the priesthood of all believers. This concept makes it not only appropriate but essential that, as a denomination, we seek out and train others to be leaders (McLean, 2010).

One of the first questions that a Christian leader needs to be asking himself/herself is, “Am I raising up more leaders?” (Maxwell, 1995, Chapter 1, para. 1) A leader’s most important task is to identify other leaders. Frequently leaders fall into the temptation of doing everything themselves because, as they look around, nobody else is leading. Rather than doing everything themselves, they are called to seek out others who have been called to be leaders. By training and equipping others to be leaders, the workforce is multiplied for God (Maxwell, 1995).

God has called every person to follow Him and those that accept His call then become His disciples. Therefore, every Christian is called to be a disciple and disciples are called to make other disciples for Christ. Making disciples is not simply another

“program,” it is a way of life for the Church. Christian leaders need to be actively making disciples and teaching others to make disciples (Moore, 2012).

The leader’s toughest challenge is creating a climate where potential leaders can be discovered, nurtured, and trained. Many church situations are not good for developing leaders. The church may be viewed as a top down system—the pastor and/or elders lead and the rest follow (Maxwell, 1995).

Once a culture of growing leaders has been created, the task of actually finding leaders begins. This is often a difficult task, but there are some important characteristics to evaluate in the search for good leaders:

Character: does this person exemplify the character qualities of a leader?

Influence: does this individual have the kind of influence on others that a leader should have?

Attitude: do they have the winning attitude that will support and help the organization?

People skills: do they know how to work with others?

Evidence: do they have evident gifts and is God already working in their life?

Track record: do they have a proven track record?

Finally, do they have *self-discipline* and *self-confidence*?

These are the main characteristics to look for in a leader (Maxwell, 1995).

The key, after a new leader is chosen, is nurture. The current church leadership needs to nurture prospective leaders. Maxwell (1995) uses the acronym BEST. It stands for:

B elieve in them.

E ncourage them.

S hare with them.

T rust them.

People cannot simply be chosen to be leaders, turned loose on their own, and wished the best of luck. Leaders make leaders. This requires that intentional time and effort be invested in them. Jesus equipped his followers through on-the-job training and this is something that church leadership can seek to emulate (McLean, 2010).

The Church as the Body of Christ

The apostle Paul uses the image of a body to represent the family of God here on earth. He makes it very clear that the head of that body is Christ, not the pastor or head elder. What is more, God has chosen every person to be part of His body--it is His calling. No one is an afterthought or a leftover. When Christian leaders in the church recognize that Christ is the head of the body, they are able to experience unity in the body. This is an environment where spiritual gifts thrive (Bell, 2014).

Doing Everything on Purpose

Much of what takes place in many churches today is done out of habit or tradition. They keep doing things the way they do because: “we have always done them this way.” There are dangers in this because, many times, what they are doing is not working. It may have worked at one time, but it is not working anymore (Kaiser, 2006).

Everyone needs to be purposeful about everything one does in ministry. If we do not know why the church is doing something, then we need to take the time to figure out

the reason or we need to stop doing it (Kaiser, 2006). Creating an intentional method of introducing and using spiritual gifts in the lives of the members of the congregation can help define the purpose and direction of ministry.

Biblical Examples of “Christian” Leadership

The bible gives many examples of “Christian” leaders. Christian is in quotes because the term was not used in the Old Testament, the time prior to Christ. I am using the word “Christian” to mean a follower of God—specifically, the Christian God of the Bible. It is my position that, had Christ been revealed in the Old Testament, these individuals would have followed Christ and therefore been called Christians.

Some of these examples are Moses, David, and Paul. God shaped each of these individuals for leadership.

Moses

God called Moses into leadership. Moses did not feel able to fulfill this calling, but as is always the case, God equipped Moses for leadership. McNeal (2011, p. 47) says that although he “was the undisputed leader of the Exodus, he was not alone in leadership.” God provided his brother and sister as “a family triumvirate giving leadership to the liberated nation” (McNeal, 2011, p. 47).

God prepared and gifted Moses for leadership over a period of years. Moses spent approximately forty years in Egypt learning to be a leader. Then he spent approximately forty years in the wilderness learning to trust in God. It was through these experiences that God reached Moses’ heart. Again, McNeal (2011, p. 65) says, “Moses was not an ordinary man. His passion had been set on fire by the fire of the burning bush.” Moses

learned, through the training of God that, “Spiritual heroes learn that pain and conflict are part of the package. It just goes with the territory” (McNeal, 2011, p. 67).

Clearly in the life of Moses, God used experiences to shape Moses as a leader. God also filled Moses with various gifts of the Holy Spirit. We see examples, implicitly, of leadership, prophecy, and administration, to name just a few. Moses is an excellent, albeit flawed, example of a Christian leader.

David

David, the son of Jesse, is another example, like Moses, of someone who was called by God for leadership. Neither man asked for the leadership role that God gave them, but over time, they embraced what God was calling them to do. “David decided not to play loose with God’s call but to order his life around it” (McNeal, 2011, p. 85).

We see the spirit of God working through David as a passionate leader in the story of David and Goliath. “No amount of reward could engender by itself the courage it took to face Goliath. This character quality had to come from within; it could not be generated from extrinsic motivations” (McNeal, 2011, p. 86). David moves forward as an anointed leader, passionately doing what God was calling him to do. “David refused to accept others’ low estimations of his ability” (McNeal, 2011, p. 87).

David refused to be pigeonholed as a leader. David did not allow external forces to drive all of his actions and decisions. David was not perfect, but typically his “drive has to be fueled by the call and not dependent ultimately on the opinions of others” (McNeal, 2011, p. 88).

Again, we see God using interactions with King Saul, Goliath, and other enemies to play a significant role in “shaping his heart into the heart of a king” (McNeal, 2011, p.

91). It is interesting to note that biblical leaders are normal people that have allowed God to work through them. Biblical leaders, like everyone else, typically find the most challenging things “arise from within” (McNeal, 2011, p. 92).

It was David’s close relationship with God and allowing the Holy Spirit to work through him that made him a strong “Christian” leader. Everywhere David looked he saw God. “David was transparent in his relationship with God” (McNeal, 2011, p. 97). It was through this relationship that God empowered and gifted David to be the leader that he needed to be.

Paul

Paul, originally called Saul, is an amazing transformative example of God using someone, calling him, to work for him. Saul was working against God even though he thought he was working for God. God harnessed that passion and pointed it in the right direction. “God uses a preparation model for developing leaders” (McNeal, 2011, p. 123) and the apostle Paul is a prime example of this. God took his sight and gave him years of introspection to help prepare him to be a solid Christian leader.

As a Christian leader, Paul’s deep relationship with God and the empowering of the Holy Spirit allowed him to handle attacks as a good leader and to make him a better leader. “Paul’s response to these attacks profoundly affected the character of the Christian movement” (McNeal, 2011, p. 126).

“Paul took the team approach very seriously” (McNeal, 2011, p. 129). Leadership was not something Paul did by himself. Paul was a master mentor. Following in the footsteps of Jesus, Paul mentored many people to follow him as Christian leaders.

Each of these three men trusted in God, followed God, and answered the call of God. God in turn empowered them to complete the calling that He had placed on them. Christian leaders are empowered by God to fulfill their calling.

Biblical Theology of Leadership

When the biblical evidence is studied that reveals to leaders the kind of “leader” God is, it gives insight into the kind of Christian leadership that is needed. A biblical leader is one who, among other things, mentors. God is a God of community; He is relational by nature; He serves; He shares; and He communicates. He is also sovereign, creative, a visionary, and among other things, He is sacrificial (Bell, 2014). As these aspects of God’s leadership are perceived, I believe it challenges everyone to pattern one’s self after His example.

Implications

Leadership needs to be intentional, realizing that God has called the church to work together to spread the gospel to the entire world. This cannot be done by only a few leaders—many leaders are needed. Current leaders need to be vigilant in watching for new leaders and then come alongside them and mentor them into leadership roles. Key to this process is to remember that all Christian leaders are followers: Leaders follow Jesus Christ and, as they lead, others are led to Him.

Christian Mentoring

The final category of pertinent literature is comprised of selected works in the area of Christian Mentoring. Mentoring is a key biblical principle, and even though the word itself is never used, the concept is seen throughout scripture. It appears that

mentoring is vitally important to the growth of the Christian Church and that God gifts people to be mentors.

Mentoring Definition

One key to understanding mentoring is to have a good definition. One useful definition from the literature is as follows:

A mentor is someone who takes on the role of a trusted adviser, supporter, teacher and wise counsel to another person. A mentor adopts a primarily selfless role in supporting the learning, development and ultimate success of another person. By ‘primarily selfless’ I mean that while as a mentor you will often benefit in some way from the relationship, these benefits are usually indirect and not your main motivation for mentoring someone. You might easily enjoy your mentoring sessions and gain skills, awareness and insight from doing that. However, mentoring is most effective when focused clearly on the needs, goals and challenges of the person you are mentoring – often referred to as the ‘mentee’. (Starr, 2014, Chapter 1, para. 1)

For this project, the definition has been distilled down to the following: an experienced and trusted advisor whose focus is on supporting the growth and development of the mentee.

The role of a mentor is to support and/or grow the mentee through intentional guidance in specific agreed upon areas. It is important that the relationship is also based on trust.

Mentoring and Leadership

Mentorship and its cousin, coaching, are about leadership. Mentors and coaches are leaders even if they do not always realize it. In addition to providing support and guidance, a mentor’s role includes leading the mentees into areas they have never before experienced. It is also part of the role of a Christian mentor to find and train future leaders.

In the leadership books and conferences, I've also noticed that most messages are geared to people who already have leadership positions — people such as pastors, youth leaders, business executives, and heads of denominations or organizations. It is logical to focus on this group because they comprise the majority of attendees at leadership conferences. But this focus on people who already have leadership positions gives the impression that to be a real leader, one must be at the top of some church or company, leading a team, or holding some other leadership position. (Collins, 2009, p. 70)

It is valuable to find current leaders and mentor or train them, but as we seek to grow the kingdom of God, it is also important for us to seek out those with the spiritual gifts of leadership and mentor them into positions of leadership.

The organizational structure of the Seventh-day Adventist Church creates a challenge to a successful pastoral mentoring program. As the employer of both the mentors and the mentees, the organization has a vested interest in the mentoring process. However, this creates an atmosphere where it may be difficult to develop the trust needed for mentoring success. The pastors involved know, in the back of their minds, that they could potentially be evaluated or even terminated because of something they do or say in this relationship.

One possible solution would be for the church organization to be involved in overseeing the mentoring program but be separated from the actual mentoring process. This might be possible through a pastor who supervises the mentors and mentees but is not part of the administrative structure of the church.

Mentoring for Evangelism and Discipleship

One of the most obvious reasons for mentoring found in scripture is the growth of the Christian Church. Jesus was a mentor. His mentees were called disciples. We are called, as Christians, to make disciples or mentor people into following Jesus. “The call

to discipleship means new relationships of faith must be forged, with sound teaching, real accountability, and consistent follow-up after the initial prayer” (Robinson, 2016, p. 59).

Making disciples is far more than simply bringing people to Jesus. It includes walking side by side with them as they grow in Christ. As often happens in mentoring, the mentor grows alongside the mentee, so in effect, both are growing in Christ.

We mentor as intentional discipleship because making disciples is the crucial mission of the church. We mentor because mentoring establishes a connection between our traditional evangelistic practices and the call to make disciples. We mentor because mentoring shapes the church, and when done rightly, this in turn influences the broader culture. (Robinson, 2016, p. 95)

There is no more effective way to equip the children of God than through mentoring. It is our solemn calling.

Mentoring Characteristics

In the book, *As Iron Sharpens Iron*, the author identifies ten characteristics that make a good mentor (Hendricks, 1995):

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

Tony Dungy outlines the character traits he found essential to being a good mentor in his book, *The Mentor Leader* (2010):

1. Mentor leaders are competent
2. Mentor leaders remain focused on integrity
3. Mentor leaders are secure in their own skin
4. Mentor leaders must be authentic
5. Mentor leaders demonstrate courage and are willing to lead by example
6. Mentor leaders keep the vision and mission out front
7. Mentor leaders exercise faith
8. Mentor leaders are always willing to examine and change paradigms
9. Mentor leaders are accountable
10. Mentor leaders understand the importance of being available and approachable
11. Mentor leaders exhibit loyalty to those they lead
12. Mentor leaders shepherd and protect their followers

Mentoring Methods

Tony Dungy shares what he calls the Seven “E’s” of Enhancing Potential. He sees these as the methods of a mentor. These ideas are found in various forms in other literature, but are stated concisely there.

The seven “E’s” are Engage, Educate, Equip, Encourage, Empower, Energize, and Elevate (Dungy, 2010):

1. Engage: Mentor leaders walk alongside the people they lead—and they love every step.
2. Educate: Our goal should be to help everyone earn an A.
3. Equip: Mentor leaders create an environment in which others can be productive and excel by giving them the tools to accomplish their mission.
4. Encourage: Encouragement is the fuel that powers our efforts to engage, educate, and equip.
5. Empower: Turn them loose to succeed.
6. Energize: Great leaders energize and inspire those they lead.
7. Elevate: Set high goals to help them achieve more than they realized they could.

Mentoring by Sharing the Journey

A mentor has the opportunity to journey with someone and strengthen him or her. “At the end of the day, the journey is about adding value to others’ lives, which ultimately will impact your organization for good” (Dungy, 2010, p. 328).

There are excellent biblical examples of this taking place. John the Baptist shared in the journey of Jesus. Jethro shared in the journey of Moses (Hendricks, 1995). David shared in the journey of Solomon (Dungy, 2010). These are just three examples.

Probably one of the greatest examples is Jesus mentoring his disciples. He is an excellent example of mentorship as He was actively involved in mentoring throughout his ministry. His main focus seemed to be “teaching by doing” (Campbell, 2009). We see Jesus teaching people how to pray—by praying. We see Jesus teaching or mentoring his disciples to be accepting of others—by accepting others Himself. Jesus mentored

listening skills—by listening. He taught them how to be servant leaders—by being a servant leader (Campbell, 2009). He shared His journey with them, literally. Mentoring was relational, it took place as they journeyed from place to place.

Implications

Christian mentoring is not just a buzzword or a phase, rather it is something Jesus modeled with His own disciples. In Matthew 28 we are challenged, as followers of Christ, to go and make disciples. It is a call to mentor others to be followers of Jesus.

Summary, Relevance, and Implications of Literary Findings

The above works do not represent an exhaustive review of the selected topics. They are limited to the references with the most direct bearing on the scope of this study - namely works that define spiritual gifts, explain their discovery and usage, give guidance on mentoring, and define Christian leadership in the context of spiritual gifts.

It is clear from the works reviewed that, because of God's love, He has intentionally given special gifts through His Holy Spirit. These gifts are given to each and every one of His children. The gifts outlined in Scripture, but not limited to these, are major examples of how God works in individual lives. Spiritual gifts are discovered through intentional prayer asking God to reveal the spiritual gifts He has given. This process also includes study, experimentation, and evaluation. Once these steps have been taken, confirmation is sought from the Body of Christ.

God calls, and then empowers, an individual to complete the calling. Spiritual gifts are intended to be used in community for the furthering of the Gospel ministry. If God calls one to help a homeless person, He gives the called one the necessary resources.

If God calls someone to preach to an assembled body, He gives that person the words to say.

Christian leadership is necessary to develop programs or structures that will help congregations learn what spiritual gifts are, and then guide them as they seek to discover their own spiritual gifts. The community then needs to assist people in putting those gifts to work for the service of God.

Christian mentorship is also vitally important. In scripture, we find the examples of Jethro, Elijah, and David mentoring others to follow in their footsteps. The greatest mentor of all is Jesus. He mentored His twelve disciples, leaving us with the command to make disciples. This is a call to be mentors: followers of Jesus mentoring others to follow Jesus.

In the context of Christian Mentoring, specifically pastoral mentoring, it appears realistic that God gifts some pastors with the abilities to mentor other pastors. As with the discovery and training of local church leaders, denominational leaders need to be intentional about seeking out pastors who have been gifted by God to be mentors, then train and engage them in mentoring relationships. This will help them to fully use their spiritual gifts as well as strengthen the Body of Christ by being leaders mentoring leaders.

This is a process that will continue until the time when Jesus comes again. Until then, all have work to do. This work is done infinitely more effectively as we partner with the Holy Spirit to use the gifts that He has given the community to spread the gospel to the world.

CHAPTER 4

DESCRIPTION OF THE TASKS LEADING TO THE DISCOVERY OF THE SPIRITUAL GIFTS CLUSTER OF SUCCESSFUL PASTORAL MENTORS AND ENGAGEMENT OF PASTORS IN THE MENTORING PROCESS IN THE WISCONSIN CONFERENCE

With the need having been identified to support pastors through mentors, and the desire to identify good pastoral mentors through their spiritual gifts, the following intervention was planned.

Define Pastoral Mentor

The plan for the first task of this project was to create a clear definition of what it means to be a good pastoral mentor. This definition of what a pastoral mentor is and does is vital to this project. The methods that will be used for developing this definition are the reading of the literature on pastoral mentoring and interviewing professors and pastoral leaders. Some examples that were discovered from searching various websites are as follows:

“Mentoring is most often defined as a professional relationship in which an experienced person (the mentor) assists another (mentee) in developing specific skills and knowledge that will enhance the less-experienced person’s professional and personal growth” (www.management-mentors.com). Often mentors takes on mentees to help them

achieve the same level of success they have achieved with the hopes that they can then move on to become even greater.

Mentorship is a relationship in which a more experienced or more knowledgeable person helps to guide a less experienced or less knowledgeable person. The mentor may be older or younger than the person being mentored, but she or he must have a certain area of expertise. It is a learning and development partnership between someone with vast experience and someone who wants to learn. Mentorship experience and relationship structure affect the ‘amount of psychosocial support, career guidance, role modeling, and communication that occurs in the mentoring relationships in which the protégés and mentors engaged’. (Fagenson-Eland, Marks, & Amdendola, 1997)

“Mentoring is a long-term relationship where the focus is on supporting the growth and development of the mentee. The mentor is a source of wisdom, teaching, and support, but is not someone who observes and advises on specific actions or behavioral changes in daily work” (www.thebalance.com).

Although it is clear that mentoring is most often observed in the professional world this should not overshadow that a key factor in effective mentorship is the relational component. If the mentor is unwilling to build and/or maintain a relationship with the mentee it will significantly impair the effectiveness of the relationship (<https://hbr.org/2017/02/what-the-best-mentors-do>).

This task will involve evaluating these more general definitions and cross referencing them with the pastoral ministry setting. The goal will be to find a definition that accurately describes the mentoring process to be fostered between experienced pastors and new pastors. If an already created one does not emerge, the plan is to use the information attained through research to craft a clear, working definition for this project. When explaining to conference leaders what skills are being sought in pastors, a clear and

concise definition will be essential to the process. It will also be especially useful when seeking out pastors who are or have been successful mentors.

Create or Utilize a Spiritual Gifts Instrument

The second planned task is to find or create a tool that can be utilized to gather the data necessary to determine if there is a spiritual gifts cluster among pastoral mentors.

This tool needs to be comprehensive, yet easy to use. A spiritual gifts inventory is the kind of tool that could be applied for this purpose. The specific characteristics required to gather the necessary data include: being online, reliable, and theologically consistent with Seventh-day Adventist beliefs. It also needs to provide immediate feedback.

It will be very important to find a spiritual gifts inventory that is web based for ease of use. This will eliminate the need to e-mail the test, which then requires the participant to print it, fill it out, scan it and e-mail it back. An instrument needs to be identified that is doctrinally compatible with Seventh-day Adventist beliefs. It does not have to be perfect, but if there are major theological discrepancies it likely would skew the results of the survey. The understanding on the spiritual gift of speaking in tongues is a great example of a doctrinal difficulty. If a spiritual gifts survey had a theological understanding that suggests that the gift of tongues is actually a babbling language that no one understands, then, based on this understanding many questions would be worded in a way that would distract Seventh-day Adventists from answering all the questions in a valid way.

There are many spiritual gifts inventories that have been created. Lifeway Christian Resources has a PDF version that is comprised of 80 questions, but it is not available to be taken online and does not give immediate feedback

(<https://blog.lifeway.com/explorethebible/downloads/spiritual-gifts-inventory/>). The United Methodist Church has created a short, 21 question online gift assessment (<http://www.umc.org/what-we-believe/spiritual-gifts-online-assessment>). The user is able to receive immediate feedback, but it does not appear to be very comprehensive. The Seventh-day Adventist Church has created a nice inventory, entitled Connections, that is both comprehensive and compatible with our doctrines. However, it is not available online and therefore does not provide immediate feedback, which would create added challenges in retrieving the data (It also appears to be out of print at the time of this writing). There is a survey put out by an anonymous group called The Team Ministry Spiritual Gifts Inventory which is web based, however the interface used is outdated and does not perform consistently, thus providing inconsistent results (<https://gifts.churchgrowth.org/spiritual-gifts-survey/>).

A Google web search gives reviews of a number of others, some of which have theological issues that are not consistent with Adventist beliefs. One that looks promising was found at www.spiritualgiftstest.com and was created by a pastor named Jeff Carver. It is both online and theologically compatible with Seventh-day Adventist theology. It also provides instant feedback and the results can be easily shared by e-mail.

These inventories will be analyzed to discover if any of them are sufficient for the purposes of this project. If an acceptable spiritual gifts inventory does not exist, then one will need to be created. It will be preferable to utilize one that has already been devised as it would require a lot of work and research to create a spiritual gifts inventory that would be accurate and comprehensive. If one that meets the criteria has already been created, it will not only save time, but it will likely also provide more consistent and accurate

results. The goal is to find one that has proved to be reliable during use for five to ten years or more.

It may be possible to work with Advent Source and/or the creators of the Connections survey to analyze their material in an attempt to arrange to have this Seventh-day Adventist inventory placed online. This would allow the use of the most ideal survey with the ease of immediate feedback.

Identify Good Pastoral Mentors

After a clear definition of pastoral mentoring is discovered or created and a good spiritual gifts inventory tool is selected, the third task of the project can begin: seeking out individuals who fit the description of a good pastoral mentor. There are two main sources from which to gather information for a list of participants for this project. The most consistent source will most likely be the ministerial directors and conference presidents of the various conferences in the North American Division. It is expected that the conference leaders will have a good understanding of the gifts of their pastors and be aware of those that are already providing mentorship to other pastors. The first contacts will be made with the ministerial directors from selected conferences in the United States. If this does not result in enough participants, the plan is to branch out to the presidents of these same conferences and then to conferences in the North American Division which are outside of the United States.

The second source for seeking out participants will be to search local church websites for less experienced pastors, then seek permission from their conference to talk with them and then dialogue with them via phone about the project. The purpose of this phone call will be to discover if they feel that they have been mentored and ask them if

they would be willing to share the name of the pastor who has mentored them. It will be of significant interest to see if the mentors the unseasoned pastors identify match up with those whom the conference officers identify as good pastoral mentors.

The goal of this process is to identify a minimum of 25 pastors, who are deemed to be good mentors, to participate in the project. The definition of a good mentor, the one that will have been identified or created, will be shared with both the conference leaders and the newer pastors. This definition is what they will be asked to use in determining whether they have pastors in their conference whom they deemed to be good mentors.

The implementation of this aspect of the project will be to make the necessary phone calls to the conference ministerial directors and others as needed. The planned introduction is as follows:

“Hello, my name is Adam Case. I am the ministerial director for the Wisconsin Conference and I am currently working on my doctoral degree from Andrews University. I am wondering if you could spare a few minutes of your time to assist me with my project.”

“I am attempting to find, train and empower pastors to mentor other pastors. Currently, I am seeking to discover if pastors who are good mentors have a similar spiritual gifts cluster. Towards this end, I am wondering if you could share with me the names and contact information for two or three pastors whom you feel are good mentors of other pastors in your conference.”

