

DISSERTATION ABSTRACT

Doctor of Ministry
Emphasis on Youth Ministry

Adventist University of Africa
Seventh-day Adventist Theological Seminary

Title: THE NEED FOR MENTORING AND RETAINING THE ADVENTIST YOUTH FOR DISCIPLESHIP IN YELWA DISTRICT, NORTH WEST NIGERIA CONFERENCE

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Problem

The Yelwa District Seventh-day Adventist Church has seen a notable decline in the attendance of young people in the past 20 years. The Church's spiritual health has been impacted by the decline in attendance. It also presents a significant threat to the Church's leadership and its survival. One of the challenges threatening the future of the Church is the lack of a comprehensive mentoring strategy that is geared toward the retention of young members. The leaders of the Church have adopted some strategies to address the challenges. Some initiatives include creating ministry

opportunities, developing new member courses, and employing full-time Bible workers.

However, due to inadequate mentoring strategy, those efforts have not been yielding the expected results which suggests that the Church needs to adopt more effective intervention strategies. A major aspect of the intervention strategies, which seems to have been neglected by the Church, is deliberate coaching and training of new members to stem the ongoing loss of members.

Method

The Church ran a mentorship program from February 2020 to January 2021. The program was organized for young and old members of the Church by some youth leaders who were willing to sacrifice their time for the mentoring and teaching of members as disciples of Christ. To educate, equip, and engage church leaders in a series of seminars, the Church created a mentorship curriculum for youth and new members' care and retention. The curriculum covers issues like spiritual formation, spiritual relationships, and spiritual gifts, which are appealing to young members and youths who have been backslidden from the Church. The program's efficacy was evaluated by seeing how the church's leadership approached youth and prospective members.

Results

Even though the training was initially designed for young people and older members of the Church, the Conference Administration requested the participation of all the youth leaders from the Districts in the Conference. Consequently, 94% of the youth leaders in the Conference were in attendance. The participants were enthusiastic about the program. They were eager to learn about the principles of mentorship that

would lead to effective discipleship. The work reveals that the young people who participated in mentorship training have been attending church programs consistently since the training was conducted. The young people have also been active in various church activities. The response also suggests that to support mentor-mentee relationships in the Church, mentors would like further training. The mentees who took part in the program also support the sustenance of the mentorship program in the Church. Meanwhile, the study records that the challenge of sustaining the seminars and training for mentors and leaders in the District is very great.

Conclusions

Young people need to be mentored and disciplined to stay in the church. It is also necessary for promoting youths' active participation in the Christian faith and for selfless Christian life. A workable mentorship guide for discipleship will enhance spiritual reformation. It will transform mentor-mentee relationships that will foster the identification of latent skills in the youths. It will also encourage the young people's retention for discipleship in the Church. The research, therefore, emphasizes that leaders and older members need to work together to encourage attitudes of openness, honesty, and spiritual growth which will help them to perform their tasks well in the Church, particularly among the youth. Young people, therefore, need mentors for effective training, engagement, encouragement, and guidance. Church members also have the responsibility of reaching out to the leaders of the future generation, and influencing the leaders positively.

Adventist University of Africa

Theological Seminary

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A dissertation

presented in partial fulfillment

of the requirements for the degree

Doctor of Ministry

by

Istifanus Ishaya

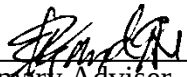
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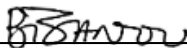
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I dedicate this work to my wife (Rahab Kachun Ishaya), who mentored my children during my frequent trips for the ministry, and members of the Seventh-day Adventist Church (Spiritual Fathers, Mothers and youth Leaders) who serve as mentors to the young people and the next generation of church members and leaders.

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LIST OF ABBREVIATIONS

KJV	King James Version
NIV	New International Version
NKJV	New King James Version
NLT	New Living Translation
NNUC	Northern Nigeria Union Conference
NWNC	North West Nigeria Conference
SDA	Seventh-day Adventist
WYR	World Youth Report

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CHAPTER 1

INTRODUCTION

Description of the Ministry Context

The United Nations Department of Economic and Social Affairs (UNDESA) and Division for Inclusive Social Development (DISD) released the World Youth Report (WYR) in 2015, stating that young people today are driving social, political, and religious change. To substantiate the claim, the WYR examines how young people engage in economic, political, and communal life in response to governments, youth, and scholars' growing interest in and emphasis on youth civic involvement in policy.¹ The WYR's effort emphasizes that the situation the youth are in across the globe is one of the top concerns of the United Nations. Nigeria as the most populated country on the continent of Africa has an estimated population of 180 million.² Recently, the United Nations estimated that the population of Nigeria stands at 201,873,712. The population of Nigeria makes up 2.61 percent of the world's total population.³ Nigeria is the continent's biggest and most populous nation of Africa

¹United Nations Department of Economics and Social Affairs, "World Youth Report 2015," accessed 15 April 2019, <https://www.un.org/development/desa/youth/world-youth-report/2015-2.html>.

²*Encyclopedia Britannica*, s.v. "Nigeria," accessed 4 July 2017, <https://www.britannica.com/search?query=nigeria>.

³Worldometers, "Nigeria Population," accessed 10 September 2019, <https://www.worldometers.info/world-population/nigeria-population/>

with more than 60 percent of its population under 25 years of age.⁴ Nigeria also has over 527 languages with major ethnic groups comprising Hausa and Fulani in the North, Igbo in the East, and Yoruba in the West.⁵ Three primary religions are practiced by Nigerians: African Traditional Religion, Islam, and Christianity. Christians make up about 46.3% of Nigeria's population, followed by Muslims (46.1%) and adherents of African Traditional Religion (7.6%).⁶

Early Seventh-day Adventist missionaries who surveyed Northern Nigeria were David C. Babcock and W.G. Till. Pastor John Jacob Hyde arrived in Nigeria from Sierra Leone in 1930. He first resided in Ibadan and visited Northern Nigeria occasionally. He was distinct among early missionaries who contributed to the development and spread of Seventh-day Adventist Mission work in Northern Nigeria.⁷

Therefore, Adventism in Northern Nigeria started on 13 February 1931 when the Church wrote to the Residents of Zaria province to request a site to establish a hospital in Northern provinces. Subsequently, some plot of land was allocated for the hospital in Zangon Kataf of the southern Zaria province.⁸

⁴United States Agency for International Development, *Nigeria*, PDF file, n.d., <https://www.usaid.gov/sites/default/files/documents/1860/USAID-Nigeria-Country-Profile-Fact-Sheet.pdf>.

⁵Mercy U. Nwegbu, Cyril C. Eze, and Brendan E. Asogwa, "Globalization of Cultural Heritage: Issues, Impacts, and Inevitable Challenges for Nigeria," *Library Philosophy and Practice (e-journal)*, paper 674 (2011), accessed 5 September 2019, <https://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1748&context=libphilprac>.

⁶Brian J. Grim et al., eds., *Yearbook of International Religious Demography 2014* (Leiden, Netherlands: Brill, 2014), 224.

⁷*Ibid.*

⁸Joshua Ezra Mallum, "North East Nigeria Conference," *Encyclopedia of Seventh-day Adventists*, published January 29, 2020, accessed 24 March 2020, <https://encyclopedia.adventist.org/article?id=6C25>.

The North West Geopolitical Zone of Nigeria includes the North West Nigeria Conference. The states of Jigawa, Kaduna, Kano, Katsina, Kebbi, Sokoto, and Zamfara are included in the zone. It has a population of 35,794,944.⁹ Kaduna city is the capital of Kaduna state with a population of 6,113,503, according to the 2006 census. Yelwa District is located in the Chikun Local Government area in Kaduna State. The North West Nigeria Conference began with thirty-three (33) organized churches with a membership record of 6,778 worshipers in 1992. Today, the Conference has 34 districts, 123 organized churches, and a total membership record of 18,916 worshipers as of December 31, 2021.¹⁰ On 5 October 2002, U/Yelwa Sabbath School was established with 539 members, of whom 350 were baptized members. The desire for soul-winning and expansion, and the need to reduce the administrative workload of the then Kaduna district Pastor, among other reasons, led to the upgrading of U/Yelwa Church to Yelwa District in January 2005.¹¹ Presently the district has 8 organized churches and several branch Sabbath schools.¹² As pioneer District Leader for the district, Conference Secretary, and Conference President between 2004 and 2018, the researcher observed a lack of mentorship among the Adventist youth in Yelwa District. The District according to the records has a total membership of 1,351 congregants, 75% of which are youths.¹³ Between 2011 and

⁹Adamu Anana Yakubu, *Secretary's Report: 3rd Quadrennial Constituency Report* (Kaduna, Nigeria: Seventh-day Adventist Church, North West Nigeria Conference, 2022), 1.

¹⁰Northern Nigeria Union Conference of Seventh-day Adventist Church, *4th Quarter Statistical Report* (Kaduna, Nigeria: Seventh-day Adventist Church, 2021).

¹¹Seventh-day Adventist, Yelwa District, *Newsletter, Quarterly Magazine, Fourth Quarter* (Kaduna, Nigeria: El-max, 2012), 4.

¹²North West Nigeria Conference of Seventh-day Adventist Church, *Statistical Report for Camp Meeting* (Kaduna, Nigeria: Seventh-day Adventist Church, 2019).

¹³Yelwa District, *Quarterly Report* (Kaduna, Nigeria: Seventh-day Adventist Church, 2019).

2015, Yelwa District lost 44 youths.¹⁴ That suggests that the Church lost about 9 youths every year within the period.

Even though the Seventh-day Adventist Church still offers Sunday youth progressive sessions in Yelwa District, North West Nigeria, relatively few people have been attending the events. One of the reasons the Church continues to lose some of its youth is a lack of or a loss of interest in church activities. The youth department of the General Conference of Seventh-day Adventists has started to push mentorship strategies to sustain and retain youth church attendance, given the rate at which young people are losing interest in attending services. I began my pastoral ministry in the North West Nigeria Conference and served as Church pastor, District Leader; Sabbath School, personal and Children's Ministries Director; Pioneer Principal of the Adventist College, Kujama, Executive Secretary, and Conference President respectively from March 1, 1997 to December 31, 2018. I was appointed the Executive Secretary of the Northern Nigeria Union Conference, on January 1, 2019, and have been serving in that capacity to date. I also double as the Adventist Mission and Adventist Muslims Relation Director. Through the positions of responsibilities, I have access to church statistics of churches, districts, and the Conference. On that basis, I have observed that the attitudes of some senior members of the Church constitute one of the reasons the youth are losing interest in church activities, thereby leaving the Church. Hence, proper mentoring skills are needed to sustain youth attendance in the Church.

¹⁴ Yelwa District, *Quarterly Report*.

Statement of the Problem

Despite numerous church programs available for spiritual mentoring of members, many of the youth of the church in Yelwa District are leaving the Church. The factors leading to this are not readily identified. Undoubtedly, several factors are responsible for young people's loss of interest in church programs. Whether these are identified or not, church membership retention is an important aspect of mission. Hence, the rate at which the Adventist youth in Yelwa District are leaving the church calls for concern. The survival of the Church is in jeopardy if it continues losing members, particularly the younger generation. Because membership retention is crucial to the goal of the Church, this study aims to determine the variables influencing youth retention in Yelwa District.

Purpose Statement

The purpose of this dissertation is to develop, implement, and evaluate a mentorship program aimed at retaining and discipling the youth of the Seventh-day Adventist Church, Yelwa District.

Justification of the study

The challenge of youth leaving the church is both topical and poignant in most religions, religious denominations, or churches across the globe.

The challenge has defied a great deal of strategies employed by different denominations, churches, religious leaders, and administrators to resolve it. Therefore, the research is aimed at devising and developing approaches that will help to retain youth in the SDA Church.

The basic questions on which this study is premised are:

What factors contribute to the issue of young people in the Yelwa district quitting church?

What steps have been taken to lessen the issue thus far?

What were the outcomes of the endeavors?

What else could be done to address the issue of young people quitting the church?

The length at which these questions are addressed underscores the importance of the dissertation. Significantly, the dissertation is important because it addresses an issue that has to do with the mentorship of the most at-risk group of the congregation – the young people group.

This dissertation is important because it addresses the existing problem of why the youth leave the Church. The research will provide a guide/tool on how to provide leadership and mentorship for the youth of the Church to curb their exodus from the Church. This will help define the role of mentorship in youth retention. Thus, the findings of the research will be beneficiary to parents, church pastors, youth leaders, and administrators.

The findings of the investigation will also serve as a program for youth retention in the North West Nigeria Conference as well as the churches within the union and beyond.

Delimitation of the Study

The study is geographically limited to Yelwa District in Chikun Local Government Area of Kaduna State. Although the problem of dropping in the attendance of youth in the Church is not limited to the Yelwa District, this study limits

its research to the Adventist youth ages 18-35 in the Yelwa District of the Seventh-day Adventist Church to allow for in-depth study and to avoid over-generalizations.

Description of the Process

The study combines Qualitative and quantitative research methods for data gathering and data analysis according to the following order.

- A. The study of the theological foundation and literature review for mentoring young people for discipleship through leadership empowerment, using
 - i. Designed interview questions for qualitative field research;
 - ii. Designed interview questions for quantitative field research;
 - iii. Conduct a pilot study to test the effectiveness of the instrument;
 - iv. Administering qualitative and quantitative field research among young people and youth leaders in Yelwa to understand the involvement of church leaders in mentoring for retention;
 - v. Analysis of data collected to ascertain the type of materials to be prepared for leadership empowerment training at the end of the research;
 - vi. Training materials designed for those working with young people in Yelwa district;
 - vii. Training seminars aiming at equipping church and youth leaders on mentoring for discipleship;
 - viii. Implementation of the follow-up of those trained as they train others;
 - ix. Conducting qualitative research to establish how church and youth leaders are involved in mentoring after about six months; and

- x. Presentation of results to North West Conference officers, church, and youth leaders, after the result has been evaluated.
- B. The approximate date for the completion of the dissertation process is March 2023.

Organization of the Chapters

This project's first chapter provides an overview, starting with the ministry setting, problem statement, project purpose, justification, delimitation, procedure, and expectations.

Chapter Two is a theological reflection and a survey of the Bible. To prepare young people for future church leadership, attention is paid to men and women who led others and served as mentors and leaders in the Bible. Ellen G. White discusses mentorship and discipleship as a strategy for keeping young people in the church.

Chapter Three reviews the position of other scholars on mentoring and discipleship of young people. The chapter also explains various mentoring strategies that can be adopted to empower young people and prepare them for successive leadership and responsibility.

Chapter Four covers a discussion of the initiative and the strategies by which youth leaders and church leaders can be engaged in youth mentoring for discipleship in the Yelwa district.

Chapter Five deals with the implementation of mentoring for discipleship. It explains different implementation strategies that can be used to evaluate the outcome of mentoring intervention programs.

Chapter Six is the presentation of evaluations of methods and research findings. It also covers recommendations that strengthen youth mentoring strategies

and promote membership retention skills for the future growth and development of the Yelwa District in Northern Nigeria.

Expectations of the Study

At the end of this study, the Church leaders in Yelwa District will:

1. Have a basic understanding of mentorship and discipleship;
2. Know the advantages of mentorship to church growth and membership retention;
3. Know some examples of mentorship in both the Old Testament and the New Testament;
4. Learn and adopt some mentoring skills;
5. Empower individuals and churches who are involved in mentoring and youth ministry;
6. Create a template, which will serve as a practical guide in helping churches that are losing members, particularly the youth;
7. Expect to have recommendations for Yelwa District on mentoring its youth; and help the Adventist Church in Yelwa to retain its youth.

CHAPTER 2

BIBLICAL AND THEOLOGICAL PERSPECTIVES ON MENTORING

The biblical and theological views on mentorship that are focused on making disciples of all nations are examined in this chapter. This chapter explains how Old Testament individuals, families, priests, prophets, and patriarchs mentored one another. It also establishes what mentorship was like in Biblical times by examining the Old and New Testaments. The chapter discusses numerous concepts and tactics that can be used for successful and efficient mentoring of youth in the Seventh-day Adventist Church, Yelwa District, using the accounts of the early Church and the teachings of Ellen G. White.

Mentoring in the Old Testament

Mentoring exemplifies a God-ordained relationship with the person or people who would assume the mentor's role to carry out God's will, especially in the Old Testament.¹ The Old Testament lists several figures who served as mentors, starting with Abraham in the book of Genesis and ending with Malachi.² Many men and women, as well as kings, prophets, judges, and military commanders, follow God's plan in the Old Testament to guide and lead those He has appointed to be employed in

¹E. F. Freek, "Old Testament Figures as Possible Current Mentors Exploratory Pastoral-Theological Reflections," *Scandinavian Journal of the Old Testament* 30 (2016): 236-248.

²Jerusha Drummond, "Leadership Formation through Mentoring in the Old Testament," *Journal of Biblical Perspectives in Leadership*, no. 1 (2009): 321.

His kingdom (Deut 34:9, NLT; Judg 4; 7:15, NLT; 1 Sam 16:13, NIV; 2 Kgs 2; 1 Chr 15:6, NIV; 29:9, NIV; Neh 12:24, KJV; Isa 6; Jer 1; Ezra 1:3, NIV).³ Jerusha submits that mentoring relationships are evident and obvious in the Old Testament by leaders or mentors.⁴

Old Testament prophets were summoned by God. Along with growing, ruling, and mentoring many of Israel's men and women, he also included Joshua, Elisha, Elisha, Moses, and Deborah.⁵ The mentors helped their mentees to discover characteristics that would support the latter's fullest potential.⁶ The *American Heritage Dictionary* states that the French romance "Telemaque" from 1699 made notable use of the term "mentor."⁷ The revised edition of the dictionary further describes "mentor" as a noun that means "wise counselor."⁸ It was fully incorporated into the English language in 1750.⁹ From a relational interpretation of mentoring, the Godhead is seen as a Mentor from the beginning (Gen 3, NIV). The Godhead would support, encourage, and teach. Hence, mentors in the contemporary Christian world are expected to possess excellent virtues of attentiveness, communication (including writing and verbal skills), tenacity, fortitude, trustworthiness, and confidence in high-stress situations and times.¹⁰ Mentors assist mentees in realizing their goals by

³Drummond, "Leadership Formation through Mentoring in the Old Testament," 321.

⁴Ibid., 327.

⁵Ibid.

⁶Freek "Old Testament Figures as Possible Current 'Mentors'," 236–48.

⁷*American Heritage Dictionary*, s.v. "mentor," accessed 12 June 2019, <https://www.ahdictionary.com/word/search.html?q=mentor+>

⁸ Ibid.

⁹Ron Belsterling, "The Mentoring Approach of Jesus as Demonstrated in John 13," *Journal of Youth Ministry* 5, no. 1 (2006): 77.

¹⁰G. Lewis and J. Kourdi, *Mentor Guide* (New York: Routledge, 2012), 23..

translating their mission and vision, supporting their interests, and serving as a guide.¹¹

One Old Testament story illustrates the divine mentorship plan for humanity. God befriended Abraham (2 Chr 20:7, NIV; Isa 41:8, NIV). He saw that Abraham would mentor his household and bring them into total submission to His will. Abraham's mentorship success was aptly demonstrated in the sacrifice of his son (Gen 22:1-3, KJV) while the son submitted himself to the will of his father (vv 9-10, KJV). In the Garden of Eden, the Godhead exemplified being a mentor and raising individuals. Deuteronomy 6:4-9 provides a format for mentoring in the family. This format establishes that faith in the one true God should continue from generation to generation.

O Israel, hear: There is only one Lord, our God. I give you these commandments, and you are to abide by them. Make an impression on your kids with them. When you sit at home, when you stroll down the street, when you sleep, and when you wake up, talk about them. Bind them to your foreheads and tie them as symbols on your hands. (Deut 6:4-9, NIV).

The book of Proverbs is full of insights on the importance of mentoring at the family and societal levels, as in Proverbs 1:5, NIV "Let the wise also hear and gain instruction, and let the discerning acquire guidance." Proverbs 9:9, NIV states, "a wise person, become wiser by accepting instructions." According to Proverbs 13:20, NIV "You become wise if you walk with the wise, but you will suffer harm if you walk with the foolish." Proverbs 22:6, NIV instructs that "Train up a child that even when he is old he will remain in the way." The word "child" is *na'ar*, in Hebrew, meaning "marriageable male while still single."¹²

¹¹Kourdi, *Mentor Guid*, 25.

¹²William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden, Netherlands: Brill, 2000), 241.

Although there have been divergent views on the interpretation of Proverbs 22:6 (NIV), W. J. Deane believes that, on a moral ground, the verse is more or less a piece of advice on the need for a child to be trained in the path of obedience to God early in life.¹³ Proverbs 27:17 and 23 (NIV) describe the prerequisites for achieving social interaction through mentoring relationships as “Iron sharpens iron, and one man sharpens another.” Thomas L. Constable maintains that, as one “iron” implement interfaces and interacts with the another, each of them “sharpens” the other. Therefore, a good friendship between two people benefits both of them.¹⁴ The author adds that people who have disconnectedness with others do not gain from a helpful give and take relationship.¹⁵ Based on the foregoing, six selected mentoring experiences in the Old Testament are discussed below.

Jethro and Moses

According to Ellen G. White, by the order of Pharaoh’s daughter, Moses was raised by his mother. The mentor was forced to part with him when he was twelve years old.¹⁶ Moses remained in Pharaoh's court up till the age of forty.¹⁷ When the rumor of the role Moses had played in killing an Egyptian who was fighting with an

¹³W. J. Deane, “Proverbs: Exposition,” *The Pulpit Commentary*, ed. H. D. M. Spence-Jones (London: Funk & Wagnalls Company, 1909), 9:422.

¹⁴Thomas L. Constable, “Notes on Proverbs, 2015 Edition,” accessed 10 June 2022, [https://ccbiblestudy.net/Old%20Testament/20Prov/20Proverbs-E/200128%E3%80%8AExpository%20Notes%20on%20the%20Whole%20Bible%E2%80%9320Proverbs%E3%80%8B\(Thomas%20Constable\).pdf](https://ccbiblestudy.net/Old%20Testament/20Prov/20Proverbs-E/200128%E3%80%8AExpository%20Notes%20on%20the%20Whole%20Bible%E2%80%9320Proverbs%E3%80%8B(Thomas%20Constable).pdf).

¹⁵*Ibid.*

¹⁶Ellen G. White, *Patriarchs and Prophets* (Hagerstown, MD: Review and Herald, 1917), 244.

¹⁷*Ibid.*, 246.

Israelite reached the ears of Pharaoh, Moses knew that his life was in danger. He, therefore, fled (Exod 2:14-15, NKJV) toward Arabia.¹⁸

White claims that the Lord led him and that he returned home with the Midian-Jethro priest, who was also a sincere God worshipper. For forty years, Moses was the caretaker of Jethro's flocks while he worked for Jethro, who would eventually become his father-in-law.¹⁹ “To maintain law and order among the large number of people,”²⁰ there was a need to share responsibility for easy guidance and conflict resolution among the people.

Jethro observed that Moses was stressed by the situation he had to manage (Exod 18: 23, KJV). According to G. Campbell Morgan, once Moses followed Jethro's instruction, he later realized and received confirmation that God had been communicating to him via the man.²¹ Moses permitted the people to choose honorable, knowledgeable, and trustworthy individuals from their tribes to serve as “judges” via the guidance of Jethro (“heads,” v. 25; cf. Deut 1:12-18, NLT). Rectitude means matching walk with talk, doing what one preaches.²² Jethro’s visit to Moses and his family was also a display of one of the qualities of a good mentor (Num 10:29, NIV).

¹⁸White, *Patriarchs and Prophets*, 247.

¹⁹Ibid.

²⁰Ibid.

²¹Campbell G. Morgan, *An Exposition of the Whole Bible* (NJ: Fleming H. Revell Co., 1959), 41.

²²Thomas L. Constable, “Notes on Exodus, 2015 Edition,” accessed 10 June 2022, [https://www.ccbiblestudy.org/Old%20Testament/02Exo/02Exodus-E/020132%E3%80%8AExpository%20Notes%20on%20the%20Whole%20Bible%E2%80%930Exodus%E3%80%8B\(Thomas%20Constable\).pdf](https://www.ccbiblestudy.org/Old%20Testament/02Exo/02Exodus-E/020132%E3%80%8AExpository%20Notes%20on%20the%20Whole%20Bible%E2%80%930Exodus%E3%80%8B(Thomas%20Constable).pdf).

Moses and Joshua

Moses began to mentor Joshua soon after Israel had crossed the Red Sea (Exod 17:8-14, KJV). Some 40 years later, God chose Joshua and gave Moses the order to “lay your hands on Joshua, the son of Nun, a man in whom is the Spirit.” (Num 27:18, KJV). On the relationship between Moses and Joshua, According to Matthew Henry, Joshua served as Moses's minister and was a professional subordinate. Joshua was “a workman under” Moses, under the latter’s direction and command.²³ Henry concludes Joshua was trained to reverence his mentor. He was going to be Moses' successor. Joshua had known Moses well, and he was aware of his teachings, his manner of life, his drive, and his tolerance.²⁴ In a similar situation, the *Seventh-day Adventist Bible Commentary* narrates that Joshua had been in close attendance upon Moses. Joshua was acquainted with Moses’s administration. Moses, too, placed some of his responsibility and authority on Joshua.²⁵

For Elmer B. Smick, “Joshua was qualified to take over the mantle of leading very difficult people after he had faithfully submitted himself to the mentoring of Moses.”²⁶ On the encounter of the Israelites with the Amalekites, Matthew Henry opines that the post assigned to Joshua by Moses was to be the principal organizer during the expedition, to get training leading up to the roles he was supposed to play following Moses's passing, and to have been a man of battle since his early years.²⁷

²³Matthew Henry, *Matthew Henry's Commentary on the Whole Bible Complete and Unabridged in One Volume: Genesis to Revelation* (Peabody, MA: Hendrickson, 2005), 290.

²⁴Ibid., 290.

²⁵“Were Not Taken Away” [2 Kgs 12:3], *The Seventh-day Adventist Bible Commentary* (SDABC), rev. ed., ed. Francis D. Nichol (Washington, DC: Review and Herald, 1978), 1:922-923.

²⁶ Elmer B. Smick, “Job.” *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1990), 4:945.

²⁷Henry, *Matthew Henry's Commentary on the Whole Bible*, 120.

He charged the people (Deut 31:6, NIV), and then Joshua (vv. 7-8), to “Have courage and strength” as they entered the country. Lewis B. Smedes maintains that “Courage” “is only fear soaked in prayer.”²⁸ The laying of hands on Joshua by Moses (Deut 34:9, NIV) before the Israelites was done to represent the handing over of covenant power and accountability from him to Joshua.²⁹

Moses gave the priests and elders the responsibility of printing the law again. As a result, Joshua, the elders, and the priests were linked to the administration of law.³⁰

At the laying on of the hands of Moses “the spirit of wisdom”, which involves skill in civil administration and military leadership, was bestowed upon the young man. Joshua had proved to be strong in faith, courage, and unswerving devotion to duty.³¹

Naomi and Ruth

Naomi pleaded for her daughters-in-law to return to their people after the tragic deaths of her husband Elimelech and her married sons Mahlon and Chilion. Orpah went, but Ruth stayed. Naomi and Ruth’s relationship shows how an old woman can mentor a young woman. The series of deaths in the family (Ruth 1:1-5, KJV) could have ended the relationship between the two characters. However, Naomi’s lifestyle attracted Ruth. That made her tell Naomi: "Make me your people, I

²⁸Lewis B. Smedes, “An Introduction to Mission Beyond the Mission,” *Theology, News, and Notes* 30, no. 3 (1983): 3.

²⁹Eugene H. Merrill, *Deuteronomy*, The New American Commentary (NAC) 4 (Nashville, TN: Broadman & Holman Publishers, 1994), 454.

³⁰Meredith G. Kline, “Deuteronomy,” *The Wycliffe Bible Commentary*, ed. Charles F. Pfeiffer (Chicago, IL: Moody Press, 1963), 198.

³¹ “Were Not Taken Away,” *SDABC*, 1:1077.

will follow you wherever you go, compel me not to leave you." Only death will separate us; I shall die where you die and be buried where you are buried" (Ruth 1:16-18, NIV). This affirmative statement from Ruth is an indication that her mentor, Naomi, had led an exceptional life before. Hence, she insisted that she would neither leave nor forsake Naomi. In Bethlehem of Judea, Naomi used her mentoring skills to lead Ruth step-by-step to the actualization of a heavenly plan. Ruth needed food and safety on a basic level, but Naomi cared about more than that. It included Ruth's deeper need for a husband, and hopefully, a son.³² The most important work of a mentor is to lead the mentee step-by-step through the achievement of the mentee's goal (Ruth 3:1-4, NIV). That made Ruth agree and accept all the counsels in verse 5 of the chapter "All that thou sayest unto me I will do." Ruth submitted to the counsel of her mother-in-law, which indicates her submission to the Israelite's customs.³³ In Ruth 3:6-13, Ruth followed the plan of her mentor systematically. The result of that was Ruth's marriage to Boaz. Daniel I. Block says, Ruth was given a lot more responsibility than was appropriate by Naomi. However, it was successful!"³⁴ Through these mentoring efforts of Naomi and Ruth's obedience to the same, the world was blessed with the Redeemer, Jesus Christ who later came from the genealogy of Ruth and Boaz. Naomi mentored Ruth, her Moabite daughter-in-law, to such an extent that the mentee intimately identified herself with her mentor and would

³²Thomas L. Constable, "Notes on Ruth, 2015 Edition," accessed 10 June 2022, [https://ccbiblestudy.net/Old%20Testament/08Ruth/08Ruth-E/080123%E3%80%8AExpository%20Notes%20on%20the%20Whole%20Bible%20%E2%80%93%20Ruth%E3%80%8B\(Thomas%20Constable\).pdf](https://ccbiblestudy.net/Old%20Testament/08Ruth/08Ruth-E/080123%E3%80%8AExpository%20Notes%20on%20the%20Whole%20Bible%20%E2%80%93%20Ruth%E3%80%8B(Thomas%20Constable).pdf).

³³Ibid.

³⁴Daniel I. Block, *Judges, Ruth*, NAC 2, 692.

not depart from her for any reason. Naomi, therefore, went ahead to mentor Ruth into Judaism. She made Ruth understand and adopt the laws and customs of Israel.

Elijah and Elisha

Elisha came into Prophetic ministry when Elijah was instructed by God to anoint him (1 Kgs 19:15-16, NKJV). H. L. Ellison is of the view that Elijah's anointing who would succeed him establishes the authority with which the successor would function when they would bring judgment and destruction upon Israel.³⁵ For this reason, Elijah chose Elisha to be his minister and Elisha's successor at labor, just as Jesus chose His disciples.³⁶ Elisha had been made ready for his prophetic ministry through a mentor-mentee relationship that he had with Elijah, the man of God. Elijah was Elisha's spiritual father and mentor (v. 12). According to A. Graeme Auld, Elisha called Elijah his "father" (vv. 3, 5, 7, NKJV) as a mark of respect and dependence.³⁷

Elisha "gave an understanding of how to be a prophet of God when he was with Elijah, paying attention, and observing him daily," according to Newton.³⁸ Therefore, as Elijah was caught up into heaven, "refusing to talk of Elijah's going away (2 Kgs 2:3, 5, KJV) in all likelihood indicates Elisha's unhappiness of missing his friend and mentor."³⁹ His cloak fell on Elisha to grant to him a double portion of

³⁵H. L. Ellison, *The Prophets of Israel*, From Ahijah to Hosea (Exeter, Eng.: Paternoster Press, 1969), 33.

³⁶Graeme A. Auld, *I and II Kings*, Daily Study Bible Series (Philadelphia, PA: Westminster Press, 1986), 128.

³⁷Gary Rendsburg, "A Reconstruction of Moabite-Israelite History," *Journal of the Ancient Near Eastern Society of Columbia University* 13, no. 1 (1981): 67-73.

³⁸Gary C. Newton, *Growing toward Spiritual Maturity* (Wheaton, IL: Crossway Books, 2004), 1-3.

³⁹Thomas L. Constable, "Notes on 2 Kings, 2015 Edition," accessed 10 June 2022, [https://www.ccbiblestudy.org/Old%20Testament/12%20King/12-2Kings-E/120123%E3%80%8AExpository%20Notes%20on%20the%20Whole%20Bible%E2%80%9302%20Kings%E3%80%8B\(Thomas%20Constable\).pdf](https://www.ccbiblestudy.org/Old%20Testament/12%20King/12-2Kings-E/120123%E3%80%8AExpository%20Notes%20on%20the%20Whole%20Bible%E2%80%9302%20Kings%E3%80%8B(Thomas%20Constable).pdf).

the mentor's spirit (v 9). Tossing the mantle of a prophet (v. 12) around someone represents, in essence, handing over the baton of power and authority of that position to that person.⁴⁰ From the biblical narration, it can be said that Elisha accomplished some of the things Elijah had left unaccomplished. The anointing and consecration of Jehu and Hazael, the eventual destruction of Ahab's house as prophesied by Elijah, and the maintenance of the schools Elijah created for the sons of the prophets were among the achievements.⁴¹

Elisha and Gehazi

While in Mount Camel with his servant, Elisha saw a woman running towards them. He told his servant, Gehazi to meet and ask her if it was all well with her. The servant did as bidden. After hearing her plight, Elisha bade Gehazi go and place his working stick on the face of the woman's dead child.⁴²

Even though the child was not resuscitated until when Elisha acted, there was evidence of delegation of authority from a mentor to a mentee in this scenario. The effectiveness of mentoring depends on the appropriation of mentorship principles by the one who is being mentored. Gehazi, Elisha's mentee, failed to embrace the principles of mentorship. He deviated from the principles because of covetousness (2 Kgs 5:20-27, NKJV). Constable adds that Gehazi forfeited the opportunity to serve God as Elisha's successor, something he could have taken over.⁴³ Constable continues

⁴⁰Paul R. House, *1, 2 Kings*, NAC 8, 225.

⁴¹Carl Friedrich Keil and Franz Delitzsch, *The Pentateuch*, Commentary on the Old Testament 3 (Peabody, MA: Hendrickson, 1996), 208.

⁴²Ellen G. White, *Prophets and Kings* (Hagerstown, MD: Review and Herald, 1917), 238.

⁴³Constable, "Notes on 2 Kings."

by saying that Gehazi lost the chance to serve God by taking over as Elisha's successor.⁴⁴

According to Ellen G. White, Gehazi, Elisha's minister, had the privilege to be like his master. The noblest gift from heaven was within his reach, he turned it down for worldly things. And now the hidden longings of his greedy spirit led him to yield to an overmastering temptation.⁴⁵

Therefore mentees' failures cannot always be imputed to their mentors.

Eli and Samuel

Elkanah's first and favorite wife, Hannah, was a Levite who yearned for a child but was unable to conceive. She fervently prayed in silence to the Lord to give her a child during the annual feast in Shiloh.⁴⁶ It is recorded in the *Seventh-day Adventist Commentary* that Hannah did not harden herself in sorrow and self-pity; rather, she manifested a commendable degree of self-control. She also found refuge in the sanctuary.⁴⁷ While other Israelites were crying for a king in Shiloh, Hannah was crying for a child.⁴⁸ Expressing the depths of one's emotions at the feet of (v. 15) means sharing your suffering via prayer⁴⁹ contrary to the general way of praying in which "In the past, prayer was typically audible (cf. Dan 6:10-11, NKJV)."⁵⁰ God

⁴⁴Constable, "Notes on 2 Kings."

⁴⁵White, *Prophets and Kings*, 250.

⁴⁶Ellen G. White, *Daughters of God* (Washington, DC: Review and Herald, 1998), 39.

⁴⁷"Hannah Rose Up" [1 Sam 1:9], *SDABC*, 1:455.

⁴⁸Robert B. Chisholm Jr., "Characterization in 1-2 Samuel: The Use of Quotations and Intertextual Links," *Bibliotheca Sacra* 174, no. 693 (2017): 45-59.

⁴⁹W. G. Ahlstrom, "1 Samuel 1,15," *Biblica* 60, no. 2 (1979): 254, accessed 10 September 2019, <https://www.jstor.org/stable/42706799>.

⁵⁰Ronald F. Youngblood, "1 & 2 Samuel," *The Expositor's Bible Commentary*, rev. ed, ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan, 2006), 3:573.

attended to her prayer and gave to her as she requested (1 Sam 1:20, KJV). She called the child Samuel, meaning “asked of God.”⁵¹ When Samuel was weaned, his mother took him to Eli, the Chief Priest at the time, for mentoring (1 Sam 1:24-28, NIV). To fulfill her commitment, she gave the child back to Eli, the High Priest, so that he may minister in the Godly temple.⁵² Even though Eli had failed to mentor his sons (1 Sam 2:12-16, NIV), God used him to mentor Samuel, the priest who would succeed him (1 Sam 2:11). That suggests “God could use imperfect mentors to bring up prospective servants He will ordain for future assignments.”⁵³ Eli mentored Samuel in preparation for becoming a priest and a judge in the land of Israel (1 Sam 3:1, NIV).

Mentoring in the New Testament

The word “mentor” does not occur or be used in the New Testament; instead, the Greek word *meno* (enduring relationship) occurs.⁵⁴ In the New Testament, the word occurs one hundred and eighteen times. In the Gospel of John, it occurred thirty-three times.⁵⁵ According to some scholars, Jesus used the phrase quite strongly in His final discourse with his disciples, particularly in John 14 and 15, to characterize an abiding relationship, the type He desires of His disciples.⁵⁶ It could be summed up that Jesus wished that the love among His disciples would be an enduring one.

⁵¹White, *Daughters of God*, 41.

⁵²Ibid.

⁵³Tim Elmore, *The Greatest Mentors in The Bible: 32 Relationships God Used to Change the World* (Denver, CO: Kingdom Publishers, 1996), 50.

⁵⁴Ron Belsterling, “The Mentoring Approach of Jesus as Demonstrated in John 13,” *Journal of Youth Ministry* 5, no. 1 (2006): 78.

⁵⁵Ibid., 78.

⁵⁶A. J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2004), 123.

The concept of mentoring is open to multiple interpretations. The idea might be an invitation to a more intimate relationship (Gr. *Proslambanow*, which means to take, partake, receive, or accept one in a house or circle (small group); see Acts 27:33, 36, KJV; Rom 15:7, KJV); it could also refer to the power of encouragement (Gr. *Protpethow*, which means to urge on, encourage, or persuade as in verse 27) or to exposure to a deeper truth (Gr. *Ekistemin*, meaning to expose, or set forth as in verse 26).⁵⁷

Jesus and His Disciples

Jesus started mentorship activities in the New Testament. In His sovereignty, Jesus summoned the Twelve into a new community (Mark 3:13-19, NIV) and into a mission that would be founded on a relationship between the disciples and Himself ('in order that they might be with him,' v. 14).⁵⁸ Constable comments that Jesus appointed the disciples for a twofold reason: to “be with Him,” and “to preach.”⁵⁹ Their “fellowship with Him must precede preaching about Him.”⁶⁰ John R. Donahue and Daniel J. Harrington explain that the verb “appoint” means “make,” which reflects the Semitic use of “appoint” or “designate” for defining discipleship as “being

⁵⁷S. E. Hoehl, “The Mentoring Relationship: An Exploration of Paul as Loving Mentor to Timothy and the Application of This Relationship to Contemporary Leadership Challenges,” *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 32-47.

⁵⁸James R. Edwards, “The Authority of Jesus in the Gospel of Mark,” *Journal of the Evangelical Theological Society* 37, no. 2 (1994): 224.

⁵⁹Thomas L. Constable, “Notes on Mark, 2015 Edition,” accessed 10 June 2022, [https://ccbiblestudy.org/New%20Testament/41Mark/41Mark-E/410128%E3%80%8AExpository%20Notes%20on%20the%20Whole%20Bible%20%E2%80%93%20Mark%E3%80%8B\(Thomas%20Constable\).pdf](https://ccbiblestudy.org/New%20Testament/41Mark/41Mark-E/410128%E3%80%8AExpository%20Notes%20on%20the%20Whole%20Bible%20%E2%80%93%20Mark%E3%80%8B(Thomas%20Constable).pdf).

⁶⁰George Williams, *The Student's Commentary on the Holy Scriptures* (Grand Rapids, MI: Kregel, 1971), 734.

with” or “following” Jesus and doing the things of Jesus.⁶¹ Commenting on the task of Jesus appointing his disciples, William Hendriksen reveals that the appointment included association, education, mission, and exorcism (demon-expulsion). He adds that Jesus used association and education to provide the opportunity for the disciples to spend more time with Him and to hear more from Him.⁶² Mark L. Strauss stresses that the best way to learn is to be with a master, watching him and modeling his behavior.⁶³ This means that mentoring includes making, being with, and following.

As a mentor, Christ was patient with His disciples even though the disciples were slow to understand (Mark 8:17-21, NIV). His expressions of affection and compassion for their relationship are seen in John 18:8, 15:9, NIV, and Luke 22:15, KJV. Using phrases like “Little Children” (John 13:33, KJV) and “children” (Mark 10:24, NIV), He spoke to them with affection. This is the only instance in the Synoptics when Jesus refers to the disciples as “children,” which is *tekna* rather than *paidia* in the Gospels (Mark 9:36–37, NIV),⁶⁴ and ‘friends’ (John 15:15, KJV) as in ‘my friends’ (Luke 12:4, KJV; John 15:14, KJV).⁶⁵ J. A. Kostenberger claims that Jesus lived with the disciples, ate, and retired. He cared for each disciple individually, meeting their needs and demonstrating respect for each one of them.⁶⁶ By implication,

⁶¹John R. Donahue and Daniel J. Harrington, *The Gospel of Mark*, Sacra Pagina Series 2 (Collegeville, MN: Liturgical, 2002), 123.

⁶²William Hendriksen, “Exposition of the Gospel according to Mark,” *New Testament Commentary* (Grand Rapids, MI: Bakers Books, 2002), 123.

⁶³Mark L. Strauss, *Mark*, Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2014), 160.

⁶⁴Alan R. Culpepper, *Mark*, Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys, 2007), 399.

⁶⁵Desmond Boldeau Gaius, “Developing a Mentoring Model, Based on Christ’s Approach to Discipleship, for Intern Pastors in the British Union” (DMin diss., Andrew University, 2014), 84–85.

⁶⁶Köstenberger, *John*, 213.

mentees are distinct; therefore, they need to be understood by their mentors to have and create good grounds for mentoring exercises.

Sharing what should be the vision of a mentor to a mentee Ron Beisterling writes:

When Jesus gave His followers a vision, He made it very apparent to them how He wanted them to carry it out (John 13:15, NIV). The concept involved showing others love and care, even if it meant going above and beyond to do so.⁶⁷

According to the author, mentoring and serving young people is more than just a ministry initiative. He bestowed upon them a vision for their lives.⁶⁸

Jesus later gave the disciples power and authority in Matthew 10:1, KJV, and Luke 9:1, KJV to “qualify and authorize them.”⁶⁹ By all this, Jesus displayed the qualities of a good mentor. However, He was very sad that, despite the efforts He put into mentoring the disciples, Judas Iscariot allowed himself to be consumed by covetousness (Matt 26:15, NIV; Luke 22:1-6, NIV). According to White, “The Savior desired to have no losses; based on his experience with Judas, he encouraged his disciples to bear with humanity as he bore.”⁷⁰ It is therefore expected of the mentees who have dependable mentors to make themselves ready to be taught. Using Jesus’ strategies, mentors should also be patient with the mentees. They should love them and address them affectionately.

⁶⁷Belsterling, “The Mentoring Approach of Jesus as Demonstrated in John 13,” 89.

⁶⁸Ibid., 88.

⁶⁹Robert Jamieson, A. R. Fausset and David Brown, *Commentary Critical and Explanatory on the Whole Bible* (Oak Harbor, WA: Logos Research Systems, 1997), 325.

⁷⁰Ellen G. White, *Conflict and Courage* (Washington, DC: Review and Herald, 1970), 318.

Paul and His Companions

Paul and Timothy. Paul, in his confessional statement in defense of his ministry before the multitude in Jerusalem, states, “I was raised in Jerusalem at the feet of Gamaliel, having been born in Tarsus,” the man said, learning the law of the fathers in its perfect form (Acts 22:3, NLT). Paul designated Timothy as his protégé (mentee) at the outset of his First Missionary Journey (Acts 16:1–5, NKJV).

According to William Barclay, Paul believes that he must prepare the next generation for the task that lies ahead.⁷¹

As a result, he decided to personally guide the young man, accompanying him on his travels and imparting to him the meaning of ministry. Timothy also assisted Paul in founding churches, worked alongside him in future endeavors, and represented other churches.⁷² Timothy was not only a companion to Paul. He was also a messenger to Corinth (2 Cor 1:1, KJV) and Thessalonica (1 Thess 3:2, 6, KJV).⁷³ Henry reveals that Paul took Timothy to accompany him. Paul gave him instructions to attend to and join in gospel activity, to preach periodically on his behalf, and to stay in the churches his mentor had built. Given that Timothy was a devout young man, Henry concluded that Paul had a deep love for him.⁷⁴

Paul and Timothy had a bond like that of a father and son (2 Timothy 2:1, KJV). Hence, Paul could teach Timothy the foundational principles of the gospel.⁷⁵

⁷¹William Barclay, *The Acts of the Apostles*, The Daily Study Bible Series, 2nd ed. (Edinburgh: Saint Andrew Press, 1962), 129.

⁷²Wayne A. Brindle, *The Pastoral Epistles: Notes and Outlines* (Ann Arbor, MI: XanEdu, 1996), 5.

⁷³“Timotheus” [Acts 16:1], *SDABC*, 1:323.

⁷⁴Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible Complete and Unabridged in One Volume: Genesis to Revelation*, 2134.

⁷⁵Newton, *Growing toward Spiritual Maturity*, 1-3.

Paul mentioned that he was teaching, guiding, and training that is mentoring (2 Timothy 2:2, NIV,). Paul could trust Timothy. He would therefore leave him as his representative at the Church in Ephesus to handle some challenges ravaging the Church.⁷⁶ This established that in biblical times mentoring started with godly men and women. Their activities are valuable principles for mentoring in the contemporary Christian world.⁷⁷

Paul and Titus. Titus was also developed by Paul the way he had developed Timothy. Similar ideas highlight his wish to accelerate or assist in this person's prospective ability and competency development in the ministry.⁷⁸

Drawing a lesson from Paul's ability to mentor and train, Ellen G. White counsels the ministers thus, "We learn an important lesson for today from Paul's work. Experienced ministers do an excellent job of mentoring and putting on responsibility for junior ministers. God wants experienced people to prepare young men for His work."⁷⁹

Barnabas and John Mark. Barnabas, as a passionate mentor, stood by John Mark when there was a sharp disagreement between Paul and Barnabas on John Mark's behavior during their first missionary journey (Acts 13:13, NLT). Boubakar Sanou, in his reaction to the incident, asks the question: "Is it appropriate to offer someone who has fled from a team another chance?"⁸⁰ The author argues that

⁷⁶Knute Larson, *I & II Thessalonians, I & II Timothy, Titus, Philemon, Holman New Testament Commentary* (Nashville, TN: Broadman & Holman, 2000), 139.

⁷⁷Newton, *Growing toward Spiritual Maturity*, 1-3.

⁷⁸Nathan Chiroma Hussaini, "The Role of Mentoring in Adolescents' Spiritual Formation," *Journal of Youth and Theology* 14 (2015): 73-93.

⁷⁹Ellen G. White, *Retirement Years* (Washington, DC: Review and Herald, 1990), 50.

⁸⁰Boubakar Sanou, "The Role of Chaplains in Leadership Development and Conflict Management: A Reflection on Acts 15:36-41," *Current* 6 (2018): 18.

Barnabas' goal and aim was to mentor younger Christians despite their shortcomings. He committed to helping the youth grow in faith and commitment to the service of God. He had extended the same gesture to Paul.⁸¹ This was evident in his reaction to Paul's manner of handling John Mark's error. Giving John Mark another chance, according to Sanou, highlights the danger involved in mentoring and shows how much Barnabas is willing to take on while guiding others.⁸² This suggests that mentoring was part and parcel of Barnabas. He worked with John Mark, enabling him to eventually become a great support for Paul (Acts 15:36-39, NIV; 2 Tim 4:11, NLT).⁸³ F. F. Bruce reports that it was beneficial for Mark to spend time with Barnabas since his talents, and qualities reached their full maturity and were later appreciated by Paul himself (2 Timothy 4:11, NLT; Colossians 4:10, NIV).⁸⁴ Sanou says that people who want to advance in their spiritual lives and ministries ought to be given another opportunity.⁸⁵ He said that one should never consider a young person's initial failures as subsequent failures.⁸⁶

Ellen G. White, too, comments that:

For a while, Mark's desertion led Paul to view him negatively, even harshly. However, Barnabas was more likely to overlook him due to his inexperience. He was concerned that Mark shouldn't give up on the ministry since he believed he had the skills necessary to be a valuable employee of Christ. Years later, his concern for Mark was amply repaid as the young man devoted his life to the Lord and the task of sharing the gospel in challenging

⁸¹Sanou, "The Role of Chaplains in Leadership Development and Conflict Management," 18.

⁸²Ibid.

⁸³John Mallison, *Mentoring to Develop Disciples and Leaders* (South Australia: Open book Howden, 1998), 41.

⁸⁴F. F. Bruce, *The Book of the Acts*, New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1998), 302.

⁸⁵Sanou, "The Role of Chaplains in Leadership Development and Conflict Management," 19.

⁸⁶Ibid., 19.

circumstances. With God's assistance and Barnabas' astute guidance, he matured into a useful laborer.⁸⁷

Young people should be given another chance by their mentors and the Church to prove their willingness to be Christ's disciples. Barnabas' qualities of mentoring are needed for encouragement, risk-taking, and tolerance of mentees regardless of who they are. This helps mentees to discover their abilities for effective ministry.

Ellen G. White's Perspective on Mentoring

Ellen Gould White was motivated to write inspirational books as a result of the visions she received from the Lord. Her writings are known to be lesser light to the Bible. They cover topics like spirituality, education, health, diet, and so on. Her books serve as counsel and edification for the church.

Commenting on the establishment of formal schools to mentor future Prophets, she states: "The schools were to teach, train, and guide the sons of the prophets."⁸⁸ In other words, the young prophets were to be prepared for the office of the prophethood through mentoring. The schools of the sons of the prophets were a great blessing to Israel. The schools promoted righteousness and the nation was exalted by it. Men were therefore brought up to live and act under the influence of the fear of God.⁸⁹ The goal of mentoring is for the mentee to take after the mentor. This was demonstrated in the lives of the sons of the prophets. The men who taught in those schools were living examples of divine truth. They delighted in being in divine

⁸⁷Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 170.

⁸⁸Ellen G. White, *Fundamentals of Christian Education* (Hagerstown, MD: Review and Herald, 2010), 96.

⁸⁹*Ibid.*

connection. They also possessed a unique gift from God the Spirit. They were respected and felt confident by the Israelites in their knowledge and piety.⁹⁰

Therefore, a mentor must have excellent moral rectitude.

White comment on Apostle Paul:

The apostle believed that he bore a major portion of the blame for the spiritual well-being of those he labored to persuade. His goal for them was to become more knowledgeable about the one and only real God and the one He had sent, Jesus Christ.⁹¹

Emphasizing the need to help new converts, she states,

Let the older members of the church watch over the new believers, who need tender care, sympathy, and instruction. Those who are newly come to the faith should be patiently and kindly dealt with. They should be educated as to how to labor for others. They should be encouraged to do their utmost to strengthen the cause of present truth. Let them be taught how to meet opposition, how to resist temptation. Let them be instructed as to what they must do in order to be saved. Let faith be kindled in their hearts. Let hope and courage be aroused by the precious promises of the Word of God. Thus many will be strengthened to go on from step to step, gaining courage and increased faith as they advance.⁹²

One of the characteristics of a mentor is patience. Since new converts are usually inexperienced, older members are expected to nurture them, using mentoring skills. A mentor is a helper, a sympathizer, an instructor, and a provider; therefore, the older members of the Church need to put into use the qualities of experience they have acquired over the years as mentors to maintain, sustain, and retain new converts.

Rochelle Philemon Kilgore's ability to mentor is described thus, "known as a mentor of students, during World War 2, she housed more than 90 students, who made their temporary homes with her. She eventually became a mentor to them.

⁹⁰White, *Fundamentals of Christian Education*, 96.

⁹¹Ibid., 100.

⁹²Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 351.

Many would have dropped their studies were it not for her encouragement.”⁹³

Therefore, a woman of spirit is A mentor; she fosters emotional development; she stimulates spiritual vitality; and she supports Christian testimony in the home and community. The ladies of Seventh-day Adventists also endeavor to promote Christ, foster a welcoming environment, and “mentor the younger women.”⁹⁴

Therefore, Christian mentoring is all about being committed to the spiritual welfare of the mentee(s) in the Church. That is the reason a Christian mentor should live a life that is worthy of emulation (1 Cor 11:1, NIV), especially among new converts or the newly baptized. Mentors should learn to pray, teach, and plead on behalf of the mentee(s) as Abraham did for Lot (Gen 18:23-33, NKJV).

Biblical Principles of Mentoring

Mentoring is a God-ordained relationship with a person or people who will take on the mentor's spirit to carry out His will, according to a study of the Bible. The Biblical principles of mentoring as discussed in this chapter start with God commanding Adam to act in love. That later became one of the techniques mentors apply when mentoring. Jethro, Moses' father-in-law, employed the strategies of counseling and advice as a mode of mentoring. Abraham adopted pleading, follow-up, and role modeling to teach his son, Isaac. He demonstrated this through steadfastness in faith and unflinching trust in God, particularly when sacrificing his only son and fighting kings to save his nephew, Lot.

⁹³ Herman Stewart, “The Mentee who Became a Mentor,” published October 10, 2014, accessed 23 June 2020, https://www.linkedin.com/pulse/20141010145344-82751934-the-mentee-who-became-a-mentor?trk=articles_directory.

⁹⁴Ibid.

In a typical Israelite home, teaching the children diligently the commandments of God was one important principle of mentoring young people. Moses used an encouragement strategy to mentor his successor, Joshua, who was ordained to lead the Israelites to the Promised Land. Naomi's lifestyle impacted godly virtues on her daughter-in-law, Ruth. She also had a workable plan that helped Ruth to realize God's purpose for her life. Eli adopted the principles of apprentice and empowerment for service to mentor Samuel. The interpersonal relationship identified in the book of Proverbs is very useful for effective mentorship. This emphasizes the significance of the parent-child relationship for the achievement of mentorship. For enduring mentoring activities, Elijah and Elisha used attendant relationships; Samuel, Elisha, and Gamaliel used organized formal education through the establishment of schools; and Jesus used teaching, preaching, healing, and service to humanity. Jesus told His disciples that what He was doing they should do likewise to others (John 13:1-17, KJV). Barnabas adopted the principle of encouragement while Paul, Timothy, Titus, and older women employed teaching, encouragement, and role modeling. It is established in the review that, though the responsibility given to mentees by mentors may seem quite unreasonable, it can turn out to work. The example of Naomi and Ruth serves to illustrate this point.

Several men and women who walked under God's plan to guide and mentor those He has ordained for His use in His kingdom are found in the Bible, and they all led people to the Kingdom of God. God can use a mentor who fails miserably at raising his children to guide others. God used Eli to mentor the priest who would replace him even if he was. Therefore, God could use imperfect mentors to bring up prospective servants He will ordain for future assignments. Additionally, it was

shown that a mentor assists the mentee in casting a vision. Jesus gave His followers a vision and made it apparent to them how He wanted them to carry it out.

This chapter reveals that mentoring and serving young people entails more than just setting up a program for ministry. It is necessary to grant mentees the freedom and authority to take action, just as Jesus and His disciples did. Lastly, training and mentoring a new generation for the work ahead has to do with risk-taking. Consequently, the opportunity of a second chance should be given to the mentees who desire to grow spiritually and in their ministry.

Summary

Mentoring is an integral part of the Godhead, family, community, and the Church. Biblically speaking, a mentor's role is to strengthen the spirits of those they are guiding and inspire them to maintain their faith.⁹⁵ The Church is responsible for mentoring, nurturing, and retaining new converts to become full disciples. In John 17:12, KJV Jesus mentions, "I kept them in thy name when I was with them in the world; I have kept those thou gavest me, and none of them is lost but the son of perdition; that the scripture may be fulfilled." The number of youth leaving the Church mostly after baptism in Yelwa District calls for concern. Therefore, Christian mentoring should aim at the salvation of the human soul. Mentoring entails more than merely imparting knowledge about God. It involves showing people how to love and serve God. God primarily provides relationships as a way of teaching and upholding His commandments. Nonetheless, partnerships are scarce in today's culture. Within the Body of Christ, mentoring produces mature Christian followers. Therefore,

⁹⁵Randal Lanthripe, "Implementing Biblical Principles for Mentoring Emerging Leaders," *Journal for Baptist Theology and Ministry* 18, no. 2 (Fall 2021): 228.

mentoring is an important aspect of the intervention programs for the youth and adults in the Church.

CHAPTER 3

LITERATURE REVIEW

This chapter critically examines the theoretical framework of mentoring as a tool for retaining young people and making them disciples of the Gospel and effective members of the Church. The chapter reviews the works of authors of related topics. It emphasizes the relevance of this research to mentoring, nurturing, sharing, and discipleship. The importance of mentoring from the medieval times through the apostolic era to the contemporary times is thereby reviewed.

Conceptualizing Mentoring

Mentoring Youth is a relationship that provides consistent closeness, guidance, and support resulting in the character development of a mentee.¹ According to Nadine Klasen, mentorship is not a novel idea in theory or practice. She claims that the tale of Mentor in Homer's *Odyssey* connects the occurrence to Greek mythology. She points out that the term “mentor” connotes a reliable and knowledgeable friend, teacher, and advisor. The teacher in this case simply means someone who imparts knowledge to another. He/she desires changes in the tutored person.² John Mallison writes that Mentor was a teacher and adviser of Ulysses' son, Telemachus. He emphasized the idea of mentoring by assisting the kid in developing good attitudes,

¹MENTOR, *Elements of Effective Practice for Mentoring*, 2nd ed. (Alexandria, VA: National Mentoring Partnership, 2003).

²Nadine Klasen and David Clutterbuck, *Implementing Mentoring Schemes: A Practical Guide to Successful Programs* (Boston, MA: Butterworth-Heinemann, 2004), 21.

values, and behavior that would make him an honest, wise, and courageous man.³

Margo Murray defines mentoring as the deliberate pairing of two individuals, one with experience and the other with less, to assist the latter in developing particular skills.⁴

According to Florence Stone, mentoring is a practice in which the knowledgeable mentor uses his or her own experience to avoid mistakes committed earlier in the career. It is intended to assist the person in advancing in her or his career.⁵ According to David Kay and Roger Hinds, mentorship is the relationship between two people in an organizational context where one helps the other within a specific time frame to accomplish a goal.⁶ Hennig, Jardim, and Levinson as quoted by Margo Murray list some terms that suggest mentoring. *Coach, adviser, senior adviser, counselor, and experience leader* are some of the terms used. The titles of *master, mentor, role model, luminary, trainer, instructor, boss, and leader* have all been applied to the mentor on occasion. Margo opines that Mentor seems to be an acceptable term today. It is used in business, education, government, and non-profit organizations all over the world.⁷ Additionally, Tammy D. Allen, Lisa M. Finkelstein, and Mark L. Poteet contend that “coaching” and “mentoring” are frequently used synonymously. To highlight the parallels between the two terms, they

³John Mallison, *Mentoring to Develop Disciples & Leaders* (Lidcombe, Australia: Scripture Union, 1998), 8.

⁴Margo Murray, *Beyond the Myths and Magic of Mentoring: How to Facilitate an Effective Mentoring Process* (San Francisco, CA: Jossey-Bass, 2001), xiii.

⁵Florence Stone, *The Mentoring Advance: Creating the next Generation of Leaders* (Chicago, IL: Dearborn, 2004), xi.

⁶David Kay and Roger Hinds, *A Practical Guide to Mentoring: How to Help Others Achieve Their Goals* (Begbroke, Oxford: Howtobooks, 2009), 25.

⁷Murray, “Beyond the Myths and Magic of Mentoring: How to Facilitate an Effective Mentoring Process,” 13.

point out that both can be used over a long length of time through developmental activities like goal-setting, action planning, teaching the protégé or coachee a new behavior or approach, and providing feedback.⁸ According to the authors, mentoring encompasses more areas of teaching and skill-based learning and has a wider focus. Conversely, coaching is viewed by Allen, Finkelstein, and Poteet as a technique that can be employed in a mentoring relationship.⁹ They sum up what mentoring stands for in three simple terms: “role model, sponsor, and mentor.”¹⁰

Historical Perspective of Mentoring

According to Florence Stone, the origins of mentoring may be traced back to the Stone Age, when elder clan members trained younger members on how to hunt, gather, cook, and combat opponents.¹¹ She continued by saying that shamans, artists, and healers taught young people lifelong talents to ensure they would endure.¹²

On the evolution and current practices of mentoring, Sue Callan asserts that,

The function of a mentor has become more widespread in society in recent years. The idea of an experienced person helping to transmit information and skills has been ingrained in culture since the pre-industrial guilds and industrial trade apprenticeships. Mentoring programs have been developed by the corporate world and are an essential part of onboarding and employee development for new hires. Additionally, these behaviors have extended to educational institutions, churches, and youth groups.¹³

⁸Tammy D. Allen, Lisa M. Finkelstein, and Mark L. Poteet, *Designing Workplace Mentoring Programs: An Evidence-Based Approach* (Malden, MA: Wiley-Blackwell, 2009), 4-6.

⁹*Ibid.*, 6.

¹⁰Murray, “Beyond the Myths and Magic of Mentoring: How to Facilitate an Effective Mentoring Process,” 14.

¹¹Florence Stone, *The Mentoring Advance: Creating the next Generation of Leaders*, xii.

¹²*Ibid.*, xii.

¹³Sue Callan, “What Is Mentoring,” in *Mentoring in the Early Years*, ed. Alison Robins (Thousand Oaks, CA: Paul Chapman, 2006), 4.

Andrew Miller claims that the introduction of the term 'mentor' into the English language surfaced around about 1750.¹⁴ In ancient Greece, it was customary for a companion of a young man or woman's parent or relative to imitate the virtues and career of their mentor.¹⁵ According to John Mallison, Greek mythology is where the word "mentoring" originated. According to Homer's *Odyssey*, Mentor was Ulysses' sage and reliable companion as well as the watchful eye over his home throughout the ten-year gap caused by the Trojan Wars.

John Mallison goes on to say that Telemachus, the son of Ulysses, received guidance and instruction from the tutor. For him to grow up to be an honorable, wise, and brave adult, he assisted him in forming good morals, attitudes, and behaviors.¹⁶ Nadine Klasen agrees with John Mallison's claim by affirming that mentoring as a concept and practice is not new. She agrees that its origin dates back to Greek mythology about a mentor in Homer's *Odysseys*.¹⁷ According to Florence Stone, the mentee was referred to as the protégé in medieval times, which means "protected one," because the mentor was first thought of as a protector.¹⁸ She continued by saying that in the Middle Ages, a system was established so that apprentices could learn their trades from certain masters who had experienced the same thing themselves.¹⁹ She claims that mentoring took place in the fields of politics, law,

¹⁴Andrew Miller, *Mentoring Students and Young People: A Handbook of Effective Practice* (Pentonville, England: Koganpage, 2002), 26.

¹⁵Murray, "Beyond the Myths and Magic of Mentoring: How to Facilitate an Effective Mentoring Process," 7.

¹⁶Mallison, "*Mentoring to Develop Disciples & Leaders*," 8.

¹⁷Klasen and Clutterbuck, *Implementing Mentoring Schemes: A Practical Guide to Successful Programs*, 5.

¹⁸Stone, "*The Mentoring Advance: Creating the next Generation of Leaders*," xi.

¹⁹*Ibid.*, xiii.

medicine, and religious orders as well. An accomplished practitioner instructs his younger in each of the listed.²⁰ Following the African-American mentoring tradition, Andrew Miller argues that younger moms are accompanied by older, natural mentors who are there to assist and encourage them through difficult times. The mentorship pattern can be traced back to African-American families' custom of having "other mothers."²¹

Murray contends that the concepts of modeling and mentoring hold the key to the evolution of skill, trade, and art throughout human history. He suggests that the craft guilds that emerged in the Middle Ages provide a suitable illustration. Societies were able to structure the professions of goldsmiths, attorneys, merchants, and others through that process.²² In the US, formal youth mentorship programs got their start in significant social movements in the late 19th and early 20th centuries.²³ Commenting about mentoring for young boys, Murray mentions that each boy was traditionally apprenticed to a master, who they lived with before becoming a master himself while producing exemplary works in his profession and taking over the business at the old master's retirement or death.²⁴ Mentors perform the functions of an ally, friend, instructor, and role model. They occasionally took on the role of surrogate parents for

²⁰Stone, "*The Mentoring Advance: Creating the next Generation of Leaders*," xiii.

²¹Miller, "*Mentoring Students and Young People: A Handbook of Effective Practice*," 27.

²² Margo Murray, "*Beyond the Myths and Magic of Mentoring: How to Facilitate an Effective Mentoring Program*," 1st ed. (Hoboken, NJ: Jossey-Bass, 1991), 8.

²³D. B. Baker, and C. P. Maguire, "Mentoring in Historical Perspective," in *Handbook of Youth Mentoring*, eds. David L. DuBois and Michael J. Karcher, (Thousand Oaks, CA: Sage, 2005), 14.

²⁴Murray, "*Beyond the Myths and Magic of Mentoring*," 9.

children.²⁵ In 1999 a new paradigm of reverse mentoring was formally introduced.²⁶

The relationship between junior and senior managers in an organization as junior mentor and senior mentee is known as an inverted type of mentoring relationship, this happens to help the senior get new knowledge.²⁷

Commenting on the reason the concept of reverse mentoring was introduced, According to Carol Baily, senior personnel in corporations were taught technology through the introduction of the mentoring approach. It is intended to assist Boomers in learning the most recent technical know-how from their younger peers.²⁸ Reversal mentorship is effective, according to Sanghamitra Chaudhuri and Rajashi Ghosh, when it is recognized that new or junior employees have expertise to impart and are eager to do so with more senior managers.²⁹

Role of Mentoring in Empowering Future Leaders

Benefits of Mentoring

According to Levinson, who discusses the important importance of mentors, having a bad mentor or none at all is “equivalent of poor parenting in childhood.”³⁰ In

²⁵Susan Jekielek, *Mentoring: A Promising Strategy for Youth Development* (Washington, DC: Child Trends, 2002).

²⁶Sanghamitra Chaudhuri and Rajashi Ghosh, “Reverse Mentoring: A Social Exchange Tool for Keeping the Boomers Engaged and Millennials Committed,” *Human Resource Development Review* 11, no. 1 (2012): 56.

²⁷*Ibid.*, 56.

²⁸Carol Baily, “Reverse Intergenerational Learning: A Missed Opportunity?,” *AI & Society* 23 (2009): 111-15.

²⁹Chaudhuri and Ghosh, “Reverse Mentoring,” 57.

³⁰Lillian T. Eby, Jean E. Rhodes, and Tammy D. Allen, “Definition and Evolution of Mentoring,” in *The Blackwell Handbook of Mentoring: A Multiple Perspectives Approach*, eds. Tammy D. Allen and Lillian T. Eby (Malden, MA: Blackwell, 2007), 8.

other words, not having a mentor is equal to having parents who do not care for their children as is expected of them.

David Kay and Roger Hinds summarize the benefits for the mentors thus:

Being able to update one's ideas and methods; continue one's own personal development, and take part in the organization's training and development initiatives; enhanced self-esteem and contentment at work; delight at seeing your counsel implemented and producing positive outcomes; Mentee challenges the organization's existing practices and ideals, bringing a fresh perspective to it.³¹

While on a mentee's standpoint, they submit that:

Employees who are mentees adjust to the organization quickly. A mentor can be a reliable, unbiased source of advice. The mentor acts as a liaison between the mentee and the organization, providing guidance and support as needed to help the mentee concentrate on their goals and aspirations for their careers. Through their personal experience, the mentor aids in their understanding of the organizational structures; by watching the mentor, they can learn about the inner workings of the organization by questioning its established practices and beliefs.³²

According to Bankole Dimeji Sabur, The mentee gets the chance to consider professional possibilities and advance through mentorship. To him, it enables the mentee to confidently explore novel concepts, develop self-awareness, accept responsibility for his life, and steer it in the path he chooses. To Sabur, mentoring has a significant impact on the development of upcoming generations of leaders.³³ Margo Murray opines that “for a company to survive and thrive, it must have a mechanism for regenerating itself from within.”³⁴ That view of Murray's is also applicable to private, non-profit, and corporate organizations.

³¹Kay and Hinds, “*A Practical Guide to Mentoring: How to Help Others Achieve Their Goals*,” 109.

³²Ibid., 113.

³³Bankole Dimeji Sabur, former Speaker of the House of Representatives, Federal Republic of Nigeria, “Mentoring and the Challenge of Leadership in Africa” (Commencement Lecture Delivered at the start of 2012/13 Session, Federal University of Agriculture, Abeokuta, October 10, 2012).

³⁴Murray, “Beyond the Myths and Magic of Mentoring,” 11.

Commenting on the benefits of mentoring, Julie Starr mentions that mentoring is a way of nurturing talents. It is also a way to develop the mentee's skills.³⁵ Florence Stone asserts that the mentee must exhibit courage and leadership in order to benefit from mentoring. The mentor must also be willing to provide personal details to participate in this new connection.³⁶ Nadine Klasen states that mentoring is becoming more effective and efficient than formal classroom-based teaching and training. She argues that people forget one-third of what they learn in the classroom setting before they leave the class. Consequently, within a month, they will forget three-quarters of what they have learned. In the long run, they will have little or nothing to retain and transfer to some other person.³⁷ She makes the case that, when compared to classroom environments, mentoring is a successful way to advance people's growth. The reason for that mentoring is to improve learning retention and transfer what has been retained to real-life situations.³⁸ Klasen also notes that formal mentoring programs are being implemented by many companies as an affordable means of improving hiring and retention, raising job satisfaction, and improving skill levels.³⁹ Mentoring also brings about the development of individuals in specific areas such as leadership, cross-cultural programs, nurturing, and fostering of talents.⁴⁰ Beevers and Rea have outlined

³⁵Klasen and Clutterbuck, *"Implementing Mentoring Schemes: A Practical Guide to Successful Programs."* 11.

³⁶ Stone, *"The Mentoring Advance: Creating the next Generation of Leaders."* vii

³⁷Klasen and Clutterbuck, *"Implementing Mentoring Schemes: A Practical Guide to Successful Programs."* 6

³⁸*Ibid.*, 6

³⁹*Ibid.*

⁴⁰*Ibid.*, 11-12.

some of the possible and documented advantages for mentees of a mentoring relationship or program.⁴¹

Relating mentoring to marriage, Larry Kreider states that, mentoring is the third most effective connection for shaping human behavior, behind marriage and extended family.⁴² He then opines that younger Christians can gain if they have spiritual mentors who are ready to support, counsel, and teach them.⁴³ Considering the link that joins mentoring, discipleship, and multiplication, Larry Kreider explains that if one mentors one person, who later disciples another person, and the discipled person also disciples another person, and each of those persons would mentor one person, the effects of the multiplication would be astounding.⁴⁴ On the benefits of reverse mentoring relationships, Harvey et al., state that the benefits of the method include access to information, acknowledgment and respect from colleagues, personal fulfillment and contentment, the development of power, enhanced morale, and a decrease in turnover.⁴⁵ Mentoring combined with discipleship will lead to multiplication in attitudes, values, morals, and discipline.

⁴¹According to Beevers and Andrew Duncan Rea mentoring has the following benefits: 1. increased confidence and self-esteem 2. an opportunity to reflect and focus on personal situations 3. improved ability to reflect, analyze and find solutions to problems 4. increased motivation from being encouraged and the desire to have 'achievements' to report back to the mentor 5. broadened horizons and raised aspirations 6. reduced isolation and availability of a 'sympathetic friend' 7. an acceleration of learning from mentor coaching or advising 8. a supported opportunity to develop a career plan 9. faster orientation to the organization for new recruits 10. increased understanding of the wider organization, 11. reduced stress as a result of being able to discuss challenges and frustrations.

⁴²Larry Kreider, *Cry for Spiritual Mothers and Fathers: The next Generation Needs You to Be a Spiritual Mentor* (Grand Rapids, MI: Baker Book House, 2014), 20.

⁴³*Ibid.*, 21.

⁴⁴*Ibid.*, 33.

⁴⁵Michael G. Harvey et al., "Mentoring Global Female Managers in the Global Marketplace: Traditional, Reverse, and Reciprocal Mentoring," *International Journal of Human Resource Management* 20, no. 16 (2009): 1344-61.

Mentoring the Future Leaders

Advancement of obedient ministry from generation to generation is like relay racers passing the baton from one competitor to the next.⁴⁶ Investing in the education of upcoming leaders is one of the most important duties and benefits of kingdom leadership.⁴⁷ By offering sufficient support and a well-thought-out framework for talent development, senior leaders may actively contribute to the preparation of the next generation of leaders within their businesses.⁴⁸ Leadership began in the Garden of Eden when God created Adam and Eve and gave them dominion over all that He created. No family, organization, or business can function well without leadership. Consequently, where two or more people come together for a common goal, they must have a leader. “A process whereby an individual influences a group of individuals to achieve a common goal” is how Peter G. Northouse describes leadership.⁴⁹ Reporting on coaching and mentoring as they relate to leaders, Daniel Goleman points out that what makes coaching and mentoring work very efficient is the nature of the relationship that exists between the parties involved because outstanding coaches and mentors get inside the heads of the people they are helping.⁵⁰

Considering the importance of mentoring from a workplace perspective, Mary Abbajay opines that mentoring is a strategy that companies employ to both attract and retain talent. She continues, “One excellent way to make sure there are enough people

⁴⁶Shepherds Theological Seminary, *Mentoring Handbook*, 2013, 6.

⁴⁷*Ibid.*, 6.

⁴⁸Boubakar Sanou, “Leadership Development and Succession: A Review of Practices with Insights for Mission Leadership,” *The Journal of Applied Christian Leadership* 15, no. 1 (2021): 35.

⁴⁹Peter Guy Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks, CA: SAGE, 2013), 5.

⁵⁰Daniel Goleman, “What Makes a Leader,” in *On Leadership*, HBR’s 10 Must Reads, ed. Harvard Business Review (Boston, MA: Harvard Business Review, 2011), 18.

in the talent pipeline who are prepared to manage and lead is through mentoring.” Since mentoring has emerged as a crucial strategy for both hiring and retaining employees, she affirms that businesses may utilize it to develop and improve their workforce.⁵¹ It follows that any organization's daily activities must incorporate leadership development through the mapping of human capital and the provision of leadership opportunities for members.⁵²

Using King David as a model, John C. Maxwell explains that David became a warrior and a king after he had killed Goliath. He commanded a cavalry of formidable fighters known as “mighty men.” Like their commander David, five of the men turned become enormous killers. According to Maxwell, then, a leader must raise leaders, just as a gigantic killer must generate giant killers.⁵³ Senior executives who are concerned with the long-term viability and prosperity of their companies deliberately benchmark and cultivate talent in order to plan for leadership succession.⁵⁴ As an organization, the Church has a leadership structure that cuts across the local church branch and the General Conference. Each department in the local church, too, has a leadership structure. Since the youth are presently part of the Church and are expected to be part of it in the future, it is important to make a conscious effort to include them in Church leadership roles.

⁵¹Mary Abbajay, “The Working Life: The Importance of Workplace Mentors,” accessed 23 July 2019, <https://www.careerstonegroup.com/z-media/wp-mentoring.pdf>.

⁵²Boubakar Sanou, “Leadership Development and Succession,” 36.

⁵³John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville, TN: Thomas Nelson, 1998), 137.

⁵⁴Boubakar, “Leadership Development and Succession,” 35.

Strategic Approaches to Mentoring

Writing on approaches to mentoring, Kirsten M. Poulsen identifies three approaches to mentoring. These are Sage on the Stage, Guide on the Side, and Learning Alliance.

Sage on the stage. Poulsen explains that the approach presents a picture of the mentor being an important person in the mentoring relationship. The individual should be of experience, and having the network, the power, and the influence. The author stresses that the mentor in this context spends time to help the mentee establish new alliances that will engender progress in career paths.

Guide on the side. This method diverges from emphasizing the mentor as the mentee's significant and visible sponsor. As a result, the mentor is supposed to act more like a guide, helping the mentee through changes in their professional life. Stated differently, the mentor assists the mentee as they navigate career transitions at work based on their own choices.

Learning alliance. Mentoring as a learning alliance fully removes the mentor from the picture. It is predicated on the mutual learning that occurs in the connection between the mentor and the mentee. This type of interaction involves mentoring, counseling, thoughtful questioning, and sharing inspiring tales. However, in this instance, the mentor ought to possess some expertise and abilities pertinent to the mentee's objective. The mentee is given stories that can spark ideas and lead to the appropriate reflections, but no definitive answers are provided. The mentee will have the ability to create original solutions for themselves. In a fresh round of reflection, the mentee will assess and go over the outcomes with the mentor following the implementation of the new solutions

Ellen A. Ensher and Susan Elaine Murphy propose *Classic and Contemporary Approaches to Mentoring*. This is a partnership in which a more experienced, elder person mentors a less experienced person. The process hasn't altered all that much since Greek mythology first emerged.⁵⁵ The methodology can otherwise be known as the traditional approach of mentoring. The modern approach sometimes refers to it as "power mentoring," which is distinctive in that it allows participants to choose to rely on multiple mentors rather than just one.⁵⁶ Thus, it can be characterized as a network-based mentoring strategy. It produces outcomes that are advantageous to all parties concerned and are tied to professional development.⁵⁷

Murphy and Ensher list five distinct ways that power mentoring differs from typical mentoring. The element consists of Organizational Goals, Relationship Initiation and Maintenance, Tests and Challenges, Reciprocity, and Generative Nature. Commenting on the major differences, the authors argue that, while power mentoring extends beyond a limited strategy by focusing on long-term succession planning at multiple organizational levels, traditional mentoring connections still help with short-term succession planning for key jobs.⁵⁸ Conventional mentoring is thought to be a largely selfless activity in which the protégé does the majority of the receiving and the mentor does the majority of the giving.⁵⁹ Power mentors understand that mentoring someone early in life is a better way to engage in generativity, or

⁵⁵Ellen A. Ensher and Susan E. Murphy, *Power Mentoring: How Successful Mentors and Protégés Get the Most out of Their Relationships* (San Francisco, CA: Jossey-Bass, 2005), 27.

⁵⁶*Ibid.*, 30.

⁵⁷*Ibid.*

⁵⁸*Ibid.*, 31.

⁵⁹*Ibid.*, 37.

giving back to the future generation of workers, than mentoring someone later in life.⁶⁰

Approaches to Mentoring in Other Religions

Mentoring practices are usually based on, or at least influenced by, the culture and religion of any given community. Consequently, a group may adopt and adapt approaches and strategies that best suit its settings. This is done with the aim of either retaining, discipling, or passing the baton of leadership to the next generation. The mentoring practices in Judaism and African Traditional Religion are highlighted below.

Judaism

Gunter Krallmann argues that rabbinic tutoring is adopted in Judaism to ensure witnessing for information (knowledge acquisition) and witnessing for formation (character development).⁶¹ He says that a disciple and his Rabbi form a life-sharing friendship through the process of imitation. He goes everywhere with the Rabbi, even the synagogue service. This is necessary to help him get acquainted with the ‘masters’ daily functions. Krallmann identifies another form of tutoring. That requires multiplication mentoring.⁶² A small group is formed to study the Torah.⁶³ In Acts of Apostles, the small groups mentioned by Krallmann were more or less schools. The word “Schole” originally meant “leisure.” It was used to mean learning discussion and study. Acts 19:9 (KJV) reveals that Beth-Hammidrash in Ephesus with

⁶⁰Ensher and Murphy, *Power Mentoring*, 38.

⁶¹Gunter Krallmann, *Mentoring for Mission* (Waynesboro, GA: Gabriel, 2002), 33.

⁶²Ibid., 34.

⁶³Ibid., 34.

whom Paul had some dispute must have had partly Jewish and Greek listeners.⁶⁴ When Paul said, “...and taught according to the perfect manner of the law of the fathers,” he meant this (Acts 22: 3, KJV). Hull, too, explains that Hebrews uses “*talmidh*”, meaning “taught one.”⁶⁵ He states that during the time of Herod, a large number of young men would congregate around Rabbis, resembling an army, according to the Jewish historian Josephus. Hull also states that Gamaliel II trained a thousand followers to become proficient in the intricate and vast Torah.⁶⁶

African Traditional Religion

Mentoring process in an African context teaches respect and appreciation of African culture. In the culture, the mentor guides his followers to imbibe community affairs principles that will help the latter to maintain traditions such as religion, music, and poetry.⁶⁷ According to E. Bolaji Idowu, a tradition in African religion is something that people have lived and practiced to make it their own, in addition to being a legacy from the past. For them, it is that which establishes the link between the present and the past as well as the link between the present and eternity.⁶⁸ There is more to the link between one generation and the next than just time. In essence, it is ontological. Information is passed down from one generation to the next, and the process of transmission itself contains reality as well as the information that is

⁶⁴ “One Tyrannus” [Acts 19:9], *SDABC*, 1:374.

⁶⁵ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado, CO: NavPress, 2006), 55.

⁶⁶ *Ibid.*, 60.

⁶⁷ “Mentoring: A Glue that Binds African Traditions,” October 30, 2015, <https://www.linkedin.com/pulse/mentoring-glue-binds-african-traditions-delroy-constantine-simms>.

⁶⁸ Bolaji Idowu E., *African Traditional Religion* (Maryknoll, NY: Orbis Books, 1973), 104.

conveyed.⁶⁹ Mentoring in African traditional religion emphasizes respect for elders, value for family ties, morality, arts, and African religion. According to Philemon Amanze, rites of passage in Africa are set in motion to train, prepare, and initiate male and female youth into the next level of life.⁷⁰ Linking this with mentoring in the context of African religion, he explains that a hunter mentors a young man to be a hunter; priests (either males or females) mentor those who will succeed them. In South Africa, people practice *Ubuntu*, which teaches that a person should become who he/she is through some other person. Thus, humanity is caught up and bound up by humans.⁷¹ While mentoring has to do with relationships, *Ubuntu* mentions that an individual becomes who he/she is among certain individuals. *Ubuntu* system is therefore an indirect mentoring process. In addition, a “silent tradition” might exist through deeds as opposed to words. The younger generation does as its elders do, even if they aren't always “told” what to do. This is most likely the most significant type of “traditioning,” at least in terms of quantity.⁷² It is anticipated that each generation will incorporate some novel ideas from the experiences gained in the Igbo community to maintain the heritage.⁷³ The younger generation would not know how to live if it weren't for the elderly; they wouldn't have any laws, customs, or wisdom.⁷⁴

⁶⁹Newell S. Booth Jr., “Tradition and Community in African Religion” *Journal of Religion in Africa* 9, no. 2 (1978): 89.81-94.

⁷⁰Philemon O. Amanze, class notes for MASN 682 Seminar in African Traditional Religion, Adventist University of Africa, Nairobi, Kenya, January 2019.

⁷¹Booth Jr, “Tradition and Community in African Religion,” 83.

⁷²Ibid., 83.

⁷³Elechukwu Nnadibuagha Njaka, *Igbo Political Culture* (Evanston, IL: Northwestern University, 1974), 14.

⁷⁴Tempels Placide, *Bantu Philosophy, Trans. Bv Colin King* (Paris, France: Presence Africaine, 1969), 58.

Jesus, the Mentor par Excellence

Krallmann states that Christ's complete obedience to God, His anointing, His profound love for his followers, His intercession for them, His faith in God's work in the disciples, His open witness, and His primary concern for character development laid the groundwork for His mentoring of 12 disciples.⁷⁵ David Watson acknowledges that Jesus loved his disciples unconditionally, met their needs, corrected them, nourished their faith, gave them instructions about the kingdom of God, sent them forth in His name, uplifted them, listened to them, observed them, led them, and commanded them to treat each other with the same respect.⁷⁶ Mentoring always aims at the mentor's capacity to impart expertise to the mentee in the form of responsibilities to demonstrate authority after a specific time, as Jesus did.

Jesus' training. Vijetha Mukkelli explains that Jesus consistently trained His disciples, both formally and informally, using Himself as an example. He taught and instructed them about God's kingdom (Matt 13, NKJV), His mission on earth (Mark 10:32-34, KJV), and what should be their attitudes as his followers (Luke 17:7-10, NIV). His disciples learnt how Jesus dealt with hostility and negative responses. Concisely, Jesus made sure that His followers were well prepared for the task ahead of them.⁷⁷

A mentor who served. Theodore W. Engstrom draws a comparison between Jesus and modern mentors, noting that in contrast to modern mentors, Jesus assembled His team to serve them. Jesus strengthened them. As they battled to

⁷⁵Gunter Krallmann, "*Mentoring for Mission*," 123.

⁷⁶David Watson, *Discipleship* (London: Hodder and Stoughton, 2014), 36.

⁷⁷Vijetha Mukkelli, "The Biblical Perspective of Coaching & Mentoring," *International Journal Of Core Engineering & Management* 1, no. 7 (2014): 141.

understand the truth and submit to God's will, Jesus corrected and encouraged them.⁷⁸ Jesus told His disciples that whoever wanted to be great among them should be a minister; likewise, he who wanted to be the chief should be a servant, because He had given them an example (Mark 10:43-45, NIV; John 13:15, NLT). David Watson points out that the Jewish Rabbi's followers would serve as his or her master's slaves until they were able to finish their education and become masters or Rabbis. But Jesus commanded His followers to follow Him without reservation for the rest of their lives.⁷⁹ That affirms that Jesus is a mentor par excellence. He demonstrated a mentoring ability that is worthy of imitation by spiritual fathers and mothers of this generation.

The mentor who led. Mukkelli contends that becoming a leader entails more than just intellectual understanding. It also has nothing to do with honing abilities to their greatest extent. To achieve transmission of leadership from one generation to another, there must be modeling. Thus, Jesus had to humble Himself to the point of allowing His twelve disciples to follow Him around for more than three years. He created a model of leadership for the disciples. To sustain future leadership, mentoring through modeling is imperative for the contemporary Church.⁸⁰ Ron Hunter emphasizes that the sixth chapter of Deuteronomy offers a method for combining leadership in the home and the church to disciple both present and future generations.⁸¹ The chapter is an instruction from God. It played an important role in

⁷⁸Theodore W. Engstrom and Norman B. Rohrer, *The Fine Art of Mentoring: Passing on to Others What God Has given You* (Brentwood, TN: Wolgemuth & Hyatt, 1989), 157.

⁷⁹Watson, *Discipleship*, 32.

⁸⁰Vijetha Mukkelli, "The Biblical Perspective of Coaching & Mentoring," 141.

⁸¹Ron Hunter, "The D6 View of Youth Ministry," in *Youth Ministry in the 21st Century: Five Views*, ed. Chap Clark (Grand Rapids, MI: Baker Academic, 2015), 148.

the lives of the children of Israel and revealed the family context in which Jesus was brought up. The chapter is also a very relevant section for the benefit of the present generation of parents and leaders through whom the mantle of leadership will be handed down to subsequent generations as in the case of Jesus and His disciples, or Elijah and Elisha.

Mentor of both genders. Engstrom maintains that when Jesus was preparing to leave His disciples, He gave them a new commandment that they should love one another. Jesus called that the highest expression of discipleship.⁸² It should be mentioned then that the disciples of Jesus during His farewell message were more than just the twelve Apostles. There were other men, women, and children in the gathering.

Jesus trusted and entrusted. Phil A. Newton comments that Jesus demonstrated a high level of trust in the manner He related with His disciples, particularly when He sent them out. He entrusted them with the proclamation of the gospel.⁸³ Ted W. Engstrom also believes that Christ, as a mentor, entrusted His protégé (mentee) with His enormous and eternal undertaking when He commanded them to “Go and make disciples of all nations” (Matt 28:19, NLT). He assured them of receiving from God all of the resources they would need.⁸⁴ Mentoring is about trust and entrusting. If there is no trust between the mentor and the mentee, successful mentoring will not exist.

⁸²Theodore and Norman, *The Fine Art of Mentoring*, 58.

⁸³Phil A. Newton, *The Mentoring Church: How Pastors and Congregations Cultivate Leaders* (Chicago, IL: Kregel Publications, 2020), 30.

⁸⁴Engstrom and Rohrer, *The Fine Art of Mentoring*, 59.

Mentoring and Youth Retention

Bill Hull argues that it is not a revolutionary idea to impart wisdom to the young to help them develop as people. He states that it satisfies the human desire for companionship, direction, and closeness and that it is essential for completing tasks, reaching long-term objectives, and for spiritual individuals carrying out God's purpose.⁸⁵ Giving people more to think about and greater perspectives is the main goal of mentoring. It serves as a tool for career planning, retention, and succession planning.⁸⁶

Mentoring is about time commitment and planning. For any successful mentoring Hull suggests the following three components:

Mutual devotion and trust. Time spent together fosters commitment and mutual trust. A person's dedication to you and you to them increases with the amount of time you spend teaching them. calm and capable direction. Patience is the key to maintaining commitment and trust once they have been formed. He restates that certain mentees learn more quickly than others in a formal setting and that Generations Y and X are impatient. emotional development. A mentoring process necessitates maturity from both parties. For the purpose of effective leadership, a successful mentor—or any other leader, for that matter—restrains her emotions. You have to maintain (or seem to maintain) composure and eagerness even when you're tired of answering the same questions over and over.⁸⁷

Three phased activities are involved in mentoring, these include, but are not limited to:

PHASE 1 — Observe (The learner watches): The individual you are teaching watches you or another employee perform the task during the first phase. You should be responding to questions while she observes. Even though they are

⁸⁵Hull, *The Complete Book of Discipleship*, 52.

⁸⁶Micki Holliday, *Coaching, Mentoring and Managing: Breakthrough Strategies to Solve Performance Problems and Build a Winning Teams*, 2nd ed. (Franklin Lakes, NJ: Career Press, 2001), 224.

⁸⁷*Ibid.*, 227-240.

not asked, the following questions are addressed during this. Why is this position crucial? What are the essential elements of this position? What are the warnings? Which timing concerns matter? How does this benefit me?

PHASE 2 — Participate (You do the job together): The next step is to have the team member complete the task with you after you've demonstrated it. There are three components to this phase: How might the work be divided up? Is the associate cognizant of this? Is learning still possible?

PHASE 3 — Conduct (You watch the learner do the job): It's time for your partner to take off on their own after you've completed the assignment together. Before moving on to the conducting phase, four questions need to be answered. In what way may the associate prove their proficiency? What degree of proficiency will suffice? To what extent will errors be tolerated? When is it acceptable to work unsupervised?⁸⁸

Hull asserts that throughout history, mentors or spiritual advisors have assisted in counteracting people's propensity for laziness, distraction, or temptation; yet, discipleship has also supplied the following needs for humankind: relationship to nurturing, apprenticeship to competence, task accountability, shaping submission, and decision-making wisdom.⁸⁹ It should, however, be noted that connection-building, responsibility, and sound decision-making are prerequisites for any successful mentoring program. Mentoring is essentially the same as discipleship. The very definition of the word “mentor” (Greek *matheteuo*) is “to make someone a follower or imitator.” Consequently, the only commandment in the Great Commission is to “make disciples” (Matt 28:19f, NKJV). Certain verbs such as “go,” “baptizing,” and

⁸⁸Holliday, *Coaching, Mentoring and Managing*, 267-76.

⁸⁹Hull, “*The Complete Book of Discipleship*,” 56.

“teaching” clarify or elaborate on the process of creating disciples for decision-making.⁹⁰ Since the essence of discipleship is about one person imitating another and following them, mentoring is more in line with this definition.⁹¹ Becoming like Jesus and developing a connection with Him are the primary goals of discipleship (Luke 6:40, NKJV). Mentoring can serve as the foundation for a caring connection that fosters young people's spiritual growth and helps them become more like Christ.⁹² Michael Njagi Mbui, states that the Church will continue to suffer spiritual stagnation and dwarfism until members understand and accept the important role of discipleship in the fulfillment of God’s purpose for their lives.⁹³ The purpose of mentorship and discipleship in the Church is to bring in converts and help them continue to grow and empower them for the service of Jesus Christ.

It is noteworthy that the strength of the Church is in the congregants, especially the youth. The Church will not be a powerful instrument for God through the acquisition of property, wealth creation, or increased endowments, but through members who are committed disciples. Thus, the goal of every church activity should be to evangelize and nurture the neonates for discipleship.⁹⁴ It is also of great importance to realize that the greatness of the Church today and in the future lies in the hands of the youth.

⁹⁰Nathan Chiroma Hussaini, “The Role of Mentoring in Adolescents’ Spiritual Formation,” *Journal of Youth and Theology* 14 (2015): 73-93.

⁹¹Hull, *The Complete Book of Discipleship*, 216.

⁹²Hussaini, “The Role of Mentoring in Adolescents’ Spiritual Formation,” 14.

⁹³Michael Njagi Mbui, *Making Discipleship Simple: Becoming a Disciple of Christ* (Grantham, England: Autumn House, 2018), 56.

⁹⁴Istifanus Ishaya, *Membership Retention in North West Nigeria Conference of Seventh-day Adventist: Problems and Prospects* (Ilisan Remo, Nigeria: Babcock University, 2004), 2.

Mentoring Today

Does the antiquated idea of mentorship still make sense in the modern world?

The demand for mentorship that is facilitated is higher than ever in the technologically advanced twenty-first century. People still make up organizations, and people need ever-higher abilities to grasp the ever-more complicated difficulties and duties that arise in every working setting. Because of the complexity of today's businesses and the growing emphasis on cost savings, facilitated mentoring is a desirable and affordable approach to attracting and retaining qualified staff.⁹⁵ By making disciples, Christians model an exemplary life for others to follow. For a set amount of time, they dedicate themselves to training a select group of people who have been won to Christ. The goal of mentoring is to support and direct trainees as they mature and prepare them to become self-replicators in the third spiritual generation.⁹⁶ While commenting on discipling, Duffy mentions that much of what is done in that process is to help the youth to become Christian without losing their focus on the God-given mandate of building them into becoming disciples (Matt 28:19-20, NLT).⁹⁷ However, Pastors and church denominations nowadays are scrambling for church members and not disciples, as is the case of the Seventh-day Adventist Church.

⁹⁵Murray, *Beyond the Myths and Magic of Mentoring*, 12.

⁹⁶Martin Sanders, *The Power of Mentoring: Shaping People Who Will Shape the World* (Camp Hill, PA: Christian Publications, 2004), 75.

⁹⁷Duffy Robbins, *Building a Youth Ministry That Builds Disciples: A Small Book about a Big Idea* (Grand Rapids, MI: Zondervan, 2011), 56.

Need for Spiritual Mentoring Today

Kreider posits that there is a pressing need for spiritually developed men and women to mentor young Christians and assist them in determining what is truly important in life and at work.⁹⁸ Regarding the risk of not having mentors, the academic states that the Church faces extinction if there aren't spiritual dads and mothers who are prepared to raise the next generation.⁹⁹ He bemoans the fact that a lack of godly fatherhood has left a huge void in the Body of Christ today, calling spiritual fatherlessness a weakness.¹⁰⁰ He recommends spiritual parents – that is, spiritual fathers, and mothers - as mentors, coaches, or disciplers since they are in a position to help their daughters and sons negotiate the obstacles on their spiritual journeys.¹⁰¹ The parents are to help their spiritual sons and daughters reach their potential¹⁰² For Watson, becoming a disciple is getting to know, love, believe in, and devote oneself to Jesus.¹⁰³ According to him, discipleship involves one person influencing another to bring about a change of heart and mind.¹⁰⁴ In the meantime, mentoring modifies the mentee's vision, values, and morals in addition to changing his or her mindset. The word “disciple” gains the meaning “the state of” or “contained in” when the word “ship” is added. Discipleship is essentially the state of becoming a disciple. Then, discipleship has a constant sense of being on a journey. It's the notion

⁹⁸Kreider, *Cry for Spiritual Mothers and Fathers*, 22.

⁹⁹*Ibid.*, 27.

¹⁰⁰*Ibid.*, 46.

¹⁰¹*Ibid.*, 55.

¹⁰²*Ibid.*, 56.

¹⁰³Watson, *Discipleship*, 23.

¹⁰⁴Hull, *The Complete Book of Discipleship*, 28.

of becoming a disciple as opposed to already being one.¹⁰⁵ Watson goes on to say that the Greek term “*mathetes*,” which means “disciple,” is used to refer to a “learner” or “diligent student.”¹⁰⁶ In addition, he states that after completing his training, a disciple is obligated to discover and train other disciples to replicate what he has learned.¹⁰⁷

A disciple's life in Christ and within the Christian community is what matters most.¹⁰⁸ So, choosing to follow Jesus is a personal decision. This is the reason God intended for discipleship to consist of one person encouraging another to follow Jesus.¹⁰⁹ According to Ron Hunter the sixth chapter of Deuteronomy outlines the proper ways for families and churches to practice generational discipleship. He maintains that in the absence of robust discipleship between parents and their offspring, the next generation of parents will stray significantly from leading lives focused around Christ.¹¹⁰ God's intention in this text is to establish a system of education so that families can train the next generation of leaders.¹¹¹ When the Israelites obeyed God's commandment in that regard, they blossomed and recorded great prosperity.

The Efficacy of Mentoring to Retain

Lawless states that, if new believers are placed with experienced members, the rates at which members stop attending church programs will drop. He states, “We

¹⁰⁵Hull, *The Complete Book of Discipleship*, 35.

¹⁰⁶*Ibid.*, 55

¹⁰⁷*Ibid.*, 64.

¹⁰⁸*Ibid.*, 77.

¹⁰⁹*Ibid.*, 177.

¹¹⁰Hunter, “The D6 View of Youth Ministry,” 149.

¹¹¹*Ibid.*, 151.

have significantly decreased the amount of members quitting or leaving through the back door.”¹¹² Joseph Kidder says, “We need to move people into spiritual discipleship; we can't stop at getting them into membership.” in a similar manner.¹¹³ Additionally, Dudley and Cummings advise “helping them become responsible members, fostering their spiritual growth, preparing them for future service, inspiring them to take on missionary work, and assisting them as they go out to use their gifts to bring in still others.”¹¹⁴

It can be deduced from the above that mentoring with the aim of retaining does not benefit much if new converts and young people are not incorporated into the Church system or equipped to be disciples of Jesus through their experience with other members of the Church.

Conclusion

It is established that spiritual mentoring has been in existence and is still with us. Spiritual guidance was grasped by Jesus, taught by Paul, adhered to by the early Church, restricted by the reformers, reclaimed by the Puritans, and all but lost in the modern Church, according to Dallas Willard.¹¹⁵ Krallmann affirms that a mentor in the biblical sense develops a tight bond with a protégé (mentee). The mentor helps his mentee to better understand divine truth, live a more godly life, and serve God more by providing companionship, modeling, counsel, encouragement, correction, practical help, and prayer support.

¹¹²C. E. Lawless, *Membership Matters* (Grand Rapids, MI: Zondervan, 2005), 45.

¹¹³Joseph Kidder, *The Big Four* (Hagerstown, MD: Review and Herald, 2011), 131.

¹¹⁴R. Dudley and D. Cummings. *Adventure in Church Growth* (Hagerstown, MD: Review and Herald, 1983), 32.

¹¹⁵Horsfall Tony, *Mentoring for Spiritual Growth: Sharing the Journey of Faith* (Oxford, England: Bible Reading Fellowship, 2008), 23.

CHAPTER 4

METHODOLOGY AND PROCEDURES

The mentorship program, which was created to improve youth retention in the Yelwa District of the Seventh-day Adventist Church, is the subject of this chapter. It also focuses on the explanations of the research design, the focus group discussions, the questionnaire, the interviews, and the context—all of which were utilized to gather data for the study. A guide for the Church on raising youth for discipleship is provided by the data analysis.

Description of Kaduna City Metropolis

Kaduna City, located in north-central Nigeria, is the capital of Kaduna State and serves as a significant industrial, commercial, and financial hub for the northern regions. The Figure 1 presents the map of the city.



Figure 1. Map of Kaduna City Metropolis

An Overview of Ministry Context

Following the former Northern Region of Nigeria was Kaduna State. Kaduna is the capital city. The area was divided into six states in 1967, one of which was North-Central State, which also had its capital in Kaduna. In 1976, the North-Central State changed its name to Kaduna State.¹ In the meantime, the State's Katsina Province was divided into the current Katsina State in 1987.² The Federal Capital Territory, Katsina, Niger, Kano, Bauchi, Nasarawa, Plateau States, and Zamfara are all bordering the state. The ethnic communities of Kaduna State include the Hausa, Gbagyi, Adara, Ham, Atyap, Bajju, Ninkiyob, Kurama, Koro, Amo, Chawai, Surubu, Kono, Mada, and Agworok. There are 23 Local Government Areas in the State. The state's population is 6,113,503 as per the 2006 national population census.³

Seventh-day Adventist Church Yelwa District

One of the districts within the North West Nigeria Conference of the Seventh-day Adventist Church is Yelwa District. It was created out of Kaduna district in January 2005.⁴ In 1994, the Sabbath School Department under the Church at Ilorin Road, Kaduna formed the NNPC/Sabon-Tasha Action Unit. That comprised members residing mainly at the Sabon-Tasha axis. The unit later increased in population. The members were zealously committed to God's work. Consequently, they requested the establishment of a Sabbath school. The church leadership later rented a building for a place of worship. The facility was used from 1995 to 1999. The attendance drastically

¹Kaduna State Government, *State Development Plan 2014-2018* (Kaduna State Government, Nigeria: Ministry of Economic Planning, September 2013), 14.

²Ibid., 14.

³Ibid.

⁴Seventh-day Adventist, Yelwa district, *Newsletter, Quarterly Magazine, Fourth Quarter*, 2.

increased in 1999 through the baptism of new converts that Pastor Dave Nyekwere evangelized from 23rd May to 12th June 1999 at Unguwan-Yelwa primary school.⁵ Pastor Ayuba G. Mavalla was the President of the North West Nigeria Mission then. Because of the evangelistic efforts, the worship Centre was too small to contain the members. The Church, therefore, decided to build a bigger auditorium. They purchased a plot of land through the assistance of the Springtime Development Foundation (SDF) for the church building.

Members of the Church at Ilorin Road and those from the then Ugwan Yelwa Sabbath School joined hands to build the present church auditorium in Yelwa District. On 5th October 2002, Ugwan Yelwa Sabbath School was organized (upgraded) to a Church. While the Church at Ilorin Road had 539 members among which 350 had been baptized, the Sabbath School branch had 180 members and over 100 children. The latter was consequently authorized to supervise the centers at Unguwan-Romi, Gonin-Gora, and Kasuwan Magani axis. Those centers later became organized churches.

Pastor Daniel Filimon Chiroma Jnr., who was the Kaduna District Leader at the time, applied for the reorganization of the then Kaduna District after a series of meetings and consultations. This was motivated by member's zeal to win converts and desire for expansion, and more importantly, to reduce administrative bottlenecks. In January 2005, Ugwan Yelwa Church became Yelwa District. Pastor Istifanus Ishaya was appointed a pioneer Pastor of the District. The District presently has eight organized churches and several Sabbath schools.⁶

⁵Seventh-day Adventist, Yelwa district, *Newsletter, Quarterly Magazine, Fourth Quarter*, 2.

⁶North West Nigeria Conference of Seventh-day Adventist Church, *Statistical Report for Camp Meeting*.

Research Design

This study used a mixed-methods methodology. “Mixed method is an attempt to draw from multiple epistemologies to frame and understand phenomena,” claims Nicolas Harkiolakis.⁷ The technique is applied to examine the methods of youth retention and discipleship. Following the investigation, a mentorship program was created at the Yelwa District Seventh-day Adventist Church to help keep the young people for discipleship.

Research Authorization

An authorization letter from the Adventist University of Africa Nairobi, Kenya, to introduce the researcher was presented to the Presidents of the Northern Nigeria Union Conference (NNUC), North West Nigeria Conference (NWNC), and the District Pastor of Yelwa Seventh-day Adventists. The letter was sent to secure the approval to conduct this research on a mentorship program for the retention and discipleship of Adventist youth at NWNC, Yelwa District. The permission was granted.

Types of Research

The data for this strategy was gathered using a hybrid method, which gave the researcher a comprehensive understanding of the circumstances.

Reason for Selecting the Research Method

The method was chosen because it is relevant to the analysis of the various categories of people in the district. It contains features that promote the understanding of what mentorship is about the retention of youth for discipleship. The method is

⁷Nicholas Harkiolakis, *Quantitative Research Methods: From Theory to Publication* (Scotts Valley, CA: CreateSpace Independent, 2019), 25.

therefore capable of analyzing the data that have been gathered during a series of mentorship programs that have been conducted to develop and implement the retention of the youth for discipleship in Yelwa District.

Significance of the Study

The youth of today need mentoring more than they have ever needed it before. This is because the world has drastically changed ever since the advent of technology. Digital technology is supposed to be synonymous with improving the quality of life. Nevertheless, digital technology has some very serious negative impacts on the lives of today's youth and many adults. Some of these negative impacts of technology include the fact that it can be addicting. Research has also shown that technology can even hurt communication skills⁸ Children are more easily accessed by child sex offenders thanks to open social media accounts and online gaming forums. Adult exploitation is not the only thing that puts young people at risk. Intimate or sexual images of a peer can also be obtained by children, who can distribute them with or without the person's permission.

Because of advancements in digital technology, it is now more difficult to remove harmful words and images put online, which raises the possibility of victimization again.

This work highlights the need for mentoring to inculcate the morality young people need to protect them from the harmful effects of digital technology and other modern vices. There is also the need to further mentor the general populace for discipleship. In modern and post-modern societies, youth are often separated from

⁸Anna Nguyen, "Is Technology Impacting My Child's Social and Communications Skills," The Philadelphia Inquirer, published March 14, 2018, accessed 12 June 2020, <https://www.inquirer.com/philly/health/kids-families/is-technology-impacting-my-childs-social-and-communications-skills-20180314.html>.

adults. Unsupervised electronic media is a source of entertainment for a large number of adolescents. Many people have limited touch with their grandparents or other members of their extended family, which makes matters more complicated. This lack of inter-generational contact for young people necessitates the need to have adults who will take the time to build enduring relationships with the young people. Teens are becoming more and more cut off from the adult world. Furthermore, even in situations where children are “with” adults, it is typically in huge gatherings where the adults are entertaining, educating, or guiding the children. Little time is given to dialogue and collaboration between the youth and adults, from whom the former could have learned societal and religious values.⁹

Against that backdrop, the findings and other results from this research will assist church leaders to better understand and appreciate the peculiarity of the modern youth’s world, particularly when preparing the youth for mentorship and discipleship.

Sample and Population of the Participants

The District under study, as of December 2019, has a population of 1351 members.¹⁰ The research was done in the entire eight churches that make up the District. Selected youth and adults from the churches formed a sample of the population from which data were generated for analysis.

⁹David Elkind, *Ties that Stress: The New Family Imbalance* (Cambridge: Harvard University Press, 1994), 3.

¹⁰Yelwa District, *Yelwa District Record Book* (Kaduna, Nigeria: North West Nigeria Conference of Seventh-day Advenist Church, 2019).

Criteria for Sampling Procedures and Selection

Purposive and convenient criteria for sampling were used during the research. The study also adopted a standard method as a sampling procedure, using each respondent's age brackets, sex, marital status, and level of education. The District was represented in the categories of youth, adults, and leaders of the churches in the District. The members were involved as participants and the target. The sampling involved the use of questionnaire, focused groups, and interviews. There were eight young people in the group, ranging in age from 17 to 25. The data used for the study's analysis consisted of the replies.

Data Collection Procedures

The study investigates the challenges of retaining young people in the Church through responses from selected categories of members in the Yelwa District. For that purpose, the study uses Questionnaires, focused group discussions, and interviews as research instruments. Members of the Yelwa District Seventh-day Adventist Church were given the questionnaires. The members of the group were engaged in discussions to collect data that were used for analysis. Two young people who had been baptized registered in the membership of the Church, but had drifted and stopped coming to the Church, were interviewed. Two youths who had been regular at Church programs even though some of their friends had stopped coming to Church were also interviewed. To find out why young members of the Church are departing, the superintendent of the District's Sabbath school and an elder were also questioned.

Data Presentation and Analysis

The analysis of the information gathered from the respondents is the focus of this section of the study. Rearranging the summary of each respondent's response to

each question is the first step. Data for the study were gathered using 100 copies of the questionnaire. To provide a more successful model for mentorship/discipleship in the Seventh-day Adventist Church in the North West Nigeria Conference, these were given to members who had been in the Church for 15 years or more. The heterogeneity of young people in terms of magnitude, inequalities, and multiple disparities was considered, using quantitative analysis. Out of 100 copies of the questionnaire administered, 92 copies were returned filled, 2 were returned unfilled and 6 were not returned. The 92 filled and returned copies of questionnaire indicate that 57 respondents were males and 35 respondents were females representing 61% and 39% respectively.

Table 1 shows that the total questionnaire issued was 100, however, the returned number was 92 of which 57 represented males and 35 represented females with 61% and 39% respectively. Table 1 indicates that 28% of the respondents were aged 24-29 years while 26% were 45 years and above, 18-23 years, 30-34 and 40-44 have only 13% each leaving 35-39 years having 7%.

Table 1. Number of Respondents by Age Group and by Gender

Age group	Male	Female	Total	%Male	%Female
18-23	8	4	12	67	33
24-29	11	15	26	42	58
30-34	8	4	12	67	33
35-39	-	6	6	0	100
40-44	8	4	12	67	33
45+	22	2	24	92	8
Total	57	35	92	61	39

Figure 2 shows that 53% Have not Engaged in Mentoring Before while 47% have.

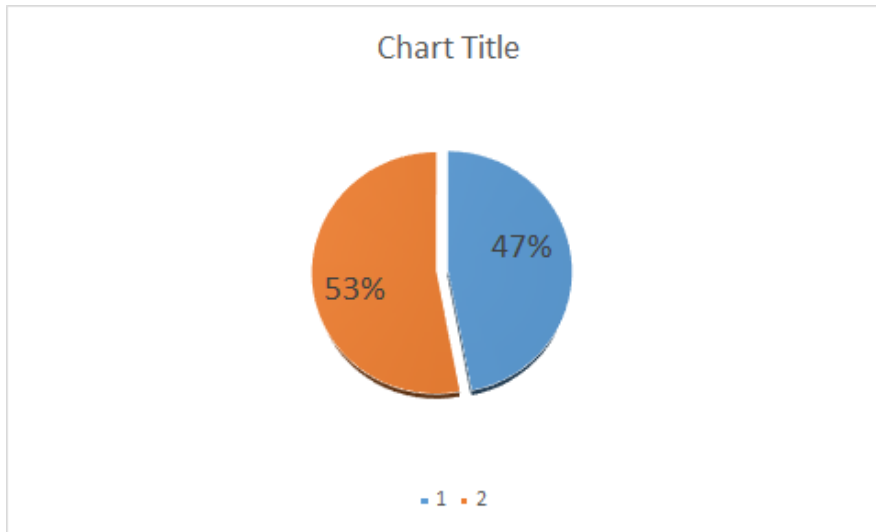


Figure 2. Percentage that have not Engaged in Mentoring

From Table 2 and Figure 3, 92% of the respondents within the age bracket of 24-29 strongly agreed that studying the Bible is very important in retaining the next generation of church members, whereas only 33% of ages 18-23 strongly agreed.

Table 2. Bible Study is Very Important in Retaining the Next Generation by Age Group

Age Group	Agreed	Strongly Agreed	Strongly Disagreed	Undecided
18-23	2	4	2	
24-29	2	24		2
30-34		12		
35-39	2	4		
40-44	2	10		4
45+	3	19		
TOTAL	11	73	2	6

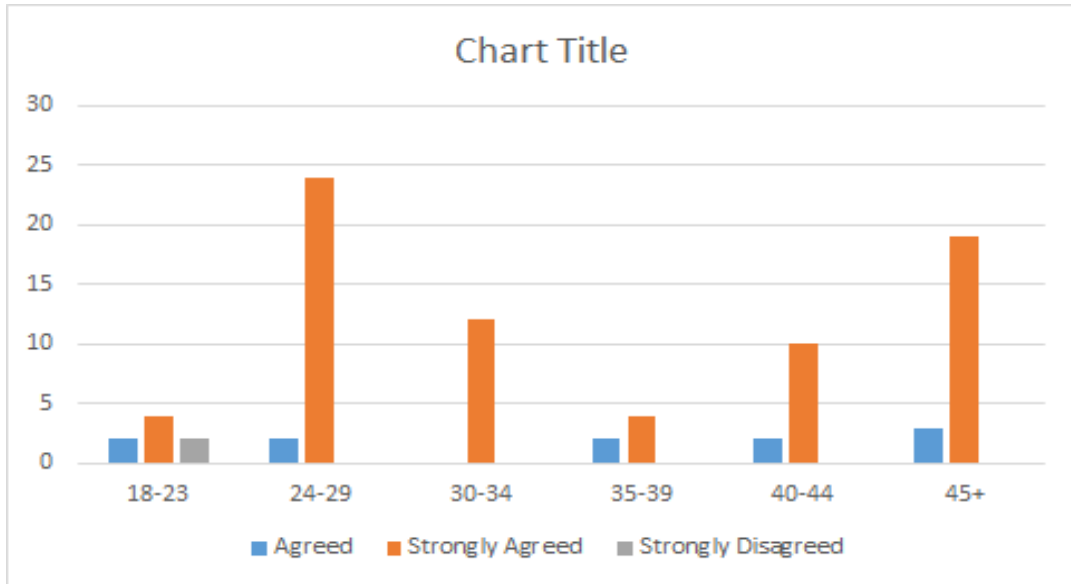


Figure 3. Bible Study is Very Important in Retaining the Next Generation

From Table 3 and Figure 4, 73% of ages 24-29 strongly disagreed that discipleship and nurturing are an integral part of activities for the people being mentored while 50% of the age group 30-34 agreed and strongly disagreed, respectively.

Table 3. Discipleship and Nurturing is an Integral Part of Activities for the People Being Mentored

Age Group	Agreed	Strongly Agreed	Strongly Disagreed	Undecided
18-23	4		6	
24-29	7		19	
30-34	6		6	
35-39	2	2	2	4
40-44	6	2	4	3
45+	6	13		
TOTAL	31	17	37	7

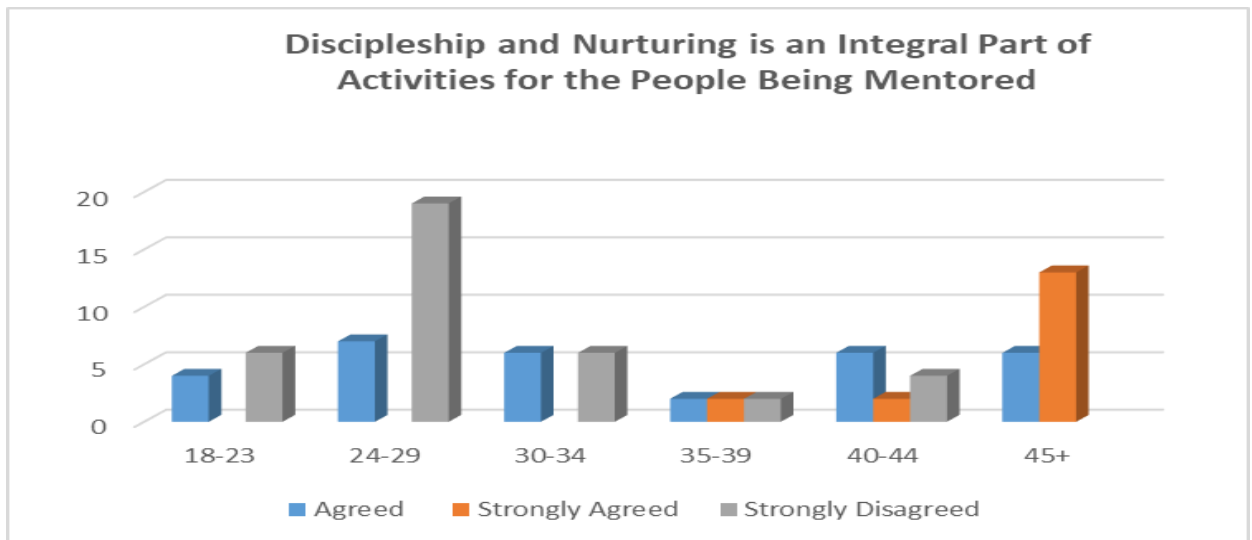


Figure 4. Discipleship and Nurturing an Integral Part of Mentorship Activities

Table 4 indicates that 42% of ages 24-29 strongly disagreed that Pastors and Elders know little or nothing about mentoring for discipleship while 17% in the age bracket of 40-44 agreed.

Table 4. Pastors and Elders know little or nothing about Mentoring and Discipleship

Age Group	Agreed	Disagreed	Strongly Agreed	Strongly Disagreed	Undecided
18-23	2	4	2	2	2
24-29	6	7	11	2	
30-34	2	2	4	4	3
35-39	2	2		2	2
40-44	2	6	2		
45+	8	9	4		
	22	30	23	10	7

Table 5 reveals that 17% of respondents aged 18-23 agreed that the church prioritizes the elderly over mentoring younger individuals, whereas none of the respondents aged 40-44 shared this opinion. Conversely, 35% of the respondents within the age bracket of 24-29 agree that the focus of mentorship should be on the elderly people, 42% of the same age bracket disagreed.

Table 5. The Church focuses more on the Elderly People than Mentoring the Younger People

Age Group	Agreed	Disagree	Strongly Agree	Disagreed	Strongly Disagreed	Undecided
18-23	2	2	2			4
24-29	9	11	6			
30-34	6	2	2	2		3
35-39	4			2		
40-44		6	4		2	
45+	8	9		2	2	2
TOTAL	29	30	14	6	4	9

Figure 5 shows that fellowship and teaching have a stronger bond for effective mentoring of the younger members as indicated by the graph above.

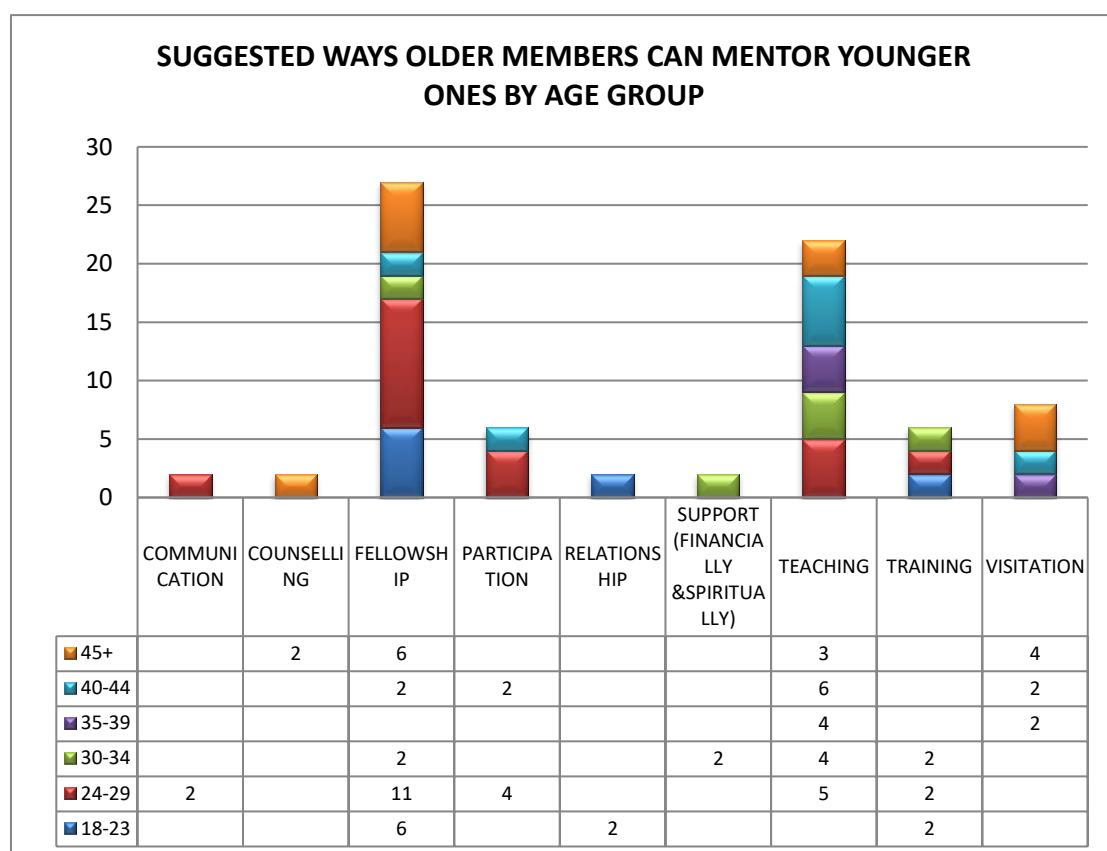


Figure 5. Suggested Ways Older Members Can Mentor Younger Ones by Age Group

Figure 6 shows that 50% of ages 24-29 of the respondents suggested that Bible Studies can help to curb the exodus of young people from church while 33% of ages 35-39 suggested that visitation can help. Overall, more of the respondents indicated Bible study and love to be more effected effective in curbing the exodus of young people.

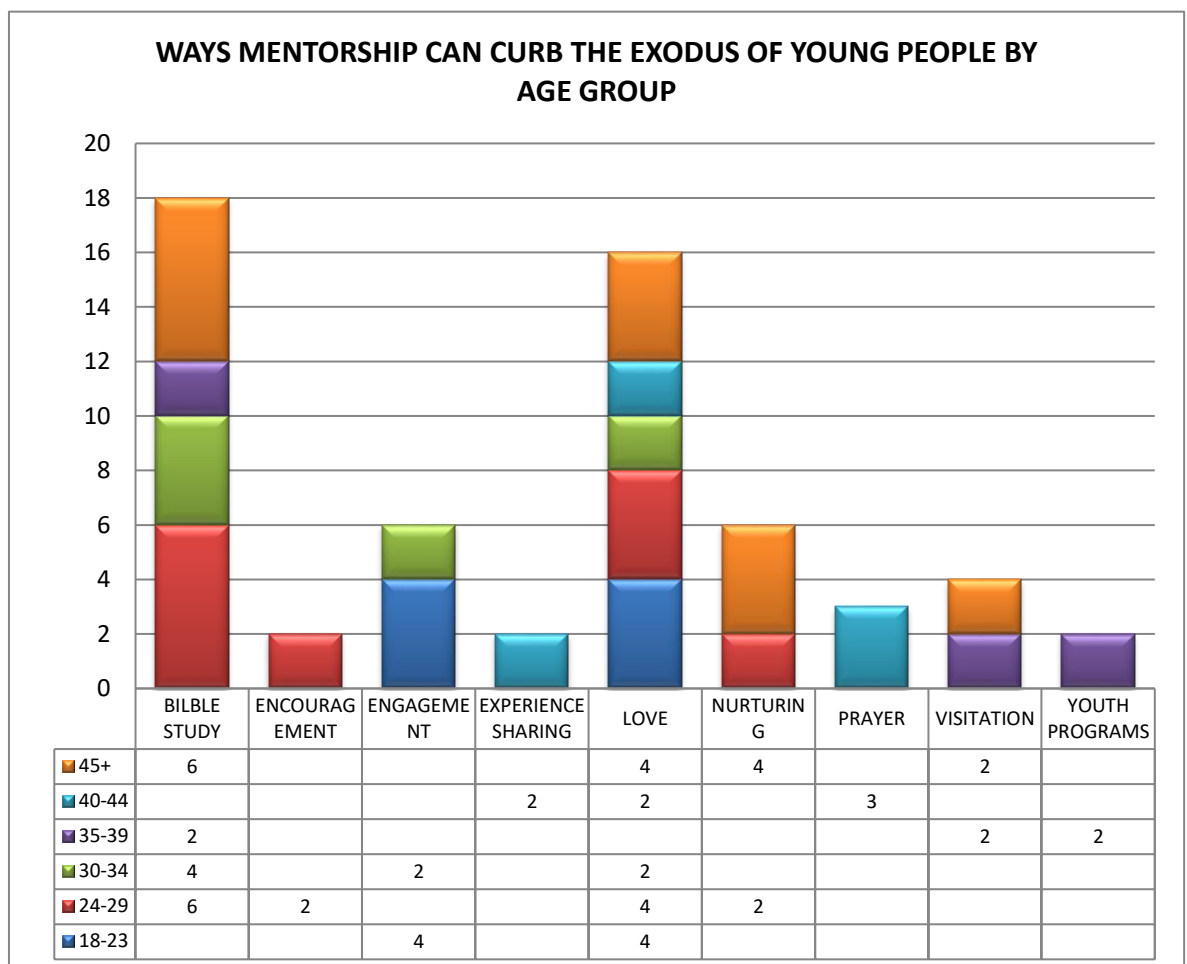


Figure 6. Ways Mentorship Can Curb the Exodus of Young People by Age Group

Ineffective mentorship for discipleship in the church have been hampered by several problems, as Figure 7 illustrates: a lack of commitment (15%), distance (10%), lack of visits (10%), lack of trust 8%), a lack of Bible study (4%), a lack of communication (2%), a lack of training programs (4%), and selfishness (4%).

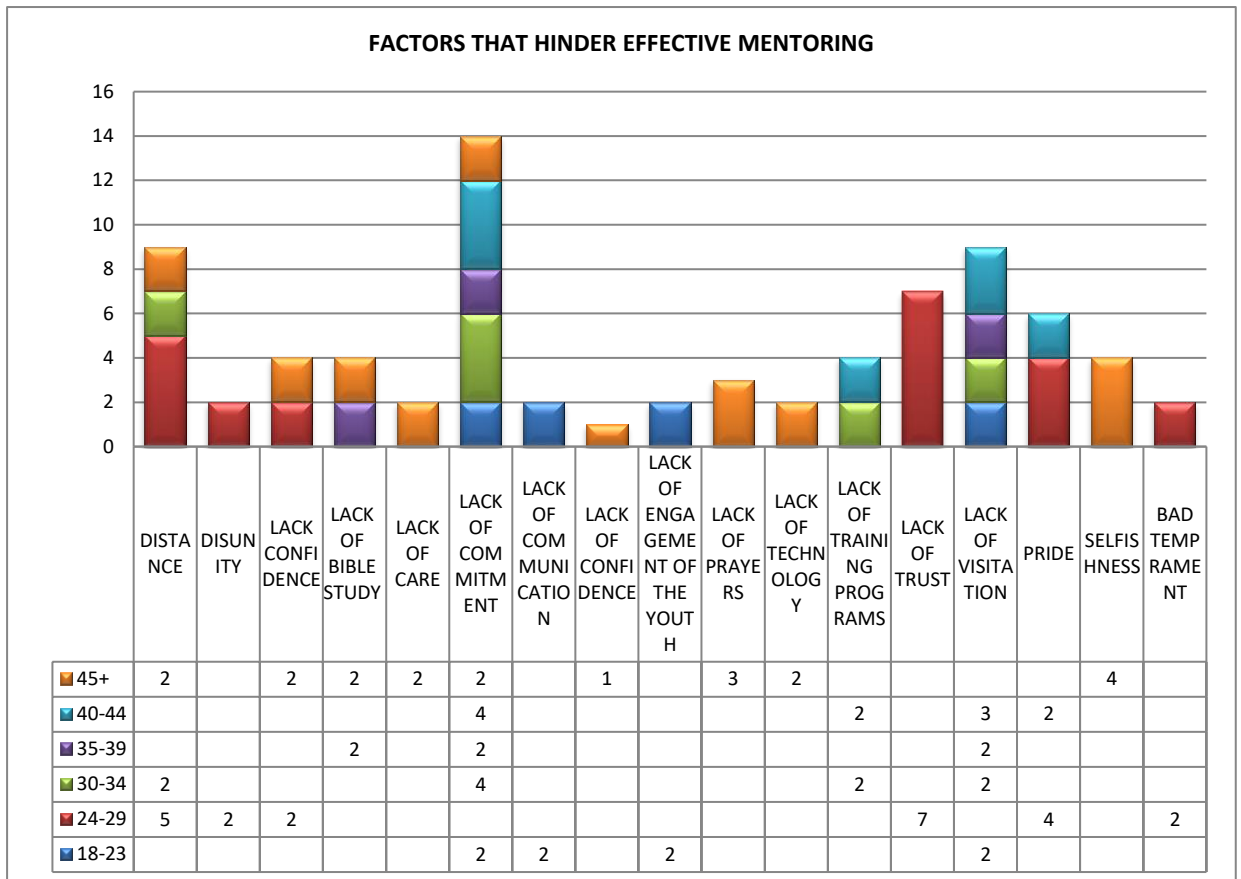


Figure 7. Factors that Hinder Effective Mentoring for Discipleship in the Seventh-day Adventist Church

Figure 8 displays the most enjoyed aspects of mentoring for discipleship in the Church. They include participation in all activities 19%, spiritual growth 15%, teaching 11%, visitation of members (7%), and learning from others 7%.

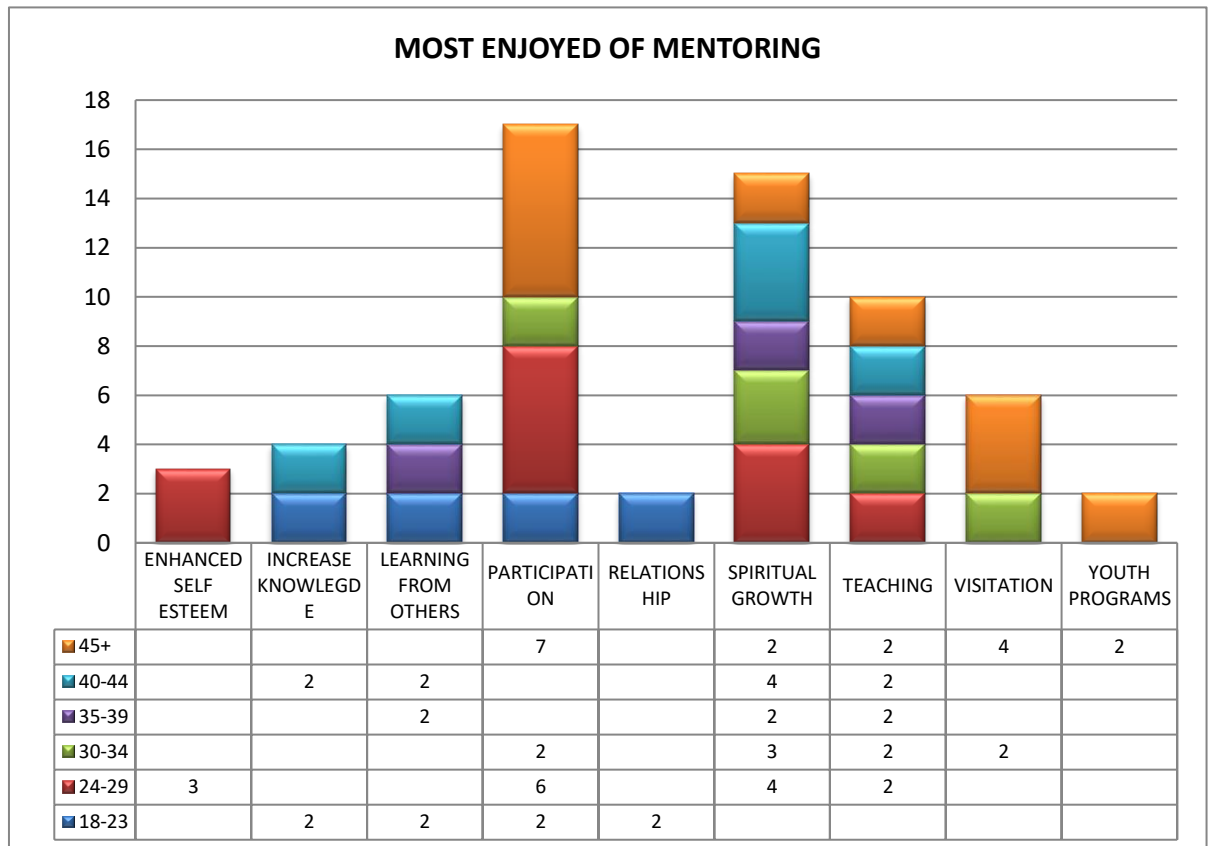


Figure 8. Most Enjoyed Aspects of Mentoring and Discipleship in the Church

Figure 9 shows things disliked most about mentoring for discipleship in the Church including betrayal, disobedience, distrust, disunity, indiscipline, lack of commitment, lack of communication, lack of consistency, lack of involvement, and lack of paying members visits.

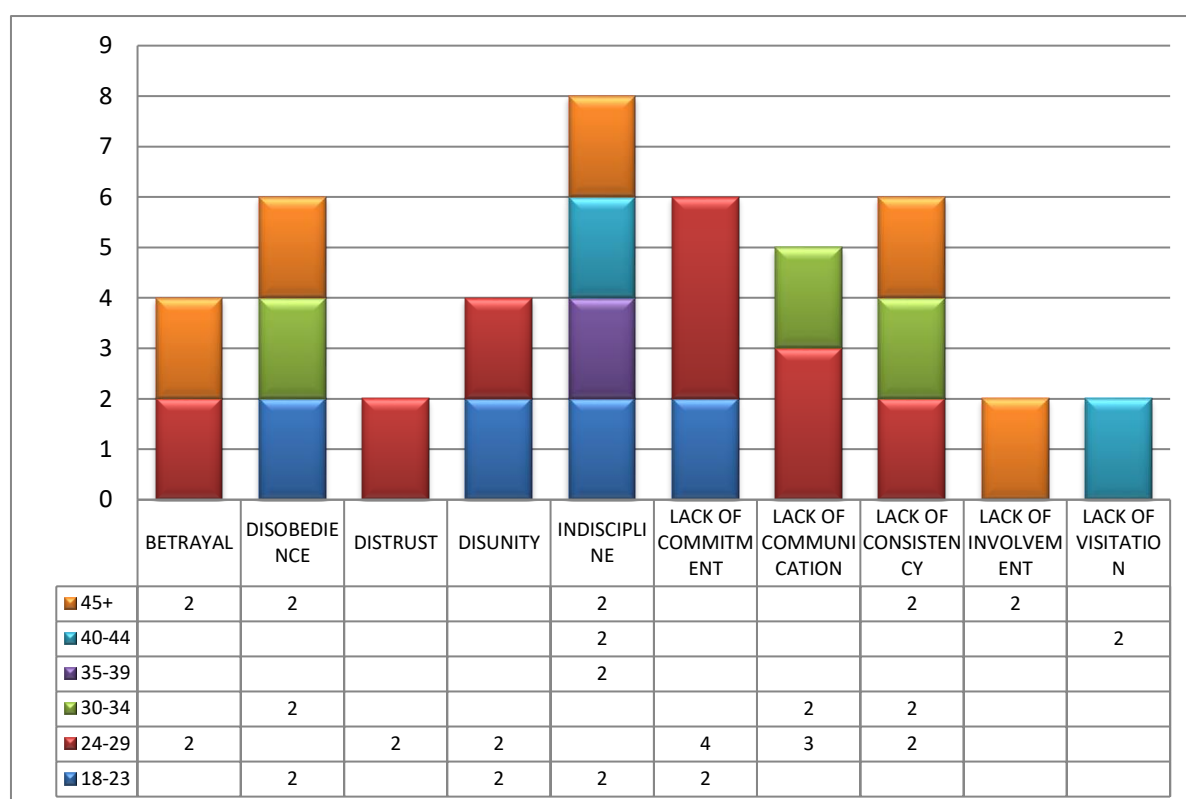


Figure 9. The Disliked Aspects of Mentoring for Discipleship in the Church

Presentations of Findings from Questionnaires

The presentations of this study are done based on the instruments used in data collection. The instruments include questionnaire, focus groups, and interviews. The findings from the questionnaire are presented according to the analysis in the tables, bar charts, and pie charts above.

Ways Older Members of the Church Can Mentor and Disciple Young People:

From the responses to the question, fellowship, teaching, and visitations were suggested as ways older members can mentor the young people for discipleship. The

responses indicated that the Church was not doing well in the aspect of fellowship. That was different from what is documented in Acts 2: 42 about Christ's disciples who "continued steadfastly in the fellowship and teaching of the Apostles, as well as in the breaking of bread and prayers." The early Church was bound together by shared beliefs and camaraderie. The teaching and visitation aspect of the Church consequently made the mentoring of their new converts possible. The latter then became rooted in the church doctrines.

Ways Mentoring and Discipleship Can Curb the Exodus of Young People from the Church: The question aimed at discovering from the respondents how the exodus of young people from the churches can be curbed or managed. The various categories of the age group suggested several ways that could be achieved across youth age brackets. The suggestions include sharing experiences, nurturing programs, and conducting Bible studies. Young people would like to learn from the experiences of those before them. Meanwhile, this can only be realized when there is a cordial relationship between the old and the young; the experienced and the inexperienced. Jesus, while sharing His experience with His mentees/disciples, says, Keep in mind what I told you: a servant's position does not exceed that of his master. According to John 15:20, "If they have persecuted me, they will persecute you as well. If they have kept my saying, they will keep yours as well." "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," Paul said to Timothy in reference to fostering (2 Tim 2: 2). Mentorship for discipleship is about sharing one's experience with young people. Teaching, too, is central to nurturing, for one cannot nurture without teaching.

Factors that Can Hinder Effective Mentoring and Discipleship in the SDA Church: The study concludes that effective mentorship for discipleship in the SDA

Church is hampered by several problems, including distance, lack of visitation, lack of training, lack of participation, lack of bible studies, lack of commitment, lack of confidence, pride, lack of concern, and discord. These could be attributed to the lack of acceptance of young people by older people. It seems the concern is only about church services. The youth find their way thereafter. That shows that a cordial relationship is missing between the two generations. There is no reason they should visit each other. This is not the same as what the early Church did when believers “were together, and had all things in common. ... And they, continuing daily with one accord in the temple, ... [broke] bread from house to house” (Acts 2:44-46, KJV). Mentorship cannot exist when there is a lack of confidence and trust between the mentee and the mentor, or between older and younger members. Additionally, there won't be any harmony between them.

Focus Group Discussion

The research, through a focus group interview, engaged some young respondents. Eight of them were selected for easy management and control of the process. The researcher oversaw the recording of the interview. A project assistant, Gideon John, supported the researcher in documenting the proceedings. The questions and the analysis of the discussion with the focus group are as follows.

Focus Group Discussion Questions

1. In what way would you characterize the idea of mentorship for discipleship?
2. What is the current status of mentorship for discipleship in the Seventh-day Adventist Church?

3. Do you think the Seventh-day Adventist Church is conscientiously doing all it can do to raise the next generation of disciples?
4. Could you state unequivocally that, as a young person, you have been receiving mentorship from an older member?
5. Did an older member ever take the time to start a mentorship connection with you when you were a young person? What would you say about your mentor(s) and the relationship as a whole? (a) extremely helpful; (b) advantageous; (c) not particularly helpful; (d) harmful.
6. In your opinion as a young person, what components of a mentoring for discipleship model ought to be present for the Seventh-day Adventist Church to be successful?
7. In your opinion, what are the factors contributing to young people's leaving the church?
8. What do you think are the effects of losing youth members of SDA Church?
9. In your view, what role will mentoring for discipleship play in retaining young people in the Church?

Figures 10-14 and Tables 6-9 below show the results of the focus group discussion questions.

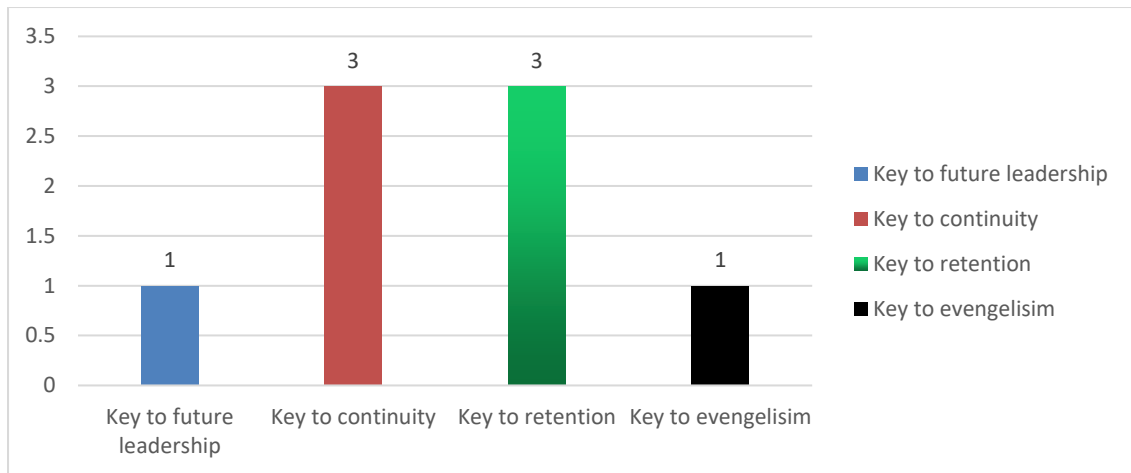


Figure 10. Describe the Concept of Mentoring for Discipleship

Table 6. Describing State of Mentoring for Discipleship in Seventh-day Adventist Church

	No. Respondents	%
Not effective	3	30%
Good structure; poor implementation	5	70%
Total	8	100%

Table 7. Whether the Seventh-day Adventist Church is Conscientiously and Intentionally Raising the Next Generation of Disciples

	No. Respondents	%
Through Departmental Meetings	4	50%
Bad when compare to catholic and Islam	4	50%
Total	8	100%

Table 8. As a Youth, Have you Been Mentored by an Elderly Member

	No. Respondents	%
Yes	2	20%
No	6	80%
Total	8	100%

Table 9. Characterizing your Overall Relationship(s) with your Mentor(s)

	No. Respondents	%
Beneficial	3	30%
Detrimental	5	70%
Total	8	100%

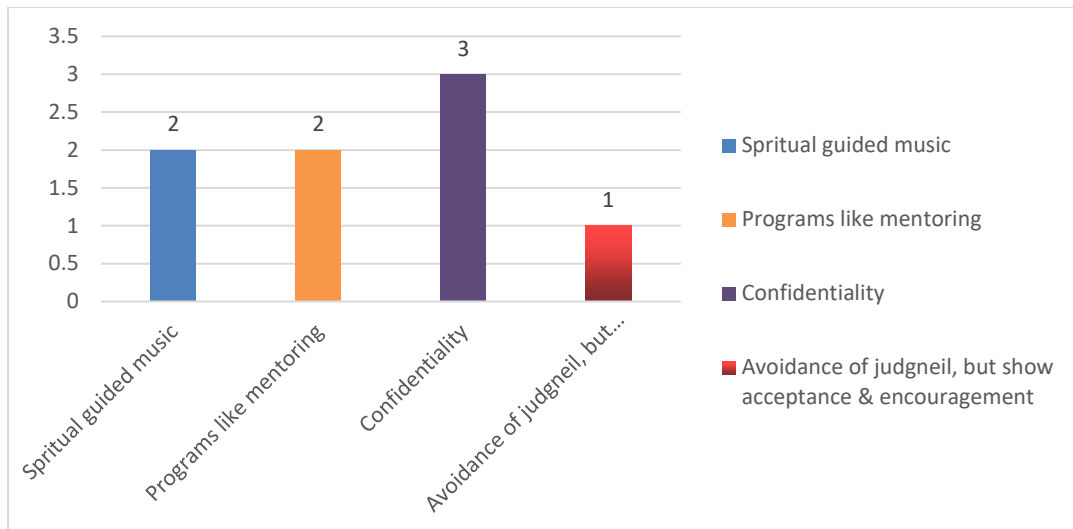


Figure 11. Elements to be Included in a Mentoring for Discipleship model for Effectiveness in the Seventh-day Adventist Church

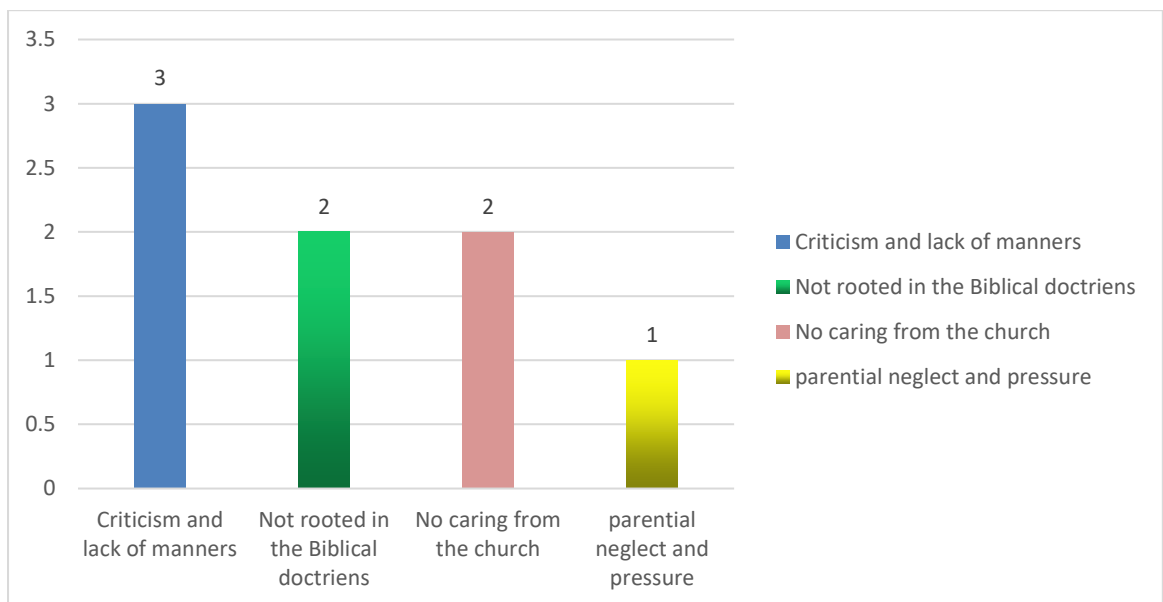


Figure 12. Factors Contributing Young People's leaving the Seventh-day Adventist Church

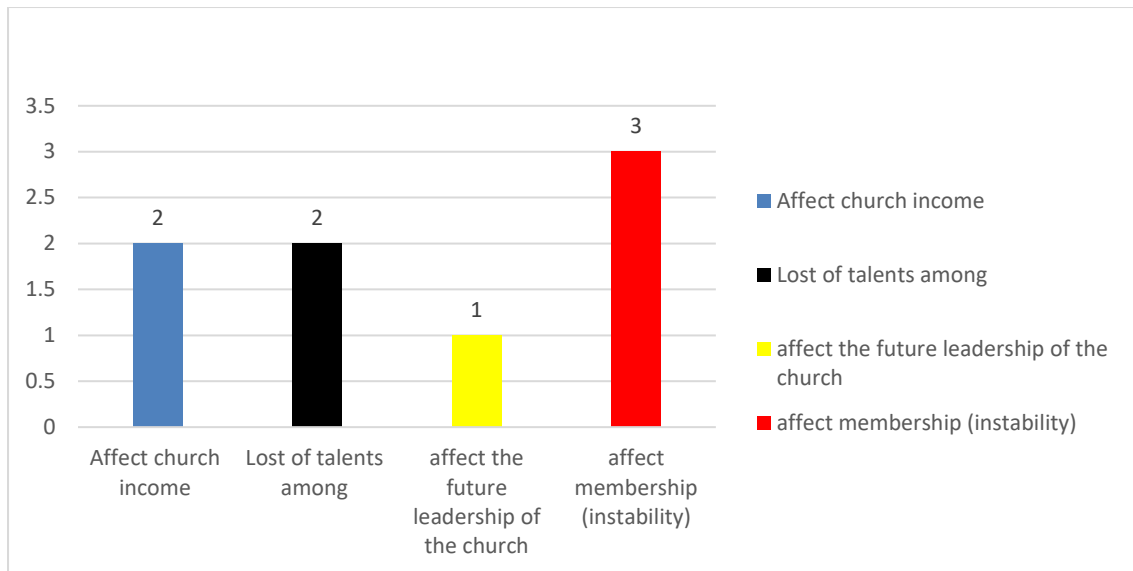


Figure 13. The Effects of Losing Youths in the Seventh-day Adventist Church

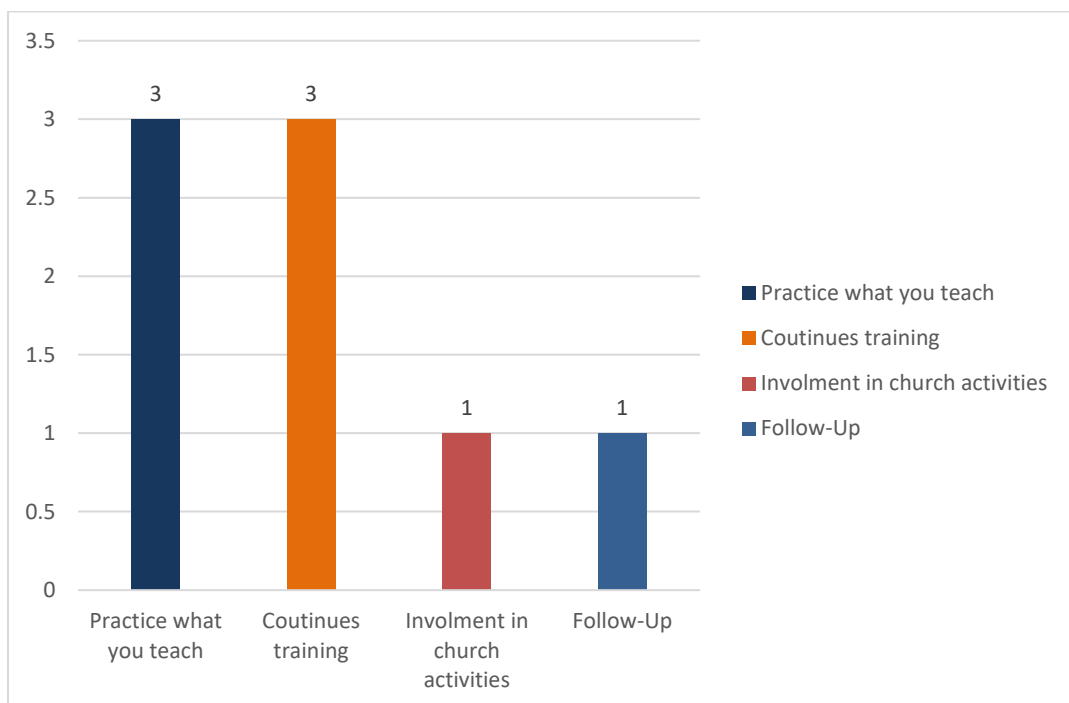


Figure 14. The Role that Mentoring for Discipleship Plays in Retaining Youths in the Seventh-day Adventist Church

Presentation of Findings from Focus Group

The findings from the focus group are:

Describe the Concept of Mentoring for Discipleship: This question was asked to ascertain the level at which the respondents understood the importance of mentorship and discipleship. The respondents emphasized the effects of continuity, retention, future leadership, and the Great Commission in this regard. From biblical times to the present, the Church has established a historic Church link through its members. Continuity in the life of the Church is imperative since that is the responsibility of older members who are expected to be mentors to younger members in all aspects of life.

Describe the State of Mentorship for Discipleship within the SDA Church: The purpose of the inquiry was to assess the respondents' knowledge about mentorship in relation to the SDA Church. Most of the respondents appreciated the Church for its structure and good programs; however, they lamented the failure to implement the programs at the local and district levels.

Is the SDA Church conscientiously and intentionally doing well to raise the next generation of disciples? It was discovered from the responses that what is done in departments like the Adventist Youth and Women Ministries where young members meet weekly or monthly for different activities is a mentorship program. Some respondents mentioned that mentorship is synonymous with the pastor or baptismal class. The respondents have Catholics and Muslims as neighbors. They, therefore, compared the SDA Church with other religious groups or denominations and concluded that members of the SDA Church had been left behind, especially in the aspect of mentorship. They had observed that Muslims have a mentoring program by which a group of students is brought up under the tutelage of an Islamic scholar.

Therefore, to raise the next generation of disciples, there must be an intentional act of organizing young people for mentorship programs.

As a young person, have you been mentored by an elderly member? To most of the respondents, mentoring is being done in baptismal classes; it has to do with baptismal rites that have to be observed by converts under the guidance of some older members of the Church. However, such programs usually end in a disgraceful manner owing to some selfish tendencies from the mentors and their mentees.

What are the factors characterizing the overall relationship(s) with your mentor(s)? Many of the respondents, especially the young ladies among them, were hesitant when responding to the question. Their experience during mentorship programs (particularly when they were attached to quite older members as new converts) was not encouraging. Some of the ladies mentioned that the programs could have turned into a different thing if not that they had withdrawn. Meanwhile, the young men who participated in the programs responded that they benefited greatly from the programs

What are the elements to be included in a mentoring for discipleship model for effectiveness? This was geared towards identifying components and ingredients for effective mentorship for discipleship. The respondents thought that spiritually motivated music should be part of church activities. They suggested that each branch Church should have a music academy since that is appealing to young people of this generation. The respondents were of the view that such a gesture would help the Church to retain the young people. They added that the suggestions would help the Church to maintain confidentiality among young people and their mentees. Training programs such as formal mentoring programs and nurturing need to have their place in the model. Not being judgmental, but showcasing the attitudes of acceptance and

encouragement would go a long way in helping the youths. This is substantiated in the incident that happened between Paul and John Mark when, Barnabas decided to bring John, whose last name was Mark, along. However, Paul did not think it would be wise to bring him along, so he left Pamphylia and did not accompany them to the work. Consequently, Barnabas seized Mark and set the ship for Cyprus (Acts 15: 37-38, 29). That suggests that Paul did not tolerate the mistake of the young man.

What are the factors contributing to young people's leaving the church? The goal was to ascertain the reason behind the youth's departure from the Church. A few participants linked that to the disapproval and impoliteness of more senior members toward the younger ones. They emphasized that the older members seem not to understand the young people. That consequently encourages an increase in the number of young people who have chosen to stop coming to church.

The respondent also identified a lack of care for the young people. They pointed out that it is easy for a young person to make a mistake but it takes mature minds to understand how to give a redemptive correction for the young person. One of them referred to a Hausa adage, "Yaro ya san gudu amma bai san inda zai boye ba," meaning, a young person knows how to run, but does not know where to hide. Therefore, it is the work of the older individuals to show the young person where to hide him/herself. The Church loses the young person whenever this is not done. The respondents also stated that some young people had challenges with some of the Church's doctrines. Eventually, they abandon their faith and follow their friends instead. They also identified parental neglect and pressure as factors contributing to young people's leaving the Church. These usually happen when it comes to choosing a future life partner. The youth do not receive enough support from their parents.

They then abandon the Church to marry someone who is not of the same faith as them.

What are the effects of young people leaving the Church? While reflecting on the number of young people who had left the Church, particularly those who were influential and had the financial capacity to help other young people in the Church, the respondents could not hide the pains that had cost them. Though the older ones have tried to support the Church very well, they are now retiring. There is, therefore, a need for young people to support the Church in all ramifications. The Church also loses talented members any time young people leave the Church. The Church needs leadership, but if young people leave the Church, the leadership of the Church will continue to be in the hands of the older people. Membership instability is another effect of the youth's leaving the Church. Jesus' wish is, "that ye should go and bring forth fruit and that your fruit should remain" (John 15: 16). For God to be glorified, the Church should make sure that its fruits, the young people, remain.

What is the role mentorship for discipleship play in retaining young people in the Church? The respondents emphasized that what the Church teaches will go a long way in retaining its young people. Young women in the Church usually have ugly experiences from their male counterparts. A female respondent narrated that, as a convert, she decided to leave the Church because she discovered that what she had thought about the Church before her conversion was different from what she experienced after joining the Church. The respondents are of the opinion that organizing continuous training for the youth will go a long way in retaining them in the Church. This is in line with White's view to "educate, educate, educate."¹¹ The

¹¹Ellen G. White, *Counsels on Health* (Nampa, ID: Pacific Press, 1951), 449.

respondents also emphasized the importance of involving young people in church activities. They should be engaged, given responsibilities, and exposed to in-depth Bible studies on issues that affect their future.

Personal Interviews

Six people were interviewed during this study. They include two young people who have stopped coming to the Church, two young members who have good standing and are very regular and active in Church programs, one Sabbath school superintendent, and one elder who was in youth ministry.

The Encounter of the Interviewer with Backslidden Youth: The interview was conducted with a youth who was no longer coming to the Church. The youth was asked to give the reason he chose to stop attending Church programs. Initially, he was not willing to cooperate with the interviewer but later obliged to respond to the interviewer's question. He said, "I thought the Church is a hospital where people can find healing and encouragement but I was embarrassed when I was disgraced by a member in (the) public." A female youth who had also stopped attending Church programs was also asked the same question. She said, "I have not seen any difference from where I came from, members asking me for an outing."

Findings from Interviews

What are the reasons for youth dropping from SDA Church membership? This was the first question for the first interviewee, a former Adventist. Brother Samson Chika's (pseudonym) reasons for dropping out from the Church were embarrassment and disgrace.¹² He narrated that he had 8 series of baptisms and was involved in Church activities. One day, as he stepped into the Church while a service was

¹²Samson Chika, A Former Adventist, interview by the author, Kaduna, February 13, 2020.

ongoing, A church member shouted at him. The scene caught the attention of the whole Church. All eyes were on him. “That incident demoralized me and from that day I decided I would not go to the Church again,” he stated. On the contrary, hand Monicah Ango (Pseudonym) left the Church because she felt that there was no difference between the Church and the one she had been in before. Members were “asking me for an outing.”¹³ Before she joined the Church, she had admired everything about it and its members. That made her give her life for Christ the first time she was evangelized. However, she had to run for her dear life one year after by stopping to attend the Church.

What are the opinions of members when their youth friends drop out? A young lady reported that her friend left because she had some problems with some SDA Church doctrines and teachings.¹⁴ The young lady was born in the Church. Ayuba Anuma mentioned that his friend left the Church because he felt that it was too cold and that young people were not given much time. They were not involved in the Church programs unlike where he had come from.¹⁵ Hence, those who are coming to the Church need to be involved in church programs, especially at the departmental level. That will make them feel that they are part of the Church.

What is the leadership’s opinion on why youth are leaving the church? One of the churches in the district's Sabbath School Superintendents advocates that the absence of a planned, structured program for the youth's nurturing, especially those

¹³Monicah Ango, a dropped youth member, SDA Church, U/Yelwa, interview by the author, Kaduna, February 13, 2020.

¹⁴Tiseh Yakubu, An Adventist Church Member, interview by the author, Kaduna, February 13, 2020.

¹⁵Ayuba Anuma, an active youth member, SDA Church, U/Yelwa, interview by the author, Kaduna, February 13, 2020.

who are coming newly or being converted to the Church, made them leave the Church.¹⁶ She sees a wealth of talent in the young people who are attending the church. The Church will benefit from them. However, the Church will be able to discover them only when it develops a formidable nurturing program.

What are the effects of the young people leaving the church? Elder Michael Matthew Rikichi, who is a long-time Master Guide and has passionately worked with young people for many years, described how devastating it is to lose young people, especially when it comes to Church support. To him, the effects are in three aspects: leadership, church membership instability, and income or support.¹⁷

How can the situation be curbed or reduced to the barest minimum? Elder Rikichi thinks that young people should be saddled with responsibilities. The Church should involve them in church programs and leadership. He added that parents should take up their responsibilities as the first guide to young people. According to an elder, there is a need for parents to practice what they teach when dealing with young people. Parents should not be known for “do what I say, but don’t do what I do.” He believes that that will go a long way in curbing the exodus of young people from the Church.¹⁸ The summary of the findings is presented in Table 10.

¹⁶Hellen Zakaria, Sabbath School Supritendant, Gonin-Gora Church, interview by the author, Kaduna, February 13, 2020.

¹⁷Machael Matthew Rikichi, A Church Elder, Seventh-day Adventist Church, U/Yelwa, interview by the author, Kaduna, February 13, 2020.

¹⁸Ibid.

Table 10. Analysis of Findings from the Interview Responses

Interview Question	Participant	Findings
Question 1. Why do you drop from SDA Church membership? Can you share your Experience?	A	Embarrassed and disgrace The above was done to him by an older member and he became annoyed and stopped coming to church
	B	Have not seen a difference from my former church This indicates a true searcher of eternal life or the experience of being born again
Question 2. Have you lost a friend who no longer comes to church? What do you think made him stop coming?	C	Some have problem with our teachings Some who come through two weeks evangelistic campaigns are not adequately taught the doctrine of the church
	D	We don't engage and (or) involve them especially those who are coming new(ly) since the young in the church are not fully involved
Question 3. In your opinion why are youth leaving the church? What is the effect of their leaving the church? What do you think the church can do to (arrest) the situation?	E	Lack of nurturing Repetition of the same people during Sabbath school
		There should be intentional Nurturing programs
	F	They are not rooted in the word Some parents are not (faithful to their responsibilities Loss of young people who will assume the leadership of the church in the future We should live by what we teach and practice as church members. Saddling them with responsibilities that will make them (be) actively involved (d)

Findings

Questionnaire, Focus Group, and Interview Findings

The study's results were grouped using the research instruments in accordance with the difficulties that young people face: a lack of relationships, a failure to assign responsibilities, a lack of follow-up, parental pressure, an appropriate program, and mentorship resources. Though the listed represent individuals' opinions, they are to be given the necessary attention, since the opinions are relevant to the place of mentorship for discipleship in retaining young people in the Church.

Challenges Facing the Youth

Youth is typically a time of distress. This is an adventurous moment. It is characterized by feelings of attaining a special status, complexities, and challenges. It is a time between teenhood and adulthood. It is decision-making on lifelong issues. Walt Mueller states, “They are frequently years of struggle, strife, and loss; years of fresh temptations of trial and error.”¹⁹ Young people's focus is being drawn away from spirituality by peer pressure and 21st-century media culture, particularly when many of their inquiries go unanswered by their parents. This study finds that some, though born in the church, have stopped coming to Church because they are not comfortable with some of the doctrines of the Church and lack of caring on the side of the Church as a whole.

Not Being Assigned Responsibilities. The adage, “an ideal hand is devil’s workshop” is true about the condition of many youth in the Church, especially those who are not engaged in any church activities.

Young persons who have developed and been baptized in the Church are eligible to occupy leadership roles within the Church. That will support their spiritual development inside the body of Christ. They will be able to make use of their talents in the service of God. However, when such people are not engaged, they will see themselves as passive members of the Church. In Northern Nigeria, there are certain responsibilities one is not qualified to take up until one reaches a particular age. That culture has crept into the Church. Therefore, young people are side-lined. They are forced to wait until they are deemed culturally appropriate to participate, engage, or

¹⁹Walter Mueller, *Youth Culture 101* (Grand Rapids, MI: Zondervan, 2007), 14.

be given certain duties. To help the kids feel like they belong, the Church needs to take immediate action on this.

Relationship. The foundation of human existence is relationships. In reaction to how they have been related to, people relate to others. The favorable relationships that existed among them allowed the early Church to grow more quickly (Acts 2). According to the responses, when members of an organization or community are at variance in the manner they relate with one another, issues like criticism, discouragement, judgmental comments, and disunity will be common among them. The youth and adults in such organizations or communities will not operate on the same page. Hence, Mueller states, “There will be a cultural and generational divide even though we may share a roof and DNA.”²⁰ He continues, saying, “That gap will only widen if adults don’t try to love teenagers by trying to close it.”²¹ Mentorship for discipleship thrive through good relationships. That will bring about the retention of young people in the long run.

Parental Pressure. It is important to recognize the responsibilities parents have to their kids. Given that children are gifts from God to their parents, it is essential that the parents provide for their every need until the children are old enough to move out on their own. It became clear from the focus group discussion and the interview that some parents fail to fulfill their obligations. They mount much pressure on the children, especially on spiritual and marriage matters. It follows that the parents have overlooked the Lord's directive to “teach them diligently unto thy children.” (Deut. 6: 4-6) and “Bring up a child according to his own path.” (Psalm 22:6). Contrary to the command, many parents do not have time for observing both

²⁰Mueller, *Youth Culture* 101, 13.

²¹Ibid., 13.

morning and evening devotions with their families. Some parents pressure their young ones to marry outside the SDA Church. That brings about a noticeable gap among the youth and the adults in the Church, especially from a spiritual perspective.

Follow-Up

In every place where he has preached the word of the Lord, Paul warns, "Let us go again and visit our brethren, and see how they do." Acts 15:36. Although visitation is mostly done for new converts, old members who are backsliding can also benefit from it. The Church often considers visiting backslidden individuals unnecessary, claiming that individuals have known the truth or that the Church has done its part as far as they are concerned. If an old member can backslide, much more than backsliding should be expected from a newly converted youth. Therefore, Mueller states "A potter is dedicated to molding that lump of clay; in the event of an error, she reworks the clay instead of giving up. If the potter abruptly decided she didn't want to work with the clay anymore and threw it out the window, what would happen to it?." ²²

Mueller concludes that However, if the potter works with the clay with gentle care, reworking it until it becomes a beautiful and distinctive piece of pottery. ²³ This is the picture of the members of the Church. God has not yet finished caring for every member. During the focus group discussion, the youth expressed their regret that the Church did not show compassion for its members, especially for young people who had transgressed. The respondents complained that older members reveal confidential matters about young people in public. That makes the young people lose trust in the

²²Mueller, *Youth Culture* 101, 17.

²³Ibid., 17.

older people. They, therefore, prefer to seek help from their fellow youth whenever they are in trouble.

Relevant Material for Mentorship Program

The Baptismal Class mentorship program is designed to help with discipleship and retention within the District. The District also carries out mentorship programs in the form of a weekly or monthly departmental gathering where some spiritual issues are discussed. Two types of materials are used for the classes during the program. These are “Steps to Life”²⁴ and “God Answers.” The purpose of the material sets is to inspire youth to accept Jesus as their Lord and Savior through baptism. In the meanwhile, the sets of materials don't deal with the problems that young people face. That implies that additional content is required to address the different issues that young people in the twenty-first century are confronting. In light of this, mentoring and keeping young people for discipleship requires a Bible study series that will assist in addressing the challenges that young people are facing.

Designing Interaction

Objectives of Training, Workshop, and Seminars

The objectives of the design interaction of the study are:

1. To train church members on mentoring young people for discipleship from a biblical perspective;
2. To equip church members to mentor the next generation for discipleship;
3. To train members on the strategies that can be adopted to retain young people in the church; and

²⁴Marshall J. Grosboll, *Steps to Life: Lessons and Instructions for Giving Personal Bible Studies and Group Bible Classes* (Hagerstown, MD: Review and Herald, 1982), 97.

To equip and educate members on how to use the Bible as an instrument for mentorship for discipleship.

Intervention Design

From the analysis and the findings of the research, it is established that an intervention through which church leaders can understand why young people leave the Church in Yelwa District after baptism or somewhere in their spiritual journeys is very important to the achievement of mentoring for discipleship in the District. The study canvasses responses to the subject through the following steps:

Step One. The intervention will start through a meeting with the NWNC officers and pastors in the District. Thereafter, the District/Church boards will hold meetings to create awareness among the board members and leaders on mentorship and the essence of retaining young people for discipleship.

Step Two. This is intended to pull together selected young people of the District and their leaders across the North West Nigeria Conference for workshops, seminars, and pieces of training on mentoring the young people in the Church. That will make them become disciples of the Master.

Step Three. This has to do with the development of a Bible study guide on mentoring young people for discipleship. The Bible guide will be used as the basic material of reference for mentors during weekly/monthly meetings. Church members will be trained on how to use the study guide.

Limitations

Some of the respondents found it difficult to understand the questions because they were written in English. That somehow affected the objectivity of the general responses. The inability of some of the respondents to return the questionnaires that

were administered to them affected the near accuracy of the findings. At the time of the seminars and workshops, there were rumors of kidnapping within the Kaduna metropolis. The insecurity challenge affected four of the churches in the District. Only a few members from the affected churches turned up for the programs. That had an adverse effect on the generalization of the findings.

Summary

This chapter is built on the information from the previous chapters. It contains the instruments and the information that was gathered through the instruments. The work finds that young people in the District are facing some challenges that need a response. Although have been created for the young people in the Church, there is a need for a more proactive approach to help the youth to overcome their challenges through the support of spiritual fathers and mothers (mentors). Old members need to live an exemplary life. Young people need to be included in a variety of church activities by the church. The Church should also organize intentional structure programs to take care of the young people. Apart from those in youth departments, elders and older members need to be in the world of the young people to know them better. Being in the world where young people live will help the adults in closing the generational gap that exists between the youth and the adults. Thus, an intervention for mentorship that will lead to the retention of young people for discipleship is designed in this study. This will be reflected in the implementation and evaluation of the outcome of the study in the next chapter.

CHAPTER 5

INTERVENTION IMPLEMENTATION

The procedures and methods of mentoring young people for retention and discipleship have been outlined. This chapter describes the research outcomes and the steps taken to arrive at the outcomes. Preliminary information about the research is grounded in the previous chapters. Theological foundations for the research have also been explained. Works on Christian Ministry have been reviewed as well. The current has highlighted pilot studies on the significance, acceptability, and applicability of mentoring for discipleship and retention of youth in Yelwa District. Focus groups and individuals have been targeted for interviews and the administration of questionnaires.

Those efforts have brought about the articulation of needed strategies for effective mentoring, which could serve as an intervention tool for responding to the challenge of youth backsliding from the Church. The strategies have been proven to be both viable and feasible. Using the results of the fieldwork with focus groups, the work reveals alternative ways of nurturing the youth and fresh converts in the Church. Thus, mentoring in the context of the challenge of loss of church membership is to be applied cautiously, with a focus on a systematic preparation stage that will lead to the actual holding of seminars for the selection and training of young members of the Church before implementation and reporting. Reporting in this instance refers to the evaluation of the mentoring program and its presentation for an improved process.

Expectation

The development of a mentorship program to assist young SDA Church members in Yelwa District in maintaining a firm foundation in their faith as they mature into Christ-followers is the anticipated result of this study. The study, therefore, projects that the program will help to equip the available youth for the ministry of reclaiming their backslidden friends to the faith that they have once professed. The reclaimed youth, too, will become sufficiently motivated, courageous, and zealous to go into the world to call others to the saving arms of Jesus.

The lack of commitment and consistency in the pursuit of the commission and mission of Christ on the part of some leaders of the SDA Church has brought about a lethargic approach to the articulation of strategies for retaining young people in the Church. This study consequently asserts that this lassitude on the part of the Church adults is responsible for the false assumption that the problem of youth dropping out of the Church is a modern phenomenon and that there is no strategy that is good enough for youth pastors and church leaders to adapt.

The Church has never made use of any intentional and well-articulated mentoring program in either the North West Nigeria Conference or any other sections of the NNUC. This study is therefore the first exercise to be embarked upon in the NNUC in that regard. It sets out to articulate an effective and viable strategy for retaining young people in the Church. It also proposes the process by which the youth can be nurtured into becoming disciples of Christ in the North West Nigeria Conference in particular and the NNUC in general. In essence, the study adds value to the Church and Christianity through the application of its findings to the praxis of individual churches, districts, and Conferences.

This will enable each section of the church's organizational distributions to test the efficacy of mentoring programs as an antidote to the pervasive challenges that make young Christians leave their churches in the 21st Century. The results of this study are appropriate because mentoring equips young people for service within the framework of the Great Commission and in light of the end-time loss of Christian values. They constitute the arsenal the Church relies on in the fight against the powers of darkness. Through the findings, the Church is being reawakened to re-evaluate her position toward youth mentoring for discipleship, and to apply Paul's advice in his letter to the Ephesians:

Because we are fighting not against physical enemies but rather against authorities, world powers, and spiritual forces of evil in the sky, we are fighting against rulers and darkness. For this reason, you need to put on all of God's gear so that you can withstand the wicked day and, after getting everything ready, take a stand (Eph 6:12-13, HCSB).

Above all, the efficacy of the project lies in the identification of the various ways by which youth participation in the various activities can be improved. The Church should empower the youth and help them to develop a sense of belonging in the ministry by providing them with a series of relevant study materials that will contribute greatly to their edification and establishment of their faith.

Familiarization and Preparation Program

Although this study involves the organization of orientation, seminars, workshops, and training for the Conference officers, pastors, and church members, it encountered some challenges, especially at the initial stage. Despite that, it later attracted keen interest from the church members. During the study, 42 adults and young people decided to be part of the mentoring program for young people in their churches.

The North West Nigeria Conference Officers

The place of the Management of the Church in research like this is very strategic. Hence, a meeting was held with members of the Management preparatory to the commencement of the research to discuss some issues pertaining to the study. The meeting was held on 26 November 2018. The Management eventually supported the program and fully contributed to its success.

The District Pastors

The Yelwa District is one of the largest districts in the Conference. It is presided over by a District Pastor who is assisted by four other pastors and the chaplain of Adventist College, Pamfura, Kujama. Although the meeting was intended to be held with the District Pastor only, he invited his colleagues. The meeting was held at the District Headquarters Church, in Yelwa in February 2019 at 4 pm. The researcher explained the aim of the research. He also identified the role each of the pastors would play to make the program a success. It was agreed upon during the meeting that both the Church and the District boards would be involved in the program. The district pastor would rally the congregation to lend support and take part in the initiative.

District and Church Boards

During the District board's meeting in February 2019, The importance of the research was underlined by the researcher. He also listed the study's goals and objectives. In response to inquiries from the participants, the district pastor and the researcher. At the end of the meeting, it was unanimously agreed that each member of the Board should meet and discuss the matter before passing it to their members in the various church branches during church business sessions. The Boards also mentioned

that the eight churches in the District had to come down to the District Headquarters for the program. All the representatives from the various branches enthusiastically pledged to support the program.

Organization of Activities

The activities of the research were planned and written on a timetable to minimize the wasting of time and repetition. Each branch church, therefore, had a day on the timetable when they were to attend the program. The arrangement foreclosed clashes of activities and allowed the researcher or his assistant to attend each church at a time.

Program Implementation

The program implementation mainly focused on seminars/workshops and training through which the subjects of mentorship and the development of simple Bible lessons that are appealing to young people. The timetable of workshop is shown in the Table 11 below.

Table 11. The Timetable for the Seminar

Time	Activities
Thursday, 15 th September 2019	
4 pm – 6 pm	Arrival and Registration
6:15 – 7:15	Welcome and Devotion
7:30 – 8:30	Theology of Youth Ministry- Istifanus Ishaya
8:30 – 9:30	Question and Answer Session
Friday, 16 th September 2019	
7:00 – 7:30 am	Devotion
8:00 - 9:00 am	Breakfast
9:00 – 10:25 am	Mentoring for Retention- Yohanna M. Dangana
10:30 – 12:30	Youth and Discipleship- Ibrahim D. Maviah
12:30 – 1:30	Nurturing Adventist Youth for Retention- Yohanna M. Dangana
1:30 – 3:30	Lunch & Rest
3:30 – 5:00	Ministering to the Youth- Istifanus Ishaya
5:00 – 6:00	Questions and Discussions
6:30 – 7:30 Pm	Devotion
Saturday, 16 th September 2019	
6:00 -7:00 Am	Breakfast
12:00 - 1:00 Pm	Lunch
1:00 – 2:30 Pm	Mentoring Adventist Youth for Discipleship in the 21st Century- Yohanna U. Harry
3: 00 – 4:00 Pm	Commitment of Volunteer Mentors and Distribution of Materials
4:00 – 4:30 Pm	Closing remarks

The first section of the seminars and workshops was held on 13 February 2020. Sixty-two out of eighty youths across Yelwa District took part in the program that day. On 14 February 2020, a total number of 104 young people and district leaders were mobilized by the Conference President to attend the seminar. On the third day, which was the Sabbath, more people attended the service. Most of the members waited till the closing time.

Resource Person and Topic

During the seminar, four appointed facilitators spoke on the following topics:

1. Y. U. Harry – Mentoring Adventist Youth for Discipleship in the 21st Century;
2. Y.M. Dangana – Nurturing Adventist Youth for Retention;
3. Mavia I. D – Mentoring Adventist Youth for Discipleship; and
4. Pastor Istifanus Ishaya – The Theology of Youth Ministry.

The Seminars and Workshops

The seminars and workshops were all presented and conducted with the aim of:

- a. Raising the level of awareness on the biblical foundations of youth ministry among participants. This was predicated on the point that there was a need for the participants to know and appreciate the need for a functional youth department in every church, especially in the North West Nigeria Conference.
- b. Dispelling the myth that young people will lead the church in the future and emphasizing that they are expected to be partisan in the here and now will help educate young people about the issues that face them both inside and outside of the church. As a result, the presentations emphasized the youth department's goals. Additionally, they underlined the Adventist Youth Ministries' global purpose, which is to “save youth through Jesus Christ.” The workshops were beneficial to the participants. The participants realized the need to be involved in the Adventist Youth Ministries Mission, which requires that they should, “Consider youth ministry as the work of the Church carried out by, for, and with young

people.” The Pledge, “Loving the Lord Jesus, I promise to take an active part in the church's youth ministry, doing what I can to help others and to finish the work of the Gospel in all the world,” was what inspired them to recommit to it.

- c. Translating the whole exercise to “working for my salvation, even as a youth, and the salvation of others in my generation”. Thus, as the young people worked for their salvation, they worked to reclaim those who had backslidden as well.
- d. Expanding the concepts of mentoring and nurturing in relation to retention and discipleship. The concepts of mentoring, nurturing, and retention were defined by the presenters. The presenters also well connected the meanings of the concepts to the mission and vision of the youth ministry.

Setting up the Mentoring Groups

A call was made to volunteers who would serve as mentors. Over one hundred people showed interest. However, only 42 people were selected for the commencement of the program. After the inauguration that took place on Sabbath, the District Pastor called for a one-day training session on Sunday 16 February 2020. The training session was organized thus:

Training Session Program for Mentors

Presenters: Istifanus Ishaya and Jidauna Ephraim

Venue: SDA, No. 8 Waziri Street Unguwan Yelwa, Kaduna

Duration: 1 Day

The program of the training is presented in the Table 12 below.

Table 12. Training Session Program for Mentors

Time	Activity
8:00 – 9:00 am	Breakfast
9:15 10:15 am	Devotion and Sessions of prayer
10:15 – 11:15	The World of the Young People- Istifanus Ishaya
1:30 – 12:30 pm	Using the Social Media among Young People- Jidauna Ephraim
12: 40 – 3:40 pm	Lunch and Rest
3:50 – 4:50 pm	How to use the Study Materials- Istifanus Ishaya
5:00 – 6:00 pm	Questions and answers
6:00 7:30 pm	Closing Exercise and Remarks

The meeting began on Sunday immediately after breakfast at 8:00 am. During the meeting, what was expected of the mentors was spelled out. Their attention was drawn to the importance of ensuring that each mentoring group is small. It should be a group of 8-12 young people. Subsequently, copies of the Bible Study guide on “Bible Study Guide to Retain Young People for Discipleship” were distributed to the participants. The Bible Study guide had 28 simple topics, which had been designed for small group discussions. The topics focused on the issues that bother youth on their Christian journey. The mentors had studied the material before the training session to ensure good preparation for an effective presentation. After the training, thirty-nine (39) persons were qualified to serve as mentors in their various churches. The remaining three (3) persons were encouraged to apply the principles of mentoring in their interactions with the youth in and outside the Church. The mentors were also told that in each Church, where there was only one group of mentees, the mentors should study the mentees very well to identify the specific challenges each of them might be facing. Each of the mentees should subsequently be assigned to a counselor, according to the nature of his/her challenge. However, none of the mentees should be removed from his/her group. As of the time of compiling this research report,

testimonies of successes have been coming in, confirming the arrests of the situations that could have ended in either backsliding or slackness from the Church.

The Evaluation of the Training Session

After the training session, the participants were divided into groups of four or five. They were asked to deliberate and evaluate the training in their various groups. The participants realized that, over the years, young people had been coming to the Church through youth programs and the evangelistic efforts the Church had been making. It was after they had spent some time in the Church that they would decide to backslide. That called for concern. There was a need for the Church to design methods by which young people can be retained and committed to discipleship. The essence of the training session was therefore to create awareness and identify the latent potential in the youth through mentoring and nurturing. Elder Michael Matthew Rikichi, who had been a member of the Adventist Youth Ministry and had held various leadership positions at Church and district levels, mentioned in an interview at the end of the intervention program that:

Considering how many young people are abandoning the Church, this has long been overdue. We have had a hard time determining the root of the issue. We did not know why the youth ministry was declining in comparison to a few years ago, but it is now evident to all of us that the absence of initiatives like this one has been the cause.

Program Evaluation

The effectiveness of the program in the various churches was evaluated through the use of questionnaires. The questionnaires were sent to the individual mentors and leaders in the selected Churches. From the data gathered, the respondents

unanimously affirmed the significance of mentoring to the retention of the youth in the Church for discipleship purposes.

A simple questionnaire was used to evaluate the effectiveness of the program in the churches. A total number of 143 questionnaires were distributed and retrieved. The data from these questionnaires are analyzed in Tables 13 and 14 below.

Table 13. Composition of Respondents (n = 143)

S/N	Category	Male	Female	Total
1.	Trained mentors	27 (18.9%)	12 (8.4%)	39 (27.3%)
2.	Mentees	32 (22.4%)	19 (13.3%)	51 (35.7%)
3.	Church leadership	15 (10.5%)	10 (7%)	25 (17.5%)
4.	Selected members	19 (13.2%)	9 (6.3%)	28 (19.5%)
	Totals	93 (65.0%)	50 (35.0%)	143 (100%)

Table 14. Evaluation of Mentoring Programme (n = 143)

S/N	Evaluation/rating proposition	S.A.	A	U	D	SD	Comment
1.	Effective for Retaining Youth in the Church	87	56	0	0	0	Accepted (100%)
2.	Instrumental in Committing Youth to Discipleship	48	51	27	17	0	Accepted (69.2%)
3.	Relevant to the Mission of the Church	75	33	22	10	3	Accepted (75.5%)
4.	Maintains Harmony by Encouraging Teamwork	38	71	17	17	0	Accepted (76.2%)

Table 14 shows the level at which mentoring is accepted as a tool for controlling the tide of youth backsliding and dropout from church activities.

The questionnaires were utilized to assess how mentors benefited from the mentoring program through their interactions with mentees in the groups they supervised. The responses to the questionnaire items are presented in Table 15 below.

Table 15. Benefits of Mentoring Programme to Mentees (n = 51)

S/N	Responses	Frequency	Percentage
1.	A platform for learning the courage to admit my faults (discovering myself)	49	96.08%
2.	Helps in the understanding of what grace is all about	49	96.08%
3.	The program gave us a sense of belonging and relevance	49	96.08%
4.	A platform for faith sharing with peers in similar situations	47	92.16%
5.	Responding to the challenges of taking a stand for Christ	46	90.20%
6.	We have been able to cultivate deep devotional and practical prayer life	46	90.20%
7.	It has helped us emotionally and spiritually	45	88.24%
8.	We learned to know and care for one another	43	84.31%
9.	We developed horizontal and vertical connections with men and God	40	78.43%
10.	Better understanding of the meaning of trust in the Almighty	38	74.51%
11.	Learning to respond positively to daily challenges of the Christian walk	38	74.51%

Table 15 shows the most stated benefits the mentors identified that they had enjoyed from the mentoring program that was organized for the churches in Yelwa District. Only the mentees that were included in the pilot study were included in the evaluation of the mentoring scheme.

The program was a new dawn for the churches. Hence, it was of great interest to the members in the area of maintaining cordial relationships between old and young members. The following are indications that the program was accepted and effective:

1. There is an ongoing mentorship program in the churches.
2. Some churches are already nominating mentorship coordinators.

3. There is a series of developed materials to help members for effective mentoring of young people and new converts.
4. There is a great interest in mentoring among young people. That has led to the creation of more mentoring groups.
5. Three young people who had backslidden were reported to have been reclaimed after the program.

Summary

The chapter outlined the preparation and implementation procedures for the intervention program that was adopted as major fieldwork in this research. The researcher elicited the cooperation of the North West Nigeria Conference officers, the Yelwa District Pastor, and the branch pastors in the District. The individuals generously supported the program from the beginning to the end. Presently, Yelwa District operates small group mentoring programs in its affiliate churches. The churches have been recording good results.

CHAPTER 6

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

The need for mentoring and keeping young Adventists for discipleship in Yelwa District, North West Nigeria Conference, has been investigated in this research. Additionally, it has looked for and assessed the opinions and understandings of the church's youth and senior members about discipleship and mentorship. To create, carry out, and assess a mentorship program that will be effective in offering leadership, retention, and discipleship of the youth in the Yelwa District of SDAs, the study explains why the youth in the district are leaving the church.

God's primary goal is discipleship, and the call to be a disciple is central to God's work for humanity's redemption in both the Old and New Testaments, according to the study's literature review section.¹ This explains why Jesus carefully selected a small group of followers for mentoring and preparation for discipleship during His ministry. He declared to the disciples, "I chose you and appointed you to go and bear fruit, and that your fruit should remain; you did not choose me" (John 15:16, NKJV). He gave them the directive to "go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit" at the conclusion of the mentorship sessions (Matt 28:19, ESV).

¹Hull, *The Complete Book of Discipleship*, 25.

This study also finds that the Church can and should follow the footsteps of the Master, Jesus Christ, by carefully selecting youth in every church unit, mentoring them, and committing them to the charge of the Master. Retaining the youth comes only through teaching, as is indicated in Deuteronomy 6: 4-9 and Proverbs 22:6. Through teaching, parents and older members of the Church will be able to transmit good morals to the next generation. That generation will also transmit the ideology from the older generation to the generation that will succeed them.

The project was implemented in the Yelwa District, in the North West Nigeria Conference. Before its commencement, the North West Nigeria conference granted permission for the implementation of the project. The Conference leadership caught the vision of the project and its potential benefits to the various branches of the Districts in the Conference. The Conference President, Pastor (Dr.) Yohanna Musa Dangana, exclaimed, “Pastor, this is timely and needful in this conference as a whole and not only Yelwa District.” He added, “I will mobilize youth from other districts to be part of the training, seminar, and workshop.”²

Conclusion

Mentoring for discipleship is a key to effective membership retention, and successive leadership in every family, organization, and group of people. It is revealed in this work that mentorship for discipleship began with God. In church organizations, the relationship between the older members and the young people gives room for the passing of the baton of leadership to the next generation. A poor relationship between older and young people (mentor/mentee) in the Church or an

²Yohanna Musa Dangana, SDA Pastor, Words and statements during the meeting with the conference officers at the conference Headquarters of the Seventh-day Adventist Church, North West Nigeria Conference, U/Bije, Gonin-Gora, Kaduna, 2019.

organization makes some mentees spiritually weak and some overburdened by the Church work.

This perfectly describes the situation of things at Yelwa District before the application of the pilot study program. From this study, however, the mentoring scheme that was demonstrated in the eight churches under Yelwa District reveals that the challenges of youth dropping out of and backsliding from the church are not as intractable as they used to be before the commencement of the study. Consequently, this research proves that mentoring is valuable to the retention of the youth in the Church.

Lessons Learnt

The project intended to train eighty people - ten from each of the organized churches; however, only sixty-two members could attend from the first day to the last day of the program, due to security challenges at the time of the fieldwork. Thus, some churches were not represented and few people came from some of the churches that were represented.

Despite that, the following lessons were learned by the end of the exercise:

1. The experience personally taught me that young people and new converts need to be treated like babies, feeding them with “milk of the word” (1 Pet 2:2, NKJV) - more of “teaching” after baptism as Jesus counsels (Matt 28:20, NKJV). This also helped me to understand clearly what Ellen G. White meant by, “Educate, educate, educate.” Therefore, pastors and leaders of the churches in the district need to take the statement of Christ very seriously, because it is dangerous to give birth to a baby and after a while, abandon the baby. Systematic teaching, and appropriate and relevant teaching materials of the word of God by using young people’s

burning topics and issues may guide them in proper decision-making at that point in their lives.

2. New converts indeed need a time for few observations. The question is for how long a church would observe a new young convert before involving him in church activities? Some young people who are vibrant in their churches and are now benched in their newfound faith may feel they do not belong and are in the wrong place. Young and new converts can be involved through learning from simple to complex, little to big; instead of using the “perfect” always.
3. According to the report, some senior churchgoers are interested in collaborating with young people. However, it seems they lack an idea of how to go about it. There is no ideal church member; and “experience” it is said “is the best teacher.” The pastor and other church officials should support some of the more senior members who show interest in this area. Such senior members should receive the assistance they require from the Church's leadership.
4. Fear of embarrassment makes some young people and new converts run away from responsibilities. The older members expect perfection from young people and new converts, which is not possible at the babies stage. As a result of their inability to meet the older members’ expectations, the young people and new converts play what is called avoidance, in the form of coming to church very late and subsequently dropping out from the organizations. “Corrections that will make a man of God perfect and furnished for good workers” are encouraged by the word of God (2 Tim 3:16-17, NKJV). A public embarrassment shouldn't accompany the

corrections. The young and recently converted will be incensed by that.

Some of them are incapable of taking public humiliation and shame.

5. The small Bible study group in this project indicates biblical church family as seen in the book of Acts 2 where the word of God was studied in groups. This type of small group study helps young people and new converts grow from converts to disciples of Jesus. The simple Bible study guides developed during this research will be of great help in retaining the young people and the new converts for discipleship.
6. Some young people refuse to be involved because of older members and church leaders' inability to understand life from the standpoint of the young people. It is, therefore, one of the responsibilities of the church leaders to create a forum by which they can initiate reconciliation between older members and young people/new converts, especially since, according to 2 Corinthians 5:18 (NKJV), God has "given us the ministry of reconciliation."

Replication of the Project

The conference administration extended an invitation to Sunday Elisha, the young leader of the Seventh-day Adventist Church in the Saminaka district of the North West Nigeria Conference and the Associate Young Director in charge of Pathfinders, to attend the intervention program in Yelwa District. The Youth leader requested that a program of that nature should be organized for the branches in Saminaka District. Although the request was not granted due to time constraints, on Sunday Elisha went ahead to organize a training similar to a mentoring program for the young people in his district. During his training, he discovered that young people were willing to work with older members as mentors. He, therefore, organized a few

Bible study groups for them. After receiving the reports, I visited the district and had a meeting with the young people. I encouraged them and gave them the Bible study material that had been developed for that purpose.

Recommendations

Scripture declares that witnesses should ensure that their fruit remains (John 15:16, NKJV). Hence, converts are not only evangelized to be transformed; they are also encouraged to remain in the faith in order to train them to become disciples as well (Matt 28:19, NASB). Older members and Church leaders will therefore keep the church alive when they can mentor succeeding generations of youth and new converts for leadership roles in the Church. Church leaders should work with young people who are properly trained to preach the gospel. It is therefore imperative for church leaders and older members to pay attention to the young people and new converts in their midst. They should get them involved in church activities, create a good relationship with them, and follow them up. They should also make them feel that they are part of the family of God (the Church), and disciples of Jesus Christ.

Based on the foregoing, the research recommends the following.

1. The leadership of the church - pastors and elders - should find a middle ground upon which young people and new converts can blend with older members of the Church. The young people and the new converts are great assets to the Church. Leaders and older members should therefore treat them as babies by deemphasizing their flaws, tolerating them when it is necessary, and giving them the benefits of a second chance when they make mistakes.
2. Church leaders should not live in pretense. They should be truthful enough to accept their shortcomings.

3. The leaders need to consistently organize training for church members on how older members should relate with young people and the new converts.
4. Young people and new converts, who were very active in their former churches, should be incorporated into the church workforce as soon as they are baptized, especially when their incorporation and participation do not contravene the doctrine of the Seventh-day Adventist Church.
5. Older church members, who must have been carefully and prayerfully selected as mentors to young people and new converts, should be trained, retrained, supported, and encouraged to serve selflessly and devotedly in their generation. The selected members should be knowledgeable enough to see life from the perspectives of the youth and how new converts see it.
6. The theological institutions where pastors, non-professionals, and women are trained, should incorporate mentoring, as a course of study, into their curriculum. That will broaden the trainees' perspectives on the strategies for training the next generation of Church leaders. Through such a program, pastors and other trainees will be exposed to different ways by which doctrinal knowledge and methods for conserving Gospel gains can be married for inter-generational success achievement.
7. This work also recommends that, since youth leaders across the Conference attended the seminars, workshops, and training that were conducted during the intervention program and mentorship in Yelwa District, Conference administrators should encourage them to replicate what they learned during the program in their various churches in the District, and perhaps conference-wide.

8. The research also recommends that each church should appoint a mentorship coordinator, whose activities will be monitored by the Youth Department. The coordinators will be responsible for the organization of mentorship training for the youth under them.
9. Lectures on mentorship, emphasizing methods for turning idle young people in the Church into Jesus' disciples should be organized during youth camps and youth weekly classes.
10. Older and experienced members of the Church should be humble enough to learn from their younger counterparts. Young people have something to offer the Church, particularly in terms of applying technological tools to tackle naughty issues in the 21st Century.
11. The research recommends that studies be carried out on how to bring back backslidden young people into the family of God.

APPENDICES

APPENDIX A

LETTERS

Permission Letter to Conduct Research by the Union



SEVENTH-DAY
ADVENTIST CHURCH
IN NIGERIA

General

Northern Nigeria Union Conference



#96, Fourth Avenue, Gwarinpa,
FCT Abuja, Nigeria
Tel: +234-8036004538,
+234-8035672615
e-mail: sdannuc@gmail.com
sdannuc@yahoo.com

September 30, 2019

Pastor Istifanus Ishaya
North Nigeria Union Conference
Plot 1135, 6th Avenue Gwarinpa II
61 Road Junction
FCT Abuja

Dear Sir,

Re: Request for Permission to Conduct Research in Yelwa District (NWNC)

At the Administrative Committee Meeting of Northern Nigeria Union Conference held on Thursday September 26, 2019, it was;

Voted: "To permit Pastor Istifanus Ishaya to conduct research in Yelwa District of North West Nigeria Conference for his Doctorial Dissertation titled "A study of mentorship for Retention of Adventist Youth for discipleship in Yelwa District, Northern Nigeria.

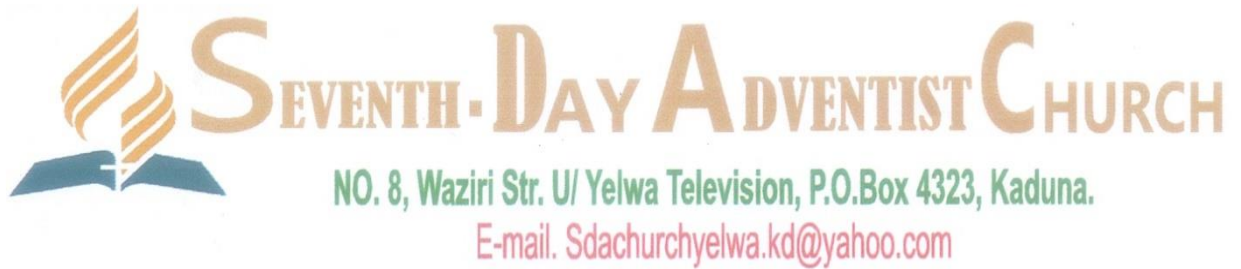
We wish you success.

Thank and you.

Yours in his blessed hope

Pastor Yohanna U. Harry
President

Permission Letter to Conduct a Research from Yelwa District



Our Ref: _____ *Your Ref:* _____ *Date:* _____

November 3, 2019.

Dear Pastor Istifanus Ishaya,

RE: PERMISSION TO CONDUCT RESEARCH

Permission to conduct research as a student of Adventist University of Africa refers. Voted to welcome the researcher and give him all the necessary support needed for the success of the research.

Welcome to Yelwa and we wish you a hitch free research.

Yours in the Lord,

Sale Yohanna

Unguan Yelwa Church Clerk.

08051222210

yohannasale@gmail.com

APPENDIX B
QUESTIONNAIRE

Questionnaire on Mentoring Youth for Discipleship in SDA Church

Letter of Introduction

Dear Respondent,

My name is Istifanus Ishaya, and I am conducting research toward the fulfillment of my Doctor of Ministry degree (Youth and Young Adult) at the Adventist University of Africa, Nairobi, Kenya. My research is on “Mentoring as a tool to retain youth for discipleship in the Seventh-day Adventist church, Yelwa district.” The result of this research will be used to prescribe a more effective model of mentoring for discipleship in the Seventh-day Adventist Church. I therefore desire that you supply to the best of your knowledge, honest answers to the following questions. Your identity and answers will be treated with confidentiality.

Thank you and God bless you.

Istifanus Ishaya,

Adventist University of Africa,

Nairobi, Kenya.

BIODATA / DEMOGRAPHICS

Please tick (✓) each box as applicable to you

A. Age 18-23 ☐ 24-29 ☐ 30-34 ☐ 35-39 ☐ 40-44 ☐ 45 + ☐

B. Gender: Male ☐ Female ☐

C. How long have you been an active member of the Seventh-day Adventist church?

Below 2 yrs ☐ 2-4 yrs ☐ 5-7 yrs ☐ 8-10 yrs ☐ 11+ yrs ☐

D. What organized church of Seventh-day Adventists' are you from?

E. What office do you occupy in the church? _____

F. Have you engaged in mentoring before? Yes (✓), No ()

G) Approximately, how many young people are you currently mentoring?

H) How regularly do you meet with them? Weekly ☐ Bi-weekly ☐ Monthly ☐ Others

Please Specify _____

Please tick from the following, the box that fits your answer to each question.

Your Understanding of Mentoring

1) Mentoring involves a relationship between a younger, less experienced person and an older who wisely guides the younger through different areas of life.

Strongly agree ☐, agree ☐, undecided ☐, disagree ☐, strongly disagree ☐

2) Bible study is very important in retaining the next generation of church members.

Strongly agree ☐, agree ☐, undecided ☐, disagree ☐, strongly disagree ☐

3) Training, teaching, and seminars can be used to retain the next generation of church members and leaders.

Strongly agree ☐, agree ☐, undecided ☐, disagree ☐, strongly disagree ☐

4) Mentoring involves discipleship and nurturing the person being mentored.

Strongly agree ☐, agree ☐, undecided ☐, disagree ☐, strongly disagree ☐

5) Pastors and elders in the Seventh-day Adventist church know little or nothing about mentoring for discipleship.

Strongly agree ☐, agree ☐, undecided ☐, disagree ☐, strongly disagree ☐

6) Both now and in the past the Seventh-day Adventist church ministry focus was more on the elderly people than mentoring the young people.

Strongly agree ☐, agree ☐, undecided ☐, disagree ☐, strongly disagree ☐

Effective Mentoring and discipleship

7) Suggest ways older members of the church can mentor and disciple young people.

8) List ways mentoring for discipleship can curb the exodus of young people from the church

9) What factors do you think have hindered effective mentoring for discipleship in the Seventh-day Adventist church?

10) Mention what you have enjoyed the most about mentoring for discipleship in your church.

11) List what you have disliked the most about mentoring for discipleship.

APPENDIX C

FOCUS GROUP GUIDING QUESTIONS

GUIDING QUESTIONS FOR INTERVIEW WITH YOUNG PEOPLE

The following questions seek to know the extent Seventh-day Adventist church is involved in effective mentoring and discipling for young people. Your fair response will help us to discover the current practice of mentoring for discipleship to proffer and prescribe more effective mentoring for discipleship strategies for this generation and the next generation of church members, disciples, and leaders. You are, therefore, encouraged to freely express your views. I assure you of the confidentiality of your identity as a participant and that of all the information you shall be given in response to this recorded interview. Thank you for your time and willingness to participate.

1. How would you describe the concept of mentoring for discipleship?
2. How would you describe the state of mentoring for discipleship within the Seventh-day Adventist Church?
3. Do you think the Seventh-day Adventist church is conscientiously and intentionally doing all it can to raise the next generation of disciples?
4. As a young person, could you say categorically that you have been mentored by an elderly member?
5. How would you characterize the overall relationship(s) with your mentor(s)? a) very beneficial, (b) beneficial, (c) not very beneficial, (d) detrimental.
6. As a young person, have you ever had an old member who took time to begin a mentoring relationship with you?

7. As a young person, what do you think are some of the elements that should be included in a mentoring for discipleship model that will be effective for the Seventh-day Adventist Church?
8. In your opinion what are the contributing factors why young people leave the church?
9. In your thinking, what do you think are the effects of losing Seventh-day Adventist youth members of the Church?

APPENDIX D
TIMETABLE FOR THE SEMINAR

Thursday, 15th September, 2016

4 pm – 6 pm Arrival and Registration
6:15 – 7:15 Welcome and Devotion
7:30 – 8:30 Theology of Youth Ministry- Istifanus Ishaya
8:30 – 9:30 Question and Answer Session

Friday, 16th September, 2016

7:00 – 7:30 am Devotion
8:00 - 9:00 Breakfast
9:00 – 10:25 Mentoring for Retention- Yohanna M. Dangana
10:30 – 12:30 Youth and Discipleship- Ibrahim D. Maviah
12:30 – 1:30 Nurturing Adventist Youth for Retention- Yohanna M. Dangana
1:30 – 3:30 Lunch & Rest
3:30 – 5:00 Ministering to the Youth- Istifanus Ishaya
5:00 – 6:00 Questions and Discussions
6:30 – 7:30 Pm Devotion

Saturday, 16th September, 2016

6:00 -7:00 Breakfast
12:00 - 1:00 Pm. Lunch
1:00 – 2:30 Mentoring Adventist Youth for Discipleship in the 21st Century- Yohanna U. Harry
3: 00 – 4:00 Commitment of Volunteer Mentors and Distribution of Materials
4:00 – 4:30 Closing remarks.

APPENDIX E

MENTORING YOUTH FOR DISCIPLESHIP IN THE SEVENTH-DAY ADVENTIST CHURCH

Evaluation Questionnaire

1. How do you rate the mentoring program?

(a) Educative (b) Informative (c) Relevant (d) Irrelevant

2. How often would you like the mentoring seminar and workshop conducted?

(a) Yearly, (b) quarterly, (c) monthly d) not at all

3. Kindly rate the seminar delivery – a) very good, b) good, c) fair, d) poor

4. How do you rate the seminar materials during your (r) mentorship experience? – a)
easy to read (b) difficult, (c) flowing and comprehensible d) mixed and confusing.

5. Do you think mentorship is instrumental to discipleship?

Yes, No

6. Mention at least three benefit(s) of mentorship in SDA Church

Thank you.

APPENDIX F

BIBLE STUDY GUIDE TO MENTOR AND RETAIN YOUNG PEOPLE FOR DISCIPLESHIP

Prepared by: Istifanus Ishaya

1. ARE YOU A SINNER

- ☐ How do you become guilty? Romans 3:10. If you have offended in one area, you are guilty of all.
- ☐ Is there any danger in claiming to be without sin? 1 John 1:8. The claim to be without sin is self-deception.
- ☐ How many people are perfect? Romans 3:10. Apart from Jesus, no one is perfectly righteous.
- ☐ How many people are just on earth? Ecclesiastes 7:20. There is no just man on earth that has never sinned.
- ☐ What is our righteousness like? Isaiah 64:6. Our righteousness is like a piece of cloth soiled with blood, totally unacceptable to God.

2. UNDERSTANDING GRACE

- ☐ Grace may be understood as favor or mercy received which the beneficiary does not merit or deserve. For instance, when a condemned criminal receives a state pardon, it is grace. To live against God's will because of grace is foolishness (Romans 6:15).
- ☐ How are we saved? Ephesians 2:8-9. We are all saved by grace through faith.
- ☐ Galatians 3:16. Our being absorbed of guilt is by faith.
- ☐ Can our good works give us salvation? Titus 3:5. Our good works cannot earn us salvation.
- ☐ What are our good works like? James 2:17. Good works are a product, but not the basis, of our salvation.
- ☐ Who is the guarantee of mankind's salvation? John 1:29. Jesus is the savior of all of mankind.

3. BEING BORN AGAIN

- ☐ Is born again compulsory for our salvation? John 3:3. It is a necessary condition for salvation.
- ☐ How do you become born again? John 3:5. Understanding water baptism and being led by the Spirit makes you born again.
- ☐ What steps lead to baptism? Mark 16:15, 16. Faith in Jesus and His word, the Bible, is to be followed by baptism.
- ☐ Which type of Baptism does the Bible recognize? Ephesians 4:5. Baptism by immersion is the only form of baptism recognized by the Bible. See also Acts 8:34-40; John 3:23.

- ☐ Why was Jesus baptized? Mathew 3:13-17. Even Jesus, though sinless, was baptized by immersion to fulfill all righteousness.
4. THE PERSON OF THE HOLY SPIRIT
- ☐ What are the attributes of the Holy Spirit? Ephesians 4:30 Holy Spirit is a person as can be seen in shared attributes with the Father and Son.
 - ☐ Was He part of creation and others? Genesis 1:1,2; Luke 1:35; 4:18 John 14:16-18,26. He was active with the Father and Son in creation, incarnation, and redemption
 - ☐ What role does He play during baptism? Acts 8:29-39; Mathew 3:16,17. He is active at baptism
 - ☐ What role does He play on behalf of Jesus? John 14:15-18. He is Jesus Christ's official representative on earth.
 - ☐ What does He give to the believer? Galatians 5:22,23; 1 Corinthians 12:7-11. He produces fruit in a believer and gives spiritual gifts.
5. THE BIBLE AS THE WORD OF GOD
- ☐ What are the benefits of the scriptures to believers? 2 Timothy 3:16. The 66 books of the Bible are inspired by God and useful for teaching, doctrine, and correction in righteousness.
 - ☐ Who wrote the bible? 2 Peter 1:21. God inspired the minds of the human Bible authors
 - ☐ How is God's word to himself? Psalms 38:2. God magnifies His word above His name
 - ☐ When will God's word come to an end? I Isaiah 40:8. God's word shall stand forever
 - ☐ Who God is and what He does do to believers? John 17:17. God's word is the truth, and it sanctifies.
6. WHEN AND HOW TO PRAY
- ☐ What are the components of prayer? Luke 11:1-4. Four key components of prayer are:
Adoration
Confession
Thanksgiving
Supplication
 - ☐ Through whom do we direct our prayer to God? John 14:13-14; 16:23. Direct Prayers to the Father in Jesus name
 - ☐ How are we to pray? Luke 18:1. Be diligent and persistent in prayer
 - ☐ How many times are we to pray? Psalms 55:17. Pray at all times
 - ☐ How do we accept the answers to prayers offered? Luke 22:42 after your request submit that God's will be done.
7. WHAT IS FAITH
- ☐ What is faith? Hebrews 11; 2 Corinthians 4:18, Faith is believing God and acting appropriately according to His wish.
 - ☐ How do we please God? Hebrews 10:38; 1 John 5:4 we are called to exercise and live by faith. In fact, without faith, no one can please God (Hebrews 11:6)
 - ☐ What does the word of God do to our faith? Romans 10:17. The word of God builds our faith

- ☐ How do we grow our faith? 1 Thessalonians 1:3; Mathew 21:21,22. Faith grows by exercise
 - ☐ What does the bible counsel in exercising our faith? Proverbs 3:5-6; Psalms 118:8. Choose to exercise faith in God and His word even if it's contrary to natural reasoning.
8. WHICH SIN(S) CAN GOD NOT FORGIVE?
- ☐ What is God's nature? 1 John 4:8. God is Love. He doesn't merely have love
 - ☐ How long is God's love? Jeremiah 31:3. God's love is everlasting
 - ☐ What is the condition of forgiving our sins? 1 John 1:9. Just any sin (or multitude of it) that is confessed and forsaken will be forgiven.
 - ☐ What sin does God frown at? Mathew 12:31,32 It is the repeated refusal to the prompting of the Holy Spirit to repent that is a serious sin. God will save us from, but not from our sins. Any known sin not confessed and forsaken jeopardizes of chance of eternity with God.
9. HOW DO I SHOW LOVE FOR GOD
- ☐ How are we advised to love God? Deuteronomy 6:5; Mathew 22:37,38 We are to love God supremely – with all that we are and have – and also love others as ourselves.
 - ☐ What evidence shows our love for God? John 14:15,21. We also show that we love God by keeping His commandments
 - ☐ What other way? Acts 5:29. By honoring and obeying Him more than men.
 - ☐ How are we to honor God? By giving to Him and supporting His work. Colossians 3:1,2. By focusing on heavenly things, rather than on things of the earth.
10. WHY AND HOW TO WITNESS
- ☐ What is your duty as a believer? Mathew 28:18,20 Mark 16:15. Witnessing is a duty to all Christians.
 - ☐ When we witness, what are we doing? Acts 26:18. We witness to turn people from the power of Satan to God.
 - ☐ What is God's expectation from us as we witness? Mark 8:38; Romans 1:16. God expects us not to be shy or ashamed of witnessing.
 - ☐ What is Paul's counsel to Timothy? 1 Timothy 4:12; Mathew 5:16 maintaining a winning personal example.
 - ☐ What are we to use to win people? 2 Timothy 2:23,24; 1 Thessalonians 1:7,8. Win with love.
11. THE ISSUES OF TITHE AND GIVING
- ☐ What percentage does God require from our income? Leviticus 27:30. God claims the tithe (10%) of everything He gives us as His. Truly, God owns everything because He is the creator and giver.
 - ☐ How did the Israelites rob God? Malachi 3:8-10. God invites His believing children to exercise faith in Him by returning faithful Tithes.
 - ☐ Does Jesus support the return of tithes? Mathew 23:23 Jesus commended and encouraged the returning of tithes on even vegetables and spices, in the New Testament.
 - ☐ What happens when we return and give? Luke 6:38; Proverbs 19:17. There are blessings that accrue when we give according to God's word.

- ☐ What happens when we do not? Proverbs 11:24; 1 John 3:17,18. Refusal to give may make God hold back on blessing us; and reveal our lack of Christian love.
12. HOW TO KNOW GOD'S WILL FOR YOUR LIFE.
- ☐ How are we to respond to God? John 6:38; Proverbs 3:6. Submit your will to God, and seek to do His will.
 - ☐ Where do we find God's will? James 1:5 God helps us to find His will
 - ☐ How are we to accept the word of God? Psalm 119:105; Proverbs 28:9. Except to be guided by the Bible
 - ☐ From whom do you get counsel? Acts 8:30-35; Proverbs 11:14. Through godly men and their counsel
 - ☐ How is God's will communicated to us? Number 12:6, 24:4; Acts 9:1-7; Luke 1:11-13. God's will, may be communicated through special revelations.
13. THE WAY GOD VIEWS OBEDIENCE/DISOBEDIENCE
- ☐ What is the whole duty of a believer? Deuteronomy 13:4; Ecclesiastes 12:13. Obedience to God is our duty.
 - ☐ How do we demonstrate our love to God? 1 John 2:3,4; John 14:15,21. When we obey God, we demonstrate our love for Him.
 - ☐ What are the consequences of obedience? Deuteronomy 11:26,27; John 13:17. Blessings are natural consequences of obedience.
 - ☐ What does Jesus say about the disobedient Christian? Mathew 7:26,27. To choose to disobey is foolishness
 - ☐ What did Samuel tell Saul regarding obedience and sacrifice? 1 Samuel 15:22,23. To obey is better than giving any sacrifice. Disobedience is a sin.
14. HOW CAN I BE STRONG SPIRITUALLY?
- ☐ What does the Bible say about our wisdom and strength? 1 Corinthians 1:25. Lean on God because He is infinitely more powerful than any man.
 - ☐ Who are we to seek strength? Psalms 84:5; 105:4; Ephesians 6:10. Allow God to strengthen you.
 - ☐ How does God do things to us? 1 Samuel 2:9; Zechariah 4:6. God does with ease, the things we cannot do.
 - ☐ How does God respond to our weakness? Isaiah 40:29; 2 Corinthians 12:9,10. Acknowledge your weakness and need for divine assistance.
 - ☐ Who are we to fear? Proverbs 29:25; Romans 8:31; 2 Chronicles 23:7,8. Fear God not man; and exercise (faith) your spiritual muscles
15. PROTECTION FROM EVIL FORCES
- ☐ Who is our refuge? Psalms 46:1; Proverbs 21:31. God is our only sure refuge.
 - ☐ How does God treat us in times of danger? Isaiah 25:4; Numbers 1:6,7. God protects even in times of great danger
 - ☐ How many powers are subject to Jesus? Philippians 2:10 all powers, including demonic forces, are subject to Jesus.
 - ☐ Who protects God's children? Psalms 34:7 God's angels protect His children. See how God forms a wall of angels around all His children and what they have in Job 1:10
 - ☐ How do we overcome the evil forces? James 4:7. Submission to the Lordship of Jesus puts you in an advantaged position over the evil forces.

16. DEMYSTIFYING SUFFERING

- ☐ Who causes suffering in our world? Job 1:6-19. Satan, and not God, causes the sufferings and calamities in our world.
- ☐ When did suffering start? Genesis 3:16-19. Suffering has been a fact of life since the fall of man
- ☐ Can we suffer by living a godly life? Philippians 1:29; 2 Timothy 3:12. We may sometimes suffer for leading godly lives.
- ☐ What does suffering do to a Christian? Hebrews 12:9-11; Proverbs 17:3. