

WHITE WING
MESSENGER

FEBRUARY 2024

THE OFFICIAL PUBLICATION OF THE CHURCH OF GOD OF PROPHECY



MENTORING

- Transformative Mentoring Relationships
- Mentoring Emerging Leaders
- Mentoring 101

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WHITE WING MESSENGER

WE BELIEVE in the Holy Trinity—one God, eternally existing in Three Persons: Father, Son, and Holy Spirit.

We believe in one God, the Father, creator of heaven and earth, of all things seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. All things were made through Him and for Him. He is true God and true man. He was conceived by the power of the Holy Spirit and was born of the virgin, Mary. He suffered, died, was buried, and on the third day He rose from the dead. He ascended to the right hand of the Father, and He will return to judge the living and the dead. His kingdom will have no end.

We believe in the Holy Spirit, the Lord and giver of life, who eternally proceeds from the Father. He is Teacher, Comforter, Helper, and Giver of spiritual gifts. Through Him the saving and sanctifying works of Jesus Christ are applied to the life of believers. He is the empowering presence of God in the life of the Christian and the church. The Father has sent His Son to baptize with the Holy Spirit. Speaking in tongues and bearing the fruit of the Spirit are New Testament signs of being filled with the Holy Spirit.

We believe that salvation is by grace through faith in the sacrificial death of Jesus Christ on the cross and that He died in our place. The believer's sins are forgiven by the shedding of His blood. We believe that healing of mind, body, soul, and spirit is available to the believer through the blood of Jesus Christ and the power of the Holy Spirit. We believe in one baptism in the name of the Father and of the Son and of the Holy Spirit.

We believe that the grace of God brings forgiveness and reconciliation to those who repent, as well as transformation in holiness, enabling them to live a Christ-like life. Sanctification is both a definite work of grace and a lifelong process of change in the believer brought by the blood of Jesus, the Word of God, and the enabling power of the Holy Spirit.

We believe in one holy, universal church, composed of all true believers in Jesus Christ, offering fellowship and calling for service to men and women of all races, nations, cultures, and languages. We believe in the spiritual and ultimate visible unity of the church.

We believe that the Bible—both Old and New Testaments—is the inspired Word of God. The Bible is God's revelation of Himself and His will to humankind, sufficient for instruction in salvation and daily Christian living. The Bible is the Christian's rule of faith and practice.

We believe that God will ultimately reconcile all things in heaven and earth in Christ. Therefore, we look forward to new heavens and a new earth in which righteousness dwells.

Executive Editor/Publisher: Tim Coalter
Managing Editor: Marsha Robinson
Copy Editor: Katherine Osborn
Editorial Assistant: Roxanne Corbett
Graphic Designer: Jonathan Lovvorn

About the Church of God of Prophecy

The Church of God of Prophecy is a vibrant, worldwide body of believers, united in worship, working hand-in-hand to share God's love and a message of hope to the brokenhearted. The organization has more than a million members and more than 10,000 ministers, worshiping in more than 10,000 churches or missions in 135 nations of the world.

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- Prayer
- The Harvest
- Leadership Development
- Biblical Stewardship
- Service

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Reconciling the world to Christ through the power of the Holy Spirit

Mission Statement

The Church of God of Prophecy is a Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with passion for Christian union.

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FACING FORWARD

Passing the Baton

Relationship, time, processes, development, knowledge, transfer, impact, direction—these are some key terms associated with coaching and mentoring. But what is all the talk about mentoring and why is it important?

The older generation has watched our leadership age. Researcher George Barna said, “Who are the successors we are preparing to stand on our shoulders and build on the foundation we have laid, as our fathers did with us? . . . It’s not happening.” Several years ago, Harvard Business Review reported that by 2010, some five hundred of the largest companies expected to lose 50% of their key leaders to retirement, and 40% of them did not have a succession plan. According to Professor David DeLong (research fellow at MIT), NASA would have to start from scratch if it wanted to reach the moon again since those who participated in the original mission have died or are retired today. We have a problem—the baton of leadership is not being passed.

Dr. Jeff Myers, president of Summit Ministries, states, “Passing the baton intentionally to the next generation is definitely the most important thing we can do.” Pastors and leaders, it is up to us whether we pass the baton intentionally or unintentionally, with or without purpose, strongly or weakly. Having a mentoring model can make a world of difference.

According to Dr. J. Robert Clinton, mentoring “is a relational process in which someone who knows something (the mentor) transfers that something (power, resources, wisdom, information, emotional support, etc.) to someone else (the mentee) at a sensitive time in a manner that impacts development.” According to this definition, we all can be mentors and mentees!

The mentor must be able to discern potential in the mentee. He or she must be tolerant, flexible (allow for trial and errors), and patient (give time for the maturing process). Having vision will help the mentor to see down the road, providing foresight and suggesting options for the mentee. Spiritual gifts are necessary: encouragement, mercy, giving, exhortation, word of knowledge, teaching, and faith.

The mentee will need a desire to serve God and to be



Bishop Ben Feliz, DMin

Mexico, Central America, Spanish-Speaking Caribbean General Presbyter

useful. He/she will need to believe the mentor can help him/her and that God is involved in this relationship. It will be necessary to sacrifice at times in order to receive help and guidance. The mentee should possess a servant attitude towards the mentor, much like Timothy towards Paul, and be willing to accept assignments from the mentor. Respect for and accountability to the mentor are essential.

Effective mentoring requires careful consideration in selecting your mentee. For a good return on your investment, choose someone who has potential. Paul advises Timothy, “The things which you have heard from me in the presence of many witnesses,

entrust these to faithful men [believers] who will be able to teach others also” (2 Timothy 2:2 NASB).

The mentor will help develop the mentee through various processes: acting as his/her agent, modeling, acceptance, advising, problem solving, and by building a trusting relationship between the two. Coaching is also involved, which helps the mentee to grow and improve their strengths through suggestions and words of encouragement. The effective mentor will position the mentee through sponsorship, protection, sharing platforms, and development of an action plan. It is hard work that brings great rewards.

Mentoring is essential to leadership. According to Dr. Walter C. Wright, leadership “is a relationship of influence—a transforming relationship in which the leader invests in the growth and development of the followers, empowering them to become what God has gifted them to be.” In *Relational Leadership: A Biblical Model for Leadership Service*, he defines it as “the process of giving power, not accumulating it. It is to transfer the power of influence into the hands of the people so that they can carry out the mission” (Wright, 135). He reminds us that success in leadership is NOT measured by how many followers we have, but by how much the people grow under our leadership (Wright, 40).

We do not need to be “experts” to be mentors. Every Christian is called to make disciples. If we are intentional as Jesus was when he called the Twelve, we can have a great impact on the future of the Church of God of Prophecy as we mentor the next generation of leaders.

CONNECTIONS

**From the International Assembly Expense
Steering Committee, February 1, 2024**



Dear Bishops, Pastors, Brothers, and Sisters,

An Assembly ruling from 2016 calls for every Church of God of Prophecy congregation to receive an Assembly expense offering in January of each year. The original date was not practical in every local church, so the Corporate Board decided to set aside a specific target date for the offering. Local churches may choose to receive this annual offering any time from January through May. Funds can be submitted to the International Offices (United States) or International Account (all other nations) by June of each year.

We would like to express our sincere thanks to everyone who has participated in this fundraising effort. We have never charged a registration fee to attend the International Assembly. These offerings are crucial to meet the necessary expenses incurred by each International Assembly.

Please designate your offering at your local church or visit cogop.org to give to the Assembly Expense Offering.

Thank you!

Marsha Robinson

International Assembly Expense Steering Committee Member



TRANSFORMATIVE MENTORING RELATIONSHIPS

As we are being engulfed into the 21st century, there is no ministry, discipline, or training more needed than relational mentoring. Having recently completed teaching a course on “The Essentials of Church Planting” for Spirit and Life Seminary, I was awestruck repeatedly by student responses lamenting the missing dynamic of relational mentoring in their local churches and ministerial leadership. My mind immediately drifted to the writing of Gary Teja¹ about the importance of the relationship between Elijah and Elisha. The intimacy, closeness, and commitment in their story continues to inspire anyone wanting to make a difference in another person’s life. In 2 Kings 2, three times (verses 2, 4, and 6) the mentee Elisha will reply to his beloved mentor Elijah, “As surely as the Lord lives and you yourself live, I will never leave you” (NLT). The dedication exhibited by Elisha was not just one of a student toward his teacher, but a relationship fostered through the critical dynamic of a mentoring relationship that is missing in too many leaders. The apostle Paul alludes to this vital relationship when he writes to church leaders in I Corinthians

4:15–17 (NLT, emphasis added): “For even if you had ten thousand others to teach you about Christ, you have only one *spiritual father*. For I became your father in Christ Jesus when I preached the Good News to you. So I urge you to *imitate me*. That’s why I have sent Timothy, my beloved and faithful child in the Lord. He will remind you of how I follow Christ Jesus, just as I teach in all the churches wherever I go.”

For a few years I was sometimes embarrassed when a young minister or even a middle-aged leader would refer to me as their *father* or *papa*. I have steadily developed appreciation, respect, and insight from this experience. There is such a dire necessity for every one of us to realize, like Elijah and Paul, that there is an Elisha or Timothy who needs someone to develop a mentoring relationship with them. But this entails more than just proclaiming a young Christian or middle-aged leader as your disciple. In reality, mentoring goes beyond just teaching and must encompass some critical dynamics that involve more than hearing a leader’s sermons or lessons. Over two decades ago, George Barna wrote



Dr. Wallace Pratt is the regional bishop for the Church of God of Prophecy in the IOU and Navajo Nation region. He was born into a Church of God of Prophecy family and has been a Christian and a member of the Church from an early age. He serves the Lord and the Church as an administrator, teacher, evangelist, and a pastor to the pastors in his region. He is married to Judy Pratt and has two daughters and five grandchildren.

Bishop Wallace Pratt, DMin | Idaho, Oregon, Utah, and Navajo Nation Regional Bishop

a small book that I have browsed and read through many times. Although called *Growing True Disciples*, this little manuscript concisely lays out nine elements that every mentoring relationship should encapsulate.² I have slightly edited these to be brief, meaningful, and understood. The mentoring relationship must cause the mentee to observe, feel, and hear the following: passion for Christ; depth of knowledge; spiritual and mental maturity; lifestyle practices; the process of a growing, interactive relationship; multi-faceted ministry; lifelong learning; and becoming more Christlike. Much could be shared on each of these attributes, but these nine are sufficient to describe the key elements that belong in a mentoring relationship.

In my library, I have an old booklet that was inspired by an educational group called *New Directions for Adult and Continuing Education*. It is a priceless manual on mentoring. It contains many of my notes scribbled into it over the years. Herein are three valuable points shared by the writers:

Learning is a transformational journey that involves relating to other people in some kind of organizational setting. . . . The relationship between mentor and mentee becomes co-creative because adults experience similar life tasks that can be similarly resolved or addressed. In the mentoring relationship, both parties have the opportunity to move to the next stage through their mentoring roles. . . . Having freedom to fail is a powerful growth and learning experience. Mentoring gives individuals permission to fail by allowing them to test their ideas in a safe environment. This often protects the mentee from failing in other settings or after they go on to another location or leadership role.³

This is more than a list of good ideas; it is a proven recipe for maturation.