At this point, I plan to share with them the definition of a pastoral mentor, the project in brief and the final goal. It is expected that this phone call will only take about

five minutes. Once permission is granted to reach out to these pastors, the next task can begin.

**Assess the Spiritual Gifts of Potential
Mentor Pastors and Gather Their
Reflections on the Perceived
Impact of Spiritual Gifts
on Pastoral Mentoring**

Gathering the information needed from the potential mentor pastors is expected to be the longest and the most difficult task of the research. Discovering, scheduling, and gathering the data will likely be a time consuming and slow process given that it will be necessary to coordinate with the schedules of over twenty-five busy pastors.

Contact is to be made with each of the 25 or more pastors who are recommended either by the various conference leaders or by pastors who are new in ministry. The ideal plan for the initial contact is a phone call estimated to last two to three minutes. After a short personal introduction, they will be asked if they have a few minutes and then a brief description of the reason for the call will be given. The purpose of this initial contact is to make an appointment with them at which time the process will be explained in depth and some time will be spent interviewing them.

Following is a sample narrative for the calls:

“Hello, my name is Adam Case. I am the ministerial director for the Wisconsin Conference and I am currently working on a doctoral program and doing some research. I am wondering if I could have a few minutes of your time to explain my project and see if you are interested in participating.”

“The ultimate goal of the project is to identify potential mentor pastors, based on their spiritual gifts cluster, and train them to mentor other pastors. The research, in

preparation to do this, is as follows: I am reaching out to pastors, such as yourself, who are considered to be good mentors of other pastors. With those who agree to be part of this project, I will schedule an interview. The interview will be followed by taking a free online spiritual gifts survey. My hope is to identify a common spiritual gifts cluster among pastors who are considered good mentors.”

“Would you be willing to participate in my project? If so, I would like to schedule a thirty-minute phone appointment with you that we will follow up with the spiritual gifts survey. The interview and the survey will be kept confidential and your name will not be connected to the results listed in my research.”

If they agree to participate, an interview appointment will be made and preferred e-mail addresses and phone numbers exchanged. If not, they will be thanked for their time and wished well in their ministry.

For those who consent, an interview will be conducted at the appointed time. The purpose of this interview will be to assess their level of engagement in mentoring. Is mentorship something that gives them enjoyment or fulfillment? What spiritual gifts do they feel they have that have made them a good mentor of fellow pastors? What are some areas that they have found in which pastors desire mentoring or are most in need of mentoring? The interview will be allowed to develop naturally from here. The desire is to discover what motivates them to mentor other pastors. Any clues that they share about using their spiritual gifts in this process will be noted. The word “clues” is significant because it is likely they use spiritual gifts but may not have thought of it in those terms.

The interview will conclude by asking them to take a spiritual gifts survey. They will be encouraged to do it at the conclusion of the phone call so that their results can be

obtained quickly. The survey will provide the pastor with electronic results that they can then e-mail to me. They will be encouraged to complete the survey as soon as possible to eliminate the need for follow-up phone calls or e-mails.

The conversation will conclude by thanking them for their time and with an offer to share the results of the study with them if they are interested. This will conclude their involvement in the project. The total estimated time this will take is less than 60 minutes per pastor.

Identify a Common Spiritual Gifts Cluster Among Mentors or an Appropriate Identifying Alternate

The fourth task of the project will be to use the data collected from good mentor pastors to create a profile for identifying potential pastoral mentors. The results of the personal interviews with pastors who are considered good mentors will be used to calculate what spiritual gifts they feel they have that helps them to be good mentors. The goal is to discover if they identify a common gifts cluster.

Next, the results of the spiritual gifts surveys will be tallied to discover if a common gifts cluster emerges. For the pastors, a comparison will also be made between the gifts they believe they have that help them be good mentors and the gifts that the survey indicates they have. This will measure how self-aware they are of their own spiritual gifts.

This data will be used to attempt to create a profile that is a description of a good pastoral mentor. The desired result is that most, if not all, of the pastors share an identifiable gifts cluster. This will allow potential mentors to be discovered by giving

them a spiritual gifts survey, identifying them based on their results and then seeking to engage them in mentorship.

If no discernable pattern is found, then it will be necessary to see if a new hypothesis can be created from the surveys and the notes from the interviews. If there still remains no pattern, then the findings will conclude that there are simply no discernable patterns between spiritual gifts and mentoring.

Identify Pastors Who Have the Pastoral Mentor Spiritual Gifts Cluster Within the Wisconsin Conference

If a spiritual gifts cluster that is commonly found in pastors who are good mentors is defined, it will be used to determine if the results are actionable. This will be accomplished by surveying all of the pastors in the Wisconsin Conference. This will take place during a conference pastors meeting where the project will be explained to the pastors. Those who consent to participate will be given the same spiritual gifts survey that was used with the mentor pastors. They will be given time to complete the survey during the workers' meeting. This will facilitate obtaining the results in a timely manner.

The survey results will be compared and contrasted with the gifts cluster that was created from the pastors deemed to be good pastoral mentors. Each of the Wisconsin Conference pastor's spiritual gifts profiles will be evaluated to determine whether or not they have the potential to be good mentors. Since this is a small conference, there will be only 25 pastors to work with and three to five mentors are needed for this project. If there are not enough pastors that fit this profile within the conference, then the plan is to seek participants from a sister conference in the Lake Union such as Illinois, Michigan, or

Indiana. Minnesota, while outside this union, would also be a good candidate due to its close proximity to Wisconsin.

Train Pastors to Become Mentors

Once three to five pastors are identified as having the mentoring profile, the process of training them to be pastoral mentors will begin. This will require some one-on-one meetings with them. In-person is ideal, but when not possible by phone is also an option. From the introduction to the project which they received when they agreed to participate, they will already have some idea of what the final goal is. They will still need more information to have a broader understanding and to create a feeling of connection to the project. It is estimated that it will take 30-60 minutes to discuss with them the time commitments involved.

They will need to commit to the following:

1. Mentor training that will consist of reading books on mentoring and a class of approximately 6-8 hours.
2. A review process that will include an intake interview and an exit interview.
3. A six-month period of time actively being a mentor.
4. Regular monthly meetings with their mentee and group meetings as required.

A mentorship program will be implemented to prepare each mentor pastor for the tasks they will be expected to do. The books assigned and the class content will be based on existing mentoring programs. The following resources will be used for developing the program: The North American Division Institute of Evangelism (NADIE) mentoring material; material related to the Connection survey; and the NADIE coaching track.

Some contemporary literature will also be consulted.

Facilitate Mentoring Activity

The final task in implementing this project will be to identify pastors who need to be mentored and to pair them with a mentor. For the purposes of this project, the un-ordained pastors in the Wisconsin Conference will participate in this project as part of their continuing education. It is common to put un-ordained pastors through extra training or give them additional education. The less experienced pastors do not have to be un-ordained, but this is usually the case.

Each of the mentor pastors will be paired with one or two younger/un-ordained pastors who are new in ministry. Over the course of no less than six months, they will be required to attend at least regular mentor-mentee meetings. They will be encouraged to have face to face meetings, possibly over a meal, and occasionally they will be expected to connect over the phone usually using video chat technology. There will also be some required reading assignments and a few meetings for all participants, held at the conference office.

When dealing with human personalities, it is possible that some mentor-mentee assignments will need to be changed. Both mentors and mentees will be assured from the beginning that their desires to be reassigned will be treated confidentially and tactfully.

Project Evaluation

For purposes of the project, the mentoring process will be evaluated monthly. An intake and exit interview will be conducted with the pastors who are mentors as well as

the pastors who are mentees. The purpose of these interviews will be to assess the effectiveness of the program.

Questions asked of the mentees will be constructed to determine whether or not they appreciated the intentional mentorship. Was it helpful to them? What was most helpful? Did they feel the mentor valued them and guided them appropriately through the various situations they were facing? What did they think could be done to improve the experience?

The interviews of the mentors will include questions such as: Did they feel it was natural, easy, or even fun? Or was it rather difficult, cumbersome, and uncomfortable? What issues did they feel qualified to give advice regarding? What kinds of topics would they recommend mentors not be asked to deal with but rather pass on to the ministerial director? What do they think could be done to improve the experience? Did this encourage them to view their spiritual gifts in a different way? Did they discover any gifts that they did not realize previously?

Summary

The primary goal of this project is to determine whether or not there is a way to identify a good pastoral mentor by using a method of identifying their spiritual gifts. As part of the evaluation of whether or not this is possible, it will also be necessary to implement a pastor mentoring program and evaluate its effectiveness. As a side benefit, the newer pastors of the Wisconsin Conference will be able to benefit from being in a mentoring relationship. Another potential benefit is that of the development of a successful mentoring program that will benefit future pastors both in the Wisconsin Conference and potentially more broadly throughout the North American Division.

CHAPTER 5

NARRATIVE OF THE SPIRITUAL GIFT RESEARCH AND IMPLEMENTATION OF THE PASTORAL MENTORING PROJECT

The research and discovery of the spiritual gifts cluster of good pastoral mentors (defined as: an experienced and trusted advisor whose focus is on supporting the growth and development of the mentee), the surveying of the Wisconsin Conference pastoral team, the narrowing down of potential pastoral mentor candidates, and finally the implementation of the project was a multi-phased process. The ultimate goal--which was engaging pastors, with the spiritual gifts cluster of a good mentor, in a mentoring relationship with less experienced pastors - took over a year to complete and was comprised of nine phases.

Phase One: Spiritual Gifts Survey

With the goal of the spiritual gifts cluster of the pastoral mentor being central to the project, it was essential to discover a survey tool that was comprehensive, professionally done, could provide consistent results, was financially reasonable, and easy to use. This last point was vitally important as it increased the likelihood that pastors would actually complete the survey.

As stated earlier in the literature review, there are at least thirty-three variations of scriptural spiritual gifts listed by various authors. I divided these into fifteen distinct

categories (See Appendix A, Table 11). It was important to find a spiritual gifts survey that was biblically sound. It needed to be thorough by including questions about each of the biblical spiritual gifts or their category, and by surveying each one in a variety of ways. Many of the tests evaluated contained less than thirty questions. The tests that were ultimately on the final list of possibilities each had well over one hundred questions and addressed each of the spiritual gifts in multiple ways to elevate the likelihood of gaining an accurate result.

While several surveys satisfied some of the criteria, it was more difficult to find one that was easy to use. In the digital age, it was essential for this test to be an online survey to make its completion and return as simple as possible.

The website www.spiritualgiftstest.com provided a spiritual gifts survey that met all of the requirements. Since it was free, it was also cost effective. As an added bonus, the website owner/creator, Jeff Carver, was very helpful in providing the necessary information and data analysis for his website. He also provided a hard copy of the survey should there be the need for it (See Appendix C).

Phase Two: IRB Approval

In order to proceed with the project, it was necessary to receive the approval of the Andrews University Institutional Research Board (IRB). There were several items that had to be completed in order to submit the project to the IRB.

The first item was for me to earn an online certificate in ethical research which indicates that I had received instruction on the proper way to conduct research. It also required creating the necessary surveys and questionnaires that would be used as well as outlining the scripts that would be used in the interviews (See Appendix D). This phase

of the process took approximately three months, and approval was ultimately granted (See Appendix B for IRB Approval).

Phase Three: Search for Good Mentor Recommendations

The next project phase was a search for potential pastoral mentors. In order to compile this list, over twenty conference presidents, ministerial directors, senior pastors, and mentees were contacted. By far, 75% of the recommendations were received from them. Sixty candidates were identified who were both pastors and considered to be good mentors. No gender requirements were made, but no women were suggested in this process. It is important to seek and train women pastors who can be good mentors for other women in ministry.

This portion of the project was not difficult, but due to the busy schedules of the various people contacted, it was time consuming. It took about eight weeks to gather the necessary names and contact information.

Phase Four: Solicit Participation, Interview, and Survey Mentors

Phase four involved contacting the recommended pastoral mentors and soliciting their participation in the project. This task was long and tedious but bore good results. During a process that lasted over six months, the 60 individuals who, by their peers, were considered to be good mentors of other pastors were individually contacted.

