

Liberty University John W. Rawlings School of Divinity

Developing the Practice of Biblical Mentoring  
Through Expository Preaching at Kepler Road Baptist Church

A Thesis Project Submitted to  
the Faculty of Liberty University School of Divinity  
in Candidacy for the Degree of  
Doctor of Ministry

by

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## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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*Developing the Practice of Biblical Mentoring Through Expository Preaching at Kepler Road Baptist Church (KRBC)* is a project in which the presence and practice of mentoring in the Bible is studied and how applying that practice in the local church would benefit the individual participants and the church ministry. The author's goal for this project was to teach participants about how the Bible presents mentoring and to instill in them the desire to adopt mentoring as a lifestyle. The research for this project was accomplished through accessing material from the Jerry Falwell Library Online and by visiting the library at the Reformed Theological Seminary in Oviedo, FL. In addition, some private materials were accessed, and some interviews were conducted. The material in this project will provide a template to use to initiate a similar program at another church or in a teaching environment. The benefit from this program includes stronger fellowship between church members, increased interaction, and stronger personal relationships with Jesus.

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### **Abbreviations (if needed)**

DMIN *Doctor of Ministry*

HCBC *Holman Concise Bible Commentary*

JFB *Jamieson Fausset Brown*

KRBC *Kepler Road Baptist Church*

LUSOD *Liberty University School of Divinity*

## **Chapter 1**

### **Introduction**

In Titus 2:1-12 a precedent presented for inter-generational relationships and teaching of doctrine among church members. In the most basic form, the more mature members are to teach and train those who are less established in the fellowship of corporate and private worship. This training would come about through hands-on leadership by serving and by example.

When Paul wrote to Titus and Timothy, many of the new converts to Christianity were coming to salvation out of different religious cultures and belief systems which were based on pagan practices. Therefore, these new Christians needed guidance for their everyday walk to learn to practice the things of Christ (the importance of the practice of prayer, learning to love your neighbor as yourself, the act of worship through tithing, etc.) while un-learning the methods of those false gods.

Today's new converts face the same situation even if they do not recognize this reality. In the book of Ecclesiastes believers are reminded that the same sins from the past are still around today, the packaging is just new. Sin is sin. There is still only One True God.

Therefore, those practices which they had learned in other worship systems were all sinful. Believers need help to guide them away from the old traditions and toward new and godly practices for daily living. What had previously been considered a good and acceptable practice under the old belief system is now something to be avoided at all costs. These paradigms are still the same today as they were when Paul first wrote that letter to Titus so many years ago.

It is these considerations that define the focus of this action research project, with the ultimate goal of providing the knowledge, training, and even the incentive to church members to

encourage them to develop a better understanding of Biblical Mentoring, along with a vibrant practice of that understanding.

### **Ministry Context**

Kepler Road Baptist Church (KRBC) ministers in DeLand, which is the county seat for Volusia County, Florida. Volusia County is bordered on the west by the St. Johns River, and by the Atlantic Ocean to the east. Roughly the size of Rhode Island, Volusia County is about 25 miles northeast of Orlando, 30 miles north of the Kennedy Space Center, and 80 miles south of Jacksonville. DeLand is the picturesque county seat, and Daytona Beach is one of the best known of Volusia County's 16 municipalities.<sup>1</sup>

Henry Addison DeLand founded DeLand in 1876 and hoped to establish a citrus and tourist trade in the area. After he saw the strides his City was making in terms of art, culture, and infrastructure, DeLand's founder affectionately dubbed the town "the Athens of Florida." In 1877 he founded the DeLand Academy, Florida's first private college. The City officially incorporated in 1882, and an interesting note from the minutes of the first city council meeting reveals that they decided to create a city seal with the emblems of faith, hope, and charity, namely a cross, an anchor, and a heart. Recently, a national group put pressure on the City to change the seal, citing separation of church and state, but the City refused.

In 1885, a freeze destroyed the citrus crops, so Mr. DeLand sold out and returned to New York, leaving his friend John Stetson in charge of DeLand Academy, which was re-named as Stetson University in 1889. Today, Volusia County is also home to Daytona State College,

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<sup>1</sup> All information and statistics on DeLand and Volusia County are taken from [www.Deland.org](http://www.Deland.org).



Embry-Riddle Aeronautical University, Bethune-Cookman University, Advanced Technology College, and other educational institutions.

As of 2018, Volusia County listed a population of approximately 500,000 people, with 42,000 located in DeLand. The average wage for DeLand is \$38,760, and there are about 243,967 workers employed. Approximately 44% of those workers serve in white-collar jobs. In 2017 records show that 21.3% of the residents of DeLand were living below the poverty level.

Kepler Road Baptist Church is one of approximately twenty Baptist churches in and around DeLand. It was first founded in September of 1983 as Community Baptist Church, a mission of DeLeon Springs First Baptist Church. Community Baptist Church was officially incorporated in September of 1986 and occupied a storefront facility on US Highway 92 in DeLand. In 1989, Community Baptist Church purchased the property and built the present facilities at 251 North Kepler Road, DeLand. Then in 1993, Community Baptist Church officially changed its name to Kepler Road Baptist Church.

KRBC's membership numbers 145 with a regular attendance of about sixty persons. The membership is made up predominately of middle-class, blue-collar, Caucasians, and evenly balanced between men and women. Of the sixty or so in regular attendance, almost forty of them are retired and on a fixed income. There are only three couples in this group who are younger than the Pastor, who is in his sixties.

One oddity about the membership is the lack of family relations between various members. Most of the churches which this researcher has dealt with have been what is usually referred to as family churches. That is, the church is largely made up of family members from three or four prominent families. As a result, almost everybody is related to everybody else in the

church. KRBC is not in that category. The membership contains about twenty-five family units, and a few widows and widowers, who are not related to any of the other families.

These facts influence how one relates to the congregation and how one might expect the group to respond to any given situation. In the church mentioned above where one or two families make up the majority of the congregation, there is usually a leadership or power group that influences all major decisions. This type of influence is not a factor at KRBC.

Occasionally, there are times when an individual may feel led to orchestrate a new outreach effort. For instance, two events were planned for community outreach and ministry. The first event was the idea of three of the younger ladies in the church, two married and one single. They worked together to initiate a festival event at the church. They applied for and received all the necessary permits, arranged for bounce-houses and port-a-potties, invited and secured musicians, and spearheaded all the advertisements. Unknown to the majority of the other members at the time, they also paid for most of this themselves, a fact that became public knowledge at a later date.

The big day arrived, all the volunteers were in place to operate the various activities, the weather was beautiful, and everything looked great. KRBC is located on a popular and high-traffic section of road with high visibility. Yet not one visitor stopped in to take part in the festivities. Everybody involved had a great time, but the only ones who attended were the volunteers and their families.

The other significant effort was brought about by one of the older adults in the church. He approached the Pastor, showing a sizeable glossy postcard type advertisement he had received in the mail. He had already researched the information through the Post Office, knew the costs involved, the restrictions in place, and the area to be covered. Gaining the Pastor's

approval, he worked with a local print shop to design and produce enough of these postcards to be mailed to every home in the same mail-zone as the church. These cards gave the details about the church and highlighted the services and activities available. He and the Pastor personally sorted and processed the cards and delivered them to the post office, and he paid for all of it out of his pocket, again, unknown to the church membership. Still, not a single known response.

These two examples demonstrate thinking outside the box, both events with the Pastor's approval and assistance, a large amount of work and expense; they were bathed in prayer yet produced no visible fruit. Of course, further discussion and counseling emphatically assured those who had originated the concepts and worked so hard to see them to fruition that success was not to be found in numbers or responses but instead success is found in being faithful to what God had led them to do. While they claimed full understanding, they were still greatly disappointed. That is understandable, especially when one considers the logistical data. With the proximity to the colleges and schools, as well as the beaches and other areas, more responses were eagerly expected.

Here are two events, one originated by a group of young people, the other set-in motion by an older gentleman. Each of these activities were aimed at reaching a different demographic but both with the same overall result. What sets these events apart from the norm is that these individuals took it upon themselves from the very onset; they felt the leading of the Lord to attempt the exercises, they voluntarily researched the details, paid the money, and performed the lion's share of the work. In contrast to those efforts, the majority of the members do not make that level of efforts when recruited, much less on their own initiative.

These events are also different in that they represent a cross section of every age and marital status group at KRBC. Each was a joint effort and was not met with any substantial

opposition. Had this been a church of the family type influence discussed earlier it could have been a much different story.

The members at KRBC are remarkably friendly and outgoing when welcoming visitors, regardless of gender, economic status, or ethnic background. If these members are personally approached to assist in a particular program or event, they are usually willing, however, the level of enthusiasm and energy they apply to the project is sometimes dependent on what else is available to attract their interest. These people are not lazy, they are hardworking in most cases, they are caring, but most seem to be complacent about interaction and outreach.

For this core group, attendance and participation in the regular services are a given. They are faithful on Sunday night and Wednesday night, and they actively take part in the Bible study discussions at each service and seem to enjoy being a part of the church body. Unfortunately, there seems to be no interaction outside of those services, and no sense of mutual ministry.

One of the main goals for the author of this action research project is to assist the individual members in developing a richer appreciation of the Word of God and a stronger desire for the fellowship of the Holy Spirit. As each participant in the project develops in maturity, they will learn to understand the importance of the practice of biblical mentoring as presented in Titus 2:1-12, along with the sense of personal fulfillment that it brings. There are enough people to make a difference, the people are intelligent enough to make a difference, it is just a question of helping them want to make a difference.

One area of life that can be constructively affected by mentoring is married couples. Daniel Akin and others also make a strong statement about mentoring in reference to marriage. “Thorough counseling will be necessary to counteract the distorted ideas of marriage in our culture, and the provision of mentoring couples to support couples in their early years should be

the goal of every church.”<sup>2</sup> Therefore mentoring is something that can have a positive impact on virtually any area of a Christian’s life.

In the context of KRBC, most of the marriages are very strong, with at least three couples sharing over fifty years of marriage. However, all families have someone who is coming along behind them. It may be children, grandchildren, nieces and nephews, or anyone else. It is important that modeling the biblical model of marriage in front of them is an important aspect of mentoring.

Akin, along with David Platt and Tony Merida, address mentoring again in their commentary on 1 and 2 Timothy and Titus. He points out the Pauline model where Paul instructs Timothy and identifies two essentials behind mentoring: love and prayer. He writes that Paul helped Timothy in three areas: calling, character, and competency.<sup>3</sup> So it is not just a way to help the members at KRBC to become better Bible readers, it is to help them become better Bible followers and worshippers.

Worship relates strongly to the music program at KRBC which is strong and diverse. Greg Scheer highlights an important aspect of mentoring in his book when he points out how the mentoring relationship develops. “We hear in these words the way the mentoring relationship has changed: Paul the mentor is now Paul the friend, hoping Timothy will encourage him with a visit.”<sup>4</sup> These thoughts not only promote the growth of the relationship, but it also strengthens the diversity of the music within the KRBC membership.

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<sup>2</sup> Daniel L. Akin. *A Theology for the Church*. (Nashville: B&H Publishing Group, 2014), p.223. Accessed July 6, 2021. ProQuest Ebook Central. Created from liberty on 2021-07-06 23:48:01

<sup>3</sup>Akin. *Exalting Jesus in 1 and 2 Timothy and Titus*. (B&H Publishing Group, 2013), p. 141. Accessed July 7, 2021. ProQuest Ebook Central. Created from liberty on 2021-07-07 00:03:20

<sup>4</sup> Scheer, Greg. 2016. *Essential Worship: A Handbook for Leaders*. (Grand Rapids: Baker Books, 2016), p.228. Accessed July 7, 2021. ProQuest Ebook Central. Created from liberty on 2021-07-07 00:41:22.

While the members at KRBC do truly seem to love one another, there seems to be a lack of interest in strengthening their own walk with God, much less helping a brother or sister develop their walk with God. The author's desire for this project is to help make them stronger, even make them leaders. In his book *Leading Beyond the Walls* Adam Hamilton wrote it this way; "People love to be encouraged. Great leaders know how to encourage others. They constantly praise others and build them up. They love to help others succeed and be their best."<sup>5</sup> In other words mentoring others will bring out the leadership qualities in both the mentor and the mentee.

The development of leadership is also discussed in Phil Newton's work *The Mentoring Church*, where he expresses the view that the pastor and the congregation are a team to help shape those individuals who will serve Christ's church.<sup>6</sup> As the people at KRBC mentor one another the team mindset will continue to grow stronger as those who are being mentored grow in Christ.

Allan Moseley observes one of the reasons for public commitment when one is feeling the call into some sort of ministry. He feels that God uses the church to then become involved in training and mentoring the individual for that ministry.<sup>7</sup> At the completion of this Biblical Mentoring project the members of KRBC will be equipped to encourage, mentor, and equip their brothers and sisters in the ministry.

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<sup>5</sup> Adam Hamilton. *Leading Beyond the Walls*. (Tennessee: Abingdon Press, 2001), p. 136. Accessed July 7, 2021. ProQuest Ebook Central. Created from liberty on 2021-07-07 01:49:07

<sup>6</sup> Phil A. Newtown. *The Mentoring Church: How Pastors and Congregations Cultivate Leaders*. (Chicago: Kregel Publications, 2020), p. 13. Accessed July 7, 2021. ProQuest Ebook Central. Created from liberty on 2021-07-07 02:25:07.

<sup>7</sup> Allan Moseley. *Exalting Jesus in Leviticus*. (Nashville: B&H Publishing Group, 2015), p. 87. Accessed July 7, 2021. ProQuest Ebook Central. Created from liberty on 2021-07-07 02:56:23.

## **Problem Presented**

The problem that the participants in this project will address is that the people of KRBC lack a biblical understanding of mentoring. The members at KRBC are predominately older middle-class Caucasians. They are outgoing, friendly, and loving people. They earnestly try to make visitors feel welcome and comfortable. However, except for a certain few, they are reluctant to personally share the gospel with others. They want people to get saved; they just want someone else to show them how to do it.

This attitude is also evident when it comes to mentoring their fellow believers in the practical day to day aspects of living out a Christian life. In Titus 2:1-12 Paul encourages the "older" Christians to teach the "younger" ones the ways of the Lord. For the purposes of this project terms like older or more mature will refer to the amount of time that a particular person has been a believer rather than to a chronological age. Many of the more mature members of the group do not yet realize the value of their potential contributions.

And these contributions can be made in so many different areas of life. For instance, one gentleman is in his early seventies and can barely read, yet he can tear down a computer and build a new one from spare parts. He can do the same for a car or a television set. He is very willing to help when asked, and the goal of the author of this project is to instill in him the ability and the desire to channel those skills into the practice of mentoring, not just helping someone, but teaching them and leading them to help others.

Another gentleman is in his mid-sixties, retired, and has several physical issues. This person is highly skilled in electrical work, welding, fabrication, and is a very talented guitar player and singer. On top of that, he is one of the best cooks ever for large groups. He also finds

it easier to do it himself than to seek help. It is planned that in both of these cases that they can learn that allowing assistance helps all parties involved.

The reluctance of some of the members of KRBC is due in some cases to the fact that many of them never received any mentoring themselves, and therefore they feel inadequate to lead someone else. Many of the people in this group came to Christ later in life. What knowledge they have accumulated about Christian living has been from a variety of sources. There seems to have been no attempt by them to learn, by purposeful Sunday school attendance, for instance. During the last several years of ministry, KRBC has attempted to fill that gap and to strengthen the focus on Christian living.

The evidence indicates significant progress among the membership, and the plan is to use this project to build on that success while providing the means and encouragement for the members to exercise their faith and experience in helping others to walk with Christ. This exercise in obedience will not only draw them closer to the Lord, but it will also increase their sense of ownership in the work of the Great Commission. This will also encourage them in their willingness and ability to disciple others.

### **Purpose Statement**

The purpose of this Doctor of Ministry study is to provide expository biblical teaching on the subject of biblical mentorship at KRBC. This will help establish and foster an atmosphere of sharing, learning, and growing in the membership of KRBC. In order to facilitate mentoring among the members at KRBC, an essential goal of this project is to instill a foundational understanding of mentoring drawn from Scripture and applied to the church.



## **Basic Assumptions**

The first assumption regarding this action research project is that the believers who are part of the group will have a genuine desire to strengthen their walk with God. No power on earth can give one's heart the peace, comfort, and tranquility that one finds in a deep relationship with the Lord. That peace that passes all understanding comes only from God. Therefore, it would stand to reason the ones who make the effort to be part of this project would be ones who sincerely desire to strengthen their walk with God. The material covered in this project is designed to help them do just that. It is not just another Bible Study of facts and verses, it is a program utilizing the Bible to encourage an actual change in belief and action in the lives of the participants.

The second assumption is that those who are part of the focus group will be open and honest about their understanding of the material and their interactions with others. The methodology for gathering this material enhances the probability of that honesty. Many times, people who take part in different projects are inclined to give answers and information based on what they believe the teacher/researcher wants to hear. Much of this occurs because the participants want to help the researcher achieve the results that he or she desires to obtain, not out of any purposeful sense of dishonesty. All participants will receive instructions that the only way to help the researcher is to be forthright in their responses and opinions.

The third assumption is that the material delivered to the focus group will impact them in such a manner and to the extent that it will warrant change in their lives. This impact will be brought about by the Word of God as the members begin to understand the true depth of God's love for them and for others. When they see how far God went to provide salvation, they will then develop a desire to be an integral part of His plan and work.

As the members of the group comprehend that God the Father not only provided salvation through His Son Jesus, but also learn that it was not a reactionary plan, they will understand just how precious this gift of salvation really is. The fact that this plan was set in motion from the foundation of the world is eye-opening, to say the very least. This is not a case where God presented mankind with the Old Testament sacrificial system and then discovered that it did not work. Jesus was, and is, the means of salvation from the very beginning. The New Testament is not Plan B.

They have all heard these things before, in fact, repeatedly over the past fourteen years. These facts are a common staple in the sermons and studies presented at KRBC, it is not new material. However, it will be the first time that this much material has been presented on one subject and in such a concentrated format.

By focusing on mentoring, the studies will highlight the subject of the mentoring, namely the Christian life, thus bringing to light how God brought about salvation. When the studies reveal the myriad of ways and methods for one to do mentoring, it also reveals the vast number of people who have needs. Some of those needs have gone unrecognized for years simply because some of the Christians didn't know to look for them, or how to look for them.

The final assumption is that if the believers receive the authoritative information which reflects their current relationship with Christ, and then the material which details what their relationship can be with Christ, then the result will be a sincere desire to change. The scriptures tell that God created man in His image for fellowship with Him. Therefore, it would be a natural result of gaining insight into what God desires in a relationship with each participant for that person to want an even closer walk with God. This project will provide material to help work toward enhancing that desire for each person.

## Definitions

**Biblical Mentoring:** As discussed in the Bible books of Timothy and Titus, it is the purposeful action of one Christian who spends time and energy to help another believer who is relatively less experienced in Christian life as they are learning what God expects of them. The mentor provides this guiding/training with no expectation of any type of compensation or reward for themselves.

Ken Horton of Dallas Theological Seminary offers as a starting point this definition: "Mentoring is a mutually supportive relationship distinguished by the power of example (1 Cor. 4:16; 11:1), the wisdom of humility (Jam. 3:13; 1 Pet. 5:5-7), and an attitude of enthusiasm (Rom. 12:1; 3 John 4)<sup>8</sup>. Both parties experience these as God works His transforming purpose in them." Howard and William Hendricks express it this way; "At their best, mentors nurture our souls. They shape our character. They call us to become complete men, whole men, and, by the grace of God, holy men."<sup>9</sup> The apostle Paul gave two clear definitions. In 1 Corinthians 11:1, he said, "Follow my example as I follow the example of Christ." Then in Philippians 4:9a, he gave this admonition, "Whatever you have learned or received or heard from me or seen in me put it into practice."

Of course, the greatest example of all is found in Jesus Christ. His entire earthly ministry was an amazing picture of mentoring. Matthew 4:19, where Jesus says, "Follow me, and I will make you fishers of men" could be seen as His motto, undergirded by, ". . . as my Father hath sent me, even so send I you." (John 20:21) Neither of these sayings of Christ have anything to do

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<sup>8</sup> Definitions - Dallas Theological Seminary. <https://www.dts.edu/departments/ministry-formation-internships/mentoring/definitions/>

<sup>9</sup> Howard Hendricks and William Hendricks. *Iron Sharpens Iron*. (Confia Publishers: McKinney, TX. 1995) 332 pages.

with sitting and enjoying the fellowship in the church. Rather, these are clear commands to be going and building the church.

**Focal Group:** For the purpose of this project the term Focal Group will refer to that group of individuals who take an active role in the implementation of this study. They will attend and critique the sermons, and they will attend and participate in the discussion meetings. Finally, they will provide the feedback which will provide much of the material for the conclusions of this project.

### **Limitations**

First, the sample (or Focal Group) used in the research will be only those adults who understand the purpose and reason for the study and agree to take part in the project. Of course, this is a requirement for action research projects, but more than that, it is also a wise approach to doing this type of research. The better the participants understand the purpose of the study and the desired goals of the investigation, the more reliable will be their sense of ownership in the project, and thus the results should be much more accurate.

Next, this project will of necessity be limited in scope by the number of participants available to take part in the project. KRBC is a small congregation of predominately older members, many with health issues and physical restraints, which will affect the logistical design of this project. The design of this project addresses these issues to involve an accurate representation of the group.

