

LIBERTY BAPTIST THEOLOGICAL SEMINARY

REVITALIZING THE WOMEN'S MINISTRY: WOMEN MENTORING TO THE WOMEN
A TITUS 2 PROJECT

A Thesis Project Submitted to
The Faculty of Liberty Baptist Theological Seminary
In partial fulfillment of the requirements for the degree

DOCTOR OF MINISTRY

by

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LYCHBURG, VIRGINIA

JANUARY 2014

LIBERTY BAPTIST THEOLOGICAL SEMINARY

Lynchburg, VA

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ACKNOWLEDGMENTS

First and foremost, I give praise and thanksgiving to God the Father of my Lord and Savior Jesus Christ. He has graciously given me the wisdom, understanding, knowledge, and strength to start and complete this project. Without Him I can do nothing, but through Jesus Christ I can do all things. He has been with me on this journey from the beginning to the completion, as He promised.

To my very best friend, Phyllis Stevens-Fleming, who has supported me in so many ways throughout the process of pursuing the doctoral degree. As God sent Jonathan to be a friend for David, you have been my friend for thirty-seven years. You are my confidant and a prayer warrior, encouraging me all along this journey. Because of your love and support I was able to maintain my perspective in pursuit of the goal set before me.

To my family; my sisters Are Wanda Douglas and Monica Williams, and my brother, thank you for the many words of encouragement. To my brother, Bernard Williams; you have the gift of exhortation and your encouragement spurred me on to do what you always said I could do. Thank you for sharing that gift of encouragement,

To my daughters, Sherrita, Trenese, and Sonya, and to my granddaughter, Kourtney; thank you for your help, the many hours of reading and your support in assisting with and participating in the seminar. I love each and every one of you and could not have done this without you. Thank you for your patience and understanding.

To my pastor, Dr. Joe Samuel Ratliff, my spiritual father and mentor, I thank you for every prayer, for every encouraging word, and for being available whenever I needed to confer

with you. You are truly my inspiration. Just knowing that you were there, praying for me and being one of my biggest cheerleaders, helped tremendously.

A special thank you to my mentor, Dr. Charlie Davidson, who continued to say, “Get it done.” To Dr. David Hirschman, my reader, thank you. Liberty Baptist Theological Seminary has provided me with giants in the faith and excellent professors in academia.

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ABSTRACT

REVITALIZING THE WOMEN'S MINISTRY: WOMEN MENTORING TO THE WOMEN A TITUS 2 PROJECT

Iva Thomas
Liberty Baptist Theological Seminary, 2012
Mentor: Dr. Charlie N. Davidson

Women are ministering in significant roles within the church today. A large number of churches are using women in various leadership roles and implementing mentoring programs through spiritually mature females. One of the problems facing churches today is the structuring of a strategic training program for mentors. This project will devise a strategic nine-week biblical mentoring training project for the more mature Christian women within the inner city churches of Houston, Texas and surrounding areas. The goal is to promote spiritual health and growth that will encourage positive lifestyle choices in younger females. The methodology utilized data obtained from several churches located within the inner city of Houston, Texas. These included a questionnaire to churches within the Houston, Texas and surrounding areas, surveys to graduate students from Liberty Baptist Theological Seminary enrolled in the Pastoral Leadership class, face-to-face interviews with several women in leadership positions within their churches or para-churches, a conference at Second Baptist Church in Houston, Texas, Loving Houston and implementing the seminar by the Iva Thomas Ministry, Women Mentoring to the Women.

Abstract length: 175 words

CHAPTER I

Introduction

A number of churches are experiencing transformational growth and change, while others are declining numerically and spiritually. Some churches are places contributing to the improvement in their communities while others have little or no impact on their communities. For transformational growth to occur the churches' mission has to flow from the Great Commission and the Great Commandment. Expression of this transformational change and growth is through ministry programs, discipleship programs as well as evangelism. The church is energized when extending the presence of Jesus in a broken world. Jesus was relational. Relationships matter to Jesus Christ because they help breakdown stereotypes, pain, and anger, and they give comfort and confidence through these relationships.¹ These relationships are inclusive of women and men. The Lord has work for women as well as men. Women can do a work in families that men are not equipped to do. Evangelism and discipleship are at the heart of church growth and spiritual maturity of the congregants, as Dietrich Bonhoeffer stated, "Christianity without discipleship is always Christianity without Christ."²

The writer's view is that Christians need to be sensitive to the Spirit, as Billy Graham states regarding the Holy Spirit, e.g., speaking to the believer (Revelation 2:7), testifying (Acts

1. Eugene Cho, "The Power of Relationships," *Outreach Magazine* (Feb. 6, 2013), www.outreachmagazine.com/features/5202-the-power-of-relationships.htm (accessed August 13, 2013).

2. Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1995), 59.

13:2), leading (Acts 8:29), and guiding (John 16:13).³ Paul repeatedly had visions in 2 Corinthians 11 and 12. In Acts 16:6-15 (NIV), Paul and his companions traveled throughout the region to Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, Paul tried to enter Bithynia, but the Spirit of Jesus would not allow them to. So they passed by Mysia and went down to Troas. During the night Paul had a vision of a man of Macedonia standing and begging him, “Come over to Macedonia and help us.”⁴ After Paul had seen the vision, he and Luke immediately prepared to leave for Macedonia, concluding that God had called them to preach the gospel to them. Paul and his companions attempted to go north but that door was closed. Afterwards, they tried to go east to Bithynia but that door was also closed. If the doors in the east and north had been opened, the gospel would have gone in a different direction. The Lord tasked them to go west and there they met a well-off woman with influence who came to Jesus by the name of Lydia. Because of her influence, she was able to influence other women to come to Jesus. God got a hold of someone that others would have overlooked. He shut the doors at the synagogue as there was no synagogue there. What if there had been a synagogue there? They would not have paid attention to Lydia. If Lydia had not received salvation, then the other women would not have received salvation and the gospel would not have gone into Philippi. Lydia received salvation, and as a result, things started happening. The first western convert was the spiritual ancestry of women in Acts 16:

On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. One of those listening was a woman named Lydia, a dealer in purple cloth from the city

3. Billy Graham, *The Holy Spirit: Activating God's Power In Your Life* (Zondervan: Grand Rapids, Michigan, 1978), 10-11.

4. Acts 16:9 (NIV).

of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message. When she and the members of her household were baptized, she invited us to her home." "If you consider me a believer in the Lord," she said, "come and stay at my house. And she persuaded us."⁵

When women are trained through discipleship and are in churches which use their gifts; the church as a whole; its congregants and the communities will thrive. When the church thrives, the community thrives, and when the community thrives the city will thrive. Lakewood Church in Houston, Texas, pastored by Joel Osteen, membership 43,500 is one of the top five churches in the United States. The congregation is racially mixed like no other church in the United States. The congregation consists of one-third whites, one-third African-Americans, and one-third Hispanics with a strong Asian presence as well. The church provides services to reach the different ages, ethnicities, and gender and is experiencing growth, reaching the surrounding communities and meeting the needs of their congregation.

This mega church⁶ has several ministries, home cell groups, and programs in place to meet the needs of the congregation. Jackie Gamer wrote an article on Mentoring Matters and states,

In life, strive to: be purposeful, be a listener, be real, be an example, be a teacher and most of all, be available. Many of us hear that and we think, "Oh my, yet another thing I have to put on my 'to do' list." Personally, I don't see it that way. I don't see mentoring as another investment that is going to tax my already limited time. I see mentoring as being available to God and investing in my relationship with Him. In doing so, mentoring others becomes more like a "by product" of my investment with our great God!⁷

The world is targeting the younger generation of females with unhealthy role models of womanhood and what it means to be a woman and a whole person. They are presenting images

5. Acts 16:13 (NIV).

6. Churches having 2,000 or more in average weekend attendance. Hartford Institute For Religion Research, Hirr.hartsem.edu/megachurch/definition.html (accessed January 2014).

7. Jackie Gamer, "Mentoring Matters," Women Blog, Lakewood Church (Oct. 15, 2013), <http://www.lakewoodchurch.com/pages/BlogDetail.aspx?bid=5219> (Nov. 25, 2013).

of petite women in bathing suits inviting eating disorders in the younger women. Young females are getting breast implants and receiving botox injections.⁸ The Kardashians, a reality show on E! presents beauty and botox as examples of womanhood. This research provides a clearer picture of what programs are being offered targeting women-at-risk and how the churches are equipping leaders to evangelize and disciple the younger generation. Young women would benefit from an older mature woman in Christ who exemplifies a godly lifestyle in today's culture. The church has been silent in training female mentors to come alongside the younger generations of women. Is the Church actively participating in the Great Commission and Great Commandment? Are the women within the church obeying the mandate in Titus 2:3-5? This research will bring awareness to the churches and para churches of the issues which are not being addressed concerning the woman's roles in the church and the unmet needs within and outside of the church. There is a need for godly women to obey the mandate of Titus 2:3-5, for the older women to teach and train the younger generation of women. Therefore, this researcher has devised a strategic biblical nine-week program that can be condensed into a four-week program as well to train godly women, striving to develop a practical theology that enables participants to discover their own sense of identity in Christ and in the community. The mature women can leave a godly legacy, a lasting legacy, and by being trained as mentors, these women are in a position to contribute to decreasing the statistics of women being incarcerated, women choosing abortion over life, women being promiscuous before marriage, and women using drugs and alcohol. This goal may be achieved by teaching and training women to be committed to their husbands, to raise their children in the fear and admonition of the Lord, and to be godly women making wise choices. Scripture says, "Fathers do not exasperate your children; instead, bring

8. The Guardian, Datablog, "U.S. Plastic Surgery Statistics: Chins, Buttocks and Breasts up, Ears Down" (April 19, 2012), <http://www.theguardian.com/news/datablog/2011/jul/22/plastic-surgery-medicine> (accessed December 2013).

them up in the training and instruction of the Lord.”⁹ Parents and grandparents are the first mentors a child will encounter and should leave an indelible mark on their children as far as morals and values. Today, parents are more concerned about being their children’s best friend by purchasing material possessions, such as iPads, iPods, cell phones and two-hundred-dollar sneakers to keep their children happy.¹⁰ Children need their parent’s love, concern and nurturing more than material excesses.

“There is evidence of the significance of women in the early church, despite the reality of life in a male-dominated culture. Women played a surprisingly significant role in the early church. The reason is undoubtedly that, in Christ, women as well as men are the recipients of spiritual gifts for ministry.”¹¹ The contemporary church is also called to use the gifts given by the Holy Spirit to men and women. A mature woman mentor would be a great contribution in teaching the younger generation about the gifts that were so freely given and how to use their gifts within the Body of the Christ.

Statement of the Problem

A number of churches and para churches have women’s ministries or a designated women’s day once a year. These ministries are mostly geared toward women in a general manner within the congregation, regardless of their socioeconomic background, marital status, or age. A holistic women’s ministry should be designed to train female mentors in spiritual growth and maturity, personal relationships, have the ability to model how to relate and connect with the future generations and attempt to evangelize those who have not accepted Jesus. For the

9. Eph. 6:4 (NIV).

10. Michelle Johnson, “How to be a Parent and Not a Friend,” www.ehow.com/how_5533049_parent-not-friend.html (accessed December 2013).

11. John Walvoord and Roy B. Zuck, eds., *The Bible Knowledge Commentary* (Colorado Springs: Chariot Victor Publishing, 1984), 631.

younger generation of women who have accepted Jesus, the mentor will leave an influential spiritual map on how to maneuver through the toils and snares of this life, and become the salt and light in a dark world. In *Leading Congregational Change*, the authors' state:

When two-thirds of this nation's congregations are witnessing flat or declining membership rates, something has to change. But bound by tradition we often resist the very change our congregations need to thrive. Our challenge: revitalize our congregations and create a new center, one that will give church leaders a solid foundation for growing and reinvigorating congregations in the joyful spirit of Christianity.¹²

One of the reasons for the lack of participation of some of the churches in training Christian women to mentor the younger generations may be due in part to the effort, time, and the financial resources needed to employ full-time staff members to address these issues.¹³ There are, however, a number of churches that have successful women's ministries. "Currently, new positions are being created, as well as curriculum within several churches in the Southern Baptist Convention for women to serve as Teen Girl Student Ministry Directors."¹⁴ Sunday school plays an important role in the discipleship of those who attend Sunday school classes; however, a large number of churches are not attracting the younger generation. "I think many in the Church will agree that, by and large, we have a young adult problem."¹⁵

Young women are being provided programs that are not specifically designed to aid in helping them meet the challenges they are faced with in everyday life and in answering life's questions. Answers to some of these questions and a mentor to walk alongside them will equip

12. Jim Herrington, Mike Bonem, and James H. Furr, *Leading Congregational Change: A Practical Guide for The Transformational Journey* (San Francisco: Jossey-Bass A Wiley Company, 2000), x.

13. Data obtained from church questionnaires by the researcher.

14. Monica D. Rose, *Education For Women's Ministries: A Rationale For and Review of Women's Ministries for the Beginning of the 21st Century*, Doctoral dissertation, Lynchburg, VA: Liberty Theological Seminary, 2007.

15. B. Gosden, "Why You Can't Solve Your Church's Young Adult Problem," <http://mastersdust.com/2012/07/09/why-you-cant-solve-your-churchs-young-adult-problem> (blog accessed January 2014).

and provide the necessary information for the younger generation of women in leading productive lives, committing their lives to Christ, empowering them in areas of responsibility and productivity, and promoting healthy lifestyle choices, which should be fostered and nurtured within the Christian community. The Southern Baptist's position on women in leadership is as follows:

Women participate equally with men in the priesthood of believers. Their role is crucial, their wisdom, grace and commitment exemplary. Women are an integral part of our Southern Baptist boards, faculties, mission teams, writer pools, and professional staffs. We affirm and celebrate their Great Commission impact. While Scripture teaches that a woman's role is not identical to that of men, in every aspect, and that pastoral leadership is assigned to men, it also teaches that women are equal in value to men.¹⁶

With the problems the facing the church in these turbulent times, with the choices the younger generation of females are encountering, women in Christian leadership positions is imperative for the relationships of women, whether mother to daughter, sister to sister, aunt to niece, friend to friend, or professional to professional. Although women have come a long way as far as their leadership roles in the Church, there are still a great number of churches that have not been progressive in allowing women a teaching or leadership role in the church.¹⁷ “Officially, Southern Baptists allow women to be assistant pastors and lay leaders, and restrict only the office of senior pastor to men. But women rarely serve as deacons, the head lay leaders at Southern Baptist churches. That's also the case in the many African-American Baptist churches that have women pastors but no women deacons.”¹⁸ This research is an attempt to examine the current participation and efforts involved in female discipleship, theologically and professionally, of

16. “Women in Ministry,” SBC.net, <http://www.sbc.net/aboutus/pswomen.asp> (accessed Aug. 31, 2013).

17. Data obtained from church questionnaires and doctoral graduates' surveys.

18. Bob Smietana, “Churches Disagree on Roles of Women,” [houmatoday.com](http://www.houmatoday.com/article/2010823/articles/100829834?), <http://www.houmatoday.com/article/2010823/articles/100829834?>

urban churches in relation to the Church in general and the urban churches specifically within the Houston, Texas and surrounding areas.

The family is the foundation of society and women play an important role in the family unit as mothers, teachers, and wives. When societies accept and value women, they flourish, their communities are stronger, the churches experience growth, and the country and world are better places to live. In societies where women are marginalized and denigrated, however, the family unit is weakened, crime rates increase, children are neglected, marriages tend to end in divorce, and the churches have little or no influence in having an effect on these statistics.¹⁹ In some countries, women are maimed or killed, directly and negatively impacting all aspects of those societies. This has a ripple effect around the world.

Following is a hopeful quote in the *Journal of Child Welfare*,

Evaluations of the efficacy of mentoring programs actually began to appear in the literature in the early 2000s, right after the passage of FCIA (Foster Care Independent Act). While the most comprehensive evaluations have focused on the national Big Brothers/Big Sisters of America (BB/BSA) program, reporting is that these programs can be marginally successful in averting crime and substance abuse-related behavior. The majority of other reported evaluations have focused on area-specific programs that usually involve only a small number of participants. Most of the evaluations have focused on short-term rather than long-term outcomes so results should be viewed in that light.²⁰

Purpose of the Project

Spiritual mentoring is one of the vehicles used in reaching the younger generation of women. Titus 2:3-5 gives practical, but also a theological basis for mentoring of the younger generation of women. Spiritual mentors can make a difference in the battle to save the family. They can guide the younger generation of women to God and to a blessed life by being the

19. "The Women in the 21st Century and Her Effect on the Society," www.modernghana.com/print.

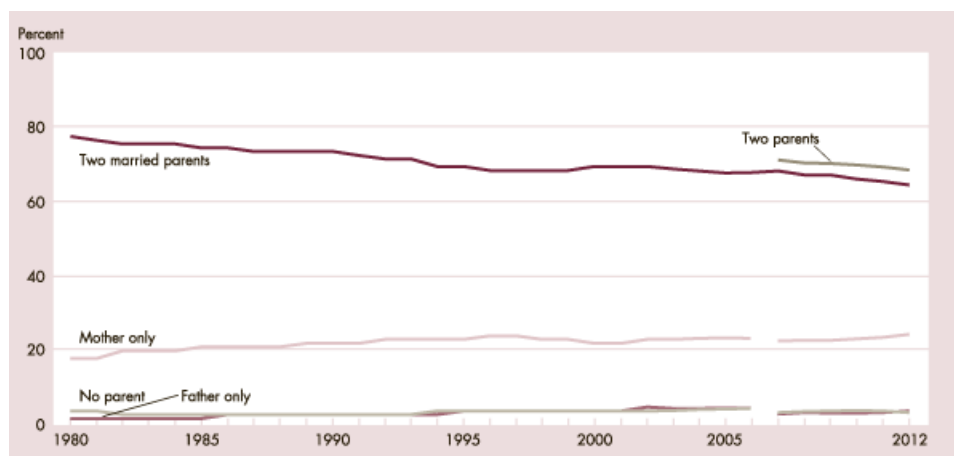
20. Rosemary Avery, ed., "The Potential Contribution of Mentor Programs to Relational Permanency for Youth Aging Out of Foster Care," *Child Welfare* 90, no. 3 (May 6, 2011), <http://search.proquest.com.ezproxy.liberty.edu:2048/docview/9182349> (accessed September 2012).

visible contact that is available, authentic, trustworthy, nurturing and caring in a safe and loving environment. The research project is two-fold: First, to enlighten and bring awareness to the inner city churches in Houston, Texas and surrounding areas of the imperative nature of churches becoming involved in the lives of the future generations of mothers, homemakers, wives, and leaders. Second, to effectively assist in strengthening the families in the communities, promote church growth, and participate in evangelism and discipleship through revitalizing women's ministries already in existence. By implementing a strategic biblical mentoring program to train the mature generations of women, women who are interested in seeing the future generation of women become mature Christians result a future generation of women who will commit to living their lives for Christ. The mentee will, in most cases, make better choices, experience success in a number of areas in life, become healthy, and empowered women. This strategic biblical training program is also an effective evangelism tool for the future generations, who are not a part of the Church. The benefits of implementing such a biblical training program are astronomical, in that, the mentors will receive the opportunity to participate in the growth of the future generation of younger women, pour into others' lives, but also learn from the mentee. The learning process for the Christian is a lifelong and ongoing process in which teachers can learn from students, students from teachers, pastors from congregants, congregants from pastors, parents from children, children from parents, mentors from mentees, and mentees from mentors. This project is a strategic biblical training program involving a mentor and mentee relationship where both are learners and teachers. Although one is older and wiser, the other is younger with less experience in spiritual formation and sometimes life itself, both can and will learn from each other. There is always room for growth, regardless of age, socioeconomic status, ethnicity, and educational or vocational background. A safe environment, a place and process where mentors

will have a supportive environment that will connect them with other women relationally and spiritually is imperative. The training program will ensure that every mentor understands the seriousness and sacredness as well as the privileges and opportunities of being a part of investing in kingdom building by investing in the life of another one of God’s children. Also, it will serve as a catalyst for earnest growth in Bible application, lifestyle discipleship, and a deeper relationship with Christ and with others. Spiritual gifts and spiritual disciplines will play a major and vital role in the strategic biblical training process of this project.

Of great concern for all Christians should be the statistics being reported in today’s world, such as teen pregnancies. “In 2011, a total of 329,797 babies were born to women aged 15-19 years, for a live birth rate of 31.3 per 1,000 women in this age group.”²¹ Single parent homes due to divorce or death of a spouse is on the rise according to the following table from the U.S. Census Bureau.²²

Table 1. Single Parent Homes²³



21. Centers for Disease Control Prevent, <http://www.cdc.gov/> (accessed December 2013).

22. “Indicator Fam1.A: Percentage of children ages 0–17 by presence of parents in household, 1980–2012,” U.S. Census Bureau, ChildStats.gov, <http://www.childstats.gov/americaschildren/famsoc1.asp> (accessed January 12, 2014).

23. Ibid.

“After a decade of a decline in teen drug use, substance abuse among teenagers is on the rise again, according to a report issued by the Partnership at Drugfree.org.”²⁴ The HIV/AIDS epidemic among women ages thirteen through thirty-nine years of age, according to the CDC is also of concern.²⁵ Date rape is one of the trends: “It’s frightening. It’s physically, emotionally, and mentally scarring, and it is happening to teens all the time. It is date rape, also widely known as acquaintance rape, where victims are forced or tricked into having sex against their wills. Furthermore, strangers do not do this type of rape. The victims usually know and trust the perpetrators. In fact, victims know who 75 percent of their rapists are, and, hence, the title date rape.”²⁶ “Statistics show that Domestic Violence/Dating Violence affects not just the person being abused but everyone. It does not discriminate. It occurs among all races, classes, and religions with both female and male being the abuser.”²⁷ According to the Domestic Violence Statistics, “Approximately 1.3 million women and 835,000 men are physically assaulted by an intimate partner annually in the United States.”²⁸ In addition to these statistics, “The number of women in prison increased by 646% between 1980 and 2010, rising from 15,118 to 112,797. Including women in local jails, more than 205,000 women are now incarcerated. The number of women in prison

24. “Teen drug use on the rise,” *The Daily Free Press*, <http://daily/freepress.com/2011/04/11/teen-drug-use-on-the-rise> (accessed September 10, 2012).

25. HIV/AIDS AMONG WOMEN, <http://www.cdc.gov/hiv/topics/women/resources/factsheets/pdf/women.pdf> (accessed September 10, 2012).

26. Lee Vukich and Steve Vandegriff, *Disturbing Behavior: 53 Alarming Trends of Teens and How to Spot Them* (Chattanooga, TN: Living Ink Books, 2005).

27. “Domestic Violence, Love as Christ Loved the Church Domestic Violence is NOT an Option!” *The Village Coaching Tribune*, volume 2, issue 3 (October 2012).

28. American Bar Association Commission on Domestic and Sexual Violence, “Domestic Violence Statistics/Commission on Domestic Violence,” http://www.americanbar.org/groups/domestic_violence/resources/statistics (accessed December 2013).

increased at nearly 1.5 times the rate of men (646% versus 419%).”²⁹ These disturbing statistics are alarming and are at an all-time high. This disturbing statistical data are not exclusive of the Christian community. The church has also become infiltrated with some of the same problems and has been silent or ineffective in addressing these troubling and devastating statistics, especially in the urban areas.

In observing several contemporary churches, there are many women’s ministries, focusing mainly on women’s conferences or retreats. There are a few mega churches with strategic biblical women’s ministries focusing on the spiritual needs of women of future generations. In essence, the women’s ministries include everything from book clubs to sharing recipes. While these topics are admirable, they are not attracting or equipping the younger generations for the work needed in evangelizing and educating the future generations of women. Revitalizing women’s ministries is an intricate part of this strategic biblical training program, especially those churches whose women’s ministries are not addressing the needs of the younger generation of women.

Author’s Interest in Project

The researcher has experienced the ministry of mentoring to younger and older women, first as mother of three adult female daughters who themselves now have daughters, and as one who has mentored women who were incarcerated, in transitional living facilities, rehabilitation programs, and homeless shelters. Some of these young females had been deserted by their families and friends due to the fact that the families and friends felt helpless to do anything about the destructive behaviors of their loved ones. The majority of the young women were in these

29. The Sentencing Project Research and Advocacy for Reform,
http://www.sentencingproject.org/doc/publications/cc_Incarcerated_Women_Factsheet_Sep24sp.pdf

destructive situations because of physical, mental or sexual abuse within the family, drug use or abuse, sexual assault, others for theft, and yet others for being in the wrong place at the wrong time with the wrong people. The researcher has mentored younger women for over forty years, first in the home, through Home Cell Bible Studies, teaching the Word of God to younger women, implementing a program called “Divorce Recovery Program,” and serving as the lead teacher of the fastest growing Sunday school class for singles and the younger generation at Brentwood Baptist Church in Houston, Texas.³⁰ These young women had a hunger and a thirst to have someone who was available, accountable, and authentic, but also a person who themselves, was an example of what the students felt worthy of emulating. The following is from a psalm of David when he was in the Desert of Judah, “O God, you are my God, earnestly I seek you; my soul thirsts for you, my body longs for you, in a dry and weary land where there is no water.”³¹ The younger generation has a thirst and hunger for what only God can provide, as it was with David. For the church to ignore these needs is nothing short of spiritual neglect.

The researcher, as a result of her calling to the ministry, started a nonprofit organization June 2012, registered with the State of Texas as a nonprofit organization. She is the founder and CEO of the Iva Thomas Ministries. The purpose of the ministry is to meet the spiritual, physical, and emotional needs of the younger generation of women throughout the community. This ministry is designed to encourage women to grow in their faith in Christ, strengthen relationships with other women, and to provide opportunities to serve and reach their communities for Christ. This ministry seeks to “Speak wholesome, edifying, up-building words to friends, relatives, co-workers, and fellow Christians. Words along with acts of love and kindness will keep many

30. Brentwood Baptist Church, Houston, Texas.

31. Psalm 63:1 (NIV).

people on their feet in times of difficulty and will come back to you loaded down with many blessings.”³²

This topic of mentoring has been beneficial to the mentors, the mentees, the church, the author, and the communities within which these churches exist. First, it helped the mentors in sharing their life experiences, telling their stories, being transparent, loving, nurturing and caring, but most importantly spending time with this younger generation. By telling their stories of God’s grace, reinforcing the grace of God, and giving the mentee the opportunity of seeing how God forgives all who repent and ask for his forgiveness, the mentee is empowered to trust God. Therefore, if God could bring the mentor through their past situations, this reinforces that He is also able and willing to bring the mentee through whatever they are going through at the present time. Second, the strategic biblical program provided the mentee with someone to listen to their issues, someone who had walked the same path and made it through with the help of God, encouraged, inspired, and reassured the person being mentored. Third, for the church or para church, implementing a strategic biblical mentoring program for the future generation of women has provided the ministry the tools needed to empower the present generation to disciple, evangelize and educate the younger generations, which will also aid in church growth. Finally, this program has helped the researcher in her pursuit of spiritual formation, growing intimately closer to God through the spiritual disciplines, and leading a life that is pleasing to God. Evangelism and discipleship are explicitly connected. By implementing this strategic biblical program, the results have contributed to the spiritual growth of the younger generations of women in the church. Biblically, this is in obedience to the Great Commission and the Great Commandment. As a result of obeying these commandments, the future generation is provided the tools to evangelize the next generation. It is the law of duplication and multiplication from

32. *The Word Study Bible* (Tulsa: Harrison House, 1990).

one generation to the next. Jesus was mentor to eleven men whose effects are seen and experienced more than 2000 years later with millions being followers of Christ.