The importance of these observations was brought home to me through a telephone call about five years ago. I had pastored this youth leader during a critical time in his life, especially after both his mother and father died in their early fifties within two weeks of each other. In that call, he shared with me about our relationship. His parents had been the best and top leaders in our local church; he was only 17 at the time of their passing. He talked about how we spent so much time together after their passing. We visited regularly, studied the Bible, traveled to conferences, played sports, shared meals in our home, and even discussed what

college he would eventually attend. As we finished our conversation, he shared, "Those years you mentored me were critical to my life, my eventual marriage, my ministry, and my mental well-being. Although we are now living more than 2,500 miles apart in two different nations, I just want you to know that you changed my life." He brought tears to my eyes that day. This intimate experience has convinced me that relational mentoring is the only way this new generation or other younger generations will be able to prepare for the challenges and opportunities that face them in this post-Christian culture.

When we ponder the connection of Moses and Joshua in the Old Testament, or Barnabas and John Mark in the New Testament, there is a realization that relational mentoring is best served when *faith* is exhibited and poured out into another person's life. It was Paul, while writing the letter to Titus, who shared about the critical need to share one's *faith* with someone whom they are mentoring. He writes in Titus 1:4 (NLT, emphasis added), "I am writing to Titus, *my true son in the faith that we share*. May God the Father and Christ Jesus our Savior give you grace and peace." What a wonderful nugget to place in this letter to his spiritual son (his mentee)! Their relationship was anchored deep inside their mutual commitment to their *faith* in Jesus Christ. This *faith* is so undeniable in Christian mentoring that it must form all facets of the mentoring relationship.

Gary Parrett and Steve Kang elaborate on a few of those essentials that I have adapted for this mentoring process.⁴ It must be focused on

- 1) intergenerational experiences such as working and serving together, playing and praying together, spending time in relaxation and worship together, and many more activities;
- 2) providing a form of mentoring in a one-on-one high accountability situation;
- 3) the provision of teaching and formation materials to develop them intellectually;
- 4) seizing learning involvements within a community setting (like a church or school);
- 5) timely teachable moments that arise as they confront their worldly environment; and
- 6) a shared experience that includes spiritual development in a community setting.

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Would you like to pastor or lead according to God's own heart? Would you like to hear at the end of your Christian race, "Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord" (Matthew 25:23 NKJV)?

I am sure your answer will be yes, and for that reason, spiritual mentoring is a relevant topic in this 21st century to all leaders who want to do a work according to God's own heart.

According to the Bible, the greatest asset God has is the human being. It is for that reason that he offered his life for us (John 3:16); likewise, every person who has a call to lead must correspond to God's love by offering their lives to serve others. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16). Therefore, as God's leaders, we have the responsibility to serve the people by giving the best of ourselves. In view of the above, we must ask ourselves the following:

How can we improve our pastoral service?

When we talk about pastoral service, I am not only referring to the work we must do as pastors, but also to the work that the leaders of the local churches do because the pastor's and the leaders' role is to minister to the people according to the heart of the Chief Shepherd, Jesus Christ.

The theology of pastoral care has implemented the topic of spiritual mentoring, and this is of great importance because it opens our eyes and hearts to an even better understanding of how to minister to people according to God's own heart. It is important to keep in mind that mentoring is an intentional work that each leader must

do to uplift, guide, and counsel people's lives. Let us look at what mentoring is to have a better picture of the work we must do as God's servants.

Etymology of the Word Mentor

To understand what mentoring is, we must study where the word "mentor" comes from. Dr. Gary Teja, in his book *Spiritual Formation*, tells us about the etymology of mentor as follow:

The word *mentor* comes from an epic poem by Homer called "The Odyssey." In this poem the Greek warrior Odysseus sets out to destroy Troy, leaving his young son, Telemachus, in the capable hands of a slave/teacher named Mentor. Mentor's role was to train Telemachus in the way of the Greeks, to be a surrogate father and teacher. In today's world, a mentor is this and much more. A mentor is a guide (Daloz 1999), a midwife (Vogel 2000), an educator-as-journeyman-architect, coach, and trail-blazer (Taylor, Marienu et al. 2000), a people grower (Elmore 1995, Shea 1999), or an inspirer of others (Tice 1997).¹

According to Teja, a mentor is committed to the growth of another person in an intentional way. This matter of commitment is of great importance to develop our pastoral work. If there is no intentional commitment to help people grow and develop, our work would not make any sense because the foundation of pastoral work is the relationship with people and leading them towards spiritual maturity. In a world where people are characterized by individualism and where most people think only of themselves, it is necessary to continue emphasizing the altruistic and selfless work of the pastor whose main motivation must be to serve God, and whose driving force is the love of God. Economic rewards should never be the motivation of a servant of God; however, we recognize that God rewards all work that is done wholeheartedly and for his glory.

SPIRITUAL MENTORING

A WORK WORTH DOING



Ricardo Hinsbis Espinoza was born on December 22, 1979, in Talara, Peru. He studied Theology at the Universidad Seminario Bíblico Andino and is currently pursuing a master's degree at the Pentecostal Theological Seminary. He, his wife Estela, and daughters reside in Paraguay, where he serves as the national bishop for the Church of God of Prophecy.

Bishop Ricardo Hinsbis Espinoza | Paraguay National Bishop

Concept of Mentoring

According to what we have seen in etymology of the word mentor, this term is linked to the word *relationship*. In defining what mentoring is, we are talking about a development that occurs in an intentional relationship where the mentor and the mentee are active parts of the development and growth of the mentee. Mentoring is the door we open to the mentee or disciple of Christ to develop his or her potential with the help of a mentor.

Alexander Strauch and Richard Swartley provide us an excellent definition of the mentoring process:

It is a relational process between [a] mentor, who knows or has experienced something and transfers that something (resources of wisdom, information, experience, trust, perception, relationships, etc.) to a disciple [mentee], at an appropriate time and manner, in a way that facilitates his or her development or training.²

According to this definition, all of us who have some kind of experience, knowledge, trust, or something of value to share with others are eligible to become a mentor.

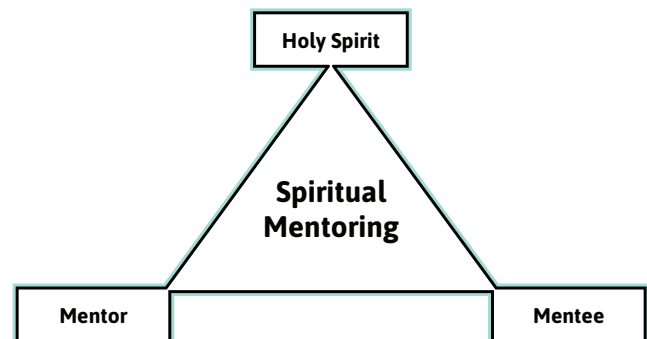
Dr. John Maxwell puts it this way: "Mentoring offers people the opportunity to turn their potential into reality, and their dreams into their destiny. Mentors impact eternity because you never know where their influence will end."³ It is amazing what can be done through mentoring! With this process we could help many people make their lives different and fulfill God's will in this world. A leader after God's own heart will take the responsibility of becoming a mentor to another person.

Spiritual Mentoring

Having defined mentoring, we now must write about spiritual mentoring. This type of mentoring is much more effective for the pastor or leader because the pastoral work is developed hand in hand with the Spirit of God. Teja, when speaking about this topic, tells us the following: "In spiritual mentoring—or mentoring for spiritual formation—we are dealing with spiritual things because the Holy Spirit is present as an active participant. Anderson and Reese (1999:12) describe spiritual mentoring as 'a triadic relationship between mentor, mentee and the Holy Spirit.'"⁴

I mentioned earlier that spiritual mentoring is much more effective because we work with the help of the Holy Spirit. It is interesting what the Bible mentions about the

role of the Holy Spirit as a comforter, or as the Greek word says, *paraclete*: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16 KJV). The Biblical Greek Dictionary (*Diccionario del griego bíblico*) tells us that the word *comforter* is the person "who is called to come to the aid, advocate, defender, intercessor, helper (Jn 14:16)."⁵ Applying the word *paraclete* to the Holy Spirit, we would say that he is the mentor par excellence. It is important that the mentor has communion with the Holy Spirit so that he is sensitive to the guidance of the Holy Spirit to help the disciple, but it is also important that the mentor knows the Word of God so that his advice has a biblical and theological foundation.



In the development of spiritual mentoring, accountability is necessary. Comprehensive accountability is important for the growth and maturity of the person; the disciple of Christ or the mentee should be willing to be accountable for his or her spiritual life, family life, how he or she manages money, etc. When the disciple is willing to be accountable, his/her life will prosper because of his/her transparency and integrity.

May God help us to practice and develop spiritual mentoring so that the disciple of Christ continues to grow in the grace and knowledge of our Lord and Savior Jesus Christ!

1 Gary Teja, *Formación espiritual* (Barcelona, España: Editorial CLIE, 2009), 131. English translation from Gary Teja, *A Journey of Faith* (Sauk Village, IL: Multiplication Network Ministries, 2017), 122.

2 Translated into English from Alexander Strauch and Richard Swartley, *Liderazgo bíblico de ancianos: Un urgente llamado a restaurar el liderazgo bíblico en las iglesias* (Guía del mentor), trans. Dante N. Rosso (Littleton, CO: Lewis & Roth Publishers, 2001), 16.

3 Translated from John C. Maxwell, *Seamos personas de influencia: Cómo impactar positivamente a los demás* (Nashville, TN: Grupo Nelson, 1998), 145.

4 Teja, *Formación espiritual*, 134; *Journey of Faith*, 123.

5 Amador Angel García Santos, "παράκλητος," in *Diccionario del griego bíblico: Setenta y nuevo testamento*, 2nd ed. (Navarra, España: EVD, 2016), 648.



MENTORING

EMERGING LEADERS

The following is a sample from "The Minister's Role as a Leader," Minister's Development Program Lesson 4.

Introduction: Trained Leaders Needed

Across the globe, the church of Jesus of Christ is growing. There is an "exponential growth of new churches being planted worldwide . . . people are coming to Christ . . . and being incorporated into . . . local [congregations]." ¹ However, there is no corresponding or resultant growth in trained leadership within the body of Christ. Few among the many that are joining the church are being prepared to move on to leadership, and many of the current core leadership and eldership are untrained. ² This is problematic because the lack of trained leadership makes it difficult to have healthy churches. Therefore, it is important that local pastors and leaders find effective ways to train emerging leaders and prepare them for ministry. One such way is mentoring, which authors Osterhouse and Teja believe is "the key component in the training of emerging leaders, making them a valuable asset in getting ministry accomplished in the local church." ³ In the early church, Jesus' disciples were quite valuable in getting ministry accomplished, and their preparation for ministry can be attributed to being mentored by Jesus. Although he taught and ministered to the masses, Jesus concentrated on the Twelve that he called to be apostles by spending the majority of his time training them. Unfortunately, the local church has

fallen into a pattern of ministering to the masses while neglecting to develop leaders. ⁴ Jesus did both, and local churches today need to do likewise.