And finally, the time frame and methodology will be subject to the guidelines and constraints of the Doctor of Ministry Program of Liberty University Online. An honest approach to this type of research project will demand a time frame of enough days or weeks to give a fair representation of the materials and results, without drawing out the plan gratuitously. The

program includes sufficient time to gather the needed materials, acclimate the people involved in the process, administer the project, collect the data, and then tabulate the results.

### **Delimitations**

This lessons of the project will focus on the understanding, development of, and practice of biblical mentoring among participating members of Kepler Road Baptist Church. In order to correctly measure the results of the action research project, care will be taken in establishing a baseline reflecting the level of understanding among those members who are to take part in this research project. Observations and other data will be recorded throughout the project in order to ensure that the final findings are as accurate as possible.

Second, the sample will be comprised of only those adults who express a willingness to openly and honestly consider the material and share their response to that material. It would not be productive to focus on younger people in the project, especially considering the stated goal of the research being to prepare more mature members to actively train the younger people. It would also be counter-productive to use participants who had to be coerced or persuaded to take part in the project, as this could result in a sense of animosity that would invariably color their attitudes negatively. The persons who take part in this action research project will be chosen from among the adult membership of Kepler Road Baptist Church.

This group will consist of members from every section of the church except children and teens. As stated earlier, the target of this project is the more mature individuals who are more experienced in Christian life. Along with age groups, considerations are gender, social status, and lifestyle and interests. There is no requirement list, but these things are all considered as the focal group is being assembled.

## **Thesis Statement**

If the congregation at KRBC receives a series of messages dealing with Biblical mentoring, then the members will be equipped to minister to those who are in need of mentoring. If the goal is to equip members to mentor in a Biblical manner, then it becomes paramount that they understand that model from the Scripture. Therefore, the subject should be researched thoroughly using proven methodology.

Then using the material gathered in the research, a series of eight messages will be prepared and presented to the church with the goal of equipping them for the work of the saints. These messages will be followed with a scheduled time of discussion and interaction between the researcher and the participants concerning the contents of each message. These discussions will be driven by the questions and comments of the participants and based on the material given in each of the sermon messages. A set of focal questions will be used to guide the discussions in order to bring out the pertinent facets of mentoring.

In addition to the focal questions, each participant will be encouraged to present their own questions and observations during the discussion times. This practice will ultimately add more information to the already broad scope of mentoring. The desired result is for each member of the group to grasp a greater comprehension of mentoring. As they understand more about mentoring and how it works in the life of the believer, they will become more and more open to taking part in that ministry at KRBC.

In Acts 1:8 it is revealed that the believer shall receive power from the Holy Ghost, but this power is not for the edification of the believer. This power is to enable the believer in his/her work as witnesses for God. God did not provide salvation in Jesus Christ so that believers could sit comfortably on church-house pews every Sunday and let the preacher bless them. He

provided salvation because He loves sinners and desires to have eternal fellowship with them. To that end the believers should be actively sharing and mentoring in order to bring more people to Christ and to minister to those who are already believers.

It is recorded in Ephesians 2:10 that each believer has been created to do good works that God Himself has designed for them. Therefore, to not do those works is to be in direct disobedience to the One Who has purchased your salvation with the blood of His Beloved Son. As the old hymn says we are to Trust and Obey, not just one or the other.

This project on mentoring is designed to not only make the believer aware of his or her duties, but also show them what an honor and privilege it is to be counted worthy. The training provided herein will equip the believer for sharing their experiences with others, especially with those of less experience. The sermons presented in the program encourage heartfelt interaction and the discussion segments expound on this and promote sharing between participants.

As the participants progress further and further into the project, the material will bring back to their mind some of the things God has blessed them with on a personal level. While these things are refreshed in their heart and mind, they will be reminded of those people who were responsible for helping to shape their lives. The people who loved them, the people who guided them through difficult times, and the people who accepted them without judgement.

No one grows up in a vacuum, there are people around who have great deal of influence on their lives, some good and some bad. Because the focal group for this project will be made up of professing Christians, they will be instructed to remember those people who were instrumental in bringing the individual to a saving relationship with Jesus Christ.

Some of the things they will be led to consider are the nature of the relationship between themselves and those persons who were most associated with the participant's coming to the

Lord in salvation. Was he a Sunday School teacher? Was she a neighbor who gave you a ride to church? Was it a family member who voluntarily spent time with you and lived as an example?

Whoever that person was, the participant will be encouraged to ask themselves, “How can I be that kind of example to someone else? And who would that someone else be?” It does not have to be someone of the same relationship as the person had in their life. The important thing at this point is to open yourself to the leading of the Holy Spirit as He moves in your heart and mind, and He will establish the connection that will provide the foundation for the relationship.

When considering biblical mentoring church relationships automatically come to mind, and that is predominately where the focus will be. The relationship may develop with someone who sits on the same pew as you, someone who is in the same Sunday School class, or maybe just someone you share time with during the fellowship coffee on Sunday morning.

But church relationships are not always the case. It may be someone you work with, someone who regularly sits nearby in the cafeteria, someone who uses the walking trail at the same time as you; the possibilities are endless. The important thing is to be open to the prompting of the Holy Spirit as the relationships develops because it may result not only in mentoring but also in an opportunity to lead someone to salvation in Jesus Christ.

It is also important to remember that mentoring is a two-way street. The mentor may be the one who ends up receiving the most assistance. Upon returning from his first mission trip to Honduras, one young man explained it this way. “I went down there thinking that I was going to help them out, but I’m the one who got the blessings!”<sup>10</sup> A person should always be willing to learn something from the one they are mentoring. One never knows what knowledge and

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<sup>10</sup> Private conversation, February, 1986



experiences lie in the heart and mind of the person they are dealing with, and if they allow that person to open up, it can be very beneficial to both parties.

## **Chapter 2**

### **Conceptual Framework**

Chapter two shall include a review of literature, and the project's theological context and theoretical foundation. The literature review will use paraphrase, footnotes, and discussion to expound upon the material found within literature resources used in researching this project. The theological context will present and establish the biblical foundation for pursuing this project. The theoretical foundation will examine the materials already addressing the subject of mentoring and explore the various methodologies available for proceeding with this action research project. Each of these will be used in conjunction to expand upon the project thesis proposal.

#### **Literature Review**

For the research on the subject of Biblical Mentoring, several sources of literature were consulted. These sources were mainly in the form of books and journal articles and covered a wide range of differing perspectives on the subject. Similarly, the authors themselves come from different backgrounds and experiences on the subject, therefore they bring a variety of insights and observations to light in the treatment of Mentoring. In reading through the various sources several themes began to emerge from the material, and several of the themes are discussed in the following pages.

#### **Family**

When one begins to research Mentoring, one of the first themes that are encountered is Family. Mentoring, according to Rick Lewis, has been in practice for as long as parents have

raised children, they just had no formal name for it.<sup>11</sup> In its most basic form mentoring is simply one person teaching and or training another. This teaching/training usually occurs as one person who is more mature and wise shares his or her knowledge and experience with someone who has had less exposure to the topic at hand. For instance, a father teaching his son how to do routine maintenance on the family car, a mother teaching her daughter how to prepare the family's favorite meal, or even a teenager helping his younger brother learn the fine art of baseball. Laura Lanker refers to this as natural mentoring.<sup>12</sup>

This type of natural mentoring occurs in the common course of personal development in a normally functioning family unit. Therefore, it is most effectively mirrored in spiritual growth when the church views itself as a family, and the older members purposely strive to live by God's word, not only for their own spiritual walk but also to influence the lives of the younger members.

Jim Stump agrees with this when he writes that witnessing must take place across intergenerational lines to be obedient to Christ's last command as given in Acts 1:8.<sup>13</sup> And Jesus

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<sup>11</sup> Rick Lewis. *Mentoring Matters: Building Strong Christian Leaders-Avoiding burnout-Reaching the finish Line*. (Lion Hudson, 2009), Pg. 6.

<sup>12</sup> Jason Lanker. "The family of faith: the place of natural mentoring in the church's Christian formation of adolescents." *Christian Education Journal*, vol. 7, no. 2, 2010, p. 267+. Gale Academic OneFile, [https://link-gale-com.ezproxy.liberty.edu/apps/doc/A239092337/AONE?u=vic\\_liberty&sid=AONE&xid=246026b0](https://link-gale-com.ezproxy.liberty.edu/apps/doc/A239092337/AONE?u=vic_liberty&sid=AONE&xid=246026b0). Accessed 15 Feb. 2020.

<sup>13</sup>Jim Stump and Frank Martin. *The Power of One-On-One: Discovering the Joy and Satisfaction of Mentoring Others*. (Grand Rapids: Baker Books, 2014).Ebook, np. Accessed February 6, 2020. ProQuest Ebook Central.

expects to be obeyed. When He presented “The Great Commission” in chapter twenty-eight of Matthew’s gospel, He first cited His unparalleled authority.<sup>14</sup>

In his commentary on Matthew Doug O’Donnell asserts that almost all of Matthew relates to the Kingship of Jesus.<sup>15</sup> The Kingly authority that He wields is evident throughout the book. Acknowledging the Kingship of Christ naturally results in obedience. Because Jesus has ultimate authority all of those who claim to be His followers will submit their lives to Him and as a result witnessing and mentoring will be a natural outflow of their obedience.

When observed in the context of scripture (Titus 2:1-12), one recognizes that this refers to informal, personal, encouragement.<sup>16</sup> These types of natural mentoring align perfectly with the early church’s view of themselves as God’s children.<sup>17</sup> For instance, a men’s mission group traveled from Florida to Georgia to provide labor and assistance to a fellow mission worker. Most of the group was housed with various church members, but one group was taken to a house and handed a set of keys. The family who lived there had gone on vacation and had left the keys along with the instructions to “make yourselves at home”.

This is God’s family at its finest. They trusted their brother in Christ, the local mission worker, and counted him as family. Because of many experiences with the Florida crew and witnessing their work and walk, he trusted and counted them as family. Therefore, the vacationing family trusted the Florida crew by proxy, counting them as family. They not only

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<sup>14</sup> Greg Ogden. *Essential Guide to Becoming a Disciple: Eight Sessions for Mentoring and Discipleship*. (Illinois: InterVarsity Press, 2016), pg.16. Accessed January 31, 2020. ProQuest Ebook Central.

<sup>15</sup>O’Donnell, Douglas Sean. *Matthew: All Authority in Heaven and on Earth*. Preaching the Word, (Wheaton, Illinois, Crossway) 2013. eBook collection

<sup>16</sup>Lanker, 269.

<sup>17</sup>Ibid., 272.

showed God’s love, but they were also mentoring by default. Their actions embodied how the family of God “had all things common” as presented in Acts 2:44. They were putting into action what Jesus had said loving your neighbor as yourself in Matthew 22:35-40.

### Preaching

Interestingly, the subject of preaching as a medium of mentoring receives a relatively small amount of discussion. Perhaps this is due largely to the fact that mentoring is usually considered as more of a one-on-one type of exercise, which is usually correct. However, Charles Crabtree did promote Preaching as a source of mentoring in his handbook.<sup>18</sup> He advises the new believer to find and attend a Bible-believing church so that they can be spiritually fed regularly.

Crabtree is unique in his approach by providing a guide for new believers, and a friend to be a mentor/helpmeet. In their book on mentoring, editors Dean Thompson, et. al, includes a chapter by Thomas G. Long on the pastor as a mentor where the pastor/mentor is described as a “helper who comes alongside at the beginning of a journey to assist you along the way.”<sup>19</sup>

### Relationship

Another prominent theme is that of a purposeful relationship. While the family provides its own platform of relationship, other types of mentoring programs must initiate relationships.

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<sup>18</sup>Charles Crabtree. *The New Believer’s Friend Handbook*, (My Healthy Church, 2013), ebook, np. ProQuest Ebook Central, <https://ebookcentral-proquest-com.ezproxy.liberty.edu/lib/liberty/detail.action?docID=2059961>.

<sup>19</sup> Dean K. Thompson, and Murchison, D. Cameron, eds. *Mentoring: Biblical, Theological, and Practical Perspectives*. (Grand Rapids: William B. Eerdmans Publishing Company, 2018), p. 59. Accessed February 22, 2020. ProQuest Ebook Central.

This stands in contrast to natural mentoring and depends upon relationships that are designated or assigned according to some organizational or group need. Chua and Lessing express the view that some contemporary churches have a wide range of mentoring activities operating on several different levels of developmental and organizational design.<sup>20</sup> Many of these programs are patterned after those which are found in the secular or corporate sector, and therefore these plans are designed to be used with specific audiences.

For instance, there are several plans for instituting mentor/mentee relationships with teachers. In some of these plans, the goal is to support the teacher (as mentee), with a mentor to help guide them in their position. Other plans are to help set up a relationship with the teacher as a mentor (the one who is assisting) and certain students as a mentee (the one who is receiving the assistance). As pointed out by Kate Siberine and Lisa Kimball, the Holy Trinity of God is a vivid display that man in God's image was designed for relationships.<sup>21</sup> Karen Sampson agrees, writing that allotting enough time is critical for relationships to form.<sup>22</sup> There must be time enough for bonding to take place between the mentor and the mentee.

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<sup>20</sup> Alton Chua and Pelham Lessing. "A Biblical Model of Mentoring with a Knowledge Management Perspective." *Conspectus: The Journal of the South African Theological Seminary* 15, (2013), pg. 86.

<sup>21</sup> Kate Harmon Siberine and Lisa Kimball. "Confirming Mentoring: Mutual Experiences of Incarnation." *Theology Today* 76, no. 1 (2019): 38-49.

<sup>22</sup> Karen Sampson. "Peer-to-peer mentoring: Does research show that it works?" [online]. *Christian Teachers Journal*, Vol. 24, No. 2, May 2016: pg. 29. Availability: <<https://search-informit-com-au.ezproxy.liberty.edu/documentSummary;dn=136540857605686;res=IELHSS>> ISSN: 1443-735X. [cited 16 Feb 20].

## Reverse Mentoring

Creps and Creps deal with this theme in their work of the same title, but it is also referred to by some of the other authors.<sup>23</sup> Reverse Mentoring is when the younger person is teaching the older person. Citing Paul's admonition to Timothy (1 Timothy 4:12) they remind the reader that the younger people are not to be dismissed out of hand just because of their youth but are to be respected and utilized. MacDonald agrees with this and adds that the interaction must be a two-way street. He advises that listening to young people will foster enthusiasm and fresh ideas in the mentors.<sup>24</sup>

## Scripture

Scripture was discussed in some of the sources used, but not to the extent that was expected. As already noted, much of the material to be found deals with the teaching profession or the corporate sector, so it would stand to reason that scripture would not hold quite the significance in those works that it does in Christian based writings. Having said that, even many of the works based on Christian values were somewhat lean in dealings with the scriptures.

In a refreshing exception to that group, Chua and Lessing provide an inclusive survey of selections taken from The Old Testament as well as The New Testament and include a minor survey of Paul's writings dealing with mentoring.<sup>25</sup> They discuss many aspects of scripture passages that deal with mentoring and provide several examples.

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<sup>23</sup> Earl Creps and Earl G. Creps. *Reverse Mentoring: How Young Leaders Can Transform the Church and Why We Should Let Them*. (Hoboken: John Wiley & Sons, Incorporated), p. xxi. Accessed February 6, 2020. ProQuest Ebook Central.

<sup>24</sup> MacDonald, electronic media, np.

<sup>25</sup> Chua and Lessing, 87.

For instance, they look at Deuteronomy 31:7-8, where Moses challenges Joshua to carry on the work of the Lord in leading the people of Israel into the promised Land. His challenge to Joshua was essentially the same as his challenge and instructions to the people, namely that God is the true leader and is to be obeyed. According to Eugene H. Merrill's comments in the HCBC at this time the Israelites recommitted themselves to serving God.<sup>26</sup>

Chua and Lessing also look at Naomi and Ruth (Ruth 1:7-18; 2:17-3:16), as well as Elijah and Elisha (2 Kgs 2:1- 6). "In the New Testament, Jesus mentored the Twelve. One of them, Peter, forged some form of mentoring relationship with Barnabas (Gal 2:11-13), who went on to mentor Paul and Mark (Acts 12:25-13:5). Paul in turn mentored Timothy, Titus, and several others (2 Tim 2:2)."<sup>27</sup>

Another source that provides a good deal of discussion from scripture is Ogden's work on discipleship.<sup>28</sup> In it, he gives many references from the New Testament and discusses much of what Jesus had to say about teaching and leading, as well as providing at least four examples of Jesus as a mentor. Among the subjects discussed by Jesus are finish what you start (Luke 14:25-33.) In this passage Jesus uses four analogies to illustrate how important it is to understand what one is committing themselves to doing. Diane Chen points out that "While not everyone dies a martyr's death, martyrdom is a real possibility for Jesus' disciples. To carry one's cross means to bear the shame that culminates in a painful, humiliating death, should persecution take its most grievous course (14:27; cf. 9:23- 24)."<sup>29</sup>

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<sup>26</sup> Dockery, David S., ed. *Holman Concise Bible Commentary*. (Nashville, TN: Broadman & Holman Publishers, 1998), electronic media, np.

<sup>27</sup> Chua and Lessing, 87.

<sup>28</sup> Ogden, electronic media, np.



In other words, Chen claims that Jesus admonishes the believer to be prepared to face *whatever* comes as a result of being His disciple. There are no limits and no implied free passes to avoid difficulties or hardships. The believer who wishes to be a true disciple must be willing to put Jesus at the very forefront of their life and honor Him there, no matter what.

Another thing that Jesus discussed is what is known as the Great Commission (Matthew 28:18-20). This passage, more than just discussion, was in reality His marching orders to the disciples just before He ascends into heaven. Although this was said directly to the disciples, it is still relevant and applicable to believers today. These things are where the efforts of the church as a body, and believers as individuals are to be focused.

Ogden then turns his attention to Jesus as He determines the disciples' view of His identity (Mark 8:27-30). In this passage Jesus first inquires of the disciples about what other people are saying about His identity. As a person reads through the gospels one thing becomes evident about Jesus when He is asking questions. He is never asking questions to gain knowledge that He does not have (He already knows it all), He is asking questions to make them (and the reader) think about the subject of His questions.

He then asks the disciples about their view of His identity. This brings the focus down on a personal level rather than a large group. He then uses Simon Peter's response to establish His identity as the Son of God. Daniel Akin infers that the main question to be answered is "Who is Jesus?"<sup>30</sup> Everything else about one's relationship with Jesus hinges on how that question is answered.

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<sup>29</sup> Diane G. Chen. *Luke: A New Covenant Commentary*. (Eugene: Wipf and Stock Publishers, 2017) p. 209. Accessed April 23, 2021. ProQuest Ebook Central. Created from liberty on 2021-04-23 14:59:17.

<sup>30</sup> Daniel Akin. *Exalting Jesus in Mark*. Christ-Centered Exposition. (Broadman & Holman, 2014) p. 173. Retrieved from <https://app.wordsearchbible.lifeway.com>

Finally, Ogden looks at Jesus' authority (Mark 1:22, 27), where Jesus teaches with authority and cast unclean spirits out. Jesus claims and establishes His authority as the Son of God using these incidents and others, thus displaying His right to lead these disciples. His authority is validated by these acts and the acceptance of the disciples.

Also following the example of Jesus as a mentor is Sam Burton.<sup>31</sup> Burton assures the reader that the mentoring practices used by Jesus and the apostle Paul are still valid for use today. He advocates the use of systems like these or the apprenticeship models that grew out of these in early America, rather than the "professionalism" some clergy are adapting.<sup>32</sup>

### Story

According to Anderson, one aspect of mentoring is telling your own story. Every person has a story that is his or her personal life, and every Christian has a story that recounts their own personal journey in coming to Christ. So spiritual mentoring involves sharing one's own story and also learning to read the mentee's story for all of its information.<sup>33</sup> Through the use of story one's life becomes part of the process of both mentoring and witnessing. MacDonald agrees and adds that it is not just a one-way street, encouraging the older (mentor) to listen to the story of the younger (mentee), but also to share his story with the younger person.<sup>34</sup> MacDonald also

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<sup>31</sup> Sam Westman Burton. *Disciple Mentoring: Theological Education by Extension*, (William Carey Publishing, 2013), ebook, np. ProQuest Ebook Central, <https://ebookcentral-proquest-com.ezproxy.liberty.edu/lib/liberty/detail.action?docID=5718875>.

<sup>32</sup> Burton, np.

<sup>33</sup> Keith R. Anderson. *Reading Your Life's Story: An Invitation to Spiritual Mentoring*. (Illinois: InterVarsity Press) ebook, np. Accessed February 2, 2020. ProQuest Ebook Central. Created from liberty on 2020-02-02 12:52:14

agrees with Siberine and Kimball that relationship is vital in any mentoring exercise, telling any potential mentee that “I have to see the whites of your eyes.”<sup>35</sup>

Siberine and Kimball also concur that story is important, observing that faith is not learned by memorizing laws and creeds, it is learned through living life, with one’s own life completely saturated by the lives of others. As one lives out their own life story, their story becomes part of the story of others. Therefore, mentoring happens even on a small, informal, and sometimes unknown scale.<sup>36</sup>

### Training

Some secular mentoring programs might more closely relate to an apprenticeship since the mentor is training the mentee specifically to ensure maximum efficiency within the setting of their particular organization. This scenario would be evident in working with teachers, corporate workers, and others of that type of working structure. These programs devote considerable time and attention to the process of matching the potential mentor/mentee teams to assure the best fit of personality and skill set for the benefit of the organization.<sup>37</sup> This approach differs from others in that Biblical mentoring is seeking to benefit the individual in their walk with the Lord.