Statement of Limitations

This project is designed with a focus on the inner city churches in Houston, Texas, most of which are smaller in size, but still numerous. There are numerous mentoring programs already in place in organizations, businesses, companies, some schools, and some of the larger and mega churches. This project is biblically based, but the researcher also obtained some information from secular organizations. This project may resemble some mentoring programs already in existence, but it is this researcher's intent to specifically design an original biblical mentoring program focused on training Christian women who are available, have an interest in the disturbing statistics, and have a heart for spreading the good news of the Gospel, which can change lives. Although this project is not exhaustive, another purpose is to revitalize women's ministries by enhancing or implementing the biblical mentoring program at churches and para churches in addition to the presently existing programs. The program also will provide the churches without a strategic biblical training program for women using the biblical principles included in this project. Houston, Texas is the fourth largest city in the United States; therefore, the scope of reaching every church within the city and surrounding areas will take more time than is allowed for this project.

Theological Limitations

The Great Commission, the last words given by Jesus, states, "Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you

always, to the very end of the age.”³³ Along with Jesus’ mandate to go, to make disciples, He also gives the promise that He will be with those who obey his commands. The very presence and power of Jesus is promised. This Scripture should inspire believers and have inspired believers to go into mission fields and to go out and evangelize others by sharing the Good News of Jesus Christ. The good news of the gospel is that as explained in Christians are to make disciples also as they go, as they go to work, to school, to the grocery store and as they go about their everyday lives; they are to look for opportunities to spread the Good News of Jesus Christ. Romans 10:9 (NIV) states, “That if you confess with your mouth, Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved.” Salvation is God’s grace for the sinner to receive salvation. Creating one of the sources of the Great Commandment, when Jesus was asked, “Which is the greatest commandment in the Law?” he answered, “Love the Lord your God with all your heart and with all your soul and with all your mind.”³⁴ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments.” The second commandment of loving your neighbor is virtually impossible without obeying the first commandment. Loving God and having a personal relationship with Him through Jesus Christ enables and empowers the Christian to love their neighbors also. Love is active. It is not passive. Love includes the giving of one’s self for the benefit of another. The use of several Scriptures throughout this project will be the foundational theological basis for the project including Titus 2:3-5 and the Book of Ruth. As Monica Rose stated, “The foundation of the women’s ministries will be defined based on Scripture. Ministries by and for women will be studied from the New Testament and Old

33. Matthew 28:19-20 (NIV).

34. Matthew 22:36-40 (NIV).

Testament passages where the reader is given examples of ministering to and being ministered to by other women.”³⁵

In the historical book of Ruth, the reader experiences an example of a woman who lived a life of commitment to godliness. This book comes surprisingly early in the Scriptures, written during the time of the Judges. These were strong men, priests and prophets that God had such a mighty hand on. Now, however, we hear the story of two women, one a Jew, the other a Moabite in a land where false gods reigned. Elimelech had taken his family, Naomi and his two sons Mahlon and Killion, to this Moabite country, fleeing the famine in Bethlehem Judah. He takes his family to this land of false gods and pagan culture. “The Book tells the story of Ruth, a Moabite, who had married a Hebrew when he was compelled during a famine in the land of Judah to take refuge in Moab. It is narrated how, after the death of her husband, Ruth determined to return to Judah with her mother-in-law, and how Boaz, a kinsman of her former husband, took her under his protection and married her.”³⁶ “God used Ruth to perpetuate the line of the Messiah, the Lord Jesus.”³⁷

“Against the background of national irresponsibility and weak character Ruth, a Moabite, and Boaz, a Hebrew landowner, shone as bright examples of purity, faith, and responsible living.”³⁸ Elimelech and Naomi bring their sons, Mahlon and Killion, into this pagan land. Now, however, the tide has shifted again. Elimelech is dead, Mahlon and Killion are dead, and Naomi is left with her two daughter-in-laws, Orpah and Ruth, who came from a land of false

35. Rose, *Education for Women's Ministries*, 4.

36. F. L. Cross and E. A. Livingstone, eds., *Dictionary of the Christian Church* (Hendrickson Publishers: Peabody, Massachusetts, 1997), 1428.

37. Walvoord and Zuck, eds., *The Bible Knowledge Commentary*, 415.

38. Ibid.

gods. Naomi admonishes Ruth and Orpah to return to their mother's house, to go back to their father's land and find husbands for themselves, but they were determined that they were going to walk with Naomi back to Bethlehem Judah. Orpah thought twice about it. She decided to turn back and go back to the land of her fathers. Ruth, on the other hand, had seen something in Naomi, that old woman who the Bible says made her cling to her. Ruth says to Naomi the most beautiful words that had ever been written in Scripture, "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God."³⁹ This significant passage demonstrates how Naomi had led a godly lifestyle, and had been a godly mentor to Ruth.

Life had not been fair or kind to Naomi. She had left Bethlehem, fine, beautiful, with a husband and two sons. She left full, but she returned home empty. When the women of Bethlehem saw her, they asked "Is that Naomi?"⁴⁰ Her appearance had apparently changed. The loss of a husband and her only two sons had apparently taken a toll on her emotionally. "She stated her name Naomi, which means 'sweetness or pleasantness,' was improper for her in her condition. She said she should be called Mara, which means bitter. She used the name for God, El Shaddai, has dealt bitterly with me."⁴¹ El Shaddai means "the Almighty."⁴²

In the twilight of life, when one's hair is gray, steps are shorter, the Almighty God, El Shaddai, still knows their names and has them in his hands, even in old age. Therefore, senior women should also be encouraged to share their lives with the future generations, to encourage some young woman. Looking at those who have served God all of their lives, there is an

39. Ruth: 1:16 (NIV)

40. Ibid.

41. Ibid.

42. Walvoord and Zuck, eds., *The Bible Knowledge Commentary*, 422.

enormous amount of wisdom within these women and they can testify to the younger generation that they do not lose anything when they give their lives to God; they gain eternal life and a love that endures throughout all generations.

The Jewish women were not as accepting of Ruth, the Moabite, because she was not one of them. Practically, according to Terry Anderson, pastor of Lilly Grove Baptist Church in Houston, Texas, “she would have never had a chance to read a Scripture, a chance to speak or to lead, or to sing a song.”⁴³ In spite of the other women ostracizing Ruth, Naomi never turned her back on her. She evangelized her; she had modeled a godly life, a gentle spirit, a warm and kind heart, and extended charm and kindness to people that other people would not deal with. Every Ruth needs a Naomi and every Naomi needs a Ruth, just as every David needs a Jonathan. Women understand the needs of women, and are best suited to mentor other women. In Bethlehem, Naomi, had in her family a Kinsman Redeemer named Boaz. She tells Ruth, “Boaz knows we are here.”⁴⁴ Naomi gave Ruth wise counsel on how to conduct herself; she mentored Ruth. In Chapter two, Ruth was in the field, in chapter three she was at the feet of Boaz, but in chapter four, she was in his family. When one listens to people who know better than oneself, who are willing to invest in one’s life spiritually, God will bless the life of both the mentor and the mentee, per the Proverb, “The teaching of the wise is a fountain of life, turning a man from the snares of death.”⁴⁵

Paul instructs Titus on what should be taught to various groups within the church.⁴⁶ First, he gives instructions on teaching the older men, and second on the older women, “You must

43. Terry Anderson, Sermon for Women’s Day, Lilly Grove Baptist Church, Houston, Texas.

44. Book of Ruth.

45. Proverbs 12:14.

46. Titus 2:3-5.

teach what is in accord with sound doctrine.” Then, he instructs Titus in teaching the older men in v.2, and in vv.3-5, he exhorts Titus to “Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to subject to their husbands, so that no one will malign the word of God.”⁴⁷ *The Bible Knowledge Commentary* explains that,

Once the older women’s children are grown and the older women are idle, there are the possibilities for these women to become engaged in derogatory activities because of having too much time on their hands. Paul further stated Titus was to encourage these older women to develop a ministry of teaching younger women what is good. Younger women with children were to keep their primary focus at home (Titus 2:4-5), but the older women would do well to reach outside their homes and share what they had learned with those who would profit from it most.⁴⁸

In today’s world where technology is the dominating factor, where what is on the outside matter more than what is on the inside, these instructions are paramount to the health and wealth of society.

Using Jesus as an example, as believers are all to imitate Christ; He was a teacher, mentor, and spiritual leader for the twelve in His inner circle and for other men and women. The Christian faith is one that is caught more than it is taught. “The family, the community, and society are interrelated support structures. Families need caring communities in which they can find a sense of identity and social support.”⁴⁹ Since the breakdown of the family unit, the weakened authority of teachers, the decrease of involvement of the church, people are longing for someone who cares and someone to get involved in their lonely lives and existence they are living today. Millennials (the people born between 1977 and 1997) are not targeted by a “lot of older churches because the older churches have older traditions and traditional music. Churches

47. Titus 2:3-5.

48. Walvoord and Zuck, eds., *The Bible Knowledge Commentary*, 764.

49. Jack O. Balswick and Judith K. Balswick, *The Family: A Christian Perspective On The Contemporary Home*, 3rd Ed. (Grand Rapids: Baker Academic, 2007), 362.

that are ministry-focused want to reach out to everyone. Sometimes churches don't even consider the next generation when starting a church. If a church really wants to make a difference in their community they should at least try to attract younger people.”⁵⁰

There is a place within each of God's people that is reserved just for Him. This place cannot be filled by anyone other than God. The acquisition of financial and material gains cannot fill this place reserved only for God. There are Christians who try to navigate through their trials and tribulations by using various mechanisms, but God has reserved this place just for Him. God has not left Christians alone or without a manual or instructions. When there is a realization among Christians that they do not have to walk this journey alone, God has left His divine manual, Jesus lives in the hearts of Christians, and the Holy Spirit is our helper, guide and teacher, Christians are better equipped to maneuver through the trials and rocky places in their lives. The church is an institution that God has chosen for Christians to gather together to learn of Him, become closer to Him, so they do not have to walk alone. Scripture states, “The whole body, joined and knit together, causes growth of the body for edifying of itself in love.”⁵¹ Christians need to be connected to other followers of Christ in order to survive and grow spiritually. As believers grow by employing all the resources God has provided, the place reserved for God is filled with God. Everyone has a story to tell, some are willing to share, others are not, but for the ones who are willing, God has a person for each to share his or her story. They do not have to be perfect, they do not have to be a pastor or in a leadership position. Believers only have to be willing to allow the Holy Spirit to use them to share the ups and down's of their lives and how God was the only one who could deliver. Knowing that God loves

50. Margie Bushway, “Churches and Organizations: Attracting Younger People to the Church”. <http://www.spiritualiving360.com/index.php/attracting-younger-people-to-the-church-2075>. (accessed January 2014).

51. Ephesians 4:16 (NIV).

you unconditionally, regardless of your socioeconomic status, race, or gender can change a person's life and the way they look at life. There is no one out of the reach of God. With the help of a mentor the mentee has the ability and potential to move further along than they could alone.

The Apostle Paul said, "You became imitators of us and of the Lord; for in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit. And so you became a model to all the believers in Macedonia and Achaia."⁵² For those who aspire to become imitators of Christ, persecution and suffering being a part of that imitation, but having the Word, with the joy of the Holy Spirit is also available to believers. All believers are to become imitators of Christ. In imitating Christ, believers are to engage in the same disciplines and activities Jesus participated in and was a part of. For Christians to mature in Christ, babes in Christ should spend more time with those who are giants in the faith. The challenge is to allow the Holy Spirit to lead them to mature Christians, therefore, as Paul states, "Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming."⁵³ Therefore getting connected to those who are truly seeking a more intimate relationship with Christ, the infants in Christian maturity will have a chance to go through the stages of maturing in Christ themselves.

Historical Limitations

Education for Women's Ministries: A Rationale for and Review of Women's Ministries for the Beginning of the 21st Century, thesis by Monica Rose, in which Rose states, "Although women's ministries (ministries for, about and by women) have existed since the creation of Adam and Eve, some church leaders today are alarmed about developing programs for women in

52. 1 Thessalonians 1:6 (NIV).

53. Ephesians 4:14 (NIV).

the church or hiring women in full-time positions in the church.”⁵⁴ Historically, from the time of the Old Testament to the New Testament women have occupied leadership roles, from Deborah as Judge, to Miriam, Moses’ sister, to Priscilla in the New Testament; Deborah, “the leader of Israel who is identified as a prophetess, a judge, and wife of Lappidoth.”⁵⁵ She is described in Judges 5:7, as a mother in Israel because of her role in delivering God’s people.”⁵⁶ In the New Testament, there was a couple, Aquila and a Priscilla, who came from Italy to Corinth after the emperor Claudius, ordered the Jews from Rome. This couple became Christians and assisted Paul in his ministry, and also had a church meet in their home. They joined Paul in writing to the Corinthian church (1 Cor. 16:19, NIV).

Literature Review

Books

The Me I Want To Be: Becoming God’s Best Version of You by John Ortberg has contributed considerably to the life of this researcher and this thesis because spiritual formation is the backbone of this strategic biblical mentor training program. Ortberg covers issues of spiritual formation; explaining spiritual formation, identifies specific points of why God made each person, and gives an explanation of how Satan has schemes and tricks that will keep a person from being the person they want to be or God intended them to be. He reminds the reader that, “life is not about any particular achievement or experience. The most important task in your life is not what you do, but who you become and explains how God made us to flourish.”⁵⁷ “The

54. Rose, *Education for Women's Ministries*, 4.

55. Judges 4:4 (NIV).

56. Trent C. Butler, ed., *Holman Bible Dictionary* (Nashville: Broadman & Holman Publishers, 1991), 348.

57. John Ortberg, *The Me I Want to Be: Becoming God's Best Version of You* (Grand Rapids: Zondervan, 2010), 14.

root of the righteous flourishes.”⁵⁸ Ortberg states that flourishing is God’s will for the life of the Christian, but that “never happens by looking out for number one.”⁵⁹ “Flourishing is receiving power from the Spirit of God to become the person God had in mind when he created you—his handiwork.”⁶⁰ Spiritual growth is described by Ortberg as, “Moving towards God, the me God means for us to be.”⁶¹ All of God’s children should flourish due to the fact that all have the power of the Holy Spirit living within each one of them. In addition to the explanation of Ortberg, the reality is that we live in a world where self is at the center the lives of the majority of Christians, which is evident in the political, business, and spiritual milieu. On the political scene, there are those who would rather see the government shut down than to see an insurance coverage for the millions who are not able to afford insurance coverage for themselves or their families. In the business world, it is about getting ahead at all costs, as long as you reach the top. As long as self is at the center of the Christian’s life, flourishing, thriving and being all God wants for his children will in essence never become a reality.

Connecting: Healing for Ourselves and Our Relationships by Larry Crabb provides revolutionary insights on relationships and reconnecting to the damaged soul. He states, “Beneath what our culture calls psychological disorder is a soul crying out for what only community can provide.”⁶² Crabb admonishes his readers:

We must do something other than train professional experts to fix damaged psyches. Damaged psyches aren’t the problem. The problem beneath our struggles is a

58. Proverbs 12:12 (NIV)

59. Ortberg, *The Me I Want to Be*, 14.

60. Ibid., 14.

61. Ibid.

62. Larry Crabb, *Connecting: Healing for Ourselves and Our Relationships* (Nashville: Thomas Nelson, 2005), xvi-31.

disconnected soul. The solution for the disconnected soul lies within the power of community, building lives together, strengthening and encouraging each other, loving others, and connecting with others in Christ. More importantly, in our fast-paced society, technological innovative, microwave world, Crabb states that connecting with others in an authentic way can heal a person's soul. He states, ordinary people have the power to change other people's lives. The power is found in connection, that profound meeting when the truest part of one soul meets the emptiest recesses in another and finds something there, when life passes from one to the other. When that happens, the giver is left more full than before and the receiver is less terrified, eventually eager, to experience even deeper, more mutual connection.⁶³

In stating that connecting rarely happens, Crabb implies that even though people are going to church, engaging in different ministries, worshipping together Sunday after Sunday, that the relationships are superficial, needs are unmet, souls are longing for someone to care, and there is no one willing to take the time or make the effort to connect with them. This strategic biblical mentoring program's goal is to connect to those longing for someone who cares and is willing to share the love of Christ.

The Heart of Mentoring: Ten Proven Principles for Developing People to Their Fullest Potential by David Stoddard reinforced what this researcher believed to be part of the answer to some of the problems stated previously in the Statement of the Problem. A casual observance will reveal that there are men and women who are:

Desperately searching for direction and meaning as they rush to keep up with our fast-paced world. For many of them, a mentor could make all the difference – but not just any mentor. They need the kind of mentor who sees them as multidimensional, dynamic people with needs extending beyond tasks and responsibilities. Such a mentor understands that we each are a unique mix of mind, body and spirit, and emotion.”⁶⁴ Stoddard also reinforced that the type of mentoring needed today is not just in the workplace, which focuses on a certain type of behavior, but the need is more so needed in the Christian world. Spiritual mentoring as stated by Stoddard, “Deals with the whole person, seeking to encourage, change and develop people from the inside out.”⁶⁵ As in

63. Larry Crabb, *Connecting: Healing for Ourselves and Our Relationships* (Nashville: Thomas Nelson, 2005), xvi-31.

64. Robert J. Stoddard and David A. Tamasy, *The Heart of Mentoring: Ten Proven Principles for Developing People to Their Fullest Potential* (Colorado Springs: NavPress, 2003), 10.

65. Ibid.

Titus 2:2, the biblical foundation includes, “Life-changing principles that work in mentoring, marriage, family life, and virtually all other relationships.”⁶⁶

M. Robert Mulholland, Jr. states in *Invitation To A Journey: A Road Map for Spiritual Formation* the biblical purpose for each Christian is in Romans 8:29, “We are being conformed to the image of Christ, and this purpose is for the sake of others within the body of Christ and for the sake of others outside the body of Christ. Corporate spirituality and social spirituality are inseparable elements of the wholeness of our journey in faith.”⁶⁷ Attempting to separate the corporate spiritual and social spirituality two prevents spiritual growth. The current argument is whether government should take responsibility for the poor or should that issue be relegated to the Church. The answer to this dilemma will depend on whether the question is asked of liberals, conservatives, or tea party members, most of which identify themselves as Christian.⁶⁸

The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives by Peter Bird and Warren Scazzero provides an explanation of “The link between emotional health and spiritual maturity is a large, unexplored area of discipleship.”⁶⁹ It is not possible to be spiritually mature while remaining emotionally immature, and once this is understood by the believer, they will walk through a door in their spiritual journey.”⁷⁰ The need remains for professionally trained Christian counselors who can and should bring their experiences to the Church, as Scazzero notes,

66. Robert J. Stoddard and David A. Tamasy, *The Heart of Mentoring: Ten Proven Principles for Developing People to Their Fullest Potential* (Colorado Springs: NavPress, 2003), 10.

67. M. Robert Mulholland, Jr., *Invitation to a Journey: A Road Map for Spiritual Formation* (Downers Grove: InterVarsity Press, 1993), 168.

68. Author’s observations from MSNBC, CNN and Fox News.

69. Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship That Actually Changes Lives* (Grand Rapids: Zondervan, 2003), 19.

70. Ibid.

The Church of Jesus Christ is to be the primary vehicle for growth in spiritual, physical and emotional maturity. Sadly, for too long the church has delegated emotional issues to the therapist's office and taken responsibility for spiritual problems in the church. The two are inseparably linked and critical to a fully biblical discipleship.⁷¹

Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives by Richard A. Swenson helped with the research because of the emphasis placed on the role of progress, especially in the 21st century. The author expounds on how today we have “comforts and conveniences other eras could only dream about. Yet somehow, we are not flourishing under the gifts of modernity as one would expect.”⁷² In a society where just about everything is done with the push of a button, the internet, the age of information; our society has become modernized to the point that they are living lives marked by “marginless lives.”⁷³ In using this metaphor, Swenson eludes to the fact that the life with margin is balanced, while the marginless life has no balance. He states, “It is difficult to be healthy in a society where relational, emotional, and spiritual sickness is endemic.”⁷⁴ Therefore, it is the believer's responsibility to recognize the need for the integration of healthy principles into their everyday lives and not allow progress to hinder them from doing what they know needs to be done to be healthy, whole, spiritual individuals. The strategic biblical training program for mentors is a project that will also address margin within the lives of the participants.

Spiritual Mentoring, A Guide for Seeking and Giving Direction by Keith R. Anderson and Randy Reese states, “Certainly in theology we desire that knowledge should be for God's

71. Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship That Actually Changes Lives*, 10.

72. Richard Swenson, *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives* / Richard A. Swenson, Rev. Ed. (Colorado Springs: NavPress, 2004), 15.

73. Ibid.

74. Ibid.

sake, or indeed to help us become godly. This book evaluates the nature of establishing the practice of spiritual mentoring on a sound theological basis, illustrating Jesus as ‘the mentor par excellence’. The authors also state, “Spiritual mentors matter most when the spiritual life is centered upon spiritual friendships. In this age of information and the expedient rate of acceleration, mentors should be exemplified as they have been in both the Old and New Testaments.”⁷⁵ They further describe Jesus’ style of instruction as being “embodied in a pedagogy”⁷⁶ in that he lived before them the example of the lessons being taught as a demonstration of his investment in them. Per the authors, “This teaching was not something that was conceptually defined for his disciples as much as it was lived, experienced, tasted, and touched by the learners. Jesus not only spent time instructing, training and informing, he spent much time forming community.”⁷⁷ They point out that the language of the word call is “intensely related to Jesus’ strategy of choosing, nurturing and developing an inner circle of disciples to whom he would give unique authority to teach the next generation of followers.”⁷⁸ This book by Anderson and Reese presents their understanding of “spiritual mentoring as a ministry given to each of us as we live in our families, in our friendships, in our churches, on our jobs and in all places we find ourselves. Spiritual mentoring is far too important to be left in the hands of a few with special credentials and certification; the nurture of the spirit belongs to the baptized, to the church writ large, to the priesthood of all the believers.”⁷⁹ This book was extremely helpful for

75. Keith Anderson and Randy D. Reese, *Spiritual Mentoring, a Guide for Seeking and Giving Direction* (Downers Grove: IVP Books, 1999), 18-22.

76. Ibid.

77. Ibid., 16.

78. Ibid., 18-22.

79. Ibid., 22.

the researcher because it has helped tremendously in this research by providing insight into what some people are looking for and where they can find it. This book describes the problems people are facing which are of a spiritual nature and the longing they are feeling can only be fulfilled through a personal relationship with Christ and a community of believers.

Becoming A Titus 2 Woman by Martha Peace brings to the reader's attention, the mandates of Titus 2:3-5. Peace reminds women of the biblical mandates of Scripture that they are to be teachers and train the younger women in godly behavior, as wives and mothers. These biblical principles are timeless and are the same for all women.⁸⁰ The book is a sound teaching tool for a Bible study because it addresses some of the issues women are facing in today's fast-paced world. Mainly, it is a guide on the biblical principles in Titus 2, describing the characteristics of the older women being reverent in their behaviors. In speaking about reverent behavior Peace explains:

The Greek word for reverent is *hieroprepeis*. It is two Greek words put together to make one word. *Heirps* means sacred or sacred services. *Prepei* means proper, to be fitting. Behavior is the word *katastema* meaning demeanor or behavior or deportment. (Deportment is how you act. In other words you behave in a proper manner. The King James Version of the Bible expresses it beautifully, "behavior as becometh holiness."⁸¹

In today's society, the trends in dress, the role models presented through the social media and advertising industry, behaviors that are being presented as acceptable, actually present a vacuum where there is a desperate need for more voices advocating the principles of God for godly women. First Timothy 2:9-10 and 1 Peter 3:34 provides instructions on how to dress, how to behave, how to speak, to not be so preoccupied with the external while the internal is being neglected. While a keen awareness of the outward appearance is an important part of today's

80. Martha Peace, *Becoming a Titus 2 Woman; a Bible Study with Martha Peace*, Student/Study Guide Ed. (Bemidji, MN: Focus Publishing, 1997).

81. Ibid., 32.

culture, proportionately less attention is focused on the inward spirit. In devising a strategic biblical mentoring program for the younger generation of women, mentors will be instrumental in modeling how the mentees are bi-dimensional and should focus on the internal and the external; they are made in the image of God, and a focus on the spiritual as well as the physical embodies what is required to become godly women. The mentors will provide awareness that a young woman's body is the temple and dwelling place of the Holy Spirit that God lives within each person. Women are more than objects to be used and abused. Each person is made in the image of God, the Creator.

Girl's Ministry 101: Ideas for Retreats, Small Groups, and Everyday life with Teenage Girls by Whitney Prosperi offers suggestions on the importance of having a girl's ministry. She explains the problems and issues younger women and especially teenage girls are faced with every day. Though this book is about teenage girls, the principles also can be applied to young adult women because the same principles would apply with some variations for young adult women, but both will find spiritual mentoring beneficial. The problems experienced by the younger generation of women reveal the need for a strategic biblical mentoring program to be exponential. Training a number of mentors will create more information, companionship, knowledge and instructions on biblical and spiritual formation. Afterward being mentored, these same mentees then are equipped to go out and mentor other younger generations of women.

Women Mentoring Women: Ways to Start and Expand a Biblical Women's Ministry by Vickie Kraft and Gwynne Johnson wrote an updated version of this manual, explaining that the Seed: The Word of God is the foundation for any ministry and that women are called to ministry. Women in ministry are called to identify the needs, after which, develop a biblical philosophy, and assess the culture. The authors provide instructions on developing a design, creating a

women's ministries board, sponsoring special events, training and leadership. Included in this book was also an "Almanac of Resources," which is very helpful for the researcher in forming her own non-profit organization, The Iva Thomas Ministries: Women Mentoring to the Women: Titus 2 Project. In this book, explained by Jeanne Hendricks, who wrote the foreword, she states this book, "Offers the solution to a chronic weakness in churches, namely, involvement of well-balanced, well-taught functioning wives, sisters, mothers, and daughters, from blossoming gen-X-ers to senior grannies."⁸²

Shepherding A Woman's Heart: A New Model For Effective Ministry To Women by Beverly White Hislop discussed some of the issues women are facing and how the church is responding to the needs of those women. This book provides an understanding of the need for mentors to be trained in walking alongside women who are in need of someone who has walked the path they are walking and God has brought them through the pain, the hurt, the uncertainty, and also the abuse. Hislop states that "women best model godly femininity and are the best candidates to shepherd women."⁸³ Throughout her book, Hislop uses the word shepherd, whereas the researcher uses the word mentor. In keeping with the theme of shepherd, God is known as the Shepherd. The Encyclopedia of Bible Words states, "First, God himself is the shepherd of his people. Israel could call on him, when in need of protection or guidance, as Psalm 80:1 declares: Hear us, O Shepherd of Israel."⁸⁴ Ezekiel stresses the tenderness of the shepherd as he uses this

82. Vickie Kraft and Gwynne Johnson, *Women Mentoring Women: Ways to Start, Maintain, and Expand a Biblical Women's Ministry* (Chicago: Moody, 2003), 12.

