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JOHN W. RAWLINGS SCHOOL OF DIVINITY

Reproducing Lay Leaders in the Local Church through Missional Mentoring

In fulfillment of the requirements for the completion of

the Doctor of Ministry Degree

Department of Christian Leadership and Church Ministries

by

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Thesis Project Approval Sheet

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT
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In many rural churches with 250 or fewer people in attendance each week, there is a need to properly train and prepare non-paid, volunteer laymen to serve in positions of leadership. Churches have been guilty of placing someone in an area of service with very little—or no— direction of what to do or how to properly lead. Without adequate training and leadership development, the spiritual growth of the ministry can be hindered as lay leaders are not equipped to effectively disciple those under their ministry.

At Bible Baptist Church, the desire is to develop a missional mentoring ministry that will help reproduce leaders. Missional mentoring develops as experienced lay leaders partner with prospective leaders in a mentoring relationship to help them effectively serve the Lord. The mentoring relationship will take place through observation, hands-on ministry training, and ongoing involvement in the ministry.

It is the goal of this project to research the importance of mentoring and how it can be organized and applied in the local church setting. As a result, the church can involve more laymen in ministry and help prepare the church for the future. The purpose for this DMin action research thesis is to study how consistent mentorship can increase leadership reproduction in the local church.

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Abbreviations

DMin   *Doctor of Ministry*

BBC   *Bible Baptist Church*

CHAPTER 1: INTRODUCTION

In Homer's classic poem, *The Odyssey,* written in the 8th century and translated into English in the 16th century, the name "Mentor" is discovered. Mentor is described as a friend and counselor to Odysseus, king of Ithaca. When Odysseus goes to fight in the Trojan War, he entrusts Mentor to care for his household and oversee his son, Telemachus. The word *mentor* evolved to mean 'trusted advisor, friend, teacher, and wise person.' The first recorded modern usage of the term can be traced to the book *The Adventures of Telemachus,* written in 1699 by the French writer François Fénelon. Carpenters, surgeons, and sailors employed mentoring techniques to train their successors long before degrees and diplomas.[1] Since then, mentoring has become a fundamental form of human development where one person invests time, energy, and personal know-how in assisting the growth and ability of another person.[2]

Mentor relationships have been used in secular society to train and develop others to pursue leadership opportunities. Documentation shows that there are now more than fifty definitions of mentoring to choose from in academic literature.[3] Kenneth Gangel defines mentoring as "the process where a person with a serving, giving, encouraging attitude, the mentor, sees leadership potential in a still-to-be-developed person, the protégé, and is able to promote or otherwise significantly influence the protégé along the realization of potential."[4] Stephanie Solansky explains that mentorship is assumed to foster teamwork and motivation and

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[1] Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church* (Grand Rapids, MI: Zondervan, 2004), 99.

[2] Leonidas Argyros, "Why Mentor? Who was Mentor?" Mentor in Greece (blog), May 1, 2019, accessed February 11, 2021, https://mentoringreece.com/why-mentor-who-was-mentor/.

[3] Gloria Crisp and Irene Cruz, "Mentoring College Students: A Critical Review of the Literature between 1990 and 2007," *Research in Higher Education* 50, no. 6 (April 2009): 525–545.

[4] Kenneth O. Gangel, *Team Leadership in Christian Ministry: Using Multiple Gifts to Build a Unified Vision* (Chicago, IL: Moody Press, 1997), 258.

to help increase competency levels of mentees when incorporated into leadership development programs and organizational systems.[5] Eileen Hayes describes mentoring as a "voluntary, intense, committed, extended, dynamic, interactive, supportive, trusting relationship between two people, one experienced, and the other a newcomer, characterized by mutuality."[6]

Many businesses, corporations, and organizations have benefited from designated and committed mentoring. The role of mentoring in developing leaders is especially important to the field of health care. The US Centers for Disease Control and Prevention (CDC), the American Dental Educational Association (ADEA), and the American Academy of Nurse Practitioners (AANP) all have a formal mentoring program.[7] In reference to nursing mentorships, Owens and Patton concluded, "mentorships build leaders."[8]

In the context of Christianity and the church, Bobb Biehl defines mentoring as "a lifelong relationship in which a mentor helps a protégé reach his or her God-given potential."[9] Walter Wright adds, "mentors recognize and affirm potential. This may be the heart of the mentoring relationship."[10] The local church has struggled to implement mentoring into its development of lay leaders. Much of the leadership training in the local church has become education-based and

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[5] Stephanie T. Solansky, "The Evaluation of Two Key Leadership Development Program Components: Leadership Skills Assessment and Leadership Mentoring," *The Leadership Quarterly* 21, no. 4 (August 2010): 676.

[6] Eileen F. Hayes, "Mentoring and Nurse Practitioner Student Self-Efficacy," *Western Journal of Nursing Research* 20, no. 5 (October 1998): 521–525.

[7] Joellen W. Hawkins and Holly B. Fontenot, "Mentorship: The Heart and Soul of Health Care Leadership," *Journal of Healthcare Leadership* 2 (April 2010): 32.

[8] Jacqueline K. Owens and June G. Patton, "Take a Chance on Nursing Mentorships: Enhance Leadership with This Win-Win Strategy," *The Research Journal of the National League for Nursing: Nursing Education Perspectives* 24, no. 4 (July–August 2003): 198–204.

[9] Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One* (Mt. Dora, FL: Aylen Publishing, 2007), 19.

[10] Walter C. Wright, *Mentoring: The Promise of Relational Leadership* (Eugene, OR: Wipf & Stock Publishers, 2013), 21.

information-based, but not life-on-life, people helping people.[11] Many churches offer leadership training workshops, seminars, and other development opportunities, but overall, missional mentoring has been ignored. If any enterprise should be deeply involved in mentoring, it should be the local church, because people-development is the mission of the church.[12] The experience and wisdom of men and women who have voluntarily served in numerous leadership positions in the church must be valued. Facilitating opportunities for these leaders to personally invest in others sets the tone for the future ministry of the church. When lay leader mentoring becomes a priority in leadership training, mentees can step into future leadership roles with confidence and the ability to faithfully serve.

<div align="center">**Ministry Context**</div>

The ministry context in which this research takes place is a church situated in a rural community in Central Virginia. The church was established in 1953 and has seen many members surrender their life to full-time, vocational Christian service. The church has traditionally given volunteers positions as lay leaders without properly equipping them to serve or investing in their leadership development. As a result, many of the men and women serving continue to hold their position without mentoring others to help fill that role in the future.

Bible Baptist Church is located in Appomattox, Virginia, a county of 16,000 residents. The church property sits slightly past the line of the Town of Appomattox, with a population of 2,500 residents. This location puts Bible Baptist Church between Roanoke and Richmond, Virginia, and approximately twenty miles from Lynchburg, Virginia.

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[11] Bill Hendricks and Howard Hendricks, *Men of Influence: The Transformational Impact of Godly Mentors* (Chicago, IL: Moody Publishers, 2019), 248.

[12] Ibid., 245.

The sixty-eight-year-old church averages around two hundred congregants each Sunday. The church was organized in 1953 after the Park Avenue Baptist Church of Lynchburg, Virginia, desired to start the second "Bible Baptist" Church in the state of Virginia. The church started in the Appomattox County High School auditorium in March of 1953 with twenty-seven charter members. Within weeks, the church quickly purchased the McCormick Service Station in April 1953, transforming it into their church building. In the fall of 1959, the church moved to its current location, building a two-hundred-seat sanctuary. Since then, the sanctuary has expanded twice, a Sunday school wing was added, a multi-purpose Family Life Center was erected, and a ball field developed.

The makeup of the church is predominantly Caucasian. The current active church attendees consist of: 33% senior adults (55 years old and over), 36% adults (18–54 years old), 8% youth (13–17 years old), and 23% children (newborn–12 years old). From 2015 to 2020, 45% of people who visited Bible Baptist Church (not including out-of-town guests or extended family attending for special services) became members or are currently faithfully attending and considering membership. From 2018 to 2020, 42% of people who visited became members (not including out-of-town guests). Since 2015, 67% of the new members have been transfer members and 33% are new converts. From 2018 to 2020, 50% of the new members were transfer members and 50% new converts.

The church has a vision for worldwide evangelism and currently supports forty-nine missionaries and ministries with monthly financial support. Since 1997, eight men have been called to full-time Christian ministry out of Bible Baptist Church. The church offers Sunday school classes, Sunday morning worship, Sunday evening worship, Wednesday night prayer and Bible study, and a Wednesday night AWANA program for youth.

The church presently has a full-time senior pastor, a full-time associate pastor, and a part-time assistant pastor. The church has a rotating deacon board, with six men serving two-year terms and then taking a one-year sabbatical. In addition to these leadership positions, lay leaders oversee teaching Sunday school, operating the nursery, running the children and youth AWANA program, and leading other Bible study opportunities. Many of these lay leaders eagerly volunteered to serve but with minimal training and even less mentoring. Over the years, in most cases when a ministry leader was needed, the first person to volunteer was given the responsibility without adequate training in that area.

The staff and leadership of Bible Baptist have been guilty of trying to do everything themselves without delegating and mentoring others to help carry the load. John MacArthur warns, "something's wrong with a church in which the staff does everything. The pastoral staff is to equip the saints to do the work of the ministry (Ephesians 4:12). The ministry of the church extends to all believers, with each believer using the gifts given to them by God for the edification of the body (Romans 12:6–8)."[13] MacArthur continues, "church leadership shouldn't recruit members to do tasks they are not really motivated or gifted to do. Rather, the leadership should develop its members for things the Holy Spirit has gifted those saints to accomplish."[14] The staff has recently acknowledged that the exhortation of the Apostle Paul should be part of the leadership development of lay leaders serving in ministry. Paul writes to Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2).[15] Ann Michel notes, "a congregation's

[13] John MacArthur, *The Master's Plan for the Church* (Chicago, IL: Moody Press, 2008), 120.

[14] Ibid., 120.

[15] Unless otherwise noted, all biblical passages referenced are in the *Authorized King James Version.*

informal leadership development system often revolves around existing leaders who are

relationally connected to others and attuned to their gifts and passions. They invite potential new

leaders to come alongside them and to learn through experience, on-the-job training, and

informal mentoring."[16]

The leadership at Bible Baptist Church desires to focus on maturing believers and

mentoring them to effectively serve the Lord. Paul Chappell declares, "Success in ministry is not

about numbers, size, or church growth. It is about how effectively you are influencing and

developing those within your reach!"[17]

Problem Presented

As an established church in the community with many long-term members, missional

mentoring has not been part of the leadership development at Bible Baptist Church. Volunteer

leaders have typically served until they burn out and then do not have the energy to invest in

others. When a new layman is placed in a leadership position, they may attend a formal

leadership training session, but in most cases it does not properly equip them to lead in the

specific ministry in which they are called to serve.

Without adequate training and mentoring, the spiritual growth of the ministry is hindered

as lay leaders are not equipped to effectively disciple those under their ministry. The result is that

leadership characteristics and qualities are not reproduced in the lives of others. In the rural local

church, ministry volunteers are often thrust into a position of leadership, overseeing other

volunteers, with no training themselves. Since they have not been personally mentored, trained,

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[16] Ann A. Michel, *Synergy: A Leadership Guide for Church Staff and Volunteers* (Nashville, TN: Abingdon Press, 2017), 44.

[17] Paul W. Chappell, *The Spiritual Leader: A Guidebook for Pastors and Christian Leaders* (Lancaster, CA: Striving Together Publications, 2008), 14.

and discipled in this area of ministry, they cannot pour into the lives of those who serve with them. The problem is that Bible Baptist Church is not replicating faithful ministry leaders due to a lack of mentoring among those who serve as lay leaders.

Purpose Statement

Leadership reproduction can contribute to the overall spiritual health of the church. When lay leaders are properly mentored, they can invest in other volunteers who will then equip still more volunteers to lead. Leadership reproduction helps prepare the church for the future and helps the ministry serve as a team, not just individual ministry leaders.

With the demographic makeup of Bible Baptist Church, there are numerous opportunities for those who have faithfully served as non-paid, ministry volunteers to help mentor those who wish to serve the Lord in that capacity. The purpose for this DMin action research thesis is to study how consistent mentorship can increase leadership reproduction in the local church.

Basic Assumptions

This DMin action research identifies three primary assumptions. The first is that non-paid ministry volunteers who serve as lay leaders are serving in areas that line up with their spiritual gifts. When volunteers are placed into a position of ministry in which they are not gifted or called to serve, it can be a source of frustration and hinder the work of the ministry. However, when given an opportunity to exercise their gifts, there is joy and fulfillment in knowing they are being obedient to the Holy Spirit's leading in their life. Aubrey Malphurs explains, "ministry is only as good as the people who lead and carry it out . . . Most people have a profound inner desire to accomplish something of significance with their lives. Our job as leaders is to assist our

people in accomplishing this for Christ, and it can be done when people are put in positions for which they are wired."[18]

The second assumption is that non-paid ministry volunteers desire to develop in their leadership and influence in their area of service. Church volunteers and lay leaders want to be effective in serving others and glorifying the Lord Jesus Christ. The vast majority have never attended Bible college or a class on church ministry. Nevertheless, they are willing to grow and learn. As part of the body of Christ they wish to function in a way that will be helpful to others and beneficial to the work of the ministry.

The third assumption is that the church recognizes the difference between discipleship and mentorship. Discipleship teaches a believer to obey the commands of Jesus (Matthew 28:19–20), while mentorship provides a relational example of faithfully serving Jesus. Ian Payne clarifies, "mentors use their credibility and capability in the context of an intentional accountability relationship with a younger potential leader to reproduce and nurture leaders."[19]

Definitions

Biblical leadership – Don Howell defines biblical leadership as that which "focuses on helping people individually, and the church collectively, to grow in godliness . . . biblical leadership is people-oriented rather than program-driven in that it focuses on the spiritual maturation of individuals and communities of faith."[20] For this project, biblical leadership will be

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[18] Aubrey Malphurs, *Advanced Strategic Planning: A 21st Century Model for Church and Ministry Leaders* (Grand Rapids, MI: BakerBooks, 2013), 97–98.

[19] Ian Payne, "Reproducing Leaders through Mentoring." *Journal of Christian Education* 52, no. 2 (September 2009): 52.

[20] Don N. Howell, *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock Publishers, 2003), 3.

defined as the intentional influence to help others develop leadership qualities as they walk with Christ.

Spiritual leadership – For this project, spiritual leadership will refer to leadership by someone who has a personal relationship with Jesus Christ, who walks in the Spirit and shows evidence of the fruit of the Spirit (Galatians 5:22–23) in their leadership. John MacArthur states, "a man is not to be a leader in the church simply because he is the best businessman, has innate leadership ability, or is a supersalesman. He is to be a leader because he is a man of God. That is the beginning of effectiveness in the church."[21]

Team leadership – For this project, team leadership is defined as the ability to serve, work, and grow together as individuals to bring glory to God and not to certain individuals. Thom Rainer states, "leaders do not seek to accomplish tasks in a void. They realize the importance of relationships and team effort in accomplishing tasks."[22]

Mentoring – For this project, mentoring will be defined as relational investment in another person with the goal of modeling leadership attributes and characteristics.

Missional mentoring ministry – For this project, a missional mentoring ministry will be defined as an intentional effort by the local church to facilitate life-on-life relationships to prepare future leaders to serve in the local church.

Modeling – For this project, modeling will be defined as the positive example the leader sets and desires to see developed in the life of their mentee. Researchers conclude that people remember 10 percent of what they hear, 50 percent of what they see, 70 percent of what they say,

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[21] John MacArthur, *The Master's Plan for the Church* (Chicago, IL: Moody Press, 2008), 114.

[22] Thom S. Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them* (Grand Rapids, MI: Zondervan, 2001), 183.

and 90 percent of what they hear, see, say, and do.[23] "People do what people see," the mentoring expert John Maxwell has famously remarked.[24] Bill Hull writes, "leaders cannot push people into world revolution, but we can pull them into it by our example. The determining factor is whether we model Jesus' style of leadership. When these leaders say, 'Follow me,' people will do so because they see leaders they want to follow."[25]

Protégé/mentee – For the purpose of this project the terms protégé and mentee will be used interchangeably to denote a person who is guided and supported by a more experienced or influential person. In practice, Bobb Biehl defines a protégé as "an individual the mentor sees as worthy of the investment of his/her life energy."[26]

Layman/laymen – For the purpose of this project, a layman will be defined as any active member of the local church who serves in a non-paid, volunteer position.

Limitations

One limitation of the action research is that only lay leaders and pastoral leaders who are willing to share their leadership experience and training, or lack thereof, will participate. The intention of this research is to have laymen who serve in various leadership positions at Bible Baptist Church participate, a minimum of fifty pastors participate, and a minimum of one hundred other lay leaders who serve in a church of 250 or fewer participate.

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[23] John C. Maxwell, *Mentoring 101: What Every Leader Needs to Know* (New York, NY: HarperCollins Publishing, 2008), 65.

[24] "John C. Maxwell: People Do What People See," Success.com, accessed September 26, 2021, https://www.success.com/john-c-maxwell-people-do-what-people-see/

[25] Bill Hull, *The Christian Leader: Rehabilitating Our Addiction to Secular Leadership* (Grand Rapids, MI: Zondervan, 2016), 39.

[26] Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One* (Mt. Dora, FL: Aylen Publishing, 2007), 129.

Another limitation of the research concerns the role of mentors who participate in this study. Due to the passing of time and because people move, it is not possible to contact everyone who has been impacted through a mentoring relationship with the participants of this study.

Delimitations

This project is designed to consider the priority and growth possibilities among lay leaders in the rural local church through mentoring. The action research has been limited to the lay leaders of Bible Baptist Church in Appomattox, Virginia, and other churches with similar demographics in Appomattox, Virginia. This will limit the research to churches that have fewer than 250 in weekly attendance.

The research will also be limited to pastors and current laymen in positions of leadership. Many of the principles can be applied to any church setting, but the goal is to focus on the rural church setting. This project is to help Bible Baptist Church in Appomattox, Virginia, understand the value of mentorship with the goal of implementing principles into its leadership development.

Another limitation of the project is that it focuses on adult leadership reproduction through mentoring. These principles may be adjusted to mentor youth and teens, but that is not included in the extent of this project.

Thesis Statement

In the rural church setting, priority must be given to leadership reproduction with an emphasis on mentoring. The local church should make a concentrated effort to train candidates for leadership and align them with a mentor. If the local church develops and facilitates mentoring relationships for volunteer ministry leaders, then they may be equipped to reproduce more leaders to serve as ministry opportunities become available in the future.

CHAPTER 2: CONCEPTUAL FRAMEWORK

Literature Review

Leadership is vital to the health and future of the local church. Biblical leadership helps individuals as well as the church grow in godliness by focusing its energies on the lives of people, not just on programs. The goal of leadership in the local church should be to see individuals grow in spiritual maturity and service to the Lord Jesus.[27] This includes not only vocational pastoral staff, but church lay leaders who have opportunities to invest in the lives of others. As leaders empower others, more believers will mature and grow in their leadership ability to serve the church. Serving alongside one another as a team provides accountability and interactions that help us learn and grow. This investment will prepare future leaders with practical insight and godly examples to follow as they pursue opportunities to serve in leadership roles of the church. The literature review covers the priority of leadership development, the importance of team leadership, and the value of missional mentoring.

The Priority of Leadership Development

Leadership has been defined as influence; therefore, God has given each believer the opportunity to be a leader. For Christians to be most effective in influencing others for the cause of Christ, there should be a desire to improve their leadership potential.[28] J. Robert Clinton states, "Leadership is a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward his purposes for the group. This is contrary to

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[27] Don N. Howell, *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock Publishers, 2003), 3.

[28] J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody Press, 1994), 109.

the popular notion that a leader must have a formal position, a formal title, or formal training."[29]

Richard and Henry Blackaby explain, "Spiritual leaders are people who seek to lead God's way, regardless of where they serve him."[30]

The local church consists of numerous ministries that are overseen by a "leader." The motive of any church leader, first and foremost, should be to serve and honor God with the opportunity they have been given. The next generation is looking for leaders to follow. They want to know what healthy boundaries look like and how to put them into place. Leaders cannot write the outcome for anyone, but they can make themselves available for God's use.[31] Leadership is about love, the cross, and being led by God for his glory. Leadership takes action for the benefit of another person. The goal of a good leader is not to control people, but to serve and inspire them as they serve God.[32] Church leaders should not recruit volunteers to fill a position in which they are not called to serve. Prospective leaders should be selected and matched to tasks according to their strengths.[33] Church leaders should make it a priority to develop church members for things the Holy Spirit has gifted those saints to accomplish.[34] Bill Hull states, "Christian leadership is not primarily about technique; it is about why you are in

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[29] J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 14.

[30] Henry & Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*, (Nashville, TN: Broadman & Holman Publishers, 2011), 33.

[31] Darlene Zschech, *The Art of Mentoring: Embracing the Great Generational Transition* (Minneapolis, MN: Bethany House Publishers, 2011), 88.

[32] Bill Hull, *The Christian Leader: Rehabilitating Our Addiction to Secular Leadership* (Grand Rapids, MI: Zondervan, 2016), 56.

[33] John C. Maxwell, *Mentoring 101: What Every Leader Needs to Know* (New York, NY: HarperCollins Publishing, 2008), 18.

[34] John MacArthur, *The Master's Plan for the Church* (Chicago, IL: Moody Press, 2008), 120.

leadership and your reasons for what you do."[35] The key components to every level and context

of true leadership are initiative and influence. Leaders recognize a need and act to help address

that concern. Influence is then developed as the leader draws others in to participate in

accomplishing the task.[36]

As the leader serves, intentional effort should be given to develop other leaders within the

ministry. Leaders should strive to tap into the resources of the group (the church) and release the

initiative and leadership in everyone.[37] Formal leadership "workshops" and "training classes"

abound in many ministry settings and can be a beneficial means of training leaders. Required

leadership training has proven effective in business, education, and public administration as well

as many other disciplines. Researchers maintain that leadership performance can be enhanced

through formal leadership programs. The benefits of formal leadership training include improved

leadership skills, increased confidence, broadened perspectives, and better communication

skills.[38]

In addition to formal training, church ministry leaders must also focus on personally

influencing those individuals they wish to develop as leaders. Mature leaders should openly and

deliberately challenge potential leaders about specific needs and ministry opportunities.[39] Many

churches have a defined process by which they move church members into roles of leadership.

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[35] Bill Hull, *The Christian Leader: Rehabilitating Our Addiction to Secular Leadership* (Grand Rapids, MI: Zondervan, 2016), 88.

[36] Don N. Howell, *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock Publishers, 2003), 1.

[37] Pat MacMillan, *The Performance Factor: Unlocking the Secret of Teamwork* (Nashville, TN: Broadman & Holman Publishers, 2001), xiii.

[38] Stephanie T. Solansky, "The Evaluation of Two Key Leadership Development Program Components: Leadership Skills Assessment and Leadership Mentoring." *The Leadership Quarterly* 21, no. 4 (August 2010): 675.

[39] J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 87.

This process may include nominating committees, leadership training events, and recruitment. Though these processes are beneficial, a healthy, thriving congregation should also nurture leaders in organic ways. Connecting prospective leaders in genuine relationships with current leaders helps them learn through experience, hands-on training, and informal mentoring.[40] J. Oswald Sanders states, "If the leader is to carry out his trust fully, the leader will devote time to training others to succeed and perhaps even supersede him."[41] A good leader prioritizes the selection and development of potential leaders. Life-giving mentors will celebrate when their mentee outshines them. As management expert Robert Townsend has stated, "True leadership must be for the benefit of the followers, not the enrichment of the leaders."[42]

For the local church to be strengthened and continue to flourish, church ministry leaders must plan for the future and prepare others to lead the way. Aubrey Malphurs warns, "A church that isn't developing leaders for the future may not have a future."[43] Many leaders make the mistake of thinking they are indispensable. They become self-consumed and focus on their own achievements, failing to invest in developing other leaders.[44] When church leaders become able to release others to do the work, the ministry will have the capability for growth and achievement.[45] Effective leaders always point back to someone who helped them develop along

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[40] Ann A. Michel, *Synergy: A Leadership Guide for Church Staff and Volunteers* (Nashville, TN: Abingdon Press, 2017), 44.

[41] J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody Press, 1994), 147.

[42] Darlene Zschech, *The Art of Mentoring: Embracing the Great Generational Transition* (Minneapolis, MN: Bethany House Publishers, 2011), 136.

[43] Aubrey Malphurs, *Advanced Strategic Planning: A 21st Century Model for Church and Ministry Leaders* (Grand Rapids, MI: BakerBooks, 2013), 233.

[44] Henry & Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*, (Nashville, TN: Broadman & Holman Publishers, 2011), 133.

life's journey. This could be a pastor, a teacher, or a coach. In return, successful leaders see the value in sharing their knowledge and experience with others.[46] Purposefully investing in future leaders increases the potential for their success. When inexperienced leaders are put into a position without proper information and preparation, they are set up to fail.[47] Vacant leadership positions that are filled without proper training and leadership development can eventually hinder the effectiveness of the ministry.

When the church needs to fill a volunteer leadership position, many rural churches live by the motto "somebody is better than nobody." This is an inaccurate view of leadership. The ministry of the Lord Jesus Christ is too valuable to not invest in proper leadership. The challenge is not finding people, but finding the right people who are called of God to serve in the church.[48] When Christian leaders capitalize on the skills others have it provides opportunities for ministry and leadership with meaningful purpose.[49] If leaders simply maintain their followers and do not provide opportunities for future leaders, the growth of the ministry will be impeded. On the contrary, when leaders develop leaders, there is potential to multiply growth as more followers are impacted.[50] John C. Maxwell explains, "Only empowered people can reach their potential. When a leader can't or won't empower others, he creates barriers within the organization that

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[45] Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling, and Competency* (Grand Rapids, MI: BakerBooks, 2005), 144.

[46] Johnny M. Hunt, *Building Your Leadership Resume: Developing the Legacy That Will Outlast You* (Nashville, TN: Broadman and Holman Publishers, 2009), 24.

[47] Ibid., 111–112.

[48] Aubrey Malphurs, *Advanced Strategic Planning: A 21st Century Model for Church and Ministry Leaders* (Grand Rapids, MI: BakerBooks, 2013), 211.

[49] Kenneth O. Gangel, *Team Leadership in Christian Ministry: Using Multiple Gifts to Build a Unified Vision* (Chicago, IL: Moody Press, 1997), 253.

[50] John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson Publishers, 1998), 208.

people cannot overcome. If the barriers remain long enough, then people give up, or they move to another organization where they can."[51] Sometimes the church is so eager to get new people to take on responsibilities they rush the process. Without devoting time to develop the person, volunteers are given responsibility and expected to figure it out on their own. However, when relational leadership development is part of the church culture, leadership becomes self-replicating.[52]

Thom Rainer's research records that when the formerly unchurched were asked the straightforward question, "What keeps you active in church?" 62 percent of those interviewed gave a response indicating that their ministry involvement was the glue that held them to the church.[53] The church must understand that success in ministry is not about numbers, size, or church growth. Success in ministry is about how effectively the church is influencing and developing those within their reach.[54]

The Importance of Team Leadership

Teamwork in church ministry leadership is crucial for a church to successfully operate and minister to the needs of others. Most ministries, whether large or small, require teamwork. Today's leaders must not only inspire toward a vision but also draw together the team to make it

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[51] John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson Publishers, 1998), 126.

[52] Ann A. Michel, *Synergy: A Leadership Guide for Church Staff and Volunteers* (Nashville, TN: Abingdon Press, 2017), 45.

[53] Thom S. Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them* (Grand Rapids, MI: Zondervan, 2001), 123.

[54] Paul W. Chappell, *The Spiritual Leader: A Guidebook for Pastors and Christian Leaders* (Lancaster, CA: Striving Together Publications, 2008), 14.

happen.[55] Team leadership in ministry involves exercising one's spiritual gifts to serve a certain group of people in achieving the goals God has given them to glorify Christ.[56] Effective teamwork must be an intentional development effort. It cannot be demanded or left to happen by default. Without a desire to "team-up" in ministry, it is certainly guaranteed that a team will never mature.[57]

While developing others and serving the needs of the church, ministry leaders must understand how to work as a team and share responsibility. In many congregations, teams provide hands-on leadership in various areas of ministry. Working with others is a fundamental aspect of ministry. Although the church may rely on many individuals to accomplish a task, they are often coordinated in ways that fail to express the full potential of effective teamwork.[58]

One leader by himself can only take the ministry so far. It has been said by many, "teamwork makes the dream work." Effective leaders should seek to take the high road but should determine to take someone with them. One of a spiritual leader's most serious and important responsibilities is that of equipping and developing other spiritual leaders for the work.[59] Leaders should not seek to accomplish tasks alone. One problem in many churches is that lay leaders become territorial of their ministry position and do not want anyone to help them.

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[55] Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling, and Competency* (Grand Rapids, MI: BakerBooks, 2005), 149.

[56] Kenneth O. Gangel, *Team Leadership in Christian Ministry: Using Multiple Gifts to Build a Unified Vision* (Chicago, IL: Moody Press, 1997), 12.

[57] Pat MacMillan, *The Performance Factor: Unlocking the Secret of Teamwork* (Nashville, TN: Broadman & Holman Publishers, 2001), 233.

[58] Ann A. Michel, *Synergy: A Leadership Guide for Church Staff and Volunteers* (Nashville, TN: Abingdon Press, 2017), 34.

[59] Paul W. Chappell, *The Spiritual Leader: A Guidebook for Pastors and Christian Leaders* (Lancaster, CA: Striving Together Publications, 2008), 195.

They must realize the importance of relationships and team effort in accomplishing tasks.[60] The Apostle Paul left a great example to leaders as the Bible records him doing the Lord's work teamed with others. He ministered with Silas, Barnabas, Luke, Aristarchus, Mark, Timothy, and others. God has called some Christians to serve and lead, while he has called others to serve and support. The church needs both to retain a sense of teamwork to serve the Lord effectively together.[61]

In serving as a team, church ministry leaders should always be pursing others who can develop their gifts to lead and serve others. As mentioned, a major responsibility of leadership is the selection and development of potential leaders. Jim Collins, in *Good to Great,* observed that great companies take the attitude of getting the right people on board first so they can be more responsive to a changing world. He found that their leaders were saying, "Look, I don't really know where we should take this bus. But I know this much: if we get the right people on the bus, the right people in the right seats, and the wrong people off the bus, then we'll figure out how to take it someplace great."[62] Mature leaders should openly and deliberately challenge potential leaders about specific needs and ministry opportunities.[63] In a church where the paid, pastoral staff does everything, there is a problem. Ephesians 4:12 states that the pastoral staff should be equipping the saints to do the work of the ministry. The ministry of the church extends to all believers, as each member should use the gifts given to them by God for edification of the body

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[60] Thom S. Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them* (Grand Rapids, MI: Zondervan, 2001), 183.

[61] John MacArthur, *The Master's Plan for the Church* (Chicago, IL: Moody Press, 2008), 152.

[62] Jim Collins, *Good to Great: Why Some Companies Make the Leap…and Others Don't* (New York, NY: HarperCollins, 2001), 41.

[63] J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 87.

(Romans 12:6–8).[64] True spiritual leaders are always investing in the next generation. There is

tremendous joy in knowing one's life work has been preserved and is continuing due to the

leader's careful preparation of a successor.[65] One of the greatest rewards a leader can experience

in this life is the joy of seeing progress in others.[66]

<p style="text-align:center">The Value of Missional Mentoring</p>

The priority of leadership development and the importance of teamwork in ministry

highlight the value of missional mentoring. Mentoring has been broadly defined as a relationship

between two individuals whereby the more experienced person demonstrates commitment to

providing developmental support to the less experienced individual.[67] Mentoring matches a

novice with a more experienced person in the same role with the purpose of helping the mentee

be more comfortable and secure in their roles as a leader.[68] In the context of the local church,

Rowland Forman outlines mentoring as an intentional spiritual friendship—"intentional" because

it thrives on mutually agreed-on goals, "spiritual" because it has its highest achievement when

we acknowledge daily our dependence on the Holy Spirit, and "friendship" because it works best

when a warm relationship is nurtured.[69] Leaders influence others, but mentors give dedication to

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[64] John MacArthur, *The Master's Plan for the Church* (Chicago, IL: Moody Press, 2008), 120.

[65] Henry & Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*, (Nashville, TN: Broadman & Holman Publishers, 2011), 367–368.

[66] Bill Hull, *The Christian Leader: Rehabilitating Our Addiction to Secular Leadership* (Grand Rapids, MI: Zondervan, 2016), 159.

[67] Gloria Crisp and Kelly Alvarado-Young, "Role of Mentoring, Coaching, and Advising in Developing Leadership," *New Directions for Student Leadership*, no. 158 (2018): 38.

[68] Stephanie T. Solansky, "The Evaluation of Two Key Leadership Development Program Components: Leadership Skills Assessment and Leadership Mentoring." *The Leadership Quarterly* 21, no. 4 (August 2010): 676.

[69] Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church* (Grand Rapids, MI: Zondervan, 2004), 101.

teach and advise. Mentoring involves "uplifting behaviors"—namely inspiring, motivating, and encouraging. Its core purpose is to enable the mentee's growth.[70] Church growth consultant and leadership development coach Carl George explains the process of leadership development like this: (1) I do, you watch, we talk; (2) I do, you help, we talk; (3) You do, I help, we talk; (4) You do, I watch, we talk; (5) We each begin to train someone else.[71] John Maxwell developed a similar approach to training potential leaders. His five-step method includes: modeling, mentoring, monitoring, motivating, and multiplying.[72] These principles and processes of mentoring can also be found in the ministry of the Lord Jesus Christ. The Gospels present a four-step progression of leadership development. First, Jesus does something. Next, Jesus does something with the disciples observing. Then, the disciples do it, but Jesus is with them. And finally, the disciples do it themselves.[73]

Mentoring is hard work. It takes time, dedication, and personal sacrifice. The ministry of mentoring is not a sprint, it is a marathon. There are no shortcuts to building lives.[74] People cannot be encouraged from a distance or by infrequent, short spurts of attention. They need mentors to spend time with them—planned time, not just a few words on the way to a meeting.[75]

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[70] William J. Rothwell and Peter Chee, *Becoming an Effective Mentoring Leader: Proven Strategies for Building Excellence in Your Organization* (New York, NY: McGraw Hill, 2013), Chapter 1.

[71] Carl George, *Nine Keys to Effective Small Group Leadership* (Mansfield, PA: Kingdom Publishing, 1997), 61.

[72] John C. Maxwell, *Mentoring 101: What Every Leader Needs to Know* (New York, NY: HarperCollins Publishing, 2008), 65–66.

[73] Ann A. Michel, *Synergy: A Leadership Guide for Church Staff and Volunteers* (Nashville, TN: Abingdon Press, 2017), 45.

[74] John Goetsch and Mark Rasmussen, *Mentoring and Modeling: Developing the Next Generation* (Lancaster, CA: Striving Together Publications, 2008), 51.

[75] John C. Maxwell, *Mentoring 101: What Every Leader Needs to Know* (New York, NY: HarperCollins Publishing, 2008), 82.

Mentors must recognize that mentoring is a relationship, and good relationships don't happen

overnight. They require time and energy to build and maintain.[76] The rural church setting offers

significant opportunities for leaders who place high value on building disciple-making

relationships.[77] Once church members have been appointed to the Lord's work, it is vital that

they have consistent accountability for ongoing training, encouragement, celebration, and

edification.[78] Mentors use their credibility and capability in the context of an intentional

accountability relationship with a potential leader to reproduce and nurture leaders.[79] Mentoring

is far more than skill acquisition. It is about the issues of heart, character, and integrity, and

personal, emotional, and spiritual development.[80]

Mentors not only serve as advisors and teachers, but most importantly, they serve as

examples for the mentee to follow. A study by Thom Rainer concluded that almost seven out of

ten leaders interviewed said that a mentor was the most important or a very important influence

on their life and ministry.[81] The study also found that some of the busiest leaders in Christian

ministry see the vital need to train and counsel people in the ministry, because they themselves

were mentored.[82] Leaders must model Jesus' style of leadership and pull in potential leaders

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[76] William J. Rothwell and Peter Chee, *Becoming an Effective Mentoring Leader: Proven Strategies for Building Excellence in Your Organization* (New York, NY: McGraw Hill, 2013), Chapter 5.

[77] Martin Giese, "The Thriving Rural Church," *National Association of Evangelicals* 3, no. 2 (Fall 2017): 15–17.

[78] Paul W. Chappell, *The Spiritual Leader: A Guidebook for Pastors and Christian Leaders* (Lancaster, CA: Striving Together Publications, 2008), 90.

[79] Ian Payne, "Reproducing Leaders through Mentoring." *Journal of Christian Education* 52, no. 2 (September 2009), 52.

[80] Martin Sanders, *The Power of Mentoring: Shaping People Who Will Shape the World* (Chicago, IL: WingSpread Publishers, 2004), 64.

[81] Thom S. Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them* (Grand Rapids, MI: Zondervan, 2001), 177.

[82] Ibid., 198.

through their example. When these leaders say, "Follow me," people will do so because they see leaders they want to follow.[83]

The medical profession models the principle of mentoring very well. Doctors are not just educated and then sent out on their own. They are trained. They study under the best doctors in their field. When seeing a doctor, the patient expects to see a professional who has learned specific, tried-and-true techniques of doing medical work correctly—one who has spent years being shaped, observed, confronted, reproved, rebuked, and corrected. In a word, the patient needs someone who has been mentored.[84] In church ministry, a prospective leader should learn, grow, and develop under an experienced leader. Leaders should take the initiative to influence others toward holiness, character, and obedience to God's agenda. The godly leader aspires to decisively influence the character and life-direction of others.[85] Mentors are patient, tolerating mistakes to see growth. They must also be flexible, recognizing that it takes time and experience for a person to develop.[86]

As mentors invest time and energy into their mentee, they model behavior and decision-making attributes. Role modeling focuses on the ability of students to learn from a mentors' present and past actions as well as from their accomplishments and areas of growth. Role models serve as guides and model effective leadership.[87] As mentors, modeling an example for others to

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[83] Bill Hull, *The Christian Leader: Rehabilitating Our Addiction to Secular Leadership* (Grand Rapids, MI: Zondervan, 2016), 39.

[84] Charles R. Swindoll, *The Church Awakening: An Urgent Call for Renewal* (New York, NY: FaithWords, 2010), 94.

[85] Don N. Howell, *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock Publishers, 2003), 3.

[86] J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 130–131.

[87] Gloria Crisp and Kelly Alvarado-Young, "Role of Mentoring, Coaching, and Advising in Developing Leadership," *New Directions for Student Leadership*, no. 158 (2018): 40.

follow is also known as imitative learning.[88] This means the mentee learns by observing and copying. Demonstration is a universal way of learning. John Maxwell has famously remarked, "people do what people see." Maxwell records the results of a study on what contributed to the outcome of becoming a leader. He concludes it is, "10% natural gifting, 5% result of crisis, 85% influence of another leader." Based on this study, four out of five individuals emerged as leaders because of the impact made on them by established leaders who mentored them. That happens because of the Law of Reproduction: It takes a leader to raise up a leader.[89]

Conclusion

For the local church to effectively reproduce leaders, significant effort must be given to leadership development through mentoring relationships. If mentoring and the development of emerging leaders are to be a reality in ministry, they must be integrated in the ministry schedule with clear intentionality.[90] This may include leadership recruiting and training, but must include personal relationship involvement. Potential leaders should get hands-on experience and grow by observing the day-to-day responsibilities of leadership. The best way for this to happen is for the church to prioritize the importance of team leadership. Serving the Lord together with others provides accountability and opportunities for growth. When the team pursues and accomplishes a task together, the potential for future leaders can be instilled in the lives of others. As prospective leaders are identified for church ministry, the church must understand the value of missional mentoring. Partnering an experienced leader with a potential leader forms a relationship for

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[88] William J. Rothwell and Peter Chee, *Becoming an Effective Mentoring Leader: Proven Strategies for Building Excellence in Your Organization* (New York, NY: McGraw Hill, 2013), Chapter 7.

[89] John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson Publishers, 1998),133–134.

[90] Martin Sanders, *The Power of Mentoring: Shaping People Who Will Shape the World* (Chicago, IL: WingSpread Publishers, 2004), 143.

insightful and individual growth. Dedicating time and energy to invest in future leaders will ultimately establish the future of the church.

Theological Foundations

Missional mentoring involves more than just teaching others about serving God. It requires a personal investment to show others an example of how to serve God. The concept of mentoring is found throughout the Old Testament and is prioritized in the New Testament through the lives of the Lord Jesus Christ and the Apostle Paul.

Mentoring in the Old Testament

The term *mentor* is not recorded in the Bible; however, there are many examples of someone wiser and more experienced caring for and advising someone younger and/or less experienced. This can be found in the relationship between Moses and Joshua (Deuteronomy 34), and Elisha and Elijah (1 Kings 19, 2 Kings 2). Other scriptures in the Old Testament also emphasize the value and benefits of sharing life with others.

Mentoring Relationship between Moses and Joshua

The first mention of Joshua in the Old Testament is found in Exodus 17, as Moses appoints Joshua to choose out men to fight with Amalek (Exodus 17:9–16). After defeating Amalek, God instructs Moses to "write this for a memorial in a book, and rehearse it in the ears of Joshua" (Exodus 17:14). From this point forward, the mentoring relationship between Moses and Joshua is established. Exodus 24–25 describes Joshua going with Moses to Mount Sinai when God gave the instruction and details for the tabernacle. Joshua was also chosen as one of the twelve spies to search out the land of Canaan (Numbers 13:4–16). Of the twelve spies sent,

Joshua and Caleb were the only two spies who gave a good report, trusting in the Lord to bring them into the land (Numbers 14:6–8).

In Numbers 27:18–23, God called Moses to transfer his leadership of Israel to Joshua. As a young man Joshua had been an aide of Moses (Numbers 11:28), which made him especially well suited to follow in Moses' steps.[91] Moses was commanded by God to "charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see" (Deuteronomy 3:28). As Moses' minister (Exodus 24:13; Joshua 1:1), Moses gave Joshua support, encouragement, and teaching on how to lead Israel to the Promised Land (Deuteronomy 31:1–8; 34:9). As a mentor, Moses was successful in nurturing Joshua to follow God's teachings, accomplish God's plans, and move the people toward maturity in God.[92] He also encouraged Joshua to maintain strength and courage while trusting in God's presence and leading (Deuteronomy 31:7–8). The response of Moses reflected the true character of a spiritual leader, prayerful submission to the will of God, and concern for the future welfare of the people whom God had called him to guide.[93] After Moses' death, Joshua was implored by God to remain courageous and was given the promise "as I was with Moses, so I will be with thee" (Joshua 1:5). Due to Moses' mentorship and investment in the life of Joshua, when it came Joshua's turn to lead, the people responded, "all that thou commandest us we will do, and whithersoever thou sendest us, we will go" (Joshua 1:16).

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[91] Kenneth L. Barker, John R. Kohlenberger, and Verlyn Verbrugge, eds., *Expositor's Bible Commentary-Abridged Edition: Old Testament* (Grand Rapids, MI: Zondervan, 2004), 224.

[92] Jerusha Drummond, "Leadership Formation through Mentoring in the Old Testament," *Journal of Biblical Perspectives in Leadership* 9, no. 1 (Fall 2019): 322.

[93] R. Dennis Cole, *New American Commentary: Numbers, Vol. 3B* (Nashville, TN: Broadman & Holman Publishers, 2000), 468.

Mentoring Relationship between Elijah and Elisha

The Bible records Elijah's ministry as a prophet in the northern kingdom of Israel during the reigns of Kings Ahab and Ahaziah in 1 Kings 17–19 and 2 Kings 1–2. Elijah appears in 1 Kings 17 to announce a drought that will last for three years in response to Jezebel's influence of Baal worship (1 Kings 16:28–34). Elijah would later raise a widow's son back to life (1 Kings 17:17–24) and call down fire from heaven to defeat the prophets of Baal and prove the Lord is God (1 Kings 18:17–41). In response to the prophets of Baal being slain, Jezebel seeks to kill Elijah, causing him to become discouraged, believing he was the only prophet left (1 Kings 19:1–7). After being restored and hearing the "still small voice" of God (1 Kings 19:8–15), Elijah is commanded to anoint Elisha as his successor.

While Elisha was plowing the field, Elijah passed by and threw his mantle on him (1 Kings 19:19–20). This was a symbolic way of transferring the prophetic power from one man to the next.[94] The Bible records Elisha immediately left his oxen (1 Kings 19:20), symbolizing that he understood the action of Elijah and recognized this call to become a prophet-in-training. After sharing the call of God with his family and sharing a feast, Elisha "arose, and went after Elijah, and ministered unto him" (1 Kings 19:21). Elisha understood his position to serve under and learn from Elijah.

In the last days of Elijah's life, he goes to visit two schools of prophets for the last time. On three occasions, Elijah tells Elisha to stay in the previous city, yet Elisha refuses and persists on staying with Elijah. Elisha responds to each request by stating, "As the Lord liveth, and as thy soul liveth, I will not leave thee" (2 Kings 2:2, 4, 6). When they arrive at the Jordan, fifty

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[94] Raul R. House, *New American Commentary: 1 & 2 Kings, Vol. 8* (Nashville, TN: Broadman & Holman Publishers, 1995), 225.

prophets serve as witnesses when Elijah strikes the Jordan, parting the river and allowing the two men to walk over on dry land. The fact that this group of prophets witnessed this miracle becomes important later, for Elisha's repetition of the act will confirm in their minds that Elisha is truly Elijah's successor (2 Kings 2:8, 14).[95] Elisha had the privilege to serve, follow, and be mentored by Elijah for several years. Elisha's final request of Elijah was to have a double portion of Elijah's spirit (2 Kings 2:9). Elisha witnessed the display of God's power on Elijah's life and desired to be a worthy successor.[96] In Deuteronomy 21:15–17, "double portion" signifies succession, the right of the firstborn.[97] When Elijah is taken by the whirlwind into heaven, Elisha cries out, "my father, my father" (2 Kings 2:12), recognizing the significant impact Elijah had made on his life.

Picking up Elijah's mantle, Elisha strikes the Jordan and asks, "Where is the LORD God of Elijah?" (2 Kings 2:13–14). In his action, Elisha is not seeking information but rather confirmation that the divine power of Elijah's ministry had been transferred to him.[98] Parting the Jordan would be the first of several miracles that would mirror his mentor, Elijah. Among many other miracles, Elisha would go on to multiply the widow's oil (2 Kings 4:1–7) and restore a Shunammite woman's son from death (2 Kings 4:32–35).

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[95] Raul R. House, *New American Commentary: 1 & 2 Kings, Vol. 8* (Nashville, TN: Broadman & Holman Publishers, 1995), 257–258.

[96] Edward E. Hindson and Woodrow Kroll, eds., *KJV Bible Commentary* (Nashville, TN: Thomas Nelson Publishers, 2005), 371.

[97] Jesse C. Long, Jr., *The College Press NIV Commentary* (Joplin, MO: College Press Publishing Company, 2002), 290.

[98] Edward E. Hindson and Woodrow Kroll, eds., *KJV Bible Commentary* (Nashville, TN: Thomas Nelson Publishers, 2005), 371.

The relationship of Elijah and Elisha supports the importance of mentoring. Through God's prompting, Elijah selected Elisha as his successor with ample time to train, teach, mentor, and be an example to him as a prophet. The end result was a successful transition of leadership.

Other Old Testament Scriptures That Support Mentoring

Moses emphasizes the principle of mentoring when recording the importance of families guiding their children to serve God. Deuteronomy 6:4–9 states,

> Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

In this passage, the exhortation of "teaching" and "talking" gives the idea of impressing these values into the lives of their children. Care and diligence are to be used and pains taken to instruct children in the knowledge of God.[99] This describes the dedication and involvement of a mentor. Sitting suggests inactivity; and walking, of course, activity. Together they encompass all of human effort. Likewise, to retire at night and rise up in the morning speaks of the totality of time. So important is covenant truth that it must be at the very center of all of one's labor and life.[100] The intent of this passage is that the Word of God should be hidden in a person's heart and should constantly be a source of devotion and obedience to the Lord.[101] Parents were not

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[99] John Gill, *An Exposition of the Old Testament, Vol. 2* (London: Mathews and Leigh, 1810), 28.

[100] Eugene H. Merrill, *New American Commentary: Deuteronomy, Vol. 4* (Nashville, TN: Broadman & Holman Publishers, 1994), 167.

[101] Edward E. Hindson and Woodrow Kroll, eds., *KJV Bible Commentary* (Nashville, TN: Thomas Nelson Publishers, 2005), 155–156.

only to teach their children the Word of God, but they were to model a commitment to living out its principles in front of their children.

Other passages throughout the Old Testament explain how mentoring relationships help bring believers to maturity. Ecclesiastes 4:9–10 records, "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up." Gill writes the "good reward" would be "much profit in their mutual instructions, advices, and reproofs; they sharpen each other's countenances, quicken and comfort each other's souls, establish one another in divine truth, and strengthen each other's hands and hearts."[102] It was not uncommon for even the most experienced traveler to stumble and fall, perhaps break a bone, or even fall into a hidden pit. As important as it is to have a friend to help when there are physical falls, it is of greater importance to have someone to help when there are spiritual stumbles.[103] A personal relationship that demonstrates care and concern is foundational to mentoring.

Proverbs 27:17 states, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Mentors who invest in the lives of others can sharpen one another even as one piece of metal can sharpen and brighten another through friction. H. A. Ironside clarifies, "as by friction, one iron instrument is sharpened and polished by contact with another, so we may be a help to each other by interesting and profitable intercourse and exchange of thought."[104] The proverb

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[102] John Gill, *An Exposition of the Old Testament, Vol. 4* (London: Mathews and Leigh, 1810), 576.

[103] Warren W. Wiersbe, *Be Satisfied: Looking for the Answer to the Meaning of Life, An Old Testament Study—Ecclesiastes* (Colorado Springs, CO: Chariot Victor Publishing, 1990), 58.

[104] H. A. Ironside, *Proverbs* (Neptune, NJ: Loizeaux Brothers, 1972), 388.

describes the abrasion or friction necessary for growth in one's personal character and moral development.[105] A mentoring relationship can be very positive and beneficial to this process.

<div align="center">Mentoring in the New Testament</div>

Mentoring is prioritized in the Gospels through the life of Christ and throughout the New Testament detailing Paul's relationships in ministry.

Mentoring Displayed in the Life of Jesus Christ

The Gospels record Jesus calling his disciples to follow him (Matthew 4:19–20; 9:9; 16:24; 19:21; John 1:43; 10:27). In this context, the word *follow* is the Greek word *akoloutheō*, which means 'to join as a disciple, to follow one who precedes, or to accompany.' Jesus was inviting his disciples to join in the work of the ministry by following his example. Jesus would teach thousands, but would invest three years into teaching twelve men and showing them what it meant to follow him. Matthew 11:29 records Jesus' message: "take my yoke upon you, and learn of me."

James Montgomery Boice explains, "When Jesus called his disciples to 'follow' him, he was comparing Christianity to a path in which his followers were to walk, he going ahead of them. When he challenged his disciples to 'learn from me,' he was comparing Christianity to a school in which he was to be both the subject matter and the teacher."[106]

The disciples not only learned from Jesus by his teaching, but also by observing his life. A. B. Bruce explains, "in the training of the twelve for the work of apostleship, hearing and

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[105] Dave Bland, *The College Press NIV Commentary: Proverbs, Ecclesiastes, & Song of Songs* (Joplin, MO: College Press Publishing Company, 2002), 248.

[106] James Montgomery Boice, *An Expositional Commentary: The Gospel of Matthew, Vol. 1* (Grand Rapids, MI: BakerBooks, 2001), 201.

seeing the words and works of Christ necessarily occupied an important place."[107] A good

mentor provides an example and a proper pattern of behavior for their mentee to follow. This

truth is apparent in the example Jesus provided for his disciples. The disciples walked with Jesus

daily and had a firsthand account of his love and compassion for others. They witnessed his

stand against the religious leaders of that day. Most importantly, they saw his intimate

relationship with God the Father (Luke 9:18). Jesus' example of faithful prayer left such an

impression on the disciples that on one occasion after Jesus prayed, one of his disciples said unto

him, "Lord, teach us to pray" (Luke 11:1). Seeing Jesus in prayer made the disciples want to

imitate him. They saw that his actions each day came out of his prayer life with God. They

desired that same dedicated prayer life.[108] Jesus' example of prayer turned into a teaching

opportunity with his disciples. Jesus set the stage for developing healthy Christian leaders in

every generation by establishing the goal and method for training them.[109]

Jesus also desired to develop the attitude of a servant in the life of his disciples. Not only

did he teach this principle, but he also modeled it in his behavior. Philippians 2:7 states that Jesus

"made himself of no reputation, and took upon him the form of a servant, and was made in the

likeness of men." John 13:3–5 supports this example as Jesus washed and dried his disciples'

feet. John 13:12–15 records the application of this exercise:

> After he had washed their feet, and had taken his garments, and was set down again, he
> said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye
> say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also

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[107] A. B. Bruce, *The Training of the Twelve: Timeless Principles for Leadership Development* (Grand Rapids, MI: Kregel Publications, 1971), 41.

[108] Trent C. Butler, *Holman New Testament Commentary: Luke, Vol. 3* (Nashville, TN: Broadman & Holman Publishers, 2000), 184.

[109] Phil A. Newton, *The Mentoring Church: How Pastors and Congregations Cultivate Leaders* (Grand Rapids, MI: Kregel Publications, 2017), 24.

ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

Jesus laid aside his dignity and demonstrated to his disciples an example of practical humility.[110] Throughout the New Testament we learn the importance of example, never more so than when Jesus refers to himself. The washing of feet not only demonstrated humility and servanthood to the disciples but also laid an experiential foundation for the teaching of Luke 13:10. When the foot washing ended, Jesus taught an important lesson about the relationship of believers—you also should wash one another's feet.[111]

After they had observed his life and listened to his teachings, Jesus sent the disciples out into the world with specific assignments (Luke 10:1–24). As part of the mentoring process, they would return to Jesus and give a report of all that had happened. After three years of intense training, Jesus would leave his disciples when he gave his life on the cross of Calvary. Before his death, Jesus emphasized the priority of mentoring the disciples in his intercessory prayer. He prayed to the Father, "I have given unto them the words which thou gavest me; and they have received them" (John 17:8). The disciples would then lean on those words and all they had learned from Jesus to take the gospel to the world.

Mentoring Displayed in the Life of the Apostle Paul

The principle of mentorship is also manifested in the life of the Apostle Paul. Paul desired to help others mature in their walk with Christ and exhorted churches to follow him as he followed Christ. To the church at Corinth Paul wrote, "be ye followers of me" (1 Corinthians

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[110] John Phillips, *Exploring the Gospel of John: An Expository Commentary* (Grand Rapids, MI: Kregel Publications, 2001), 252.

[111] Kenneth O. Gangel, *Holman New Testament Commentary: John, Vol. 4* (Nashville, TN: Broadman & Holman Publishers, 2000), 251.

4:16; 11:1). The word *follow* used by Paul is the Greek word *mimētēs,* which means 'imitator.' Paul brought the gospel to the Corinthians, witnessed their spiritual birth, taught them the Christian way of life, urged them to follow Christ, and demonstrated his unwavering love for them. Speaking as their spiritual father, Paul expected the Corinthians to follow his example.[112] To the church of Philippi he penned, "be followers together of me" (Philippians 3:17). Before pointing to himself as an example, the apostle had reminded the Philippians of Christ as the chief example (Philippians 2:5–8). Surrounded by immorality on the part both of pagans and of nominal Christians (Philippians 3:17–18), these Philippians needed a concrete example of Christian devotion—a picture lesson. The apostle had every right to point to himself as such an example.[113] Paul also commended the church at Thessalonica, "ye became followers of us" (1 Thessalonians 1:6). On the basis of the gospel they received and the lives of the missionaries they observed (1 Thessalonians 1:5), the Thessalonians disciplined their own lives. They became what the apostle and his company revealed that a follower of Jesus should be. They understood that by following Paul's teachings and example they were following the Lord. They became imitators in that their lives reflected the teaching of the Lord and his apostles.[114]

In addition to mentoring believers in various churches, Paul was also a personal mentor to Timothy. Paul referred to Timothy as his "son in the faith" (1 Timothy 1:2, 18). Timothy may have trusted Christ as Savior during Paul's first missionary journey, when Paul preached in Timothy's hometown of Lystra (Acts 14:6–23). Another view is that Timothy may have been

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[112] Simon J. Kistemaker, *New Testament Commentary: 1 Corinthians* (Grand Rapids, MI: BakerBooks, 1993), 145.

[113] William Hendriksen, *New Testament Commentary: Galatians, Ephesians, Philippians, Colossians, and Philemon* (Grand Rapids, MI: BakerBooks, 1996), 179.

[114] D. Michael Martin, *The New American Commentary: 1, 2 Thessalonians, Vol. 33* (Nashville, TN: Broadman & Holman Publishers, 1995), 61.

saved at home, because from the time he was a child, his mother Eunice and grandmother Lois had taught him the Old Testament scriptures (2 Timothy 1:5; 3:14–15). The usage of "son in the faith" is either an instrumental idea (Timothy became a son by faith) or a reference to the sphere in which Paul and Timothy had a relationship. Probably Paul had the latter idea in mind. He meant that he and Timothy related to one another in the sphere of faith.[115] Timothy would accompany Paul on his second missionary journey and help him establish churches in Philippi, Thessalonica, and Berea (Acts 17:14–16; 1 Thessalonians 3:1–2). Timothy would also join Paul in Corinth and help in the founding of the church there (Acts 18:5). Timothy accompanied Paul on his third missionary journey, when Paul spent three years in Ephesus (Acts 19:8, 10; 20:31), allowing Timothy to become well acquainted with the Christians there. Before instructing Timothy to stay in Ephesus and oversee the churches in Asia, Timothy had previously served as Paul's representative in Corinth (1 Corinthians 4:17), Thessalonica (1 Thessalonians 3:2–5), and Philippi (Philippians 2:19–23). To the church at Corinth, Paul referred to Timothy as his "beloved son" and "faithful in the Lord" (1 Corinthians 4:17). Timothy proved to be Paul's faithful child in working for the Lord. Throughout Acts and the Pauline Epistles, Timothy often completed tasks that Paul himself was hindered from doing.[116] To the church at Thessalonica, Timothy is described as "our brother, and minister of God, and our fellowlabourer in the gospel of Christ" (1 Thessalonians 3:2). Due to Paul's investment in and mentorship to Timothy, these descriptive phrases seem to convey a high status to Timothy, approaching equality with Paul.[117]

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[115] Thomas D. Lea and Hayne P. Griffin, Jr., *The New American Commentary: 1, 2 Timothy, Titus, Vol. 34* (Nashville, TN: Broadman & Holman Publishers, 1992), 64.

[116] Simon J. Kistemaker, *New Testament Commentary: 1 Corinthians* (Grand Rapids, MI: BakerBooks, 1993), 146.

[117] D. Michael Martin, *The New American Commentary: 1, 2 Thessalonians, Vol. 33* (Nashville, TN: Broadman & Holman Publishers, 1995), 101.

To the church at Philippi, Paul explains, "as a son with the father, he [Timothy] has served with me in the gospel" (Philippians 2:22). Timothy's worth was found in his commitment to Paul. Paul had no sons; Timothy took care of Paul as though Timothy were a natural son. Paul added to his commendation by pointing out that though Timothy served as a son, his primary commitment was to the gospel, not to Paul.[118] As Timothy watched Paul's example, Paul could now encourage him to be an example to others, to exercise his spiritual gifts, and to "fight the good fight of faith" (1 Timothy 6:12).

Theoretical Foundations

Biblical Theories of Mentoring

The mentoring relationships detailed in Scripture shed light on two distinct theories of mentoring: one-on-one mentoring and group mentoring. Both theories are valuable ways to invest in the lives of others. To allow only one model of mentoring to develop leaders is like assuming that one size of clothing will fit every person and make them look their best.[119] Depending on the context of the mentor/mentee relationship, both parties should agree on which model would be most effective for them.

From the examples of Scripture, the mentoring relationships of Moses and Joshua, Elijah and Elisha, and Paul and Timothy all use the one-on-one mentoring model. This model can best be illustrated as an established veteran taking an emerging leader under his or her care to model, teach, and demonstrate a particular craft.[120] In the one-on-one model, mentoring has a purpose

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[118] Richard R. Melick, Jr., *The New American Commentary: Philippians, Colossians, Philemon, Vol. 32* (Nashville, TN: Broadman & Holman Publishers, 1991), 118.

[119] Martin Sanders, *The Power of Mentoring: Shaping People Who Will Shape the World* (Chicago, IL: WingSpread Publishers, 2004), 42.

[120] Ibid., 43.

and structure defined by the learning needs of the mentee and shaped by the wisdom and experience of the mentor.[121] The mentor serves as an example to follow and invests time and energy in the development and training of the mentee. Most one-on-one mentoring relationships are informal. This happens when the mentor desires to take time to invest in an individual outside the walls of the church. It may be over lunch, a family cookout, or a round of golf. The mentor and mentee spend intimate time together to share personal struggles and victories without any hindrances. The mentee gets the opportunity to learn and grow from the personal experiences of the mentor. At its core, one-on-one mentoring is simply two people who enjoy each other and want to see each other win, helping each other over a period of time to fulfill their God-given potential.[122]

The second biblical theory of mentoring is group mentoring. This model is seen in the life of Jesus as he called a group of men (disciples) to follow him. These men would walk with Jesus through the journey of life, watching and learning from him as he went about his days.[123] In a group mentoring setting, the effective mentor pays attention to both the individual mentees and the group dynamics of their interaction with each other.[124] Group mentoring also provides multiple lines of accountability and diversity of perspective as mentees and the mentor encourage each other's leadership journey.[125] It is important in the group mentoring setting to

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[121] Walter C. Wright, *Mentoring: The Promise of Relational Leadership* (Eugene, OR: Wipf and Stock Publishers, 2013), 46.

[122] Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One* (Mt. Dora, FL: Aylen Publishing, 2007), 23.

[123] Jim Stump, *The Power of One-On-One: Discovering the Joy and Satisfaction of Mentoring Others* (Grand Rapids, MI: BakerBooks, 2014), 62.

[124] Rainer Mittelstaedt, *Ministering Forward: Mentoring Tomorrow's Christian Leaders* (Winnipeg, MB: Word Alive Press, 2017), 20.

[125] Walter C. Wright, *Mentoring: The Promise of Relational Leadership* (Eugene, OR: Wipf and Stock Publishers, 2004), 48.

facilitate growth and learning for all participants and to give them all room to make mistakes and succeed.[126] This may take place in a large worship gathering or in small groups, such as Sunday school, children's church, or youth group. With these opportunities, believers learn from someone who has studied the Word of God and desires to teach them to walk in God's ways. This could include the pastor or anyone else who has been given the position to teach. In small group gatherings, there may be occasions to include discussion that would answer questions in a more practical way. In one sense, these teachers serve as mentors. They impart wisdom and knowledge to their students; however, in most cases this is purely on an intellectual or educational level. There are opportunities to contact these teachers outside of the teaching time for questions, but much of their influence takes place in a formal setting.

<div align="center">Organizational Theories of Mentoring</div>

Theories of mentoring in the secular world help workers expand their understanding of the company or the industry so they can increase productivity and work on personal development.[127] These theories can also be implemented into the local church to help lay leaders learn and develop in the areas of ministry in which they are called to serve.

The first mentoring theory is labeled long-term, top-down mentoring. This theory is also known as executive mentoring. This theory requires a senior-level employee to teach, instruct, coach, or guide a subordinate. The process typically occurs through the one-on-one mentoring relationship. Management Mentors, a Massachusetts-based organization devoted to teaching businesses how to mentor talent, states that this theory of mentoring is advantageous because it

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[126] Martin Sanders, *The Power of Mentoring: Shaping People Who Will Shape the World* (Chicago, IL: WingSpread Publishers, 2004), 47.

[127] Kristine Tucker, "Theories in Mentoring," Career Trend, posted July 5, 2017, accessed December 3, 2020, https://careertrend.com/list-7604480-theories-mentoring.html.

equips workers to fill senior-level positions when management retires.[128] This mentoring theory

can be applied to the local church setting to prepare laymen to fulfill future ministry

responsibilities and leadership positions. The goal is for the local church to help facilitate these

relationships that would allow believers to grow in their knowledge of truth and follow the

example of one who has walked in truth. The result would be that those mentored would grow to

a place where they would be confident to serve and lead others in various ministry opportunities.

The second mentoring theory is short-term, training-based mentoring. This theory utilizes

in-house training sessions to teach new ideas or improve certain practices. A mentor is assigned

to a mentee to help develop the skills that are being taught in the training program. Through the

local church, believers have an opportunity to be taught the Word of God and principles that will

help them honor the Lord. There are two ways this goal can be accomplished. First, ministry

leaders can seek out mentees they believe would be good candidates for future leadership

positions. Identifying future leaders can be a deliberate process involving an extended period of

prayer, as when Jesus chose his twelve disciples (Luke 6:12), or it may be a more spontaneous

insight, as when Barnabas spoke up for the newly converted Saul.[129] Pastors, teachers, and

church leaders should all be consciously pursuing others to train in the work of the ministry.

Formal training would include training sessions and informal training could occur through

personal meetings and opportunities for service. The leader should be willing to patiently guide,

exhort, and correct those who follow to help them properly understand the ministry in which they

will serve. Secondly, the church can facilitate partnering those who would like to grow in their

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[128] Kristine Tucker, "Theories in Mentoring," Career Trend, posted July 5, 2017, accessed December 3, 2020, https://careertrend.com/list-7604480-theories-mentoring.html.

[129] Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church* (Grand Rapids, MI: Zondervan, 2004), 102.

faith and leadership with an experienced mentor. There are times when members of the congregation are overlooked and may not be sought out by church leaders. It may prove difficult to pair up individuals for mentoring relationships, but when the church makes a list available of people who are open for these opportunities, prospective mentors and protégés can be encouraged to get together.[130] A good mentoring relationship may exist naturally but could be made stronger if the mentor or the protégé initiated a discussion about a more formal relationship.[131] When the church makes mentorship a priority, it will give these members a chance to sign up and be partnered with a mentor in the area of ministry they feel called to serve in.

A third mentoring theory is peer mentoring. Peer mentoring is when a more experienced worker advises a newcomer or a less experienced worker, but both have similar titles, roles, and responsibilities.[132] This type of mentoring makes discussion more likely and encourages two-way communication as the mentor and mentee are on similar ground. This theory could be implemented in any area of the local church where several individuals carry out the same ministry, such as Sunday school and AWANA.

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[130] Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church* (Grand Rapids, MI: Zondervan, 2004), 102.

[131] Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One* (Mt. Dora, FL: Aylen Publishing, 2007), 46.

[132] Kristine Tucker, "Theories in Mentoring," Career Trend, posted July 5, 2017, accessed December 3, 2020, https://careertrend.com/list-7604480-theories-mentoring.html.

CHAPTER 3: METHODOLOGY

Intervention Design

Currently, Bible Baptist Church does not have a structured mentoring program that allows members to be trained to serve and fill future leadership roles in the church. The new approach of developing leaders through mentoring will be an addition to the old approach of traditional leadership training seminars/workshops. Instead of only teaching leadership principles and giving leadership descriptions, the missional mentorship program will allow experienced leaders in their respective ministries to invest in the lives of others in a more practical and personal way. The intervention design for this DMin action research project included the use of surveys, questionnaires, and interviews for those serving in a church with a weekly attendance of 250 or fewer. Surveys were completed by volunteer lay leaders, questionnaires were completed by pastoral leaders, and interviews were conducted with current lay leaders at Bible Baptist Church.

Surveys for Lay Leaders

Surveys were used to allow lay leaders to add validity to the issue of mentoring in the local church. Surveys were completed by 137 lay leaders of various denominations who serve in a non-paid leadership position in a local church with a weekly attendance of 250 or fewer. Surveys were provided through the website surveymonkey.com. Participants were recruited to complete the anonymous survey through social media platforms and by email invitation. On social media, details of the survey and eligibility requirements to participate in the research were included with the survey link on both Facebook and Instagram. The survey was also emailed to pastors who serve in a church of 250 or fewer to share with their lay leaders. The survey was anonymous, with the only distinguishing information being the church size and denomination.

The intervention of the surveys was used the gauge the benefit of mentoring or how the lack of mentoring hindered the confidence of lay leaders and their effectiveness in ministry. The completed surveys gave evidence to the positive outcome of mentoring and also addressed the need for structured mentoring in the local church.

The survey confirmed the participants' eligibility to participate, distinguished their denomination, and defined the areas in which they serve in the local church. The survey was used to determine how the role of mentoring impacted their preparation for service and to evaluate the reasons for lack of mentoring. The survey was also used to evaluate the percentage of churches that have an established and organized mentoring ministry. The data collected through surveys will be analyzed and illustrated through graphs and diagrams.

The survey for church lay leaders began with the following questions to get an overview of participants:

1. Do you serve in a non-paid, volunteer leadership position in a church with fewer than 250 in weekly attendance?

   a. Yes
   b. No (if no, please do not proceed with the survey)

2. What is the weekly attendance in the church where you serve?

   a. Fewer than 50
   b. 50–100
   c. 100–175
   d. 175–250

3. What denomination classifies the church you attend?

   a. Independent Baptist
   b. Southern Baptist
   c. Methodist
   d. Presbyterian
   e. Church of God
   f. Non-denominational
   g. Other: _____

4. As a non-paid, volunteer lay leader, in which area(s) do you serve? (Select all that apply.)

    a. Deacon/elder
    b. Small group leader
    c. Sunday school superintendent
    d. Sunday school teacher
    e. Youth worker
    f. Children's ministry leader
    g. Outreach coordinator
    h. Discipleship leader
    i. Church treasurer
    j. Ministry leader (men, women, sr. adults, etc.)
    k. Other: _____

5. How long have you served in a non-paid, leadership position at your church?

    a. Less than a year
    b. 1–2 years
    c. 3–5 years
    d. 5–10 years
    e. 10 or more years

After completing the overview questions, the survey questions included:

1. What leadership training was required for you to assume your leadership position? (Select all that apply.)

    a. No training was required.
    b. Formal training (leadership workshop, ministry training seminar, etc.)
    c. Meeting with pastoral staff or ministry overseer to overview the ministry leadership description and responsibilities
    d. A mentoring relationship with another lay leader who served in the same role

2. How do you feel you were prepared to serve in your current leadership role?

    a. Not prepared
    b. Slightly prepared
    c. Reasonably prepared
    d. Over prepared

3. How are you currently developing your leadership qualities? (Select all that apply.)

    a. Reading leadership books
    b. Being mentored by a more experienced leader
    c. Attending leadership training
    d. N/A
    e. Other: _____

4. How are you currently developing other leaders in the local church? (Select all that apply.)

    a. Discipleship of new believers
    b. Teaching a leadership class/training
    c. Personally mentoring a prospective leader
    d. N/A
    e. Other: _____

5. Does your church have an established mentoring ministry that pairs experienced leaders with prospective leaders to be an example through encouragement and equipping?

    a. Yes
    b. No

6. If your church has a mentoring ministry, has it helped develop spiritual leaders among laymen in the church?

    a. N/A
    b. Yes, I have witnessed the development of others through a mentoring ministry.
    c. No, I have not witnessed any benefit.
    d. I am not sure.

7. If your church does **NOT** have a mentoring ministry, do you think a mentoring ministry within the local church would help produce more spiritual leaders among laymen?

    a. Yes
    b. No

8. In your opinion, what is the biggest hindrance to being a part of a mentoring relationship (mentor or mentee)?

    a. Accountability
    b. Honesty
    c. Time
    d. Teachability
    e. Pride
    f. Other: _____

Questionnaires for Pastoral Leaders

To obtain a proper view of mentoring from a leadership perspective, questionnaires were completed by 65 pastors serving in a local church with a weekly attendance of fewer than 250. The questionnaires were anonymous and accessed through the website surveymonkey.com. Participants were recruited to complete the anonymous survey through social media platforms and by email. Most email contacts were provided by ministry relationships and public ministry email lists. Other email contacts were found through church websites and online denomination listings.

The questionnaire confirmed the church leader's eligibility to participate, distinguished their denomination, and allowed them to describe how leaders are trained and prepared to serve in their respective ministry. The questionnaire was used to determine how the role of mentoring impacted their preparation as a church leader and to evaluate their current involvement in mentoring.

The intervention of the questionnaires allowed full-time and bi-vocational church leaders to address the benefits of mentoring in the context of their ministry experience. The completed questionnaires also supported the importance of developing an organized mentoring ministry in the local church.

The data collected through questionnaires will be analyzed by identifying patterns and themes given by participants. Diagrams and graphs will also be used to compare answers.

The questionnaire for pastoral leaders consisted of the following questions:

1. Do you serve as the pastor, bi-vocational or full time, of a local church with 250 people or fewer in weekly attendance?

    a. Yes
    b. No

2. What is the weekly attendance of your church?

    a. 50 or fewer
    b. 51–100
    c. 101–175
    d. 176–250

3. What denomination classifies the church you lead as pastor?

4. Briefly describe your current ministry context (location, demographics, etc.).

5. How long have you served in your current pastoral ministry?

After completing the overview questions, the questionnaire included the following:

1. Explain how your church trains non-paid volunteers (laymen) who have potential to serve in leadership positions within the church. Potential leadership positions could include: deacon/elder, small group leader, Sunday school teacher, youth worker, children's ministry worker, discipleship coordinator, etc.

2. Describe any organic (natural, informal) mentoring relationships you have observed in your church.

3. Does your church have an established, organized mentoring ministry that pairs experienced leaders with prospective leaders to be an example through encouragement and equipping? If yes, please explain.

4. In your opinion, what hindrances prohibit Christians from being in a mentoring relationship?

5. Explain how your ministry mentor has positively affected your leadership and ministry.

6. Describe a mentoring relationship you currently have, or have had in the past, with a younger minister or church member.

7. In your opinion, how could an organized mentoring ministry in the local church cultivate more spiritual leaders and help prepare the church for its future?

Interviews for Lay Leaders at Bible Baptist Church

Allowing participants to describe their situation in their own terms through an interview was the third form of intervention for this DMin action research. This reflective process allowed the participant to explore his or her preparation and experience serving as a lay leader in the local church. Interviews were conducted as informal conversations. For this project, interviews were conducted with 19 lay leaders at Bible Baptist Church, representing 26 different leadership positions. Those chosen to be interviewed were personally contacted and given an opportunity to designate the time and place in which they felt most comfortable. Of the 19 interviews, 16 took place in the church office and 3 were conducted in the participants' homes.

Specific steps were taken to ensure the participants assumed no risk by participating in the research project. The interviews were recorded to make sure the information given was complete and accurate. Informed consent was provided in writing to state the aims, purposes, and processes of the study and to gain written acknowledgement of participants' willingness to participate (see Appendix A). Once the consent form was signed, the interview was scheduled. When the interview was completed, the interview was transcribed and a copy returned to each participant for approval.

The data collected through interviews will be analyzed by identifying common themes and displayed with graphs.

Interviews began with general questions that enabled all participants to describe their ministry setting in their own terms:

1. What is your leadership role in the church? (What areas of service?)

2. How long have you served in that role(s)?

Next, participants were asked about their experience in leadership development:

3. How did you begin to serve in that role?

4. Were you influenced by someone else to take on this position?

5. How were you trained to take on this leadership position?

6. Do you feel that you were properly prepared to begin serving in this leadership position?

7. Can you describe any reservations you had in taking on a leadership position in the church?

Lastly, specific questions were asked to allow the participants to address the subject of mentoring and leadership development:

8. Did anyone mentor you in this process? If yes, how has that helped you in your role as a leader?

9. How would you define a mentor?

10. *Mentor* has been given a three-fold definition: Someone who walks before you to show an example and pattern to follow; someone who walks beside you to encourage you along life's way; and someone who walks behind you to push you to your full potential. If you could choose only one, which definition is most important to you?

11. How are you currently mentoring a potential leader in the local church?

12. In your opinion, what is the biggest hindrance to being a part of a mentoring relationship (mentor or mentee)?

13. Explain how an organized mentoring ministry could help develop more spiritual leaders in the church.

Implementation of the Intervention Design

Upon approval by the Institutional Review Board, the survey for lay leaders and questionnaire for pastoral leaders were created through surveymonkey.com and shared on social media and through email. An email contact list of pastoral leaders was then created to send out the link to the survey and questionnaire. Simultaneously, interviews were scheduled with lay leaders at Bible Baptist Church. All eligible participants were given two months to complete their involvement in this research.

Once all research was completed, the data were analyzed by identifying processes, issues, themes, and questions. The information provided through completed surveys by church lay leaders was diagrammed to show percentages of answers relating to mentoring. The data compiled from questionnaires by pastoral leaders were arranged by common themes and issues. The data gathered through interviews by lay leaders at Bible Baptist Church were organized question by question since a standardized interviewing format was used.

The criteria for evaluating missional mentorship in the local church will be seen in the current development (or lack of development) of church leaders, the longevity of leaders, and the reproduction of new leaders in the local church. A successful outcome to this intervention would be for the local church to develop an organized mentorship program that would partner each potential lay leader with an experienced leader who can personally mold and impact them for greater service.

CHAPTER 4: RESULTS

The results of this action research are divided into three categories. The first category

details the data collected from the surveys completed by non-paid church volunteers (laymen)

who serve in a church with 250 or fewer in weekly attendance. The second category identifies

the common themes and patterns collected from the questionnaires completed by pastors who

lead a church with 250 or fewer in weekly attendance. The third category features the data

collected through interviews with current lay leaders at Bible Baptist Church.

Data Collected from Completed Surveys by Non-paid Church Volunteers (Laymen)

Overview of Participants

The survey for this action research was completed anonymously by 137 non-paid church

laymen. Of the 137 participants, 51 serve in an Independent Baptist church (37.23%), 47 serve in

a Southern Baptist church (34.31%), 7 serve in a Freewill Baptist church (5.1%), 6 serve in a

Methodist church (4.38%), 6 serve in a non-denominational church (4.38%), 3 serve in a

Presbyterian church (2.19%), 3 serve in the Church of God (2.19%), and 2 serve in a Pentecostal

church (1.46%). Out of 137 participants, 12 noted "other" as their affiliated denomination

(8.76%).

Twenty-eight (28) participants (20.44%) serve in a church with an attendance of 50 or

fewer, 43 (31.39%) serve in a church with an attendance of 51–100, 33 (24.09%) serve in a

church with an attendance of 101–175, and 33 (24.09%) serve in a church with an attendance of

176–250.

The church laymen who completed the survey serve in various non-paid church

leadership positions, with many serving in more than one area. The survey was completed by 74

Sunday school teachers, 40 youth workers, 42 children's ministry leaders, 29 small group

leaders, 27 deacons/elders, 22 worship leaders, and 10 church treasurers/financial advisors.

Thirty-seven (37) participants noted they were ministry leaders serving as the key leader in

ministries regarding men, women, missions, discipleship, security, senior adults, or singles.

In addition to each participant's denomination and area of service, the longevity of their

service as a church layman was also collected. Of the 137 participants, 53 (38.69%) have served

in their current position(s) for 10 years or more, 34 (24.82%) have served from 5–10 years, 26

(18.98%) have served from 3–5 years, 19 (13.87%) have served from 1–2 years, and 5 (3.65%)

have been serving in their current leadership position for less than one year.

<center>Interpretation of the Survey Results</center>

The interpretation of the suvery results will be presented by question and compared to the

influence of a mentoring relationship.

Question 1: What leadership training was required for you to assume your leadership

position? This question was added to the survey to evaluate what measures are currently in place

to help prepare and train church laymen, with an emphasis on assessing the role of mentoring.

The participants were given multiple choice options:

A. Formal training (leadership workshop, ministry training seminar, etc.)
B. Meeting with pastoral staff and/or ministry overseer to overview the ministry
   leadership description and responsibilities
C. A mentoring relationship with another lay leader who served in the same role
D. No training was required.

Question 1 data collected: Of 137 participants, 77 (56.20%) received no training to

serve in their area of church leadership. Out of those 77, four (4) noted they did have a mentoring

relationship with another lay leader who served in the same role. Of the 137 participants, 41

(29.93%) had a meeting with a member of the pastoral staff or a ministry overseer to go over the

details of the ministry leadership position description and responsibilities. Out of those 41, six

(6) noted they also had a mentoring relationship with another lay leader who served in the same role. Of the 137 participants, 15 (10.95%) received formal training in the form of a leadership workshop or ministry training seminar. Of those 15, two (2) stated they also had a mentoring relationship with another lay leader who served in the same role. In total, 23 participants (16.79%) stated they had a mentoring relationship with another lay leader who served in the same role as part of their training.

Q1: What leadership training was required for you to assume your leadership position? (Select all that apply.)

Question 2: *How do you feel you were prepared to serve in your current leadership role?*

This question was added to the survey to evaluate the impact of training, or the lack of training,

on prepation for service. The participants were given multiple choice options:

    A. Not prepared
    B. Slightly prepared
    C. Reasonably prepared
    D. Over prepared

Question 2 data collected: 4 participants (2.92%) marked they were not prepared to

serve in their leadership role, 35 participants (25.55%) felt they were slightly prepared, 92

participants (67.15%) believed they were reasonably prepared, and 6 participants (4.38%) noted

they were over prepared.
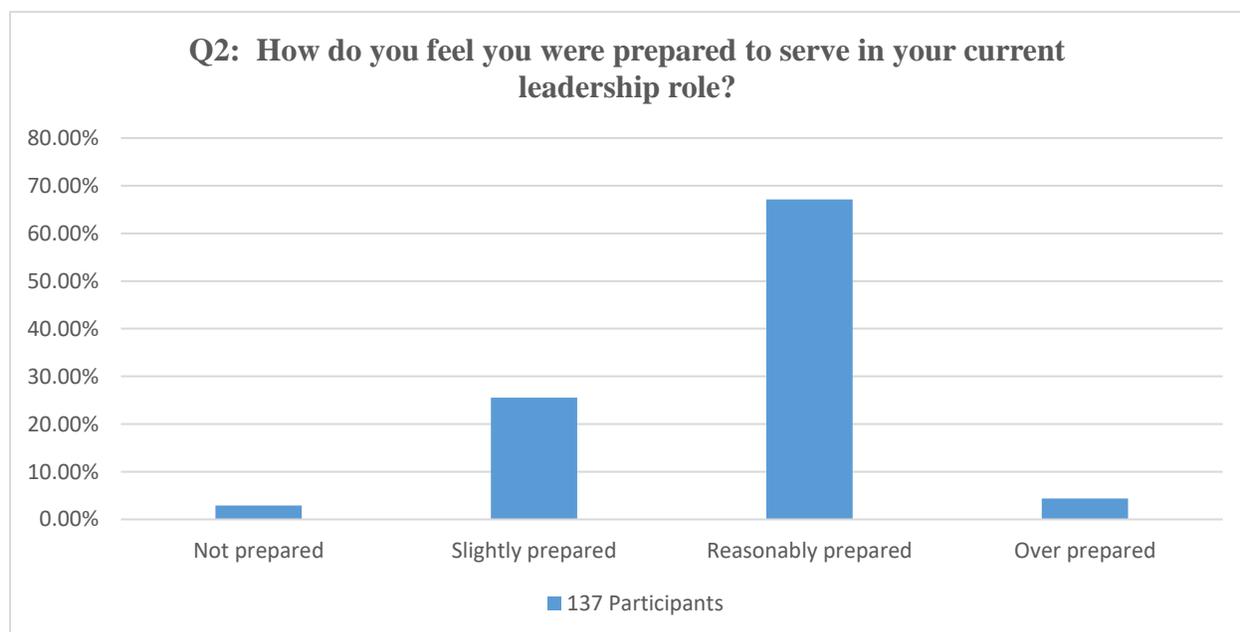
When comparing the results of question 1 and question 2, of the four participants who felt they were not prepared to serve in their leadership role, none received training or mentoring to prepare them to serve. Of the 23 participants who were part of a mentoring relationship, 5 (21.74%) felt slightly prepared, 17 (73.91%) felt reasonably prepared, and 1 (4.35%) felt over prepared.

**Influence of a mentoring relationship on preparation for service**

■ 23 Participants

If mentoring was part of your leadership training, was any other training involved?

■ Participants who had a mentoring relationship
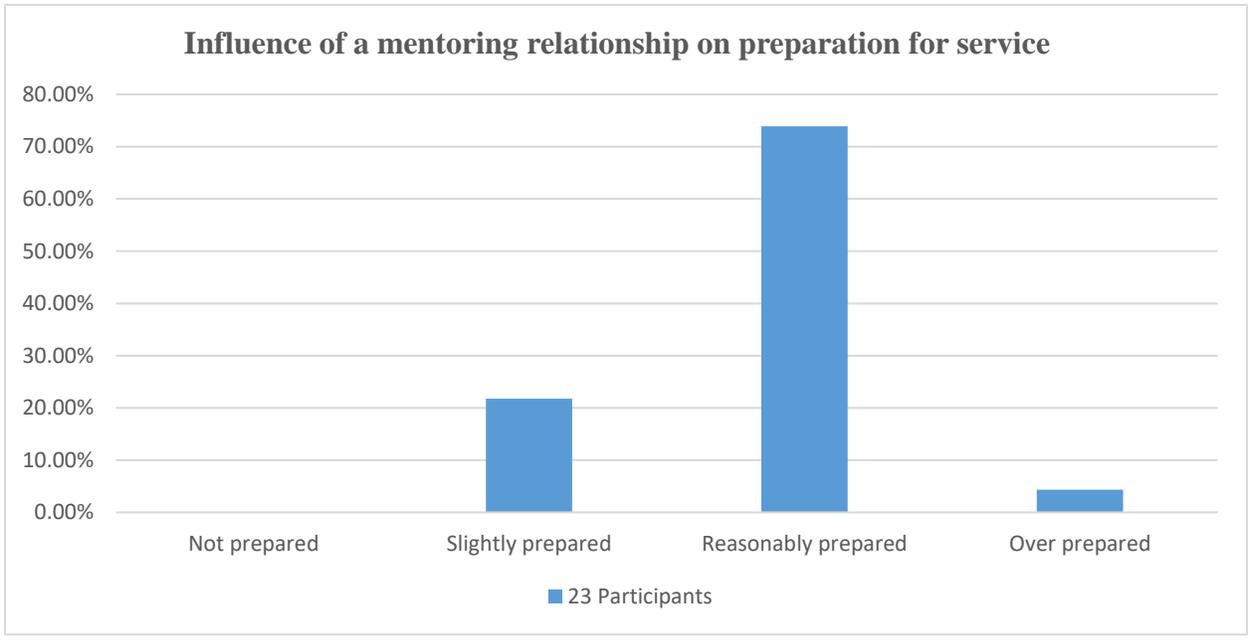
Question 3: *How are you currently developing your leadership qualities? (Select all that apply.)* This question was added to the survey to evaluate the ongoing spiritual development of each lay leader. The participants were given multiple choice options:

A. Reading leadership books
B. Being mentored by a more expereinced leader
C. Attending leadership training
D. N/A (not developing leadership qualities)
E. Other

Question 3 data collected: With the option to choose multiple answers, 53 participants (38.68%) are currently reading leadership books, 33 participants (24.09%) are currently being mentored by a more experienced leader, 18 participants (13.14%) attend leadership training, 51 participants (37.23%) are not currently developing their leadership qualities, 5 participants (3.65%) are pursuing higher education, 5 participants (3.65%) draw from podcasts and leadership magazines, 4 participants (2.92%) refer to their Bible study for leadership development.

Of the 33 participants who are developing their leadership qualities through a mentoring relationship with a more experienced leader, 15 (45.45%) of them were involved in a mentoring relationship as part of their training to serve in their current leadership role.

Question 4: *How are you currently developing other leaders in your local church?*
(Select all that apply.) This question was added to the survey to assess the process in which
current leaders are investing in and training new leaders. The participants were given multiple
choice options:

- A. Discipling new believers
- B. Teaching a leadership class/leading a training workshop
- C. Personally mentoring a prospective leader
- D. N/A (not developing future leaders)
- E. Other

Question 4 data collected: With the option to choose multiple answers, 26 participants
(18.98%) are involved in discipling new believers, 12 participants (8.76%) are teaching a
leadership class or leading a leadership training workshop, 45 participants (32.85%) are
personally mentoring a prospective future leader, and 66 participants (48.18%) are not currently
involved in developing a future leader. Eleven (11) participants (8.03%) specified other ways
they are developing leaders, including: 6 participants (4.38%) felt leading a Bible study or
Sunday school class helped develop future leaders, 3 participants (2.19%) lead by example, and
2 (1.46%) provide opportunities for service under their leadership.

Of the 45 participants who are personally mentoring a prospective leader, 17 (37.78%) of
them are being mentored themselves by a more experienced leader, and 15 (33.33%) were
involved in a mentoring relationship as part of their training to serve in their current leadership
role.

Q4: How are you currently developing other leaders in your local church?

Chart showing percentages for:
- Discipling new believers: ~19%
- Teaching leadership class: ~9%
- Personally mentoring: ~33%
- N/A: ~48%

137 Participants

Question 5: *Does your church have an established mentoring ministry that pairs experienced leaders with prospective leaders to serve as an example through encouragement and equipping?* This question was added to the survey to evaluate the emphasis the church is putting on mentoring as opposed to individuals.

Question 5 data collected: 117 participants (85.40%) attend churches that do not have an organized mentoring ministry and 20 participants (14.60%) attend churches that do have an organized mentoring ministry.
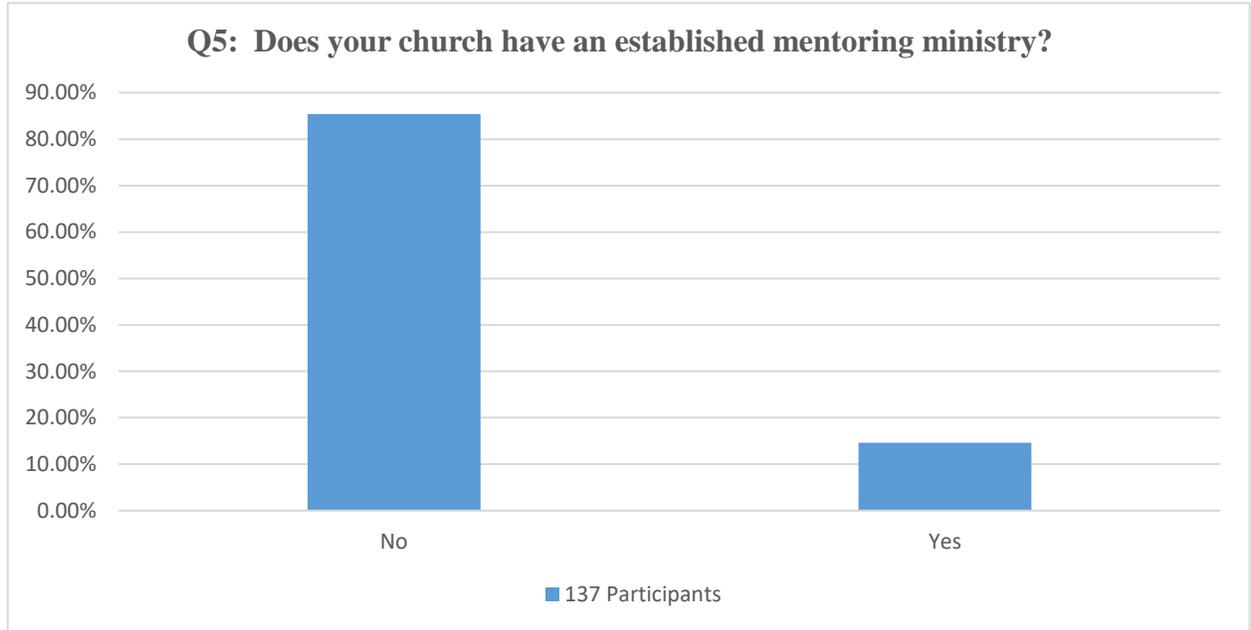
Question 6: *If your church has a mentoring ministry, has it helped develop spiritual leaders among the laymen in the church?* This question was added to the survey to evaluate the effectiveness of mentoring in the church. The participants were given multiple choice options:

A. Yes, I have witnessed the development of others through the mentoring ministry.
B. No, I have not witnessed any benefit.
C. I am not sure.

Question 6 data collected: Of the 20 participants who serve in a church with a mentoring ministry, 15 (75.00%) have witnessed the development of others through a mentoring ministry, 1 (5.00%) did not witness any benefit, and 4 (20.00%) were not sure of the benefit of a mentoring ministry.
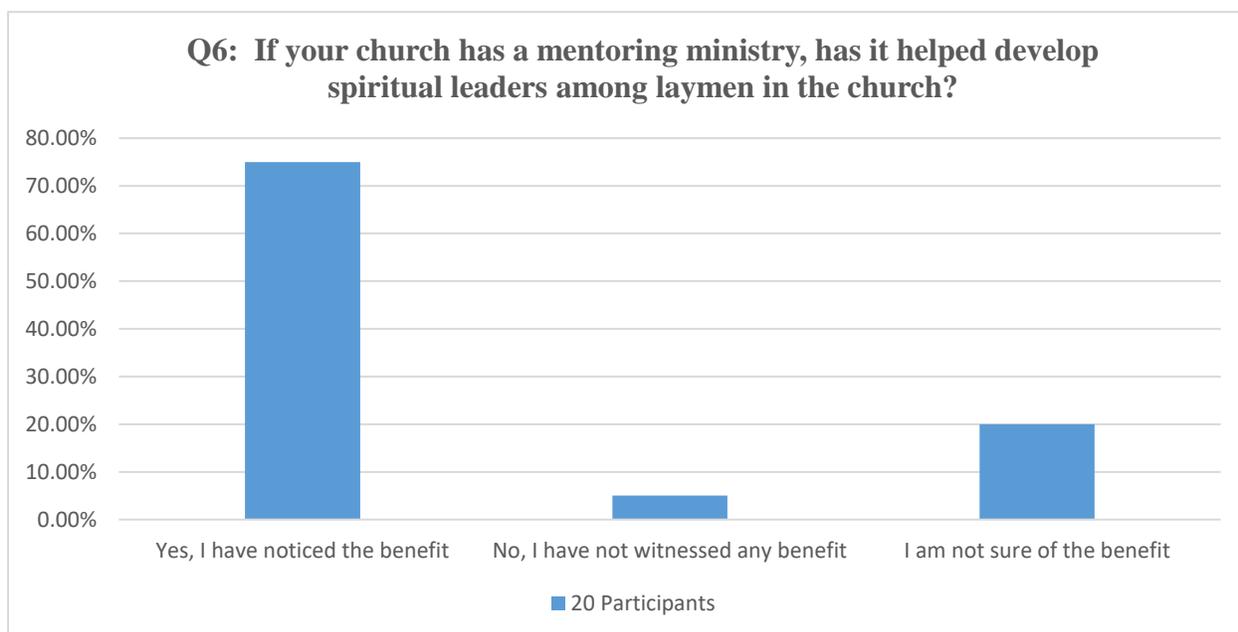
Question 7: If your church does NOT have a mentoring ministry, do you think a mentoring ministry within the local church would help produce more spiritual leaders among laymen? This question was added to the survey to evaluate the perceived benefit of mentoring in the local church.

Question 7 data collected: Of the 117 participants who attend a church without an organized mentoring ministry, 111 participants (94.87%) believe a mentoring ministry would produce more spiritual leaders among laymen, while 6 participants (5.13%) noted it would not produce more spiritual leaders.


Of the 6 participants who do not believe a mentoring ministry would be beneficial in producing more spiritual leaders, none of them were mentored to serve in their current leadership position, 1 is currently being mentored by a more experienced leader outside the church, and 1 is currently mentoring a prospective leader.

Question 8: *In your opinion, what is the biggest hindrance to being part of a mentoring*

relationship as a mentor or mentee? This question was added to the survey to determine what

would hinder laymen from being involved in a mentoring ministry if it were offered by the local

church. The participants were given multiple choice options:

  A. Accountability
  B. Honesty
  C. Time
  D. Teachability
  E. Pride
  F. Other

Question 8 data collected: 95 participants (69.34%) noted time as the greatest hindrance

to being part of a mentoring ministry, 9 participants (6.57%) noted pride, 8 participants (5.84%)

marked accountability, 7 participants (5.11%) chose teachability, 7 participants (5.11%) checked

other and noted the lack of mentors due to their church size as a hindrance, 5 participants

(3.65%) selected honesty, 3 participants (2.19%) selected other and noted a lack of commitment,

and 3 participants (2.19%) were not sure.
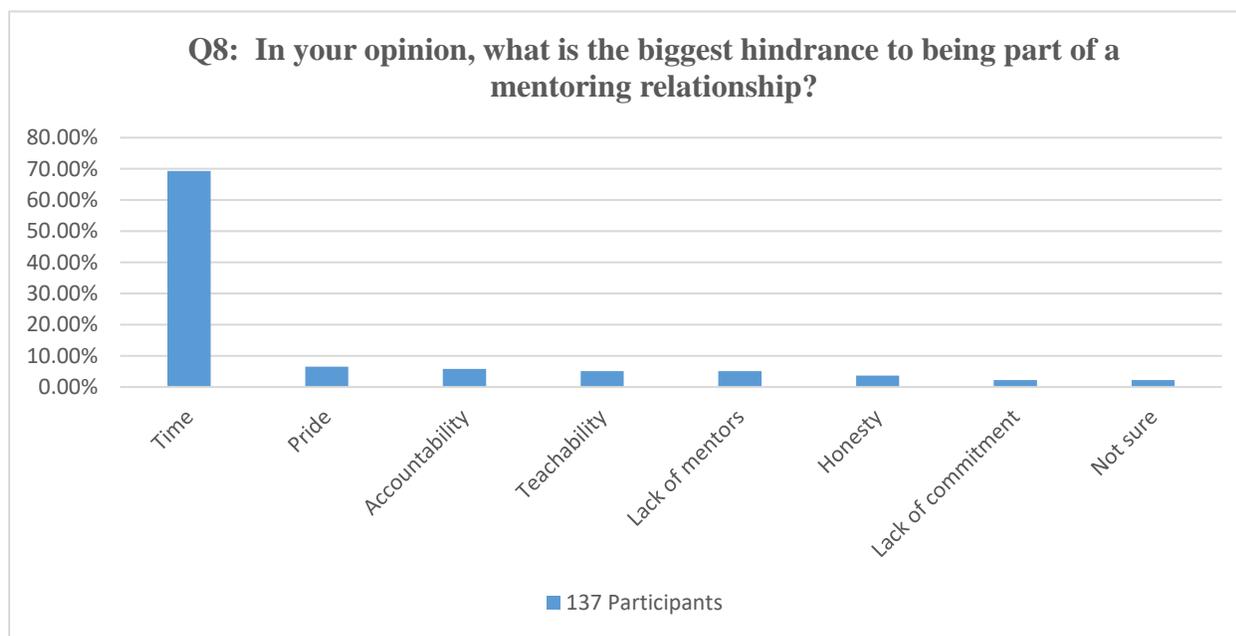
Data Collected from Completed Questionnaires by Pastoral Leaders

Overview of Participants

The questionnaires for this action research were completed anonymously by 67 bi-vocational or full-time pastors who lead a local church with 250 people or fewer in weekly attendance. Of the 67, 43 serve in an Independent Baptist church (64.18%), 18 serve in a Southern Baptist church (26.87%), 2 serve in the Church of God (2.99%), 1 serves in a Methodist church (1.49%), 1 serves in a non-denominational church (1.49%), 1 serves in a Bible church (1.49%) and 1 serves in a Pentecostal Holiness church (1.49%). Sixteen (16) participants (23.88%) serve in a church with an attendance of 50 or fewer, 23 (34.33%) serve in a church with an attendance of 51–100, 21 (31.34%) serve in a church with an attendance of 101–175, and 7 (10.45%) serve in a church with an attendance of 176–250.