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<sup>34</sup> Gordon MacDonald. “Reflections on Mentoring and Multi-Generational Ministry”. *The Journal of Applied Christian Leadership*, 10(1),. Retrieved from <http://ezproxy.liberty.edu/login?url=https://search-proquest.com.ezproxy.liberty.edu/docview/2093216391?accountid=12085>

<sup>35</sup>MacDonald, electronic media, np.

<sup>36</sup>Siberine and Kimball, electronic media, np.

<sup>37</sup> Randy D. Reese, and Robert Loane. *Deep Mentoring: Guiding Others on Their Leadership Journey*. (InterVarsity Press, 2012), ebook, np. ProQuest Ebook Central, <https://ebookcentral-proquest-com.ezproxy.liberty.edu/lib/liberty/detail.action?docID=2009899>.

Compared to formal mentoring programs, mentoring in a church setting may seem to be haphazard and disorganized. Depending on the size of the church, the matching of mentors and mentees may be assigned based on who is available and willing to participate. However, that is not necessarily a deterrent to the program because members of a smaller group very often will exhibit more of the family attributes that were mentioned earlier. Also, in smaller groups, the members usually already know each other and are comfortable interacting each with other.

That does not mean that the small groups should attempt to begin a mentoring ministry without any training or organization. As Sampson points out, simply gathering together a group of people who require mentoring will not result in a mentoring ministry producing any life-changing results.<sup>38</sup> Being made in the Image of God means that Christians have a duty and responsibility, and even an honor to hold other people in the highest regards possible, and to show them the utmost respect.<sup>39</sup> Therefore, even the smaller groups will want to avail themselves of the best training that is available to them.

That respect of persons refers to, among other things, keeping confidentiality, listening to questions and ideas, being open and honest with each person, and honoring the agreements pertaining to sessions and plans.<sup>40</sup> These sessions are to assist the mentee and should help the mentor as well.

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<sup>38</sup> Sampson, pg 29.

<sup>39</sup> Brian E. Wakeman. "A Christian Perspective on Mentoring." *Transformation* 29, no. 4 (October 2012): electronic media, np. doi:10.1177/0265378812457752

<sup>40</sup> Ibid.

## Wisdom

Sometimes the work for the Lord is moving at a glacial pace, or at least that is how it appears to those who involved in the details of that work. Wisdom and patience are two interwoven facets of the same tapestry which makeup faith and with faith, service. Sometimes the day to day walk with the Lord takes a gigantic amount of patience and wisdom.<sup>41</sup> The patience is to wait on the Lord, and the wisdom is to know to wait on the Lord.

The wisdom comes from the Lord Himself who has declared Himself to be the unrivaled ruler of the universe. He has sole authority in all things; as such He has the right to work in and through someone's life in any manner He chooses. Because He gives the wisdom, the Christian can know to submit to His authority, and because He gives the strength, the Christian can wait upon the Lord.<sup>42</sup> All of this is possible for the believer because they know that God can be trusted completely.

One cannot enter into any relationship and expect to immediately bring about any significant change. Ask any pastor how that will work out. Wisdom and patience are the tools which are used to construct and sustain the type of relationship that allows God to develop change in all parties. Always remember that it is God who brings about the changes, the mentor is merely one of the tools that He uses.

## What Was Missing?

One surprising factor was the relatively small amount of material found on Biblical mentoring. The research uncovered a large quantity of material dealing with mentoring, and the

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<sup>41</sup> Anderson, pg 158.

<sup>42</sup>Ogden, electronic media, np.

literature covered a wide spectrum of specific interests about the subject. Most of this material approached the subject from a well-informed and thoroughly researched position focused on mentoring in general, dealing with mentoring that is already in place or had taken place in the past.

For instance, MacDonald recounts his long history in mentoring and how it has affected his life.<sup>43</sup> He gives many moving examples and is greatly encouraging. It is extremely interesting however it does not provide much to foster the type of mentoring that the original research was exploring.

Another work that fits this mold is Lunsford's presentation dealing with the logistical side of the different programs themselves and not with the actual practicing of the mentoring ministry.<sup>44</sup> It is aimed at equipping program managers for their duties of developing and administering mentoring programs. These programs are primarily aimed at larger learning institutes and company concerns.

On the opposite side of the materials available are works like Siberine and Kimball's which deals specifically with mentoring people in denominational material as they ready themselves for the confirmation process in their church.<sup>45</sup> This would provide very specialized information for people working within the parameters of their denomination, but with very little over-lap for the subject being researched here.

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<sup>43</sup> MacDonald, electronic media, np.

<sup>44</sup> Laura Lunsford. *A Handbook for Managing Mentoring Programs: Starting, Supporting, and Sustaining*. London: Routledge. DOI<https://doi-org.ezproxy.liberty.edu/10.4324/9781315564760>. eBook ISBN9781315564760

<sup>45</sup> Siberine and Kimball, np.

Another specialty being dealt with is Thompson's work and ministry that provides mentoring for women.<sup>46</sup> Thompson points out that each succeeding generation wants to think of God as out of touch with current culture and issues, which means that the knowledge and experience that is gained in life must be passed down to help keep the younger group from giving up the faith.

Sharon Parks seems to be looking the closest at current cultural issues; everything from cell phones to ISIS to violence and so on.<sup>47</sup> She addresses new views on spirituality, the racial tensions that are still so prevalent, and all of the issues being faced by the young adults who are coming of age in the country today, what she calls the wilderness years of young adulthood.

### **Conclusion**

With all that was being addressed, one thing missing is material dealing with a small local church that needs to foster the practice of natural mentoring between members of the church. They do not need a new program they need help in embracing God's Word. They need to take it in and make it a part of themselves. This needs to be natural mentoring as represented in Titus 2:1-12.

There are people in the church who are spiritually mature enough to take part in this type of ministry, and there are others in the church who could benefit greatly from a ministry that aids them in their spiritual growth. The people are there, and the knowledge is there, they just need

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<sup>46</sup> Janet Thompson. *Mentoring for All Seasons: Women Sharing Life's Experiences and God's Faithfulness*. (Chicago: Abilene Christian University Press, 2017), p. 31. Accessed February 22, 2020. ProQuest Ebook Central.

<sup>47</sup> Sharon Daloz Parks. *Big Questions, Worthy Dreams: Mentoring Emerging Adults in Their Search for Meaning, Purpose, and Faith*. (New York, NY: John Wiley & Sons, Incorporated), ebook, np. Accessed February 22, 2020. ProQuest Ebook Central.

some sort of encouragement put in place to help them realize their potential for helping each other grow in the Lord.

This ‘gap’ is the subject matter that is being researched for KRBC.

### **Theological Foundations**

When looking at the theological foundations of this project on mentoring, it quickly became evident that there was much more information to cover than was first assumed. Biblical Mentoring can be found in almost every area of the Scripture, in both the Old Testament and the New Testament. It is found in every walk of life, from the priest Jethro mentoring Moses to the un-named servant girl mentoring Naaman in 2 Kings 5:1-17. It is found throughout the writings of Paul in the New Testament and especially in the Gospels as Jesus mentors the disciples and others.

There are also many different types of mentoring throughout the Scripture, some deal with facilitation like Jethro and Moses, while the episode with Naaman and the servant girl involved health, pride, and simple trust and obedience. There is no person who cannot be mentored, nor is there any individual who cannot be used as a mentor. It just takes the faith and trust to step out and put forth the effort.

In Matthew 28:18-20, Jesus gives what is commonly known as The Great Commission in which He commands Christians to be active in making disciples, among other things. One of the simplest, yet most powerful methods of making disciples is through the purposeful practice of biblical mentoring. In fact, in their commentaries, Jamieson, Faussett, and Brown (JFB) divide the Great Commission into two interrelated departments, the missionary and the pastoral.<sup>48</sup> The

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<sup>48</sup> Robert Jamieson, A.R. Fausset, David Brown. *Commentary Critical and Explanatory on the Whole Bible*. (Oak Harbor, WA: Logos Research Systems, Inc., 1997).



missionary department is concerned with the passage that instructs to “go make disciples of all nations.”

This command reflects the Lord’s desire that all believers shall be soul winners of all people groups. The corresponding verse in the Gospel of Mark (16:15) says, “Go ye into all the world, and preach the Gospel to every creature.” There are no exceptions, Jesus included every race in His missionary command.

And notice that the Pastoral command was drawn out of the Missionary Department, a continuation of it. Making disciples is accomplished using what Jesus says in the next part of this passage, “teaching them to observe all things.” Teaching is a practice that involves sharing information and instruction on many different levels and using a variety of approaches. Jesus Himself uses many different styles in His teachings with the disciples and others. The approach being examined here is the long-term, informal style of mentoring.

There are many examples found in scripture where mentoring is found to be a valid and important means of ‘making disciples.’ This is shown in Exodus as Jethro mentors Moses, as Moses mentors Joshua, and later in the Old Testament as Eli mentors Samuel. In the New Testament Saul/Paul is seen being mentored by Barnabas and then Paul is found actively mentoring others. And of course, the reader can see the disciples being mentored by Jesus Himself. Biblical mentoring is exemplified in many places and by many people in the Bible.

Tony Merida points out that in the case of Jethro and Moses you have a situation where one who is a brand-new believer (Jethro, a Midianite, Exodus 18:1-12), is mentoring Moses, the leader of the Israelites (Exodus 18:13-26). Merida expresses it this way: “So, what solution gets put forward? The solution for Moses is the same solution for us: share the ministry.”<sup>49</sup>

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<sup>49</sup> Tony Merida. Christ-Centered Exposition Commentary; *Exalting Jesus in Exodus*. (Broadman & Holman, 2014) p.115. Retrieved from <https://app.wordsearchbible.lifeway.com>

Delegation is a critically important aspect of leadership and apparently Moses had not picked up on that yet. Jethro was able to mentor Moses on this subject, equipping Moses for the task which he had before him. Then for Moses to successfully delegate assignments to those who were going to assist him, he in turn had to do some mentoring with them. When one considers the number of people involved, setting up the judicial system that they adopted may have taken a significant investment of time.

There are numerous accounts throughout the Old Testament detailing how specific individuals or groups spent time teaching, training, and mentoring others. The Leviticus chapters 7-9 show Moses teaching and training Aaron and the priests in their duties and how to properly prepare and perform the various functions. He prepared Joshua to step up and assume command when he, Moses, leaves the scene. In Deuteronomy 31:19 God even gives a song to Moses with instructions that he write it down and teach it to the people as a witness against them.

Elijah prepared Elisha for the position of prophet in 1 Kings 19, and in 2 Chronicles 17:7-9 Jehosaphat sent people out “And they taught in Judah and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.” Likewise, Ezra had teachers who read from the Book of the Law and helped the people to understand in Nehemiah 8:7,8.

Fast-forwarding a few hundred years, Paul is now mentoring Silas, Timothy, Titus, and other individuals, and even whole church groups. There is one major difference between these situations and those with Moses and Jethro. Jethro’s main area of influence was dealing with the performance of a particular set of duties, a job to be done.

Paul's teachings were aimed at how to maintain a correct attitude of obedience and worship of the Lord, a life to be lived. This included how to respond to rejection, how to handle challenges, how to maintain an attitude of prayer, and many other aspects of living out the Christian life, not just claiming the name of Jesus for a cover. Paul knew by experience that a zeal for accomplishing great feats could mask a life that had no real relationship with Jesus.

He wanted his friends to profit from his mistakes, and he wanted them to truly understand that a personal relationship with Jesus superseded anything else that they could do. The relationship with Jesus was not something that one should develop as they did the work. The work should flow naturally out of the relationship with Jesus. The relationship was paramount.

And Paul taught the same message to each group or church that he worked with, even when he took time to address specific needs at each place. In every case Paul brought the lesson back to the basics of obedience and worship based on the love of Christ for them. Their worship and their work were not to be based on their circumstances nor their conditions, it was to be found flowing out of their response to Jesus and His love for them.

The only man in the New Testament who did more in ministry and mentoring than Paul would be Jesus Himself. In fact, the entire record of the adult life of Jesus while He was here on earth can be divided almost evenly between ministry and mentoring. In each place that they would go He would minister to those present, meeting a diverse group of needs. Then when He retired to whatever available shelter for the night, He would spend time teaching the disciples what the events of the day meant for them.

Sometimes these occurred somewhat simultaneously, as in the account of the woman at the well. In John 4:6 Jesus encounters a woman of Samaria at Jacob's well, while His disciples are not present. Jesus spends time teaching and ministering to her. When the disciples return, she

leaves, and He teaches the disciples. At this point the townspeople who have heard the woman's testimony show up and Jesus ministers to them and this results in them staying there for two more days, ministering and witnessing. Those two days almost certainly included time with Jesus teaching the disciples. Here is an example of several layers of teaching, ministering, and mentoring overlaying each other.

At other times Jesus would teach and preach to the multitudes and then spend private time teaching the disciples, as in Mark 4:34. "But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples." (KJV) This practice was evidently something that Jesus used on a regular basis as He traveled from place to place with the disciples. Considering the amount of information that He was trying to instill in them, His training of them needed to be almost non-stop for the duration of their time together.

One can easily picture the group as they walked from place to place and the questions that must have been asked and the discussions taking place along those roads. The disciples probably used these times to get a better understanding of what was said and done in whatever place they were leaving, sometimes bubbling over in excitement about some of the things they had witnessed. As the disciples were often prone to misunderstand the spiritual significance of certain actions and/or sayings of Christ, He would probably use this time to reinforce or re-focus many of His teachings.

When the Great Commission (Matthew 28:18-20) is viewed through the lens of this understanding it takes on an even more stringent tone. Jeffery A. Gibbs writes: "The verb *didaski* has earlier appeared thirteen times in Matthew, nine of which denote Jesus' own teaching

activity. This is noteworthy, since Jesus is about to direct the eleven to teach what He Himself has commanded.”<sup>50</sup>

Gibbs continues by pointing out that Jesus commanded the disciples to teach the new converts *to keep (terein)* all His commandments. The phrase ‘to keep’ denotes attentiveness to obedience to and fulfillment of Jesus’ commands.<sup>51</sup> So according to Jesus it was important, even imperative, that the ones who had been baptized must also be taught or mentored on how to live the Christian life.

J. Knox Chamblin adds in his discussion of *μαθήτευσατε (make disciples)*, that the disciples were not just to evangelize, they were to “go broader and deeper” and disciple the nations.<sup>52</sup> He also points out that it is here that Jesus sets baptism as the primary means of initiation into the Christian faith.

In his treatment on the Gospel of Matthew, Grant R. Osborne links together evangelize, baptize, and disciple in his description of Christianity. “Christianity is a practical, ethical religion, and we cannot separate the secular from the sacred. Until the secular areas of our lives have been ‘baptized’ with holiness, we are not truly disciples of Jesus.”<sup>53</sup> In Craig A. Evans’ work on the Great Commission he echoes the ideas of Osborne. “The making of disciples entails two principal elements: “baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you.”<sup>54</sup>

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<sup>50</sup> Jeffery A. Gibbs. *Matthew: a Concordia Commentary. A Theological Exposition of Sacred Scriptures* (Concordia Publishing House, St. Louis, MO, 2018) p. 1495.

<sup>51</sup>Ibid.

<sup>52</sup> J. Knox Chamblin. *Matthew Volume 2: A Mentor Commentary*. (Christian Focus Publications, Scotland, UK, 2010), p. 1080.

<sup>53</sup>Grant R. Osborne. *Matthew*. (Zondervan; Grand Rapids, 2010), p. 485.

In his treatment of the gospel of Mark, Christopher W. Mitchel also writes about the inextricable relationship between baptism and discipleship.<sup>55</sup> The more one looks at the Biblical directives around evangelism, baptism, and teaching or mentoring, the more obvious it becomes that these exercises were never intended to be pursued independently of each other.

In fact, just the opposite is true: one item cannot be faithfully completed without attention being given to the other categories. While evangelism is obviously still the first step, it is just the beginning of the process in which a sinner is brought into the family of God and then transformed into a disciple who keeps the process going. One cannot really be considered a full success until this process develops into a self-perpetuating practice in the life of the believer.

One of the great benefits of biblical mentoring is the fact that it can be used in dealing with failure as well as with success. In Mark 9:14-29 there is an account of a father bringing a son to the disciples for healing and removal of a demon spirit. Jesus had been on the mountain accompanied by Peter, James, and John where they had been witness to the miracle of the transfiguration. When Jesus arrives on the scene with the remaining disciples it seems that everybody is in a bit of a calamity.

Apparently, the disciples had not been able to accomplish anything in regard to healing the child. Their frustration indicates that they expected to be successful, and that fact leads one to consider that they had previously been successful in earlier attempts. The father of the child is disappointed, and is somewhat critical of the disciples, while the scribes are questioning them.

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<sup>54</sup>Craig A. Evans. *Matthew 28:16-20 The Great Commission* (Cambridge University Press; New York, 2012), p.485.

<sup>55</sup>James W. Volez and Christopher W. Mitchell. *Concordia Commentary: a Theological Exposition of Sacred Scriptures: Mark 8:27-16:20*. (Concordia Publishing House; St. Louis, MO, 2019), p. 1495.

So, Jesus, along with Peter, James, and John, have left one of the greatest experiences they have encountered to come into a mob-like setting.

Before seeing how Jesus responds to all of this confusion, first look at some of the needs represented by the people in the group. The father of the child is anxious and concerned for his son. He had obviously expected the disciples to be able to help. He is in need of a deeper and stronger faith.

The disciples are confused, probably embarrassed, and feeling attacked by the crowd, especially by the scribes. They are disappointed by not being able to help the child, they are feeling the anguish of the father and the disdain of the scribes. At this point the disciples need something to bolster their faith and help them gain a deeper understanding and appreciation for prayer.

Jesus asked that the boy be brought to Him. The father said to Jesus “If You can do anything, please help. Jesus’ answer turns the man’s words back on him somewhat when He says, “if you can believe, anything can be possible.” Hearing this the tearful father says, “I do believe, please help my unbelief.” This leads Joel Williams, in his work on the Gospel of Mark to opine, “The father’s cry in 9:24 demonstrates that faith and unbelief are not mutually exclusive categories in Mark’s Gospel, since the same individual can experience both at the same time.”<sup>56</sup> While the foul spirit is attacking the child, Jesus commands the spirit to leave the boy and never return.

The foul spirit left the child so violently that he appeared to be dead, but Jesus calmly helped him to his feet. In his book on Mark, Darrell Bock pointed out that, “Unlike many

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<sup>56</sup> Joel Williams. *Mark*. (Nashville: B&H Publishing Group, 2020) p. cxcii. Accessed July 10, 2021. ProQuest Ebook Central. Created from liberty on 2021-07-10 01:39:36

miracles, no reaction is narrated for the healing. The miracle and power over the demon are the story.”<sup>57</sup>

When Jesus and the disciples are in the house, He uses the time to mentor them about prayer and fasting. What the disciples had apparently not fully understood yet was that power from God comes through prayer. Prayer is not just give-me helpline, it is a lifeline, it is a conduit through which believers are supplied encouragement, peace, and the power to accomplish those things which God has called them to perform.

Another situation that yielded less than stellar results for the disciples was when Jesus encountered the Samaritan woman at Jacob’s well. In John 4:6-40 the details are given wherein Jesus has a life-changing conversation with a woman of Samaria while the disciples have gone into the city to buy food. As Jesus talks to the woman, He shares a supernatural knowledge of her life details. When she talks about her understanding of worship, He shares with her what true worship entails. When she comments about Messiah, He responds with, “I Am.”

When the disciples return from buying food, she returns to town where she tells everyone she can about her encounter with the Lord. In his treatment on the Gospel of John Richard Phillips points to this as a valid sign of her salvation. “The third sign that this woman was truly born again is her immediate concern for the spiritual well-being of others...”<sup>58</sup>

While she is in town telling people about Jesus, He is teaching the disciples that true satisfaction is not found in physical elements like food and water, but rather in doing God’s work. She invites those to whom she witnessed to “come see” and there were many who

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<sup>57</sup> Darrell Bock. *Mark*, i-vi. New Cambridge Bible Commentary. (Cambridge: Cambridge University Press, 2015), p. 258.

<sup>58</sup> Richard D. Phillips. *John*. (Phillipsburg, NJ: P & R Publishing, 2014), p. 212. Accessed July 10, 2021. ProQuest Ebook Central. Created from liberty on 2021-07-10 16:38:01



responded. It is believed by many that when Jesus told the disciples to look at the fields which were ‘white unto harvest’ (verse 35), that He was referring to those who were coming to them from the town.

It is interesting to note that the disciples had just returned from that same town and had brought no one with them. However, this lady who had just met Jesus has returned from town with many followers before Jesus had time to complete His teaching session with the disciples. Did the disciples not think to share with the townspeople that they were accompanying the Son of God? Or was the Samaritan woman’s excitement and conviction so strong they could not be denied? Either way, it can be said that they both came back from town with what they went after.

One of the most powerful examples of Jesus mentoring occurs with the feeding of the five thousand as found in John 6. This is the only miracle which is included in all four of the gospels and it showcases the Deity of Christ. The facts that set this occasion apart from so many others is how Jesus oversees the disciples as *they* serve and minister to the people. As you read the account you find several instances of the disciples being in hands-on ministry.

First, Jesus sets the stage of the situation in verses 5-7 by asking Philip where they could buy food to feed the multitude. Philip answered basically that a year’s wages would not be nearly enough to feed that many. Next, Andrew tells them that a young boy has a lunch basket with 5 loaves and 2 fish but thinks that is nothing compared to the need. Jesus instructs him to bring the boy forward (action). Jesus then instructs the disciples to have the people sit on the grass in groups (action).

Then Jesus merely blesses the food. There are no grandiose speeches, no long orations about the providence of God, no exhortations to Godly behavior or obedience. He blesses the food and then hands it out to the disciples. He instructs them to serve the food the people (action,

service, ministry), and tells them to collect all the leftovers (action, service). Twelve baskets of leftovers were collected, enough for the disciples to be fed as well!

This miracle led to many who came seeking Him, not to worship Him, but to see the miracles and be fed (see verses 22-28). This leads Phillips to observe that, “This same danger faces us today. There is a great difference between wanting the bread that Jesus gives and the Bread that Jesus is.”<sup>59</sup> The goal is to recognize Jesus for Who He is and develop the proper relationship with Him.

Believers who honestly seek to serve Him must first trust Him completely in the valley as well as on the mountaintop. Trust Him to guide you, to provide for you, to protect you in and through those works that He has prepared for you to walk in as expressed in Ephesians 2:10. To that end Frederick Bruner points to verse 29 as the most important verse in chapter 6: “This is the work of God (since you asked): it is that you trust yourselves to the One He Sent”.<sup>60</sup> It is vitally important believers be doing the works of Christ, “But this fundamental trust relation must be put in place first of all. The sixth chapter lays this trust foundation deeply and well.”<sup>61</sup>

### **Theoretical Foundations**

Just as there are many examples of mentoring, there are many methods of mentoring. The most prevalent seems to be the hands-on, apprentice type of teaching. Samuel lived with Eli and literally grew up learning the ins and outs of the prophet’s life and duties. Joshua was Moses’

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<sup>59</sup> Phillips, 218.

<sup>60</sup> Frederick Dale Bruner. *The Gospel of John: A Commentary*. (Grand Rapids: William B. Eerdmans Publishing Company, 2012) p. 386. Accessed July 10, 2021. ProQuest Ebook Central. Created from liberty on 2021-07-10 19:09:55

<sup>61</sup> Bruner, p. 387.

second in command and was with him through all of his leadership circumstances, observing how Moses recognized each dilemma, how he sought God's guidance, and finally how he made his decisions. In the New Testament, the disciples virtually lived together with Jesus and went with Him everywhere that He went. In doing so they witnessed one of the most important aspects of life as they saw day by day the importance of prayer in His life.

There are also programs with written materials (such as Sunday School curriculum), and other methods of doing mentoring. LifeWay, the publishing branch of the Southern Baptist Convention, offers three main options for Sunday School curriculum. First is The Gospel Project and it is designed as a chronological Christ-centered Bible study with special formats for Kids, Students, and Adults. These studies examine how all Scripture testifies of Jesus Christ and is designed to help one understand the unifying story of Scripture, promote gospel transformation rather than behavior modification, and to promote missions.

Next is Bible Studies for Life which is aimed at classes who want to study real life issues and topics with the truth of God's Word. This study path provides material on discipling every age group and person in the church. The stated goal is building a deeper community around God's Word.

Last is the Explore the Bible series, a book-by-book Bible study that takes the students deep into the context of God's Word and challenges them to live it out in their own context. The Explore the Bible series would probably be considered the strongest academically, while the Bible Studies for life would have the most emphasis on mentoring.<sup>62</sup>

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<sup>62</sup> All information pertaining to Lifeway materials are taken from <https://www.lifeway.com/en/shop/bible-studies/sunday-school>

The method being researched in this project is the apprentice type mentioned earlier but with a slightly less adamant approach. The goal here is not to learn a trade for livelihood nor a skill strictly for enjoyment but rather a lifestyle to enhance one's relationship with God and with each other.

While the reason for providing this study is not to enhance a person's secular or societal standing, there is always the possibility that it may have an impact on that portion of the participant's life. When someone works to draw closer to Jesus in his or her personal life, he or she will begin to make decisions based on a somewhat different set of values. This may not result in everything going exactly like the individual would wish for it to go, but it will make a difference.

After all, any efforts to draw closer to Jesus are usually met with resistance from the devil, remember, he definitely does not want any believer to have a vibrant relationship with the Lord. In fact, the stronger your walk with the Lord becomes, the stronger Satan's opposition will probably become. But you can count on Jesus to walk with you every step of the way.

It is during these trials (1 Peter 4:12-19) that Jesus can develop in the believer the faith and strength that will carry them through the darkest of days. One lady commented, "I never really understood that verse about the peace that passes understanding until Vernon died. I get it now."<sup>63</sup> Like exercising to build up the physical body, our spiritual muscles are strengthened by walking through the hardships that we face here.

However, that is a practice and an attitude that must be developed over time. The trials are real, and they come in so many forms. When the believer sees them coming, they can be very scary even for one who has been a Christian for some time. This is particularly true for someone

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<sup>63</sup> Personal conversation circa 1997. Her husband of many, many years had suddenly died, leaving her far from family in her older years. But she was able to rest in God's peace.

who has led a relatively sheltered life, perhaps due to elements of family dynamics. If the incentives to face these hardships in God's strength have not been present in their current setting, it can be difficult to step out in faith.

These situations are great opportunities though for someone to provide some Biblical mentoring. It can be a wonderful encouragement when a Christian brother or sister can step up and say, "I was able to get through something like that with God's help, and if you will allow me to, I would be honored to assist you as God brings you through this experience."

This type of situation can be very trying and the one who is providing the mentoring and encouragement must be careful to rely on the Lord's leadership. Loving honesty is required, along with discretion. For instance, one should never say things such as, "Things are not bad as they look." To the one who is experiencing the trial it may be worse than it looks: to the one who has lost the job, the one whose car or home is being foreclosed, to the one whose loved one has been diagnosed with cancer, any of these things will seem like they are more than the person can carry.

Here is where the mentor can encourage the mentee by saying something like, "You or I may not be able to carry it, but God can. Now let me help show you how to give it over to Him." Do not lead them to expect it to be easy or painless, just be honest and encouraging with them as you accompany them through that particular valley, and let God work in His own way. God sometimes moves in ways that believers, particularly new converts, do not expect. Because of that it is important that the believer understands that what God wants for them is the absolute very best.

Even Christians may not actually know what that very best is, but God always knows. It may be getting a certain set of circumstances aligned or developing the believer into the kind of

person who can fully trust in God regardless of the situation that is at hand. Absolute trust in God is the first essential that is necessary in serving God and enjoying the close fellowship that is only available through Him.

That means that the believer must be open to the leadership of the Lord, whether that leadership comes through that still small voice or comes in the form of a request from a teacher or pastor. It is important for the believer to remain open minded as to how God will use you. For one thing, a person never really knows how God is going to use the practice of mentoring, or who is going to actually benefit the most from the interaction between the mentor and the mentee.

Just as there are so many different types of mentoring found in the Bible, there exists a variety of needs and types of needs in the culture that believers live in and serve. Most times when the subject of mentoring is broached, the response is automatically geared toward some sort of academic situation. The expectation is that it will entail helping someone work through some difficulties that they are experiencing with math or science, or in the church, helping someone understand part of the Bible.

However, as shown here, there are many ways to be helpful as a mentor, the list is literally endless. Everything from those items already named to helping a brand-new Mom learn how to be the mom that the baby needs. Or helping someone recover from the loss of a loved one, maybe provide some guidance to someone who is now faced with handling the finances for the first time. There may be some younger or middle-aged person who needs some assistance in learning to provide care for someone who has health restrictions.

Obviously, there are more possibilities than were first considered, but the main purpose for this study was to establish and encourage Biblical mentoring. As presented, the main focus is

on those areas of bible study and church interaction that was represented and illustrated by the material that was presented.

However, it is the researcher's goal in presenting this project that those who have participated will now be equipped to recognize needs and circumstances outside of the norm and be able to provide assistance to those that they find in need, regardless of the nature of the need. A main topic of discussion on more than one occasion was being able to get help for those that they did not have the resources to help on their own. Knowing who to go to for assistance is a valuable tool in an organization like the local church body.

Having completed the project here at KRBC, the participants now possess a set of skills and abilities that will allow them to be utilized in meeting the needs of those in the church and to potentially meet needs of many others. The goal is now to use these trained individuals to help train others, multiplying the effectiveness of the project. Which essentially mirrors the material that was presented for study during the project.

The follow-up to the project will include training in some specific areas of interest, for example, training in personal witnessing and in facilitation of groupings. Some of the participants will receive training in how to facilitate training groups, acquiring and providing materials and arranging schedules. This will provide needed support and direction for some of the small groups and future project participants. It is hoped that this project and the effects of it will be a catalyst for the need for more similar projects and study courses in the foreseeable future. The goal is to utilize the success of this project to build interest in more projects of different subject matters.

As mentioned earlier, the desire of God's heart is for every believer to receive the absolute very best from Him. Who could want more than that? So, it would stand to reason that

when God is calling someone into some sort of mentoring service, or any service, it is one step of the plan that He has set in motion to ultimately bless the believer. Therefore, the believer should stand ready to answer God's call for service without any hesitation.

True believers should recognize what an honor and privilege God has given to them in allowing normal, common people to be part of His work in sharing the love of Christ. When they stop and consider that the Creator and Sustainer of the entire universe desires to spend time with the most common of man it is truly amazing. The fact that He has entrusted the footwork of His Church to lowly sinners is breathtaking. And He does all of this simply as an outpouring of His all-encompassing love.

Every lesson presented to the participants revolved around the love of God, and His glory, regardless of which facet of mentoring was being presented. While the stated subject of the project was Biblical Mentoring, it was couched in the terms of God's undying and never-ending love. Without His love there would be no strength for anyone to mentor anyone else. And without His love there would be no need for anyone to do any mentoring. Without His love, what's the point in any of it?

However, because of His love there is every reason to continue, every reason to preach, every reason to mentor, and every reason to witness. His love is the driving force behind the project on Biblical Mentoring, and every other ministry at KRBC. It is the love of Christ that compels the believers to want to share that love with others, to bring that happiness and peace to others. Biblical mentoring is simply one tool to help Christians help other Christians and to draw lost people to God for the purpose of forgiveness and salvation.

Included in the lessons of the project were repeated reminders that Biblical Mentoring was not to be viewed as an end-all to church growth, or even church maintenance. There are



several ways of sharing one's witness, the simplest being to just invite someone to come to church with you. Biblical mentoring, or mentoring of any kind, is not going to be embraced by everyone, although it is placed in the Scripture for everyone.

Some of those who see no point in doing the mentoring will do other things to help share the word of God. Some will teach Sunday School, some will play music for the choir, some will sing special music, and some will do other things. There are those who will probably not do very much, which is what they have been doing for quite a while now. The point is that each individual Christian is only responsible for their own personal response to God.

For that reason, the mentoring project also included a discussion on how to handle rejection, along with how to respond to people who seemingly are not interested in making any effort to help further the kingdom of God. It is sometimes discouraging and even hurtful when fellow Christians do not show any sign of wanting to anything when you are working so hard and are so excited by it. The Christian response is to simply do your best at what you are doing and pray actively for those who not taking part in the worship.

Because worship includes all of these activities, working on the grounds, mentoring, being janitor, whatever way a person serves is part of worship. Some people say that worship is only when you are in a service in the sanctuary, but that is not true. So just pray for them.

Another lesson was included which dealt with how to keep your patience under control. When a person gets interested in and excited about a particular project, it seems to take on a life of its own. When that happens, it does make it easier and more enjoyable to to participate in the project, however it also seems to bring out the critics. When people begin to criticize the activity that is bringing you the most joy at the time, it bothers the ones involved and they question how they can look at the work like that. Again, pray for them.

It is also difficult to not hope for immediate results, but those rarely happen. Even though the person that the mentor is working with agrees with everything that is taking place, it still takes time for that person to change habits and come around to the desired goal. Sometimes it just doesn't happen at all, so the mentor has to be ready to face the disappointment and keep on trying while continuing to bathe the process in prayer.

When this project was in its infant stages the country was hit by the Covid 19 pandemic, and this resulted in all of the services at KRBC being restricted for a period of time. Like everyone else, KRBC had to make changes in how they held services. Facebook provided a platform that was helpful but had serious drawbacks.

KRBC held the Sunday morning services in the normal fashion, but the Sunday evening service was live streamed from a remote location on Facebook. Because there was no music or special activities these services were usually short in time duration. The shortened evening services made it possible to set up the focal group meetings on the Zoom platform on Sunday evenings after the regular services were completed.

This allowed the group to be able to see and hear each other during the discussion of the different sermon messages and the focal questions. While this was not an ideal situation, it served the purpose, and the focal group was able to carry out their prescribed activities. The group zoom meetings maintained a very good attendance throughout the course of the project, and this made it possible to gather all the pertinent data in a timely and efficient manner.

Many of the situations discussed here are impacted by the absence of any type of mentoring program currently in practice at KRBC. That is why there is such a need for the Biblical Mentoring project and the sense of ownership that it will help instill at KRBC. It will encourage growth from within by developing the practice of reaching out. Building on the

practice of helping hands helping other hands, KRBC members will witness the manner in which shared activities can draw participants together.

As their bond grows through this interaction it will encourage them to continue the practices that have become such a vital part of the atmosphere that will have developed among them. As that atmosphere continues to expand among the participants it will provide a validation for those practices that they have been following. That sense of validation will provide them with a sense of accomplishment that comes only to those who spend time in the trenches working side by side and sharing in the progress that is brought about through their shared efforts.

For the sake of clarity and a consensus of goals, the participants in this project have been reminded on a regular basis that success is not being measured by the number of people added to the church rolls. Those numbers will obviously be welcomed, but more important is the spiritual growth each of the mentor partners find in themselves.

It is hoped that each participant will be able observe in themselves a deeper sense of appreciation for what God is doing in their life and in the life of the church. There should be a recognizable change in the manner in which each person sees their own place in the grand plan that God is working through at KRBC. This will be more evident in each person's life as their view goes from the I-am-doing-this-for-God mentality and changes to the God-is-doing-this-through-me understanding.

As that metamorphosis of understanding takes place in each person's heart and mind it will become evident to them, and to those who are working closely with them, that there has been a shift in the foundation that they have been building on. It is that sense of closeness to God and satisfaction of being part of God's work that is desired for each participant. It is believed that

the more people who experience this kind of success, the more the other kinds of success will be forthcoming.

When a Christian experiences this type of interaction in their relationship with God it can be compared to what happens when the car gets a full tune-up. It is still the same vehicle; no major modifications have been made to the body or frame. But it now runs better and is able to properly use the elements of the power system to deliver the maximum efficiency that it was designed for in the first place.

In a similar manner when a Christian gets that spiritual tune-up, then his or her relationship with God just seems to run better. The communication between them and God is much clearer, and the understanding of the Christian is enhanced. It becomes much easier for the believer to rely on their trust of God even when they do not have a full understanding of what God is doing. This results in quicker and more complete obedience on the part of the believer as he or she simply trusts God with the outcome.

It is believed that this Biblical Mentoring Project will provide the groundwork for attaining that level of relationship with the Lord; first for the project participants, and then for those whom the mentors work with later. It is possible that with the right encouragement and leadership, that this could be the initiation of a program that could provide dividends for years to come.

If that indeed is the case, then serious effort will be expended in the desire to replicate this project and to also produce a modified version of it that can be used to address weaknesses in other areas of the church. It might also lend itself to a format that can easily be adapted for use in other churches as well. If that possibility were to come to pass some of the graduates of this original project might be used in facilitating the study in other locations.

As stated earlier, it is hoped that this project will be the opening of the door for the participants. Whether they choose to follow or not, the path will have been made available to them and they will have been equipped to advance as far as they would like to go. The possibilities are there for them if they desire to make the journey.

Because Biblical Mentoring is such a diverse field, it allows for a wide range of approaches to its study and implementation. That means that almost any group, regardless of its numerical size or availability of resources would be able to successfully study the subject and implement a system that would be compatible with any church organization.

Mentoring can be helpful in almost any situation where people work together for a common goal. When the focus is on biblical mentoring it seems to make the bonds stronger while reducing the sense of competition that was found in some of the applications that were reviewed. In some systems there is an implied pressure to score at a certain level, for instance in a corporate system, while in biblical mentoring the goal is more to just help the mentee to operate at his or her personal best.

Biblical mentoring can provide the training and equipping needed by many people, particularly in areas of church service. But more than that it can forge bonds and relationships that can impact lives literally for generations. This in turn makes the relationships within the church family stronger as well.

Biblical mentoring can be a wonderful method for training disciples, for equipping new workers in the church, or just for members helping members. But it can, and should be, much more than that. It should become a way of life, an attitude and helping hands pouring God's love into someone else.

## **Chapter 3**

### **Methodology**

The methodology used for the proposed action project will utilize various components, beginning with a custom-designed questionnaire. This questionnaire will be used to establish a pre-project baseline representing the level of knowledge and understanding of biblical mentoring among the membership of KRBC. This questionnaire will be followed by personal interviews, a series of sermon messages, accompanying Bible study discussions pertaining specifically to the sermons presented in the series. This project was undertaken as a Quality Improvement initiative at KRBC, and as such was not formally supervised by the Liberty University Institutional Review Board (IRB). (See Appendix E for IRB approval.)

### **Intervention Design**

Approval for the project will be requested first from the church council. In the case of KRBC, the church council is made up of the pastor, the chairman of deacons, the chairman of trustees, and the treasurer. Upon gaining official approval of this council, the project will be presented at a monthly business meeting for official approval by the church body, which will be recorded in the official minutes and records. (See Appendix A for church approval.)

In order to obtain the approval of the church council, a discussion will need to be held explaining the need for the project and desired results. The problem that the project is designed to address is the limited understanding among the church membership concerning biblical mentoring and the need for Christians to be actively involved in this. Evidence will need to be presented that demonstrates the biblical call for church members to be involved in mentoring and demonstrate how it will benefit the participants of the project. This in turn will then benefit the

congregation at large, as church members are equipped to mentor those who are in need of mentoring.

Before the beginning of the project, a questionnaire will be developed which will focus on providing honest and open discussion from the participants addressing their knowledge, understanding, and concerns on the subject of biblical mentoring. These will be open-ended questions requiring thoughtful discussion of the material rather than a simple negative or positive response. The questionnaire will be followed up with personal interviews as needed or warranted to ensure that the participants have a proper understanding of the subject matter as well as the project guidelines.

All of the questions and interview materials will be subject to the approval of the Liberty University IRB, therefore, the 'when' portion of the project will be contingent upon the acquisition of said approval. Theoretically, it will take from two to three weeks to develop the above-mentioned material, followed by the approval process with the IRB, and then be ready to begin upon clearance by the DMIN program schedule.

The project will commence with an introductory meeting with the researcher/pastor and those members of KRBC who have displayed an interest in participating in the project. They will be able to express an interest in the project through personal conversations or as a result of a public announcement of the pending project. This meeting will be held in a neutral and informal setting, probably the fellowship hall. This would allow coffee and light refreshments to be served, further providing a non-pressuring environment. Printed information on the planned project and expected itinerary will be provided, and the execution of the afore-mentioned pre-project questionnaire which will be utilized in identifying the specific participants in the project. Personal interviews will be conducted as needed and proper consent forms signed and collected.

These interviews will be on an individual basis, also in a neutral location to aid the participants' feeling of being on level ground with the project facilitator, which in turn encourages more open and honest responses from the participant. The goal is to accumulate the most accurate information possible from those who participate in the project.

Throughout the time frame of the project, the Sunday night Bible study period will be focused on the various Old Testament and New Testament examples of mentoring. These lessons will be used to discuss the Bible characters involved, particularly their relationship, the style of mentoring used, and the type of knowledge or skill being shared (leadership/wisdom, daily living, skills, etc.). These discussions will also relate mentoring to evangelism and/or discipleship and how one can lead to the other.

Also, through this time frame, a series of eight expository sermon messages will be presented taken from selected scripture passages which present examples of mentoring. As stated, these sermons will bring out the message from the selected passage but will also emphasize the subject of mentoring. The key here is to be faithful to the text (that is always key) and not try to artificially push an agenda. Finally, a post-project questionnaire will be utilized to provide some feedback on the impact of the project, with more personal interviews if needed.

The desired changes that would result from this action would be threefold. First, those who participate in the project will acquire a deeper appreciation of mentoring, understanding that this is a mandate from God and not just the pastor wanting other people to help do the work. Second, this understanding will help foster an environment in the church that not only welcomes interaction among the members but encourages such interaction in an ongoing fashion. And third, as their understanding deepens the participants will become more relaxed in their interaction within the membership but also more comfortable with outreach and evangelism.



One of the goals of completing this project is to help develop the practice of communicating and sharing as Christian brothers and sisters in the church, but also do the same outside the walls of KRBC. To have people volunteer to open their homes to small group Bible studies, to host class fellowships or round table discussions, to help start new classes, any of these will be notable signs of growth.

Informing the church body will be accomplished in two phases. Phase One will be a printed general announcement included in the weekly bulletin. This announcement will inform the membership that a project will be taking place and will involve volunteer recruits from among the membership. Phase Two will involve personal conversations with those members who respond by showing an interest in the project and in some cases those whose participation is desired by the pastor. All enlistees will be fully informed as to the scope and reason for the project, as well as what their potential involvement would require.

After the participants have received the introductory material and understood the scope of the project and their part in the process, they will be presented with a consent form to be signed and witnessed. These consent forms will be recorded in the church records and in the material of the action research project itself. These consent forms will help establish the integrity of the project and the findings of the research.