Definition of Mentoring

Experts in the field of mentoring have found the term challenging to define, however, the definition we will work with is this:

Mentoring is the activity of helping another person to grow in their skills, character, and knowledge in any given area of life. It usually implies that one of the two persons is more experienced, more knowledgeable, and therefore has something worth transmitting to the younger, less experienced, less knowledgeable person. The delivery system for such "transmission" is what we are calling mentoring. ⁵

As for mentoring in the context of the church, spiritual mentoring "has often been defined as the type of mentoring that helps a person grow in his religious development, in his or her relationship with God and with others in the spiritual community." ⁶ It surpasses all other types of mentoring because it includes God in the process and focuses on both the mentor and the mentee's need to depend on him for direction in the mentoring relationship. Additionally, according to Paul

Stanley and Bobby Clinton, it is a “relational experience through which one person empowers another by sharing God-given resources.”⁷ In spiritual mentoring, “we are empowered by [a spiritual mentor] and God to become what we were intended to be.”⁸

To define spiritual mentoring further, it is helpful to clarify what mentoring is not.

Mentoring is NOT:

Spiritual Direction

In spiritual direction, a person submits himself completely to the leading of his spiritual director. The relationship is defined by the spiritual director dictating into the life of the mentee. The mentee is a passive participant who does not make major decisions without consulting the director. Although this type of relationship has its place, the focus for this lesson is a relationship that is more give-and-take and places more responsibility on the shoulders of the mentee as an active participant in this mentoring relationship.⁹

Discipling

“Discipling” is a process used to establish a new believer in the faith. It lays the foundations of spiritual disciplines to help the disciple develop an intimate relationship with God. On the other hand, mentoring takes place with a disciple who demonstrates leadership gifts. It is the process of forming an emerging leader.¹⁰

Coaching

“Coaching,” which is done with a ministry practitioner, is the process whereby a seasoned leader comes alongside a new leader to facilitate his or her growth as a leader-in-practice.¹¹ A coaching relationship often becomes peer-coaching over time.

Succinctly put:

We **DISCIPLE** new believers – Foundation

We **MENTOR** emerging leaders – Formation

We **COACH** mission-practitioners – Facilitation¹²

Jesus—A Model Mentor

Though it might not be expressly stated in Scripture, one of Jesus’ tasks in coming to earth was “to raise and train leaders (John 17:6) who would continue his work after he left this earth and ascended to heaven.”¹³ According to Bruce, “The great Founder of the faith

desired not only to have disciples, but to have about him men whom he might train to make disciples of others.”¹⁴ To accomplish this, “he ordained twelve, that they should be with him” (Mark 3:14), and it is in this “being” that we observe Jesus as a model mentor.

Notice the distinction—Jesus as a model mentor, not *the* model mentor. While Osterhouse and Teja agree without reservation that “Jesus was the smartest, most gifted teacher of all time,”¹⁵ they recognize that he used the rabbinic form of his time in his ministry. Therefore, because times change, cultures differ, and technologies advance, following Jesus as a model mentor does not necessarily mean following his method as *THE* mentoring model. For that reason, Jesus is an excellent model for mentoring; however, “we must not legalistically limit ourselves to his method as the only model—locked in time and space.”¹⁶ About Jesus, Dallas Willard remarks: “I am not necessarily learning to do everything he did, but I am learning how to do everything I do in the manner that he did all that he did.”¹⁷ Therefore, looking to Jesus as a model mentor, there are certain elements in his training of the Twelve that we can emulate today. Osterhouse and Teja describe four major features of the mentoring of Jesus that are worth exploring: (1) intentional, (2) relational, (3) intellectual, and (4) practical.

Intentional

When we consider the successful spread of the gospel and expansion of the kingdom of God, especially after Jesus’ ascension, we can appreciate his intentionality in the calling and training of the Twelve, as evidenced in the following actions.

He Prayed

According to Luke 6:12, Jesus prayed all night before he chose the Twelve that he would mentor before sending them into the world with the good news message. With him as our example, “Should we do any less as the church continues its march toward the purpose of God?”¹⁸ It is not an exaggeration to state that “the future of the church tomorrow depends on the selection and training of leaders today.”¹⁹ Therefore, we are encouraged to be proactive and deliberate and resolutely pray for leaders, to purposely select and determinedly develop them and resist any temptation to simply wait for it to happen. The truth is, it likely will not. Therefore, a tried-and-true way to begin your journey of mentoring is to intentionally ask God to lead emerging leaders to you to mentor. Prayer is the first step.²⁰

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Leading ^aNew Generation of Leaders

Introduction

During the Athens Olympics of 2004, the United States women's relay team in the 4x100 meter failed to achieve the gold medal. The team did such an impressive job in the semifinals, that the commentators predicted that if they just showed up for the competition, the gold medal was a sure thing for them. In the final lap, runner Marion Jones completed the second lap, while her teammate Lauryn Williams ran from her position, throwing her arm back in anticipation of the baton hitting her hand. She never felt it. Said Jones, "I just couldn't pass the baton to Lauryn. . . . I was yelling at her: 'Wait, stop, wait for me!' But after running 100 meters, I was out of breath and I didn't know if she could hear me." By the time Lauryn understood the situation, it was too late. She had already left the delivery area. As long as she and Marion stayed within the delivery zone, that is, 25 meters, they could still have thrown and picked up the baton to finish the race, but when they left the zone without having passed the baton, according to the Olympic regulations, they were disqualified. The women's relay team had come to the Olympics with high expectations, but a missed pass destroyed any hope of winning the gold medal.¹

Jeff Myers states that "the smooth passing of the baton is what makes or breaks a relay race. But in the race of life we only have one chance to pass the baton from one generation to the next and our reality is that they are in danger of being passed on."²

Myers continues to express his concern and asks, "Who are the successors we are preparing to stand on our shoulders, to build on the foundation we have laid, just as our fathers did for us?" And he concludes, "In every important institution of society, the church, government, commerce, and family, this generation of leaders is failing to pass the baton of leadership to the next generation."³ Although I join Myers' concern regarding our negligence in preparing the next generation of leaders, what concerns me most is the behavior of many current leaders and the example we are setting for the new leaders.

Robert Redford, American actor, said in October 2018, "I feel out of place in the country where I was born." Redford continued: "How can we expect the next generation to stand up and serve, take an interest in public life and aspire to get involved when all we show them is how to fight, attack and destroy each other?" He added: "It's hard to blame young people for calling us out and pointing out our conflicts between the values we profess and those we support only when it's convenient for partisanship. Many people rightly call it a terrible disaster."⁴

But I am more concerned when the bad example for new leaders comes from within our own Christian ranks. Perhaps you have heard about an extramarital dating site on the Internet called Ashley Madison. This site started in 2001 as a place where people in stable



Dr. Elias Rodriguez is an instructor for the Center for Biblical Leadership. He has served as pastor and traveled and taught extensively throughout the world. He has been a member of the Church's Assembly Committee for Biblical Doctrine and Polity since 2006 and serves as its secretary. Dr. Rodriguez earned a Master of Divinity degree from Church of God Theological Seminary (now Pentecostal Theological Seminary) in 2007 and a Doctor of Ministry degree from Gordon-Conwell Theological Seminary in 2014.

Dr. Elias Rodriguez, DMin | Center For Biblical Leadership Instructor

marriages or relationships could go if they wanted to cheat on their spouse or partner. The slogan for this site is "Life is short, have an affair." The charm of Ashley Madison is the secret. But in July 2015, this site was hacked by a group called "Team Impact" who published the list with the names of the clients on August 18 and 20, 2015. What was secret, came to light. The list included names of government officials, military officials, businessmen, etc. But the saddest thing is that the names of many Christians also appeared on that list.

According to Ed Stetzer, in his article "My Pastor is on the Ashley Madison List," which he wrote for *Christianity Today*, four hundred leaders, including pastors, elders, deacons, church administrative staff, etc., would resign their positions the Sunday after the list was revealed.⁵

Bill Hybels, pastor of the Willow Creek megachurch, had to retire prematurely (April 2018), after pastoring that church for forty years, due to at least seven women accusing him of inappropriate conduct and abuse of power. This led to the resignation of the entire board of elders and the senior pastor on August 9 of that same year.

The last example that I want to bring you is from the renowned international apologist Ravi Zacharias, who was accused of sexual harassment by Lori Anne Thompson in 2017. After his death, more women began to come forward claiming harassment, abuse, and extortion by the apologist. Hundreds of images of young women, some naked, were found on his old phones.⁶ Unfortunately, he went to his grave without paying for his crimes against these defenseless women.

These examples demonstrate that there is a vital time to pass the baton, which is also called testimony, to the new leaders. Time does not wait, and we have seen how the bad examples of renown spiritual leaders are negatively impacting new leaders. The way they live contradicts what they say and preach. There are

many books about leadership dealing with principles, steps, and techniques to becoming great leaders; however, the issues of personal integrity, sanctity of life, character, and good testimony—which, in my opinion, are weightier arguments—are often ignored, placing

more emphasis on personal success and on becoming a great leader. Integrity, sanctity of life, character, and good testimony are essential values in the formation of a leader.

A look at Paul's life as a mentor and teacher to Timothy illustrates that everything Paul offers to Timothy is backed up by what he has lived. In other words, his life and personal experiences are his teaching materials for young

Timothy. The old man supports his words with his lifestyle, which Timothy has witnessed and, therefore, knows that there is no contradiction between the two.

Paul's life as a mentor models several principles:

I. We must not hide who we are.

To lead new leaders, we must let them know who we are, where we come from, what God has done in our lives, and why we are in ministry. Paul is transparent with Timothy. Paul told Timothy that he was a minister because Jesus called him: "He [Jesus] judged me faithful and appointed me to his service" (1 Timothy 1:12 NRSV). Paul is telling Timothy, "I did not make myself a minister. I did not usurp any position. I am here because Jesus called me."

He then tells Timothy who he was before being called by Jesus: "Timothy, I want you to know that I was formerly a blasphemer [slanderer; one who has abusive speech, thinking of violating the power and majesty of God, against God, against the name of God, against the word of God]. I was a persecutor of the brothers and a man of violence, a reviler, who insulted others in an arrogant way. But, Timothy, I did it because I

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Inspirational Mentoring



Italian philosopher Niccolo Machiavelli (1469–1527) said, “Make no small plans for they have no power to stir the soul.” This article highlights the role of inspirational mentors who stir us and help us focus on purpose, passion, and motivation.

Purpose needs to be baked into our bones. It is a conviction that compels us to take action; a yearning to have influence. Greg Orme said, “Purpose is about understanding and clearly communicating the fundamental question of *why?*” A clear understanding of our purpose enables us to channel our energy and creativity. To those that saturate themselves in the Word and walk daily submitted to the Holy Spirit, God imparts his understanding and wisdom to teach *why* and *how* all the parts come together to form the whole. In Jeremiah 20:9, the prophet describes it as a fire shut up in his bones. This fire, which we sometimes refer to as passion, motivates us in our innermost being. Passion stimulates our thinking, and it causes us to feel something. It creates an internal motivation that moves us beyond the shallow into the depths of seeing and experiencing the glory of God.