The first step was a personal introduction and basic explanation of the project:

“Hello, my name is Adam Case; I’m serving as the Ministerial Director of the Wisconsin Conference. I am currently working on my Doctorate of Ministry degree

through Andrews University. I am passionate about pastoral mentoring and my doctoral project is seeking ways to identify and engage pastors in mentoring. I was given your name by your ministerial director (or whichever party gave their information) as a pastor who is a good mentor. Would you be willing to schedule a thirty-minute time slot for an interview? This would be followed by a fifteen minute online spiritual gifts survey.”

At the conclusion of this introduction there was overwhelming affirmation of the project and a willingness to help. Of the 60 individuals contacted, 75% agreed to be a part of the doctoral research, schedule an interview, and fill out the online survey. Of those who agreed to participate in the research, 82% followed through and participated in an interview (See Table 1). The interviews lasted twenty-five to thirty minutes, as promised. Of those who were interviewed, 62% followed through after the interview and took the online survey. This provided the data sets needed for the project.

Table 1

Participation Matrix

	Number	% of total
Invited to Participate	60	100%
Agreed to participate	45	75.00%
Actually Interviewed	37	61.67%
Actually returned survey	26	43.33%

Phase Five: Data Analysis and Spiritual Gifts Cluster Discovery

Once the surveys and interviews were complete, the data analysis began. The goal of this phase was to discover whether or not any common spiritual gifts cluster could be found among this group of pastors. The results of both the interviews and the spiritual gifts surveys were enlightening and provided useful data.

Interview Data

First, the 37 completed interviews were analyzed. They contained a lot of subjective data, but it was still very useful.

The first analysis was of their denominational service (See Table 2). The average years of denominational service was 25, ranging from seven to 49 years. However, there was good representation from each decade of years of service.

Table 2

Years of Service of Mentor Pastors

Years of service	Number of Pastors
10 or less	4
11-20	11
21-30	8
31-40	10
41 or more	2
Did not respond	2

Each pastoral mentor had worked for an average of three conferences during their ministry and served an average of six different districts during that time.

When the responses to the question, “Have you ever benefited from having a mentor?” were analyzed, 92% answered that, “Yes,” they had benefited from a mentor. Of this number, 50% indicated that the mentor relationship was required by their employing entity. For 68% of these pastors, they were allowed to choose their mentor and another 13% were specifically chosen by the pastor who mentored them. The rest were assigned a mentor by their conference leaders.

The responses indicated overall very positive experiences with having a mentor. The only negative issues arose in a few instances where the mentor was assigned. In a conversation with Dr. Joseph Kidder at the Adventist Theological Seminary, he mentioned that 83% of pastors who were “forced” to have a mentor found the experience to be “terrible.” Research indicates that the best pastoral mentors are chosen by the mentees.

No negative issues were reported with a mentor that was personally chosen or with a mentor who chose the mentee. These relationships were all listed as positive experiences.

These 37 pastors were asked to define “mentorship,” and 37 different responses were received. However, there were several strong themes. The following concepts were very evident in their responses: being relational, desiring to see others succeed, and leaving a legacy. The desire to come along side other ministers and help them to succeed as well as helping them to learn from their mistakes was another common theme.

When asked, “Do you consider yourself to be a mentor?” there was a 100% positive response rate. For some of them, it was an immediate and enthusiastic “Yes!” Others originally said they did not really think they were a mentor but, as they dialogued with the interviewer about it, they realized they were engaging in mentoring activities, so “yes,” they guessed they did consider themselves to be a mentor.

In analyzing the responses to the question regarding what skills they felt they had that enabled them to be a good mentor, there were a few common themes. The majority of the skills identified fell into the Teaching, Pastoring, Leadership, and Serving spiritual gift categories.

They were also asked what they enjoyed most about mentoring and, almost unanimously, they indicated that it was the joy that comes from seeing others succeed, especially in ministry. There were also some other prominent motivations for being involved in mentoring that were expressed. One was the relational aspect that comes from “building into another person’s life.” This specific phrase was used by a number of the mentors. It is the idea that the mentor is able to give of themselves in such a way that others’ lives and/or ministries are improved. They also viewed mentoring as being part of leaving a legacy of ministry. These concepts were very strongly held, summarizing the feeling that when we help other people succeed, we succeed.

A final question asked them to identify the spiritual gifts they felt God had given them that made them a good mentor. They indicated about eighteen different spiritual gifts, but the majority of replies fit the definition of the following five spiritual gifts: Teaching, Discernment, Leadership, Administration, and Helps (see Appendix E).

Although the manner used to conduct the interviews resulted in subjective data, I believed it was important to allow the interviewees to reflect on their own experiences. They were not given any list of possible answers to choose from and no attempt was made to guide their responses in any way. Therefore, there was not a lot of information received that could be categorized and placed in tables. However, there were discovered commonalities and trends that were interesting and informative (see Appendix E).

Spiritual Gifts Survey Data

Following the completion of each interview, the mentor pastors were invited to take an online spiritual gifts assessment. Twenty-six of the participants completed the online assessment and this provided a data set to use to determine possible spiritual gifts clusters of successful pastoral mentors.

Of the 15 spiritual gifts measured on the assessment, a gift cluster of five emerged in the surveys of those who were considered to be good mentors of other pastors. After examining the data from a number of different angles it appears clear that, based on the results of the survey, those pastors who are considered good mentors exhibit the following cluster of spiritual gifts:

1. Apostleship
2. Leadership
3. Teaching
4. Knowledge
5. Pastoring

Virtually every pastor who took the survey scored high in Apostleship--the desire and calling to spread the gospel to those who have not yet heard it. As will be seen in the

results from this survey when it was given to all the Wisconsin Conference pastors, it appears that this is a strength, not just of a good pastoral mentor, but of all pastors. There was more diversity among the other four top ranked gifts, but the end result of the survey clearly brought out the five spiritual gifts listed above, ranked in the order listed (See Table 3).

Table 3

Mentor Pastors' Spiritual Gifts Average Ranking

Average Ranked Score	Gift
2.96	Apostleship
6.00	Leadership
6.04	Teaching
6.15	Knowledge
6.31	Pastoring
7.65	Giving
7.77	Prophecy
7.81	Wisdom
8.12	Evangelism
8.50	Administration
8.62	Discernment
8.62	Exhortation
9.04	Faith
11.00	Serving
11.54	Mercy

Note: 1 indicates a strong spiritual gift and 15 indicates a weak spiritual gift.

There were two unexpected results revealed by the analysis of the survey data. The mentors interviewed, as well as myself, believed that the gift of discernment was important and would be high on their results. On the contrary, pastors who were

considered good mentors scored in the midrange for the gift of discernment—an average ranked score of nine out of 15 possible. This was the first surprise.

The other unexpected result was that these pastoral mentors, almost across the board, scored very low in the gifts of serving and mercy. The gift of helps/serving is one that seems logical to me for someone who enjoys mentoring others and one that they indicated as important during their interviews. However, overall, they scored low on serving with an average ranking of 11 out of 15. Mercy also seems to be a spiritual gift that would fit a good mentor, but it was lowest on the scale with an average ranked score of 12 out of 15. This may be related to the fact that part of the role of the mentor is to empower the mentee to “do” for him or her-self, rather than the mentor “doing” for the mentee.

In many areas, the interviews and the opinions expressed validated the results of the survey taken. However, as indicated, there were a few unexpected results.

Phase Six: Surveying the Wisconsin Conference Pastoral Team

The next phase of the project was to invite each member of the pastoral team of the Wisconsin Conference to take the spiritual gifts test. The results of this test would provide several types of data. First, it would give a baseline result for the “average” pastor’s spiritual gifts strengths. Second, it would reveal whether or not there was a difference between the mentor pastors’ and the “average” pastors’ spiritual gifts clusters. It was important to recognize that it was likely that there were mentor pastors among the “average” pastors, and this was indeed desirable. However, as a whole, the data for this

group was expected to have a different result from that for pastors identified as good mentors.

The third and essential test result for this project was to obtain data which could be used to identify likely successful pastoral mentors within the Wisconsin Conference pastoral work force. They would be identified by having the matching spiritual gifts cluster with those pastors already identified as being successful mentors. These pastors could then be trained and hopefully engaged in mentorship.

The Wisconsin pastoral team was educated about the project through an e-mail and then invited to participate via a follow-up e-mail. They were informed about how they could help and what the desired result would be: an improvement in identifying, training, and engaging pastors in mentoring other pastors. It was also made clear that their participation was voluntarily. Out of the 25 Wisconsin Conference pastors, 18 completed the online spiritual gifts assessment.

The results provided interesting information and the difference needed in prominent spiritual gifts strengths between “average” pastors and potential mentor pastors. The “average” pastors scored high in apostleship, even a little higher than the mentor pastors. The “average” pastors scored much higher, on average, in prophecy than did the mentor pastors; whereas the mentor pastors scored higher in the areas of pastoring and teaching than the “average” Wisconsin pastors. The top five gifts for the Wisconsin pastors were: Apostleship, Prophecy, Knowledge, Giving, and Teaching. The spiritual gifts clusters also indicated several potential mentor pastors within the conference. It is likely that this information about the pastors will be valuable to me in working with these pastors even beyond the scope of this project (See Table 4). (For a comparison of the

spiritual gifts ranking of mentor pastors with that for the Wisconsin Conference pastors see Appendix F).

Table 4

Wisconsin Pastors' Spiritual Gifts Average Rankings

Average Score	Gift
2.27	Apostleship
3.27	Prophecy
4.73	Knowledge
5.20	Giving
5.27	Teaching
6.33	Leadership
7.13	Evangelism
9.07	Pastoring
8.73	Exhortation
9.87	Wisdom
10.53	Serving
10.27	Discernment
11.53	Administration
12.87	Mercy
12.53	Faith

Note: 1 indicates a strong spiritual gift and 15 indicates a weak spiritual gift.

Based on the initial results of the data it seems likely that new pastors hired in the Wisconsin Conference will be asked to take a spiritual gifts survey to ascertain if they might be a good candidate to function as a mentor. I intend to continue to arrange for un-ordained pastors to have pastoral mentors.

Phase Seven: Selecting Mentor and Mentee Candidates

In phase seven of the project, it was possible to begin experiencing the actual application of this project to real life. By comparing the results of the mentor pastors' spiritual gifts surveys with the Wisconsin pastors' survey results, it was possible to apply the revealed spiritual gifts cluster of the mentors to identify potential mentors within the Wisconsin pastoral staff.

Upon analyzing the data, there were four pastors who closely matched the spiritual gifts cluster of a good mentor (See Table 5).

Table 5

Mentor Spiritual Gifts – Survey Results

	Mentor #1	Mentor #2	Mentor #3	Mentor #4
Apostleship	2	1	1	3
Leadership	3	3	2	4
Teaching	4	10	10	5
Knowledge	5	2	3	2
Pastoring	7	5	4	11

Note: Numbers indicate strength of each spiritual gift. The lower the number the stronger the gift.

Based on this information, they were invited to be trained as mentors and participate in this project. In an attempt to solicit their participation, the pastors were approached individually and the project was explained to them. They were thanked for their past participation and informed that the results of their spiritual gifts survey suggested that they would be good mentors. They had the opportunity to ask any

questions about what would be involved and what was expected of them. All four agreed to participate and then they were invited to meet with me, as a group, for some training.

The four pastors selected had no previous formal experience with the mentoring process and therefore had little preconceived views of mentoring. This reality enabled them to learn without barriers of potential poor practice in mentoring.

Four un-ordained pastors were selected and invited to be mentees. The same process of individual meetings was used to solicit their participation. Everyone invited was happy to participate. This will provide the beginning of a new level of mentoring in the Wisconsin Conference.

Phase Eight: Training the Pastors in Mentorship

To begin Phase Eight of the project, the four identified mentor pastors and their mentees were invited to and attended a meeting with me to initiate the training process. After enjoying a meal together and time to visit with each other, a presentation was given on what it means to be a mentor and a mentee. The process and goals of the project were reviewed and any questions were answered.

Two resources were used to create the basic outline of the expectations of a mentor and the mentoring program: “Mentoring Guide – A Guide for Mentors,” authored by the Center for Health Leadership & Practice at the Public Health Institute located in Oakland, CA; and “Mentoring in a Box” authored by the National Center for Women and Information Technology (2019). These documents were used to compile a document that was specifically beneficial for the purposes of this study.