The major resource needed for this project is threefold prayer: prayer for the project facilitator, prayer for the participants, and prayer for the knowledge to be gained. First, prayer for the facilitator to have the wisdom needed to remain focused on the project and not on any personal agenda. Next, is prayer for those who participate in the project that they would each be open to the leadership of God. Finally, prayer that the project does bring about personal growth

in all the participants who are involved in the process. Along with the prayer is the need for personal study and preparation on the part of the facilitator in the areas of mentoring, discipling, and church family relationships.

Currently, at KRBC, the problem being addressed is not one that would be considered critical or dangerous. The church could continue to function for many years without ever making any changes related to the problem area. However, if some changes are not made in those areas, there will never be the spiritual growth or the numerical potential that KRBC is capable of achieving. Nor is the problem one which focuses on numbers only, neither membership, numbers in attendance, nor financial. The normal attendance plods along as usual, sometimes high, sometimes low. The giving of the church does the same, although both of those categories suffer from the never-enough-syndrome. It is interesting to happily note that during these days of social distancing there are a number of people who have gone the extra mile to make sure that their financial gifts were kept up to date.

The focus of the author of this project is to instill in the membership of KRBC a deep desire to know and experience God in a much deeper fashion than is currently the case for each individual. This church has many smart, caring, and loving people who just need to be stirred to movement and action, and it is believed that this action project can provide the stimulus needed to bring about that result.

When the church members can see and feel the excitement and satisfaction that comes along with a renewed spirit, those individuals can begin to encounter the full effect of a closer relationship with God. As that involvement becomes more and more the norm, they will be encouraged to help others to also share in that experience.

The potential time frame would include the introductory meeting at which the pre-project questionnaire would be administered and any interviews to be conducted. Preparation and administration of this will require approximately two weeks. This will be followed by eight weeks in which each Sunday sermon would be taken from one of the chosen passages which illustrate biblical mentoring, such as Exodus 18, where Jethro works with Moses. It will be important to note not only the occurrence of the mentoring but also the quality and impact of the teaching. For instance, the advice given to Moses is still in use today as the foundation upon which the United States court system is built.

These sermons will also be accompanied by planned and promoted discussions during the Sunday night Bible study time. At the end of this series of messages and study/discussions will be the administration of the post-project questionnaire and the tabulation of the data gathered. This process will take approximately two weeks. That will place the total time needed for the project at approximately twelve to fourteen weeks to complete. This time frame will also be set up to allow for any adjustments needed to compensate for any unforeseen situation or interruption to the project, providing a platform that can be expanded or reduced if the program requires.

The discussion meetings will be recorded, and notes taken as part of the data. The data collected throughout this project will be generated from the responses by the participants to the sermons, and to the focus questions. The interaction and ideas expressed during the discussion meetings will be factored in, as well as any notes from personal interviews and the post-project questionnaire. Information from the evaluation survey will also be included where proper.

The data will be reviewed and collated by three people in order to establish data triangulation. The data review will seek to recognize any recurring themes, and to compare

and/or contrast those themes. The goal is to identify any results which provide a way to enhance an existing ministry avenue or to establish a new one. The desired result is to help more of the members of KRBC to become proactive in mentoring rather than only reactive to favorable situations when they are encountered.

The collected data will be stored in confidential locations; hard copies of notes and files will be in a locked cabinet inside a locked office, and the electronic files on protected media, also locked away. Only the researcher will have access to any of the files. The researcher and an assistant will be responsible for assimilating the data into a usable form, after which the original data will be kept secured for the recommended time period.

For this project, the researcher is the pastor of KRBC, and the participants are members of KRBC who have volunteered to take part in this project. The researcher/pastor chose to use the setting of the KRBC fellowship hall for most of the interactive portions of the project based on convenience for all concerned. The only departure from that setting is the church sanctuary for the sermon presentations. The only bias or assumption that the researcher/pastor brings to this project is the sincere belief that those who develop a desire to mentor others will also experience more joy in the Lord. Thus, they will begin to mentor more purposefully, sharing their joy with others.

### **Implementation of the Intervention Design**

**IRB Approval:** The Institutional Review Board (IRB) was required to approve this project before it could be officially initiated. The request was made, and the material was submitted to the IRB on July 7, 2020, and the approval was granted for the project to begin. The orientation

form (pre/post project questionnaire), the focus group questions, and the printed introductory materials were completed, and the schedule was set on the church calendar for the project.

**Pre/Post Project Questionnaire:** The questionnaire was developed with three goals in mind. First of all, it needed to be in a simple and short format, and easy to understand due to the variety of the age, educational levels, and backgrounds represented by the group of participants. The participants ranged in age from a twenty-something new mother/elementary school teacher, to a seventy-something retired grandfather who left home when he was thirteen.

Secondly, the questionnaire needed to draw out the opinions of the participants without leading them to any preconceived notions on the part of the facilitator. Therefore, brief open-ended questions were utilized to prompt the participants in sharing their observations. Care was taken to assure the participants that there were no wrong answers; the information that was being sought out was what they thought and believed at that point in time. Differing responses were expected and even encouraged in order to develop a broader base upon which to build the project.

Finally, the questionnaire was designed to encourage the participants to actively examine sermon messages for biblical accuracy. Because this project is being conducted within the cognate of Expository Preaching and Teaching, it is important that the participants become proactive in examining the messages for scriptural fidelity. This aspect applies specifically to those sermons presented throughout the project but is encouraged in the participants (and all believers) regardless of the setting or identity of the preacher.

**Focus Group Questions:** These questions were designed using the same criteria as the Pre/Post-Project Questionnaire. The same focus questions were addressed at each of the weekly discussions in order to establish a sense of continuity and cohesiveness while providing latitude

for wide-ranging conversations. The questions addressed the scripture passage used for the message, the structure and content of the sermon message, and the information imparted to those hearing the message.

Like the pre/post-project questionnaire, the focus group questions also consisted of five questions, two of which contained a sub-question. The same questionnaire was used for each discussion segment of the project, and the participants provided their feedback during the meetings or by email if they were unable to attend. There were also several personal interviews conducted and comments and the responses were noted.

**Commencement of intervention:** During the weeks of August 16 and August 23, 2020, announcements were made at all church services informing the members of the upcoming project. Flyers were posted in the church and the fellowship hall as well, and many were told in personal conversations. It should be noted that the entirety of this project took place during the timeframe of the COVID19 pandemic, therefore KRBC's schedule and services were being adapted for the safety of the members. KRBC was holding on-site services on Sunday mornings only while observing social distancing and the wearing of masks. The Sunday morning services were streamed live on Facebook, and Sunday evening and Wednesday evening services were streamed live on Facebook only, with no physical gatherings.

**Orientation Meeting:** The intervention phase of the project was officially introduced during the morning services at KRBC on August 30, 2020. The message was entitled *Who We Are, What We Do* and was taken from Titus 2:1-8. The message introduced the series of sermons as well as the subject of the project, with details about the schedule, the purpose of the project, and who would be involved. At the conclusion of the service, and again during announcements, the members were invited to take part in the orientation meeting that evening.

The orientation meeting was held in the fellowship hall at KRBC with social distancing and use of masks. The attendees were given printed materials detailing the purpose of the project, along with the schedule of pertinent events and the time commitments that would be required of participants. All questions were answered, and procedures were explained. At the end of the orientation meeting consent forms were signed and collected.

Printed material was distributed to the participants including copies of the pre-project questionnaire, the focus group questions, and the schedule for the discussion meetings. Due to precautions surrounding COVID19 it was decided that the weekly discussion meetings would be conducted on Zoom, an online streaming format. This allowed the group to experience face-to-face meetings and discussions while remaining safely in their own homes. For those who were unable to utilize this format (only a very few) allowances were made for them to fill out the questions and give their feedback on email or in a private telephone conversation.

One adjustment was made to the schedule after the second week of the project. It was decided that each of the participants would be provided a copy of the sermon outline scheduled for the upcoming service. This change was implemented to help overcome some of the issues which were being faced due to the untrained and amateur quality of the Facebook broadcasts. This seemed to alleviate some of the shortcomings of the poor broadcasts. A copy of all the printed materials will be included in an appendix to this thesis. Materials included will consist of the items mentioned above, plus sermon outlines and sermon manuscripts, and pertinent notes gathered through the discussion meetings.

The scripture passages chosen for the eight sermons presented in the course of this project were selected to each emphasize a different facet of biblical mentoring. Not every passage contains a direct or open reference to mentoring and some are somewhat ambiguous.

These selections were purposely made to highlight the nature of mentoring itself as it is not really a one-size-fits-all type of ministry. There are many approaches to the practice and many methods of sharing information with those who are affiliated with the mentor. (See Appendix C for sermon outlines.)

The participants were asked to attend each of the eight messages, in person if possible, or watch on Facebook if not able to attend. They were asked to take notes on each sermon and to evaluate each message for scriptural integrity first, and its connection to biblical mentoring second. The goal was for them to not miss the message of the sermon while trying to do classwork. This was a new exercise for many of the participants, as some shared that before this project, they had simply accepted a sermon at face value, not really trying to critique it in any way.

Each Sunday evening the message from that morning's service was examined by the group of participants, looking at the biblical accuracy first and then how the passage provided information on mentoring. This was accomplished by discussing the focus group questions and allowing each participant to voice their observations and to ask follow-up questions. During this process, notes would be kept by the researcher chronicling the observations of the participants. Also, one participant in the project took detailed notes recording the exchanges and ideas expressed by the rest of the group. She presents her thoughts and observations, as well her responses to the overall feedback from the participants as a group.

This sequence of data collection was used for two main reasons. First, it allowed the information to be gathered while it was still fresh in the minds of the participants. Even those who could not physically attend the service could watch online and still have adequate time to digest the main thrust of the message. By having the discussion meetings that evening, they



could share their ideas and observations, and ask any questions that were brought out by the interaction with the others.

Next, following this sequence gave the participants time to internalize each week's message before they were exposed to the next one. Not only were the messages designed to emphasize a different facet of biblical mentoring they were also presented in an order designed to promote growth. The goal here is to expand the foundation of one's understanding, not just in width but also in depth.

Data triangulation was achieved for this study by utilizing Dr. Shaun Miles as an outside source to review the researcher's records. Dr. Miles is Founder and President of SALM 67 Ministries, an organization which exists to lead others in a personal encounter with the Lord that would cause them to publicly display His love so that they could purposely preach His word. Dr. Miles' primary work is focused on the nation of Vietnam, but while in the states the Lord uses him to preach revivals and offer weekly sermons in the local Churches. Currently the work in Vietnam has 3 Bible Colleges/Training Centers where 77 pastors and leaders are enrolled, and also the ministry is affiliated with 31 national Churches.

Along with the observations of Dr. Miles, the notes and comments provided by the selected participant (inside source), and any group recordings are used in conjunction with the researchers collected data to form the basis of the final report of the project. The information gleaned from this triangulation process will be collated and recorded for presentation in the thesis. The data will be considered by the three individuals who make up the triangulation (researcher, outside source, and inside source/participant), the researcher will review with each of the others, and corporately if needed. The input from each of these sources will be recorded and compared for recurring themes and ideas. Any particular areas of growth in the group or in

individuals will be identified. Then the researcher will make the final judgement as to the value and dissemination of the information.

The sermons presented in this series were each selected to reveal something different about biblical mentoring. Some of those revelations were very direct while others were more obscure and challenging. As stated earlier, the decision to take this approach was for the purpose of developing a wider base of knowledge on the subject, and to help the participants develop the ability to look closer than just the surface of the scripture. The series included one introductory sermon which introduced the topic and the project. Then there were eight messages in the series with each one dealing with a specific aspect of biblical mentoring.

The introductory sermon was titled *Who We Are, What We Do* and was taken from Titus 2:1-8. This passage is considered by many to be the ultimate definition of biblical mentoring. As Paul gives Titus his marching orders, he is mentoring Titus in a very direct and intentional fashion. Having already presented his credentials, Paul gives very specific instructions pertaining to what Titus should teach and how he should behave in order to present the very best witness that he can for Christ. He also presents a pattern for Titus to follow which includes the major tenets of what he is to pass down to each group of believers in the church.

Not only is Titus to teach those in each group, he is to also teach them to teach those who are impacted by their lives. Everyone has people in their life that can be influenced by the witness that they display. Paul encourages Titus to encourage the people in each of these groups to purposely and intentionally focus on opportunities to influence those near to them. This process is biblical mentoring at its finest and can be very productive.

The first sermon in the project series is titled *Elijah and Elisha* and is taken from 1 Kings 19:15-19 and 2 Kings 2:1-12. This passage provides details on how God instructs Elijah to

confirm Elisha as the one to follow in his work when Elijah is gone. Mentorship is somewhat assumed due to the amount of time that elapses between the selection of Elisha and the taking up of Elijah. Although mentoring is not directly addressed in this passage the evidence is displayed in the obedient and faithful nature of Elisha as he follows Elijah and his commitment to his calling when Elijah is taken away.

One main point of this message concerning the subject of mentoring is that the relationship between the two men was directly initiated by the Lord. God chose Elisha as successor to Elijah, and both men immediately submitted themselves to God's will. Elisha's immediate assumption of his duties after Elijah's departure is evidence of the instruction and training he had received from Elijah during their time together. He was totally prepared for what God was calling on him to do and is a solid model of how believers should respond to God.

Sermon number two in the series was *You Can't Do It All by Yourself*. This message comes from Exodus 18:13-26 and examines the relationship between Moses and his father-in-law Jethro. Moses married Jethro's daughter in chapter two of Exodus and worked as a shepherd for Jethro until God calls to Moses from the burning bush. Now that Moses has returned to Egypt and led the Israelites out, Jethro recognizes the call of God on his life.

While the Israelites are encamped, Moses is busy trying to mediate the many issues between the people. Jethro tells Moses that it is not good to try to do so much alone. He suggests a system for meeting the needs of the people that Moses agrees to and immediately implements. This same plan is the basis for the court system of the United States. The sermon presents the difference in the types of relationships between the characters found in each of the messages as well as the variety of styles employed in mentoring. In this situation the relationship between the

major characters is a long-standing familial connection with mutual respect. This theme of compare and contrast is continued throughout the remainder of the series.

The third series sermon was titled *Paul Disciplines His Children* and is taken from 1 Corinthians 4:14-21. This message reveals that sometimes mentoring can be unpleasant. Paul is addressing the group at Corinth in response to news that there are situations in place that are ungodly. He approaches the subject from the position of a spiritual father as he was the major influence in planting the church in that location. The relationship here is that of spiritual leader/father figure addressing his spiritual children concerning lifestyle choices.

The message enables the reader to follow Paul through his interaction with the people, paying particular attention to Paul's attitude as he deals with the issues and the way he expresses his love toward them even in uncomfortable situations. Paul is crystal clear and steadfast in his position on the sins of the people while being openly transparent about his love for them. His love for them does not sway his denouncement of their sins, but he does so to show them love not to shame them. He is living out an example for them of the things he taught them while teaching them how to respond to others.

Number four in the series is *Paul the Thankful Example* which comes from the passage found in 1 Timothy 1:12-17. This message is one in which the connection with mentoring is not as obvious as it is in some of the other sermons. Paul presents himself as an example of how to live out one's appreciation to God regardless of the circumstances he finds himself in. For the most part this passage shows Paul expressing his deep abiding gratitude to God for all that God has done for him. However, that is what makes this such a fine example of mentoring, albeit in a low-key approach.

Paul is exemplifying the attitude of gratitude that should permeate the lifestyle of every believer. He is encouraging Timothy and others in the proper way to show God their appreciation for all that God has done regardless of their circumstances at a given moment. Here again, the style in which the mentoring is shared with others is a major concern of the message and is compared to other methods.

Sermon number five is *A good man full of The Holy Ghost* found in Acts 11:22-26, which highlights the work of the encourager Barnabas. This passage gives the overview of the church growth which was occurring at Antioch. The church leaders at Jerusalem sent Barnabas to check on the progress and ensure that all the activity was proceeding in a Godly manner. They wanted to be sure that the teaching was scripturally correct and God-honoring.

Barnabas immediately recognizes the hand of God at work in the new church and begins to encourage and help those in the trenches at Antioch. He soon realizes that there is an opportunity for more input from others. Therefore, he travels to Tarsus and enlists the aid of Saul, and they return to Antioch together, where they work and teach for over a year.

The emphasis here for mentoring is fourfold. First, Barnabas goes to Antioch where he works and teaches in the new church. Secondly, the new church welcomes his help, and grows under his tutelage. Next, Barnabas recognizes that more help is needed, and that offers a chance to give the newer convert Saul some intensive on the job training. Finally, Saul recognizes the opportunity to receive instruction and teaching from a more experienced leader and continues with him for an extended period of time. Thus, the mentoring is presented as being given and received by almost everyone involved with little distraction of egos.

In this instance the relationship is initiated by Barnabas (the chief mentor) as an opportunity to provide training to a willing mentee (Saul). Barnabas wants to share what God is

doing while at the same time providing Saul with encouragement and instruction. Together they share all of this with the people in the church at Antioch as they work alongside the believers.

Next, sermon number six is *The Holy Ghost as Mentor* which is taken from the Gospel of John 14:23-29. In this passage Jesus uses some of His time with the disciples to give them encouragement and instructions for the times ahead after He ascends to the Father. He reminds them of the things which he has already taught them and tells them that their love for Him will be shown in their obedience to His Word. He reviews many of the commands that He has given them and then tells them that when He has gone to the Father, He will send the Comforter to be with them.

The Comforter, or Holy Ghost will be their companion from that point on and will teach them to remember the things that Jesus has already taught them. The Holy Ghost as teacher is also revealed in Luke 12 and again in Luke 21. Jesus says that He is telling them this information NOW so they will remember it Then, when it happens in the future. Remembering it then will reinforce their faith in ways nothing else can. The Holy Spirit as Mentor will be with the believer forever.

Number seven in the series, *They Had Been With Jesus*, is found in Acts 4:5-14, where Peter and John have been brought before the council to answer for their part in healing the man at the gate of the Temple. The questions asked by the council members result in giving Peter an opportunity to share about Jesus in an open and direct manner. As Peter preaches his message, the council members begin to realize that the difference in Peter and John comes from the fact that “They had been with Jesus.”

Peter and John performed their mentoring first by their witness to the lame man while in front of the spectators. Their witness continued as they responded to all of the excitement caused

by this miracle, at all times giving God the honor and glory. When brought before the council, Peter's mentoring comes by openly preaching Jesus Christ as Savior, and Him dead, buried, resurrected, and ascended to the Father.

Number eight, the final sermon in the series, is *The Great Commission* as recorded in the Gospel of Matthew 28:18-20. In this passage Jesus is giving His marching orders to the disciples before he ascends unto the Father. In doing so he briefly recaps some of the teachings He has given to them over the past three and a half years. He reminds them of His power and His authority, and instructs them to go and do what He has taught them to do.

After each Sunday morning message, the focal group would meet to discuss the ramifications of that particular sermon. These meetings were facilitated through the use of Zoom online electronic meeting. This format allows several people to be able to see and hear each other in real time and to carry question and answer sessions even though they were not physically in the same location.

The researcher controlled the meeting and followed the same format each time. The first item of discussion in each meeting was how well did the sermon message explain the Bible passage upon which it was based? A very important note of each discussion was presenting the Scripture as honestly as possible. After that fact was established, the talk then moved on to the particular message of the day.

Another question for each message dealt with how the current message presented anything new or different in relation to biblical mentoring and what made that important? This was usually a very lively portion of the meeting as so many of the participants remarked over and over about the fact that they had never realized mentoring was such wide-ranging subject.

This fact was enlightening to almost every person in the group, allowing them to see how it could be used in huge array of applications.

After the focal questions were dealt with for each message, the floor was opened to discussion, and almost everybody took part. Notes were taken by several people, including to form a loose record of the discussion.

When the discussion session ended, the meetings were closed in prayer. The material gathered each night was collected and assimilated for review, with pertinent comments or questions listed. A list was also made detailing the assertions made by individuals listing the things they learned about mentoring from each message and its subsequent discussion period. Much of this material is given in more detail Chapter 4; Results.

Each of the focal group meetings had an attendance of approximately 12 people and every person was encouraged to share their thoughts, and most of them took part often. Everyone seemed to think that the Zoom format was less than ideal but agreed that under the circumstances it provided a usable means of conducting the project.

The material was gathered and will be reviewed with the object of identifying trends and themes in what the participants observed or learned according to their comments. This material will then be assimilated into proper graphs and charts to produce the findings in a usable format. The results will be tabulated and recorded for use in guiding the efforts of any future projects on biblical mentoring.

The participants were questioned about the project itself, the manner of data gathering, and their own response to the overall experience. All said that the experience was very favorable and most have suggested that another study project be undertaken very soon.



As far as the Zoom format is concerned, there were some positive aspects of using it that should be mentioned. Of course, the first concern at this particular time was the safety of the participants in relation to the Covid19 concerns. Using the Zoom format completely alleviated those worries. It also made it easier for those with small children to take part in the project because there was no need for babysitters. Another factor that was rendered a non-issue was the weather because everyone stayed in their own home for the meetings. When all these factors are considered, there are certainly occasions that could be very productive using one of the electronic meeting formats such as Zoom.

This project on biblical mentoring has been a great experience and has brought out a lot of material and detail about mentoring in general and about Jesus' use of mentoring in particular. Jesus as mentor has spent time showing the disciples how to minister, then involving them in ministry, and finally sending them out to minister. He shared His information with them in a series of styles which graduated in responsibilities and interaction as time progressed.

In the beginning the disciples merely accompanied Him as He ministered to the people. They observed His mannerisms and His attitudes as He dealt with people all around Him, they saw Him demonstrate love and patience, they watched as He taught the various groups, and as He preached.