83. Beverly White Hislop, *Shepherding a Woman's Heart: a New Model for Effective Ministry to Women* (Chicago: Moody Publishers, 2003), 26.

84. Lawrence Richards, ed., *Encyclopedia of Bible Words* (Grand Rapids: Zondervan, 1991), s.v. "New International," 559.

image to express God's love for his people.⁸⁵ In the OT book of Numbers, (27:16-17), "Israel's leaders, then, were shepherds, called to provide for the material and spiritual needs of his people."⁸⁶ The Greek word for "shepherd" is *poimen*. The verb *poimaino* means 'to act as a shepherd,' to feed and care for the flock and the metaphor continues to be used to represent God's love for his people."⁸⁷ In the New Testament, Jesus is the Good Shepherd, and portrayed himself and God as shepherds. The people were the lost sheep (Matthew 10:6). The individual sheep who wandered caused the shepherd great joy when found, (Matthew 18:12-13).

Mentoring which incorporates the love, compassion, mercy and a true caring for the lost sheep, will bring great joy. This evangelistic journey is commanded by Jesus in Matthew 28:18 to all of his disciples. All disciples of Jesus are commanded to go out and make disciples, baptizing them in the name of the Father, Son and the Holy Spirit. This commandment is of such importance the responsibility not only falls upon the Church as a whole, but also all believers are called disciples, all who say they are followers of Christ, and all who are parts of the Christian community.

Growing Godly Women: A Christian Woman's Guide to Mentoring Teenage Girls by Donna Greene was chosen for this research because of the in depth details on how to reach out to teen girls. Because of the large number of women are working, working longer hours, some are heads of their household, single parents, the dynamics of relationship between the parent and the child or children have changed dramatically in today's society.⁸⁸ Christians live in such a

85. Ezekiel 24:15-16 (NIV)

86. Richards, ed., *Encyclopedia of Bible Words*, 559.

87. Ibid., 560.

88. Donna Margaret Greene, *Growing Godly Women: a Christian Woman's Guide to Mentoring Teenage Girls* (Birmingham: New Hope Publishers/Arise, 2002), 7.

progressive and innovative society, where the internet can connect us to anyone, at any time, to just about any place in the world, yet there still exists loneliness, pain, suffering, and a sense of being isolated. Donna Greene states:

Adolescent girls face new challenges and obstacles; they share basic needs common to everyone. They need loving people who will talk to them and support them as they journey through the many ups and downs of their teenage years. They need supervision. They need help in getting organized and reaching toward and completing goals. Encouragement is absolutely necessary for a young girl to have the ability to grow into a productive adult. When caring adults take the time to teach values and share information, girls can make a healthy transition from adolescence to adulthood. Once girls understand the influence and effect of society and culture in their lives, they can fight back. They can make wise choices. They can decide for themselves what their values will be and set standards for themselves.⁸⁹

Finding A Mentor, Being A Mentor by Donna Otto, contributed to the researcher's insight into what it means to be a mentor and also in finding a mentor. The discipline of prayer in finding a mentor and being a mentor is emphasized by Otto. Another discipline used is that of biblical studying relating life situations to the biblical instructions and encouragement. Otto also uses the Scripture of Titus 2. Otto incorporated a 30-week mentoring guide that was instrumental in helping the student with her nine-week strategic biblical training program for mentors (see Appendix I). By mentoring younger women, a mentor will leave a lifelong legacy. As a result of that legacy, "One generation will commend your works to another; they will tell of your mighty acts."⁹⁰ This scripture confirms Otto's views of a mentor being able to,

Replace the sense of loneliness that comes with the later seasons of life; find a deep sense of satisfaction as you pass your perspective to starving young women just starting out on the path you are nearly completing. Recapture the memories of the past by retelling them to women who are more than interested. Give it away now—all you know, all you've gained, all you've lost, all the pain you experienced, all the joys you've known, all the love you have for our Lord and Savior. Give it away now, before it's too late.⁹¹

89. Greene, *Growing Godly Women*, 7.

90. Psalm 145:4.

91. Donna Otto, *Finding a Mentor, Being a Mentor* (Eugene, OR: Harvest House Publishers, 2001), 9.

Preparing Yourself To Be Mentor: Woman To Woman by Edna Ellison and Tricia

Scribner wrote an 18-week bible study for mentors or those who feel they are called to mentor. It also is a spiritual guide and the readers are advised by the author to read the book before entering the mentoring relationship. The brief study guide provided the facilitator of mentors, a spiritual guide for women mentoring to women.

Articles

In “A Christian Perspective on Mentoring,” author Brian Wakeman explores the mentoring process in a broad general perspective from the professional settings in citing secular organizations and in a narrower and more formal sense, mentors which are employed in a wide range of professional settings, such as in youth service to work alongside teenagers, in adult education, in literacy programs, in mentoring counselors in the U.S., and in training for interim managers in the UK. The most helpful part of the paper discusses ‘Christian Mentoring,’ in which Wakeman questions, “Does the process of Christian mentoring converge with excellence in secular practice?”⁹² In asking this question, he answers the question of “What mentoring should not be.”⁹³ It is in knowing what mentoring is not, that one might understand the theory of mentoring which will translate into a successful and more effective practice of mentoring.”⁹⁴ Wakeman states that mentoring “should not involve the misuse of people. The Faith teaches that we are made in the image of God (Gen. 1:26-27) which brings a sanctity to life, and requires ‘respect for persons.’” Each person should benefit from the mentoring process including the

92. Brian Wakeman, “A Christian Perspective On Mentoring,” *Transformation: An International Journal of Holistic Mission Studies* 29, 4 (2012), <http://www.onrec.com/news/news-archieve/mentoring-service-for-new-interim-managers-launched-by-interimwomen> (accessed 11 November 2011).

93. Ibid.

94. Ibid.

community and the church; therefore, Wakeman states, “The mentors should not use the mentees to fulfill their own desires.” The Bible states, “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.”⁹⁵

In their article “Break the Silence: Call the Church to Celebrate Hope Sunday,” authors Clinton and Hawkins focus on the statistics and reflected on some crises today’s world is facing, e.g. crisis, trauma, domestic violence, sex trafficking, war, terror, natural disasters and a crumbling economy.⁹⁶ The following data was provided: Twenty-five percent of adults are diagnosed with depression, anxiety, and mental disorders,⁹⁷ twenty-five percent of girls and 17 percent of boys are sexually abused before the age of eighteen,⁹⁸ thirty-three percent of children live in single-parent homes or do not live with their parents at all,⁹⁹ ten percent of adults abuse or are dependent on alcohol or other drugs.¹⁰⁰

With these statistics, Christians are reminded that it is not about them, but that Christians are to serve others and give glory to God by sharing the message of the Good News.

Internet

Lakewood Church, Women’s Ministry, “Women’s Compass Bible Study,” <http://www.lakewoodchurch.com/pages/Ministry.aspx?mid=1095#sthash.MC6flkw.7.dpuf> (November 22, 2013).

Southern Baptist Convention, <http://www.sbc.net/aboutus.pswomen.asp> (accessed August 31, 2013).

95. Philippians 2:3, (NIV).

96. Tim Clinton and Ron Hawkins, “Break the Silence: Calling the Church to Celebrate Hope Sunday,” *The Popular Encyclopedia of Christian Counseling*, vol. 18, no. 3 (March 4, 2012): 77.

97. National Institute of Mental Health, “Any Disorder among Adults” (2011), http://www.nimh.nih.gov/statistics/1ANYDIS_ADULT.shtml (Feb. 2012).

“Women in Prison,” National Women’s Law Center, Washington, D.C., and Chicago Legal Aid to Incarcerated Mothers, <http://people.umass.edu/~kastor/walking-steel-95/ws-women-in-prison.html> (accessed February 20, 2013).

Religion Facts, “Baptists,” <http://www.religionfacts.com/christianity/denominations/baptists.htm> (accessed February 25, 2013).

National Center on Addiction and Substance Abuse, <http://www.casacolumbia.org/templates/Home.aspx?articleid=287&zoneid=32> (accessed March 3, 2013).

Families for Depression Awareness, <http://www.familyaware.org/> (accessed March 5, 2013).

InterVarsity Evangelism, “What Is Evangelism?” <http://evangelism.intervarsity.org> (accessed on January 2013).

Merriam-Webster Dictionary, <http://www.merriam-webster.com/dictionary> (accessed on January 2013).

Gallup Polls (December 24, 2009), <http://www.gallup.com/poll/124793/this-christmas-78-americans-identify-christian.aspx> (accessed on February 2013).

Statement of Methodology

The methodology for this thesis project includes five chapters. Each chapter will further elucidate the benefits of the student’s strategic biblical training mentoring program.

Chapter I: Introduction.

Chapter II: Statistical Data and Analysis.

Chapter III: Biblical Models of Mentors.

Chapter IV: Development of the Strategic Biblical Mentoring Training Program.

Chapter V: Conclusion: Overview of the Strategic Biblical Mentoring Training Program.

Questionnaires were mailed to the pastors and/or associates of one hundred churches within the inner city of Houston, along with a letter of introduction, a consent form and a self-addressed, stamped envelope to encourage a prompt return. The information from this data was used to ascertain information pertaining to the programs already implemented in these churches that are in place to help mentor the younger generation of women. For the churches that are without an existing program, information was provided to assess their interest in developing a

program. In the event, no program was being offered; the researcher provided personal contact information regarding the strategic nine-week biblical mentoring program. By sending out the questionnaires, awareness was made of the need for training women in leadership positions to mentor the younger generation of women, and to address how the training program will benefit the church in its evangelism, discipleship and growth in the building of the Kingdom of God.

Six women in leadership positions in churches and para churches throughout Houston were also interviewed in an effort to gain information about their existing women's ministries. The focus during these interviews was to evaluate their programs and assess the strengths and weaknesses of the program. Empirical data from these women also aided the researcher in refining the data for this research project.

Graduate students in the Pastoral Leadership class from Liberty Baptist Theological Seminary were also surveyed via Blackboard to their Liberty University email accounts.¹⁰¹ The information from these graduate students, the majority of whom are pastors of churches varying in sizes and from different geographical locations, provided valuable information for the research based on their experience and expertise in the area of pastors of small and large churches, multi-ethnic churches, and some multicultural. This information was valuable to this research in providing information from the pastoral viewpoint on women in ministry, women's places and positions in their churches, and their openness to women holding leadership roles.

A focus group of fifteen participants, fourteen women and one man was conducted through the researcher's para-church organization.

101. Graduate students at Liberty Baptist Theological Seminary were sent a survey through Blackboard to their Liberty e-mail accounts.

CHAPTER II

STATISTICAL DATA RELATED TO THE MENTORING PROGRAM

Chapter two focuses on the statistical data obtained through the questionnaires of thirty three churches, surveys from nineteen graduate students in the doctoral program, six women in leadership positions, and a focus group of fourteen women and one man. The data obtained explores and provides an explanation of the methodology and interpretation of the data received from pastors and associate pastors of churches within the Houston and surrounding areas, of different denominations; Liberty Baptist Theological Seminary graduate students in the doctoral program who are from different demographics and ethnicities, and two graduate students; one from Truett Theological Seminary and one graduate student from United Theological Seminary are interviewed through survey, and a focus group of fifteen participants. To aid in the analysis and interpretation, charts and percentages are used in explaining the results of the data obtained.

Research Method

The questionnaires, surveys, and interviews conducted were approved by the Academic Advisor, Dr. Charlie Davidson and the Institutional Review Board at Liberty Baptist Theological Seminary sent to the researcher through e-mail. Once the information was received, the data collected was placed in an Excel spreadsheet reflect and calculate the information provided by the pastors of churches in Houston, Texas and pastors from different areas of the United States. The focus is not on the location of the churches; rather, on the programs that the churches have

in place to spiritually mentor women through a variety of evangelism and discipleship programs. A list was compiled from the Internet of one-hundred churches within the Houston area. From this list each church received a letter of introduction, a questionnaire consisting of ten questions, and a consent form for the signature of the participants, along with two self-addressed and stamped envelopes for the convenience of the participants to return the questionnaire and consent form to the researcher. In addition, graduate students in the pastoral leadership class at Liberty Baptist Theological Seminary were sent e-mails of the survey to their Liberty accounts through Blackboard, and two graduate students known by the researcher were willing to participate in the research by filling out surveys. Six women in leadership positions were interviewed; one by telephone, three face-to-face interviews, and two through the Internet. The analysis obtained is based on thirty-three churches, nineteen graduate students, six women in leadership, and a focus group of fourteen women and one male, who attended the strategic biblical mentoring program provided by the Iva Thomas Ministries for the purpose of training spiritual mentors. The researcher also attended a conference at Second Baptist Church in Houston, Texas, titled “Loving Houston,”¹ a conference of congregations in the greater Houston area joined together in demonstrating the love of Christ through serving the greater metropolitan area from Katy to Baytown, from Conroe to Galveston. In light of the statistical data from the Gallup polls, the question this researcher puts forth is, why are there such a large number of people who are still

1. Loving Houston is a faith-based community revitalization initiative working in conjunction with the Mayor’s office, the city directors, and various human-interest partners across the city. From their website, “We seek to bring intentional focus on loving our neighbor in tangible and practical ways. As followers of Christ, we are committed through Loving Houston to showing the love of Jesus to the city of Houston. We invite others who are concerned with improving life in our neighborhoods to join us in doing good deeds.” For more information, see <http://www.lovinghouston.net> (accessed January 12, 2014).

not being reached in the urban areas of Houston? From her research, she puts forth the presupposition that the church has been negligent or silent in its obedience and teaching of the Great Commandment and the Great Commission as biblical commandments. These were not suggestions given by Jesus but commandments to be obeyed by Christians and the Christian community.

The churches that were selected for this data are in the urban areas of Houston. Some of these churches were chosen because of their locations, the numbers in the congregations, or because of data collected on crime rates, unwed mothers, AIDS/HIV epidemic, and levels of poverty. The women in leadership positions within their churches were chosen to provide information on how to improve the curriculum of the strategic biblical mentoring program, to share their experiences as women leaders in a male-dominant culture, and to reflect on how the church can provide programs to help meet the needs of women. The graduate students were chosen because they were leaders within their churches, from different denominations, or because of their creative ideas on women in ministry. Because of all their unique differences, their collective input will help to generate a complete picture in designing and implementing a prototype program, not only for the urban areas of Houston, but also in different churches throughout the state and beyond. The researcher draws inspiration from Ramsey Coutta, who states, “The church leader and congregation that are satisfied with the status quo must be challenged to grow spiritually . . . The Christian believer who has stopped changing and growing spiritually has also stopped moving in God’s direction.”²

2. Ramsey Coutta, *Leading Congregational Change: A Practical Guide For Successful Church Change* (New York: iUverse, Inc., 2008).

Description of the Research

A part of the researcher's interest was to research and evaluate the hypothesis that churches are composed mainly of women, and that the majority of churches do not have significant spiritual mentoring programs in place to reach the younger generation of women. Evangelism (reaching out to the lost) and discipleship (training) mentors to teach the younger generation of women through intentional strategic mentoring/discipleship programs are necessary disciplines in order to meet the needs of the people and for the growth of the church spiritually and numerically. Information received from the questionnaires, surveys, interviews, conference and the focus group revealed that a large number of churches have women in volunteer positions, e.g., Sunday school teachers, but insufficient women in leadership positions proportionate to the number of women in the Church.

Analysis of the Data

The data obtained was reviewed and analyzed for the purpose of obtaining information needed to write a strategic biblical mentoring training program for implementation in the churches that are without programs for the younger generation of women. Most importantly, the research was analyzed to assess the needs of the churches in order to implement a biblical program to train women how to mentor other women while aiding in the spiritual growth and maturity of the women. The analyses demonstrates that the women of the thirty-three churches surveyed make up seventy-five to eighty percent of the congregations compared to twenty-five to thirty percent of men. Ninety-five percent of the churches stated that there were women in leadership positions. These positions mainly included Sunday school teachers and administrative assistants. There were only forty-five to fifty percent of the churches that had mentoring programs in place either in the church or through outside resources. Interestingly, one of the

pertinent questions asked by this researcher was “Whether or not the churches were amenable to having a strategic biblical mentoring training program implemented within their congregations?”³ Ninety-nine percent of the churches answered yes. In evaluating this information, it is obvious that the majority of churches have an awareness of the need and a willingness to be part of equipping and empowering the women in their churches.

Conference at Second Baptist Church Houston, Texas

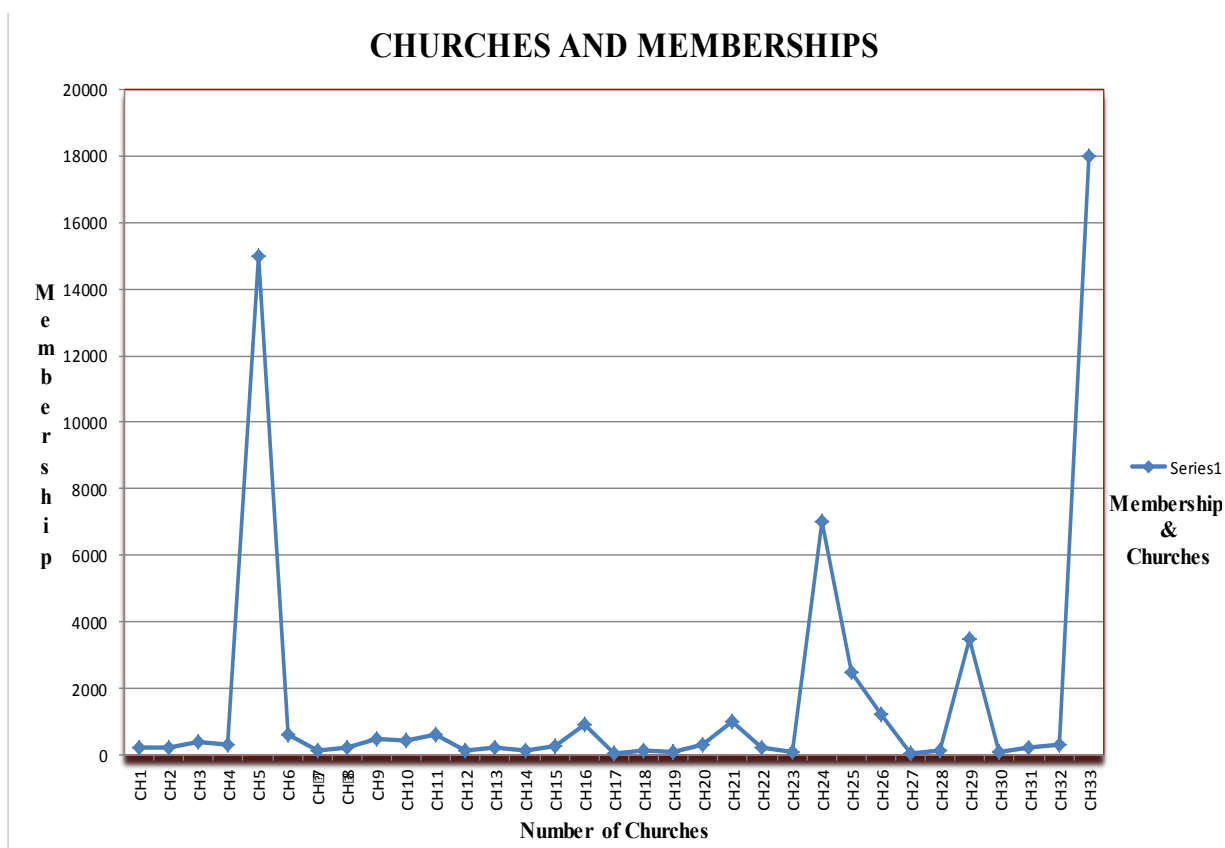
Recently, this researcher attended a conference at one of the mega-churches in Houston. The pastor of that church stated that there are six million people in Houston, Texas, two-thirds of which are minorities. A large number of these minorities are located in the urban areas mentioned earlier. He stated, “Every revival begins, not through prayer, but from desperation. We have our theology right, but we don’t have our methodology right. The mission field has come to us and that good deeds and the good news always go together.”⁴ Therefore, the organization called Loving Houston is an organization that is coming together with several different churches in Houston, Texas to reach the people in these areas. Working with the mayor of the city and her senior leadership team, Loving Houston has identified key areas of the city and is implementing specific projects where the church can serve and bless the city. They are working with groups such as Baptist Men, Disaster Relief, and Habitat for Humanity, community development groups such as Agape and Generation One, and area churches and folks coming in for the Southern Baptist Convention in hopes of mobilizing thousands of volunteers to make a demonstrable difference across the city of Houston. Tom Billings, UBA Executive Director,

3. Appendix C.

4. Ed Young, “Loving Houston Conference,” Second Baptist Church, Houston, Texas, March 2013.

states their goal is to, “Glorify God, serve people in need, and provide wonderful opportunities to make the love of Christ real and tangible to people who need Him.”⁵ This researcher attended the classes on evangelism and the worship service, and listened with an attentive ear, eagerly waiting to hear about some type of ministry specifically for women, but there were none forthcoming. Mentoring programs for young males were mentioned but not the same for young women. This was disappointing, and the researcher will be using part of the information obtained from the conference as part of her research. While women inevitably will be recipients of some of the programs implemented, there were no specifically designed programs for the mothers, role models, teachers, and mentors of future generations of women in Houston.

Table 2. Churches and Memberships



5. Tom Billings, Executive Director of Loving Houston, “Loving Houston Conference,” Second Baptist Church, Houston, TX (March 2013).

Church Membership

The congregations of the churches that were sent the questionnaire ranged in size from twenty-five members to congregations as large as eighteen thousand. Different denominations and sizes of congregations were among the details included in this research to obtain a more complete picture of the church as the body of Christ. The research reveals that the majority of churches included in their mission statements: salvation, evangelism, and discipleship. Please see the chart below in figure 1 for details of membership and sizes of the churches that received the questionnaires.

Results of the Questionnaire

The questionnaire revealed multiple valuable insights, which was to be expected, since each church has a different mission statement for their perspective congregations. The majority of answers included in their mission statements “salvation.” Listed below are some statements that pertained to a specific area of Houston while other congregations’ focuses are on evangelism and discipleship, which also includes salvation.

Table 3. Churches and Mission Statements

Churches	Evangelism and Discipleship
CH1:	To introduce others to the salvation of God
CH2:	To help Southwest Houston look more like the kingdom of God (specific mission for a specific location)
CH3:	Loving God and people in a variety of ways
CH4:	To teach and draw the lost to God. (Evangelism and Discipleship)
CH 5:	Advance God’s Kingdom through meaningful worship, service to the community, and Christian formation and discipleship
CH6:	Move people from salvation to spiritual maturity—in the ministry and out to evangelize
CH7:	Helping people understand who Jesus is (evangelism)
CH8:	Salvation—telling people about God’s word
CH9:	Saving Souls
CH10:	Discipleship and evangelism

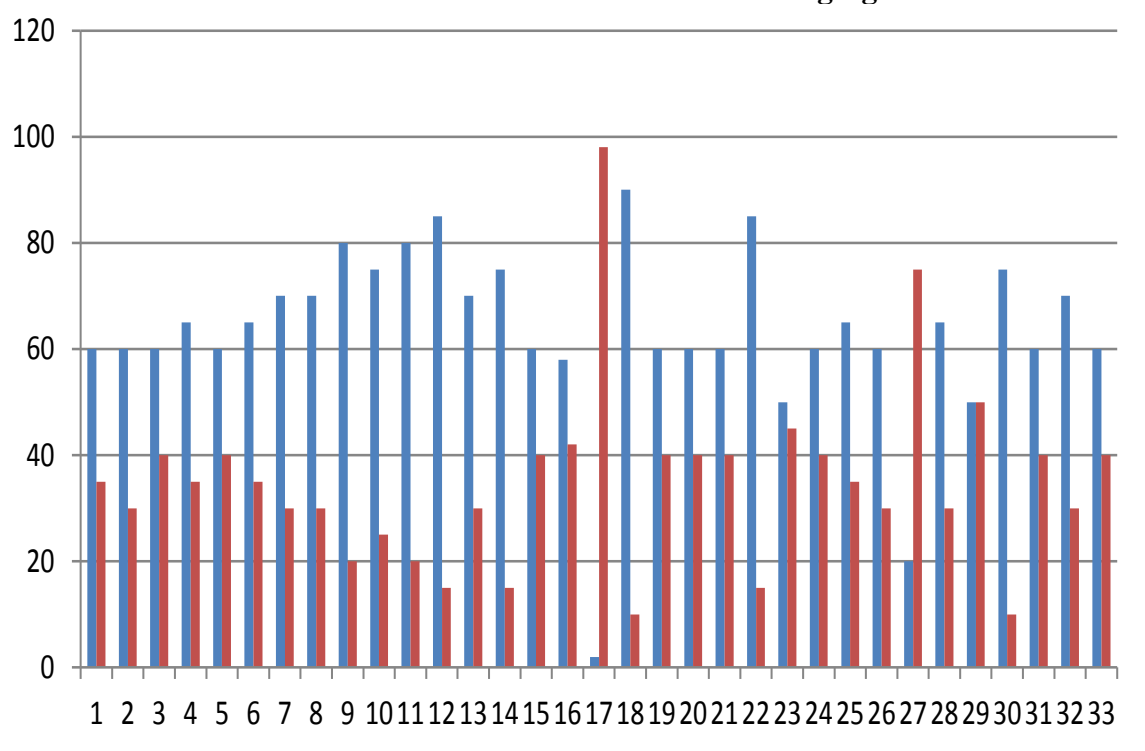
CH11:	Evangelism and discipleship.
CH12:	To change the structure of the community
CH13:	Evangelism
CH14:	Teaching for the purpose of building strong relationships with God, family, and the community
CH15:	Evangelism and discipleship
CH16:	Reaching people far from God to embrace the journey to for God.
CH17:	Discipleship
CH18:	Evangelism
CH19:	Reaching people for Christ
CH20:	Provide a safe place to communicate the Word of God
CH21:	Live a life worthy of the Gospel of Jesus Christ/Discipleship
CH22:	Seeking and saving lost souls
CH23:	Saving souls, serving God
CH24:	Evangelism/RELAY, Friendship
CH25:	Discipleship
CH26:	Recover the loss, reach for the fallen, rejoice
CH27:	Presenting the Gospel, equipping the Saints, evangelizing the lost
CH28:	Mission around the world
CH29:	Transforming lives for Christian living
CH30:	Love God, love each other and love the world
CH31:	Attempting to join the community together
CH32:	Saving souls and making disciples
CH33:	Help people give their soul to Jesus Christ

Table 4. Churches with Mentoring Programs

Church Size	Mentoring Programs	Number of Churches
25-250	1	17
250-500	2	5
500-16,000	1	10
18,000+	1	1

The percentage of women in the congregations ranged from seventy to eighty percent (the majority in one hundred percent of the churches surveyed). Though women represent the majority of the congregations, women are the least represented. Many scholars in different denominations are still hearing and battling the argument of a woman's place in the church. Table 2 illustrates the number of women as the majority in thirty-three churches, sixty to eighty-five percent, and, men represents forty to forty-five percent in the congregations of churches surveyed.