Some time was spent explaining the benefits to both the mentors and mentees of participating in a mentoring relationship. For mentors, it gave them an opportunity to help others succeed and leave a legacy of ministry with those following after them. For the mentees, they were empowered to learn from the mistakes of others and, in many cases, avoid pitfalls that their mentors had experienced.

It was made clear to the participants that mentoring is not the same as coaching. A mentor has a shared experience in the field of the mentee—in this case it is pastoral ministry. The mentor has an opportunity to help shape the life and ministry of the mentee. Mentoring is coming along side of others, expressing genuine interest in them, and pouring some of ourselves into their lives and ministry. In contrast, coaching is usually for a shorter amount of time than mentoring and follows a more formal structure. Mentoring is relational while coaching is a partnership for the purpose of change. Both are valuable, but the relational aspect of mentoring in ministry has been the focus of this project.

For the purpose of this project no additional training was given following this session. However, after the mentor/mentee pairs were determined, a presentation was given on the expectations for the mentoring relationship.

Phase Nine: Six Month Project Implementation

Everything done over the previous four years was preparation for this phase of the project. From observation and the testimonies of pastors who have been mentored, it is understood that the best mentoring occurs when pastors, of their own initiative, take an interest in another pastor and offer to mentor them. This was very difficult, if not impossible to manufacture within the parameters of this project. The least effective

mentoring seems to occur when mentors are assigned to a particular mentee, and though the data suggests that many good things can come from an assigned relationship, it is challenging to be as deep and meaningful as an organic mentoring relationship.

Pairing Mentors and Mentees

With this information in mind, a program was designed that would as closely as possible, in the context of this study, replicate an organic situation. A hybrid assigned/organic model was created in the hopes of making things as successful as possible. The assigned part of the program included the facts that: the mentees and the mentors had been chosen; the mentors were trained; and the mentees were informed that part of their training was to work with a mentor. The organic part of the program was that the mentees were allowed to choose from the pool of trained mentors which pastor would be their mentor. Though not an entirely organic method, it was not as ridged as simply assigning a mentor to a mentee pastor.

The mentees were presented with a list of possible mentors and one by one, through individual conversations with the mentors, they chose a mentor until all four were paired off. As a project kick-off, all eight pastors (mentors and mentees) were invited to an informal meeting at the conference office which included a meal. The purpose of the meeting was to share the expectations of the mentor/mentee relationship and answer any questions they might have. They were also given information of what to do if concerns arose about the mentoring relationship.

At this point, the mentoring program was initiated and, for the purposes of this project, it lasted for a six-month period of time beginning in November of 2018 and ending in April of 2019. At the end of each month, the mentees and mentors were asked

to check in with me and each completed a report that could be used as a basis for a systematic analysis (See Appendix G). There were several questions on the report that asked them to rate their experience on a scale of 1-5. This monthly reporting tool remained the same throughout the project except for the final report. They were also asked to give a more subjective oral or written, if necessary, report on how things went. This data was used to determine if the overall program was a success, failure, or something in between.

Initial Response After Session 1

From the outset there was a high level of trust as indicated by the reports. The trust level between mentors and mentees was almost a perfect 5 on a scale of 1-5, with 5 being the greatest. I believe this is because all of the mentors and mentees are colleagues and know each other. Many of them are familiar with each other and working with each other. The mentees were also involved in the process of choosing the mentors and so they chose mentors they were comfortable with. Trust was a valuable and important part of the mentoring process.

The mentors all selected 5 on the scale when asked how connected they felt to their mentee. This number vacillated a little as the process went on, but it was expected to be high as the process starts because everyone would be on their best behavior. The mentees also scored the value of the initial mentoring session with an average score of 4.5.

The mentors did not have nearly as much confidence in themselves as the mentees had in them. The mentors average score was 3.5 when asked how confident they felt as a mentor. The mentees rated an average of 4.75 when asked if they felt their mentors had

something to offer them. It was interesting to watch the confidence scale throughout this process.

The mentees were excited, to a person, to be mentored. They were looking forward to having someone who was going to listen to them, guide them, give them counsel, and simply be there for them.

The mentors were a little more reserved. They felt honored to be chosen, but over half of them had not intentionally mentored someone before so were struggling with confidence that they actually had something to offer the mentee. Below are two tables that can be used to compare their responses at this point in the project. Please note: Mentor 1 is NOT paired with Mentee 1 as represented in the tables in order to maintain the promised anonymity.

Table 6

Mentees' Responses Following Session 1

Mentee	How Satisfied are you with your mentor?	How beneficial would you rate your mentoring session	I feel my mentor is interested in me	I feel my mentor heard what I wanted to say	I believe my mentor has something beneficial to share with me	Do you feel you can trust your mentor?
Mentee 1	5	5	5	5	5	5
Mentee 2	5	4	5	5	5	4
Mentee 3	5	5	5	5	5	5
Mentee 4	5	4	5	4	4	5
Average	5	4.5	5	4.75	4.75	4.75

Note: Based on scale of 1-5 with 5 being the best.

Table 7

Mentors' Responses Following Session 1

Mentor	How Satisfied are you with your mentee?	How connected did you feel during your last mentoring session?	I feel my mentee took the session seriously	I feel I have something to offer my mentee	I spent most of the time listening to my mentee	I feel confident as a mentor
Mentor 1	5	5	5	4	4	5
Mentor 2	5	5	5	3	3	2
Mentor 3	5	5	5	4	5	4
Mentor 4	5	5	5	5	5	3
Average	5	5	5	4	4.25	3.5

Note: Based on scale of 1-5 with 5 being the best.

Summary of Sessions 2-5

Following three months of mentoring, at the halfway point, I conducted interviews of each of the mentors and mentees. Some problems were identified, but overall the experience had been positive.

The mentees appreciated having someone who was dedicated to “listening” to them - someone whose “brain they could pick” on the specific issues that they were dealing with. They felt their mentors were approachable and they looked forward to the sessions.

When asked if the sessions were a “waste of time,” they emphatically said, “No,” they were the exact opposite - they were very valuable. Many of the mentors and mentees are dealing or have dealt with similar issues, and therefore the mentees were finding the experience of the mentors to be very valuable.

Two issues were identified by the mentees: one mentor who “talked too much” and another mentor who was “too self-deprecating.” The mentor who talked too much

was still valued because he had good things to say, but that did not allow the mentee to fully share what was on his mind. The mentor who was self-deprecating was valuing himself much lower than the mentee valued him. Both of these issues were addressed by the ministerial director with the mentors and it was reported that there was a change going forward.

When talking with the mentors, they too were having a good time. They found that they were learning as much or more than they felt they were able to help the mentees. One of the mentors, the one who was self-deprecating, felt that he was not sure of what he was trying to accomplish. Some of the mentors wondered if they were crossing the line between mentoring into counseling or coaching, but all were enjoying themselves. When asked individually, “would you be willing to continue after the six months are up,” everyone said that they would be willing to see the mentoring relationship continue.

Final Session Report

Following the final session, all of the mentors and mentees gathered together for a debriefing similar to how everyone gathered together to begin the process. Each mentor and mentee was asked to fill out a final report, and then we spent about two hours debriefing the process. The overall experience was very positive for both the mentors and mentees. This was obvious in the group debrief, but also came through loud and clear in the final individual reports that were completed by the mentors and mentees. Please note: Mentor 1 is NOT paired with Mentee 1 as represented in the tables in order to maintain the promised anonymity.

Table 8

Mentees' Responses After the Final Session

Mentee	How Satisfied are you with your mentor?	How beneficial would you rate your mentoring session	I feel my mentor is interested in me	I feel my mentor heard what I wanted to say	I believe my mentor has something beneficial to share with me	Do you feel you can trust your mentor?
Mentee 1	5	5	5	5	5	5
Mentee 2	5	5	5	5	5	5
Mentee 3	5	4	4	5	4	5
Mentee 4	4	5	5	5	5	5
Average	4.75	4.75	4.75	5	4.75	5

Note: Based on scale of 1-5 with 5 being the best.

Table 9

Mentors' Responses After the Final Session

Mentor	How Satisfied are you with your mentee?	How connected did you feel during your last mentoring session?	I feel my mentee took the session seriously	I feel I have something to offer my mentee	I spent most of the time listening to my mentee	I feel confident as a mentor
Mentor 1	5	5	5	4	4	5
Mentor 2	5	5	5	5	4	4
Mentor 3	5	5	5	5	5	5
Mentor 4	5	4	5	3	3	2
Average	5	4.75	5	4.25	4	4

Note: Based on scale of 1-5 with 5 being the best.

The data shows only nominal changes in satisfaction from the beginning to the end of this process. It was not the purpose of this project to take mentors and make them better mentors. Rather the purpose was to identify mentors and engage them in mentoring. Since the mentors were excited to mentor and the mentees were excited to be mentored, the fact that there was little change in the views and feelings of the process

from session 1 to the end did not surprise me. The mentors did gain in confidence throughout the process. This was the most notable change (Compare Tables 6 & 8).

Both mentors and mentees acknowledged that it helped them develop in to better ministers. The mentees appreciated that the mentors had a vested interest in them, but not necessarily their situation. This allowed for them to give advice to the mentee without letting the “situation” color their advice.

When asked about challenges or problems, “Time” was listed as the biggest obstacle. Both the mentors and mentees were busy. They valued the time together and believed it was worth the investment of time, but none the less, it was a challenge. Distance was another challenge, but technology has helped to overcome this. When distance was involved Facetime or a phone call was sufficient.

One final area of interest to me was that of training. The mentors were given a very rudimentary level of training. This was to help decipher, if mentors had the spiritual gifts cluster of a mentor, whether or not training was needed or if they were good mentors based on their spiritual gifts. Overall it was determined that they were good mentors naturally, but each of them felt that they would benefit from more training. They felt they did fine as they were, but additional training could strengthen or hone their mentoring skills. So, more training was not necessary, but it was desirable.

Conclusion

This chapter provided a glimpse into the process that took place to investigate the possible link between spiritual gifts and pastoral mentoring. There was a clear spiritual gifts cluster in pastors who are good mentors of other pastors. It was possible, through a spiritual gifts survey, to identify pastors who have this spiritual gifts cluster and then

engage, train, and empower them to mentor other pastors. The results of the project will be detailed in the next chapter.

It appears that some pastors have been gifted by God with the ability to mentor other pastors. These pastors have natural, God given abilities to mentor. Once identified, further training will only serve to strengthen these God-given gifts.

CHAPTER 6

PROJECT EVALUATION AND LEARNINGS

Summary of the Project Manuscript

This project sought to discover if there was a correlation between good pastoral mentors and their spiritual gifts - specifically within the pastoral workforce of the Wisconsin Conference. A study of literature relating to Christian Leadership, Mentoring, and Biblical Spiritual Gifts verified their importance in the field of growth as a pastor. A biblical study on Spiritual Gifts and Christian Leadership also added to the veracity of the importance of gift-based mentorship among pastors within this project. This information provided the foundation for this project.

Next, pastors who were considered by their peers to be good mentors were interviewed and given a survey to discover their spiritual gifts cluster. This data was then used to set a baseline for a good pastoral mentor's spiritual gifts profile. The next task was to have the pastors in the Wisconsin Conference take the same survey. Their results were filtered through the mentor's spiritual gifts cluster and four pastors were identified as fitting the profile of a good pastoral mentor. These pastors were then given some training in mentorship, paired up with a younger/untrained pastor who could benefit from mentoring, and then a six-month mentoring relationship began.

They were evaluated and coached during this project by me. At the end of this project, it was determined that pastors with the discovered spiritual gifts cluster of good pastoral mentors were indeed, good mentors. In my opinion, these pastors have a lot of natural ability for mentoring but would benefit by intentional mentorship training.

Description of the Evaluation

This section is a description of the evaluation and interpretation of the data collected during this intervention (Chapter 5), along with a report of the resulting conclusions and outcomes. The data evaluated includes: the interviews with the pastors recommended as being successful pastoral mentors; the spiritual gift surveys of those pastoral mentors who participated in the project; the spiritual gifts surveys of the Wisconsin Conference pastors; the individual and group interviews with the mentor and mentee pastors before, during and following the implementation; and the implementation reports from the mentors and mentees involved in the intervention.