In addition to each participant's denomination and church size, the longevity of their pastorate was also collected. Of the 67 participants, 14 (20.90%) have served in their current position for 3 years or less, 20 (29.85%) have served in their current position between 4 and 7 years, 17 (25.37%) have served between 8 and 14 years, 9 (13.43%) have served between 15 and 24 years, and 7 (10.45%) have served in their current position over 25 years.

Interpretation of the Questionnaire Results

The interpretation of the questionnaire results will be presented by question. These open-ended questions allowed each participant to answer in their own words and results were combined with common themes.

Question 1: *Explain how your church trains non-paid volunteers (laymen) who have potential to serve in leadership positions within the church.*

Question 1 data collected: Twenty-two (22) pastors (32.84%) explained that they personally disciple, train, or mentor any potential church leaders. Nineteen (19) pastors (28.36%) described the process of potential leaders being partnered with a ministry leader and given responsibilities and opportunities to serve. For this research, these descriptions would fall under the category of mentoring. Fifteen (15) pastors (22.39%) noted that their church provides specific discipleship classes to help the believer grow spiritually, identify their spiritual gifts, and consider areas of service. Fourteen (14) pastors (20.90%) alluded to offering ministry-specific training classes and workshops. Eleven (11) pastors (16.42%) stated that their church has no training in place for potential leaders. Seven (7) pastors (10.45%) believed potential leaders are trained through Bible study, including their pulpit ministry. Two (2) pastors (3%) serve at a church that offers a Bible institute for formal training and development.


Q1: Explain how your church trains non-paid volunteers (laymen) who have potential to serve in leadership positions within the church.

Question 2: Describe any organic (natural, informal) mentoring relationships you have observed in your church.

Question 2 data collected: Sixteen (16) pastors (23.88%) have observed the older members of the church modeling faithful service to younger members. Fourteen (14) pastors (20.90%) have noticed mentoring take place through relationships built around common interests outside of church, including: having coffee, exercise/sports, or having a meal together. Twelve (12) pastors (17.91%) observed church members serving together and sharing ministry responsibilities. Nine (9) pastors (13.43%) have not noticed any organic mentoring relationships forming in their church. Five (5) pastors (7.46%) have witnessed church members initiating a Bible study and/or book study that was not hosted by the church. Three (3) pastors (4.48%) observed a mentoring relationship between the youth pastor and teenagers. One (1) pastor (1.5%) commented on the mentoring relationship of parents who allow their younger children to serve with them in church ministry.

Q2: Describe any organic (natural, informal) mentoring relationships you have observed in your church.
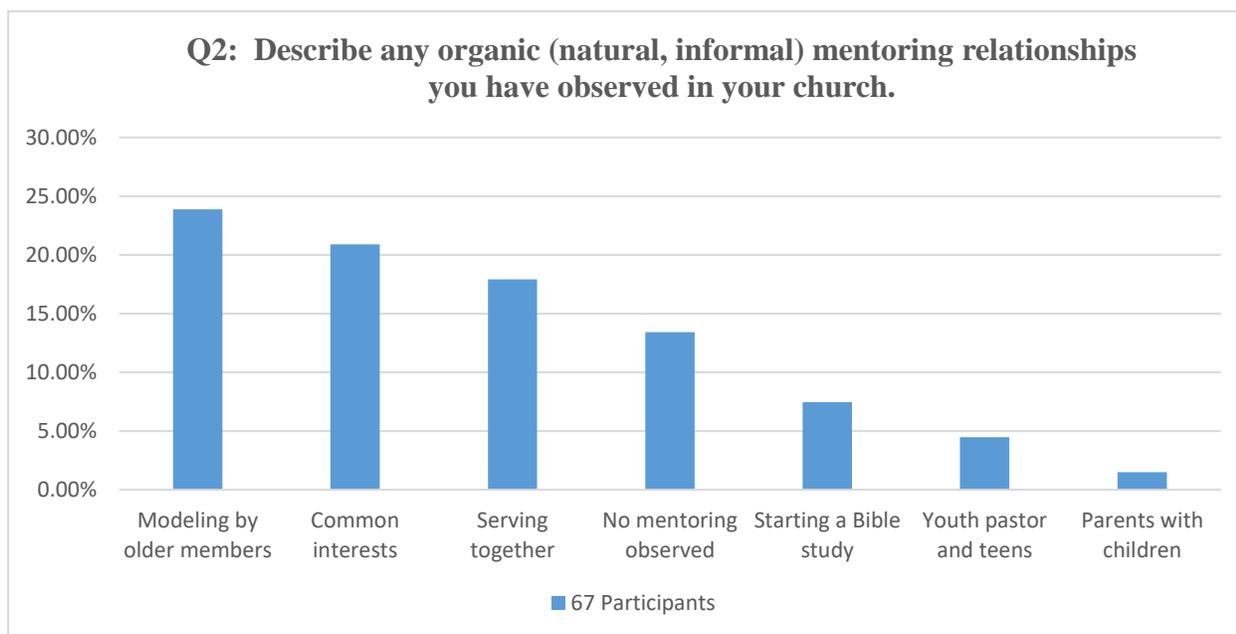
Question 3: *Does your church have an established, organized mentoring ministry that pairs experienced leaders with prospective leaders to be an example through encouragement and equipping? If yes, please explain.*

Question 3 data collected: Fifty-one (51) pastors (76.12%) stated their church did not have an organized mentoring ministry. Sixteen (16) pastors (23.88%) noted their church did have an organized mentoring ministry.

Q3: Does your church have an established, organized mentoring ministry that pairs experienced leaders with prospective leaders?
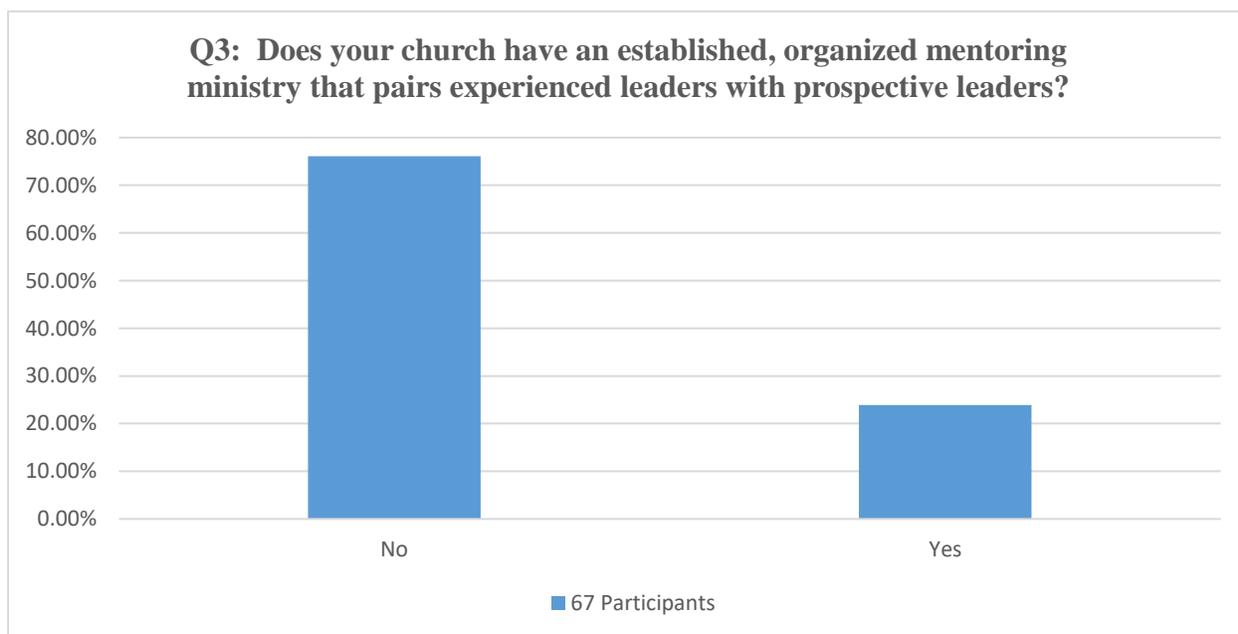
The sixteen (16) pastors who noted their church has an organized mentoring ministry described it in the following ways:

- 7 churches rely on their discipleship groups to mentor prospective leaders.

- 2 churches rely solely on the pastor to mentor prospective leaders.

- 2 churches have an organized mentoring ministry only for their deacons/elders.

- 2 churches have developed an organized 9–24 month mentoring timeline.

- 2 churches have monthly leadership training for prospective leaders.

- 1 church has a weekly meeting with key leaders, including prospective leaders.

Question 4: *In your opinion, what hinders Christians from being in a mentoring relationship?*

Question 4 data collected: Thirty-four (34) pastors (50.75%) believe that the time commitment hindered being involved in a mentoring relationship. Twenty-four (24) pastors (35.82%) stated that mentoring was not a priority among most believers, leading to a lack of commitment. Sixteen (16) pastors (23.88%) explained that potential mentors feel inadequate to invest in and lead others. Fourteen (14) pastors (20.90%) felt that selfishness was a hindrance to developing a mentoring relationship. This would include mentees not having a teachable spirit, and mentors having a fear of reproduction ("no one can do it the way I do it"). Twelve (12) pastors (17.91%) stated that mentoring relationships are hindered due to the fear of becoming vulnerable. This includes accountability, confrontation, and being hurt in previous relationships.
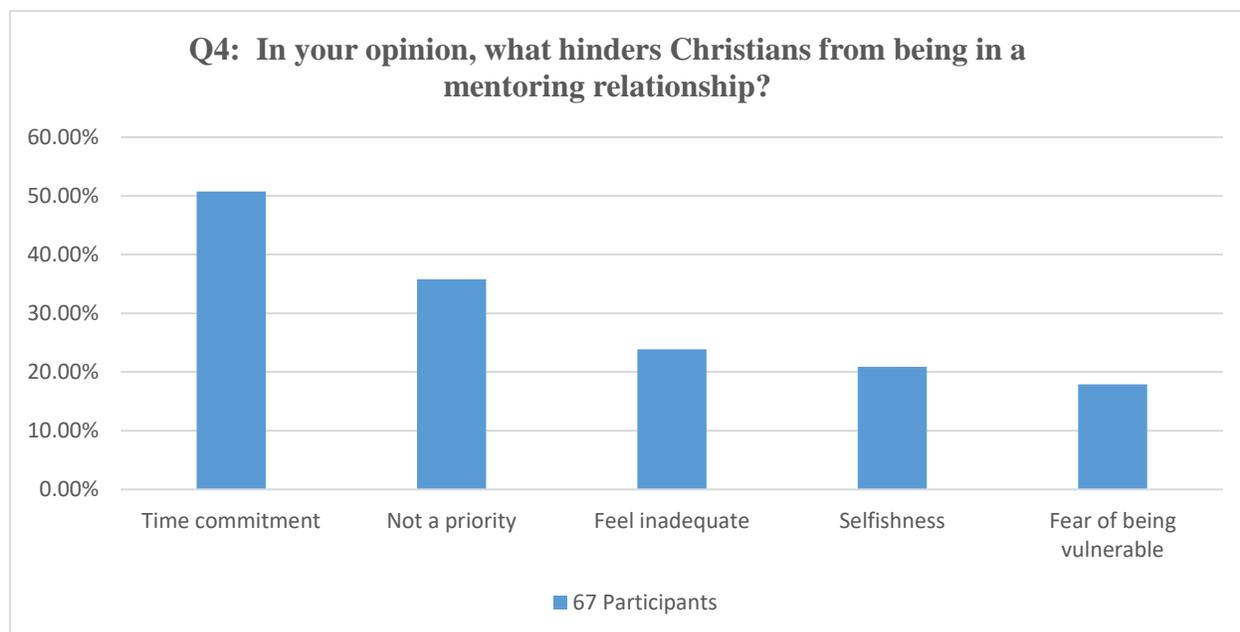
Question 5: Explain how your ministry mentor has positively affected your leadership and ministry.

Question 5 data collected: Twenty-five (25) pastors (37.31%) were positively affected by their mentor through providing godly counsel and advice. Twenty-two (22) pastors (32.84%) stated they were positively affected by their mentor leading by example and modeling how to act, respond, and lead. Twelve (12) pastors (17.91%) explained their mentor was a source of encouragement and motivation during a difficult time. Five (5) pastors (7.46%) described their ministry mentor as their accountability partner. Five (5) pastors (7.46%) noted that their ministry mentor organized time for one-on-one training. Of the 67 pastors who participated in the questionnaire, eleven (11) (16.42%) mentioned they have never had a mentor in ministry.

Q5: Explain how your ministry mentor has positively affected your leadership and ministry.

Question 6: *Describe a mentoring relationship you currently have, or have had, with a younger minister or church member.*

Question 6 data collected: Of the 67 participants, 60 detailed being actively involved in a mentoring relationship:

- 13 pastors (21.67%) are mentoring another pastoral leader.

- 12 pastors (20.00%) are mentoring one or more of their staff members.

- 10 pastors (16.67%) are mentoring a church member called to full-time service as a pastor, church planter, or missionary.

- 9 pastors (15.00%) are mentoring a church lay leader by providing opportunities to teach and preach.

- 7 pastors (11.67%) are mentoring a church member through Bible study and discipleship.

- 4 pastors (6.67%) are mentoring a friend who does not attend their church.

- 2 pastors (3.33%) are mentoring teenagers.

- 1 pastor (1.67%) is mentoring a prospective elder/deacon.

- 1 pastor (1.67%) is mentoring his replacement upon retirement.

- 1 pastor (1.67%) is mentoring a new convert.

Q6: Describe a mentoring relationship you currently have, or have had, with a younger minister or church member.
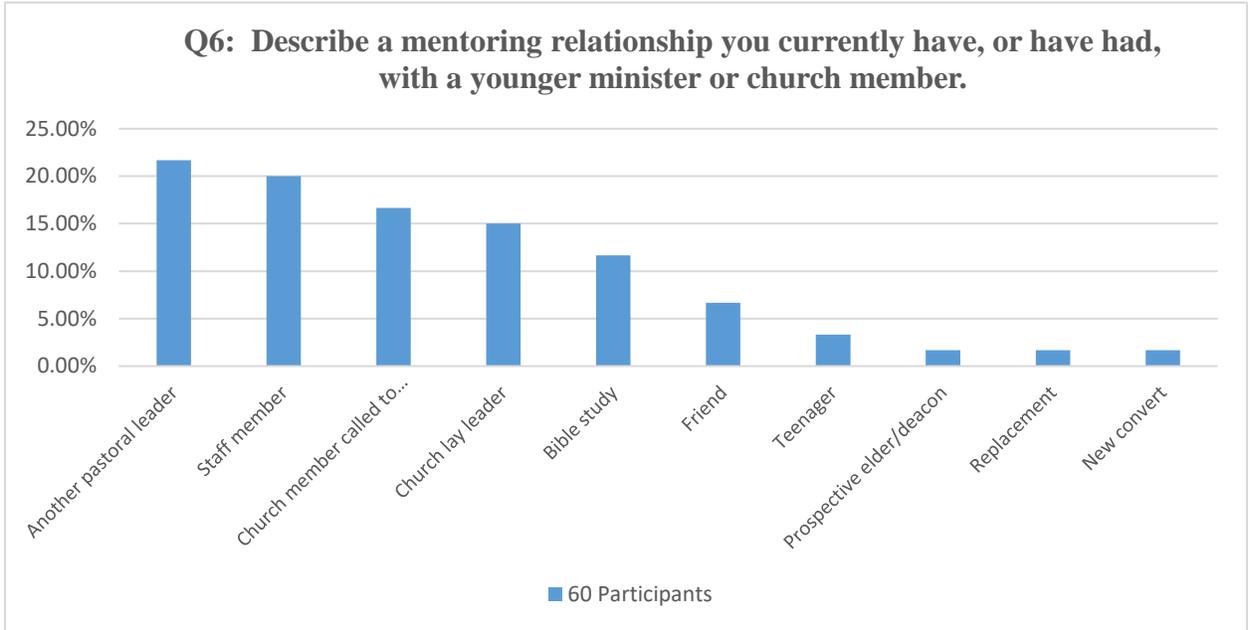
Question 7: *In your opinion, how could an organized mentoring ministry in the local church cultivate more spiritual leaders and help prepare the church for its future?*

Question 7 data collected: Out of 67 participants, 61 explained how an organized mentoring ministry could cultivate more spiritual leaders:

- 16 pastors (26.23%) suggested it would give structure to reproducing leaders and the principle found in 2 Timothy 2:2.

- 12 pastors (19.67%) noted it would generate more commitment/accountability.

- 11 pastors (18.03%) believe it would strengthen the life of the church.

- 8 pastors (13.11%) stated it would be a beneficial way to identify potential leaders.

- 5 pastors (8.20%) indicated it would be a source of encouragement and instill greater confidence in future leaders.

- 4 pastors (6.56%) noted it would alleviate pressure on the pastor.

- 4 pastors (6.56%) believe it would help organize and fill vacant ministry opportunities.