Table 5. Women and Men in the Congregations



Out of thirty-three churches, only sixty-six percent stated that there was some type of mentoring program in place to address the needs of the younger women in the congregation and a lesser percentage actually has a mentoring program in place for women. Regardless of the size or denomination, few programs are in place to equip, train, and empower mentors for the

younger generation of women by the older generation of women. The larger and mega churches, however, have more intentional comprehensive programs in place to address the needs of all of their congregants, including women. Ninety-nine percent of the participants answered this question with a “yes.” This is the only question for which there was almost total agreement. This is an indication that there is awareness among the majority of the churches that there is a need for strategic biblical mentoring programs to train the older generation of women to mentor the younger generations. There is also awareness that some churches have the resources to implement these programs, while others do not. Two of the churches explained that they were small or a beginning church and would like to implement the strategic biblical mentoring program in their churches when the curriculum is completed. Another insight gained from this research is that some churches seemed to emphasize Sunday school classes as their discipleship training, neglecting the vast numbers of members who are not Sunday school attendees.

Interviews with Women in Leadership Positions

First Interview

The researcher conducted six interviews with women in leadership roles. The persons were contacted via telephone or via e-mail to introduce the researcher, the title of the thesis project, and the purpose of the interview. A consent form also containing a signature line was provided for the participants who agreed to be recorded during the interview. At the beginning of the meeting, the researcher asked for permission to record and also provided a consent form for the participants to sign. This researcher retained the signed consent forms for the use of the recording. After making the appointments, the researcher met with two women in leadership positions. Two interviews were conducted face-to-face and four via the Internet. Below are the interview questions and results from those interviews.

The first interviewee had been in her present position full-time for three years, but had been part of the ministry for twenty-five years, which began at First Baptist Church in Houston. She performed customer service duties which also included shipping, receiving, and accounting. She was the only one who worked in the office and everyone else worked from their homes. Their Bible study starts with seeking God first. They are a nonprofit organization and wellness program, addressing the spiritual, mental, and emotional needs of the participants. The program started out as a weight-loss program, but they soon discovered that weight loss was not the problem with most women and men. There are now men and women in their classes from ages eighteen to ninety. This program is presently in 12,000 churches as well as many denominations and community churches. The program now focuses on the emotional wellness for women because they were finding that most of the time their eating issues were related to deeper issues. The program provides twelve-week Bible study programs, which includes twenty different Bible studies. Some churches participate once a year and others four times a year. The purpose of the program is not primarily for weight loss, but is for witnessing to other churches and it is for ministry, in order to lead people to Christ. Every Bible study presents the plan of salvation. It is a Bible-based plan for healthy living. The amazing part of this program is that it is attractive to women of all ages, including teenagers, and the weight loss is part of the attraction, but the overall result is evangelism and discipleship.

First Place 4 Health addresses all issues in the lives of women, including heart, mind and soul, physical, mental, and emotional issues. In other words, they treat the whole person, not targeting any particular issue. They also have started an eighteen-month, faith-based program in the women's prison systems, after which participants are returned to the general population. Women also were losing weight through the Bible study program. Not all of the questions on the

interview form were relevant to this program, but it gave the researcher insight into how to meet the needs of the generation of women through churches and non-profit organizations as well. In so doing, the researcher will be a part of the solution and not a part of the problem, and thus will be better able to serve the needs of women in various churches and communities in various ways.

First Place 4 Health⁶ does not necessarily use professional counselors, but they are reaching the younger generation of females, ministering and addressing the whole person. Since many females are well aware of their weight and outer appearances, this program focuses on both the outer appearance and the inner person, which is a good balance. First Place 4 Health reaches 1,200 churches nationwide, targeting not only Houston but also churches nationwide. It further targets different denominations of churches that are impacted by this program. Therefore, this question about single-parent homes had to be included in the assessment of this program. First Place 4 Health is a combination of evangelism/discipleship. As stated earlier, each Bible study starts with the first step being a step to God. There is Bible verse memorization and music with Bible verses to help with memorization. The leaders of the churches are the hosts of the program, while the organization implements the program, supervises, and monitors the progress of the program. There are several different, well-known facilitators of the program from several different denominations and non-profit organizations. This program has enriched the life of the leader and inspired her as she is an eyewitness to the positive changes in the lives of the participants. She is further inspired even more from seeing their spiritual growth gain traction through God's movement in their lives.

Women and men can become a part of this program through the internet (First Place 4 Health) and by word-of-mouth. The program does not have to be done in the church but can be

6. First Place4Health, <http://www.firstplace4health.com> (accessed January 13, 2014).

implemented anywhere, as it is geared toward living for Christ and connecting the women to a church community.

First Place 4 Health presents four challenges: 1) Identify four people who are unchurched, 2) intercede four times a week for these four people, 3) invest time in building relationships, and 4) invite these four people to significant events. The leaders and facilitators of the program mentor the women who are a part of the program, who in turn mentor the newest members of the group. Discipling, which means the leaders who minister to the women, is one of the mechanisms used to reach out to other churches and their congregants. First Place 4 Health is also highly publicized through the success of its members and can be found by a Google search on Christian weight loss. It is also a church-wide evangelism program, which reaches a great number of congregations nationwide.

Second Interview

This interview was conducted on March 26, 2013 at 7:10 p.m. The second participant interviewed by the researcher has held the position of staff pastor for seven years at a mega-church in Houston. She has a non-profit organization that temporarily provides emergent housing for women who have recently been released from incarceration. The non-profit organization works in collaboration with the Houston Police Department.

The ministry provides training and counseling by certified counselor to meet the needs of their clients. The organization is also in the process of instituting a new program with the adoption agency, partnering with the Harris County Adoption Agency, and getting children placed in new homes. There are licensed counselors who have participated in a biblical counseling program provided by the church. This biblical counseling program is accredited. All counselors must go through this program before engaging in any type of counseling within the

church. The church additionally has certified Christian counselors and licensed ministers who provide these services.

With a church this size, about four thousand members, more than half of the congregation is comprised of single-parent homes. The church meets the needs of these single-parent homes by providing the programs necessary to meet their needs, whether for men or women, through community outreach, Bible study groups, teaching, counseling, and financial aid, if necessary. There are several ministries that include all ages, from younger to the older generations. This church has a mentorship program and mentoring group. Through that program they mentor to the younger people, those who aspire to be in business, those who want to go to college or who are not sure, and even those who are in transition, and not sure what they want to do. The mentors/counselors come alongside the congregants and mentor them, giving emotional, spiritual, mental, and financial support when needed.

There is an evangelism program in place, and a full outreach program that services the homeless. Every other month, they give out what they call “care packs of love,” which include toothpaste, toothbrushes, a towel, soap, and deodorant. Every other month, they hit the streets and look for the homeless, giving out sandwiches and chips. On a consistent basis, they are collecting hygiene items so that they can be a blessing to those who are less fortunate. They try not to tax the people, leaving it at their leisure, because everything is donated. Discipleship is two-fold. They do not have traditional Sunday school, but they have a discipleship time, teaching main topics approved by the senior pastor, and the staff pastors teach these classes to the congregation and the community. Every Monday night, this church also provides learning experiences of discipleship, called life classes, led by ordained pastors. These pastors address topics such as marriage and calling into ministries.

The participant is now involved in a mentoring program for women. She has a mentoring program that is in a transitional living center, where they house women who have recently been released from incarceration or women coming from drug rehabilitation centers. The young women who have come from detention often find themselves homeless or victims of domestic violence. The program provides a shelter as a safe-haven that HPD contacts if they have someone in the middle of the night in need of this program. The program houses the client until they are able to go the next morning to find a safe place to live. This program can last twelve to eighteen months, depending on the needs of the young women. The counselor/mentor walks them through months of intensive discipleship training, building them up, and after they graduate from the initial program, they have another twenty-four months of mentoring to help them get back on their feet. As a result they have the opportunity to become productive citizens in their communities, churches, and families. This program will help them with other social issues as well, and this organization mentors the participants until they are able to become all that they can be. There are certified Christian counselors. This church has an accreditation for counselors and these Christian counselors are required to complete their accreditation through this program. The mentors are identified through those who are willing to go through the intensive process. The church does not put a novice in a position of this magnitude. They look at the people who are faithful and want more from themselves, who want to know more about themselves, and who are willing both to submit to the process and are able to weather the process. There is an accredited counseling program. This interview was one of the most inspiring experienced by the researcher. The participant was honest, straightforward, and provided in-depth details. This church, in the researcher's opinion, is a model for those churches that are looking for ways to contribute to the spiritual lives of their congregation, to contribute to the growth of the church and community,

and to help those who for one reason or another are not able to help themselves. The epitome of building the Kingdom of God, and fulfilling the Great Commandment and Great Commission through love in action and obedience to God.

Third Interview

Are Wanda Douglas is the chairperson and mentor for the organization Delta Sigma Theta Sorority, The Gems Mentoring Program. There are several programs in place to address the younger females' needs socially and academically including anger management, substance abuse, bullying, health issues, and parenting. Douglas has been involved in other mentoring programs for women. Specifically, her interest is in aiding the young females to become successful in life. Gems are encouraged to take part in community development. No spiritual mentoring is provided.

Fourth Interview

Debra Miner, pastor at Church Without Walls, a mega church in Houston, Texas. Miner has held several ministerial roles in church ministry. She has worked as an executive assistant, minister to new members, and the executive team for the women's ministry. The church offers classes in domestic violence, anger management, substance and parenting. Miner states the church has licensed counselors on staff. There is a women's discipleship bible study group that consists of sixteen weeks of study on foundational topics of the faith, salvation, evangelism, prayer, reading the bible, ministry/service, and living the Christian life. Once this class is completed, a graduation ceremony is held, and certificates presented to the graduates. During the process the participants are encouraged to join a ministry group. There is a new one-to-one mentoring program has just recently been instituted.

Fifth Interview

Tangela Manuel, wife of pastor of Gethsemane Baptist Church, is interested in instituting a women's ministry at the church. She is the first lady of the church. Presently, there is not women's ministry and no mentoring program in place as of this time. Her plan is to start a women's ministry and mentoring program for the women. Manuel attended the seminar provided by the Iva Thomas Ministries, Women Mentoring to the Women.

Sixth Interview

Carolyn Pickens, one of the pastors at Brentwood Baptist Church in Houston, Texas. Pickens' leadership role is that of Institutional Advancement Director. She facilitates the associate ministers, criminal justice ministry, business development, women's ministry and missions. Twenty percent of her leadership role is facilitating the women's ministry and her mission is to provide resources and spiritual growth for the women in the church. She states the components offered are classes, courses, bible studies, various other programs, workshops, conferences and retreats. The components are chosen through written requests, verbal requests, visual assessments, and divine calling. Mentoring is usually group-to-group as the women that are in their sixties have wisdom and advice for women in their twenties. The structure of the ministry is designed to identify leaders within each decade group to develop skills, strengths and meet the needs that are identified.

Surveys of Doctoral Students

Surveys were e-mailed to doctoral students at Liberty Baptist Theological Seminary and approved by the (Institutional Review Board), the academic advisor, and director of the doctoral program at cdauidson@liberty.edu and liberty.edu/irb. The researcher received seventeen replies

from the graduate students at Liberty and two additional doctoral candidates from two seminaries. This survey was e-mailed through Blackboard, along with a consent form and a letter of introduction, asking for the students' assistance in helping the researcher with the thesis project. Simple mathematics was used to calculate and analyze the data from the graduate students.⁷

Strategic Biblical Mentor Program Implementation

Focus Group

A focus group of fourteen women and one man was initiated by placing an invitation on Facebook, which can be found on the researcher's Facebook page. The participants consisted of one retired educator, a United Methodist member, four educators (all Baptists), a pastor's wife interested in starting a women's ministry and mentoring program at a new church, one member of Second Baptist here in Houston, two Baptist associate ministers, one teenager, a social worker, and four other women who were associates of this author.

The strategic biblical mentoring training program was set up with a table set up with several books on mentoring, a sign-in sheet, a prayer request form, and each participant was provided a notebook outlining each lesson. The notebook also included a pretest and a posttest. This program was implemented in four weeks with each session being two hours for three weeks and three hours for the fourth week. Each class began with prayer, worship and praise and an introduction. The lesson was then presented. Each lesson included an application for that lesson, followed by a summary of the lesson. The class then ended with prayer and an admonition to apply what had been shared in the class and the Roman's Road (an invitation to accept Christ). Chapter five includes the curriculum for the class. The program is designed for one hour per

7. The application for the IRB was downloaded from Liberty.edu, filled out by the researcher. A copy of the questionnaire for the churches, survey for the graduate students, and a copy of the face-to-face interview with women in leadership positions. The procedure for the research was explained in detail and approved.

week for nine weeks, but can also be implemented in four weeks; two hour sessions for three weeks and the last session for three hours. A certificate of participation was provided to each participant, thanking them for their participation in this pilot program. Space was obtained, but seating was limited; therefore the number of participants could not exceed twenty. The participants were receptive, obtained valuable information, and the responses were positive. The educators were interested in the program to aid in their work within the educational system and to contribute to the spiritual aspect of knowing and sharing their faith within their different churches. A question and answer period was provided for the participants during the break. A survey was provided to obtain personal information and practical information on the participant's preferences to participating in women's ministries. In addition, to aid in their spiritual growth, a form was provided to assess how much time each participant spent with God and they were encouraged to spend more time in the presence of God for spiritual growth and maturity. The prayer request forms were given only to the facilitator and seen only by the facilitator for prayer. Prayers asked for in the prayer circle were prayed for by the entire group. The time spent during these four weeks provided the participants with information beginning from a theological background and progressing on to the specifics of spiritual mentoring providing biblical models of mentoring with Jesus as the Mentor par excellence and Ruth and Naomi. Titus 2:3-5 was used as the focal passage and the biblical mandate for the older women to mentor to the younger generation of women. Paul admonishes Titus to teach the older women to train and teach the younger women to be good wives and parents, thereby contributing to their communities and churches. Other focal passages used included the Great Commission (Matthew 28:19), and the Great Commandment (Matthew 22:37-40). These verses combined, compel Christians to first

love God the Father, and Christians to love their neighbors. “Love is man’s chief duty. Man is responsible to maintain a loving relationship with God.

Practically, loving God involves the very same factors that loving a person involves”⁸, including commitment and loyalty, trust and respect and knowing and sharing. In respect to these verses the participants were reminded or made aware of their responsibilities as Christians.

There were three participants in the strategic biblical mentoring program who for reasons unknown to the facilitator, left their churches and were not a part of the Church of God any longer. As a result of this class, they did not return to their previous churches but did become members of other churches. Another result of this class was the women were reminded of their responsibility in their own spiritual growth and that it was not primarily the responsibility of the church or pastor, but also their willingness and active participation in their own spiritual growth and maturity. The young man who attended the focus group received Christ as his Lord and Savior and was baptized into the body of Christ in October 2013 at Windsor Village United Methodist Church by Pastor Kirbyjohn Caldwell.

The gifts of the Holy Spirit, the spiritual disciplines of Bible study, time spent alone with God, fasting and praying, meditation, silence and contemplation were a part of the training. Amazingly, the majority of the participants were affiliated with a church or had been at some point in time, but were unaware of the fruits of the Spirit and of the spiritual disciplines.

The author’s non-profit organization in Houston, Texas sponsored a seminar with a focus group of fifteen participants with fourteen women and one male. As a result, there were three denominations represented, a wider range of age groups of women, from different socioeconomic backgrounds, and from different vocational backgrounds. A safe environment

8. *Matthew 2*, The Preacher’s Outline and Sermon Bible (NIV), vol. 2 (Chattanooga, TN: Leadership Ministries Worldwide), 1991.

where the women were not under the restraints of not being able to share their true feelings because of the preconceived ideas held by members of their churches or having their concerns repeated in other settings. The practicality of this program is that it can be implemented in the smaller churches, whose budget cannot afford to hire a Women's Ministry Director or in the smaller churches with older women who are willing to volunteer for this awesome responsibility. An individual can also implement this program by starting a non-profit mentoring program for girls, or a non-profit organization already in existence can also add this program as a part of its ministry, including Prison's Ministries for Women. Evangelism and discipleship of women and of the future generation of women, who will love God first and love their neighbors through the sharing of the Good News of the Gospel which should be every Christian's goal.

CHAPTER III

MODELS OF BIBLICAL MENTORING

Mentor Like Christ

In order for mature Christian women to effectively mentor the younger generation of women, Christians must have the mind of Christ, such as scripture states, “Let this mind be in you, which was also in Christ Jesus.”¹ *The Bible Knowledge Commentary* adds, “Believers are exhorted to have the same attitude, selfless humility Christ exhibited in His humiliation and condescension.”² He exhorts the Christians there not to do anything out of “vain conceit”³ which was rooted in selfish ambition. Paul tells the Philippians in a positive exhortation, “In humility consider others better than yourselves. Humility before God and man is a virtue every child of God needs to strive for. A spirit of pride in human relations indicates a lack of humility before God.”⁴ The verses above in Philippians expounds on how “Christ is the supreme example of humility and selfless concern for others”⁵ (vv.5-8). Believers are to have that same humility and selflessness for others, those within the faith and those outside of the faith. Furthermore, spiritual mentors are to have the attitude of Christ, the humility of Christ, the obedience of Christ, and the mercy and compassion of Christ. The following is from *Holman Bible Dictionary*: “Christian in

1. Philippians 2:5.

2. Walvoord and Zuck, *The Bible Knowledge Commentary*, 653.

3. Philippians 2:5.

4. Walvoord and Zuck, *The Bible Knowledge Commentary*, 653.

5. Ibid.

the Greek *Christianos* originally applied to the slaves belonging to a great household. It came to denote the adherents of an individual or party. A Christian is an adherent of Christ; one committed to Christ, a follower of Christ.”⁶

Regi Campbell with Richard Chancy, in their book *Mentor Like Christ*, add additional insight into how Christians are to mentor the next generation by stating, “Next-generation mentoring works because it starts with the inner man and his relationship with his heavenly Father. With clarity in that relationship, focus moves to the way the inner man thinks, acts, and then relates first with himself and then with his wife, children, and the rest of his relationships in the world.”⁷ While Campbell and Chancy speak of males in next-generation mentoring, the strategic biblical mentoring program being implemented in churches and para churches in Houston, Texas focus is on the next generation of women and how they relate first to God, then to self, husband, children, and the rest of their relationships in the world. In addition, Campbell and Chancy states, “Jesus’ purpose translated into action. His choice of mentoring a small group of followers to affect His mission was a brilliant decision. Just do the math: twelve disciples, multiplying themselves over and over, and the number of people getting the message is overwhelming.”⁸ The process of spiritual mentoring is not just about adding to the number of members of a congregation or adding to the number of ministries and programs a church may have in place. The process of spiritual mentoring is about evangelizing those outside of the Church and discipling those within the Church. This includes helping the whole person, mind, body, soul, and spirit, since all are made up of the same as whole people. One cannot make the focus of mentoring only one aspect of the whole person while neglecting the other aspects of that

6. Butler, ed., *Holman Bible Dictionary*, 252.

7. Regi Campbell and Richard Chancy, *Mentor Like Jesus* (Nashville: B&H Books, 2009), 22.

8. *Ibid.*, 21.

person. If the physical needs are met but the spiritual needs are neglected, one has not been successful at helping that person become a whole person. Like Jesus' example, the actions of the successful mentor will be translated into actions that will propel the mentee from one level of spiritual formation to the next, which is the essence of the maturation process, also known as multiplication of effort. In describing what this multiplication looks like, Campbell and Chancy describes the results or outcomes when the process is in its final stages. Even though their goal is to produce more godly men, while this mentoring program is to produce more godly women, the programs share the same goal to generate "more serious Christ followers."⁹

The following is a nine-point description from Campbell and Chancy of the process in more specific terms. Every woman that goes through the strategic biblical mentoring program will be a woman who wants to know God personally, and 1) To have a clear picture of God, e.g., Who He is; How God looks at them as adopted daughters; and how they view God as the perfect Father who loves them immeasurably; 2) To embrace Scripture in a new and different way, committing specific verses to memory by topic so that they can call the verses up and apply them to real-world situations, with an appreciation for the entire Bible, experiencing how the Bible provides answers to the questions of life; 3) To understand spiritual warfare—what it is, how it is played out in the twenty-first century, and how prayer can affect what's going on in the invisible realm; 4) Teaching them to love the church and commit to it, as it is unquestionably God's chosen vehicle for this and all future generations; 5) To have God's perspective on money and possessions; 6) Of utmost importance, is to make good decisions, building those decisions on wisdom and on good theology; 7) Marriage, for the women to understand God's perspective on marriage and how to live out their roles within their marriage; 8) Trust God with every aspect of their lives...using the spiritual disciplines of prayer, seeking wise counsel, moving forward and

9. Campbell and Chancy, *Mentor Like Jesus*, 21.

trusting God for the outcomes; and 9) Wanting the women to understand that God answers all prayers prayed in the name of Jesus, but the answer is not always yes, but sometimes the answer is no, and at other time the answer is wait. To teach the women how to wait on the Lord: Psalm 27:13-14 (NIV) “I am still confident of this: I will see the goodness of the Lord in the land of the living. Wait for the Lord and be strong and take heart and wait for the Lord.”¹⁰

Rob Wegner, Pastor of Life Mission, Granger Community Church in Granger, Indiana, writes, “The forces that oppose the Kingdom of God in this world are not nearly as afraid of pastors as much as they are the notion of every Christ follower simply embodying and contextualizing the mission of Jesus in their lives.”¹¹ The key to evangelizing is discussed throughout the thesis in this post-Christian culture. The following is an excerpt published in an online article by John Burke:

The culture that worked in the previous culture, which was mostly Christian, is not enough in the post-Christian culture because “most people grew up with a background knowledge of and respect for the Bible, mainly needing the central theme of grace clarified to decide whether to follow Christ. However, in today’s post-Christian context, people often need the intersection of three elements in order to find faith and become the church: 1) A friendship with someone who truly acts like Jesus—listening, caring, serving, and talking openly about faith in a non-pressuring way. 2) Relationship with a “tribe” of four to five other Christians whom they enjoy hanging out with and who make them feel they truly belong. 3) A “come as you are” learning environment where they can learn, usually for six to eighteen months, about the Way of Jesus.”¹²

Burke’s words are especially true for women because the rate of women being incarcerated is on the rise as well as domestic violence. Women are staying in abusive

10. Campbell and Chancy, *Mentor Like Jesus*, 22.

11. Rob Wegner, “Stories of ‘Missional’ in Real Life,” *Outreach Magazine* (12/19/2011), <http://www.outreachmagazine.com/features/4520-stories-of-missional-in-real-life.html> (accessed March 4, 2013).

12. John Burke, “The Key to Sharing Your Faith in a Post-Christian Culture,” *Outreach Magazine* (02/07/2013), <http://www.outreachmagazine.com/features/5189-the-key-to-sharing-your-faith-in-a-post-christian-culture.html> (accessed February 21, 2013).

relationships because of financial needs, their children.¹³ This researcher was in a store in Houston, Texas on February 11, 2013, and standing in line in front of her was a four-year-old girl and a three-year-old boy. Engaging the two children in conversation, the researcher asked if they went to school. They informed her that their mother had just gotten out of jail and that she had been in jail six times. Continuing the conversation with these two beautiful children, the researcher told them that God was going to take care of their mother and that she would not go back to jail. Their response was that she had been in jail six times and she might go back. Meanwhile, the mother never turned to see who was talking to her children and never even tried to make eye contact with the researcher. What a sad and heartbreaking situation, but one that reaffirmed that this project must go forward in training mature women mentors to mentor younger women.

Being in a relationship with what Burke called “relationship with a tribe”¹⁴ of four to five other Christians, is exactly what Jesus did with the twelve apostles. Jesus called twelve men from different backgrounds, occupations, and socioeconomic backgrounds and brought them together to make a tribe, teaching them, spending time with them, settling their disagreements, and sharing with them through parables about the Kingdom of God and how to live in a community of faith.