Motivation affects the quality of our actions and work. God deserves our very best. To the One who created this world in all its beauty and glory, we stand in awe. How can we offer him less than everything we have or all that we can become by his grace? First Chronicles 21:24 gives us a glimpse of David’s passion, “Then King David said to Ornan, ‘No, but I will surely buy it for the full price, for I will not take what is yours for the LORD, nor offer burnt offerings with that which costs me nothing’” (NKJV).

Matthew Reeves developed titles to eight common types of mentoring that are slightly different than inspirational mentoring, but very impactful. *The Scripture references have been added:*

- **The sponsor** – a mentor who advocates for the mentee. Barnabas was an advocate for John Mark; recorded in Acts 15:36–41.
- **The advisor** – a mentor who guides mentees to find the right course of action. They use their experience and expertise to offer advice. Proverbs 15:22 encourages us to seek wise council: “Without counsel, plans go awry. But in the multitude of counselors they are established.”
- **The affirmer** – a mentor who listens and gives time to the mentee to talk through tough situations and feelings. Paul was an affirmer to Timothy (1 and 2 Timothy). In addition to equipping Timothy in his ministry role, Paul also helped with Timothy’s personal challenges.
- **The challenger** – the mentor helps mentees to develop strong critical thinking skills and to stretch beyond where they are. The book of Nehemiah is excellent training in problem-solving and project planning. In Hebrews 10:24, the writer encouraged stretch assignments: “Let us think of ways to motivate one another to acts of love and good works” (NLT).
- **The connector** – the mentor helps connect the mentee to growth opportunities. God told Elijah to anoint Elisha to become a prophet (1 Kings 19:16). This led to years of Elisha shadowing Elijah and gaining valuable experience for his future assignments.



Janice Miller, MBA, blends 40+ years as a student of the Word and human nature with 40 years as a business professional to offer a unique perspective of biblically inspired lessons. The goal is to be a catalyst in developing a critical mindset and a fertile heart that enables a believer to love God's Word, submit to God's Spirit, and answer the call to serve. Janice has published two books—*While Men Sleep* (2016) and *Critical Thinkers* (2018)—and has recently started screenwriting. Married since 1975, Janice and her husband, Roy, live in Gallatin, Tennessee. Both are actively engaged in ministry at the Gallatin CGP.

Janice Miller | Gallatin, Tennessee

- **The protector** – a mentor who creates a safe space for a mentee who is experiencing stressful circumstances. David was strengthened by Jonathan while hiding from Saul (1 Samuel 23:14–18).
- **The coach** – a mentor who instructs and trains. Jesus, Paul, and James are a few examples in the New Testament. Paul, writing to the church at Philippi, states, “The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you” (Philippians 4:9 NKJV). The writer of Hebrews adds, “Remember your leaders who taught you the word of God. Think of all the good that has come from their lives, and follow the example of their faith” (Hebrews 13:7 NLT). Romans 15:14 states, “I myself am convinced, my brothers and sisters, that you yourselves are full of goodness, filled with knowledge and competent to instruct one another” (NIV).
- **The clarifier** – the mentor uses his/her knowledge and experience to help mentees understand the organization as a whole or as a particular role. The New Testament apostles and Old Testament prophets are some examples of this type. Proverbs 9:9 records, “Instruct the wise and they will be wiser still; teach the righteous and they will add to their learning” (NIV).

Some people are gifted in all these types of mentoring, while others might feel their strength is in a particular area. Effective mentoring requires competence in the area we are addressing. In a conversation God had with Job (Job 38), God noted that Job had been “speaking without knowledge.” The next few chapters record God’s teaching moment explaining to Job why this was not an effective approach. Today’s culture makes it easy to speak without knowledge, so it behooves us to keep our minds renewed in the Word to avoid the trap Job fell into. The effective mentor serves as a role model who understands they cannot lead someone to a place where they have not been themselves. Mentors who experience a vision of God’s transforming glory, as Isaiah did, are then equipped to inspire others to find that place.

Teresa Amabile, professor of Entrepreneurial Management at Harvard University, examines areas that are common in all our lives. The more we study these, we understand ourselves and are better equipped to understand others.

- **Talent(s)** – we are all born with talent that we can either choose to maximize with nurturing or we can minimize by doing little or nothing with it.
- **Skill(s)** – expertise that is learned.
- **Motivation** – determines what we do with our skills and talents. It is passion that is kindled.

Professor Amabile explains that at the center where talent, skill, and motivation come together, a person is typically operating at the peak of their abilities. The professor shares a few pitfalls to avoid along the way:

- Where we use someone else’s words and vision without experiencing it for ourselves. This fails to move anyone.
- Where we might have an interest in something but fail to develop it before offering it to others. It comes across as lacking commitment to give our best; thrown together.
- Where we present aimless bits and pieces that do not come together to accomplish a goal or a purpose; scattered.

This type of information, studied in the light of Scriptures, produces powerful lessons for mentors and mentees. We live in the most exciting time in history. Let us seek God to be anointed vessels in his hands to inspire, develop, and connect the next generation(s). “‘And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.’ This is the first commandment. And the second, like it, is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these” (Mark 12:30–31 NKJV).

Resources:

Greg Orme, *The Spark* (UK: Pearson, 2014).

Matthew Reeves, “8 Types of Mentors and Their Role in the Workplace,” *Together Platform* (blog), February 15, 2021, <https://www.togetherplatform.com/blog/different-types-of-mentoring-and-their-uses>.

Disciple like “the Holy Women of Old”

All of Scripture Is Profitable for All

Did you know it is a federal crime to take someone's mail out of their mailbox and read it? It's called Obstruction of Correspondence.¹ Most of us would never commit such a crime, but as disciples of Jesus, we read (hopefully) other people's mail all the time. Reading New Testament epistles is literally reading someone else's mail. Don't worry; God intends for us to read all Scriptures, including those written to specific recipients. God calls ALL SCRIPTURE profitable for us, so thankfully we get to look into the challenges, circumstances, encouragements, and even rebukes of others for our spiritual benefit as disciples of Jesus Christ. Though most of us understand this, there are times when some of us assume parts of Scripture have no particular benefit for us. For me, one example of this is found in the Apostle Peter's admonition to wives in 1 Peter 3. As a young male disciple, I felt groomed to think there really was no personal benefit for me from this passage. I saw ministers and husbands use the passage to “help” their wives, sisters, and daughters be better spouses for men. However, over time I saw beyond the narrow application of this passage and began to see it as one offering sound biblical principles for all disciple-makers in a world of unbelief. Peter's strong reflection on the testimony of the “holy women of old” has a word for us today: “Stop trying to influence from power and instead submit to the one who has all power!” As aliens and foreigners in this world (1 Peter 2:11), we should be settled in heart with the rule, authority, influence, holiness, and love of Christ, like the “women of old,” so we can be used to disciple the elect of God!

Our Ungodly World Needs an Otherworldly Witness

The circumstances addressed in 1 Peter 3 seem very similar to the spiritual condition of today's society.

Wives, in the same way submit yourselves to your own husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, when they see the purity and reverence of your lives. Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes. Rather, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. For this is the way the holy women of the past who put their hope in God used to adorn themselves. They submitted themselves to their own husbands, like Sarah, who obeyed Abraham and called him her lord. You are her daughters if you do what is right and do not give way to fear. (1 Peter 3:1–6 NIV)

Some, perhaps many of the wives Peter addresses, came to faith while their husbands rejected the Word of God. They were living in close relationship with unbelievers. This is definitely something modern disciples (male and female) are living with in our homes, jobs, and communities. We find ourselves in an era marked by pervasive unbelief—a generation that sneers, mocks, and lacks confidence in the Scriptures as God's Holy Word and Christ as God's only means of salvation. Notice the Apostle's reference to the power of pure and reverent lives (1 Peter 3:2). The culture of that day was marked by impurity and irreverence, no doubt. Peter argued that wives



Trevor Reid serves as lead pastor of the Bridge of Hope Church in Greensboro, North Carolina. Trevor earned a Bachelor of Science in Education, minoring in Biblical Literature, from Nyack College, and went on to receive a Master of Divinity from Liberty Theological Seminary. He is an ordained bishop with the Church of God of Prophecy. He is married to Dr. Aileen Reid, and they have three children.

Bishop Trevor Reid, MDiv | Greensboro, North Carolina

discipled by the gospel would present a stark contrast, an otherworldly message that there is another way to live (holy). Similarly, we too are navigating an age of both irreverence and indecency. Virtually every seat of authority—be it teachers, police officers, parents, courtrooms, or pulpits—is suffering from a lack of public confidence and respect. As for indecency, let's just say if something is crass, unclothed, vulgar, or illicit, then most likely it is celebrated and defended. For the gospel to penetrate the hearts of the unbelieving of our day and reach lives mired in indecency, we require a unique messenger to share the Word of God with this far-gone world. The needed messenger is not the quintessential orator, the elite expositor, nor the well-known religious celebrity. Instead, we need disciples akin to the "women of old" (1 Peter 3:5). We need a holy generation of disciples defined by genuine submission to the Lord.

Those Who Submit to God See Him in His Glorious Power

When the Apostle Peter reflected on some of the most effective witnesses of the gospel, he pointed to evangelists not known for their giftings or positions, but rather for the object of their hope—God alone. These holy women of old "hoped in God." They recognized that the circumstances that must change were not dependent upon them, nor bound to those who had earthly authority, but to God. Listen to the prayer of one of the "holy women of old":

The Lord brings death and makes alive;
he brings down to the grave and raises up.
The Lord sends poverty and wealth;
he humbles and he exalts.
He raises the poor from the dust
and lifts the needy from the ash heap;
he seats them with princes
and has them inherit a throne of honor.
For the foundations of the earth are the Lord's;
on them he has set the world.
He will guard the feet of his faithful servants,

but the wicked will be silenced in the place of darkness. (1 Samuel 2:6–9)

Like Hannah, these were women submitted to the Lord and, therefore, trusted in his power. They hoped in him because they understood the seemingly impenetrable hearts of their husbands would be moved by the Lord who humbles and exalts! This holy faith in the Holy God was evident in the way they submitted in their marriages, even to spiritually immature and, at times, unbelieving men. Peter emphasizes that the lifestyle of these women impacted the hearts of their godless husbands, demonstrating a submission to Christ in the heart. They were not striving to win arguments, as they had already been won over by the glorious Lord. Nor were they trying to manipulate or seduce others through sensuality or physical allure. Instead, these women were adorned with holiness, a result of entrusting their lives, futures, and needs to the all-powerful God in whom they hoped. Today, if we submit first to the God who has all power, we too will not be moved by the impenetrable hearts of the unbelieving. We, like the women of old, must hope in God. When you and I have supervisors who are arrogant, deviant, and irreverent, we cannot just stay in our lane and do our jobs. No, we must submit to God, entrust them to the Lord who changes hearts, and submit to their leadership knowing God is at work. Thank God for the testimony of the women of old!

There is profound insight learned from biblical submission. When Peter calls wives to submit to their husbands, it is in anticipation of their husband's revelation of Christ. The wives see the Lord, and it encourages, strengthens, and inspires them to live in submitted relationships (difficult and easy). Submitted disciples are the most effective witnesses because they are not trying to convince as much as they are seeking to honor and exalt their Lord that he might be revealed. Peter notes that the holy women of the past were not intimidated by power or threats (1 Peter 3:6); rather, they were fueled by lives in awe of God, living and speaking with reverence for men who did not even deserve respect. This world desperately needs submitted followers of Jesus—followers not attempting to build a brand, climb a social ladder, or be on a stage, but simply desiring to know, love, and obey Jesus.

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Mentoring 101

Note: The following article is part of the Children's Ministry Level II Certification offered by International Children's Ministries. The topic of mentoring is discussed in Lesson Seven: "Directing the Children's Ministry." To learn more about this free course, visit cogop.org/children.

When we think to the future and consider all that God desires to accomplish through our local church congregations, it can be overwhelming. One of the greatest, most intentional, ancient, and Biblical practices we can utilize to impact generations is mentoring.

What Does the Bible Say About Mentoring?

We may not explicitly see the word "mentor" spelled out in Scripture; however, we do see the truths and process of mentoring sprinkled all throughout the Old and New Testament. Countless men and women had their own protégés and spent time developing them. The art of teaching and training emerging leaders and the next generation is something that God has put into action for a reason.

Jesus provided probably the most common and well thought of example of mentoring. His life and ministry were to be emulated, and that is what he intentionally did with his own disciples. He selected each one with care and allowed them into some of the most significant, sacred, and darkest parts of his life. This was done for their benefit, as part of their preparation for the day when he would leave forever and leave

them to fulfill his mission. They witnessed his miracles, engaged with him in thoughtful conversation, and finally helped execute the formation of the early church. This all flowed from their time with him and his investment in them (Mark 3:13-15).

Other times in the Bible, the mentoring relationship looked different. At times the individuals were even closer in age, but still called to a certain time and place in life so that they could sharpen one another. We read the story of the friendship of Jonathan and David (1 Samuel). They had a level of openness and transparency with one another that is needed today in mentoring relationships. This type of relationship is rooted in trust.

We can even take note of another passage in the book of Titus that tells women how they must teach and train each other. In this, we learn the power of community, relationship, and experiential learning that still has application today. Many times, this type of learning is not done formally, but day-to-day, all throughout life. Mentoring happens in several different ways, and the Bible provides key examples to us of how our methods can vary.



Joy Hensley serves as International Children's Ministries Training Specialist and also as the Associate Pastor of Children at her local church, Spring Place Church of God of Prophecy. She has actively served in local churches, camps, and various ministry environments. In July of 2016, Joy completed her Master of Arts degree in Ministry Studies from Lee University. Her desire is to develop and build relationships with children, their families, and volunteers that point them not only towards a growing relationship with God, but also fulfilling God's call for their own lives.

Joy Hensley | International Children's Ministries Training Specialist

Who and What Makes a Mentor?

The concept of mentoring is not something that is brand new or that has been recently invented. Mentoring happens each day all around us. In fact, many times mentoring can be passive, occasional, or even active. If we look at mentoring within a ministry context, we will note that it is very much intentional and active.

Author Jane Carr shares there are five main characteristics that a mentor possesses:

- 1. Realness** – Good mentors are willing to share the good, bad, and ugly with you. This means that they are willing to not only point out your flaws and gifts but can recognize and easily share their own. Honesty, transparency, and vulnerability are their language.
- 2. Respect** – Mentors that are considered worthy of following have a good character and reputation daily. Their realness earns them even more respect.
- 3. Reliability** – Trust and commitment are continually desired in any relationship, but even more so when two individuals are learning and growing together.
- 4. Relationality** – People skills are necessary if you want to be a mentor. Not only must you be relational with those in your care, but you should be able to help point individuals in a direction they may need outside of your area of expertise.
- 5. Role Model** – Leading by example is one of the main ways that a mentee sets out to find a mentor. Ultimately, people are looking for individuals that they can replicate whether that be professionally, spiritually, or just through character traits.

Before beginning a mentoring relationship, it is important that the purpose is defined and clarified for both the mentor and the mentee. The concept of mentoring can seem very large and overwhelming. Many times, the weight and pressure of being the perfect mentor can deter someone from engaging in the mentoring process altogether. People often make

many excuses for not stepping into the role of mentor:

- Thinking they do not have anything to offer
- Having no prior experience as a mentee
- An unwillingness to share life and build trust
- Not wanting to “oversee” another person, task, or job

If the ministry leader can get past these excuses and really dial into their own recipe for a mentoring relationship, then it is easy to find the joy, excitement, and fulfillment that comes with a healthy mentoring relationship.

The Role of the Mentor

As mentioned earlier, mentors are real and open with their mentees. This means that they openly share their life and who they are with those around them. There will be times and circumstances in which they will have to help their mentee meet other needs. For example, the mentee may need spiritual guidance and prayer; the mentor will serve as a listener, guide, and prayer warrior to that individual in this circumstance. Mentors must be flexible and able to meet needs, but also stay within the guidelines and expectations of the relationship agreement.

Mentors dig deep into the life of the mentee. While this may seem intrusive, the only way to help develop or foster change and growth is to establish depth. One of the best ways to dig deep is to be thoughtful and intentional when speaking and asking questions. Mentors are the ones who can speak and ask things of their mentees truthfully without it coming across as threatening. In a children's ministry context, this can include asking your mentee about their spiritual journey, helping them identify what they need to work on when teaching kids, or even asking them how their personal ministry is developing.

Opportunity is also something that good mentors provide. Whether you are connecting a mentee to another source outside of yourself or allowing them to share the spotlight, there is a certain level of release and responsibility that is required of the mentor.

In ministry, you will want to provide your mentees with opportunities to grow and develop their gifts so that they can be better developed. Sometimes these opportunities are considered successes, and sometimes they are considered failures. It is valuable to allow the mentee to experience the pain and joy that comes with both.

The Role of the Mentee

Not all the work and responsibility lie within the hands of the mentor. The mentee still has a certain level of effort that they must commit to the relationship for it to succeed. Effort on the part of the mentee is good for many reasons, but the main one being respect. Mentors are selected based on their personality, reputation, and spirituality. It is simply disrespectful for a mentee to begin a mentoring relationship and enter it without the intention of fulfilling their requirements. It then becomes a waste of time and effort for the mentor who is trying to foster a meaningful relationship.

One of the things that the mentee is most responsible for in the relationship is actively listening and communicating with their mentor. Just as the mentor engages the mentee in deep and thoughtful questions, it is equally important that the mentee come to the table ready with their own questions that model their progress and the work they have been putting in. This looks like openness, vulnerability, and willingness for the relationship to succeed.

Mentees are to hold themselves, as well as their mentor, accountable. The mentoring relationship is a journey that both parties embark on together. Good, healthy relationships require both individuals to sometimes be the leader. While the mentor is typically the one seen in the authoritative position, moments will come when the mentee may have to rise and ask questions or dig a little deeper into the heart and mind of the mentor.

Most importantly, mentees need to stay committed. At times, the mentoring journey can feel long and never-ending. The assignments, conversations, and work will sometimes feel pointless and fruitless. However, mentees should often be reminded of their agreement to their mentor and to themselves so that the end goal can one day be attained, or they may move closer to achieving their desired outcomes.

Setting Clear Expectations and Defining the Relationship

One of the largest pitfalls to any mentoring relationship is that clear expectations and boundaries have not been established. Without these in place, both the mentor and the mentee can feel frustrated and as if the other individual isn't completely doing their "job." Before starting any mentoring relationship, the two parties interested should establish a working plan for how they wish to move forward. This will include details such as how often they will meet, where they will meet, goals/objectives, and any other details both parties should agree on, as well as how long the mentoring relationship will last. It is helpful for both people to sign a written contract or agreement to hold each other accountable and to make expectations clear.

Don't Forget the Kids!

Finally, it is important to remember the littlest leaders in our local churches, the kids! Let's not overlook them when we are considering individuals to pour into and mentor. All leaders in the church can have unique insight into the lives of the kids in the congregation.

As you spend time building relationships with them and observing them, take note of the ways God is speaking to them and using them. Use this to your advantage. Kids are not only developing their personalities and characteristics, but usually are some of the best role models around for other kids. In this process, affirmation is important, especially in the life of a child. This can come through an intentional mentoring relationship.

Once you have noted their gifts, talents, and leadership abilities, do not forget to remind the children of what you see they possess. This will provide the intrinsic motivation that the child needs to continue their journey of being developed as a leader. Mentoring kids must also involve their parents/guardians, so be sure to include them in the communication and mentoring process so that expectations can be met on both ends.

RESOURCE:

Jane Carr. "Mentoring In Ministry," in *Management Essentials for Christian Ministries*, edited by Michael Anthony and James R. Estep, 313–332 (Nashville, TN: B&H Academic, 2005).



TRANSFORMATIVE MENTORING RELATIONSHIPS

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Realizing that various readers may browse through this article, final attention must be given to the importance of mentoring across generational and gender boundaries. Within this context, there must be a restoration of female mentors with the increasing number of women entering leadership in corporations, organizations, non-profits, churches, and schools. For over fifty years, young ladies from multiple cultures and ethnicities have been entering universities and seminaries across the globe. Acknowledging this multiplication of new students and professionals, ecclesial leadership must not stand by idly without accelerating the opportunities for female mentors. In the book of Ruth, it reads:

But Ruth replied, "Don't ask me to leave you and turn back. Wherever you go, I will go; wherever you live, I will live. Your people will be my people, and your God will be my God. Wherever you die, I will die, and there I will be buried. May the LORD punish me severely if I allow anything but death to separate us!" When Naomi saw that Ruth was determined to go with her,

she said nothing more. (Ruth 1:16–18 NLT)

We are reminded by the Scriptures themselves that Naomi and Ruth are an excellent pattern of how one-on-one mentoring paved the way for even the coming of Jesus Christ. The opportunity and challenge are on the horizon for every family, leader, and minister, as well as within the administrative ranks of this church, to make sure that every young woman or young man has a mentor who can help them transform more fully in their *faith* and *ability* to carry out the Great Commission of Christ.

¹ Gary Teja and John Wagenveld, *Planting Healthy Churches* (Sauk Village, IL: Multiplication Network Ministries, 2015), 397.

² George Barna, *Growing True Disciples* (Ventura, CA: Issachar Resources, 2000), 89–90.

³ Michael Galbraith and Norman Cohen, eds., *Mentoring: New Strategies and Challenges* (San Francisco, CA: Jossey-Bass Publishers, 1995), 57, 61.

⁴ Gary Parrett and Steve Kang, *Teaching the Faith, Forming the Faithful* (Downers Grove, IL: InterVarsity Press, 2009), 413–414.

Disciple like “the Holy Women of Old”

Disciples Who Submit Move Their World Towards God

In my early days of faith, figures like Peter, Paul, Daniel, David, and Joseph were presented as biblical examples to aspire towards. However, the more I seek to make disciples and lead people to the gospel of Jesus, the more I yearn to be submitted to God like the women of old. Women do not need to be like men, and men do not need to be like women, but we all need the spirit, joy, faith, and heart of the “women of old.” That heart begins with a submissive life in awe of a wonderful Lord and Savior—like Sarah who respected her husband while seeing his flaws; like Esther who understood the limitations of her status, yet by faith conveyed her

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burden for deliverance; like Abigail, married to a fool, yet able to counsel a king. How could these women influence, challenge, and call others to faith? They themselves submitted their lives to the Lord and, by God's sovereign will, helped move others towards God's will. Go back to the Scriptures and hear in their words reverence, faith, godliness, and hope. These faith traits spring from surrendered hearts. They are the fruit that grows in the ground of submission. Do you want to win your boss to Christ? See and hear Christ before you see and hear your boss. Do you want to know how to deal with difficult people? Look to the Lord who dealt with you in your rebellion. Do you want your neighbor to come to a small group? Join in fellowship with the Father, Son, and Holy Spirit. Submission to the Word and will of Christ changes our character and behavior, and impacts our witness! Friends, the gospel of the kingdom is tailor-made for all times, and we can learn this from the holy women of old who lived in godly submission!

¹ “Title 18—Crimes and Criminal Procedure,” <https://www.govinfo.gov/content/pkg/USCODE-2022-title18/pdf/USCODE-2022-title18-part1-chap83.pdf>, 417–418.

While serving in Fresno, California, as pastor of Sunnyside Community Church, I became friends with Sue Mallory of the Leadership Network, author of *The Equipping Church*, and Don Simmons, professor at Golden Gate Seminary. Don moved to Fresno to begin an equipping strategy for pastors within the city and brought Sue into a city pastors' gathering. That meeting launched a journey of relationships that transformed my approach to ministry. During that time, I also met Dr. David Ferguson, founder and executive director of the Great Commandment Network. He gave language to what I was discerning, which was essential, but could not describe. Each served out of their God-given design, something I had never experienced—ministry discipleship through a mentoring relationship. I know that may be challenging to understand; I was a pastor and had not been intentionally discipled, mentored, or equipped for ministry. Certainly, I had many unintentional role models or examples (who may have modeled more what I did not want to

become than what I did want to become). I would not have called these unintentional models mentors, as I understand them to be today, but they did help me in my journey of ministry.

However, as David, Sue, and Don began to impart not just the gospel but their very lives, I realized what I had been missing—the mentoring or shepherding of my life through the context of relationships in shared life. Their life-sharing with me illustrated visually, not just verbally, what discipling through a mentoring journey looked like.

Reflecting on these intentional mentors and unintentional examples, I realize both have significantly influenced my life. Pause for a moment and reflect upon people who have influenced your life. What qualities did they possess that helped you? How can you be to others what they were to you? You might even want to text them to say, "You have really helped my faith walk, and I want you to know I appreciate all you have invested."

Mentoring Is a Relational Journey



Bishop Scott Gillum has served in full-time ministry for 44 years in many capacities. He is the current chairman of the International Assembly Finance and Stewardship Committee of the Church of God of Prophecy. His appointed ministry calling has taken him to North Carolina, Kansas, California, Kentucky, Texas, and Florida. Bishop Gillum's passion is to care for and equip pastors to equip leaders for life. Scott and his wife, Brenda, currently reside in Clermont, Florida, where they serve as pastors to pastors (Florida State Bishop). They have two adult children and two grandchildren.

Bishop Scott Gillum | Florida State Bishop

In our movement, the idea has been to get people to church (in the building), have an exuberant song service (today, it is called worship celebration), and the preacher preaches a fiery sermon and gives a compelling altar call. The premise was that if the preacher could get people to an altar, the altar would alter lives. To a very real extent, I am a product of what the altar can do regarding immediate transformation. But it was not until I had people intentionally come alongside me that my life, by my encounters with Jesus, was altered continually through the power of Holy Spirit and my encounters with God's Word and God's people. And that intentional life-on-life, whole-life discipleship and mentoring journey continues after 44 years of ministry. What a few have done for me has become my life's mission to duplicate in many—through whole-life discipleship that mentors through a relational approach.

Where would you be had you not had others (intentional and unintentional) who were wiser and more experienced come alongside to encourage and help you navigate the challenging waters of life, work, and leadership? A mentoring journey in ministry is essential. Solomon wrote, "Two are better than one, because they have a good return for their labor: If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up. Also, if two lie down together, they will keep warm. But how can one keep warm alone?" (Ecclesiastes 2:9–11 NIV). The wise man lays a pretty good foundation for not going it alone.

Robert Coleman writes, "It is believed that the Christian community multiplied four-hundredfold in the first three decades after Pentecost. The growth rate continued remarkably high for three hundred years."¹ This growth would have never continued if the church did not function with the intentional discipleship that requires the life-on-life mentoring Jesus practiced and instructed his disciples to engage in upon his departure. This kind of growth continued as they moved from people being "added to the church" (Acts 2:47) to people

Mentoring is not tied to an information dump from one mind (mentor) to another (mentee), but rather an intentional, collaborative relationship where life is shared personally and individually...

being "multiplied" (Acts 6:7) by broadening their leadership base by making disciples relationally to increase their capacity for ministry. *The Apostolic Tradition of Hippolytus*, a book about the early church fathers (translated by B. S. Easton), indicates this growth could be tied to an intentional mentoring journey. Hippolytus was a disciple of Ignatius and Irenaeus, Irenaeus was a disciple of Polycarp, Polycarp was a disciple of John, and John of Jesus. Michael Wilkin states,

Some of the early church fathers who had a direct connection to the apostles continued to practice a relational approach to discipleship just as their mentors had practiced. Two of these key people were Ignatius, who was a bishop at the church of Antioch in Syria from A.D. 50–117, and Polycarp, bishop of Smyrna. Both men were discipled by the apostle John. Ignatius, for his part, used discipleship terminology more than any of the other apostolic fathers, revealing the most about the practice of discipleship after the death of the apostles.²

In *The Complete Book of Discipleship*, Bill Hull writes, "Demonstrating a practice of multiplication discipleship, Irenaeus, the bishop of Lyons, considered himself a disciple of Ignatius."³ Virginia Corwin states, "The Ignatian letters have more references to imitation and discipleship than all the other Apostolic Fathers together."⁴

Ignatius used the same terminology for discipleship as found in the New Testament 14 times in the six letters he wrote. For example, according to Michael Wilkins, Ignatius wrote,

"I make a disciple, or I become a disciple (*mathēteuō*)," which is the same verb used in Matthew 28:19 when Jesus gave the Great Commission. He also used the noun form of disciple (*mathētēs*), which means "a learner." Finally, Ignatius uses the term to designate a mentor relationship between a Christian leader and an immature believer.⁵

A study of the early church, the apostles, and especially Paul shows that the discipleship we should practice in an equipping context is an interpersonal methodology. This can effectively occur only in a life-on-life or whole-life discipleship relationship that provides mentoring to others for their entire life.

May our movement move from an informational or transactional context to a transformational journey of becoming the visible expression of the invisible kingdom of God.

Mentoring is not tied to an information dump from one mind (mentor) to another (mentee), but rather an intentional, collaborative relationship where life is shared personally and individually, collectively in a faith community, or in a leadership team context where what some call “mosaic mentoring” can occur. I say “can” because some want to be “the sage on the stage” instead of “the guide beside.” A mosaic is made with many differently shaped pieces of different colors, but each adds value to the overall scope of work. Hence, our lives are shaped by what we learn through a two-way collaborative relationship or the community platform of a team. Each person in the community has value to share, and the overall community benefits from the input of all in the community of mosaic mentoring. The bottom line is, we learn from others, individually or collectively in a team concept.

Finally, I want to share a personal experience that might lead you to the next step. During a low time while pastoring, I decided I needed to attend a particular conference. While there, I saw a book by Lynn Anderson, *They Smell Like Sheep*. This seemed to be the book I wanted. Anderson knows just how stinky sheep are, and surely this book would comfort me. As I read, I quickly realized it was not about the sheep, but

rather the shepherd. He talks about the importance of personal relationships with the sheep and how spending time with them may be messy, smelly, and dirty, but being there makes all the difference. Anderson reminds the reader that the world was turned upside down by 11 of the 12 men Jesus had mentored. He drew three close to him, and they became “pillars in the church” (Galatians 2:9). It may be that we should take a closer look at the life of Jesus and lead as he led.

May our movement move from an informational or transactional context to a transformational journey of becoming the visible expression of the invisible kingdom of God. Paul described this to the Corinthians, “And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit” (2 Corinthians 3:18, NIV). Like Moses, let us cry, “God, show me your glory!” (Exodus 33:18). As it did with Moses, it will now flow from our Exodus 33:11 experience, “So the Lord spoke to Moses face to face, as a man speaks to his friend.”

Book suggestions for additional reading:

They Smell Like Sheep

by Lynne Anderson

Learning to Lead Like Jesus

by Boyd Bailey

Lead Like Jesus

by Ken Blanchard and Phil Hodges

Growing Up

by Robby Gallaty

¹ Robert E. Coleman, *The Master Plan of Discipleship* (Grand Rapids, MI: Fleming H. Revell, 2001).

² Michael J. Wilkins, *Following the Master: A Biblical Theology of Discipleship* (Grand Rapids, MI: Zondervan, 1992), 314.

³ Bill Hull, *The Complete Book of Discipleship* (Colorado Springs: NavPress, 2006), 76–77.

⁴ Virginia Corwin, *St. Ignatius and Christianity in Antioch* (New Haven, CT: Yale University Press, 1960), 228.

⁵ Wilkins, *Following the Master*, 318.

MENTORING

EMERGING LEADERS

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He Identified the Individuals

Jesus intentionally identified, selected, called, and appointed each one of the Twelve. They were very different individuals, but Jesus saw that, with training, he could use each one. Undoubtedly, Jesus did not see just an impulsive, fickle fisherman when he saw Simon; he saw what he could and would become—Peter, a rock, one of the leading apostles who would be at the forefront of the imminent, and what would be the greatest movement that would turn “the world upside down” (Acts 17:6). Moreover, to be sure, Jesus also saw the potential in all the other disciples. “The men slow to understand Jesus and his kingdom message eventually became the New Testament writers explaining Jesus and spreading the message.”²¹ To emulate Jesus as a mentor, then, “We must be able to identify those with leadership potential. We must foresee what they are capable of. Then we must train them—mentor them into greatness of service.”²²

He Repeated the Lessons²³

In mentoring, and life in general, it is true that some lessons are harder to learn than others. For those harder lessons, repetition is crucial. One such lesson was on servant-leadership, which Jesus repeated multiple times with the Twelve. Examples are found in Mark 9:33–35, Matthew 20:20–28, and John 13:2–16. To mentor like Jesus, we must be willing to be patient with our mentees and repeat lessons as many times as necessary to help them to learn them.

He Reproduced Himself

As we observe and study how Jesus interacted with the Twelve, it is soon clear that he “was not just making disciples, but he was making disciple-makers!”²⁴ This is evident in the Great Commission as rendered in Matthew 28:18–20. There we find Jesus expressly saying, “Go and make disciples of all nations.” The Twelve, and us in turn, must not only go and spread the good news, but also make disciples as we go. According to Osterhouse and Teja, “We are not called to make converts. We are sent to make disciples.” Furthermore, they remind us that, “Making disciple-making disciples does not happen without intentional pursuit: seeking the lost, discipling the found, sending

the mentored.”²⁵ This intentionality is noted between the apostle Paul and his mentee Timothy. The apostle said, “You, then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Timothy 2:1–2 NIV).

The remaining three features of Jesus’ mentoring describe his approach to training the Twelve—training their hearts through relationship (relational), their heads through teaching (intellectual), and their hands by equipping them with ministry skills (practical).²⁶

Relational: Reaching the Heart/Shaping the Character

We are reminded in Mark 3:14 that Jesus appointed the apostles that they might be with him. This demonstrates that Jesus was being intentionally relational because without contact, there is no impact. Moreover, “the closer the contact the greater the impact.”²⁷ At the heart of mentoring is meaningful relationship, since it is in the context of relationship that life-change occurs. When mentor and mentee connect, character development takes place because closeness produces the person.²⁸

Association

“Meaningful relationships are built through association. Jesus did not have associates; he cultivated association.”²⁹ He desired more than a master-servant relationship from his association with the Twelve. He desired friendship (John 15:15–16). To Jesus, his apostles were people, not projects, demonstrating his understanding of the proverb: “As iron sharpens iron, so one man sharpens another” (Proverbs 27:17 NIV).³⁰ One sure way of cultivating association is to abide by one of the maxims of mentoring, “Never go alone! . . . Always take someone with you.”³¹ You can successfully build association in your daily life and work by always taking a mentee along with you as you go about your ministry. This close and continual association is purposeful and effective because through such constant contact, the mentee will learn and grow.³²

Motivation

Motivation is an important element in leadership. It is “the internal engine that powers the leader.”³³ Jesus understood that what motivates a person to act is not an external incentive, “but an internal orientation that determines his or her actions.”³⁴ According to Proverbs 4:23, it is what is at the core of someone’s inner being—the heart—that actions and behaviors are lived out. For this reason, “Mentoring is hard work because it is heart work.”³⁵

So, what was at the core of Jesus’ being that he lived out? The answer is love; this was Jesus’ motivation. Not only did he repeatedly teach love, but he also lived it, and more importantly, his disciples observed and, therefore, learned it. Evidence that his followers learned love is found in their writings: 1 John 4:19; 1 Corinthians 16:14; 1 Peter 3:9; Hebrews 13:1; 1 Corinthians 13:13.

Because mentoring in the church is relational, there are significant implications for mentors. “It means that we must be what we want to see (in our mentees).”³⁶ Therefore, mentors must be Jesus-like people who have had their hearts transformed into hearts of love. “Teach we must, but we must teach by life as well as by lip; by example as well as by exhortation; by modeling that authenticates our message.”³⁷

Intellectual: Teaching the Head/ Imparting Truth

Mentoring is a matter of the heart, as well as the mind. Jesus understood this, and so he addressed his followers’ intellect by addressing truth.

Understanding the Scriptures

Jesus’ followers needed to know the Scriptures and their meaning because they were raised in a religious system that had distorted the truth.³⁸ This system insisted on salvation through keeping the law of God perfectly, and they looked for a Messiah who would free them from the despised Romans and establish his earthly kingdom. Their religious leaders were elitist and believed themselves superior to the masses because of their strict adherence to the Law of Moses.³⁹ However, Jesus’ teaching challenged nearly everything the Twelve thought they knew. They needed him to “open their minds so they could understand the Scriptures”

(Luke 24:45).⁴⁰ Just as the Twelve had much to learn, so do mentees in the church today. They need to “correctly handle the word of truth” (2 Timothy 2:15) in order to represent and serve Jesus authentically.

Understanding Truth

Although “your” truth and “my” truth have become commonplace in modern day language, biblically, truth is absolute. It is important to help mentees understand

truth because it does matter what we believe. Jesus came to impart truth to his disciples and the world. In fact, he was, and still is, the embodiment of truth.⁴¹ He said, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6 NKJV). In the church environment, mentors pass on the truth of God; therefore, it is crucial that our mentees be firmly established in it (2 Peter 1:12), obey it (1 Peter 1:22), walk in

it (2 John 1:4; 3 John 1:3–4), and defend it (Philippians 1:7, 16).⁴²

Practical: Training the Hands/ Developing Skills

Jesus was invested in the full development of the Twelve into effective leaders. Not only did he address the relational and intellectual development, but also the practical. Jesus’ style of training was similar to an apprenticeship: “The apostles would watch what Jesus did, and how he did it. They would ask questions and reflect on the skill with their master. They would practice doing what their teacher did, return to report on their successes and failures, and talk it over.”⁴³

Osterhouse and Teja observe five different parts of Jesus’ apprentice style training, summarized as follows:

Demonstration

Because of their close relationship with Jesus, the Twelve had front row seats to observe the “what” and the “how” of ministry. For example, they were present to observe when he “went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people” (Matthew 4:23). From Jesus’ demonstration, the Twelve not only learned what to teach, but how. They saw how Jesus taught with “authority.” They listened to his many parables (stories). They benefited from his elaboration on [their] meaning.

The cycle of mentoring leaders is complete when "the mentee becomes a mentor himself and practices the ministry skills while someone else watches him and he passes on the skill."

... They learned to engage in discussion ("What do others say? What do you say?"). Jesus used similes and metaphors. ... He taught by contrast ("You have heard it said ... but I say to you ..."). He issued warnings. ... He gave examples; he questioned; he challenged; he exhorted; he drew people out. Being with Jesus was like taking a wonderful "teaching methods" course.⁴⁴

The disciples got firsthand demonstrations for approximately three years. How glorious! Furthermore, Jesus included times of reflection in their training. He was constantly stopping and asking his mentees to think about what they were learning, and conversely, his disciples would often ask him to explain what certain things meant.⁴⁵

Imitation

After watching the demonstration of a skill, the mentee must practice it to learn it. "Jesus not only provided the 'theory;' he advanced the 'practicum.'"⁴⁶ While they were with Jesus, the Twelve participated in his preaching, teaching, and healing activities (Mark 3:14–15; Mark 8:6–8; Matthew 10:1). Similarly, in the church today, imitation ought to be a part of mentoring. Therefore, if you are going to visit someone in the hospital, for example, take your mentee with you. Remember, "Never go it alone!" Bring your mentee along so that he or she may observe the "how" of making a hospital visit—how to enter the room, speak to the patient, interact with the hospital staff, encourage from the Scriptures, minister to the family members present, pray, etc.⁴⁷ In another visit, allow the mentee to participate by reading the Scripture or praying. In later visits, "the mentee can take over more and more elements of the call until he or she has gained sensitivity, expertise, and mastery of hospital visitation. It is at this point that the mentee is ready to 'go it alone.'"⁴⁸

Delegation

Jesus was not always present with his disciples during times of ministry because there were certain times that he delegated some of his work to them. For instance, in Mark 6:12–13, Jesus sent out the Twelve, and "they went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them" (NIV). Upon their return, it was time to reflect (Mark 6:30–31).⁴⁹ The apostles gathered around Jesus and reported to him all that they had done and taught. So, Jesus allowed the Twelve to do ministry without being present; this is delegation, and it is necessary in the training of a mentee.

Supervision⁵⁰

In the delegation step, a mentee is allowed to "fly solo"; however, supervision is still necessary. The mentee returns to tell how the ministry activity went, and the mentor draws out what has been learned. This is exhibited in Luke 10:1–20 when Jesus sent out the 72. After they went out by twos, they returned to their mentor with great joy and excitement, declaring, "Lord, even the demons submit to us in your name" (Luke 10:17). Although Jesus joined in their joy by saying "I saw Satan fall like lightning from heaven" (Luke 10:18), he also recognized that their newfound authority and power could lead to pride. Therefore, he seized the teaching moment and interjected, "However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven" (Luke 10:20).

Propagation

Lastly, the cycle of mentoring leaders is complete when "the mentee becomes a mentor himself and practices the ministry skills while someone else watches him and he passes on the skill."⁵¹

"Jesus mentored only twelve because he knew that they, in turn, would pass it on to their understudies, to their 'Timothys.'"⁵² Now, the original mentor becomes a coach to a new mentor and guides him or her in the art of mentoring. This last step is crucial because the mentor must eventually let the mentee "fly and flourish,"⁵³ lest their mentees never learn to fly on their own, which runs counter to the goal of the mentoring relationship.

^{1–6} James Osterhouse and Gary Teja, *Masterful Mentoring* (Sauk Village: Multiplication Network Ministries, 2015), 5–7, 11, 18.

⁷ Paul Stanley and Bobby Clinton, *Connecting: the Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 12, quoted in Osterhouse and Teja, *Masterful Mentoring*, 18–19.

^{8–12} Osterhouse and Teja, *Masterful Mentoring*, 19–21.

^{13–14} A. B. Bruce, *The Training of the Twelve* (Grand Rapids, MI: Kregel Publications, 2000), 12–13, quoted in Osterhouse and Teja, *Masterful Mentoring*, 43.

^{15–16} Osterhouse and Teja, *Masterful Mentoring*, 46.

¹⁷ Dallas Willard, *The Divine Conspiracy* (Grand Rapids, MI: HarperCollins, 2010), 283, quoted in Osterhouse and Teja, *Masterful Mentoring*, 46–47.

^{18–25} Osterhouse and Teja, *Masterful Mentoring*, 48–53.

^{26–32} Osterhouse and Teja, *Masterful Mentoring*, 59–60, 62.

^{33–40} Osterhouse and Teja, *Masterful Mentoring*, 66–68.

^{41–43} Osterhouse and Teja, *Masterful Mentoring*, 71–72.

^{44–53} Osterhouse and Teja, *Masterful Mentoring*, 73–76.

Leading ^aNew Generation of Leaders

**"What you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also."
(2 Timothy 2:2 ESV)**

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was ignorant and unbelieving (v. 13). But, despite my ignorance, the grace of God 'overflowed me with the faith and love that are in Christ Jesus' (v. 14). Timothy, among sinners, I was the foremost, but 'I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life' (v. 16). If God could save me, who was at the top of the list of sinners, then there is a possibility that all other sinners can also reach that superabundant saving grace of God."

We can present ourselves as saints and perfect leaders, but sooner or later, any hidden sin in our lives will come to light. Paul tells his student, "The sins of some men are quite evident going before them to judgment; for others, their sins follow after" (1 Timothy 5:24 NASB). To lead new leaders, we must be fully transparent and not be living double lives.

II. Our lifestyle must corroborate our teachings.

To lead new leaders, it is not enough to simply pass on knowledge. The example of our life must accompany the instruction manual. You may have heard the saying, "Your actions speak so loudly that they won't let me hear your words." Paul's way of life was such that he could use it without hesitation as an example to train his young disciple, while at the same time contrasting him with others who had begun on the path but, due to different circumstances, had departed from the faith.

Paul could boldly tell Timothy, "For our boast is this, the testimony of our conscience, that we have behaved in the world with simplicity and godly sincerity, not by earthly wisdom but by the grace of God, and supremely so toward you" (2 Corinthians 1:12 ESV). Since he had the testimony of his conscience, Paul advises Timothy to "fight the good fight, having faith and a good conscience," so that he does not "shipwreck in

the faith" like Hymenaeus and Alexander (1 Timothy 1:18–20).