Later He began to involve them in the logistics of the ministry as He sent them into town to purchase food, as He had them push the boat out into the water and later lowered the nets, as they passed the food out to the five thousand and then gathered the leftover fragments. Next, He sent them out on their own mission trips in pairs and then gathered them back together for sharing and testimony time. As He is leaving, He expects them to continue in that same vein as they lead others in the same manner as they make disciples, or mentor others.

Jesus was by far the most prevalent user of mentoring. As stated above His entire earthly ministry was made up of meeting needs and mentoring those who were with Him. The time that was spent with the disciples was incredibly valuable and important to Him. After all, He left Heaven above after being with God the Father since eternity past to come here to Earth. He spent some thirty years building up to His public ministry. After His death, burial, and resurrection He ascended back into Heaven where He is preparing a place for believers. His public ministry lasted about three- and one-half years.

All things considered that was a very short time frame. Yet, within that span of just a few years, He chose and called all twelve of the disciples, and while He was almost continually ministering to the crowds, He was training those who were with Him. He taught them in their private times together. He had discussions with them when they were traveling from location to another. After He would speak to the masses, He would use their resting times to explain the meanings of the different parables.

Remember too, that He was not teaching them a course on how to win friends and influence people, and He was not teaching how to start a business and be successful. He was planting in them the seeds that He would use to grow not just the church but grow Christianity itself! Talk about an intensive class.

That is why He is so often seen going to the Father in prayer. That is why He takes every opportunity to instruct the disciples on the importance of prayer. That is why He involves them in the things He is doing. He spends three and a half years teaching them how to establish the one true church, which is going to impact all of eternity.

That is why biblical mentoring was chosen for the subject of this project. It is first shown several times throughout the Old Testament, and the New Testament is virtually saturated with it.

It is used in so many areas of life and can be used in so many more. The purpose of this project is to show people how to do that in a local church setting.

## **Chapter 4**

### **Results**

One of the initial requirements for this project was to obtain approval from the Liberty University Institutional Review Board (IRB) to facilitate this project. This approval was granted, with the IRB designating the project as a Quality Improvement Initiative, and therefore not limited in any way by the IRB.

Adhering to the proposed steps laid out in chapter three, the researcher set the time and notified the church that a potential research project would be conducted at the church and involve many church members. The church was made aware of the IRB approval and designation. The Pastor explained the project's purpose, to help train participants to overcome an existing condition at KRBC, namely a lack of knowledge and practice about Biblical Mentoring.

An overview of Biblical Mentoring was presented, with information shared about what it is, what it is not, and how it can be successfully utilized to help KRBC grow numerically and spiritually. The project's logistics were discussed, presenting the proposed schedule, where the meetings would be held, and what materials would be needed, as well as a proposed timeline. Many of the church members took an avid interest from the start and signed up to be participants.

The Pastor had announced the project meeting and posters and flyers had been displayed about the project, so the interest from the group was already pretty high. This proved to be very helpful as many of the questions could be answered even before the scheduled meeting, thus requiring only an overview when everyone was present. Many of the questions represented depth and detail in the thinking of the people.

Many of the members desired more clarity concerning the amount of involvement the church body would participate in during the project. The Pastor explained that he would preach a

series of sermons during the Sunday morning worship service in the coming weeks. He assured the members that they would not have to do anything new or different about these sermons.

However, they were encouraged to take notes like the participants were going to do and observe the same material. They were encouraged to engage in conversations with the researcher/Pastor and the participants about the material presented. Even though only a certain number would actively participate in the study, it was desired for as many as possible to learn the material.

Following the initial information meeting, the researcher met with the church council. Most of the members of this group had been present at the previous meeting and were able to unanimously approve the request for the project to be conducted. This information was presented at the next business meeting of KRBC and was again unanimously approved. This approval opened the way for the project to begin.

The next Sunday morning, the Pastor preached the introductory sermon. This sermon, entitled *Who We Are, What We Do*, was taken from Titus 2:1-8 and gave an excellent Biblical mentoring overview. Along with presenting the message from the Scripture passage, the central tenants of the project were given, and a last call was extended for any who wanted to participate in the study. The Orientation meeting was scheduled for that night following the evening services.

The orientation meeting was held that evening with twenty people in attendance. Each person completed the Pre-project Questionnaires, which were gathered and filed. The Pastor handed out the printed material, which included the schedule for the sermons to be preached, the plans and locations for the follow-up discussion meetings, and information on how to access the forum on the Zoom format. Also, information was gathered, such as names, email addresses, and

telephone numbers. Because the IRB had designated the project as a Quality Improvement Initiative rather than a Research Project, consent forms were not required.

Following the schedule, the sermons were each presented on subsequent Sunday mornings, and the discussion meetings were held on the same Sunday evening, mostly utilizing the Zoom format online. One of the participants had a business class subscription to this service, giving the group approved access to the program. This program allowed visual connections without raising any concerns about Covid infections.

As the study progressed through the series of sermons, the discussion times became more and more animated and involved. It immediately became evident that the subject of Biblical Mentoring covered far more material and was practiced in more fashions than anyone had at first believed. These facts seemed to instill a sense of excitement among the participants, as well as an eagerness to learn more about the subject.

The participants seemed to respond well to the instructions to listen to each sermon with a first emphasis on the scriptural integrity of the message. During the discussion times scriptural fidelity would be the first item that was reviewed about each sermon, and it seemed that as a group they were becoming more adept at identifying themes from the chosen passages.

They were also developing in their ability to pick up on the nuances pertaining to Biblical Mentoring. More observations came from them about the mentor/mentee relationship, about the dynamics of that relationship, and about the style or method of mentoring that was being displayed. As a group they were looking more outside the box for understanding and their conversations during the discussions showed an increased willingness to recognize each other's input as valid.

Judging by the feedback from the participants it would seem that most, if not all, made it a purposeful point to listen to the sermons in this series with a little more focus than was usual. This was both expected and deeply appreciated. They had been promised some specific information from these messages, as well knowing that the material for the understanding of Biblical Mentoring would be supplied by those messages.

The major goal of this project was to educate members at KRBC to the area of Biblical Mentoring and instill in them a desire to become more passionate in its practice. A secondary goal was to have these members develop a closer walk with God in every part of their lives. Witnessing the discussions and hearing the conversations between them indicated that success was coming on that front.

The focal questions for each session were collected and collated, and notes were taken and filed. Any sideline discussions which came up that were not pertinent to Biblical Mentoring were noted but filed separately. This was done to streamline the data presented and maintain the focus on mentoring.

The results from the focal questions did present some difficulty in choosing how to most effectively quantify the results. The data was entered into a table which will be presented later in this chapter and in the appendix. While the material does not show chart-topping statistics, it does present significant improvement across the board.

At the conclusion of the project each participant filled out a post-project questionnaire which contained the same queries as the pre-project questionnaire. The purpose for this was to ascertain if there were any significant changes from the participants point of view over the course of the project. Almost all of the participants indicated an increase of their knowledge and appreciation for Biblical Mentoring. Many in the project have requested further studies be made

available in mentoring and other areas. Some members of the group have stepped out to initiate new ministries and classes and working to help others in struggling ministries.

One lady has taken on the responsibility of establishing a library at KRBC. Having received a donation of a few hundred books from another church, she is cataloguing and shelving the books. She has created a borrowing system to keep track of the books and is maintaining the system. She and her husband have also initiated a 'Thankful Thursday' ministry which is aimed at providing space and resources for recreation and fellowship. Activities are planned and provided, along with a light lunch. Jigsaw puzzles, arts and crafts, and guitar lessons are just a few of the items that are available.

Some of the individuals who participate in this program have also begun to use it as an outreach tool by inviting non-church members to join them. As a result, some of the members are experiencing the opportunity to share the plan of salvation with non-believers, some for the first time! These activities are helping to build the excitement and interest within the church membership, but it is still a gradual process.

Most of the members are seniors and they are experiencing their share of health issues. When the concerns about Covid are added, it makes many of them even more reluctant to be part of the on-going work. As this report is being written the number of Covid cases has risen significantly in Florida, and many restrictions are being considered again. If those restrictions become a reality, it may well make it even more difficult to minister to the membership, much less get them interested in new ministries.

That is one reason that it was so encouraging for this project to be so well received by the participants. Much of the emphasis throughout the study on mentoring dealt with thinking outside the box. So, it was a great preparation for the coming days when people have to again



find even more different means of reaching out to the people inside and outside the church. Part of mentoring is learning to recognize differences and how to use them effectively in your favor.

It may be that social media will continue to be a large part of the worship resources of the local church, perhaps even more than it is currently. If that is the case, it will present more challenges and more opportunities to practice mentoring as church members learn to use these outlets. While it seems that a majority of the world is happily saturated with these methods of communication, many are still far behind the curve.

An example of thinking outside the box was by Crystal P. Crystal was one of the participants in the project and has now accepted a position at another church serving as Children's Director. When the time came to do VBS, the church was basically in a lockdown situation due to the Covid problem. So, Crystal prayed about how to minister to the children from a distance.

She assembled all the materials which would have usually been used during VBS and divided them up for each child. She then separated each child's materials for the days involved. She boxed each child's materials and delivered them to their homes. She set up a Zoom-room and staffed it so the children and parents could join in with their projects and share, compare assignments, and exchange ideas.

Crystal set up an exchange system so the parents could bring back the completed assignments and pick up those for the next day. This way, each child would still be able to do a weeks' worth of VBS activities and interact with the other children, even enjoy the snacks, all while remaining safely at home. This 'home delivered VBS' worked so well that the State Convention Children's Director established a Zoom-Room of her own and had Crystal present it to many people holding similar staff positions around the state. Crystal has been able to present

this program in one-on-one situations and has helped a few of the other churches adapt the program to their particular settings. KRBC was thrilled to share in her work and to benefit from her efforts.

This is an example of mentoring from the ground up. A unique need was presented, Crystal researched and acquired the resources, and designed the program's logistics. After implementing the material, she shared the entire package with others and taught them how to get it done at their locations. She has demonstrated Biblical Mentoring at its finest.

Elaine O. is another example of mentoring. After completing the project participation, she immediately began to look for a way to mentor and minister. KRBC had received a few hundred books from another church that had decided to discontinue their library. Elaine assumed responsibility for the books, acquired the approval of space to use for a library, and began to arrange and stock it. In addition, she designed a system for recording borrows and ways to catalog books.

Even before getting the library up and running, she and her husband initiated 'Thankful Thursdays' as a means of providing recreation and fellowship. She has the Fellowship Hall open from 10 am until 2 pm for anyone who wants to come in for some leisure time. This provides a comfortable setting for people to get together regardless of the weather and enjoy some relaxing activities. A light lunch is provided and some of the ladies alternate providing and preparing the meal. It may be as simple as purchasing sub sandwiches or as complicated as homemade lasagna.

Some of the activities offered are jigsaw puzzles, arts and crafts, music, guitar lessons, and more. Most of the participants are really enjoying the time and fellowship and are starting to really expand their comfort zones. Those who were participants of the Biblical Mentoring Project are now using this ministry as an outreach program as well as an in-reach program. They are

encouraging others in the church to come out and enjoy the time together and they are inviting ones who are not affiliated with the church to come and join them.

Elaine O. asked if she could submit a letter that expressed the views of her and her husband. Below is a portion of that letter.

When my Pastor invited me to join his mentoring project, little did I know the life-changing impact it would have on me and my husband. I read and study the Bible but am certainly not a Bible scholar. I try to do good things and help people when possible. I pray and go to church regularly. I have served in various capacities over the years in the church. Pretty normal, right? I assumed this project would involve learning more about those wise people in the Bible who led and taught others. Jesus, for example. Boy, was I in for a surprise. The Pastor suggested that not only could we be mentored to, but that we, the class, could actually BE mentors. I was beginning to doubt his wisdom in inviting me, but I decided to hear him out. Over the next several weeks I learned there are many different ways to mentor. You don't have to be a little old man with a gray beard. You don't even have to be old. We studied about Elijah and Elisha, Paul, Timothy, Peter, The Holy Ghost, & Jesus, and more. Of course there are many other examples of mentors in the Bible, if one takes the time to read and think about it. Pastor Durden's workshop had us really examine each of these stories. I began to see the commonality. Each of these people listened to God, encouraged one another, and, as a result, acted on their faith to bring the spirit of the word to others. Our class was presented during 2020 with the Covid pandemic raging all around us. Church attendance was down, people were scared to go out or gather in groups. As we studied, I began to see that mentoring is not just "teaching". It is leading by example. Following Christ and doing your best to be more like Him. You don't have to teach a class. You don't have to know everything. Each of us can learn from others and inspire others. Being a Christian is not just sitting in your easy chair reading the Bible and praying, but that IS important. Getting out of that chair and inspiring others to learn about and follow Jesus IS important. I began to pray that God use me. God began to whisper to me about how I could help the church grow, how I could inspire others to come back to church... and bring others. I started a "Friends of the church" page on Facebook so congregants could encourage each another and pray for one another. They could learn of church events. Added some humor and conversation starters.

Then I was inspired to start a weekly social program, to encourage fellowship and a place for people to ease back into the community after being in lockdown so long. Pastor was very supportive. We tried to create a place that those "thinking" about coming to church could learn more about the people and the Pastor (he attends weekly).

There is a burning within me now, inspired by the Lord, through the mentoring by Pastor Jerry during this course, that makes me want to do more, share more, bring more people to the Lord.

My husband has seen this change in me and been very supportive. His world view has

changed as well, just by watching how passionately I've pursued the things God has told me to do. He jokes that we should just get cots and sleep at the church now, considering the amount of time we spend there.

Not everything I've tried to do has been met with total enthusiasm by all the congregants. The thing that amazes me is that there was a time that would have really bothered me.

But I know now that when God tells you to do something and to be a mentor, that means you do what He tells you to do. The project will be completed if that is His will. If not, there is a reason. Someone involved is being worked on by the Lord.

I don't feel wiser or more special since taking the class. What I have learned is that I can be a light. I can engage others. I can encourage others. And that we need each other more than we realize. The examples in the Bible lifted each other up, supported each other.

I have seen so many prayers answered since I began this workshop. First of all I thank God for His timing and patience and grace. I thank Pastor Jerry for being the most amazing mentor I've ever known. I've always referred to him as a teacher, not a preacher. He leads by example and God's word, and doesn't beat you over the head with the Bible. Big difference! This was a great course, facilitated by one of the best examples of a Christian that I know. Thank you, Pastor Durden.

These words were much appreciated, but even more appreciated is watching as she has grown and how that has been displayed in the life and work of both her and her husband. While this is the most vocal (and physical) testimony from the group of participants, it is not the only one. All of the participants have expressed very positive reviews about the material that has been presented as well as the ministry doors that are being opened.

When all of the facets of the project are considered, the results of this project were very satisfying. The participants in the project were studious and attentive in their approach to the material. Their comments and feedback displayed a great deal of insight on the subject of mentoring and on Bible study in general. During the review and discussion sessions the participants were outgoing and animated in their responses to the sermon material and to the discussion segments as well. Their answers and comments were open, candid, and thought-provoking in almost every instance.

As stated earlier, one major theme was revealed immediately. One hundred percent of the participants, including the project facilitator, noted that biblical mentoring was a much broader

subject than they had first imagined. The first two questions on the Orientation Questionnaire<sup>64</sup> dealt with the participants' definition of mentoring and biblical mentoring. Almost without exception, the answers were a form of 'one person teaching another.'

As the individual lessons and subsequent discussions took place, it became increasingly evident that mentoring entailed much more than such a simplistic answer. The sermons brought out details about the relationship between the concerned parties, how the relationship originated, the type or style of mentoring involved, and much more. Accordingly, as each lesson progressed, the participants began to understand the real depth of the subject. Each of the sermons was designed to accentuate the focus on specific facets of mentoring and to examine how that facet helped illuminate mentoring as a whole.<sup>65</sup>

The discussions generated by these sermons revolved around questions like, "How did this passage relate to mentoring?" and "What style of mentoring was presented here?". Another common query was, "How was this relationship initiated?". Much of the issue of biblical mentoring deals with the relationship between the mentor and the mentee. The origin of that relationship can play a significant role in how the mentoring process proceeds. For instance, in the first sermon in the series, *Elijah and Elisha*, taken from 1 Kings 19:15-19 and 2 Kings 2:1-12, the relationship results from a direct command of God. Therefore, obedience is a significant factor in the situation.

Elijah had to obey God in going to Elisha, Elisha had to obey God in following Elijah, and both had to obey God in the transition of prophetic responsibilities. Because this entire scenario is due to the specific orchestration of God, the obedience factor rises to a new level of

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<sup>64</sup> See Appendix B for Questionnaire

<sup>65</sup> See Appendix C for Sermon Outlines

accountability. Elijah and Elisha, both individually and corporately, are given detailed instructions by the Lord God, making the speed and degree of obedience critical.

In contrast, the relationship between Jethro and Moses had been in place for forty years. The account which takes place in Exodus 18 comes about more as taking advantage of current circumstances and recognizing God's call on each other's life.<sup>66</sup> Jethro recognizes that Moses is working hard but not efficiently, and Moses sees the wisdom and experience reflected in what Jethro suggests. Both respect the other and follow God's leadership without making it a contest of egos.

Yet another example of relationship style is found in two messages featuring the Apostle Paul, first in I Corinthians 4:14-21 and again in I Timothy 1:12-17. The relationship is similar to that found between a father figure/leader and his children in both examples. This is because the Apostle Paul was heavily involved in instituting the churches in both locations. The desired goal of these two incidents is different, as Paul exercises discipline in the first case and is offering himself as a living example in the second. However, Paul is modeling grace, love, and patience for both groups, teaching the correct attitude and demeanor.

Jesus initiated the relationship with the disciples in Matthew 4:19 when He said, "*Follow me*, and I will make you fishers of men." (Emphasis added). His mentoring of the group begins immediately and continues throughout His earthly ministry with them. After His resurrection and ascension, He sends the Holy Spirit to carry on in His place. Some mentoring episodes are brief and to the point (Jethro and Moses). Some are lengthier and cover a more comprehensive range of subjects like Paul and his interaction with the various churches. The segment Jesus began with some fishermen has been continuing for more than two thousand years.

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<sup>66</sup> It is understood by believers that it is God who orchestrates all relationships, the participants in this project are merely examining the practical steps that each relationship develops through.

As the participants of this study progressed through the project's scheduled phases, they began to recognize the various layers involved in mentoring. As they studied the relationships, mentoring styles, and differing time factors involved in mentoring, the subject opened up more possibilities. One participant, Wilson S., said, "Now I find myself seeing mentoring and other activities in almost every Bible reading that I do!" As a group, they reported that reading the Bible now entails more than just seeing the words but looking deeper for previously ignored meanings and activities. There is no evidence that the participants are trying to read anything into the scripture. However, they are now interested in digging below the surface of any passage.

Of the twenty participants in the project, fourteen (or 70%) expressed interest in following up with another study project. Some of these people desire more study on mentoring, while many favors pursuing other study fields. This desire represents a significant shift of emphasis from the preceding years. Previously when asked about study groups, the answer was usually indifferent, and they were content to hear the Sunday morning sermon. Having completed this study project has seemingly kindled a new fire in the hearts of many of them.

Not only are these people open to attending another study project, but three people (1.5% of the group) have expressed an interest in starting up and teaching a new class as the church comes out of any COVID19 restrictions that may be in place. KRBC is investigating these possibilities, and those interested will be encouraged and will receive any training and resources needed to make any endeavor a success. In addition to new classes and projects, many participants have displayed a heightened interest in rebuilding the Sunday School program and the church's evening services.

In his review of the project as part of the data triangulation, Dr. Miles pointed out the challenges presented to the project participants and the church members at large.<sup>67</sup> Each of the sermons presented a challenge to bring the listener closer to Christ, including the need to be emulating a particular aspect of biblical mentoring. Dr. Miles confirmed that God rooted these challenges in the scripture, and they are necessary to have a meaningful and fruitful walk with Christ. If believers are going to be committed to Christ, it must be total. Jesus said that if you love Him, you do His commandments. It's a straightforward equation: obedience demonstrates love, disobedience shows a lack of love.

Dr. Miles examined the sermon messages, observed some of the Zoom discussions, and listened to the participants. They exchanged thoughts and ideas about the material they were working with and found it helpful and illuminating. He summed up his review with this statement: "I truly feel that this project is going to have a lasting impact in the ministry of Pastor Jerry, but also in the lives of those whom the Lord allowed being involved in this project."

In addition to Dr. Miles' review were the thoughts and responses of Susan M., a participant in the project. Susan volunteered to serve as an inside source and give her thoughts and ideas about how the project benefitted her.<sup>68</sup> She also describes some of the reactions and feedback from some of the other participants.

Like so many others, Susan was surprised by the number of different ways that a person can approach mentoring. She enjoyed the study and how much it opened her eyes. Susan saw many things in the scripture that she had not seen before, even though she repeatedly read through the Bible. Susan seemed emotional when she spoke of her family and her opportunity to

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<sup>67</sup> See Appendix D for the full content of his review and a brief bio of Dr. Miles.

<sup>68</sup> See Appendix D for the full text of Susan's comments.



mentor them. She enjoyed the camaraderie of going through the study with a group and felt that this approach enhanced the process.

Susan said the group's comments and questions were informative and moving as she shared so many of her classmates' thoughts and feelings. She said that the sharing and discussion times were some of her favorites. "As an inside observer, I saw people come together to work on a project. Mentoring was no longer just Brother Jerry's project; it became a project for all of us. We can take this project and apply it to our church, in our homes, and our everyday lives."