In their book on spiritual counseling, Tim Clinton and Ron Hawkins write, “Christian spirituality focuses on cultivating an intimate relationship with Jesus Christ that progressively transforms one’s values, sense of purpose, beliefs, and lifestyle in the context of a faith

13. Burke, “The Key to Sharing Your Faith in a Post-Christian Culture.”

14. Elaine R. Mohammed, “Mentors and Mentoring”, (Peabody Journal of Education), vol. 71, no. 1, <http://222.jstor.org.stable/1492552>.

community.”¹⁵ When Christian mentors are not focusing their mentees’ attention on cultivating an intimate relationship with Jesus Christ, and when lives are not being transformed so that people have a sense of purpose, belief, and change of lifestyle, there is a disparity that needs to be addressed within the Christian community. The Christian community should be the most fertile soil for this transformation of lives that ultimately mirror the life of Christ. The Christian community can include small Bible study groups, churches, and non-profit organizations that are spiritually based. Clinton and Hawkins quote Koenig, stating “that numerous studies indicate spirituality can positively impact a person’s physical and mental health. For example, church involvement can provide critical social support that decreases loneliness. Devotional meditation has been helpful in treating hypertension, cardiac conditions, and anxiety.”¹⁶

The authors describe Jesus Christ as the mentor par excellence: From a biblical perspective, compassion can be viewed as one of the distinguishing characteristics of Christ and his own relational style. Christ himself, rebuked the Pharisees because their religious form took precedence over their concern for others, and said, “I desire compassion and not a sacrifice” (Matthew 12:7, NIV).¹⁷ Jesus chose twelve disciples, and spent most of His time with those in His inner circle, teaching, praying, teaching them to pray, and being an example of having compassion for the people. He was available, authentic, loving, patient, and he was an example for them on how to live godly lives. When Jesus first called the disciples, they were only followers, hoping for someone to free them from the control of the Romans. After the resurrection, they became believers in Jesus Christ and His atoning work on the Cross. Afterwards they modeled what they had learned from their Mentor. The example of Jesus’

15. Clinton and Hawkins, *The Popular Encyclopedia of Christian Counseling*, 22.

16. Ibid., 23.

17. Ibid., 419.

relationship with the disciples can also be an example for women in this generation. As Clinton and Hawkins stated:

When the younger generations of women can fellowship with mature Christian women who can help them with areas of marriage, parenting, business, being a friend, loving their husbands and families, this can help them with stressful events that life presents. Mature believers can aid those who suffer or need direction. Powerful biblical models empower others and exhort others to be Christ-like, to face problems, and to make good and godly choices.¹⁸

Believers are encouraged to “Accept one another, then, just as Christ accepted you, in order to bring praise to God.”¹⁹ As Clinton and Hawkins observe, however, quoting Georgia Shaffer, “Communicating unconditional acceptance, just as Jesus does, is far from easy. Mentors as well as Christian counselors who genuinely display this attitude of acceptance without judgment or immediately giving advice are able to build rapport with the participants in the program and facilitate the healing process.”²⁰ The authors further state:

As Christians, we are exhorted to be imitators of Christ. Part of Jesus’ discipleship of the Twelve was showing them how to live. For more than three years, they watched him heal the sick, confront legalistic leaders, teach truth, and model a life of grace and truth. He was the Christ and those who paid attention saw a person quite different from the rigid, judgmental leaders of the religious sects. In part, the Word of God is the recorded ‘modeling’ of how to live for God, as demonstrated by his son, Jesus, and later by his apostles.²¹

The Holy Spirit and Mentoring

The success of a strategic biblical mentoring program is in the program’s dependence also on the presence and power of the third person of the Trinity, the Holy Spirit. Humans only have a limited amount of human resources, but the Holy Spirit provides the mentor with infinite

18. Clinton and Hawkins, *The Popular Encyclopedia of Christian Counseling*, 427.

19. Romans 15:7 (NIV).

20. Clinton and Hawkins, *The Popular Encyclopedia of Christian Counseling*, 425.

21. Ibid., 427.

resources. According to Scripture, “But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.”²²

The Holy Spirit is the Christians’ counselor, teacher and through him, believers receive power from on high. The Holy Spirit dwells in each believer and also prays for them when they do not know what to pray, as stated in Rom. 8:26 (NIV), “In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans.” Through the Holy Spirit God reveals His will, empowers believers to act on his behalf. Billy Graham explains:

When a person is born again, the process is uncomplicated from the divine perspective. The Spirit of God takes the Word of God and makes the child of God. We are born again through the operation of the Holy Spirit, who in turn uses the divinely inspired Word of God. God’s Spirit brings life to men/women. At this point the Holy Spirit indwells the person for life. The person receives eternal life.²³

The Holy Spirit also enables believers to love all people because they are made in God’s image (*imago Dei*). Clinton and Hawkins affirm, “One of the implications of the *imago Dei* is that God creates each person to fully receive love and openly love others and God, for God is love” (1 John 4:8, NIV).²⁴ Spiritual mentors are presented with the opportunity to demonstrate God’s love to those who are homeless, in the process of a divorce, divorced, experiencing abuse, and/or have not seen the love of God in or out of the church. An age group that requires attention is the generation of aging, baby boomers. This age group of adults would be perfect candidates to match up with the future generation of women. According to Clinton and Hawkins, aging in the Western world largely had been ignored until the 20th century:

22. John 14:26 (NIV).

23. Graham, *The Holy Spirit: Activating God's Power in Your Life*, 81.

24. Clinton and Hawkins, *The Popular Encyclopedia of Christian Counseling*, 435.

Gerontology remains new in the psychological and social research, but has finally become a common thread in helping older adults successfully move through the final Eriksonian stage (integrity versus despair) to the end of their lives. In recent years the emphasis on active aging (World Health Organization, 2002) brought attention to the quality-of-life issues for older adults.²⁵

Statistics given by Hawkins and Rice illustrate that:

In 2011, the middle group among 78 million Baby Boomers reached age 60. By 2029, one in five Americans will be 65 or older (Hooyman & Unutzer, 2010). In 2032, these older adults will outnumber children under 15. These drastic demographic changes mean that every counselor needs training in and acute awareness of aging issues. Additionally, the proliferation of multi-generational households will place new pressures on relations in the family system.²⁶

This generation can be a valuable resource for the future generations. Some of the baby boomers have children who are adults and have their own families. When intergeneration or next-generation mentoring is in place and companionship is provided, guidance and encouragement should also be a part of this relationship. As Crabb said, “We need more people who will enter our battles and give us a vision of what Christ will do. We need folks who can talk to us wisely and sensitively and meaningfully about our deepest battles, our most painful memories, and our secret sins.”²⁷ The 15-year-olds who are going to be vastly outnumbered by the baby boomers are going to need mentors who can tell them about the brevity of life, about how to make the most of every minute of their lives by making good decisions, and about how those decisions will help them lead happier and healthier lives. This reflects biblical wisdom found in Psa. 90:9-10, 12, “Teach us to number our days aright, that we may gain a heart of wisdom.” The younger generations have a sense of invincibility. A spiritual mentor can relate to that because in the past

25. Clinton and Hawkins, *The Popular Encyclopedia of Christian Counseling*, 479.

26. Ibid.

27. Crabb, *Connecting: Healing For Ourselves And Our Relationships*, 175.

they also felt this sense of invincibility, and are better able to understand and explain to the younger generation of women to make the best of their days by serving God.

A Biblical Model: Elizabeth and Mary

Luke 1:39-45 tells the story of Mary, the mother of Jesus, upon finding out that she was going to conceive a child, born of the Holy Spirit. Imagine the mixed emotions Mary was experiencing during that time: her surprise, confusion, and her reverence to God for being chosen. Mary immediately visited Elizabeth, and her visit was a memorable one. According to one commentator, “She went with haste” (*spoudes*). The word means speed, diligence, care, earnestness, and zeal.”²⁸ What was the reason for the visit from Mary to her aunt Elizabeth? A teenage girl, betrothed to be married, a virgin, and had the magnificent honor of having the angel of God speak to her, needed someone with whom to share this good news. She needed someone to encourage her. “They both had similar situations. Mary in particular could be encouraged, for Elizabeth was already six months pregnant. Mary knew about Elizabeth’s pregnancy, but Elizabeth did not know about Mary’s conception.”²⁹ Additionally, the commentator observes, “Elizabeth encouraged Mary through her confession, and she willingly humbled herself to help Mary. She was older and held a higher position as the wife of a priest, yet she denied and surrendered herself to push Mary and her child forward.”³⁰

Similarly, mothers and children today are in need of mentors who are willing to surrender themselves to as a model of God’s sacrificial love, grace and mercy. A popular adage states, “It

28. *Luke*, The Preacher’s Outline and Sermon Bible (KJV), vol. 4 (Chattanooga, TN: Leadership Ministries Worldwide, 1996), 21.

29. *Ibid.*, 479.

30. *Ibid.*, 21.

takes a village to raise a child.”³¹ In the neighborhood where the researcher grew up, this was not just an adage but rather a reality. Families lived closer together, had the same address and phone number for years. Anyone in the family could correct the child, whether with a spanking or just telling the mother and father, who then in turn would spank the child. Politically, in today’s world, spanking a child can be a criminal offense. A person can actually be incarcerated for spanking their child. The family disintegration has a rippling negative effect in society, in the home, and in the church. Ironically, in the age of advancing technology, the family unit has made dramatic changes backwards. Television, games, and the Internet are the modern babysitters. Teachers are accosted for correcting their students, and in most schools it is not allowed at all. Children as young as six have cell phones and, if they are unhappy about something, they can call their parents at the push of a button or record what the teacher is saying or doing.

In the first century, the family unit was made up of a village. This is illustrated in the story of Mary, the mother of the Savior, who hurried to go to her aunt Elizabeth, who was older and wiser. Mary stayed with her aunt for three months. Her aunt mentored her, and she humbled herself after Mary announced she was carrying the Son of God, the Savior of the World. James 4:10 states, “Humble yourselves in the sight of the Lord, and he shall lift you up,” which one commentator applies to this scenario:

Mary was also humbled by the idea that God would so greatly favor a person like herself. She was never expected to be greatly favored by Him. As a result of being blessed by God, she was not proud, self-centered, or felt that she merited God’s favor. However, she never dreamed she was anyone special. Therefore, when she heard that God was to favor her and use her in a very special way, she was troubled. How could she, so ordinary and humble, do anything special for God? What a striking example Mary was and still is for those God chooses to use in the building of His kingdom.³²

31. Elaine R. Mohamed, “Mentors and Mentoring,” *Peabody Journal of Education*, vol. 71, no. 1 (1996): 57-63, <http://www.jstor.org/stable/1492552> (accessed January 11, 2014).

32. *Luke*, The Preacher’s Outline and Sermon Bible, 18.

Spiritual mentoring should keep in mind what God's intention for the family was and is, by using Scripture as a theological foundation, for family relationships. The mentor cannot and should not, according to Jack and Judy Balswick, "Ignore the historical and cultural context, the strip miner tearing into the veins of Scripture, throw away what is unwanted and emerging with selected golden nuggets of truth. Too often, searching for God's truth about the family ends up with a truth that conforms to the preconceived ideas [of the person]."³³ The Church must awaken to the statistics of divorce, unwed mothers and single-parent homes, and the reality that seventy-five percent of high school students have used tobacco, alcohol, marijuana, or cocaine—which totals ten million students nationwide. According to the National Center on Addiction and Substance Abuse, one in five youth meets the criteria to become an addict.³⁴ Statistics from Families for Depression Awareness, twenty percent of American teens will have experienced depression by the end of their teenage years.³⁵ The following statistics are just as sobering. According to the National Women's Law Center in Washington, D.C.:

Women represent the fastest growing population in prison. Between 1980 and 1993, the growth rate for the female prison population increased approximately 313%, compared to 182% for men in the same period. At the end of 1993 women accounted for 5.8% of the total prison population and 9.3% of the jail population nationwide. Women prisoners are disproportionately women of color, with African American women comprising 46% of the population nationwide, White women comprising 36%, and Hispanic Women comprising 14%. When women go to prison, it takes a devastating toll on the family. Sixty seven percent of women are mothers of children under eighteen.³⁶

33. Balswick and Balswick, *The Family*, 17.

34. National Center on Addiction and Substance Abuse, <http://www.casacolumbia.org/templates/Home.aspx?articleid=287&zoneid=32> (accessed March 3, 2013).

35. Families for Depression Awareness, <http://www.familyaware.org/> (accessed March 5, 2013).

36. "Women in Prison," National Women's Law Center, Washington, D.C., and Chicago Legal Aid to Incarcerated Mothers, <http://people.umass.edu/~kastor/walking-steel-95/ws-women-in-prison.html> (accessed February 20, 2013).

According to the Religion Facts website, “Baptists are one of the largest Protestant Free Church denominations. At the turn of the 21st century, there were about 43 million Baptists worldwide with about 33 million of those in the United States and 216,000 in Britain. There are over 850,000 Baptists in South American and 230,000 in Central America and the Caribbean.”³⁷

Believers and churches have to be intentional in evangelizing the lost. When observing these statistics of youth and young women at risk and the general breakdown of the family as a unit, more than likely if the church does not become part of the solution, then it ultimately will end up being part of the problem by its mere silence.

The strategic biblical mentoring program is not just for women who are incarcerated; it is for all women. Older women are called to be a part of the younger generation of women’s lives in Titus 2. It is up to the church and para churches to evangelize these women. Lifeway Research.com reported the following; “82 percent of unchurched people say they are at least somewhat likely to attend church if invited.”³⁸ Dwight Rice, a professor at Liberty University Baptist Theological Seminary, stated in a lecture on change:

[A] person will never have an effective plan to get where they want to get without training (discipline). Real change works from the inside out beginning with the spiritual, then with the natural and finally the temporal. Change that is affected is cultivated. It is a collaborative movement. The participants have to allow others to collaborate with them so as not to own the whole process, have someone they are accountable in the three areas of an effective plan, the pathway to change.³⁹

Change is never easy, but change is just what is needed. The majority of Christians and non-Christians begin with the outside or the external while neglecting the inside. Beginning with

37. Religion Facts, “Baptists,” <http://www.religionfacts.com/christianity/denominations/baptists.htm> (accessed February 25, 2013).

38. Lifeway Research.com, “Lifeway Research Finds Americans Open to Outreach Churches” (accessed February 22, 2013).

39. Dwight Rice, Lecture, “COUN 852 Growth and Development of Contemporary Minister,” Liberty Theological Seminary, 2011.

the inner man or the inside, the spiritual, should be the first and intentional step to change. The external is their main concern, looking good and feeling good. Change, though not easy, is exactly what is needed; a change in behavior, a change in mindset, and most of all a change in the churches' silence on issues that will change lives. Believers are so preoccupied with the notion of you live your life and let me live mine. There is no cohesiveness or collaboration involved in this process. There is no all for one and one for all anymore; there is only me and mine. Marc Freedman comments on relationships with strangers:

Whether hunkered down in urban ghettos or comfortably ensconced in middle-class suburbs, Americans are frequently characterized as being alienated from one another. Sociologists caution that our cities harbor an underclass population that is isolated from the middle class, along with its values and role models. Political theorists warn that even our most affluent citizens are often bedeviled by a preoccupation with a notion of freedom that values being left alone. Not surprisingly, over the past decade the subject of our relationship with "strangers" has appeared with some frequency in the literature of the social sciences and religion.⁴⁰

Freedman further "seeks to amplify on the meaning, function, and effectiveness of youth mentoring programs," and he notes "At the root, the appeal of mentoring is reflected in its essential principles of connection and reciprocity, of relationship participation. It is reflected as well in the words of mentors who speak of 'recreating the extended family,' of 'restoring . . . the individual and collective responsibility we used to owe to each other,' of finding the missing glue of social cohesion."⁴¹

Relationships matter, and there is power in relationships. God created humankind to be connected and interconnected through relationships. Genesis 1:27 (NIV) states, "So God created man in His own image; He created him in the image of God; He created them male and female."

40. Marc Freedman, *The Kindness of Strangers: Adult Mentors, Urban Youth, and the New Voluntarism* (San Francisco: Jossey-Bass Publishers, 1993), 162.

41. *Ibid.*, 137.

Genesis 2:18 continues, “The Lord God said, it is not good for the man to be alone. I will make a helper suitable for him.” Relationships matter because they mattered to God. God sent Jonathan as a friend to David, Naomi as a mentor to Ruth, Barnabas as a friend and companion for Paul, and Deborah to encourage Barak to go out and fight against a mighty army. As well, Ecclesiastes 4:9-12 (NIV) states:

Two are better than one, because they have a good return for their labor: If either of them falls down, one can help the other get up. But pity anyone who falls and has no one to help them up. Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.

The concepts of relationship and community are seen throughout the Old and New Testaments. In the Old Testament, the rule of God over the people of God and the kingdom of Israel began with the relationship between Abraham and Isaac and prevailed with Isaac and Jacob. From the twelve sons of Jacob came the twelve tribes of Israel, and then throughout the Old Testament God intervened in his people’s cycles of sin, calling on God, and God sending deliverers through priests, prophets, and kings, the people repenting, and God’s forgiveness.

In the New Testament, the coming of Jesus brought in a new era, one in which God had sent His Son to save fallen humanity; something that did not happen in the Old Testament through the prophets and kings. The relationship between Jesus and his Father was one of the most intimate themes threaded throughout the New Testament. Though Jesus formed earthly relationships with the apostles and other disciples, his relationship and obedience to his Father in heaven was the most important relationship He had. Jesus spent his time on earth healing the sick, preaching and teaching to the religious leaders and disciples, praying to the Father, performing miracles, feeding thousands, and telling people everywhere he went about the Kingdom of God, giving them hope for their present and future situations.

Biblical Models: Paul with Timothy and Titus

Butler writes the following summary; Paul was an outstanding missionary and writer of the early church. Paul the apostle and his theology are important in the New Testament not only because thirteen Epistles bear his name but also because of the extended biographical information given in the Book of Acts. From the information in these two sources, a reasonable picture can be pieced together one of the major personalities of early Christianity.⁴²

Robert Dean writes about one of Paul's mentees, Timothy, the personal name meaning 'honoring God', was a friend and trusted coworker of Paul. He may have been converted by Paul on Paul's first missionary journey (Acts 14:6-23). Paul referred to Timothy as his child in the faith (1 Co. 4:17; 1 Tim. 1:2). So close were Paul and Timothy that both names are listed as the authors of six of Paul's letters (2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; Philem. 1). In addition, Paul wrote two letters to Timothy (1 Tim. 1:2; 2 Tim. 1:2). As Paul's ministry neared the end, he challenged Timothy to remain true to his calling (1 Tim. 1:18). As Paul faced death, he asked Timothy to come to be with him (2 Tim. 4:9).⁴³

Paul's relationship with Titus is another example of the importance of a spiritual mentoring relationship. Titus was a Gentile convert, with whom Paul formed a relationship (Gal. 2:3) and he also was a recipient of a letter from Paul bearing his name. To show the closeness of the relationship, Paul referred to Titus as "my true son in our common faith" (Titus 1:4, NIV). The definition of Gentile, as stated in the *Bible Knowledge Commentary* is "people who are not part of God's chosen family at birth and thus can be considered 'pagans.'"⁴⁴ Paul was called to be

42. Butler, ed., *Holman Bible Dictionary*, 1079.

43. *Ibid.*, 1350.

44. *Ibid.*, 542.

an apostle to the Gentiles. He formed this most precious relationship with Titus, a Gentile. Paul writes to Titus, a pastor serving in Crete, to advise him about teaching and leading regardless and in spite of the false teachers invading the church. Thus, the focal passage for this research paper is Titus 2:3-5, which is a prime example of Paul mentoring Titus on what to teach the churches, how to organize the churches, and how to handle those who desired to tear the church apart with false teachings.

In observing these relationships, hopefully the reader can see why relationships are so important 1) because God created humans to be in relationships, 2) because relationships matter to God, and 3) because the positive effects of spiritual mentoring and relationships can be seen throughout the Bible. There are those who may feel that placing the sole responsibility on the church is a bit of an over-reach; the churches' silence and the breakdown of the family unit are major factors in some of the nation's negative and unhealthy statistics. The church has an important role in obeying the Great Commission and the Great Commandment. The church is a living organism and in being so, according to Marquis Evans, it has certain defining characteristics such as "Organization, metabolism, responsiveness, growth, reproduction, and evolution (adaptation)."⁴⁵ Evans explains that as any environment changes, living organisms must adapt in order to survive. Applying this to the church, this is a living, divine organism, per Evans,

[Is] an effort to explain the church's role in social issues (horizontal relationships with people) and spiritual matters (vertical relationships with God), both being equally critical to whole, healthy persons and whole, healthy churches. The church is the bride of Christ, a living divine organism forged in the Blood of the Lamb. The Body is an organization of members from every walk of life with all manner of strengths, weaknesses, and gifts all under one covering.⁴⁶

45. Marquis Evans, "All Disciples Should Persist in Spiritual Growth," Stand Firm, Devotional (e-mailed January 27, 2013).

46. Ibid.

The body of Christ, the Church, has the responsibility to use the gifts that the Holy Spirit has provided each believer for serving the church and the community, including the community of faith. As the body grows and as members mature in their faith, deepen in their understanding of God's will, and draw nearer to him daily, the responsibility of evangelizing the lost, equipping the saints, and edifying the body will produce results in accordance with the mandates given by Jesus in the Great Commandment and the Great Commission. These are the foundations of the Christian faith, from which the question arises: Is the Church fulfilling these mandates and, if not, why not? In researching this project, the researcher has discovered some of the larger churches are involved in strategic effective evangelism. There are several tools on the market to aid churches implement successful evangelism programs. One valuable source is *The RELAY Book: Sharing Your Faith Your Way*, which is an excellent tool for those who are not sure how to witness to others. This book is an excellent evangelism tool that basically informs the reader how to share their faith their way.⁴⁷ A major online resource comes from InterVarsity Christian Fellowship USA. The following is their response to the question, "What Is Evangelism?"

"Evangelism is communicating the good news of Jesus Christ, and inviting response. Through Jesus' life, death, and resurrection, God offers the forgiveness of sins, the gift of new life, and begins the healing of the world. Evangelism requires the verbal communication of this good news. But acts of love and signs of God's power also have their part in the communication process. Deeds of love confirm the authenticity of the messenger. Signs of God's presence and power confirm the authenticity of the message. In inviting response, we call people to trust

47. North American Mission Board, "RELAY: Relational Evangelism Lifestyle Approach for You," http://www.nambstore.com/PBDNAMBStore/control/productdetails?item_id=22.1593124147 (accessed February 2, 2013).

Christ for the forgiveness of sins, become devoted followers of Christ, be filled with his Spirit, and join in God's community and God's mission in the world."⁴⁸

Discipleship is another one of the responsibilities of the church. According to *Holman Bible Dictionary*, the word disciple unpacks as follows:

The term disciple comes to us in English from a Latin root. Its basic meaning is "learner" or "pupil." In the Greek world the word "disciple" normally referred to an adherent of a particular teacher or religious/philosophical school. It was the task of the disciple to learn, study, and pass along the sayings and teachings of the master. In rabbinic Judaism the term "disciple" referred to one who was committed to the interpretation of Scripture and religious tradition given him by the master or rabbi.⁴⁹

The Book of Acts frequently used the term "disciple" to refer generally to all those who believe in the risen Lord (6:1-2, 7; 9:1, 10, 19, 26, 38; 11:26-29). In addition, the verb form, "to disciple," as it appears in the final commissioning scene of Matthew's Gospel (28:19-20), also suggests a use in the early church of the term "disciple" as a more generalized name for all those who come to Jesus in faith, having heard and believed the Gospel. Therefore, there is a clear distinction between the two terms. The church is responsible for communicating the good news, which is the gospel of Jesus Christ, which is the foundation of the church; whereby, the church is also responsible for teaching and training those within the body of Christ, so that they can pass their teachings on to others. One is done within the context and construct of the church community, while the other (evangelism) is done mostly outside of the church. To answer the above question about whether churches are reaching and teaching as mandated in the scriptures, the answer is that some are not but some are not. The second part of the question is why not? David Stoddard states in *The Heart of Mentoring*, "One of the major reasons many people are

48. Intersity Evangelism, "What Is Evangelism?" <http://evangelism.intersity.org> (accessed February 2, 2013).

49. Butler, ed., *Holman Bible Dictionary*, 364.

not giving their lives away and experiencing joy and fulfillment in helping others is that they are too engrossed in themselves.”⁵⁰ As an example, he states, “Jesus of Nazareth, who demonstrated great expertise in the area of mentoring, strongly espoused this premise in statements about the importance and value of giving from one’s life.”⁵¹ The source of this value comes from Jesus’ words in Acts 20:35, “It is more blessed to give than to receive.” Thus, mentors will be even more blessed than the mentee, because the mentee will be greatly enriched with life-giving guidance and teaching, and the mentor will leaving a lasting spiritual legacy. Only what we do for what is going to last.

50. Stoddard and Tamasy, *The Heart of Mentoring*, 34.

51. Ibid., 35.

CHAPTER IV

DEVELOPMENT OF THE STRATEGIC BIBLICAL MENTORING PROGRAM

This chapter focuses on the development of the strategic biblical mentoring training program including methodology for implementing and facilitating the program designed specifically for training women on how to mentor the younger generation of women. Research data for the project will be reported and contextualized in this and the next chapter and will be analyzed and interpreted, resulting in the final chapter's conclusions.

Definition of Mentoring

Stoddard, in *The Heart of Mentoring* discusses the modern concept of mentoring, which he sees becoming more formal and programmatic, with the relationship of both mentor and mentee beginning with an application:

The mentoring program coordinator [then] determines which mentor to match with which 'mentoree,' aligning needs with experience and expertise. Then both individuals receive training in how to conduct themselves to maximize results from this mentoring relationship. If it sounds sterile, that's because it is. That's the way 'mentoring' is normally done in the world of business, but it's hardly the best way, particularly in a long-range sense.¹

Mentor is defined "as a wise and trusted counselor or teacher; an influential senior sponsor or supporter, verb (used without object)."² The terms coaching and mentoring are used interchangeably in settings such as business and institutions. Stoddard draws a stark distinction between the two terms explaining coaching as skills driven, short term, and focused on behavior, while mentoring is relationship oriented, has a long term scope, and is holistic, meaning it is

1. Stoddard and Tamasy, *The Heart of Mentoring*, 23.

2. Dictionary.com, "mentor" (accessed February 21, 2013).

broad enough to address facets of the whole person, not just a narrow slice of the individual's life. In fact, a coaching dimension can be included in the mentoring relationship to address specific areas of need or concern.³

Christian versus Secular Mentoring

Christian mentoring is a biblical mandate from Jesus Christ himself in the Great Commission and the Great Commandment, which he gave to the church. This biblical mandate is for both the universal and local churches. According to *Holman Bible Dictionary*, "The Church is the term used in the New Testament most frequently to describe a group of persons professing trust in Jesus Christ, meeting together to worship Him, and seeking to enlist others to become His followers."⁴ *The Preacher's Outline and Sermon Bible* holds this perspective:

Jesus commissioned His followers, not only the eleven apostles, but all who were present, more than five hundred disciples. However, note something of crucial importance: it was impossible for that generation to reach the whole world in its lifetime. Therefore, the compassion given to the first generation of believers extends beyond to all generations of believers. The very same charge given to them is given to us. Our Lord charges us with the same words, "Therefore go and make disciples of all nations...."⁵

Teaching and baptizing are important facets of the Christian faith, but they are not enough to reach the world for Christ. There must also be discipleship, which precedes both teaching and baptizing. Jesus said, 'Therefore go and *matheteuo* all nations (Matthew 28:19).' The Greek word *matheteuo* means to make disciples, as *The Preacher's Outline and Sermon Bible* clarifies:

He has instructed us to go to all nations and teach and evangelize them. But there is the strong conviction that He had more than that objective in mind, more than just an overriding purpose—much more. Jesus not only told us "to go and evangelize," he also

3. Stoddard and Tamasy, *The Heart of Mentoring*, 11.

4. Butler, ed., *Holman Bible Dictionary*, 258.

5. Matthew 2, *The Preacher's Outline and Sermon Bible*, 283.

told us that as we go and how to evangelize, He gave us His ultimate objective and overriding purpose, He was giving *the method* to use in evangelizing the world.⁶

Revitalizing Women's Ministries

Merriam-Webster Dictionary defines the word revitalize as “to give new life or vigor, to impart new or vigor: restore to an active or fresh condition.”⁷ The majority of mega-churches have effective Women's Ministries, in which programs are in place to meet the needs of the younger and older women of the church from birth to the grave. This strategic biblical mentoring program is focused on the urban areas of Houston, Texas, where the churches are smaller and have mostly male leadership. Most of these churches have a Women's Day program, but no programs in place to meet the needs of the future generations of females. As a result of these unmet needs, the younger females either go to the larger churches or do not attend church at all. This is both unacceptable and disobedient to the biblical mandate of the Great Commission and the Great Commandment. The church is not to be exclusive, but inclusive, as Jesus was inclusive, accepting all who believed in him and his sacrificial, redemptive work on the Cross.

Although women have come a long way as far as their leadership roles in the Church, there are still a great number of churches that have not been progressive in allowing women a teaching or leadership role in the church. The family is the foundation of society and women play an important role in the family unit as mothers, teachers, and wives. As stated by Stoddard, “mentoring is one of the most significant ways to have a positive impact on society, even for generations.”⁸ In societies where women are marginalized and denigrated, however, the family

6. Matthew 2, The Preacher's Outline and Sermon Bible, 283.

7. Merriam-Webster Dictionary, “revitalize,” <http://www.merriam-webster.com/dictionary> (accessed 03/02/2013).

8. Stoddard and Tamasy, *The Heart of Mentoring*, 46-55.

unit is weakened, crime rates increase, children are neglected, marriages tend to end in divorce, and the churches have little influence. In some countries, women are maimed or killed, which directly negatively impacts all aspects of those societies and has ripple effects around the world.

Women's Ministries have the potential to be revitalized through mentoring programs specifically designed through evangelizing the lost and discipling the believers. In his book *The Heart of Mentoring*, David Stoddard overviews mentoring: 1) Mentoring is a journey that requires perseverance; 2) Mentoring includes helping mentoring partners to determine their priorities, uncover their passions, and honestly address their pain; 3) Mentoring concentrates on the needs of the one being mentored, not on the agenda of the mentor; 4) Mentoring focuses on changing people from the inside out, not the outside in; 5) Mentoring involves the spiritual side of a person, not just the physical, mental, and emotional aspects; and 6) Mentoring is one of the best ways to have a significant personal impact on society, even for generations.⁹

According to the Gallup polls, the U.S. essentially remains a Christian nation:

Almost 8 out of 10 Americans identify with a Christian religion. And the vast majority of those who identify with any religion identify with one that is Christ. The fact that fewer Americans say they have a religious identity does not necessarily mean there has been a decrease in overall religiosity in American. It is possible that some proportions of those who don't identify with a specific religion are still personally or spiritually religious.¹⁰

In addition to Jesus' mandates in Matt. 27:19 (NIV), the Great Commission, and Tit. 2:3-5,

(NIV) contains a biblical mandate specifically for older women to train younger women:

Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can urge the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.

9. Stoddard and Tamasy, *The Heart of Mentoring*, 46-55.

10. Gallup Polls, <http://www.gallup.com/poll/124793/this-christmas-78-americans-identify-christian.aspx>, December 24, 2009.

Titus tells the older women to teach the younger women. The biblical concept of teaching and learning in the Hebrew provides insight into several aspects of the same biblical concept in the New Testament. According to *Encyclopedia of Bible Words*:

The vocabulary of teaching and learning shifts in the New Testament from Hebrew to Greek, but the basic assumptions do not change. The goal is for the listener to be shaped by the word toward holiness; and there is still a necessary process by which that word is to be impressed on the human heart. The word *didasko* (“to teach”) has a broad application. It suggests a relationship between a teacher and a student or between an instructor and an apprentice. Teaching can involve informing, instructing, and demonstrating. The content may be knowledge or skills.¹¹

John Walvoord observes the following teaching/mentoring parallel with males in which Paul addressed several groups, the first being the older men and then Paul progressed on to tell Titus to do the same with women. The goal was maturity in Christ through godliness, the three central Christian virtues of faith . . . love, and endurance (*hypomone*).¹²

The role of the church is clear as far as its role for the older generation of women. The time is now for churches to become active, reactive, and proactive in providing training programs to meet the spiritual needs of the future generation of women, and to provide guidance and sharing of their experiences regarding being godly mothers, wives, and leaders in the church. The programs devised and implemented a strategic biblical study on the role of older women as teachers and models of godly women, by equipping them with the word of God to evangelize, nurture, and love them in obedience to Titus 2:3-5. The younger generation of women in this biblical program should encompass each generation, i.e., one generation of older women will mentor the next generation, and the same going forward, which is the principle of replication and multiplication. As Christians, all believers are ex-something, but by the grace of God, have been

11. *New International Encyclopedia of Bible Words*, NIV, Zondervan Understands the Bible Reference Series (Grand Rapids: Zondervan Publishing House, 1991), 590.

12. Walvoord and Zuck, eds., *The Bible Knowledge Commentary*, 764.

delivered from drugs, alcohol, homosexuality, domestic abuse, and forgiven for all of sins including divorce. The older Christian women have a testimony to share, a service to be performed in the building of the Kingdom of God. Silence is not an option. Passivity is not an option, but love in action is the clarion call for the churches today and in the future.

According to Walvoord, Paul is very specific in explaining to the younger women what is good in v.3. There are seven areas in which older women can help the younger women which include: First, Paul describes what young wives and mothers are to be and then he explains what they are to do. They are to be 1) lovers of their husbands, 2) lovers of their children, 3) self-controlled, 4) pure, 5) busy at home (Ch.1:8; 2:2), 6) kind, and 7) subject to their husbands. Paul wrote, young Christian wives and mothers would earn the respect of outsiders and thereby prevent God's Word from being maligned. "Today, though the opposite is often true, Christian wives and mothers can still be sure that the Lord will honor those who value what He values, and that He will ultimately vindicate both His Word and those who are faithful to it."¹³

There is a desperate need for the younger generation of women to have mentors to walk alongside them, to teach, train, and be examples for them; to care and nurture them to be godly mothers, wives, and leaders. When women learn through modeling, both their responsibilities and potential in the home, society, and the church, this will result in women making better choices in relationships, parenting, and serving their communities and churches as they discover their sense of purpose and destiny.

13. Walvoord and Zuck, eds., *The Bible Knowledge Commentary*, 764.

The Researcher's Non-profit Organization

This researcher implemented a strategic biblical mentoring program to train women to be mentors to the younger generations of women in the urban churches of Houston, Texas, which currently are unable to provide sufficient programs for the women in the church. At the present time, there have been three requests made for this program to be instituted in churches which have received the letters and over ninety-nine percent were interested in the strategic biblical training program for the women in their congregations. In light of this, the researcher initiated the program as a pilot program through the Iva Thomas Ministries, with Iva Thomas the Founder and CEO of this non-profit organization. This non-profit organization was organized in June 2012 and is a mentoring program. This ministry provides many ways of reaching the lost and connecting the participants to the Body of Christ through interacting with pastors, staff, and fellow Christians within their ministries and organizations. The Iva Thomas Ministries also works in collaboration with the Family Resource Network and is the president of this organization. This organization counsels family members in crisis, victims of family violence, anti-theft programs, and family counseling. Family Resource Network also collaborates with the Iva Thomas Ministry for spiritual counseling and spiritual formation.

The development and implementation of the strategic biblical training program curriculum is designed specifically for churches without the finances for more sophisticated programs, and generally to bring awareness of the need for the development and training of the women in their congregations. The researcher's strategic biblical training program was developed by using the knowledge obtained through fourteen years of study in ministry, experiential mentoring, being a spiritual leader in transition living facilities, teaching and preaching to the incarcerated, by interviewing directors of women's ministries and women in

church leadership, and by surveys, questionnaires of pastors and seminary students in leadership positions, and the pretest and posttest from the pilot program.

The strategic biblical training program, “*Revitalizing the Women’s Ministry: Women Mentoring to Women Ministry*” is comprised of a nine-week biblical program (condensed into a four-week biblical program), during which the group received training in biblical studies, spiritual disciplines, spiritual maturity, and how to relate and meet the future generations where they are in the present moment. A total commitment is essential to the success of the program, which includes availability, authenticity, and a willingness to learn and teach. Most importantly, mentoring is not about the mentor, but rather it is about sharing the love of God, which is the critical difference between this spiritual mentoring program and secular mentoring programs. During the nine-week program (which was condensed into four weeks), women connected in ways that most large churches do not provide if programs are not in place where members have the opportunity to connect in meaningful ways. Participation in the program was opened to all, regardless of whether participants were members of a church where the program is being implemented or not. The participants met once a week, on Saturday mornings from 9:00 a.m. to 11:00 a.m. Connection in a meaning and spiritual way for the mentors was one of the first goals connecting spiritually, emotionally, and uniting as a team of women who were willing and have the ability to share what they possess for the glory of God. Upon completion of the program, certificates of participation were provided for those who attended three out four of the bible studies. The program was set up where classes that have been missed can be taken again the next cycle. After receiving the certificates, the members are then equipped to starting a mentoring program in their church or para church. When women are reminded of the biblical mandate that the mature women are to teach the younger women, the expectation is women will obey this

mandate and actually become excited about being obedient to the word of God and making an enduring investment in the lives of the younger generation.

Churches without a women's ministry may consider starting one through a Bible study or prayer group for women who are interested in learning the dynamics of a small group. Through a women's ministry of studying the word of God together, the older generation of women who have not been actively involved in studying Scripture will be given the opportunity to participate with women from different generations; reading, studying, and applying the word of God to their everyday lives. The church is the gateway for a better future for the many women who have been unchurched as well as the younger generation of women within the church. There is a great opportunity in the urban areas of Houston to reach out to those in need of guidance, and sometimes just a touch from someone who cares can be impactful. The church should faithfully provide such ministries, whereas the world often provides only temporary results and satisfaction.

Joe Samuel Ratliff, Pastor of Brentwood Baptist Church in Houston, Texas echoed the words of Martin Luther King, Jr.:

The prophetic role becomes important terms in the minority community and naturally to all peoples of color. The oppressed communities need ministries who are able to not only proclaim the good news of the gospel but also to deal with the problems that confront their constituents at every hand. The principle of forth-telling becomes paramount for the agenda of a true prophet. This often places one in jeopardy of certain securities that the compromised minister will enjoy, but must be sacrificed for a sense of purpose and integrity.¹⁴

Dealing with the problems of the urban community and its constituents means meeting the needs of each congregation's women by providing the programs needed for the younger generation of women, including teenage girls. Martin Luther King, Jr. stated:

14. Joe Samuel Ratliff, "The Enabling of a Local Pentecostal Congregation to Rethink the Role of Women in the Church," Doctoral Dissertation (Atlanta, GA: Interdenominational Theological Center, 1976).

If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority. If the church does not participate actively in the struggle for peace and for economic and racial justice, it will forfeit the loyalty of millions and cause men everywhere to say that it has atrophied its will. But if the church will free itself from the shackles of a deadening status quo, and, recovering its great historic mission, will speak and act fearlessly and insistently in terms of justice and peace, it will enkindle the imagination of mankind and fire the souls of men, imbuing them with a glowing and ardent love for truth, justice, and peace. Men far and near will know the church as a great fellowship of love that provides light and bread for lonely travellers at midnight.¹⁵

The researcher is a Decision Time Counselor and a Relay Counselor¹⁶ (Evangelism) at the church which she attends. One-hundred percent of the time, whether the person is a new convert or coming from another church, when asked why God should allow you into His heaven, the answer is the same “Because I am a good person and because I try to do the right thing.” At this time, the decision time counselor is presented with the opportunity to explain to the person John 14:6: Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.” This example illustrates some of the ways that spiritual formation and spiritual growth and maturity are being neglected in some churches. For the people who do not understand that commitment to a life that pleases God is what matters, evangelism along with discipleship play an important role in spiritual growth. Christians must stand up and do what God commands and commissions by reaching out to the ones who are ignored by their communities by teaching those who are members of the church.

Spiritual Formation and Disciplines

Spiritual disciplines play an important role in spiritual growth. Some of these disciplines include studying God’s Word, prayer, fasting, meditation, and contemplation, to name a few, all

15. Martin Luther King, Jr., *Strength to Love*, Research and Education Institute (Cleveland: First Fortress Press, 1981), 64.

16. Decision Time Counselor at Brentwood Baptist Church minister to the new members, welcoming the new members and helping them to understand the decision to serve the Lord and His Church.

of which aid the Christian in spiritual growth. Prayer, which is communion with God, is one of the most important disciplines. Communication in prayer includes talking but also listening. Proper prayer, including listening to the Holy Spirit, along with studying and applying the word to one's everyday life, will retrain one's thoughts, emotions, and commitments, and it will reform one's character. Listening is a lost art in today's culture. In America's media-oriented society, people are accustomed to talking at work, at home, on cell phones, and on social media such as Twitter and Facebook. Christians interested in maturing in their faith will take the time to learn how to listen to others and to God. Listening is a major part of all communication, and healthy and intimate relationships have good communication in common. There are times when everyone needs someone who is willing to take time out of their busy schedules and just listen to them, someone who cares, and someone who will let them know that they are important and that they matter to someone else. Dallas Willard writes:

On the communal level, political and social critiques yield recipes for revolutions meant to liberate humankind from its many bondages. And on the individual level various self-fulfillment techniques promise personal revolutions bringing "freedom in an unfree world" and passage into the good life. Such are modern answers to humanity's woes.

Against this background a few voices have continued to emphasize that the cause of the distressed human condition, individual and social—and its only cure—is a *spiritual* one. But what these voices are saying is not clear. They point out that social and political revolutions have shown no tendency to transform the heart of darkness that lies deep in the breast of every human being. That is evidently true. And amid a flood of techniques for self-fulfillment there is an epidemic of depression, suicide, personal emptiness, and escapism through drugs and alcohol, cultic obsession, consumerism, and sex and violence—all combined with an inability to sustain deep and enduring personal relationships. So obviously the problem is a spiritual one. And so must be the cure.¹⁷

Until the church comes to the same conclusion, the future generation of males and females will continue on the endless road to nowhere looking for fulfillment in what the world has to offer. The results of such endeavors quickly become evident in the futility of the results.

17. Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (HarperCollins Publishing: New York, 1991), x.

The only cure is a spiritual cure, which alone will enhance the growth of individuals and the church to the point where silence no longer will pervade the church, but rather a loud and inclusive voice will be heard in communities and churches alike. The church will take back its proper place in its obedience to the Great Commission and the Great Commandment. Second Peter 1:5-8 (NIV) states:

For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of Jesus Christ.

Similarly, Willard writes about discipline, “For the spiritual life is, when the dust of history is blown away, nothing but an activity undertaken to bring us into more effective cooperation with Christ and his Kingdom. When we understand that grace (*charis*) is gift (*charisma*), we then see that to grow in grace is to grow in what is given to us of God and by God.”¹⁸ Willard listed some activities that had “Wide and profitable use among the disciples of Christ and approached them in a prayerful, experimental way. These are divided into two the disciplines of abstinence and the disciplines of engagement.”¹⁹ The disciplines listed under abstinence include: solitude, silence, fasting, frugality, chastity, secrecy, and sacrifice. The disciplines listed under engagement include: study, worship, celebration, service, prayer, fellowship, confession, and submission. The researcher has added to this list the *lectio divina*,²⁰ which she studied in seminary. Peterson explains *lectio divina*, “Is a way of reading that guards against depersonalizing the text into an affair of questions and answers, definitions and dogmas.

18. Willard, *The Spirit of the Disciplines*, 156.

19. *Ibid.*, 158.

20. Eugene H. Peterson, *Eat This Book: A Conversation in the Art of Spiritual Reading* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2006), 90-91.

It is a way of reading that becomes a way of living. This is the way, the only way, that the Holy Scriptures become formative in the Christian church and become salt and leaven in the world.”²¹

The researcher will not go into each one of these disciplines, but only the ones that will be utilized in training women mentors in the nine-week strategic biblical program.

The Discipline of Prayer

The first discipline incorporated into the strategic nine-week biblical mentoring program includes prayer, such as the Lord’s Prayer, which Jesus taught his disciples or what some call the Our Father prayer. Jesus taught that prayer was a dialogue between God and people, and he provided a timeless model, which was never intended to be limited verbatim to those words. Jesus also corrected some misunderstandings and abuses:

1) Prayer is not to be offered to impress others; 2) Jesus prohibited long-winded attempts that try to manipulate God. In teaching his disciples how to pray, he also called for people to trust their Father and not their own eloquence or fervor; and 3) Prayer is to be persistent, even though God knows human needs, yet one must ask; but the promise is that God is ready to answer, yet we must patiently persist in prayer.²²

As well, John writes, “This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us—whatever we ask—we know that we have what we asked of him.”²³ It must be said that both corporate and individual prayer are important in the spiritual formation and growth of the life of the Christian and the church. Willard notes:

How misguided are those who regard prayer as irrelevant to social conditions! No doubt many things called “prayer” are quite useless in every respect, but nothing is more relevant to social conditions than the transformation of persons that comes from prayer at its best in the life of the disciple of Christ.

21. Peterson, *Eat This Book*, 90-91.

22. Butler, ed., *Holman Bible Dictionary*, 1131.

23. 1 John 5:14 (NIV).

Praying with frequency gives us the readiness to pray again as needed from moment to moment. The more we pray, the more we think to pray, and as we see the results of prayer—the responses of our Father to our requests—our confidence in God’s power spills over into other areas of our life. However, prayer as a discipline has its greatest force in strengthening the spiritual life only as we learn to pray without ceasing (1 Thessalonians 5:17; Phil. 4:6).²⁴

Paul tells the believers to “Pray without ceasing.”²⁵ The believers’ communication with God is one of the ways God has provided for his children to stay in constant communication with him. Believers are to pray and to pray with confidence knowing that God hears their prayers and answer their prayers. As stated “This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us—whatever we ask—we know that we have what we asked of him.”²⁶ There is a saying, “Prayer changes things” and if believers want to see the political conditions change, believers are to pray; there are going to be any changes in the social conditions, believers are to pray. Prayer among believers is one of the most neglected disciplines among believers, in part due to their busy schedules and overwhelming responsibilities, but if change is going to happen, believers must pray. Prayer, not only change things, but prayer also changes the one who prays. God answers prayer by saying yes, no or wait. The two most difficult answers for the believer are no and wait. By nature, humans do not want to be denied of anything and as a result are not willing to wait on anything living in a world where with the click of a mouse they can order a pizza or do their Christmas shopping all online. In spite of this, believers are admonished to pray at all times, about all things.

24. Willard, *The Spirit of the Disciplines*, 185.

25. 1 Thessalonians. 5:17 (NIV)

26. 1 John 5:14-15.

The Discipline of Study

Continuing the focus on spiritual disciplines and spiritual formation, the next discipline in the strategic mentoring program included studying the word of God. The Bible is the inspired word of God as stated in Titus. 3:16, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness so that the man of God may be thoroughly equipped for every good work.”²⁷ James 1:22 states, “Do not merely listen to the word, and so deceive yourselves. Do what it says.” God’s word has to be a part of the mature Christian’s life, as the Bible reveals God’s will for men in all ages (1 Ti. 2:4; 1 Jo. 5:14-15). It is the record of God’s interactions with man in the past, present, and future (Jer. 29:11; Psa. 139). God’s word is alive and full of power (Heb. 4:12; Prov. 4:20-22), and there is no other book more important to the believer than the Bible (Psa. 119:11, 150, 160). It is also the final judge of all matters pertaining to life and godliness (Psa. 119:160).

The word of God will help in the maturation and transformation of both believer and unbeliever. As stated by a pastor in Houston, “God is not going to add to you physically until you grow spiritually.”²⁸ The word of God is more than entertainment, as believers are to be changed and transformed by the word. Everyone is going to be and become, and there comes a time when it is time for believers to grow up. Children eat for taste, but seasoned saints eat because of necessity due to the changes to their bodies. Mature saints need to assimilate the spiritual tools in order to maintain a healthy relationship with God. Peter gives instructions in 1 Peter 2:1-3 for Christians to lay aside things such as malice, deceit, hypocrisy, envy, and conversations that do not glorify God. Mature Christians check their conversations. Through his

27. Titus 3:16 (NIV).

28. Paul D. Landrew, Bible Study, St. Stephens Baptist Church, Houston, Texas, 2011.

Holy Spirit, God infuses maturity into receptive souls, which is welcomed and assimilated through prayer, solitude, studying of the word, and the desire to change and grow in Christ Jesus. The Christian cannot afford to be disconnected when perilous times come, and such times predictably will come. Therefore, having a maturing circle of friends, such as mentors, is where one will find the help they need. Prayer, reading and studying the word of God are two of the criteria incorporated in this researcher's strategic biblical mentoring program for training mentors of the younger generation of women. Jerry Bridges states:

In the role of being a spiritual mentor, the Holy Spirit leads us objectively through the general teaching of His Word. This is where we learn His will for all Christians. But the Holy Spirit also leads us subjectively as He impresses certain Scriptures on our minds, applying them to specific situations in our lives. This is His way of showing us what He wants us to give attention at a particular time; this is the way He leads us to establish a priority of applications. And this is the important truth we must grasp hold of in our quest for godliness.²⁹

The Discipline of Fasting

The strategic biblical mentoring training program also included the spiritual discipline of fasting as another integral part of spiritual maturation process. Fasting and prayer are two disciplines that are intricately connected because, while a person can pray without fasting, it is difficult to fast without prayer. As Willard observes, "Fasting confirms our utter dependence upon God by finding in him a source of sustenance beyond food. Through it, we learn by experience that God's word to us is a life sustenance, that is not food ("bread") alone that gives life, but also the words that proceed from the mouth of God (Mat. 4:4, NIV). Fasting is feasting on him and on doing his will."³⁰ Fasting was rigorously practiced by Judaism and by the disciples of St. John the Baptist, was apparently recommended by Christ both by example and

29. Jerry Bridges, *The Practice of Godliness* (Colorado Springs: NavPress, 1996), 71.

30. Willard, *The Spirit of the Disciplines*, 166.

teaching (Luke 4:2, Mat. 6:16-18 and Mark 2:20). It was observed by the Apostles (Acts 13:2, 14:23, 2 Co. 11:27), and in the early Church regular weekly fast days soon developed, Wednesday and Friday being mentioned in the *Didache*.³¹ In early times fasting meant entire abstinence from food for the whole or part of the fast day and, in latter case, a restricted diet.³² “Refraining from eating food. The Bible describes three main forms of fasting: 1) The Normal Fast, involving the total abstinence of food. Luke 4:2 reveals that Jesus ‘did eat nothing.’ Jesus abstained from food but not from water. 2) In Acts 9:9 we read of an Absolute Fast where for three days He “neither did eat nor drink.” The abstinence from both food and water seems to have lasted no more than three days (Ezr. 10:6; Est. 4:16). 3) The Partial Fast—in Dan. 10:3 the emphasis is upon the restriction of diet rather than complete abstinence. The context implies there were physical benefits resulting from this partial fast. However, this verse indicates that there was a revelation given to Daniel as a result of this.” In the introduction of his book, *The Daniel Fast: for Spiritual Breakthrough*, by Dr. Elmer Towns quotes Richard Foster as saying, “There has not been a major book on fasting for a hundred years.”³³ Towns named nine fasts including their purposes, but stated the main purpose of fasting is freedom with spiritual results that glorify God—both in the person who fasts and others for whom we fast and pray.”³⁴ Towns explains,

Many people who have never fasted before get nervous about the prospects of abstaining from food. They wonder if they will get hungry and if the hunger pains will make it too difficult for them to continue. They anticipate that it will be an unpleasant experience...

31. A short early Christian manual on morals and Church Practice.

32. F. L. Cross and E. A. Livingstone, eds., *Dictionary of the Christian Church* (Peabody, MA: Hendrickson Publishers, Inc., 1983), 599.

33. Elmer L. Towns, *Fasting For Spiritual Breakthrough: A Guide to Nine Biblical Fasts* (Ventura, CA: Regal, 1982), 11.

34. Towns, *Fasting For Spiritual Breakthrough*, 18.

However, keep in mind that fasting will not hurt any more than dieting to get thinner. It will also not harm you; in fact, some studies show fasting is actually good for the body, as it eliminates toxins from the body. The purpose of fasting is not to make an outward show of your religious dedication to God, but rather to make a personal commitment between you and God. It is not always easy—like any spiritual discipline, you will encounter resistance and opposition.”³⁵

In today’s world of fast food, a great number of Americans are eating in restaurants and fast food places because of time restraints; mothers are working longer hours or two or more jobs, having the responsibility of taking care of the home and children. As well, it is physically difficult for some to fast. That is why it is important for churches to teach and preach on the discipline of fasting. Some congregations do not teach on fasting as is not near the top of their list of “spiritual disciplines.” For Christians to become mature, however, the spiritual disciplines stated in Willard’s book, disciplines of abstinence and of engagement, should be a part of the teachings of the local church as well as the church in general. The world has so much influence on Christians today that often it is difficult to distinguish the Christian believer from the non-Christian unbeliever, and one of the main causes for this is the neglect of the church on primary teachings such as spiritual disciplines. Knowing that all of the blame should not be laid at the door of the church, it is also of utmost importance that individual believers take responsibility for their own spiritual maturity. Thus, this project will be strategic in its planning on training spiritual mentors for the younger generation of women.

The Case for Disciplines

Christians who engage in the spiritual disciplines are more equipped for growth and maturity in Christ. They are more likely to take seriously, what Paul tells the Ephesians: “You were taught, with regard to your former way of life, to put off your old self, which is being

35. Towns, *Fasting For Spiritual Breakthrough*, 17.

corrupted by its deceitful desires.”³⁶ This is an admonition against the “me first” or “it’s all about me.” How do Christians put self aside and think more about others? First, the Christian can put self aside by submitting to God (4:7). God’s will must always be first. Second, Christians are to “Draw near to God (v. 8). Going to God when those selfish desires arise and lead to sin, God will cleanse the Christian and give them a desire to please him alone. Third, Christians are to “Humble themselves in the sight of the Lord” (v. 10) and God will be the one who lifts the Christian up. Self at the center of everything has a high cost. Children are being neglected, mothers raising their children alone, and there is no one there to help; therefore, child abuse is on the rise. Younger girls are being sexually promiscuous at much earlier ages because they are looking for someone who will love them unconditionally. Homes are without fathers and girls are left to themselves to figure out what the love of a father feels and looks like. Major social issues and spiritual issues are facing the nation today that could be resolved if only Christians would speak out, would commit to spending time with the younger generations, and would take on the responsibility of being a mentor to at least one younger female for a specific period of time. Matched up with the right mentor could change the lives of the younger generation of women. It is heartbreaking to see a twenty-one year old woman, for example, who has never been married, raising two or three children; working at McDonald’s trying to make ends meet, and not knowing her real worth. It is evident that these young women have no one to tell them, God loves you, I love you, and you can have a better life. The researcher attended a church one Sunday where the pastor preached on “sexual abstinence.” One could hear a pin drop in this mega-church. The pastor was speaking on this particular Sunday to the women in the church, telling them about the meaning and purpose of sex. During the service, a young lady turned to

36. Ephesians 4:22 (NIV).

the researcher and said, “I didn’t know that.” Imagine, if you can, a young lady in her early thirties stated she did not know that God had reserved sex for marriage, and that sex outside of marriage is a sin. The pastor also stated, “A man has to have a license to drive, a license for fishing, and the females should also require a license and commitment in marriage before engaging in sexual relationships.” Younger women need to hear this message; therefore, for spiritual mentors to be effective, they must themselves be willing to be authentic, compassionate and open to sharing their failures; but also sharing how God loves and forgives those who repent and ask for forgiveness.

Benefits of a Strategic Biblical Mentoring Program

The strategic biblical mentoring program will provide younger women with some who has decided to be a light in a dark world, one who will be the salt of the earth, to guide them in the direction of God, to nurture them with the love of God, but also to hold them accountable for applying the word of God in their daily lives. As the church began meeting the needs of the younger generation, the effects will be widespread throughout the family, reaching those in the community to become members of a Bible-teaching church, where they can meet with other Christians who have gone through what they have gone through. The growth of the church depends on whether or not it is meeting the needs of the younger generation, not only of women, but of younger men also.

The researcher benefitted from the process intellectually due to the extensive reading on mentoring and spiritual formation, the interviews with women leaders in the church, collecting the data from the churches in Houston, Texas and some of the surrounding areas, the mentoring focus group conference, and the conference at Second Baptist on Loving Houston. The researcher also benefitted spiritually by employing the disciplines shared in this thesis. These

disciplines further contributed to the spiritual maturation of the researcher. For the purpose of this project, the researcher's focus is on mentoring women, which will in turn have a positive impact on their lives, including women being better wives, parents, and contributing to society, enriching their lives, and contributing to the growth of the Church.