Paul contrasts himself with those who make a profit from the ministry: "For we are not like many, who prosper by falsifying the word of God, but we speak sincerely, as from God and before God, in Christ" (2 Corinthians 2:17). Since he does not profit from the preaching of the Word, he can counsel Timothy to depart from those who take godliness as a source of gain (1 Timothy 6:5). Paul also warns Timothy against falsifying the word of God: "Keep the commandment without spot or blame until the appearing of our Lord Jesus Christ" (1 Timothy 6:14 NIV).

Paul also contrasted himself with those who committed hidden and shameful things, walking in craftiness, and adulterating the word of God. He preached the truth and commended himself to every human conscience before God (2 Corinthians 4:2). For that reason, he could tell Timothy, "Pay close attention to yourself and to the teaching [doctrine]; persevere in these things, for as you do this you will save yourself and those who hear you" (1 Timothy 4:16 NASB).

Regarding material possessions, Paul learned that his happiness did not depend on material possessions. He was not preoccupied with amassing fortunes. He wrote: "I have learned to be content with whatever I have (Philippians 4:11 NRSV). And grounded on his experience, he could teach Timothy to learn contentment and reject covetousness and avarice (1 Timothy 6:6–10).

And finally, Paul was so confident about his lifestyle that he does not mind recommending others to imitate him. In 1 Corinthians 11:1 (ESV) he writes, "Be imitators of me, as I am of Christ." To the Philippians he wrote, "Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us" (Philippians 3:17 NRSV). He also told them, "Keep on doing the things that you have learned and received

and heard and seen in me, and the God of peace will be with you" (Philippians 4:9). With that confidence, he could tell Timothy, "What you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also" (2 Timothy 2:2 ESV). It was not only the content of the teachings of Paul that Timothy had to entrust to a new generation of leaders, but also his conduct. Here, we can say that the teacher and the disciple are at the same level and have the same capacity to reproduce leadership.

III. We have to teach the reality of ministry.

To lead new leaders, we must teach them the reality of ministry. Timothy may have been converted on Paul's first trip to Lystra and witnessed the persecutions he faced there and at Iconium (Acts 14:19–20; 16:1). Remember that Paul was stoned at Lystra, which would not have been a good event to recruit a new leader. In our time, where people are conditioned to make everything easy and comfortable, many become discouraged when they know that leaders have to face many difficulties. However, suffering is an integral part of ministry. Ministry begins with self-denial, taking up the cross, and following Christ.

Paul, imprisoned and chained, tells Timothy, "Do not be ashamed of the testimony about our Lord, nor of me his prisoner" (2 Timothy 1:8). Paul points to his example, that he suffers "hardship, even to the point of being chained like a criminal. But the word of God is not chained. Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory" (2 Timothy 2:9–10).

And grounded on the example of his hardships and sufferings, the apostle can say to his young disciple, "Timothy, share in the afflictions for the gospel" (2 Timothy 1:8). Paul can teach Timothy to share in the afflictions of the gospel because he has gone through many afflictions as we can see in one of his catalogs of suffering:

... with far greater labors, far more imprisonments, with countless floggings, and often near death. Five times I have received from the Jews the forty lashes minus one. Three times I was beaten with rods. Once I received a stoning. Three times I was

shipwrecked; for a night and a day I was adrift at sea; on frequent journeys, in danger from rivers, danger from bandits, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers and sisters; in toil and hardship, through many a sleepless night, hungry and thirsty, often without food, cold and naked." (2 Corinthians 11:23–27)

In other words, Paul tells Timothy, "When I tell you to suffer hardships as a good soldier of Jesus Christ (2 Timothy 2:3), I am not asking you to do anything that I have not experienced." Furthermore, he tells him to follow the example of Christ who died and rose again (2 Timothy 2:8). Therefore, based on these examples, Timothy is to endure afflictions—suffering physical pain, hardship, and anguish (2 Timothy 4:5).

It is true that not everything in ministry is suffering and pain. We also have times of joy and satisfaction. But we live in a hedonistic and narcissistic generation, where the search for pleasure and the cult of bodily beauty predominate. This egocentric way of thinking—where personal well-being, economic prosperity, health, beauty, and social position come first—becomes an impediment to responding to the call of the Lord. Jesus' invitation is to deny ourselves, to take up his cross, and to follow him.

IV. We must finish well

To lead new leaders, we must finish well. Our influence does not end when our ministry ends. Near his death, the apostle, the spiritual father, the mentor, can write to whom he considered his son in the Lord:

As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing. (2 Timothy 4:6–8)

What a great satisfaction to be able to look back at the time of our farewell—to look people in the eyes, shake their hands, feel the delight of duty accomplished—to know that the battle was fought, the race was finished,

What a great satisfaction to be able to look back at the time of our farewell—to look people in the eyes, shake their hands, feel the delight of duty accomplished...

and the faith was kept, without regrets, without excuses! What better lesson for those of us who are training others!

I would like to mention once again that great athlete who was mentioned at the beginning, Marion Jones. Jones was a world track and field champion. She won three gold and two bronze medals at the 2000 Olympics in Sydney, Australia. After it was discovered that she used steroids, she was disqualified from all her competitive results obtained after September 1, 2000, and was stripped of her medals, achievements, and awards, and was sentenced to six months in prison. Paul tells Timothy that “in the case of an athlete, no one is crowned without competing according to the rules” (2 Timothy 2:5). Our deceptions will catch up with us sooner or later, and then we will suffer the shame.

What testimony will remain when you leave the ministry or when you die? It is unfortunate to know the things that appear after some of our ministers die. After you die, what will we know about you? Who is going to accuse you?

Remember that the end of the pulpit should not be the end of your ministry. Paul was able to tell Timothy, “What you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well” (2 Timothy 2:2). The work you have done must continue even after your death. Paul charged Timothy to multiply, not only at the ministerial level, but also at the intergenerational level.

Conclusion

As we have seen, the apostle Paul possibly met Timothy on his first trip to Lystra, between A.D. 46–48. Timothy accompanied Paul on his second missionary journey between A.D. 49–50. Paul sent him on different assignments and let him help him write some letters (Philippians, Colossians, Thessalonians, Philemon) between the years A.D. 50–52, and finally left him in Ephesus to correct the problems of the church between the years A.D. 65–68.

So, it was approximately 19 to 20 years from the time Paul met Timothy until he left him in Ephesus as an established authority. This means, first, that forming a leader takes time; we can say, it takes a lifetime. Second, during those years, Timothy was able to follow the example of Paul, who always remained faithful to God and kept his testimony. It is also good to note that Ephesus was not the best place to leave a new minister,

due to the great persecutions, difficulties, and attacks by heretics.

The greatest need today is to lead by example. Jesus said, “For I have set you an example, that you also should do as I have done to you” (John 13:15). Paul said, “Indeed, this is our boast, the testimony of our conscience: we have behaved in the world with frankness and godly sincerity, not by earthly wisdom but by the grace of God—and all the more toward you” (2 Corinthians 1:12). In a time where morality almost does not exist, it is all the more necessary to lead by example, rather than by theory.

The apostle Paul exhorts us to walk (*peripatein*, used by Paul to refer to the manner of living, more particularly in the moral sense) as is worthy (*axios*, “even the scale,” “bring into balance,” “equivalent”) of the calling with which we were called (Ephesians 4:1). The way we live is closely linked to our ministry. Without a doubt, there cannot be a divorce between what we are and what we do. Let us remember that we are not only passing on a leadership position, or information on how to become a leader, but we are passing on a testimony of life, of example, of character, of seriousness. Paul advises the young minister Timothy and tells him, “Pay close attention to yourself and to your teaching; continue in these things, for in doing this you will save both yourself and your hearers” (1 Timothy 4:16 NRSV).

Timothy followed in the footsteps of his teacher. According to Eusebius, he was the first bishop of Ephesus and died a martyr there in A.D. 97. So, Timothy learned the lessons taught by his teacher to the point of giving his life for his Savior.

I end by asking Pauls and Paulas: Do you have a Timothy?

And to the Timothies—men and women: Who is the Paul or Paula in your life?

¹ Jeff Myers, *El Pase: La Única Manera de Ganar la Carrera de la Vida* (Dayton, TN: Legacy Worldwide, 2008), 16–17.

² Myers, *El Pase*, 17.

³ Myers, *El Pase*, 20.

⁴ Stephanie Nolasco, <https://www.foxnews.com/entertainment/robert-redford-says-i-feel-out-of-place-in-the-country-i-was-born-into>. Accessed October 9, 2018.

⁵ <https://www.christianitytoday.com/edstetzer/2015/august/my-pastor-is-on-ashley-madison-list.html>. Accessed September 2, 2015.

⁶ <https://www.rzim.org/read/rzim-updates/board-statement>; <https://www.christianitytoday.com/news/2021/february/ravi-zacharias-rzim-investigation-sexual-abuse-sexting-rape.html>. Accessed April 1, 2021.

⁷ https://en.wikipedia.org/wiki/Marion_Jones. Accessed April 23, 2021.

HERITAGE MINISTRIES

IN HIS PRESENCE MINISTERS

Raymond Barfield

South Carolina
October 23, 2023
Licensed minister
for 30 years

Roslyn Beatrice Capron

New Jersey
November 17, 2023
Licensed minister
for 50 years

Courtney Coffey

Virginia
October 9, 2023
Licensed minister
for 49 years

Judy Coffin

Delaware
October 28, 2023
Licensed minister
for 53 years

Thomas R. Culp

Tennessee
December 9, 2011
Licensed minister
for 18 years

Elizabeth Ethevalde da Silva

Brazil
September 4, 2023
Licensed minister
for 23 years

Kenneth Dale Dees

North Carolina
October 27, 2023
Licensed minister
for 64 years

Teddy Lee Fortenberry

South Carolina
October 22, 2023
Licensed minister
for 44 years

Jimmy Foxx

North Carolina
September 27, 2023
Licensed minister
for 61 years

James L. Lawson

Tennessee
October 13, 2023
Licensed minister
for 60 years

Dewey C. Bane

Tennessee
December 8, 2015
Licensed minister
for 40 years

Gail Harvey

Jamaica
August 1, 2023
Licensed minister
for 1 year

William E. Grant

Tennessee
October 4, 2012
Licensed minister
for 36 years

Bernice Markland

Massachusetts
October 15, 2023
Licensed minister
for 42 years

John C. "Leslie" Osborne

Maryland
January 28, 2018
Licensed minister
for 15 years

John A. Payne

Tennessee
September 27, 2023
Licensed minister
for 13 years

Susan Presley

Arkansas
November 5, 2023
Licensed minister
for 23 years

Thomas F. Hale

Tennessee
December 26, 2012
Licensed minister
for 62 years

Crosley Earl Wallace

Jamaica
July 26, 2023
Licensed minister
for 37 years

Lorna Reynolds

Jamaica
July 31, 2023
Licensed minister
for 11 years

Edimar Pereira Silverira

Brazil
October 14, 2023
Licensed minister
for 25 years

Elizabeth H. Smith

Florida
October 15, 2023
Licensed minister
for 73 years

Arlene White

Tennessee
November 16, 2005
Licensed minister
for 3 years

Debra E. Luna

Oklahoma
August 4, 2022
Licensed minister
for 19 years



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