Evaluation and Interpretation of Data Related to the Spiritual Gifts Cluster of Good Pastoral Mentors (Chapter 5)

The majority of the research for this project was centered on the attempt to discover if there is a common spiritual gifts cluster in pastors who are successful mentors of other pastors. The data from the personal interviews with recommended successful pastoral mentors was evaluated and compared with the results of the spiritual gifts surveys they completed. During this process it became evident that, even though each mentoring pastor was unique in his approach to mentoring, there was indeed a common spiritual gifts cluster that emerged. None of these pastors excelled in all areas, but they

each possessed a minimum of three of the five key spiritual gifts identified as related to successful mentoring – Apostleship, Leadership, Teaching, Knowledge and Pastoring.

(See Table 3)

Evaluation and Interpretation of Data Related
to Selecting Potential New Mentor
Pastors (Chapter 5)

The second area of research for this project was to identify pastors within the Wisconsin Conference who had the spiritual gifts cluster identified in successful pastoral mentors. The results of the spiritual gifts test given to the Wisconsin pastors were compared with the previously identified gifts cluster associated with successful pastoral mentors. This evaluation identified four potential new mentor pastors who would likely have a natural level of competency for mentoring and would be comfortable in a mentoring relationship. The data from the outcomes of the intervention also indicate that, in the test cases in Wisconsin, 100% of the identified pastoral mentors were successful mentors and valued by their mentees (See Tables 5 and 8).

Evaluation and Interpretation of Data Related
to the Success of the Implemented
Mentoring Intervention
(Chapter 5)

The pastors who were involved in the implementation of the intervention were interviewed prior to the beginning of the formal mentoring process. In addition to the interview process, they were each given an intake evaluation form. Over the course of the mentoring relationship, each of the mentors and mentees filled out monthly reports evaluating their perceptions of the mentoring relationship, process, and outcomes. A phone interview, at the half way point, was also conducted. At the completion of the

process there was an exit interview and a final evaluation report. This data was then evaluated to determine the success, failure, and/or learning outcomes of the program.

Tables 8 and 9 show the results of the final evaluation reports. The average ratings in all of these areas were at or above 4 on a 5-point scale. The average mentee ratings in all areas were at or above 4.75. The majority of the mentors also rated all areas at or above this same level. There was one mentor who was unsure of his personal competence but still rated the process very highly. Comparing this data with the information from the interviews, the data can be interpreted to indicate that the mentoring intervention was a success. A learning outcome of the intervention is that the spiritual gifts cluster does identify pastors who have natural ability to mentor other pastors.

Conclusions Drawn From the Data (Chapter 5)

The data gathered from this intervention present several reasonable conclusions. The first conclusion is that the spiritual gifts survey of recommended successful pastoral mentors did identify a specific spiritual gifts cluster: Apostleship, Leadership, Teaching, Knowledge, and Pastoring. Second, the spiritual gifts survey can be used to select other potential pastoral mentors whose profile indicates strong gifts in these same areas. The results of the mentoring intervention support the conclusion that pastoral mentors identified in this way have a natural aptitude for mentoring and are likely to be successful in mentoring endeavors. The final conclusion, drawn from the final reports and exit interviews, is that training would enhance mentors natural abilities and increase their confidence in the contributions they can make.

Outcomes of the Mentoring Process

The pastors who were identified as having the spiritual gifts cluster of a pastoral mentor seemed to be a natural fit for mentoring. The mentoring relationships that they entered into were of value to the mentees and achieved the desired results. The mentors varied in life experience but all found the sessions to be meaningful. They suggested that although training was not necessary, it would help them to hone their skills.

The mentees in this process were able to identify ways they benefited from the mentoring. They also validated their mentors by stating that they would be interested in seeing these relationships continue past the completion of this project.

Summary of Other Conclusions

The Bible is clear that spiritual gifts come from God and that it is expected that the Christian use them to spread the gospel. Both biblical evidence and current literature underscore the value and importance of mentoring. The connection has been made between spiritual gifts and mentoring, and the research suggests that mentors can be identified by their spiritual gifts.

Theological Conclusion – Chapter 2

Spiritual gifts are thoroughly biblical and God given. All Christians are given gifts and pastors are no exception. It stands to reason that when pastors mentor other pastors, they would be engaging their spiritual gifts for this ministry related task.

Theoretical Conclusions – Chapter 3

It is clear that, as Christians, God intends for us to grow and learn. One way is through the spiritual gifts with which He blesses us. Together we are able to grow more than we can individually. God expects us to support and edify one another through the use of our spiritual gifts.

Methodological Conclusion – Chapter 4

The main tool used for identification of potential pastoral mentors was a spiritual gifts survey. These tools are manmade but are based on biblical principles. A well-studied spiritual gifts survey, such as the one used in this project, can assist in the discovery of good pastoral mentors.

Overarching Conclusions

God has called and gifted each of His children for ministry. Those He calls, He also equips to fulfill that calling. Pastors are called by God to be leaders helping to fulfill the great commission to spread the gospel to the world. Pastoral mentorship increases the effectiveness of ministry and is therefore desirable. From the research conducted, it is clear that there is a correlation between pastors' spiritual gifts clusters and their ability to mentor. I have concluded that if pastors are given an appropriate spiritual gifts survey then it is possible to determine if they are likely to be good mentors of other pastors. These pastors, with little or no training, exhibit natural God given abilities to mentor other pastors. With some intentional training, it appears that their mentoring abilities can grow and be even more effective.

Personal Transformation

I have been reminded of the overwhelming love of God throughout this project. God is involved in every aspect of life and ministry. Specifically, in this project it was evident that God has a mission for every person, every one of His children, and He sends His Holy Spirit into our lives so that we can fulfill that mission. One of the prominent ways this happens is through the gifts of the Spirit or spiritual gifts.

Recognizing, through research, that even pastors mentoring other pastors are impacted by the Holy Spirit. It is also exciting to discover that I can use these tools to assist my pastors in the Wisconsin Conference (and any other place that I work) - to support, grow, and minister to them. Mentorship is even more valuable to me now than when I began this project. God is truly amazing.

Recommendations

I have seven recommendations regarding this research and the future of this project.

First, although I have found the spiritual gifts test that was utilized in this project to be invaluable to the research that was completed, I recommend that there be a test created by the Seventh-day Adventist church that could be used for this process. The test used has some slight doctrinal discrepancies and is hosted by a single individual, therefore long-term use is out of my control. An in-house tool could be controlled, and ultimately might be more consistent and reliable.

Second, based on the results of this project, I recommend that every pastor in the North American Division take a spiritual gifts profile test. Besides helping them individually identify their gifts, those identified with the mentoring spiritual gifts cluster

could then be selected and trained to be mentors. The evidence from this project suggests that 10-20% of pastors will have the mentoring spiritual gifts cluster. Once these pastors are identified and trained, then many pastors joining ministry could be paired up with mentor pastors. This would strengthen their individual ministry as well as our corporate ministry to North America and the world.

Third, it could be valuable for the pastoral mentors in each conference to form a support group allowing them to dialogue regarding defined elements in their learning process. This support group would receive guidance from the initiating leader, but would function separate from said leader.

Fourth, although it is not directly related to this project, it may be important to explore the value of trust in mentorship. Questions to explore could include: what level of trust can realistically be achieved in the employer/employee relationship and, how does this impact the effectiveness of the mentoring process?

Fifth, I recommend that the NAD seek to create a clear path, utilizing the local conference ministerial directors, to establish an organic mentorship program. This program would be strengthened by a unified approach and curriculum.

Sixth, I recommend that pastors who have the spiritual gifts cluster of a good pastoral mentor (apostleship, leadership, teaching, knowledge & pastoring) be sought out and utilized for the benefit of others.

Finally, I recommend that a database of mentors be created that would allow for a more organic process to occur when pastors are looking for mentors. Rather than simply being assigned a mentor, pastors might have the opportunity to choose a mentor from among their peers with whom they feel they could relate well.

I believe that these seven areas could strengthen the future legacy and contribution of this project.

A Final Word

I am thankful to God for the opportunity to have taken this journey. It began over five years ago with an idea. Through years of thought, prayer, support, research, study, and effort, this project has come together with a conclusion that has been beneficial to my life personally, and to the ministry of the Wisconsin Conference.

God is faithful. He gives gifts to those whom He calls. Let us continue to discover how God has gifted us personally and help others discover how God has gifted them. Let us seek to use the gifts that God has given us to build up the Body of Christ. In the context of this project, it is my prayer that pastors will continue to seek to use their spiritual gifts to support other pastors through mentorship. As I have been mentored, I seek to mentor others.

APPENDIX A

SPIRITUAL GIFTS IDENTIFIED BY AUTHOR
AND BY CATEGORY

Table 10

List of Spiritual Gifts Mentioned in Researched Literature

	De Benedicto	Connections	Dick	3 Color	Wagner	Bell	pastor.com	van hook	19 gifts of	Wagner 28	Admini
Administration, Organization, Ruling	x	x	x	x	x	x	x		x	x	x
Apostleship	x	x	x	x	x	x	x		x	x	x
Celibacy	x			x	x					x	
Counseling				x							
Craftsmanship	x	x		x							
Creative Communication, Artistic Creativity		x		x							
Deliverance				x	x					x	
Discernment, Discerning of Spirits	x	x	x	x	x	x	x	x	x	x	x
Economic Humility, Voluntary Poverty	x			x	x					x	

Encouragement, Exhortation	x	x	x		x	x	x	x	x	x	x
Evangelism	x	x	x	x	x	x	x		x	x	x
Exorcism	x					x					
Faith	x	x	x	x	x	x	x	x	x	x	x
Healing	x	x	x	x	x	x	x	x	x	x	
Helps	x	x	x	x	x	x	x		x	x	
Hospitality	x	x		x	x	x				x	
Intercession, Prayer	x	x		x	x	x				x	
Interpretation of Tongues	x	x	x	x	x	x	x	x	x	x	
Knowledge	x	x	x	x	x	x	x	x	x	x	x
Leadership	x	x	x	x	x	x				x	x
Liberality, Giving	x	x	x	x	x	x	x	x	x	x	x
Martyrdom, Suffering	x			x	x	x				x	
Mercy	x	x	x	x	x	x	x	x	x	x	x
Miracles	x	x	x	x	x	x	x	x	x	x	
Missionary	x			x	x	x				x	
Music, Leading Worship	x			x	x					x	
Pastorate, Shepherding, Pastor, Ministry	x	x	x	x	x	x	x		x	x	x
Preaching	x										

Prophecy	x	x	x	x	x	x	x	x	x	x	x
Service	x		x	x	x	x		x		x	x
Teaching	x	x	x	x	x	x	x	x	x	x	x
Tongues	x	x	x	x	x	x	x	x	x	x	
Wisdom	x	x	x	x	x	x	x	x	x	x	x

Table 11

Fifteen Spiritual Gift Categories

Gifts	Sub Gifts	Sub Gifts	Sub Gifts	Sub Gifts	Sub Gifts
Administration	Organization	Ruling			
Apostleship	Missionary				
Discernment	Discerning of Spirits				
Evangelism	Creative Communication	Artistic Creativity			
Exhortation	Encouragement	Preaching	Tongues		
Faith	Deliverance	Exorcism	Healing	Miracles	
Giving	Economic Humility	Voluntary Poverty	Liberality		
Knowledge					
Leadership	Martyrdom	Suffering	Leading Worship		
Mercy					
Pastoring	Intercession	Prayer	Shepherding	Ministry	
Prophecy					

Serving	Celibacy	Craftsmanship	Helps	Hospitality	Music
Teaching	Counseling				
Wisdom	Interpretation of Tongues				

APPENDIX B

RESEARCH APPROVAL AND CONSENT



SEVENTH-DAY
ADVENTIST
CHURCH

**Wisconsin Conference
Headquarters**

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July 17, 2017

Institutional Review Board
Andrews University
4150 Administrative Drive, Room 322
Berrien Springs, MI 49104-0355

To Whom It May Concern:

The Wisconsin Conference of Seventh-day Adventists is the employing organization of Elder Adam Case. The Wisconsin Conference is aware of and in support of Elder Case's research in pursuit of the Doctor of Ministry Degree from Andrews University.