CHAPTER V

CONCLUSION: OVERVIEW OF THE STRATEGIC BIBLICAL MENTORING PROGRAM

The Strategic Biblical Mentoring Program is the joint effort of pastors, educators, women in leadership, and my pastor, Dr. Joe Samuel Ratliff, of Brentwood Baptist Church. In order for a biblical mentoring program to be effective, biblical training for mentors is essential. Therefore, this study is designed to train the spiritually mature women in meeting the physical, emotional, and spiritual needs of the younger generation of women within the church. In addition, the study is designed also to achieve the following goals: Encourage women to grow in their faith in Christ; develop and strengthen intimate relationships with the younger generation of women; and provide opportunities for these women to serve in their perspective churches by reaching out to their communities in Christ.

This is a nine-week strategic biblical mentoring program based on the Great Commission and the Great Commandment. The program is also based on Titus 2:3-5 (NIV), “Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be pure, to be busy at home, to be kind and to be subject to their husbands, so that no one will malign the word of God.”¹ The program will address the theological and practical aspects of mentoring as follows:

1. Titus 2:3-5 (NIV).

Week One: Who is God?

Week Two: Who are Jesus and the Holy Spirit?

Week Three: Who are you?

Week Four: The biblical mandate for mentors.

Week Five: Jesus Christ, Modeling mentorship.

Week Six: Revitalizing the Women's Ministries modeled by: Naomi and Ruth.

Week Seven: Spiritual Disciplines and Spiritual Formation.

1. Prayer.
2. Fasting.
3. Study God's word, (Bible).
4. Intentionally spending time with God.

Week Eight: Examining the characteristics of a mature spiritual mentor.

1. Authenticity.
2. Availability. A willingness to give of yourself.
3. Awareness: Of God and who you are in Christ.
4. Teachable and reachable.
5. Willingness to share your life and experiences.
6. Trustworthy.

Week Nine: Attention! Jesus said in John 15:13, "Greater love has no one than this: to lay down one's life for one's friend."

See Appendix I for the complete curriculum included in the Strategic Biblical Mentoring Program.

Christians are called to commitment. Second Timothy 1:9 (KJV) states, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own

purpose and grace.” Christians are called out, 2 Corinthians 6:17 (KJV) “Wherefore come out from among them, and be ye separate saith the Lord.” As Christians, we are a part of the world because we live in the world, but believers are not to be of the world. They are called to a higher calling by God to be the “salt of the earth” and the “light of the world.” Friends with the world means being an enemy of God; therefore, we are called to be committed to the things of God, to be holy, as God, the one who called us is holy. Evangelism is one of the most important instruments a Christian can employ in this world of darkness. The message of Jesus Christ’s sacrifice, life, death, burial, and resurrection is the light that the world needs to hear.

Christians are called to be in an intimate relationship with Christ. Second Corinthians 5:17 (NIV) states, “Therefore, if any man is in Christ, he is a new creation; the old has gone, the new has come.” When one gives their life to Christ, they are made brand new and old things have passed away. A transformation has taken place in the Christian’s life. They no longer live for themselves, no longer indulge in the sinful nature but allow the Holy Spirit of God to change them from the inside, out. They are called to follow the example of Christ. First Peter 2:21 (KJV) states, “Hereunto were ye called: Because Christ also suffered for us, leaving us an example, that ye should follow his steps.” Following Christ does not mean that Christians will not have problems, but they will have the assurance that the problems they face will not defeat them, but will develop them. God uses problems to direct, inspect, correct, perfect and protect believers. Problems at times can be a blessing in disguise, but the Christians still have the assurance of what God said, “I will never leave your nor forsake you.” The presence and power of God is the Christians’ promise of God’s love and protection. God is at work in the lives of his children—even when they do not recognize it or understand it. As God works in the believer’s life, the believer should be committed to telling others about the amazing grace of God.

Mentoring as mandated in Titus 2:3-5 is a clarion call for the churches and para-churches to take action in reaching out to the younger generation of women. “Christian older women have a responsibility to set a good example for the younger women. These older women in Paul’s had day lived much of their lives before knowing Christ. They could help the younger women to avoid their mistakes by teaching about the change Christ had worked in their lives and by modeling the qualities of a godly lifestyle.”²

A mentor is a guide who will lead others through a new terrain because they have been there before and are willing to share their experience with others. Availability, accountability, and authenticity are virtues of a mentor. God uses those who are available. He equips that availability with the power of His Holy Spirit. If the believer is willing to avail themselves to God, God will do the rest.

The training of mentors is best carried out in a safe environment; one which the participants being trained are allowed to be transparent, able to express vulnerabilities and know that God’s grace and love is always there.

2. Tim Clinton, *The Bible for Hope: Caring for People God’s Way* (Nashville: Thomas Nelson, 1982).

APPENDIX A

CONSENT FORM FOR CHURCHES

You are invited to be in a research study for *Revitalizing the Women's Ministry: Women Mentoring to the Women*, based on *Titus 2:3-5*. You were selected as a possible participant because it was felt that your contribution would be of great value because of your leadership role in the church and the community. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by: Iva Thomas, Doctoral Candidate at Liberty Baptist Theological Seminary.

Background Information:

The purpose of this study is to identify women who have an interest in being trained in spiritual formation to mentor younger women.

Procedures:

If you agree to be in this study, we would ask you to do the following things:

Please read and sign the consent form and return to me prior to completing the survey via the U. S. Postal service. Two self-addressed and stamped envelopes are enclosed for your convenience; one for the signed consent form and one for the return of the short questionnaire. This short questionnaire will provide valuable information regarding the importance of godly women mentors in the lives of the future generations of women, which will aid in the spiritual growth of the mentor, the mentee, and the church by empowering and equipping leaders in a way that will ensure spiritual growth and the growth of the church. This short questionnaire is for pastors and/or associate pastors. The questionnaire should only take ten to fifteen minutes of your time.

Risks and Benefits of being in the Study:

The risks are minimal, and are no more than the participant would encounter in everyday life.

The benefits to participation are: You have the opportunity of being a part of something greater than yourself, contributing to the lives of so many who are in need of so much, and being a participant in the building of the kingdom of God.

Compensation:

You will not receive monetary or other compensation for your participation in this survey.

Confidentiality:

The records of this study will be kept private. In any sort of report we might publish, we will not include any information that will make it possible to identify a subject. Research records will be stored securely and only researchers will have access to the records. The data will only be used

by the principal investigator for research purposes and will not be available to anyone else. All information stored on the computer will be password protected.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not 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 at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Iva Thomas. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at 713-433-4187, or at ivathomas@sbcglobal.net in Houston, Texas. Advisor's name: Charlie Davidson, telephone # 434-592-4241, cdavidson@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), **you are encouraged** to contact the Institutional Review Board, Dr. Fernando Garzon, Chair, 1971 University Blvd, Suite 1582, Lynchburg, VA 24502 or email at fgarzon@liberty.edu.

You will be given a copy of this information to keep for your records.

Statement of Consent:

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

Signature: _____ Date: _____

Signature of Investigator: Iva Thomas Date: 12/05//2012_____

IRB Code Numbers: 012913

IRB Expiration Date: 01/29/2014

APPENDIX B

LETTER TO CHURCHES

Church Name
Address
City, State –Zip Code

Date:

Dear Pastor/Associate,

My name is Iva Thomas, and I am a doctoral student at Liberty Baptist Theological Seminary. I am conducting a short questionnaire for my doctoral thesis at Liberty. Your response and assistance in filling out the short questionnaire would be greatly appreciated. The title of my thesis is “Revitalizing the Women’s Ministry: *Women Mentoring to the Women*,” and it is based on Titus 2:3-5. Your assistance in this research will be kept confidential. It will also contribute to the ministry of evangelism and the training of godly, more mature women in order to mentor the younger women, who are in need of mentors to become women of God, godly mothers, wives, and leaders in the church.

The questionnaire (10 questions) should only take a few minutes of your time. I have also enclosed (2) stamped, self-addressed envelope for your convenience and the prompt return of the questionnaire. Would you please sign the consent form and return prior to returning the questionnaire, should you agree to participate in this study? Please read over the consent form carefully before signing.

Thank you for your participation!

In Christ
Iva Thomas

Encl (2)

APPENDIX C

QUESTIONNAIRE FOR CHURCHES

1. What is the most important mission of your church?
_____.
2. Do you have a specific or intentional discipleship program?
_____.
3. How large is your congregation?
_____.
4. What is the percentage of women in your congregation?
_____.
5. What is the percentage of men in your congregation?
_____.
6. Are there any women in leadership roles?
_____. (Please indicate role).
7. What is the percentage of women in leadership roles in your congregation?
10-20 % ____
20-30% ____
30-40% ____
30-40% ____
40-50% ____
50 – Over
8. Is there a mentoring program designed to address the needs of the younger women in the congregation? (Check one)

Yes ____ Please explain.
No ____
9. If your answer above is yes, does this mentoring program consist of:
 - a. Classes/courses
 - b. Bible studies (weekly)
 - c. Ongoing mentoring program
 - d. Workshops
 - e. Seminars
 - f. Other _____

10. Are you amenable to implementing a mentoring program for the younger women in your congregation as a part of your discipleship program?

Yes _____

No _____

Thank you for your participation!!

In Christ,
Iva Thomas

APPENDIX D

LETTER TO GRADUATE STUDENTS

Dear fellow graduate students,

My name is Iva N. Thomas, and I am a doctoral candidate at Liberty Baptist Theological Seminary. The title of my thesis is “Revitalizing the Women’s Ministry: Women Mentoring to the Women,” and it is based on Titus 2:3-5.

Would you please participate in a survey that I am conducting through Blackboard via e-mail for my thesis? A consent form is also attached as well for your signature. It will only take a few minutes of your time. You can obtain this survey by logging into Liberty.edu, going to LU Webmail on the log in page, typing in your LU username and password. Once in your LU email account, you will find an email from Iva Thomas, please click on the attachments (2) which will include a consent form (please sign and return via email, and the survey, please fill out this short survey and return also via email by clicking on reply and attach the consent form first, and afterwards the survey.

Your participation will be greatly appreciated. You will be able to obtain the survey and consent form via your Liberty e-mail account.

In Christ,
Iva N. Thomas
Doctoral Candidate

APPENDIX E

CONSENT FORM FOR STUDENTS

You are invited to be in a research study for *Revitalizing the Women's Ministry: Women Mentoring to the Women*, based on *Titus 2:3-5*.

As students in the graduate program at Liberty Baptist Theological Seminary; namely students in the Pastoral Leadership class, your roles as pastors and leaders in your perspective communities, you were selected as a possible participant to contribute to the research project mentioned above. You were also selected because it was felt that your contribution would be of great value because of your leadership role in the church and the community. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by: Iva Thomas, Doctoral Candidate at Liberty Baptist Theological Seminary.

Background Information:

The purpose of this study is to identify women who have an interest in being trained in spiritual formation to mentor younger women.

Procedures:

If you agree to be in this study, I ask you to do the following:

Please read, sign and return the consent form prior to your participation in the survey. The consent form will be sent to you via your LU email account. Return the signed consent to me via email at ivathomas@sbcglobal.net. The consent form will need to be read and signed prior to your participation in the completion of the survey. The consent form can be printed out, signed by you, scanned to a JPEG file or PDF file and emailed to me at the email address provided.

Second, please complete the short survey, which you will receive via your LU email account and please return to me via e-mail at ivathomas@sbcglobal.net.

Your participation will provide valuable information regarding the importance of godly women mentors in the lives of the future generations of women, which will aid in the spiritual growth of the mentor, the mentee, and the church, by empowering and equipping leaders in a way that will aid in their spiritual growth and the growth of the church. This short survey will only take 10 minutes of your time, should you agree to participate.

Risks and Benefits of being in the Study:

The risks are minimal, and are no more than the participant would encounter in everyday life.

The benefits to participation are: You have the opportunity of being a part of something greater than yourself, contributing to the lives of so many who are in need of so much, and being a participant in the building of the kingdom of God.

Compensation:

You will not receive monetary or other compensation for your participation in this survey.

Confidentiality:

The records of this study will be kept private. In any sort of report we might publish, we will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher will have access to the records. The data will only be used by the principal investigator for research purposes and will not be available to anyone else. All information stored on the computer will be password protected. Research will be stored in a locked file cabinet in my home, which has 24-hour monitoring.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not 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 at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Iva Thomas. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at 713-433-4187, or at ivathomas@sbcglobal.net in Houston, Texas. Advisor's name: Charlie Davidson, telephone # 434-592-4241, cdavidson@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), **you are encouraged** to contact the Institutional Review Board, Dr. Fernando Garzon, Chair, 1971 University Blvd, Suite 1582, Lynchburg, VA 24502 or email at fgarzon@liberty.edu.

You will be given a copy of this information to keep for your records.

Statement of Consent:

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

Signature: _____ Date: _____

Signature of Investigator: _Iva Thomas_____ Date: 12/05/2012_____

IRB Code Numbers: 012913

IRB Expiration Date: 01/29/2014

APPENDIX F

SURVEY FOR STUDENTS

For students at Liberty

Dear Pastor/Church Leader(s)

1. What is/are your leadership role(s) in your church?

2. Is your leadership role(s) directly related to the women's ministry in your church? How?

3. Check all the components below that are offered in your women's ministry.

- | | |
|---|---|
| 1. <input type="checkbox"/> classes/courses | 4. <input type="checkbox"/> workshops |
| 2. <input type="checkbox"/> bible studies | 5. <input type="checkbox"/> conferences |
| 3. <input type="checkbox"/> programs | 6. <input type="checkbox"/> Other _____ |

4. Please provide the name/title that is associated with each component checked on number three.

Component	Name/Title
1.	
2.	
3.	
4.	
5.	
6.	

5. How are the components chosen for your women's ministry? Check all that apply.

- ☐ written requests ☐ visual assessments
- ☐ verbal requests ☐ divine calling
- ☐ Other (please explain) _____

6. Check the age groups that are targeted in your women's ministry.

☐ 18-30 ☐ 31-45 ☐ 46-56 ☐ 56-65 ☐ 65+

7. Which of the components (if any) are related to mentoring females?

8. What team members are currently being mentored? And for what purpose (discipleship/evangelism)? How long is the mentoring process?

9. What is the ultimate goal of the mentoring program?

10. How are the mentors chosen? What are the requirements or training? Please list below.

APPENDIX G

WOMEN IN LEADERSHIP POSITIONS

Script (Verbally)

My name is Iva Thomas and I am a doctoral candidate at Liberty Baptist Theological Seminary. I am currently in the process of gathering research for my thesis, "Revitalizing the Women's Ministries: Women Mentoring to the Women, based on Titus 2:3-5. I would like to conduct a brief face-to-face interview, appointment to be set up by telephone. If an interview cannot be set up for a face-to-face interview, then I would ask if the participant would spare me 15 to 30 minutes of their time to conduct the interview by telephone.

If you agree to this interview, a consent form will be provided for you to sign. A copy of this consent form will be provided to Liberty Baptist Theological Seminary as a part of this thesis project. The consent form can be mailed to the participant, faxed or emailed.

1. What is your ministerial role and how long have you served in this position?

2. Are there counselors/mentors who can relate to the issues of the younger women in your congregation? Are these counselors/mentors licensed or have a certification?

☐ Domestic Violence ☐ Substance Abuse ☐ Parenting
☐ Anger Management ☐ Other

3. If you do not have a program for the younger females with the above, counselor/mentors, please explain why not.
4. Can you give an approximate number of how many single-parent homes are in your congregation? How do you meet the needs of the younger adults in this group?

5. Is there a discipleship or evangelism program for the younger women in your organization? If so, please explain how the program is designed, who designed it, who supervises it, and who monitors the progress of the program.

6. Have you ever been involved in a mentoring program for women? If so, how did this experience enrich your life?

_____ men

_____ women

7. Are you interested in a training program to mentor young women in your church?

Yes ____ No ____ Not now ____ When?

8. Are you able/willing to identify women in your congregation who are interested and available to be trained as mentors to the younger women in your congregation?

9. What process would you use to identify women who have a heart for mentoring the younger generation in your congregation?

10. Is there a strategic Christian mentoring program in place to disciple/mentor the younger women in your congregation?

APPENDIX H

CONSENT FORM FOR WOMEN IN LEADERSHIP POSITIONS

You are invited to be in a research study for *Revitalizing the Women's Ministry: Women Mentoring to the Women*, based on *Titus 2:2-5*. You were selected as a possible participant because it was felt that your contribution would be of great value because of your leadership role in the church and the community. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by: Iva Thomas, Doctoral Candidate at Liberty Baptist Theological Seminary.

Background Information:

The purpose of this study is to identify women who have an interest in being trained in spiritual formation to mentor younger women.

Procedures:

If you agree to be in this study, I would ask you to do the following things:

Participate in a face-to-face interview regarding the role of women in your congregation/organization. This would provide valuable information regarding the importance of godly women mentors in the lives of the future generations of women, which will aid in the spiritual growth of the mentor, the mentee, and the church, by empowering and equipping leaders in a way that will ensure spiritual growth and the growth of the church. This short interview will only take 15 to 30 minutes of your time, should you agree to participate.

Risks and Benefits of being in the Study:

The risks are minimal, and are no more than the participant would encounter in everyday life.

The benefits to participation are: You have the opportunity of being a part of something greater than yourself, contributing to the lives of so many who are in need of so much, and being a participant in the building of the kingdom of God.

Compensation:

You will not receive monetary or other compensation for your participation in this survey.

Confidentiality:

The records of this study will be kept private. In any sort of report we might publish, we will not include any information that will make it possible to identify a subject. Research records will be stored securely and only researchers will have access to the records. The data will only be used by the principal investigator for research purposes and will not be available to anyone else. All information stored on the computer will be password protected. If an audio interview is conducted, it will not be conducted without your consent. If at any time the participant wishes to withdraw from the study, the audio will be erased and all notes shredded. In addition, if you choose to withdraw from the study please contact me immediately at 713-433-4187, or at ivathomas@sbcglobal.net.

Please sign if an audio recorder may be used during the interview:

Signature of Participant

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not 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 at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Iva Thomas. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at 713-433-4187, or at ivathomas@sbcglobal.net in Houston, Texas. Advisor's name: Charlie Davidson, telephone # 434-592-4241, cdavidson@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), **you are encouraged** to contact the Institutional Review Board, Dr. Fernando Garzon, Chair, 1971 University Blvd, Suite 1582, Lynchburg, VA 24502 or email at fgarzon@liberty.edu.

You will be given a copy of this information to keep for your records.

Statement of Consent

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

Signature: _____ Date: _____

Signature of Investigator: Iva Thomas Date: 12/05/2012_____

IRB Code Numbers: 012913

IRB Expiration Date: 01/29/2014

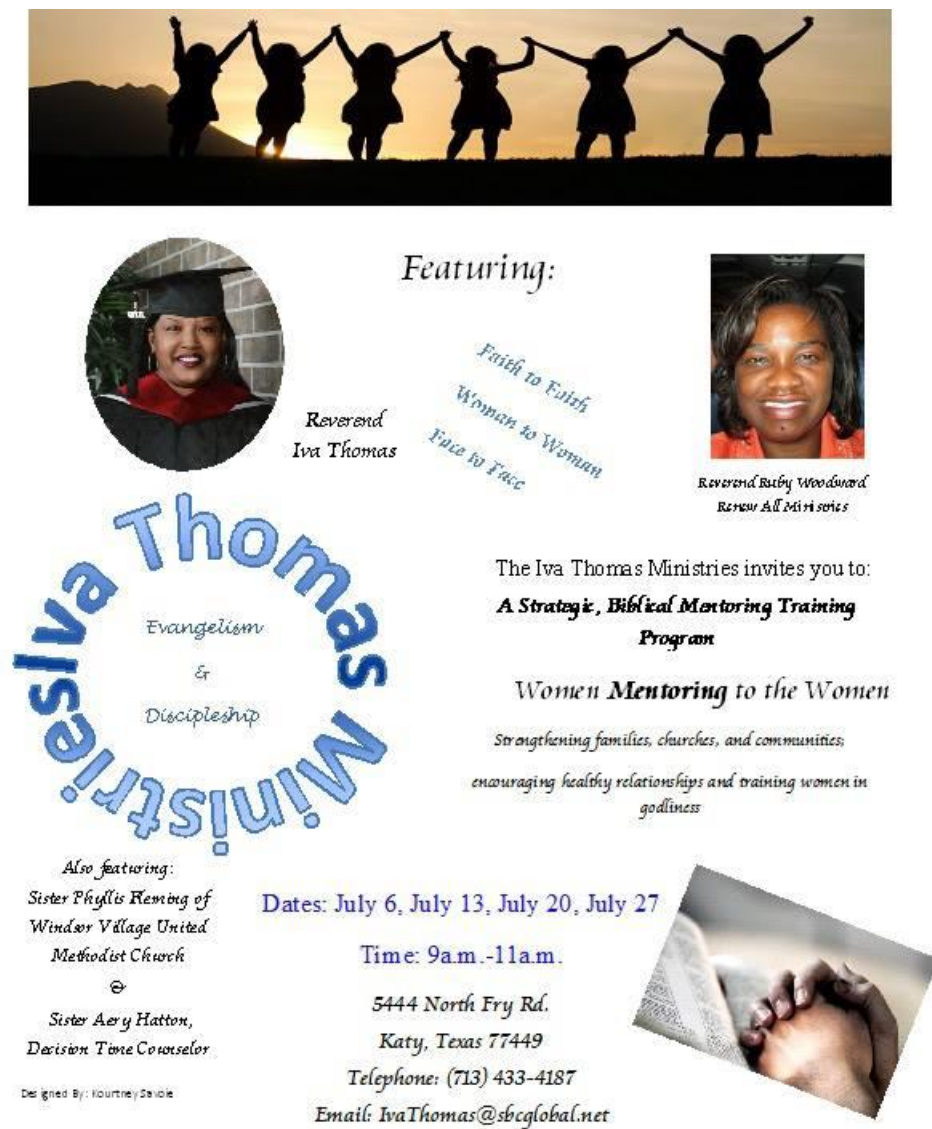
APPENDIX I

CURRICULUM

STRATEGIC BIBLICAL MENTORING PROGRAM

Women Mentoring to the Women
Iva Thomas Ministries

Figure 1. Iva Thomas Ministries Event, Cover Art



Reverend Iva Thomas

Featuring:

Faith to Faith
Woman to Woman
Face to Face

Reverend Ruby Woodard
Reverend All Stars series

Iva Thomas Ministries
Evangelism
&
Discipleship

The Iva Thomas Ministries invites you to:
A Strategic, Biblical Mentoring Training Program
Women Mentoring to the Women
Strengthening families, churches, and communities
encouraging healthy relationships and training women in godliness

Also featuring:
Sister Phyllis Reming of
Windsor Village United
Methodist Church
⊕
Sister Aery Hatton,
Decision Time Counselor

Dates: July 6, July 13, July 20, July 27
Time: 9am-11am
5444 North Fry Rd.
Katy, Texas 77449
Telephone: (713) 433-4187
Email: IvaThomas@sbcglobal.net

Designed By: Courtney Seale

SAMPLE QUESTIONNAIRES AND TESTS

Titus 2:3-5

In an effort to serve the needs and desires of the women of the church, the Iva Thomas Ministries ask that you answer these five questions and make suggestions so that together we may move forward in contributing to the spiritual growth through intergenerational mentoring of women mentoring to the women. Thank you for your help!

1. How long have you attended your church? _____ 0-2 years _____ 3-5 years
_____ 10+ years
2. Are you married? _____ yes _____ no
3. Do have children under the age of 18 years old _____ yes _____ no
4. When is the best time for you to participate in bible studies?

Saturday p.m.
Week day p.m.
5. Have you ever participated in a small group women's ministry or mentoring program?

_____ yes _____ no

STRATEGIC BIBLICAL MENTORING PROGRAM
Women Mentoring to the Women
PRE-TEST

HEART MATTERS

1. Do you think you have a wise heart to the point of knowing the proper time and procedure of mentoring to another generation?
 Yes _____ No _____ Sometimes _____

2. A pure heart does not mean a perfect heart, but a willingness to allow God to change your heart. Do you have that desire and willingness to allow God to change your heart in the areas needed?
 Yes _____ No _____ Sometimes _____

3. Do you have a loving heart?
 Yes _____ No _____ Sometimes _____

4. Will you allow God to create in you a pure heart and renew a steadfast spirit?
 Yes _____ No _____ Sometimes _____

5. Measure your love quotient?
 High Medium Low

6. Please rate your interest 1 (low) – 10 (high):

Women's Bible Study _____	Parenting classes _____
Women's Fellowship _____	Classes on spiritual growth _____
Annual Retreats _____	Marital classes _____
Self-esteem issues _____	Mentoring younger women _____

7. On an average, how much time during the day do you spend reading your Bible and praying?
 Hour (s) _____ Minute (s) _____

8. How important do you think quiet time with the Lord is to a Christian? Please rate:
 Very important Important Somewhat Important Needs Work

WEEKLY LESSONS

Week One: Who is God?

The participants will be granted the opportunity to share what they have learned about God.

Week Two: Who is Jesus? Who is the Holy Spirit?

Each participant will be asked to share one thing they have learned about Jesus Christ and the Holy Spirit, and to give an example about their personal experience with one or both members of the Trinity.

Week Three: Who are you?

In light of what the participants have learned from the study, they will be invited to share who they are in light of what they have studied.

Week Four: The Biblical Mandate for Mentors.

According to the word of God, what is the biblical mandate for the mature spiritual woman? How do you see yourself in light of these mandates? What is the scripture associated with the mandate?

Week Five: Jesus Christ: Mentor to the Disciples.

Using Jesus as the mentor, par excellence, please write down the responsibilities and characteristics of a spiritual mentor.

Week Six: Naomi and Ruth: A Biblical Model.

As you think of Naomi and Ruth, think about the safeguards that need to be implemented in order to protect the spiritual mentor and the mentee. What were some of the principles you learned from the Book of Ruth?

Week Seven: Spiritual Disciplines.

Which of the spiritual disciplines have you already incorporated into your spiritual life and are there others you plan to incorporate into your life for spiritual growth and maturity?

Week Eight: Characteristics of a Spiritual Mentor.

After much preparation to become a spiritual mentor, do you feel you will be effective in this ministry? Are you willing to take the challenge?

Week Nine: Attention!!! Let's Move Out, Mentors!!

Application:

After four or nine weeks of training, the spiritually mature mentors are ready to go forth and apply what they have learned in each session. The goals are to make a positive impact on the lives of women of the younger generation, to contribute to the growth of the church, and to improve the community by sharing the love of God, the grace of the Lord Jesus through the power and communion of the Holy Spirit.

Summary:

You have been invited to participate in spiritual mentoring of the younger generation of women within your church, your home, on your jobs, in your friendships, and all places in which you find yourself. The ultimate goal is to train the younger generation in the church (discipleship). Those within the church will mentor the younger generation of women outside the church (evangelize).