The project participants completed an evaluation form for the overall project. A copy of the document has been provided below. Additionally, a table is included which shows the trends found in the answers to the evaluation questions. Those trends were highly favorable from the researcher's perspective, and it is hoped that they accurately reflect the overall reception from the church body.

That seems to be the case, for the participants have talked to many of the people who were not part of the project, sharing some of the lessons with them and encouraging them to participate in any future studies. The feedback seems to be received very well, and members ask if there are any plans in place for another similar session. As soon as it becomes clear what post-covid worship services look like, there will be some undertaking to keep the interest level up.

It has been somewhat challenging to keep the interest up among the participants without tiring them out on the subject. An approach that seems to work rather well is to simply bring something up that reminds them of an issue discussed during the project. Then they refer back to the study on mentoring and how they are following up on it in their own efforts. For those who have already stepped out in some type of ministry, it's no problem at all; they are a walking promotion for mentoring.

Even those who have not yet initiated any specific action related to Biblical Mentoring have repeatedly voiced their happiness at having taken part in something so fulfilling. With that kind of afterglow, the rewards should be coming in for quite a while. So KRBC needs to be especially aware of opportunities as well as attacks from Satan. So far, nothing has happened to dampen their enthusiasm, but he can slip something in very quickly.

Caution has to be dealt out along with the encouragement to not let Satan get a toehold in the ministry of the church. For that reason, the participants are regularly reminded to pray: pray for the church, pray for each other, and pray for the Pastor. The devil will try to use their own success against them if he can do so. It would be sad indeed to see something derail this enthusiasm before it has a chance to bring forth more fruit.

The members of KRBC need to maintain an attitude of prayer, particularly those who participated in the Biblical Mentoring study. They must not let mentoring become confused with worship as they try to put into action what they learned through the study course. While it is very important to keep their spirits high, it is even more important to focus on the Holy Spirit.

Teaching this course on Biblical Mentoring to the members at KRBC has been incredibly fulfilling and exciting. It is sincerely hoped that this study makes an impact on the lives and hearts of the participants, an impact that results in the lives of the participants being changed for God's glory. The real success of this project will be seen in the participants actively sharing their testimonies with lost people in the hope of winning souls for Christ.

While there are some indications of things going in that direction, most have not come to fruition yet. Expectations are high but not unreachable, and it will just be a matter of time before results begin to come in. It will be wonderful to observe the way things change in the lives of the participants when they start to see the fruits of their labors at KRBC.

The encouragement that will be provided by those fruits is something that will renew their passion for the work at hand. Seeing God move in the lives of their brothers and sisters at KRBC will be all the reward some of them will ever need. But their desire will be to see it repeated time and again, and the study on Biblical Mentoring has provided them with the tools and skills necessary to help make it happen.

**Evaluation Form  
Biblical Mentoring Project**

**1. The material used in this project was relevant to the project.**

<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>					
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>

**2. The focus group questions adequately addressed the material.**

<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>					
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>

**3. The zoom format promoted open and spontaneous discussion.**

<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>					
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>

**4. The sermons presented Biblical Truth in a useable fashion.**

<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>					
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>

**5. The sermons presented material which strengthened the concept of Biblical Mentoring.**

<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>					
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>

**6. The participants and their opinions were treated with respect.**

<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>					
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>

**7. The project facilitator was properly prepared and efficient.**

<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>					
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>

**8. What changes would you suggest to make improvements for any future study projects?**

Table 1. Responses to Evaluation Form Questions

<i>Names</i>	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8
Elaine O.	1	1	1	1	1	1	1	Project great! Material in depth, agreeable etc.
Chris R.	1	1	2	1	1	1	1	None
Debbie R.	3	3	3	3	3	3	3	Add new mentoring or more projects
Brooke R.	1	1	4	1	1	1	1	Would be better to meet in person not, covid
Susie M	1	1	1	1	1	1	1	Very enjoyable.
Lee Roy L	2	1	3	2	1	1	1	None
Steve R	1	3	3	1	1	1	1	There is no substitute for face to face
Kate S	1	1	1	1	1	1	1	None, Thank You
Misty D	1	1	1	1	1	1	1	Changes for next would be for me not you
Mike D	1	1	1	1	1	1	1	No Changes
Cassie D	1	1	3	1	1	1	1	No changes
Crystal P	1	1	1	1	1	1	1	Given the circumstances zoom was adequate
Jerrold P	2	2	1	1	1	1	1	More unification on the task selected
Dawn P	1	1	1	1	1	1	1	A pleasure to be a part of your project
Terry P	1	1	1	1	1	1	1	I would love to be a part of another project
Ivan C	2	2	2	2	3	1	1	In person would be better than zoom
Bonnie C	1	1	2	1	1	1	1	None
Wilson S	1	1	2	1	1	1	1	COVID threw us off from being in person
Sharon S	1	1	3	1	1	1	1	Enjoyed
Judy T	1	1	1	1	1	1	1	I wish we could have been in a group together

**Table 2. Trends in Evaluation Form Responses**

**Question 1: The material used in this project was relevant to the project.**

	<u>Number</u>	<u>Percentage</u>
Strongly Agree	19	95%
Agree	1	5%
Neutral	0	
Disagree	0	
Strongly Disagree	0	

**Question 2: The focus group questions adequately addressed the material.**

	<u>Number</u>	<u>Percentage</u>
Strongly Agree	18	90%
Agree	2	10%
Neutral	0	
Disagree	0	
Strongly Disagree	0	

**Question 3: The Zoom format promoted open and spontaneous discussion.**

	<u>Number</u>	<u>Percentage</u>
Strongly Agree	14	70%
Agree	5	25%
Neutral	1	5%
Disagree	0	
Strongly Disagree	0	

**Question 4: The sermons presented Biblical Truth in a usable fashion.**

	<u>Number</u>	<u>Percentage</u>
Strongly Agree	19	95%
Agree	1	5%
Neutral	0	
Disagree	0	
Strongly Disagree	0	

**Question 5: The sermons presented material concepts which strengthened Biblical Mentoring.**

	<u>Number</u>	<u>Percentage</u>
Strongly Agree	18	90%
Agree	2	10%
Neutral	0	
Disagree	0	
Strongly Disagree	0	

**Table 2. Trends in Evaluation Form Responses**  
(Continued)

**Question 6: The participants and their opinions were treated with respect.**

	<u>Number</u>	<u>Percentage</u>
Strongly Agree	19	95%
Agree	1	5%
Neutral	0	
Disagree	0	
Strongly Disagree	0	

**Question 7: The project facilitator was properly prepared and efficient.**

	<u>Number</u>	<u>Percentage</u>
Strongly Agree	19	95%
Agree	1	5%
Neutral	0	
Disagree	0	
Strongly Disagree	0	

## Chapter 5

### Conclusion

*Developing the Practice of Biblical Mentoring Through Expository Preaching at Kepler Road Baptist Church* was a project carried out as part of the requirements to complete a Doctor of Ministry degree through Liberty University Online, Lynchburg, Virginia. The purpose of the project was to help the membership at KRBC develop a deeper understanding of biblical mentoring. To facilitate this project, the subject was researched thoroughly using the local public library, the Reformed Theological Seminary library, located in Oviedo, Florida, and accessing the Jerry Falwell Library of Liberty University online. In addition to these resources several private collections provided many books and commentaries on mentoring. The main resource was the Bible.

The material was gathered and collated, and a tentative approach was planned for the project. After securing all the needed approvals for the project to begin, a series of eight sermons was developed with each sermon highlighting a particular facet of biblical mentoring. A list of questions was assembled that would maintain the focus on mentoring during the discussion meetings after each sermon, and volunteers were chosen to participate in the project.

The main body of the project lasted eight weeks consisting of a sermon preached on Sunday morning and follow-up discussion each week. Additional material was collected from these discussions as well as from a pre-project and a post-project questionnaire, and input from the participants was submitted. All this data was reviewed and assimilated into a useful form which comprises the majority of this report. The results of the project are presented herein.

When the results of this project are compared to the information from previous studies or to the material which was examined in the literature review a couple of differences stand out.



Most of the material available for review approached mentoring from a secular and/or a corporate viewpoint. Many of the works were offered with the stated goal being to provide a means or program to help a mentor train a mentee in a specific operation or set of skills that will benefit the mentee to learn, however the main emphasis is to benefit the organization.

For instance, providing a mentor with a program to assist in the training of a mentee who will move up to take over more responsibility in a factory setting will obviously be profitable for the mentee in opportunity, recognition, and pay. But the major emphasis for such a project is for the overall efficiency and productivity of the company. Any benefits gained by the mentor or by the mentee is usually more of a by-product than a goal of the program.

This is predominantly true of any type of corporate style organizational structure, and any level in that structure. Whether it is within a standard business for profit or a provider of services for the public such as teachers or a state agency the target goal is to improve the bottom line. While this is not necessarily a bad thing, it reveals a different set of attitudes and decision-making paradigms than one finds in biblical mentoring.

Biblical mentoring approaches the subject with the express goal being to help the mentee improve in some practical and personal way. This improvement should produce a positive impact on his or her relationship with God, which will produce a positive impact on the relationships with their church and family (organization), but the main goal is to improve the person's relationship with God. In this approach, all the benefits experienced at the other levels of the organization are by-products, completely reversing the priorities of the whole exercise.

The other major difference between the findings of this project and those which were reviewed is the allocation of time and effort. When the bottom line is the determining factor for success, then the quicker that you see results the more successful the project. However, when a

person's well-being is the acknowledged goal, more time can be spent on the relationship and the lessons can be held to a more sedate pace as needed. Everyone learns at their own speed and level of understanding and the mentor can adjust themselves to better meet that need. Again, the prime goal is to help meet needs of the person being mentored.

That does not mean that other benefits or goals are ignored in biblical mentoring. As the individual being mentored is growing through the mentor/mentee relationship the concepts and social skills that he or she is acquiring begin to show up in other areas of their life. This type of overlap is usually referred to as the ripple effect but in the lives of some new Christians it can seem more like waves crashing on the beach than ripples!

For instance, Brad<sup>69</sup> was a conservative young man with a wife and children. His wife was a Christian, but he was not and was very reluctant to discuss it. Some of his reticence was due to his career in computer programming and his desire to approach everything from a scientific point of view where all things are provable. To him, Christianity did not make logical sense and was not provable.

A married couple his age had been trying to witness to him, but it was not being received well. So, they changed their approach and began to employ what is known as relational evangelism. They spent time with him and his family doing 'normal' things like dinners together, cookouts, movies, and other outings. They mentored by example, and were careful not to come across too preachy, but not avoid talk of their faith.

This allowed him to see them as regular people, and as he became more relaxed around them, he would question some of their decisions and actions, even in the discipline of the children. When he asked about these things, they would explain how their faith in God directed

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<sup>69</sup> Name changed for privacy.

them and that they purposely considered that before acting on many items. He began to ask them for direction in some of his decisions.

Within a year Brad had accepted Jesus as his Lord and Savior and the changes in his attitude and approach to life were phenomenal. In the first two years after salvation, he went from someone who rarely went to church with his family to being the music leader in the church, even singing solos. He worked in Sunday School and Brotherhood and later served as a deacon. And according to his testimony, all these changes could be traced back to the couple who took the time to teach him how to live for God. It must be noted that no method of mentoring or evangelism offers guaranteed results but this indicative of what can happen when this approach is implemented.

In a similar manner some of the participants in this mentoring project were inspired by the material to put some of the concepts into practice in the church immediately. As a result, KRBC now has a library in operation and a weekly fellowship time which incorporates mentoring on a regular basis. These sessions have included jewelry making, guitar and mandolin lessons, painting, and soon will include harmonica lessons. Recipes are traded regularly and there are sessions on preparing special dishes.

One of the most exciting results is that attendance in Sunday School is growing and there is more interest in Bible study among the membership. While attendance for Sunday morning worship ebbs and flows in response to how the current health issues are perceived, these activities seem to be on a steady path with relatively little variance. This has been very encouraging to the church body and especially to those who participated in the project.

Virtually every person who participated in the project claimed to have learned a great deal during this exercise, and the researcher is no exception. One thing that everybody learned

was that biblical mentoring covered much more material than was recognized at first. It rapidly became apparent that this project would only scratch the surface of the types, styles, and applications that are represented in biblical mentoring. There is virtually no area of life where biblical mentoring cannot be beneficial to the mentor, to the mentee, and to the specific context of the situation.

One of the things learned while implementing this project is to think along avenues not tried before. There are usually more ways of doing something than one might observe during initial inspection. Success requires one to take your time, look critically at the situation and try to visualize how it can be worked out. It may even be helpful to look at it in reverse order. For instance, if the Ultimate Target is going to be accomplished you may see that Step C will need to be finalized. And for Step C to be finalized it is imperative that Step B is completed. To finish Step B, you first must deal with Step A. Having fully looked at the problem or situation from the reverse angle, you now can be sure that your proper starting place for accomplishing the Ultimate Target is Step A.

Another aspect of thinking outside the box is evident in the ways that the project participants have responded to the lessons. None of the new ministry start-ups were foreseen by the researcher. Expected results were things like one-on-one studies, or maybe a class for new believers, however, unexpected results are so much more than hoped for and are providing inroads to other things as well. This is also a great example of how church members with different ideas can complement each other to the benefit of all parties.

Along those same lines the researcher learned through the utilization of both the Zoom format and the Facebook format that these are viable options for holding meetings, classes, and even church services. These types of gatherings will never, and should never, replace in-person

face-to-face meetings, but they are a very useful tool for when regular meetings are not possible. These electronic meetings have made it possible for those who are shut-in due to their health to have a fuller participation in the church activities than what they were previously able to do. This helps them feel more connected to the church body and allows them to stay abreast of what is going on in the church. Electronic meetings also provide a viable alternative when a special meeting is called or when it is unwise for several people to be assembling. However, as stated, they should never replace in-person meetings when possible.

One of the most thought-provoking lessons that the researcher learned was how much Jesus used mentoring in His dealings with the disciples and dealings with others as well. In almost any place in the scriptures where Jesus is encountered instructing or teaching there are facets of mentoring involved. In Matthew 4:19 and Mark 1:17 when He says, “Follow Me and I will make you fishers of men” He is setting into motion a mentoring relationship that will continue throughout His ministry. In His use of the parables, He is mentoring the disciples on how to teach while He is teaching at the same time. One can see varying degrees of mentoring in almost every setting where Christ is involved.

The fact that there are so many different examples of mentoring also validates mentoring as something that can be applied in a vast array of settings. This project was set in the general operation of a local church but could be used equally well in a larger church or in the Sunday school program of any church. It could be presented in the same fashion as described here or it could be reformatted slightly and be used in a classroom setting reminiscent of the Church Training classes of yesteryear.

The subject matter of biblical mentoring lends itself to any situation where there is a desire for an improvement in the way that people learn and how they become more engaged in

the context around them. In fact, biblical mentoring can be very helpful even in a secular or corporate setting. After all, the learning and teaching methods work regardless of where they are employed. And the attitudes and priorities promoted through biblical mentoring are such that they would be beneficial in any context, bringing about positive results. Instead of preached sermons the messages could be easily adapted for presentation as motivational lessons.

Depending on what type of corporate setting was in view one could very easily use all the material found here by putting more emphasis on the techniques and attitudes and not champion the bible passages quite as much. And who knows? Maybe somebody would get saved!

This program could also be utilized in some school settings with good success. Particularly in Christian schools or private schools it could be used as a means of helping set up mentor programs for teacher/student relationships, and for training volunteer mentors to meet the needs of some students. In that fashion, this program could provide the foundation and format working with those students who are needing just a bit more, or for those who are interested in padding their grades a little as they seek specialized training.

Other potential applications could be using a modified version of this program to train workers for youth camps and retreats. For that type of implementation, the focus would be on a lot of time spent on mentors who would then spend shorter amounts of time with the mentees. However, they would spend time with more mentees in a succession of trainees as the groups cycled through the program. In that manner they would be affecting more lives than just those who are under their own tutelage.

As this project was under development many passages of scripture were examined to assist in setting up the theological framework for the concepts and lessons to be presented here. It was found that there are many examples from the Bible that reveal mentoring in the practices

of the Bible characters. Mentoring is found in virtually every book of the Bible and gives a full and rich foundation for the theological significance of a project such as this one. The vast amount of scripture that deals with mentoring gives encouragement and direction to anyone who is searching for a means of learning more from the Bible, or for one who wants to help others learn.

As stated earlier, the practices and skills brought out through biblical mentoring can and do impact every avenue of life. It does not matter what the person's social status is or what their bank account holds biblical mentoring can produce positive results in their life. The fact that there is such a widespread sampling of people in the Bible who are involved in mentoring to one degree, or another also illustrates the plethora of ways that mentoring can be achieved.

The results of this project provide evidence that there is no one-size-fits-all when it comes to who can be a mentor, nor is there any way of doing mentoring that is categorically the right way. Every person can approach mentoring from where they are and find a good place to start. Every person's need is unique to them and the answer to meeting that need is going to be unique as well. The theological support for mentoring is very strong even though most of the current works on mentoring are from secular standpoint.

“Study to show thyself approved. . .” in 2 Timothy 2:15 is not there by coincidence. It is written there to compel the Christians to study, not just read, the Scriptures. The fact that there are so few published works which deal with biblical mentoring is an open invitation to the Christian to study it for ourselves. Not that many of the secular works are bad but looking at what the Bible teaches about mentoring can be much more fulfilling. After all, the Bible is the main source for changing lives, not just learning a trade. That is what this researcher hopes to accomplish, to help change lives.

There are some practical ways that the findings of this project can be put to work to do that. Pastors may use the material in several ways. The first way would be to use this material to recreate this project in his own church family. He has a few different options in doing this. He could take the material and follow it verbatim with his membership using the same theological and biblical material as support, could even preach the same sermon outlines.

A more productive manner would be to survey his people first and gain a clear view of his membership's understanding of biblical mentoring. Using this information as a bottom line he could begin to augment the biblical material found in this study with scriptures that he finds more relative to his people and their context. He could research and write out a series of sermons that are relevant to his people and setting and present them in a like fashion as found in this study.

Breaking this study down into smaller sections instead of tackling the whole project at one time could also be advantageous. He could do two or three segments of two weeks each, giving more time for review and assimilation of the material. By having a short break from the theme between each segment it might encourage more input and feedback from the participants. This approach might also give him the opportunity to incorporate participant feedback into the subsequent segments, making it more relevant to his group.

One productive course of action would be to condense the material down to the finer points that deal most directly with the situation with his church and people. Then he could hold a weekend or three-day seminar and present all of the material in a shorter, more focused time frame. It really is flexible enough to lend itself to almost any format.

This would also be a viable project for other ministry leaders as well. For instance, youth ministers could use this study to present to the young people in preparing for Youth Sunday or



for any special service to help motivate the young people to become involved in the leadership roles. It could also be used by the youth or the Sunday school as a short-term curriculum, or the deacons to strengthen their ministry as a group and help give them incentive and new ways to minister to the flock. Any of these would be welcome by most pastors and would be a help to him in serving God's people.

Besides ministry leaders, parents of young people could use the material in this study to help them establish a better relationship with their teens. Almost as important, it could help them draw closer to their children and their children's friends. Being able to relate to friends of your children is a difficult task at times. This study is not a work on child psychology, but by reading through the material it could help a parent find different ways to relate to the young people. It could also be useful in showing your children different ways to relate to their friends.

*Developing the Practice of Biblical Mentoring Through Expository Preaching at Kepler Road Baptist Church* was a project that had long been a desire of this researcher. The people at KRBC are loving and loved. Their participation in the project was enthusiastic and energetic, and their feedback was inciteful and encouraging. From the beginning announcement of the project through the last entry in the bibliography they were supportive and encouraging.

As the material was gathered for the literature review and research was under way, they were as involved as the researcher was. The review of literature was eye-opening not only for what was available but also for what was not available. Then the material that was found in the Bible relating to and exemplifying mentoring was exhilarating. Compiling the material and narrowing it down to be more concise was challenging, as was developing and delivering the sermons.

As the project proceeded and the participants became even more involved, it began to dawn on those who were doing the work that this project was bigger than was first thought. It covered more material, it related to more people, and it represented more scripture than was expected. And the results were more gratifying than anyone hoped for.

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## **Appendix A**

### **Approvals**

#### **I. Church Approval Letter**

To: Whom it may concern

Re: DMIN Project

Date: June 7, 2020

This is to certify that Kepler Road Baptist Church granted permission to Rev. Jerry L. Durden, our Pastor, to design, implement, and carry out an action research project on the premises of KRBC. He has our approval and support in this effort and may recruit and work with volunteers from within our membership.

In His Service,  
KRBC Church Council  
Steve Robbins, Chairman of Trustees  
Linda Hicks, Church Secretary  
Joe Ensor, Chairman of Deacons

## Appendix B

### I. **Basic Orientation Meeting Outline**

Opening and Welcome Prayer (2 minutes)

Distribute Entrance Questionnaire (15 minutes)

Explanation of terms and goals

Participants complete questionnaire

Discuss expectations and goals (15 minutes)

Discuss the projected format for focal meetings and discussion (15 minutes)

Address any questions and concerns (10 minutes)

**Pre/Post Project  
Biblical Mentoring Questionnaire**

**Note: The purpose of this questionnaire is to help the researcher establish a baseline for the overall understanding of the participants concerning the subject of biblical mentoring. As such, there are no right or wrong answers, it merely asks for the opinion of the participant.**

1. In your opinion, what is mentoring?
2. In your opinion, what is biblical mentoring?
3. **Titus 2:1-10 (KJV)**
  - <sup>1</sup> But speak thou the things which become sound doctrine:
  - <sup>2</sup> That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.
  - <sup>3</sup> The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;
  - <sup>4</sup> That they may teach the young women to be sober, to love their husbands, to love their children,
  - <sup>5</sup> *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
  - <sup>6</sup> Young men likewise exhort to be sober minded.
  - <sup>7</sup> In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,
  - <sup>8</sup> Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
  - <sup>9</sup> *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;
  - <sup>10</sup> Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Using the above scripture as a guide, ***why do you think God included that in His Word?***

4. Who do you think is being encouraged to teach and/or lead (pastor, teacher, deacon, etc.)?
5. Who do you think would benefit from biblical mentoring?