We give our consent to Elder Case doing the necessary research for his project entitled "DISCOVERING THE SPIRITUAL GIFT MIX OF SUCCESSFUL PASTORAL MENTORS AND ENGAGING THEM IN MENTORSHIP IN THE WISCONSIN CONFERENCE OF THE SEVENTH-DAY ADVENTIST CHURCH."

Sincerely,

Elder Ivan Williams
Ministerial Association Director
North American Division of Seventh-day Adventists

APPENDIX C

SPIRITUAL GIFTS TEST

SPIRITUALGIFTSTEST.COM

ADULT SPIRITUAL GIFTS TEST

How to take this test:

Romans 12:3 says, "For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned."

For the best results answer each statement below according to who you are, not who you would like to be or think you ought to be. How true are these statements of you? What has been your experience? What do others tell you? To what degree do these statements reflect your usual tendencies? Each question is very important, so try not to miss out on any. Your score is calculated at the end of the test.

Respond to each statement according to the following 0-5-point scale:

0 = Never; Not true

1 = Rarely; Seldom true

2 = Some of the time; Occasionally true

3 = Half of the time; Usually true

4 = Most of the time; Consistently true

5 = All of the time; Always true

Begin:

1. _____ I am skilled at organizing people to accomplish many different tasks and objectives.
2. _____ I like to venture out and start new projects.
3. _____ I can easily determine whether a statement is true to Scripture or not.
4. _____ I can clearly and effectively communicate the Gospel to others.
5. _____ I believe everyone needs encouragement in this life, and I love to give it.

6. _____ I live confidently knowing that God is intimately concerned and involved with my life.
7. _____ I live a simple lifestyle so that I can give a larger portion of my income to The Lord's work.
8. _____ People often ask me my perspective or interpretation of specific passages of Scripture.
9. _____ I have been told that I am a "dreamer."
10. _____ I have great empathy for those who are facing difficult life challenges.
11. _____ I am very protective of the spiritual well-being of others.
12. _____ At times God has given me a message for an individual or group and compelled me to speak it to them.
13. _____ I enjoy doing everyday tasks that support the various ministries of the church.
14. _____ I spend large amounts of time studying the Word of God knowing that my effort will make a difference in someone's life.
15. _____ I often have helpful insights into situations that have not been made clear to others.
16. _____ I can clearly see what needs to be done and implement a plan to make it happen.
17. _____ I am willing to take risks for the kingdom of God that others may not.
18. _____ I pay attention to what people say and how they say it, particularly those who teach.
19. _____ I feel a burden of compassion for those who are lost without Jesus.
20. _____ When people are discouraged, I remind them of the power and promises of God found in Scripture
21. _____ I trust God completely to answer my prayers according to His perfect will.
22. _____ I consistently and joyfully give of my income - often more than a tithe.
23. _____ The Spirit has brought to my mind information that I have been able to use to minister to others effectively.
24. _____ I have a vision for my church or ministry and I know what needs to be done to accomplish it.

25. _____ I see the sick or needy as those who most need the love and comfort that Jesus offers.
26. _____ I love spending time nurturing and guiding others in their faith.
27. _____ There have been occasions that I have received a revelation from the Lord and spoken it to the church.
28. _____ I readily volunteer to help in church when I know it will fill a practical need.
29. _____ I effectively communicate the Bible in ways that influence and motivate others to learn more.
30. _____ I have learned through my experiences in life and can often guide others who are facing similar difficulties or challenges that I have had.
31. _____ I am good at delegating responsibility and trust others to "do their jobs."
32. _____ I can minister to people in different cultures effectively.
33. _____ I am a quick and accurate judge of character.
34. _____ I seek ways to build relationships with non-Christians so that The Lord will use me to share the Gospel with them.
35. _____ I am compelled to challenge and inspire growth in those whose faith is stagnant.
36. _____ I know God will come through even if I don't see any possible solution to my problem.
37. _____ When I give it brings me great joy knowing that more people will be served and touched with the Gospel.
38. _____ I study the Bible regularly in order to share truth with others in and outside the church.
39. _____ I am not afraid to take risks to advance the kingdom of God through my church or ministry.
40. _____ I care deeply about those who are hurting and want to help them navigate through their tough times.
41. _____ I desire to help the wounded and lost find healing and shelter in Jesus Christ.
42. _____ The Lord has spontaneously given me information about an individual that I felt obligated to confront them with in order to restore them to God.

43. _____ I like to be in the background and have no need of recognition for my service in the church.
44. _____ I am able to explain deep theological truths in ways that even a child can understand them.
45. _____ I often help people by offering Scriptural lessons and principles as solutions to life's various challenges.
46. _____ I like to create ways to make things run efficiently in my life and work.
47. _____ God has given me influence over several different ministries and/or churches.
48. _____ I can readily sense the enemy or a demonic influence in a situation.
49. _____ I love to memorize Scripture to share with those who don't know Jesus as their Savior.
50. _____ I am not afraid to challenge someone if I know it will foster spiritual growth and boldness in their life.
51. _____ I will boldly move forward in a situation if I sense God's calling and provision to do so.
52. _____ I believe I have been blessed financially so that I may be a blessing to the church and her mission to reach the lost and help the poor.
53. _____ I retain most of what I learn and can recall it quickly when the need arises.
54. _____ I can readily identify leaders and love to help them grow in their gifts and abilities.
55. _____ I love to see people through the storms of life and show them the compassion that Jesus did.
56. _____ I care about the church and do all I can to see it grow and be built up in love.
57. _____ God has put in my mind urgent matters that were otherwise unknown that I have announced to the church.
58. _____ I set aside time in my week to help those in need in my church and community.
59. _____ I hate it when someone uses Scripture out of context for their own purposes.
60. _____ I can see where a group or individual's decisions and actions will lead them, and I offer to guide them in the right direction.

61. _____ Details matter to me and I pay special attention to make sure things are done correctly.
62. _____ I am qualified and able to establish and lead a new church or ministry.
63. _____ I can often tell if someone is being deceitful or dishonest before it becomes apparent to others.
64. _____ I love to share what Christ has done in my life and how He has changed me.
65. _____ Others have told me that my words have compelled them to step out and grow in their faith.
66. _____ Even when times are tough, I trust God completely to comfort me and provide for my needs.
67. _____ Stewardship is an important discipline in my daily walk with Christ.
68. _____ I like to share the truth and insights God has shown me with others.
69. _____ People often look to me to lead a group or project.
70. _____ I have been known to "care too much" and help others in their time of need.
71. _____ I long to see each person in the church fulfilling the Great Commission.
72. _____ I have suddenly received a message from God specific to our congregation and shared it for the edification of the entire church.
73. _____ If I recognize a need in the church I simply fill it without being asked.
74. _____ I pay attention to the words people use because each one is significant and has meaning.
75. _____ It is humbling to me when someone asks for my guidance, so I take great care to help them.
76. _____ I manage my time wisely.
77. _____ I have a strong desire to raise up leaders and pastors who will equip the church.
78. _____ Things tend to be black or white to me; I see things as good or evil, right or wrong, true or false.
79. _____ I am not afraid to plead with people to believe that Christ died for their sin and to confess Him as Lord and Savior.
80. _____ When others are faced with difficult situations, I boldly tell them of the faithfulness of God towards His people.

81. _____ I don't often worry because of my confidence in God's ability and willingness to see me through every circumstance.
82. _____ I seek ways to help others financially and share the love of Christ with them.
83. _____ I am able to relate the truth and realities of the Gospel to all aspects of life.
84. _____ I am not afraid to step up and take charge in a crisis situation.
85. _____ I seek out those who are deemed "lost causes" and aid them in restoring their lives.
86. _____ The Gospel of Jesus Christ is the foundation of my life and ministry.
87. _____ Others have recognized that often God has spoken clearly and directly to them through a message I have shared.
88. _____ I believe there is eternal significance in performing mundane tasks and service.
89. _____ I love discovering how the Gospel is woven throughout the entire Bible as I increasingly spend time in study.
90. _____ I can easily see which plan or strategy is the best one in a given circumstance.
91. _____ My desk or workspace is set up so I can access whatever I need quickly.
92. _____ Other pastors and leaders often come to me for help and guidance.
93. _____ Others have told me that my perceptions or judgments of people, situations, or statements have proved trustworthy.
94. _____ Most of my conversations with non-Christians lead to me speaking about my faith in Jesus.
95. _____ If a person or a group is stumbling or deviating from the life God has intended for them, I will speak up and press them to remember and return to joyful life in Christ.
96. _____ I consistently encourage others to trust God in everything.
97. _____ I give generously and without pretense to the ministry of God's people.
98. _____ I can usually recall a Scripture verse or passage that applies to a given situation.
99. _____ I am more "visionary" than detail oriented. I concentrate more on the big picture than the day-to-day particulars.

100. _____ Others have showed appreciation that I have comforted and ministered to them at a low point in their lives.

101. _____ I do not seek the "spotlight," but God has called me to shepherd His people.

102. _____ I am always listening for the Spirit of God and I am open to receiving whatever message He has for me to share.

103. _____ I find joy in being a helper and assisting others in their ministries.

104. _____ Often the Holy Spirit gives me just the right words to say when I am teaching an individual or group.

105. _____ I can often see through the confusion

Scoring Directions:

Write your score (from 0-5) for each question in the box with that question number. Add up each column and write your total scores above the corresponding Gift Code. Once you have done this you can check the key below to see what spiritual gift each Gift Code represents. The highest score for any gift is 35. The higher the score, the stronger you are in that spiritual gift based on your responses.

Scoring Matrix

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	
46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	
61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	
76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	
91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	
Total Scores															
Gift Codes	Ad	Ap	Di	Ev	Ex	Fa	Gi	Kn	Le	Me	Pa	Pr	Se	Te	Wi

Gift Codes:

Ad = Administration

Fa = Faith

Pa = Pastor/Shepherd

Ap = Apostleship

Gi = Giving

Pr = Prophecy

Di = Discernment

Kn = Knowledge

Se = Serving/Ministering

Ev = Evangelism

Le = Leadership

Te = Teaching

Ex = Exhortation

Me = Mercy

Wi = Wisdom

APPENDIX D

ITEMS NEEDED FOR IRB APPROVAL



Recruitment script and interview questions for Pastor's who are considered to be good mentors.

The script is as follows:

"Hello, my name is Adam Case. I am the ministerial director for the Wisconsin Conference. I am currently working on in a doctoral program and doing some research. I am wondering if I could have a few minutes of your time to explain my project and see if you are interested in participating. I am ultimately wanted to train pastors to mentor other pastors. My research, in preparation to do this, is as follows. I am reaching out to pastors who are considered good mentors of other pastors, such as yourself. I am then seeking to interview each candidate.

This is followed up by taking a free online spiritual gifts survey. My hope is that I can find a common spiritual gifts cluster among pastors who are considered good mentors. Would you be

willing to participate in my project? If so, I would like to schedule an hour-long phone appointment with you, that we will follow up with the spiritual gifts survey. The interview and the survey will be held confidential and your name will not be connected to the rests listed in my research.”

If they agree to participate I will set up an interview with them. The interview questions are listed below.

1. How long have you served as a pastor?
 2. How many conferences have you worked for?
 3. How many districts have you served in?
 4. Have you ever benefited from a mentor in ministry? If so, explain.
 5. Did you seek it out or was one assigned to you?
 6. How would you define mentorship?
 7. Have you ever worked in a multi staff situation?
 8. Do you consider yourself to be a mentor?
 9. You are considered a good mentor; what things do you do that would make others feel you are a good mentor?
 10. What do you enjoy about mentoring (why do you do it)?
- As you think about the biblical list of spiritual gifts are there any specific gifts that you feel you have that help you to be a good mentor?