- 1 pastor (1.64%) explained it could eventually help hire staff internally.
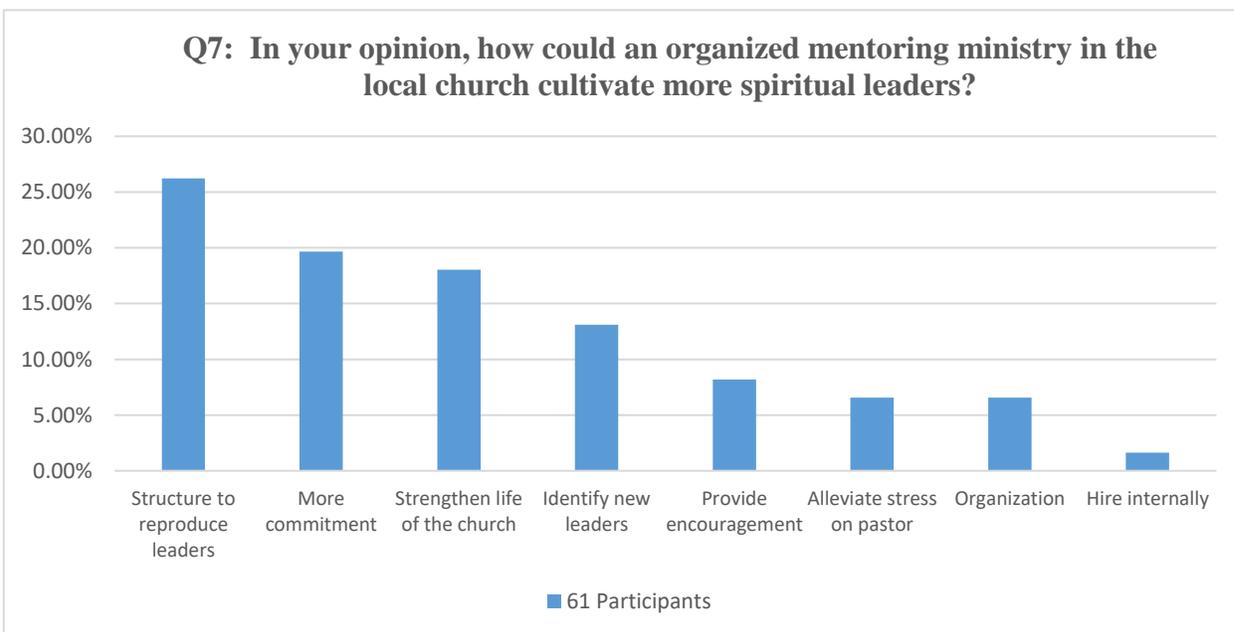
**Data Collected from Interviews with Non-paid Church Volunteers (Laymen) at
Bible Baptist Church**

Overview of Participants

The interviews for this action research were conducted with 19 non-paid volunteers

(laymen), covering forty areas of leadership at Bible Baptist Church. The interviews conducted

involved 10 AWANA leaders, 8 Sunday school teachers, 6 deacons, 5 VBS leaders, 4 nursery

workers, 3 women's ministry leaders, 2 children's church leaders, 1 missions committee

chairman, 1 Sunday school assistant, and 1 Sunday school office worker.

Interpretation of the Interview Results

The interpretation of the interview results will be presented by question. These open-

ended questions allowed each participant to answer in their own words and results were

combined with common themes.

Question 1: *Explain how you first began to serve in your current leadership role at Bible*

Baptist Church.

Question 1 data collected: Out of 40 leadership positions at Bible Baptist Church, 19 (47.50%) volunteered because they heard about the need and desired to serve, 6 (15.00%) were nominated by the church body to serve, 5 (12.50%) were personally approached by the pastor and asked to consider serving in that area, and 6 (15.00%) were invited by a person currently serving in that role to observe and learn with the intent of filling in or replacing them in that position.
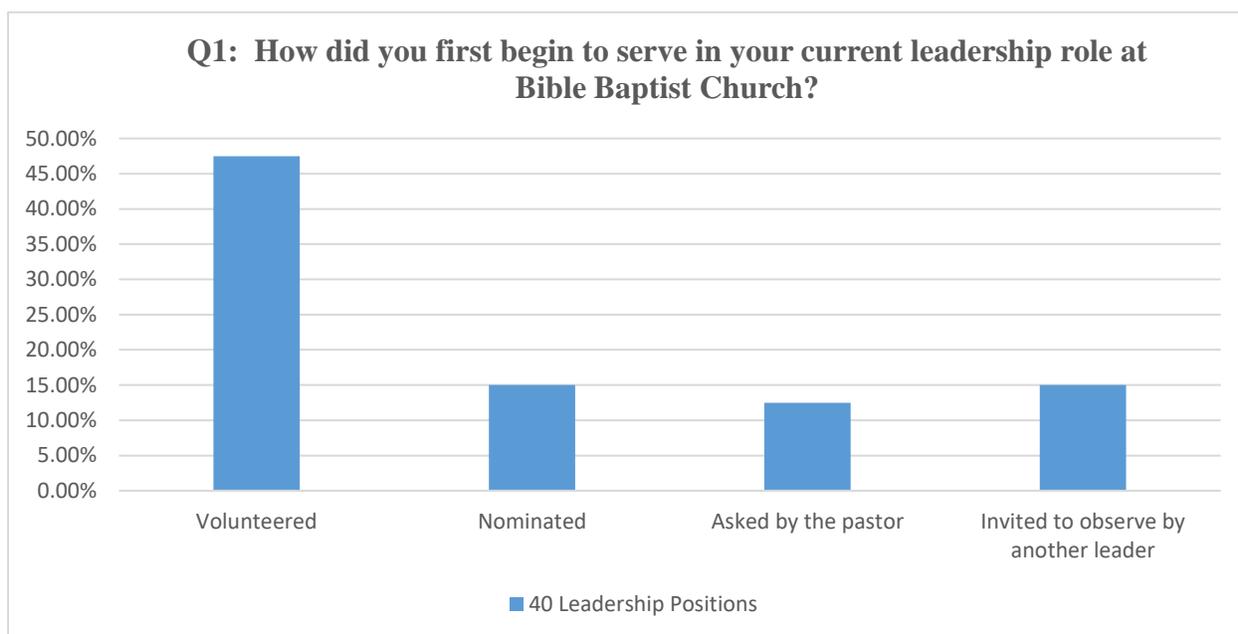
Question 2: *Were you influenced by someone to take on your current leadership position?*

Question 2 data collected: Eight (8) participants (20.00%) noted they were highly encouraged to serve in their current role by another church member who served in the same ministry, 6 participants (15.00%) were nominated by other church members to serve in the role of deacon, 5 participants (12.50%) stated they were asked to serve in their respective leadership role directly by the pastor, and 1 participant (2.50%) mentioned being encouraged by another church member to serve. Of the 40 leaders interviewed, 20 (50.00%) stated they volunteered to serve of their own desire and were not influenced by anyone to serve in their current leadership role.
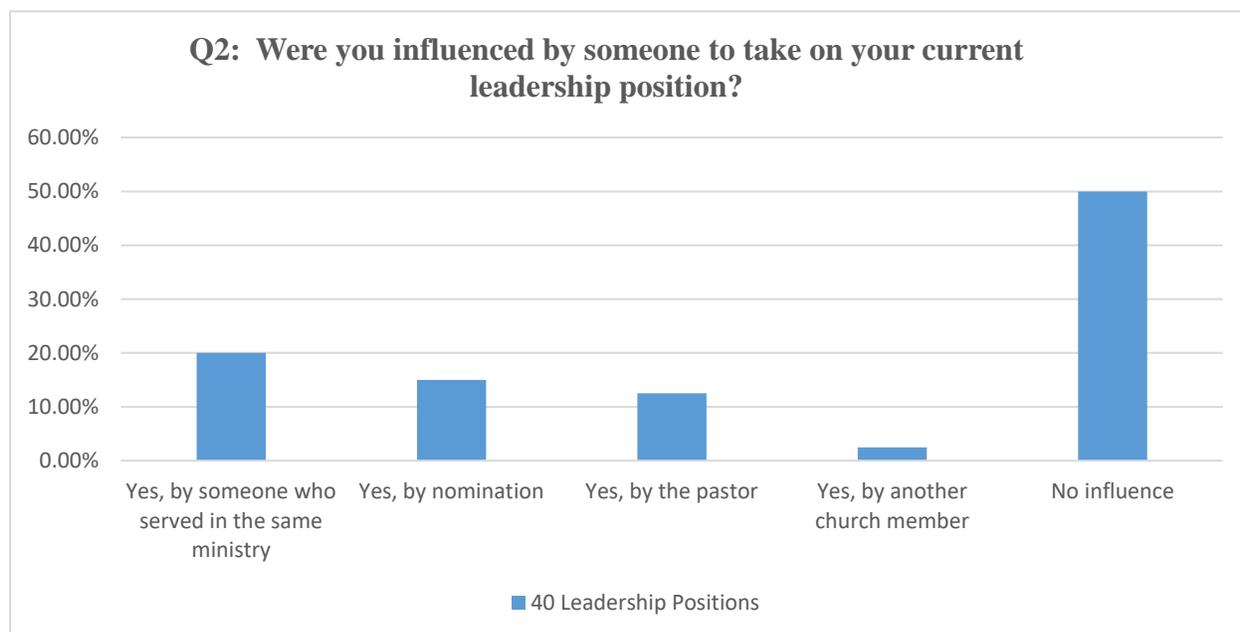
Question 3: *How were you trained to begin serving in your current leadership position?*

Question 3 data collected: Fifteen (15) participants (37.50%) noted that they received no training and had no prior experience when they began to serve in their current leadership position. Eleven (11) participants (27.50%) stated they received no training to begin serving in their current leadership position but relied on their previous experience serving in other areas of ministry. Eight (8) participants (20.00%) attended a formal training workshop or seminar to help them understand how to better serve in their leadership position. Of those 8, only 2 received formal training before taking on their ministry leadership role. Six (6) participants (15.00%) shadowed and observed the previous ministry leader and were mentored by them before stepping into their current ministry role.

Q3: How were you trained to begin serving in your current leadership position?
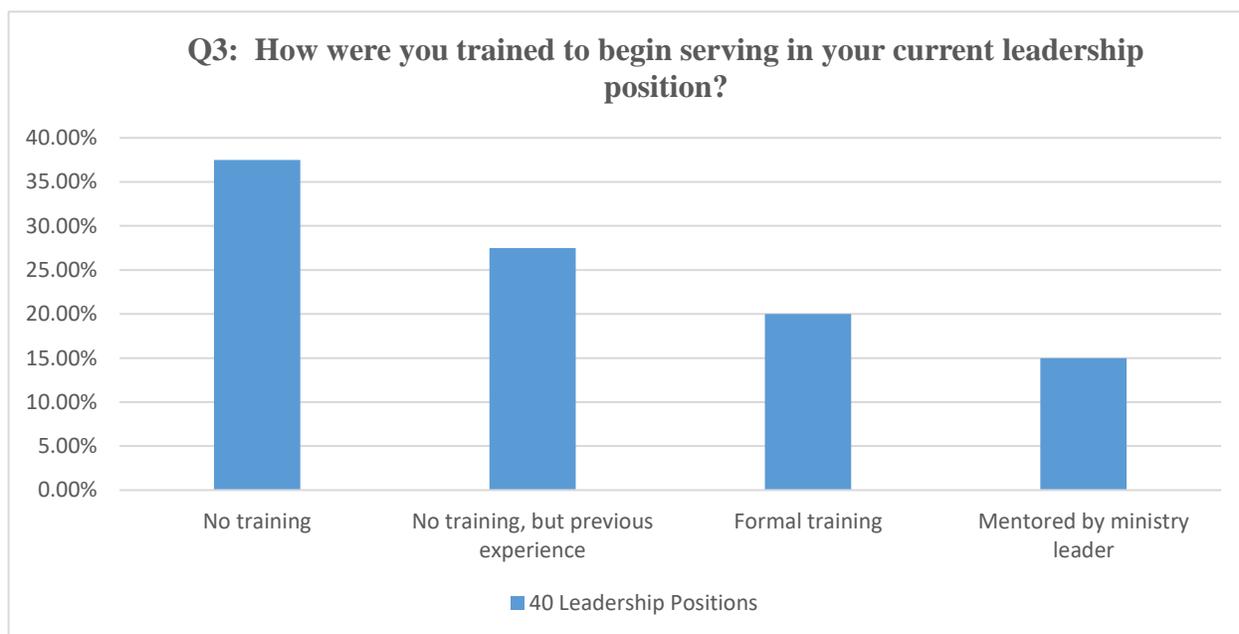
Question 4: *Do you feel that you were properly prepared to start serving in your current leadership role?*

Question 4 data collected: Of the 40 lay-leader positions, 29 (72.50%) felt they were prepared to serve in their leadership position, while 11 (27.50%) had concerns and questions when they began to serve. Of the 11 with concerns, 3 were starting brand-new ministries in the church (missions committee and MUMS—Moms Uplifting Moms).
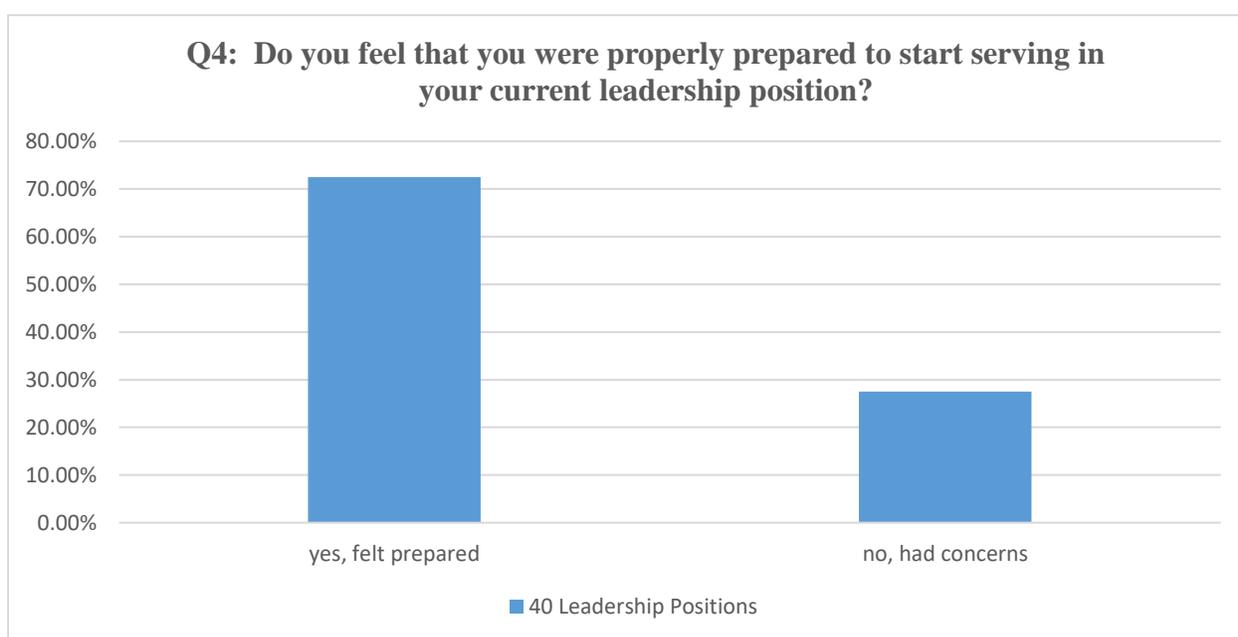
Question 5: *Did anyone mentor you in this process? If yes, how has that helped you in your role as a leader?*

Question 5 data collected: Ten (10) participants (25.00%) noted they were mentored by someone in the same area of ministry before taking on their current leadership role, 7 participants (17.50%) explained that they were mentored after they began serving, and 7 participants (17.50%) described being mentored by someone outside of the church ministry to help them in their walk with Christ as they serve. Sixteen (16) participants (40.00%) did not mention a mentoring relationship that helped them serve in their current leadership responsibility.

Q5: Did anyone mentor you as you started to serve in your current ministry leadership position?

Question 6: *How would you define a mentor?*

Question 6 data collected: The following responses were given when defining a mentor:

-   A mentor spiritually encourages and uplifts you, while setting an example for you to follow.

-   A mentor walks beside you and keeps you on your spiritual track by keeping you accountable and focused. They must also be willing to call you out in love to direct you.

-   A mentor is someone you can go to when you have a need but also someone who will watch over you and who is willing to address the needs in your life.

-   A mentor lives out what they are trying to teach you.

-   Someone that comes alongside you and encourages you. They have the freedom to redirect you when necessary. They also set an example for you to follow as you see fruit in their life.

-   A mentor is someone experienced and willing to share and take time to invest in others.

-   A mentor is someone who invests time in you, is patient with you, and has wisdom to pass along to you.

-   A mentor lives out what they are trying to teach you.

-   A mentor encourages you, while also guiding you.

-   A mentor walks beside you, prays for you, but also corrects you.

-   A mentor is someone who has already done what you are going to do and is now showing you how they did it.

-   A mentor is objective and encourages you as you serve the Lord.

-   A mentor primarily sets a good example. A mentor is also someone you feel comfortable going to with a problem or question, without judgment and you trust their advice.

-   A mentor walks with the Lord and gives godly counsel. They take time to listen and help.

-   A mentor serves as an example or model, teaching someone else what they are doing.

- A mentor is someone you feel comfortable with and can trust to give you godly counsel.

- A mentor gives advice and answers questions pertaining to your particular ministry.

- A mentor is patient and gives time and allowances for mistakes in those they are investing in. They also allow others to learn through experience while making suggestions with a loving attitude.

The common themes in describing a mentor included: being experienced, being an example, and being an encourager.

Question 7: Mentor *has been given a three-fold definition: Someone who walks before you to show an example and pattern to follow; someone who walks beside you to encourage you along life's way; and someone who walks behind you to push you to your full potential. If you could choose only one, which definition is most important to you?*

Question 7 data collected: When the 19 participants were given these three options, 13 participants (68.42%) believed that a mentor walking beside you to encourage you was the most important, 4 participants (21.05%) believed that a mentor walking in front of you providing an example was the most important, and 2 participants (10.53%) noted that a mentor walking behind you to push you to your full potential was the most important.

Q7: Which defintion of a mentor is most important?

	In front, providing an example	Beside, providing encouragment	Behind, pushing your potential
19 Participants	~21%	~68%	~11%
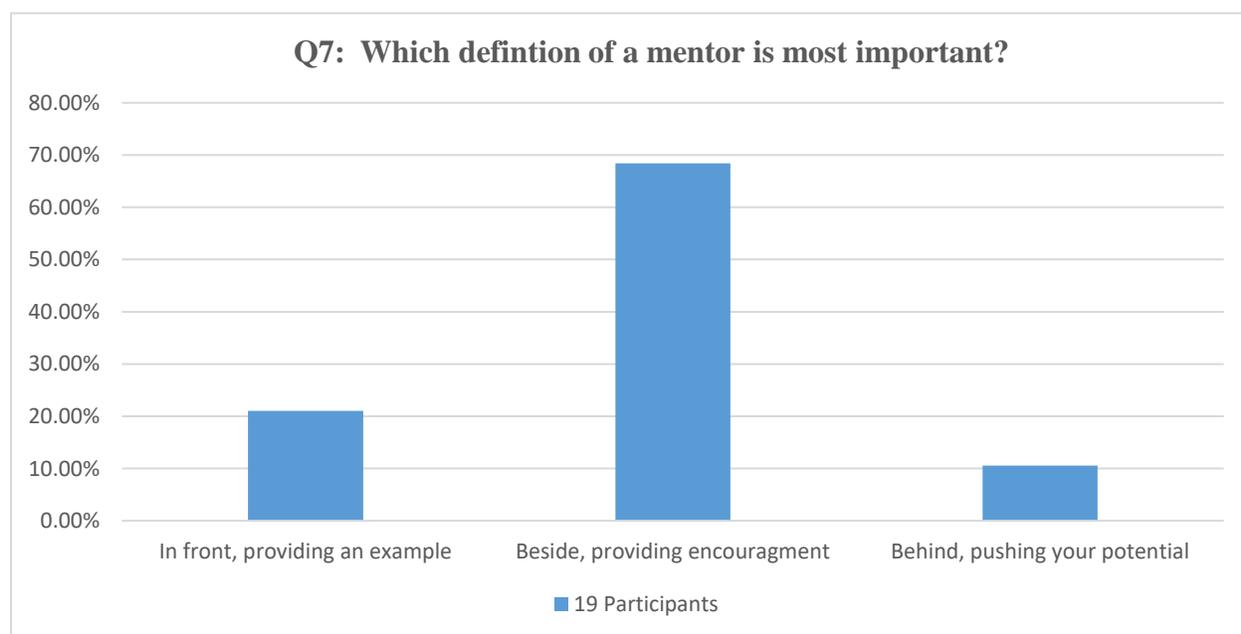
Question 8: How are you currently mentoring a potential leader in the local church?

Question 8 data collected: Of the 40 ministry positions represented among the participants, only 4 (10.00%) are currently mentoring another individual to serve in the same ministry context. Of the 4 mentoring relationships, 2 include Sunday school teachers training prospective teachers and 2 include children's church workers training new leaders.

Question 9: In your opinion, what is the biggest hindrance to being part of a mentoring relationship (mentor or mentee)?

Question 9 data collected: Of the 19 individuals interviewed, 7 (36.84%) described pride over their ministry and fear of someone taking over being a hindrance from them mentoring others. Eight (8) (42.11%) explained that many will not enter a mentoring relationship due to the time commitment. Two (2) (10.53%) mentioned that even though they serve as a ministry leader, they feel inadequate to mentor others. Two (2) (10.53%) stated that mentoring is not a priority in the church.

Q9: What is the biggest hindrance to being part of a mentoring relationship?
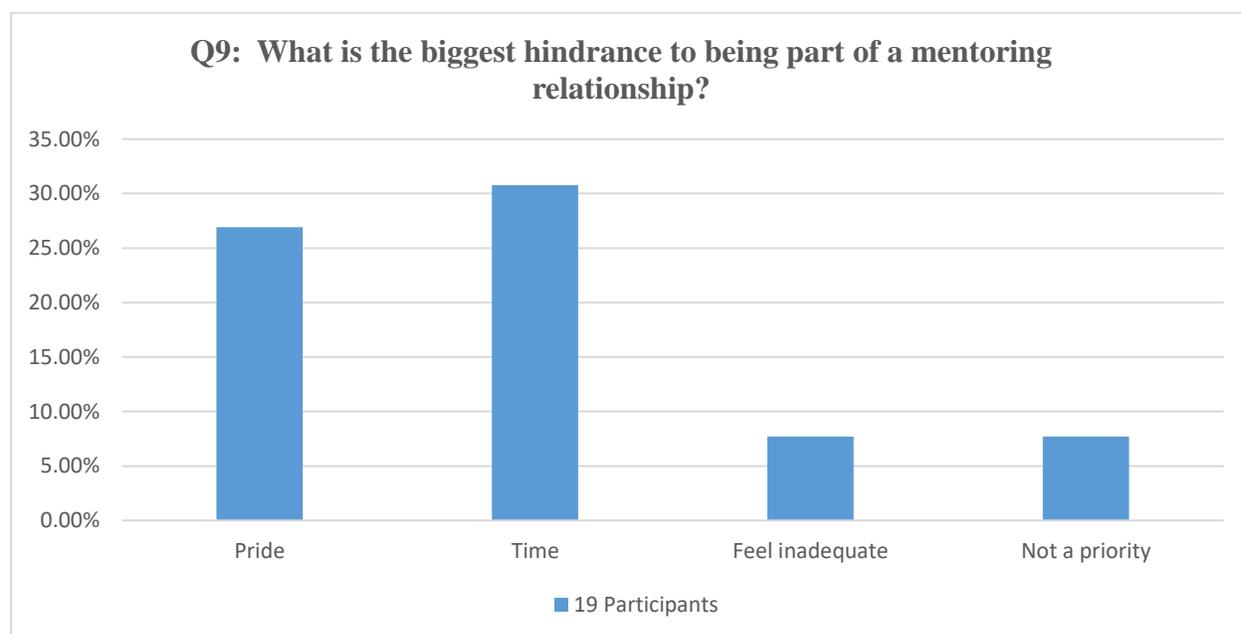
CHAPTER 5: CONCLUSION

Missional mentoring among non-paid lay leaders in the local church can be an effective way to train new leaders and help prepare the church for its future. When current leaders take the time and interest in training new leaders, the church will be better equipped to serve others and grow in spiritual maturity. To help facilitate this process, Bible Baptist Church of Appomattox, Virginia, plans to implement mentoring opportunities that will allow these relationships to develop as new leaders are trained to serve. This chapter will discuss the need for mentoring relationships based on the results produced from the research and will describe how missional mentoring can be implemented into the current ministry setting. A comparison with other research literature will be provided, ways to apply the results in other settings will be outlined, and future research will be recommended.

The Need for Mentoring

As noted in the research data, less than 15% of non-paid church lay leaders who were part of this research stated their church had an organized mentoring ministry, less than 25% of pastors stated their church used mentoring to train new leaders, and only 25% of the lay leaders at Bible Baptist Church acknowledged that they were personally mentored by an experienced leader before serving in their leadership role. Of the churches that have an organized mentoring ministry, 75% of the lay leaders witnessed the positive development of new leaders through mentoring. Of the churches that do not have an organized mentoring ministry, 95% of this study's participants believed it would be helpful and beneficial in producing more spiritual leaders in the local church.

Almost 50% of the lay leaders surveyed admitted they are not currently involved the development of future leaders, while 33% of pastors noted they do all the mentoring and training

for new leaders in the church. The goal of missional mentoring among lay leaders is to partner

ministry-specific leaders with prospective leaders to help guide, train, and encourage them as

they learn to serve. This process cannot fall solely on the pastor (or other paid ministry leaders)

and must become a shared responsibility by each ministry leader.

According to the research, the greatest hindrance to starting mentoring relationships

among lay leaders in the church was the lack of time. Time hindrance was referenced by 69% of

lay leaders, 50% of pastors, and 42% of the lay leaders at Bible Baptist Church. The goal of

missional mentoring is not to add another time commitment to the calendar but to partner

prospective leaders with current leaders in the ministry context to get "hands-on" experience

while shadowing the current ministry leader. Of the lay leaders at Bible Baptist Church, 68%

believed that a mentor is most effective when walking beside their protégé as they serve. At

times, this may require additional meetings to discuss issues and areas of growth, but by serving

in ministry side-by-side the experienced leader can instruct, encourage, and advise the potential

leader while serving.

Current Ministry Implementation

At Bible Baptist Church, the first step to identifying potential leaders is to have them fill

out a commitment card and complete a spiritual gift assessment. The commitment card details 35

different ministry opportunities in the church, and the spiritual gifts test allows prospective

leaders to note in which areas God has gifted them to serve. In the past, church leaders have used

these cards to help secure needed volunteers, but only by reacting when the need becomes

urgent. The church soon realized there were many situations in which someone was willing to

volunteer but had never been mentored or trained to serve in that area. The church had a desire to

be proactive in training leaders as opposed to only reacting when there was an insistent need. To

the credit of several lay leaders, they took it upon themselves to identify prospective leaders who desired to serve in the same ministry and then invited them to shadow them in preparation for future opportunities. Those invitations turned into mentoring relationships that allowed the prospective leader to learn and understand the ministry and become capable of filling in as a substitute when needed. In some cases, they have led to the prospective leader becoming the new leader, allowing the experienced leader to transition to another ministry to train others. These mentoring relationships have been effective in training both Sunday school teachers and AWANA leaders.

The first area of ministry where the impact of mentoring was evident was in the nursing home ministry of Bible Baptist Church. For over 30 years, the church has sent someone to teach Sunday school at the local nursing home in Appomattox, Virginia, each Sunday morning. Several years ago, that Sunday school teacher had a change in his work schedule and knew that there would be a Sunday or two every month he would not be able to teach. By being proactive, he identified a potential leader and teacher in the church and invited him to shadow him for four weeks. This time allowed the prospective leader to see the ministry, get to know the nursing home residents, and pray about becoming involved. After four weeks, the current Sunday school teacher gave the prospective teacher opportunities to lead and teach, while staying beside him to encourage and advise. After three months of this relationship, the prospective leader was able to lead on his own and fill in when needed. This later evolved into an alternating schedule, allowing both teachers to lead and serve in this ministry.

The second area of ministry where the impact of mentoring was observed was through the kindergarten–2nd grade children's Sunday school teacher. With the class growing and additional help needed, a prospective leader volunteered to help the current teacher with the

class. Over time a mentoring relationship developed, allowing the prospective leader to become more engaged in the class and take on more responsibilities. After spending several months with the class and observing the current teacher, the prospective leader felt comfortable to lead the class in the teacher's absence. When an emergency arises or the teacher is out of town, the prospective leader has been properly trained and feels equipped to fill in without any hindrances.

The third area of service where the impact of mentoring was seen was in the AWANA ministry. The leader of the middle school AWANA class (Trek) invited a prospective leader to help in the class and get to know the middle school students. Over time, the prospective leader took on new responsibilities and was fully engaged in the class. The following year, the Trek leader had a schedule conflict and could no longer commit to leading the class. Because of the training through mentorship the year before, the prospective leader transitioned into the position of new leader with no reservations.

Future Ministry Implementation

The aim of Bible Baptist Church is to offer and facilitate an organized mentoring ministry in every area of service in the church. Once a prospective leader completes a commitment card, the goal is to partner them with an experienced leader in a mentoring relationship to help them understand, grow, and be equipped to serve without any reservation. The future plan for each ministry to mentor prospective leaders is as follows:

Deacons – Bible Baptist Church has a rotating board of six deacons. Each deacon serves a two-year term and then takes a year sabbatical from the board. The deacon board is set up to alternate so three rotate off the board after their second year, leaving the remaining three to serve an additional year. The three vacant spots are filled through nomination of previously ordained deacons to go back on the board or new nominations of men who qualify to serve in that role.

When a new deacon is nominated, voted in, and ordained, the goal is to partner them with the

other five deacons to learn various areas of service and responsibilities as a deacon. These

relationships will allow the newly ordained deacon to shadow hospital visits, care for shut-ins,

minister to the needs of others, and serve as needed within the church. Facing these ministry

opportunities with an experienced deacon will provide opportunities to observe, learn, and

interact with others in various situations. Allowing the new deacon to spend time with all five

experienced deacons will provide a broader perspective and various options for how to handle

each situation.

Sunday school teachers – Bible Baptist Church currently offers four adult Sunday school

classes, one youth class (7th–12th grade), two children's classes (K–2nd and 3rd–5th), and two

classes at local nursing homes. (With the advisement of their parents, 6th graders may attend

either the 3rd–5th class or the youth class.) When a prospective teacher has a desire to be a

substitute in a Sunday school class, the goal is to allow them to observe in each class to see

where they would be most comfortable serving. Once they identify the class or classes where

they believe the Lord would want them to serve, a meeting will be arranged with the current and

prospective teacher. This will mark the beginning of a mentoring relationship to allow them to

get to know the class and how it operates. The prospective teacher will be given class

responsibilities such as taking prayer requests, preparing handouts, or setting up the room. After

four to six weeks of observation and involvement, the current teacher will plan a Sunday to give

the prospective substitute an opportunity to teach the class with the current teacher present. The

current teacher may want to invest time outside of the class to encourage and admonish the

prospective teacher in preparation to fill in in his/her absence. Allowing the prospective teacher

to gain hands-on experience while being supervised will give them greater confidence to serve when the current leader is absent or when the opportunity arises to start a new class.

Junior Church leaders – Bible Baptist church offers a Junior Church class during the Sunday morning worship service. This class is for children in kindergarten–2nd grade and is dismissed from the worship service before the sermon. Currently, Bible Baptist Church has four couples who lead and teach the Junior Church class. Each couple is responsible for one Sunday each month. When a new couple or individual has a desire to serve in the Junior Church class, the goal of Bible Baptist Church is to have them take one Sunday a month and shadow a different teacher. Over four months, the prospective leader(s) will have had opportunity to observe four different teachers and how they interact and lead the children. After the four months are completed, the prospective leaders will be given the opportunity to lead the class with the current teachers for that week being present. After four opportunities to lead while being mentored by experienced teachers, the prospective leaders can be added to the schedule to serve as Junior Church leaders as the schedule allows.

AWANA leaders – The AWANA ministry at Bible Baptist Church covers ages 2–12th grade, including seven classes: Puggles (2 year olds), Cubbies (3–4 year olds), Sparks (K–2nd grade), Truth and Training (3rd–6th grade), Trek (6th–8th grade), and Journey (9th–12th grade). The AWANA ministry leadership also consists of an AWANA Commander and game time leader. The goal of Bible Baptist Church is to allow prospective leaders who would like to serve in any area of AWANA to be partnered for four months in a mentoring relationship with an experienced leader who serves in that same area. They will serve together through teaching and handbook time. Those who wish to lead the AWANA games will also shadow the game leader for a minimum of four weeks to see how each game is conducted and how the children participate.

The objective of these mentoring relationships is for prospective leaders to be fully equipped to step in and serve in the absence of a teacher or game leader.

Nursery workers – Bible Baptist Church offers three nurseries during Sunday services: infant nursery (0–18 months), toddler nursery (18 months–2 years old), and preschool nursery (3–4 years old). When a prospective nursery worker volunteers to serve, the goal of Bible Baptist Church is to give them several opportunities to serve with an experienced nursery worker before being left in charge. Each nursery is set up to always have two workers, so it is easy to partner an experienced worker with a new volunteer. This mentoring relationship will allow the prospective worker to learn practical aspects of serving in the nursery, such as: knowing where the diapers and wipes are located, where the changing table is located, where the bathrooms are located, which child has allergies, and how to page a parent in the event of an emergency.

Security team personnel – Bible Baptist Church has a security team that is CPR trained and monitors the church property, parking lot, and exterior doors of the church buildings during services. The purpose of the BBC security team is to know how to respond in a moment of crisis or emergency. When a prospective leader would like to serve on the security team, the goal of Bible Baptist Church is for them to attend proper CPR training and then shadow a current security team member at least twice to get a greater perspective of what to look for, what doors to check, and how to respond in emergency situations.

Vacation Bible School workers – Bible Baptist Church has a team of approximately 70 volunteers for Vacation Bible School. The goal of BBC is to make sure first-year volunteers are put in an area of service where they can shadow and learn from an experienced leader. This includes all aspects of VBS, including teaching, games, crafts, snacks, music, and counseling.

Sound room technicians – Bible Baptist Church has at least two sound/computer technicians for each service. One operates the sound board while the other operates the computer with song lyrics and sermon outlines. When a prospective leader is interested in serving as a sound technician, the goal of BBC is to have them observe an experienced sound technician for at least six services before operating the sound board on their own. Over six services, the prospective sound tech will learn different aspects of serving and be confident in serving on their own.

Each of the above-mentioned mentoring relationships may require time outside of the ministry context to evaluate, encourage, and admonish the prospective leader, but the goal is to train them through hands-on practice as the experienced leader leads by example. The goal is not to clone every prospective leader to be exactly like their mentor but to provide them with experiences and training to lead them in a way that is pleasing to the Lord.

Comparison with Research Literature

The results of this research agree with much of the literature that has been analyzed. Leadership development must be a priority in the local church. Malphurs warned, "a church that isn't developing leaders for the future may not have a future."[133] Formal leadership workshops and training seminars can be beneficial to leadership development, but intentional, missional mentoring agrees with the idea that "experience is the best teacher." Effective leaders actively pursue others to whom they can impart their wisdom, life-experiences, and skills. This should also be true of leaders in the church. Maxwell's five step method to training potential leaders is a perfect example of how missional mentoring can work in the local church setting. His five-step

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[133] Aubrey Malphurs, *Advanced Strategic Planning: A 21st Century Model for Church and Ministry Leaders* (Grand Rapids, MI: BakerBooks, 2013), 233.

method includes: modeling, mentoring, monitoring, motivating, and multiplying.[134] The results

of this research project show that mentoring is an asset to producing new leaders to serve in the

local church. Although Maxwell lists mentoring as the second step in his process of training new

leaders, missional mentoring relationships among lay leaders would include modeling,

monitoring, and motivating under the umbrella of mentoring. The prospective leader watches

while being trained, assists during the process, performs the task with supervision, and is

encouraged to continue to improve by the experienced leader.

The results of this research project also line up with the literature on team leadership.

Effective leaders do not seek to accomplish tasks alone. The 40th President of the United States

of America, Ronald Reagan, kept a plaque on his desk that read, "There is no limit to what a man

can do or where he can go if he doesn't mind who gets the credit."[135] Experienced leaders must

understand their responsibility to equip and develop other leaders. By teaming up with others and

investing in their lives through mentoring, the body of Christ can function properly and

effectively as commanded in 1 Corinthians 12:12–31.

Many of the mentoring relationships described in the context of Bible Baptist Church

were limited to weeks or months. However, all experienced leaders must understand that it may

take much longer to help a prospective leader fully understand the ministry, maximize their

potential, and feel confident in serving as a leader. Ann Michel reminds all leaders, "there are no

shortcuts to building lives."[136] As prospective leaders learn and grow in their leadership abilities,

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[134] John C. Maxwell, *Mentoring 101: What Every Leader Needs to Know* (New York, NY: HarperCollins Publishing, 2008), 65–66.

[135] Ronald Reagan Institute, "Reagan Quotes and Speeches," accessed September 27, 2021, https://www.reaganfoundation.org/ronald-reagan/reagan-quotes-speeches/remarks-at-a-meeting-of-the-white-house-conference-for-a-drug-free-america/.

[136] Ann A. Michel, *Synergy: A Leadership Guide for Church Staff and Volunteers* (Nashville, TN: Abingdon Press, 2017), 45.

mentors should be mindful that they are not just emulating skills, but Christlikeness that truly makes a difference. Martin Sanders emphasizes, "mentoring is far more than skill acquisition. It is about the issues of the heart, character, and integrity, and personal, emotional, and spiritual development."[137]

Application in Other Settings

The results of the research findings can be implemented in any ministry context. For this research, surveys, questionnaires, and interviews were limited to those who serve in churches with a weekly attendance of 250 or fewer. The principles of leadership training and team leadership through missional mentoring can be applied in any ministry context. The goal of missional mentoring relationships is to identify someone with leadership potential, invest time in them, walk beside them, and encourage them to develop their gifts to serve the Lord Jesus Christ. These relationships are not limited to church lay leaders but can be cultivated peer-to-peer and with teenagers and children.

Future Research

All leaders must be careful to understand that when they are mentoring another individual, the goal is to develop their gifts to serve Christ, and him alone. The goal of mentoring should never be to manipulate or force others to conform to the image of the leader over the image of Christ. Paul reminds the church at Ephesus to be "followers of God, as dear children" (Ephesians 5:1). Future research could be conducted to identify ineffective mentoring and how sin in the life of a mentor affected those he or she mentored in the past or were currently mentoring.

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[137] Martin Sanders, *The Power of Mentoring: Shaping People Who Will Shape the World* (Chicago, IL: WingSpread Publishers, 2004), 64.

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Appendix A - Consent for Bible Baptist Church Member Interview

Title of the Project: Missional Mentorship among Lay Leaders in the Local Church
Principal Investigator: Jonathan A. Watson, DMin candidate, Rawlings School of Divinity at Liberty University

Invitation to Be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be a member and serve in a layman (non-paid) leadership position at Bible Baptist Church in Appomattox, VA. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of the study is to gauge the long-term benefits of mentoring lay leaders in the local church. This study is being done to evaluate whether an organized mentoring ministry in the church would help equip more laymen to serve in leadership roles.

What will happen if you take part in this study?

If you agree to be in this study, I would ask you to do the following:
1. Identify your current and past leadership roles in the church.
2. Agree to an interview with the researcher, lasting approximately 30 minutes, to discuss your training as a lay leader.

How could you or others benefit from this study?

The direct benefit participants should expect to receive from taking part in this study is a better understanding of how mentoring, or the lack of mentoring, can affect the growth of future church leaders.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records. Interviews will be recorded and a written transcript returned to the participant for review. Recordings will be stored on a password-protected computer.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw from the interview without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Jonathan Watson. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him. You may also contact the researcher's faculty sponsor, Dr. Bryan Ray.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

_____

Printed Subject Name

_____

Signature

_____

Date

May 11, 2021

Jonathan Watson
Bryan Ray

Re: IRB Exemption - IRB-FY20-21-583 Missional Mentorship in the Local Church

Dear Jonathan Watson, Bryan Ray:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

Category 2.(iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,
G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office