“Spiritual mentoring is far too important to be left in the hands of a few with special credentials and certifications; the nurture of the spirit belongs to the baptized, to the church writ large, to the priesthood of the believers.”¹

1. Keith R. Anderson & Randy D. Reese, *Spiritual Mentoring: A Guide Seeking and Giving Direction*, (Downers Grove, IV Books, 1999), 22.

SAMPLE PRAYER SHEET

PRAY FOR ME

Spiritual growth in these areas:

For my children (grandchildren)

For family members salvation:

For financial blessing: (Employment)

For my marriage:

For my health:

Peace:

WEEK ONE Who is God?

Memory verse: “In the beginning God created the heaven and the earth” (Gen. 1:1).

Objectives: To know God the Father intimately through Jesus Christ. To live a life that reflects that relationship with God.

Introduction:

The first questions that enter the minds of people when they meet someone they have never met before are;

- What is his/her name?
- What does he/she do?
- What is she/he like?

Today’s lesson will help you to answer those question “who is God.” We will search the scriptures to identify names, functions, and attributes of God. In so saying, there is only One living and true God. He is intelligent, spiritual, and a personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe the highest love, reverence and obedience. The eternal Triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being. The Bible teaches that “God is Spirit” (John 4:24).

Lesson:

The Names of God:

1. Yahweh (LORD), Deut. 6:4. The One and only God.
2. Elohim (God Creator, Mighty and Strong), Gen. 17:7.
3. El Shaddai (God Almighty), Gen. 17:1-20.

4. Adonai (Lord), Gen. 15:2.
5. Jehovah-Jireh (The Lord will provide), Gen. 22:14.
6. Jehovah-Rapha (The Lord my healer), Ex. 15:26.
7. Jehovah-Nissi (The Lord my banner), Ex. 17:15.
8. Jehovah-Shalom (The Lord is peace), Judges 6:24.
9. Jehovah-Shammah (The Lord who is present), Ezekiel 48:35.

The Use of the Names of God depends on the need or the situation you are facing at the time.

God is:

1. Creator, Gen. 1:1.
2. Judge, Psalms 7:11.
3. Source of help, Psalms 46:1.
4. Light and guidance, 1 John 1:5.
5. Searches our heart, Psalms 26:2.

Attributes of God:

1. Omniscient—All-knowing, Romans 11:33.
2. Omnipotent—Almighty, Rev. 19:6; Job 42:2.
3. Omnipresent—being present in all places, at the same times, Prov. 15:3.
4. Holy—Pure, Psalms 99:9.
5. Sovereign—He is in all and over all, Psalms 24:1.
6. Love—God is love, 1 John 4:7-8.

Application:

God is the Father who loves you unconditionally. His desire is for you to know Him and to worship Him for who He is and to praise Him for what He has done, is doing, and is going to do. Worship is not about you, worship is about God. Praise is in response to what God has done for you.

Summary:

“God’s sovereignty moves towards a particular end, a special purpose (Phil. 2:3). God’s purpose is to bring His creation—His whole creation—to fullness and completion, to fellowship with Him: “God was in Christ, reconciling the world unto himself” (2 Cor. 5:19). The kingdom of God is the end toward which God moves His creation.”² If you want to know who God is and what He is like, you only have to look at Jesus. Jesus is God in human form, the incarnate God. The Father has invited you into a relationship with Jesus through the power of the Holy Spirit moving in your heart. The Holy Spirit dwells in each believer who has placed their faith and belief in Jesus Christ. John 14:6, Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.” Therefore, to know God you must go through Jesus Christ. God is Father in truth to those who become children of God through faith in Jesus Christ.

2. Trent C. Butler, ed., *Holman Bible Dictionary* (Nashville: Broadman & Holman Publishers, 1991), 1296.

WEEK TWO
Who Is Jesus? Who Is the Holy Spirit?

Memory verses: *“For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” (John 3:16).*

“And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” (Ephesians 4:30).

Objectives: To build and nurture your relationship with Jesus, the Son of God. To welcome the guidance of the Holy Spirit who teaches believers all things about Jesus Christ.

Introduction:

This lesson will allow you to become acquainted or reacquainted with two Persons who are part of the Trinity. Once again, you will search the scriptures for their names, purposes and attributes. In order to witness to others about the love and grace of Jesus Christ, you must utilize the power of the Holy Spirit, who indwells each believer. Christ is the eternal Son of God. In his incarnation as Jesus Christ, he was conceived of the Holy Spirit and born of the Virgin Mary. Jesus perfectly revealed and did the will of God, taking upon himself human nature with its demands and necessities and identifying himself completely with mankind, yet without sin. With his substitutionary death on the Cross, he made provision for redemption of men from sin. He died for the sins of mankind, was raised on the third day, appeared to his disciples as the person who was with them before his crucifixion, and ascended back to his rightful place into heaven. He is now exalted at the right hand of God where he is the One mediator, fully God, fully man, in whose person is effected the reconciliation between God and man. He now also dwells in all believers as the living and ever-present Lord.

Lesson*The Names of Jesus:*

1. Lord, Luke 16:19.
2. Shepherd, John 10:11, 14.
3. Son of Man, Luke 22:60-70.
4. Immanuel, God with us, Matthew 1:23.
5. The Word, John 1:1, 1 John 1:1-4.

The Roles of Jesus:

1. Savior, Matthew 1:21.
2. Redeemer, Psalms 19:14.
3. Messiah, John 1:41.
4. Delivery, Psalms 18:2.

Characteristics of Jesus:

1. Omnipresent, Matthew 18:20.
2. Omniscience, Matthew 11:27; 12:25.
3. Omnipotent, Matthew 28:18.
4. Holy, Mark 1:24.
5. Truth, John 10:11.

Holy Spirit: Third Person of the Trinity:

1. Comforter, John 14:26.
2. Glorifier of Jesus, John 16:14-15.
3. Speaks Truth/Counselor, Matthew 10:19-20.
4. Helper, John 14:16.

Roles of the Holy Spirit:

1. The beginning of the Church, Acts 2:47.
2. Baptizes believers into the body of Christ, Matthew 3:11.
3. Empowers the believers, Acts 1:8.
4. Teaches all things about Jesus, John 14:26.
5. Moves in the heart of the unbeliever to accept Jesus, John 16:8-10.
6. Bestows the spiritual gifts to all believers in Christ, 1 Cor. 12:4-6.

Application:

God the Father, God the Son, and God the Holy Spirit are the three persons of the Trinity who are accessible. Seek them daily. Stay connected in your heart, mind and soul. You will be empowered to rise and walk in the path of righteousness for His name's sake.

Summary:

It is difficult, if not impossible; to tell someone about a person you do not know or someone you have had no contact with for a long period of time. To become a mature Christian and grow in the grace and knowledge of the Lord Jesus Christ, it is important that you spend time with him, be a witness for him, and trust him through the power of the Holy Spirit, who will teach you all things about Jesus. Spiritual growth is not an option; it is mandated in the scriptures. Not to grow spiritually and mature, is to be out of fellowship with God, thus missing out on the promises of God, and the awareness and assurance of being in God's will. "The more we grow spiritually, the better we reflect the glory of God and the less we muddy the waters with our own

short-sighted agendas. Your growth as Christians enables you to be more reflective on God's glory, and to more effectively focus His light on our dark, needy world."³

3. Tony Evans, *A Guide to Spiritual Success: The Victorious Christian Life*, (Nashville: Thomas Nelson Publishers, 1994), 99.

WEEK THREE Who Are You?

Memory verses: “God created man in his own image, in the image of God He created him; male and female he created them.” (Gen. 1:27).

Objectives: To reveal the person’s true identity in Christ. To activate the spiritual gifts given to each believer.

Introduction:

Now, after having gone over the most important aspects of the Christian faith, the question now is, “Who are you?”

Lesson:

You are a tripartite being – consisting of three parts.

1. Mind, Romans 8:6.
2. Soul (Spirit), Romans 8:9-10.
3. Body, 1 Cor. 6:19-20; Romans 12:1.

Two Natures:

1. Spiritual nature.
2. Physical nature (the sinful man).
3. Out of the two natures, the one you feed will be the nature that dominates.

Spiritual Gifts, 1 Corinthians 12:1-11; 27-31.

Spiritual gifts are given by the Holy Spirit to each believer in Jesus Christ. Knowledge of your spiritual gifts will place the believer in the ministry for which his ministry will be most beneficial for the growth of the church and the edification of the body of Christ.

Paul tells the Corinthians in First Corinthians 12:4-11.

There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of

them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives to each one, just as he determines.

Questions:

1. Do you know your spiritual gifts and their purposes?
2. Are you serving God with your spiritual gifts?

Application:

It is important to know who you are and to know your spiritual gifts as you serve God. Knowing that you are a tripartite being will allow the believer the opportunity to focus on all three parts of their existence. If you feed the spiritual man and neglect the physical man, the physical man will suffer. Being a spiritual being means taking into account and maintaining a balance in the life of the believer. Balance will allow the believer to flourish, which means moving towards God. The believer will be cognizant of taking care of the body by eating healthy, exercising, and getting enough rest. The believer will also feed the spiritual man by drawing closer to God through prayer, fasting, silence, studying the word of God and fellowshiping with other believers.

There is an old adage that says, “The mind is a terrible thing to waste.” Paul states in Romans 8:5-8, “Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of the sinful man is death, but the mind controlled by the Spirit is life

and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God."

Summary:

First Corinthians 3:1-3, the apostle Paul addresses the Christian as "carnal" (self-centered), rather than "spiritual" (Christ-centered). The life that puts self on the throne has dethroned Christ which results in loss of fellowship with God and with others. Listed below are some of the attitudes and actions that are self-centered.⁴

Legalistic attitude	Ignorance of spiritual heritage
Impure thoughts	Unbelief
Jealousy	Disobedience
Guilt	Loss of love for God and for others
Worry	Poor prayer life
Critical spirit	Neglect of studying the word of God

The spiritual or Christ-controlled Christian will allow Christ through the power of His Holy Spirit to empower his life. Christ is occupying His rightful place on the throne of the person's life and ego has been dethroned. The believer will possess love, joy, peace, and patience, being Christ-centered, empowered by the Holy Spirit, will introduce others to Christ, and have an effective prayer life.⁵

4. *New Member Orientation Training Handbook for the Survival Training Class (STC)*, (Brentwood Baptist Church, Houston, Texas, 2009), 26.

5. *Ibid.*, 27.

WEEK FOUR
The Biblical Mandate for Women to Mentor Women

Memory verse: *“Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God” (Titus 2:3-5).*

Objectives: To discover the criteria for a spiritual mentor and to encourage women to become spiritual mentors.

Introduction:

Women mentors have gifts, qualities, skills, talents, morals and values that would be beneficial in mentoring the younger generation of women. For the mentor, the benefits include the opportunity to help someone else, to learn from others, and the chance to leave a legacy by investing in a younger woman’s life, in the growth of the church, and in the mentor’s spiritual maturity.

Lesson:

According to Titus 2:3 the qualities of a mentor include: 1) Godliness, 2) not slanderers or addicted to much wine, and 3) teaching what is good. There are natural mentors, those people that the mentee has been in proximal familial relationships and friendships. The constant and pervasive attacks on the family unit have caused these relationships to be fractured or nonexistent. Also, because of the transient nature of society, these relationships are sometimes difficult to maintain. Therefore, the demand for spiritual mentors is at an all-time high. This lesson will start you on the journey of being a spiritual mentor to someone in your congregation, in your family, or a younger friend. There is someone waiting for you to share your lives and experiences with them, to encourage them, and being a model in their lives.

Spiritual mentors also teach, as in Titus 2:4-5, the younger generation to be sober, not addicted to much wine. With alcohol as one of the detrimental behaviors, Vukich and Vandergriff name fifty-three alarming trends of teens including binge drinking, illegal drug use, over-the-counter drugs, and alcoholism named as some of the problems plaguing the younger generation.⁶

To love their husbands, looking at this admonition, marriage has seen a rise in the rate divorce. Spiritual mentors can be of great value in mentoring the younger generation on the institution of marriage. The verse says the mature women are to train the younger women in self-control, being homemakers, and in purity. The younger generation of women needs someone to tell them that marriage is a covenantal relationship instituted by God. Marriage is not about a feeling, but about a commitment made to God and the mate.

Application:

The application of this scripture is self-explanatory, in that mature spiritual women are to mentor the younger generation of women, by telling the truth in love and sharing their life experiences of the positives and the negatives. Jesus told his disciples the truth in love. He told them in John 15:18, “If the world hates you, keep in mind that it hated me first.”

Summary:

Titus 2:3-5 gives practical, but also theological facts. Spiritual mentors can make a difference in the battle to save the family. They can help guide the younger generation of women to God and to a blessed life by being the visible contact that is available, authentic, trustworthy,

6. Lee Vukich, Steve Vandegriff, *Disturbing Trends of Teens and How to Stop Them*, (Chattanooga: AMG Publishers, 2005), 217-230.

nurturing and caring. Stoddard provides principles that changed his life and the lives of hundreds of women and men. Some of these principles included:

1. Mentoring is a journey that requires perseverance.
2. Mentoring includes helping mentoring partners determine their priorities, uncover their passions, and honestly address their pain.
3. Mentoring concentrates on the needs of the one being mentored, not on the agenda of the mentor.
4. Mentoring focuses on changing people from the inside out, not the outside in.
5. Mentoring involves the spiritual side of a person, not just the physical, mental, and emotional aspects.
6. Mentoring is one of the best ways to have a significant personal impact on society, even for generations.⁷

7. Stoddard and Tamasy, *The Heart of Mentoring*, 11.

WEEK FIVE
Jesus Christ: Mentor to the Disciples

Memory verse: *“One day as the crowds were gathering, He went up the hillside with His disciples and sat down and taught them there” (Matt. 5:1-2).*

Objectives: To examine Jesus’ life as a mentor. To observe how the disciples used what they learned from their mentor, Jesus.

Introduction:

Jesus, Son of God, Savior, Redeemer, Deliverer, added to the list of titles, mentor. Jesus had twelve disciples who he chose to follow him. He taught them the word of God, how to pray, how to serve, how to give, and how to live holy lives. This lesson paints a picture of what a spiritual mentor does and it answers the question, “What are the responsibilities of a mentor?”

Lesson:

The spiritual mentor teaches with authority, Matthew 7:28-29, “When Jesus had finished saying these things; the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law.” He also had compassion of those following him, Matthew 9:36, “When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.” Jesus was also concerned as seen in Matthew 9:37-38, “Then he said to his disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.” Because of Jesus’ concern, he prayed for others, Matthew 19:13, John 17:6-19, he prayed for himself in Matthew 14:13, John 17:1-5 and he prayed for believers John 17:20-26). Jesus prayed, he performed miracles, and he served. He stated in Matthew 20:28, “Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Application:

The apostle Paul states in First Corinthians 11:1, “Follow my example, as I follow the example of Christ.” Christians are to be imitators of Christ Jesus in praying, serving, and obedience.

Summary:

Obedience is a key factor in being imitators of Christ. In Philippians 2:1-8 Paul states:

If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish-ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interest of others. Your attitudes should be the same as that of Christ Jesus: Who, being in very nature of God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on the cross!

Paul urges the believers to be like-minded like Christ in love, being in one spirit and purpose.

Believers are to think of others and not only think of their own interests. Spiritual mentors are to emulate Christ in their lives and in their mentoring, remembering it is not about the mentor, but it is about the mentee. “Mentoring requires time, energy, and a lot of personal investment.”⁸ The need for spiritual mentors has never been greater than at the present time. Will you take on the awesome responsibility of mentoring someone in your congregation?

8. Stoddard and Tamasy, *The Heart of Mentoring*, 54.

WEEK SIX

Naomi and Ruth

Memory verse: *But Ruth replied, “Don’t make me leave you, for I want to go wherever you go, and to live wherever you live; your people shall be my people and your God shall be my God” (Ruth 1:16).*

Objectives: To address relational-oriented mentoring by providing a profile for spiritually mature women.

Introduction:

It is clear that the younger generation of women is in great need of mentors. This lesson will assist mentors in the study of spiritual models in the Bible by examining the qualities of spiritually mature women; and observing the connection and positive results achieved from relational-oriented models of mentoring. Mentoring is not a new concept, as seen throughout the Bible in the Old and New Testaments. Naomi and Ruth present an excellent biblical model for spiritual mentoring.

Lesson:

What about the marital status of the mentor? Should they be married or single? Should they have children? Spiritual mentors can be married, single, widow, mothers, or childless. As we see in the book of Ruth, Naomi had been married and had two sons, however by verse three, we read that Naomi’s husband died and, she was a single-parent, left with two sons. Her sons married two women from Moab, Orpah and Ruth, who were married for ten years. Then by verse five, Naomi’s sons Mahlon and Kilion were both dead. Therefore, Naomi was childless, a widow, and probably felt she had nothing to offer her daughter-in-laws. She advised both of them to return to their father’s land, as she returned to Bethlehem Judah. Orpah did as Naomi advised; however, Ruth must have seen something in Naomi that she felt could help her become the woman she desired to be and stayed with Naomi. Even though as a Moabite woman, she most

likely felt very unwelcomed by the women of Bethlehem, she stayed with her mother-in-law who cared for her and mentored her. Naomi provided Ruth with wise counsel on how to conduct herself. In chapter two, Ruth was in the field, in chapter three, Ruth was at the feet of Boaz (the Kinsman Redeemer), but in chapter four, Ruth was in the family. From this story of Ruth, you see that Jesus came from this lineage and was also referred to as the Christian's Kinsman Redeemer, through his salvific work of Savior of the sinner.

Application:

When you listen to someone who is wiser, who has walked the path of life, and who is willing to invest in another's life spiritually, God will bless the life of the mentor and that of the mentee.

Summary:

Proverbs 12:14 states, "The teaching of the wise is a fountain of life, turning a man from the snares of death." What an awesome responsibility and privilege, to turn someone from the snares of death and direct them through wise counsel to the fountain of life. God has given us this privilege and responsibility and pleasing God should be a believer's highest goal.

WEEK SEVEN

Spiritual Disciplines

Memory verse: *“Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth” (II Timothy 2:15).*

Objectives: Study spiritual disciplines and their roles in spiritual growth. Employ these disciplines for spiritual growth and maturity.

Introduction:

The believer has the responsibility of growing in the knowledge and grace of the Lord Jesus Christ. In the memory verse in Second Timothy, Paul is giving Timothy instructions in being faithful to the Lord Jesus Christ. He tells Timothy in verse 14, “Keep reminding them of these things. Warn them before God against quarreling about words; it is of no value, and only ruins those who listen.” In Second Timothy 1:15, Paul instructs Timothy, “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.” Paul is instructing Timothy on studying the word of truth and how to handle the word of truth.

Lesson:

You will find people who love to argue about what the Bible says and what it means. Paul warns against this. A spiritually mature woman will study the word of God, meditate on the word of God, and allow the Holy Spirit to speak to her about what the word of God is saying to her. Studying the word of God is one of the most neglected disciplines by Christians. They have bibles in their homes, in their cars, in church on Sundays —now on their cell phones or iPads, but studying the word is another matter. Spending time with God through the reading of His word is one of the disciplines that will help Christians grow to maturity.

Another neglected discipline among Christians is fasting. There are several fasts discussed by Elmer Towns in his book, *Spiritual Factors of Church Growth: A Work Text*. Some of the fasts include: The Disciple's Fast (Matthew 17:10, 21), The Ezra Fast (Ezra 8:21-13), The Samuel Fast (1Samuel 7:1-8), The Elijah Fast (1 Kings 19:2-18), The Widow's Fast (1 Kings 17:12), the Saint Paul's Fast (Acts 9:9-19) and The Daniel Fast (Daniel 1:12:20).

Silence and solitude is another neglected discipline. In the world of modern technology, consumerism, and busyness, silence is almost nonexistent. With the myriad of accessible cable channels, access via laptops and iPads, and iPhones, rarely do you see a person who is not on their cell phones or other mobile devices. To carve out an hour or thirty minutes a day is virtually impossible for most families. There has to be intentionality in turning off the television, putting the phone on silence, and turning off all electronics, to spend time, just listening to God,. Without this time intentional time, the maturation rate will be delayed or become nonexistent. Silence allows the believer time to listen to God.

Prayer is another discipline that aids in the spiritual maturation process. Prayers include prayer of intercession (Romans 8:26-27); prayer of confession (Psalms 51), the prayer of thanksgiving (Psalms 103) and prayer of petition (3 John 1:2). The acronym ACTS (Adoration, Confession, Thanksgiving, and Supplication) may also be used. Prayer shows our complete dependence and surrender to God. We have assurance when we pray as stated in 1 John 5:14-15, "This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know he hears us—whatever we ask—we know that we have what we have asked of him." The key phrase in these verses is "according to his will." How do we know the will of God? His will is written in His Word. Read it!!!

Application:

Spiritual disciplines help Christians to exercise spirit, mind, and body in ways that ensure spiritual growth. As the Christian draw nearer to God, His will for the life of the Christian is revealed through prayer, study of his word, fasting and solitude. Mature spiritual mentors incorporate these disciplines into their lives to give them wisdom, counsel, strength, and the assurance that God through His Holy Spirit is empowering the mentor with what is needed to give wise counsel and guidance.

Summary

There are principles to studying the word of God: 1) Observation (what you see); 2) interpretation, (what you perceive the writer's original thought was when writing the book), and 3) application (applying the word to one's everyday life). Spiritual disciplines are vital for Christian maturity. They are designed to keep you in a state of readiness to be used by God, bringing you into a closer relationship with him, and helping others to see Jesus Christ in a life that mirrors Christ. "Next generation mentoring works because it starts with the inner woman and her relationship with her heavenly Father. With clarity in that relationship, focus moves to the way the inner woman thinks, acts, and then relates first with herself and then with her husband, children, and the rest of the relationships in the world."⁹

9. Campbell and Chancy, *Mentor Like Jesus*, 22.

WEEK EIGHT

Characteristics of a Spiritual Mentor

Memory verse: *“Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God” (Titus 2:3-5).*

Objectives: Examination of the characteristics and qualities of a mature spiritual mentor. Examples are better caught than taught.

Introduction:

The call for mature spiritual mentors is a clarion call to the churches. The Bible supports the need for mature spiritual mentors. Where are they? The younger generation of women is at risk of teen pregnancies, drug and alcohol abuse, violence in relationships, poor self-images, domestic violence, child abuse, an increase of women being incarcerated, single-parent homes, loneliness and the younger generation of women making choices that ultimately end in destructive behaviors. This ministry, “Revitalizing the Women’s Ministries: Women Mentoring to the Women is answering the clarion call by recruiting and training mature spiritual women to be mentors to the younger generation of women.

Lesson:

The call is for women with the qualifications and characteristics of spiritual mentors as noted below:

- a. Availability. Available to spend at least one hour, once a week with a mentee.
- b. Authenticity: A willingness to share your life experiences and being sensitive to the mentee’s need to have someone who has walked the same path.
- c. Willing to be a role model: Share how Christ changed your life.
- d. Women of God—teachable and reachable. Studying the word and employing the spiritual disciplines discussed in week seven.

- e. A good listener. Listening is a forgotten art. Most people want to share their stories rather than listen to someone else's story. A good listener will learn and be prepared to share demonstrating to the mentee that they are of value to them. If you are talking, you are not listening.

Application:

The spiritual mentor is not left without resources which include the word of God, the power of the Holy Spirit and the fruits of the Spirit in 1 Corinthians 12:1-11; 27-31; Romans 12:8-9; and Ephesians 4:11. Some of these fruits include wisdom, knowledge, faith, teachers, services, mercy, and evangelists. Mature spiritual women mentors who possess these qualities and characteristics, and who are interested in obeying the word of God will be able to return to their churches and neighborhoods prepared to mentor the younger generation of women as God's word is honored as lives are enriched, blessed and changed.

Summary

Knowledge of the fruit of the Spirit and the gifts of the Spirit are essential in the lives of the mature spiritual woman. Spiritual gifts are given to each believer as each believer should possess the fruit of the Spirit. The fruit of the Spirit is the manifestation of a spirit-filled life and all mature Christians should possess these fruit. There are tests which can be administered to help Christians discover their spiritual gifts. When Christians are placed in positions within the church which they are not equipped or gifted for, the results can be devastating, frustrating, and will at times manifest in ways of ineffectiveness in that ministry. When spiritual gifts are discovered and used in the church, God is glorified and the saints are edified.

WEEK NINE
Attention! Let's Move, Mentors!

Memory verse: *“Finally, be strong in the Lord and in his mighty power” (Eph. 6:10).*

Objectives: To review each lesson, one through eight to address any questions and to encourage the spiritually mature believers to engage in the mentoring process of the younger generation of women.

Introduction:

In this final week of training, we will review what you have learned from the past weeks in preparation of equipping you to become effective mentors of the future generation of women. Each section was designed to build from the prior week's session to culminate into a clear understanding of the mandate to mentor the younger generation of women. God has called you to this ministry, “Revitalizing the Women's Ministries: Women Mentoring to the Women” and you have been well equipped for the mentoring task ahead of you. It is time to go forth and to fulfill your calling in the name of Jesus. Will you obey the mandate? All Christians are not called to preach, but all Christians are called to serve. All Christians are responsible for studying and obeying the Word of God. All Christians are equipped through the power of the Holy Spirit for service. Fear is not an option, silence is not an option, but boldness to share the Gospel of Christ to all who will listen and throughout the bible God says, “Do not fear.” The time is now. Will you invest in the life of a younger woman by witnessing for Christ!

STRATEGIC BIBLICAL MENTORING PROGRAM
Women Mentoring to the Women

POST-TEST

Heart Matters

1. Do you think you have a wise heart to the point of knowing the proper time and procedure of mentoring to another generation?
 Yes _____ No _____ Sometimes _____

2. A pure heart does not mean a perfect heart, but a willingness to allow God to change your heart. Do you have that desire and willingness to allow God to change your heart in the areas needed?
 Yes _____ No _____ Sometimes _____

3. Do you have a loving heart?
 Yes _____ No _____ Sometimes _____

4. Will you allow God to create in you a pure heart and renew a steadfast spirit?
 Yes _____ No _____ Sometimes _____

5. Measure your love quotient?
 High Medium Low

6. Please rate your interest 1 (low) – 10 (high):

Women's Bible Study _____	Parenting classes _____
Women's Fellowship _____	Classes on spiritual growth _____
Annual Retreats _____	Marital classes _____
Self-esteem issues _____	Mentoring younger women _____

7. On an average, how much time during the day do you spend reading your Bible and praying?
 Hour (s) _____ Minute (s) _____

8. How important do you think quiet time with the Lord is to a Christian? Please rate:
 Very important Important Somewhat Important Needs Work

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IVA THOMAS VITAE

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Trenese M. Coleman-Black, born March 3, 1973

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Certified Wellness Motivational Coach

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PUBLISHED ACKNOWLEDGEMENTS

The Prayer Journey Bible, Elmer Towns, 2011, Destiny Image



The Graduate School at Liberty University

January 29, 2013

Iva Thomas

IRB Approval 1422.012913: Revitalizing the Women's Ministry: Women Mentoring to the Women; Titus 2 Project

Dear Iva,

We are pleased to inform you that your above study has been approved by the Liberty IRB. This approval is extended to you for one year. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Thank you for your cooperation with the IRB and we wish you well with your research project.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

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