Andrews University

INFORMED CONSENT FORM

I am conducting a research study as part of my Pastoral Mentoring project, in partial fulfillment for my DMin at Andrews University, Berrien Springs, Michigan. Your participation in this study is greatly appreciated.

Research Title: Discovering the Spiritual gifts cluster of Successful Pastoral Mentors and Engaging them in Mentorship in the Wisconsin Conference of Seventh-day Adventists Church.

Purpose of Study: The task of this project is to identify potential effective pastoral mentors by identifying their spiritual gifts cluster, give them training, and deploying them as mentors of pastors.

Duration of participation in study: I understand that I will be asked to complete a spiritual gifts survey which will take approximately 30 minutes of my time.

Benefits: Your participation in this project may benefit future pastors by allowing them to receive mentoring or improved mentoring.

Risks: There are minimal risks involved in your participation.

Voluntary Participation: I have been informed that my participation in this study is completely voluntary. I am aware that there will be no penalty if I decide to cancel my participation in this study. And that there will be no cost to me for participating in this study

Confidentiality: This survey is being done confidentially. Your name will not be used in any way without your permission. The surveys will be kept on a password protected computer.

Contact: I am aware that I can contact the advisor, Dr. Skip Bell at sjbell@andrews.edu or Adam Case at 920-246-3353 for answers to questions related to this study. I can also contact the Institutional Review Board at Andrews University at (269) 471-6361 or irb@andrews.edu.

I have read the contents of this Consent and received verbal explanations to questions I had.

My questions concerning this study have been answered satisfactorily. I hereby give my voluntary consent to participate in this study. I am fully aware that if I have any additional questions I can contact researcher name and contact, or advisor.

Signature (Subject)

Date

Andrews University

INFORMED CONSENT FORM (Mentor & Mentee)

I am conducting a research study as part of my Pastoral Mentoring project, in partial fulfillment for my DMin at Andrews University, Berrien Springs, Michigan. Your participation in this study is greatly appreciated.

Research Title: Discovering the Spiritual gifts cluster of Successful Pastoral Mentors and Engaging them in Mentorship in the Wisconsin Conference of Seventh-day Adventists Church.

Purpose of Study: The task of this project is to identify potential effective pastoral mentors by identifying their spiritual gifts cluster, give them training, and deploying them as mentors of pastors.

Duration of participation in study:

Mentor: I understand that I will be asked to complete a spiritual gifts survey which will take approximately 30 minutes of my time. If I am chosen to participate in this process and accept I will also participate in 4-6 one day training sessions. Finally, I will agree to meet a minimum of once per month with my mentee (over the phone, video conference, or in person) for at least one hour. This relationship will last until the mentee is ordained, or at such time as we deem it necessary.

Mentee: I understand that I will be expected to meet a minimum of once per month, for at least one hour, until such time as I am ordained or it is deemed appropriate to end the relationship.

Benefits: Your participation in this project may benefit future pastors by allowing them to receive mentoring or improved mentoring.

Risks: There is minimal risk involved in your participation.

Voluntary Participation: I have been informed that my participation in this study is completely voluntary. I am aware that there will be no penalty if I decide to cancel my participation in this study. And that there will be no cost to me for participating in this study.

Confidentiality: This survey is being done confidentially. Your name will not be used in any way without your permission. The surveys will be kept on a password protected computer.

Contact: I am aware that I can contact Adam's advisor, Dr. Skip Bell at sjbell@andrews.edu or Adam Case at 920-246-3353 for answers to questions related to this study. I can also contact the Institutional Review Board at Andrews University at (269) 471-6361 or irb@andrews.edu.

I have read the contents of this Consent and received verbal explanations to questions I had. My questions concerning this study have been answered satisfactorily. I hereby give my voluntary consent to participate in this study. I am fully aware that if I have any additional questions I can contact the researcher or his advisor.

Signature (Subject)

Date

APPENDIX E

MENTOR PASTORS' SELF-IDENTIFIED SPIRITUAL GIFTS

Table 12

Responses From Mentor Pastors When Asked What Spiritual Gifts They Felt God had Given Them

Teaching	Discernment	Leadership	Helps	Administration	Patience	Counseling	Faith	Compassion	Preaching	Hospitality	Knowledge	Evangelism	Apostleship	Wisdom	Encouragement	Prophecy
Pastoring	Insight	Leadership	Compassion	Administration	Patience	Counseling	Faith	Compassion	Preaching	Hospitality	Research	Evangelism	Apostleship	Wisdom	Encouragement	Prophecy
Teaching	Discernment	Leadership	Caring	Administration	Patience	Listening	Faith	Compassion	Preaching	Hospitality	Learning	Evangelism	Christian Growth	Wisdom		
Teaching	Discernment	Leadership	Caring	Administration	Not Judgemental	Listening	Faith	Compassion	Preaching	Hospitality						
Teaching	Discernment	Leadership	Service	Administration	restoration	Counseling	Faith	Compassion								
Pastor/teacher	Instight	Leadership	Empathy	administration												
Teaching	Discernment	Leadership	Thoughtful	Administration												
teaching	Discernment	Leadership	Encouragement	Administration												
Teaching	Discernment	Leadership	Helps	Administration												
Teaching	Discernment	Leadership														
Teaching	Discernment	Leadership														
Teaching	Discernment															
Teaching	Discernment															
Teaching	Compassion															
Teaching																
Teaching																
teaching																
Teaching																

APPENDIX F

COMPARISON RESULTS OF SPIRITUAL GIFTS TEST

Table 13

Comparison of Pastoral Spiritual Gifts Mix

Mentor Pastor Spiritual Gift Mix		Wi Conference Spiritual Gifts Mix	
Average Score	Gift	Average Score	Gift
2.96	Apostleship	2.27	Apostleship
6.00	Leadership	3.27	Prophecy
6.04	Teaching	4.73	Knowledge
6.15	Knowledge	5.20	Giving
6.31	Pastoring	5.27	Teaching
7.65	Giving	6.33	Leadership
7.77	Prophecy	7.13	Evangelism
7.81	Wisdom	9.07	Pastoring
8.12	Evangelism	8.73	Exhortation
8.50	Administration	9.87	Wisdom
8.62	Discernment	10.53	Serving
8.62	Exhortation	10.27	Discernment
9.04	Faith	11.53	Administration
11.00	Serving	12.87	Mercy
11.54	Mercy	12.53	Faith

APPENDIX G

MENTORING PROJECT MONTHLY REPORT FORMS

Mentor 1st Report

How satisfied are you with your mentee?

Not Very 1 2 3 4 5 Very

How connected did you feel during your last mentoring session?

Not Very 1 2 3 4 5 Very

I feel my mentee took the session seriously.

Not Very 1 2 3 4 5 Very

I feel I have something to offer my mentee.

Not Very 1 2 3 4 5 Very

I spent most of the time listening to my mentee.

Not Very 1 2 3 4 5 Very

I feel confident as a mentor.

Not Very 1 2 3 4 5 Very

What is your definition of mentoring?

What do you hope to gain from being in a mentoring relationship?

What do you feel went well in your most recent mentoring session?

What do you think could go better?

Next Meeting?

Mentor Report (Session 2-5)

Name

Date

How satisfied are you with your mentee?

Not Very 1 2 3 4 5 Very

How connected did you feel during your last mentoring session?

Not Very 1 2 3 4 5 Very

I feel my mentee took the session seriously.

Not Very 1 2 3 4 5 Very

I feel I have something to offer my mentee.

Not Very 1 2 3 4 5 Very

I spent most of the time listening to my mentee.

Not Very 1 2 3 4 5 Very

I feel confident as a mentor.

Not Very 1 2 3 4 5 Very

What do you feel went well in your most recent mentoring session?

What do you think could go better?

Next Meeting?

Mentor Report Final

How satisfied were you with your mentee?

Not Very 1 2 3 4 5 Very

Overall how connected did you feel during your mentoring sessions?

Not Very 1 2 3 4 5 Very

I feel confident as a mentor.

Not Very 1 2 3 4 5 Very

How likely are you to mentor someone again?

Not Very 1 2 3 4 5 Very

What do you gain from being in a mentoring relationship?

What do you feel were your greatest accomplishments?

What is your overall impression of your mentoring experiences?

Mentee Report 1st Session

How satisfied are you with your mentor?

Not Very 1 2 3 4 5 Very

How beneficial would you rate your mentoring session?

Not Very 1 2 3 4 5 Very

I feel my mentor is interested in me.

Not Very 1 2 3 4 5 Very

I feel my mentor heard what I wanted to say.

Not Very 1 2 3 4 5 Very

I believe my mentor has something beneficial to share with me.

Not Very 1 2 3 4 5 Very

Do you feel you can trust your mentor?

Not Very 1 2 3 4 5 Very

What is your definition of mentoring?

What do you hope to gain from being in a mentoring relationship?

What do you feel went well in your most recent mentoring session?

What do you think could go better?

Next Meeting?

Mentee Report (Session 2-5)

Name

Date

How satisfied are you with your mentor?

Not Very 1 2 3 4 5 Very

How beneficial would you rate your mentoring session?

Not Very 1 2 3 4 5 Very

I feel my mentor is interested in me.

Not Very 1 2 3 4 5 Very

I feel my mentor heard what I wanted to say.

Not Very 1 2 3 4 5 Very

I believe my mentor has something beneficial to share with me.

Not Very 1 2 3 4 5 Very

Do you feel you can trust your mentor?

Not Very 1 2 3 4 5 Very

Are you growing from being in this mentoring relationship?

What do you feel went well in your most recent mentoring session?

What do you think could go better?

Next Meeting?

Mentee Report Final Session

How satisfied were you with your mentor?

Not Very 1 2 3 4 5 Very

Overall how beneficial would you rate your mentoring session?

Not Very 1 2 3 4 5 Very

I feel my mentor was interested in me.

Not Very 1 2 3 4 5 Very

I feel my mentor heard what I wanted to say.

Not Very 1 2 3 4 5 Very

I believe my mentor had something beneficial to share with me.

Not Very 1 2 3 4 5 Very

Do you feel you can trust your mentor?

Not Very 1 2 3 4 5 Very

Do you feel your mentor is a good mentor?

Not Very 1 2 3 4 5 Very

What did you gain from being in a mentoring relationship?

What is your overall impression of your mentoring experience?

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VITA

Name: Adam Case

Background: I was born on December 20, 1976, in Delta, OH to David and Sheila Case. I have one younger brother, Aaron. We were raised in the Seventh-day Adventist Church by loving parents who are still married. I was baptized into the body of Christ and became a Seventh-day Adventist in 1988. I am a product of Adventist Christian education having attended Seventh-day Adventist schools from 1st grade through University.

Family: I was married on August 1, 1999 to Laurella Fillman from Cherry Valley, CA. We have one son, Joshua Case (Born in 2005).

Education:

- 2020 DMin in Urban Ministry from Andrews Theological Seminary, Berrien Springs, MI
- 2001-2006 MDiv (InMinistry Delivery System) from Andrews Theological Seminary, Berrien Springs, MI
- 1996-2001 Southern Adventist University
BA in Theology (Minor in Biblical Languages)
- 1992-1996 High school diploma from Great Lakes Adventist Academy (Cedar Lake, MI)

Ordained:

- 2007 Ordained by the Wisconsin Conference of Seventh-day Adventists

Experience:

- 2016-Present Ministerial Director of the Wisconsin Conference of Seventh-day Adventists (Fall River, WI)
- 2014-2016 Senior Pastor of the Wasatch Hills Seventh-day Adventists Church (Salt Lake City, UT)
- 2010-2013 Senior Pastor of the Wisconsin Academy Seventh-day Adventists District (Columbus, WI)

- 2006-2010 Senior Pastor of the Milwaukee Northwest Seventh-day Adventists District (Milwaukee, WI)
- 2001-2005 Youth Pastor of the Green Bay Seventh-day Adventists Churches (Green Bay, WI)
- 2000-2001 Student Pastor of the Ringgold Seventh-day Adventists Church (Ringgold, GA)
- 1999 Volunteer Interim Pastor of the Adrian Seventh-day Adventists Church (Adrian, MI)
- 1997-1998 Volunteer Youth Pastor of the Wantirna Seventh-day Adventists Church (Wantirna, Victoria)