## Focus Group Questions

*(The same questions will be addressed at each group meeting.)*

**1. What was the focal Scripture passage for today's message?** \_\_\_\_\_

**2. What was the main idea found in that Scripture?**

**3. What was the main point advocated in the sermon?**

Did that sermon point agree with the Scripture point?  
If not, how was it different?

**4. What did the message teach you about mentoring?**

Did this information meet your expectations or was it something new to you?

**5. How does this information change your view and understanding of mentoring?**

## Appendix C Mentoring Sermon Outlines

### Mentoring Introduction Sermon

*Who we are, What we do!*  
*Titus 2:1-8*

In this chapter the apostle Paul gives instruction to Titus on what to teach the various groups of people in the churches around Crete. This is one of the best outlines for the duties and responsibilities of pastors and church members.

1. ***First are the older men*** (v.2).  
They are to be *sober, grave, temperate, sound in faith, in charity, in endurance*.  
These are the attributes that are to be exemplified by the life of the older men.  
They are to share from their experience and skills, leading, encouraging, and guiding the younger men in their daily walk with God.
  
2. ***Next are the older women*** (v. 3).  
Likewise, they are to behave as becometh holiness:  
..not false accusers  
..not given to much wine  
Teachers of good things
  
3. ***The Ladies teach the younger women*** (v. 4-5).  
..to be sober (responsible)  
..to love their husbands (unselfish love does not always come naturally)  
..to love their children  
..to be discreet  
..to be the homemaker and wife that brings honor to God
  
4. ***The young men*** (v. 6).  
To be sober minded (self-controlled)
  
5. ***All groups active in:*** (v. 7-8)  
..pattern (lifestyle) of good works  
..doctrine uncorrupted  
..gravity, sincerity  
..sound speech that cannot be condemned

## **Mentoring Sermon 1 Outline**

### **Elijah and Elisha 1 Kings 19:15-19**

1. God commands Elijah to name Elisha as his successor.
2. Elisha immediately arranges to accompany Elijah.

### **2 Kings 2:1-12**

1. God prepares Elijah and Elisha for Elijah's departure.
2. Three times Elisha is advised to remain behind but remains faithful (vs. 2,4,6).
3. Three times Elisha requests the other men to not talk about the impending event.
4. After Elisha has demonstrated his commitment, Elijah grants him a request.
5. Elisha's request for a double portion is above Elijah's pay grade. (v. 10)
6. Elijah gives a sign to Elisha which reveal God's answer.
7. The power of God is displayed in the taking of Elijah. (v. 11,12)

Elisha's unwavering commitment is an indication of how much he had learned from Elijah in the time they had been together, and his respect for Elijah is reflected in his reluctance to talk about the event with the other men.

## Mentoring Sermon 2 outline

### *You Can't Do It All by Yourself* Exodus 18:13-26

The setting here is after the children of Israel have crossed the Red Sea (chapter 14), they have experienced God's provisions of the manna and quail (chapter 16), and they have had the battle with the Amalekites (chapter 17) where Israel would prevail in the battle as long as Moses held his staff up.

Now Jethro brings Moses' wife and sons to him (they had remained with Jethro when Moses returned to Egypt), and while there he witnesses Moses judging the matters of the people.

**1. Doing it alone is not good. (v. 13-17)**

It is not good for you, you'll wear away (v. 18)

It is not good for the people they will not be ministered to effectively.

**2. Do what you do... for God. (v. 19)**

Teach the people, show them the way to walk, the work to do. (20)

Choose leaders from among the people. (21)

Delegate duties and responsibilities to leaders. (v. 22)

Oversee leaders. (v. 26)

**3. A different relationship than Elijah and Elisha.**

Being willing to listen and learn is a wonderful attribute.

Disagreement is not necessarily an attack.

**4. Long lasting results.**

Consider the United States Judicial system of today.

## Mentoring Sermon 3 outline

### *Paul Disciplines His Children*

#### **1 Corinthians 4:14-21**

**1. Paul's attitude. (v. 14)**

Not done to shame but to show them love.  
Not as a master but as a father to his children.

**2 Paul's approach. (v. 15)**

You have many instructors.  
..Some are good, some are bad (v. 18)  
You have 1 father  
.. Paul is not claiming status over God the Father, he is reminding them that he is the one who planted the work there under the leadership of the Holy Spirit, and in the spirit of the Great Commission.

**3 Paul's manner. (v. 16)**

..Beseech, not demand  
..Set the example, "imitators of me"

**4 Paul's Helper. (v. 17)**

He is sending Timotheous, who is loved and trusted  
..He will help them remember what Paul has been teaching  
..He teaches the same thing in every place.

**5 Paul's Decision (v. 18-21)**

At this time Paul offers them a choice to make.  
They can accept his loving rebuke and advice or they can expect much stronger discipline when he comes to them. Sometimes loving somebody means being willing to tell them when they are in the wrong and be firm about helping them reconcile the problem.



## Mentoring Sermon 4 outline

### *Paul the Thankful Example* **1 Timothy 1:12-17**

**1. Paul's current condition. (v. 12)**

Paul is thankful to God.

..God enabled him

..God counted him faithful

..God put him in the ministry

**2. Paul's former condition. (v. 13)**

He was a blasphemer, persecuter, hurtful

..What changed?

..He obtained mercy from God

**3. The gift Paul received (v. 14)**

The grace of our Lord

Exceeding abundant faith and love

In Christ Jesus

**4. How Paul received the Gift. (v. 15)**

Christ Jesus came into the world to save sinners

.. **Romans 5:8 (KJV)**

<sup>8</sup> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

**5. Why Paul Received the Gift. (v. 16-17)**

To be a pattern, example, and teacher

To bring honor and glory to God.

## **Mentoring Sermon 5 outline**

### ***A good man full of The Holy Ghost*** **Acts 11:22-26**

#### **1. The church in Antioch is beginning to flourish. (v. 22, 23)**

The church at Jerusalem sends Barnabas to check out their situation.

..Barnabas observed the grace of God at work and gladly encouraged them to continue in following the Lord.

#### **2. Who was Barnabas? (v. 24)**

His name means “Son of encouragement.” (Acts 4:36)

He was a good man

He was full of the Holy Ghost and faith

He was a hard worker – “much people was added unto the Lord”.

#### **3. He was also dedicated and cooperative. (v. 25, 26)**

He traveled to Tarsus to get Saul.

He and Saul returned to Antioch and worked together there for over a year and taught many people.

As a result, they were called Christians first at Antioch.

## Mentoring Sermon 6 outline

### The Holy Ghost as Mentor John 14:23-29

**Jesus** has been with the disciples now for 3 ½ years, leading them, encouraging them, teaching them, and always loving them. The time is now approaching for Him to leave them here while He goes ahead to the father. He knows that the events leading up to His departure are going to be extremely traumatic, so He takes a few moments here to remind them of some things they are going to need remember in order to make it through the coming days and to carry out the plan He has left with them.

1. Love Me, Keep my Words (v. 23)  
If you love Jesus, you will keep His words and experience the full love of God.  
..”we” will abide with you
  2. If you don’t love Me, you don’t keep My words.  
..A decree from God the Father
  3. I’m reminding you while I am here with you, (v. 25)  
..I will be gone from here soon  
..but I will not leave you alone  
..I will send the Comforter
  4. The Comforter (Holy Ghost) will teach you: (v. 26)  
..all things I have said to you  
..bring to remembrance all things I have said to you  
.. **Luke 12:11-12 (KJV)**
- <sup>11</sup> And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:
- <sup>12</sup> For the Holy Ghost shall teach you in the same hour what ye ought to say.  
.. **Luke 21:13-15 (KJV)**
- <sup>13</sup> And it shall turn to you for a testimony.
- <sup>14</sup> Settle *it* therefore in your hearts, not to meditate before what ye shall answer:
- <sup>15</sup> For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
5. I leave you Peace (v.28-29)  
I tell you Now so you’ll remember THEN  
..when you remember it will reinforce your Faith  
..This mentor will be with you always. (Matt. 28:20)

## Mentoring Sermon 7 outline

### *They Had Been With Jesus* *Acts 4:5-14*

This questioning before the council takes place the morning after Jesus had used Peter and John to facilitate the healing of the lame man at the temple gate. That event caused quite a stir among the people in the temple, and when demanded to explain how he had done this Peter openly proclaimed that it was not him, but the God of Abraham had worked through their faith in His Son Jesus to bring about this healing (Acts 3:12-16).

Peter then proceeded to preach Jesus Christ, crucified, buried, and risen from the dead, clearly reminding the people how Jesus had been rejected by the leaders and people. Many of those who were there believed (around 5000), which upset the leaders even more, so the council had them arrested and kept overnight. Now comes the focus of the discussion this morning.

- I. The council asks a question (v. 7)  
“by what name, what power have you done this?”
  - A. For the council, the question is ambiguous.  
Done what? The preaching? The healing? Stirring up the crowd?
  - B. For Peter, the question is amazing! (v. 8)  
This gives Peter, who is filled with the Holy Ghost, a wide-open door to preach about Jesus again and he does so in grand fashion.
  
- II. Peter answers the question (v. 8-12)  
..pointedly: you leaders  
..clearly: whom you crucified  
..evangelically: salvation in no other name
  
- III. The council regrets the question. (v. 13-  
Peter and John were ordinary men  
But they had been with Jesus

When someone spends time with Jesus it makes a profound difference in their life.

Jesus’ model of mentoring has lasting results.

## Mentoring Sermon 8 outline

### *The Great Commission*

#### **Matthew 28:18-20**

**1. Jesus is the power and authority. (v. 18)**

Because Jesus is the power, we *can* go

Because Jesus is the authority, we *must* go

**2. Evangelize. (v. 19)**

Go...all nations; Not everyone will physically go, but everyone is commanded to support the effort. Some go through prayer support, some go through financial support, some go through logistical support, but everyone should “go” in some way.

**3. Disciple (Mentor). (v. 20)**

Teaching..all things

The Scripture: Old Testament and New Testament.

Observe (obey or do).

...Teach them to live in a way that glorifies God.

....This is accomplished through “observing whatsoever He has commanded.”

This will call for an investment on our part of time, effort, and prayers. It is a commitment to an ongoing and continual relationship with those who are reached. And we are never alone in the effort because Jesus is with us always.

## Appendix D

### Data Triangulation

#### I. Data Triangulation Outside Source review by Dr. Shaun Miles

In establishing a culture within a Church that is healthy and reproducible one must not look any further than mentoring. The Apostle Paul pushes this in his writings in several areas to several Churches but literally lived it in his entire recorded ministry. Pastor Jerry has been in the pastoral ministry for decades and has witnessed how new believers are not being disciplined or brought along in the faith like Jesus commissioned us in Matthew 28. Pastor Jerry preached this message on Sunday October 25<sup>th</sup>, 2020 and challenged the listeners that their lives are not just giving to receiving this truth, but called to bring this truth to the world.

Pastor Jerry gave a wonderful sub text from John's gospel that speaks about the work and ministry of the Holy Spirit in the life of the believer. He then offered a very special illustration from a war scenario how someone comes to an injured soldier during battle and looks to get them to a medic just over the hill. The helper to the injured soldier did whatever he needed to do to keep him calm and moving forward toward the goal. This was a powerful example of the work and ministry of the Holy Spirit in the life of the believer and then the call of that ministry to be accomplished through the life and ministry of the believer. God wants to use us to be the hands and feet of the Holy Spirit in mentoring others.

The challenge to the listeners was not limited to one message or just one service. I have literally watched sermon after sermon and devotion after devotion and even witnessed a couple zoom meetings and Pastor Jerry does a wonderful job of exegesis the text accurately and allowing it to speak abundantly to the listener. The group that the Lord has enabled him to select to be involved in the work of this project is important. They make themselves available for zoom meetings and feedback from the messages preached by Pastor Jerry that Sunday. The individuals are well versed in Scripture and even though holds Pastor Jerry in high regard they are not afraid to speak their full opinion. This is very important because they are the types of believers whom the Lord is looking to carry on the work of mentor. I truly feel that this project is going to have lasting impact in the ministry of Pastor Jerry, but also in the lives of those whom the Lord allowed to be involved in this project. It is just like the Lord to do many things while accomplishing one thing.

#### **Notes from 1 Timothy 1:12-17 Message Sept. 27, 2020**

- The background and call of Paul.

Applied the context- (I thought that the bridge from the context of Paul to the listener was powerful. The understanding that we are more than likely nothing like the Apostle in our background prior to coming to Jesus, yet we are very similar because we were just as dead in our unbelief as he was.) Presented a very clear presentation of the gospel in the background and the application of it was extremely to the point.

- The transition from the background to the current place where Paul was writing from was very well done.

The Application from where Paul was and what he had been able to accomplish with the Lord and how the listener may never be called to be a missionary across the globe but have been called to be faithful in their life and where they are.

- A very important part of mentoring is being real and explaining what you were and how God has taken that and changed it by His grace. The Apostle Paul did this very clearly with Timothy and to then have Pastor Jerry turn the table around to those whom he is mentoring and share a personal moment with how he would have been "snuffed out" if it was not for the Lord's grace.

- I absolutely loved how Pastor Jerry does not leave the listener to connect dots, but clearly conveys the truth of the Gospel. Making it clear that Paul was a very zealous Jew who worked diligently but was still in need of the grace of God for salvation. Pastor Jerry then makes the listener aware that the Old Testament is not plan A and the New Testament is plan B, but that Jesus has always been plan A and was being revealed to Paul and Paul was saved. He then poses a wonderful question that I think flows so divinely with the message. “How did he receive this?” What a wonderful question that Pastor Jerry explains, “just like we do, by Grace through faith in Jesus”. Very clear presentation in and throughout the entire message all the while explaining very clearly the exegesis of the text.
- Pastor Jerry then sums up the entire text and introduction of the letter to Timothy as a strong call to mentor. Pastor Jerry reveals that Paul lived a life that was focused and given to bring honor and glory to God so that those whom he mentored, and lead could follow his steps. Pastor Jerry then crosses that exegetical bridge to speak to the listeners that we too have such a call from God on our lives to do the same. We must live a life that is sold out for the glory of God and that we would live in a manner that those we mentor could follow.

#### **Thoughts from Zoom Meeting Sept. 27, 2020**

- Pastor Jerry conducted the zoom manner in a very friendly and family-oriented manner. Sometimes in situations like he is in it is easy for the leader to throw softball type questions in order to get the exact response they are fishing for. It was very clear that throughout the zoom meeting everyone on the call respected him but was able to freely communicate their thoughts and opinions without recourse.
- I thought one of the zoom members brought out a wonderful thought that Pastor Jerry did a wonderful job elaborated on without it getting off tract. He was able to maintain the thought and focus in a very pleasant manner.
- Another observation was that most of the zoom members were not new believers who could not hold intellectually challenging discussions concerning the Scripture, but well-seasoned and trained believers who had a depth to their walk with Jesus.
- The significance with this is that it is those types of believers who have the ability to apply what they are learning and go and do mentoring, but for the most part they do not. These messages and this project is not only informing them what is expected but also putting it on their plate to go and do it. Very exciting to see such plan being implemented.

**Shaun Miles D-Min.**

#### **Founder and President of SALM 67 Ministries:**

##### **April 2013-Present**

SALM 67 Ministries is a mission’s organization founded by Dr. Shaun Miles. This organization exist to lead others in a personal encounter with the Lord that would cause them to publicly display His love so that they could purposely preach His word. Dr. Miles’ primary work is focused on the nation of Vietnam, but while in the states the Lord uses him to preach revivals and offer weekly sermons in the local Churches. Currently the work in Vietnam has 3 Bible Colleges/Training Centers where 77 pastors and leaders are enrolled, and also the ministry is affiliated with 31 national Churches.

**Professor of Missions at West Coast Bible College and Seminary: January 2016- Present**

West Coast Bible College is an online school dedicated to producing the highest quality in Biblical and Ministry Education at affordable cost. My role is to prepare 10 sessions of lessons for 8 different Mission classes and video record those lessons and along with connecting with the students throughout the week via the chat rooms and email.

**SENIOR PASTOR 2007-2013 Northside Baptist Church, Deland, Florida**

Managed all responsibilities of the Church, including overseeing and organizing three worship services a week, and preaching the Gospel of Jesus Christ. Called to bring revitalization to a Church that had lost focus. Responsible for the proper stewardship of all church resources including property upkeep and repair. Manage staff and oversaw community outreach programs. Established a soup kitchen and distribution center catering to the local homeless and disadvantaged population in Deland. The Lord truly bless our time there and it will always have a special place in my heart. Left Northside to begin our full-time work with SALM67 Ministries in Vietnam.

**SENIOR PASTOR 2004- 2007 \_\_\_New Hope FWB Church, Delwood, Florida**

Managed all responsibilities of the Church, including overseeing and organizing three worship services a week, and preaching the Gospel of Jesus Christ. Responsible for the proper stewardship of all church resources including property upkeep and repair. Left New Hope to assume responsibilities in Deland.

**ASSOCIATE PASTOR/YOUTH PASTOR 2002-2004 Northside Baptist Church, Deland, Florida**

Served under the Senior Pastor, assisting him in leading and ministering to the congregation and in particular the youth. This was a blessed time of apprenticeship where I was expertly mentored in all areas of church management by a devoted man of God with over twenty-six years of experience in ministry. This was a special time that I learned the importance of prayer and love for all starting points of ministry. I left this position to obey the call of God to attend the Baptist College of Florida.

**AWARDS AND RECOGNITIONS**

- **President's Excellency in Preaching Award**, Baptist College of Florida- This award is given to who the staff and faculty of the Baptist College of Florida does the best job handling and presenting a specific text through preaching.

**EDUCATION**

**2015- 2018: Luther Rice College and Seminary,**

Lithonia, Georgia. Doctorate of Ministry

**2012- 2015: Liberty University,** Lynchburg,

Virginia Master of Divinity

**2009-2010: Grand Canyon University,** Phoenix, Arizona

Master of Arts In Christian Studies

**2004- 2008: Baptist College of Florida,** Graceville, Florida

Bachelor of Arts In Ministry



## **II. Data Triangulation Inside Source Material by Susan McLeod**

### Inside Source material - project on Mentoring

As an insider to the project “Mentoring” taught by Rev. Jerry Durden, toward his D-Min degree, at Kepler Road Baptist Church. As an active participant in this Project, I really enjoyed the sermons, interaction with other participants, and our open discussions. The personal high points for me, was listening in depth to the sermons on all kinds of mentoring. I discovered there are so many different aspects to mentoring.

You have the job as a parent to mentor your children. As a Christian friend you can mentor other friends. As a more mature person you can mentor a less mature or newer Christians. A sister can mentor her siblings, a grandmother can mentor her grandchildren. The one I cherish the most is being mentored by Christ through the Holy Scripture and through the Holy Spirit.

Brother Jerry walked us through many aspects of mentoring from Elijah to Elisha, Paul and Timothy, the Holy Spirit, Jesus to His disciples, and the Great Commission. For Eight weeks we heard different messages of mentoring and different facets of being both mentor and mentee.

It intrigued me to listen to the amazing messages of how this affected the lives of the ones in our class as well as the lives of the Bible characters we studied about. As I discovered, most everyone in our study was surprised by all the different passages of Scripture that talks about mentoring. Even now as I do my Bible Studies it is still eye opening to so many different areas in the Bible that God uses to mentor us.

I find it interesting to note that the many messages we heard were never the same or redundant. Some of the messages they were both the mentor and mentee. Which opens all kinds of doors to us as Christians, that we can always learn and that we do not always have to be the

teacher, sometimes we are the chief student. Do not ever close your mind to “we have heard it all”, cause my grandchildren teach me stuff every day.

As an inside observer, I saw people come together to work on a project. This was no longer just Brother Jerry’s project, anymore, it became a project for all of us. We can take this project and apply it in our church, in our homes, and in our everyday lives.

I really enjoyed being a part of this project and I am looking forward to how this will improve our church, bring us together to edify Christ, and as a group of believers studying and growing in Christ together.

I am constantly looking for areas and amazed at what I see and how I see mentoring differently now. I am seeking ways I can mentor and looking for areas I can be mentored in. I have heard others say to each other, “wow, you just mentored me”. This was never a part of our vocabulary before, but now I see and hear it everywhere. I am really looking for ways to apply this to my life so I can be used by God in the area of mentoring, where I never really considered it before.

Submitted by Susie McLeod

11/28/2020

Susan is a member of KRBC, age is 60+.

## Appendix E

### IRB Approval

# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

July 7, 2020

Jerry Durden

Cody Podor

Re: IRB Application - IRB-FY19-20-420 Developing the Practice of Biblical Mentoring Through Expository Preaching at Kepler Road Baptist Church

Dear Jerry Durden, Cody Podor:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study does not classify as human subjects research. This means you may begin your research with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study does not classify as human subjects research because:

(2) quality improvement activities are not considered "research" according to 45 CFR 46.102(d).

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

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, MA, CIP**

*Administrative Chair of Institutional Research*

**Research Ethics Office**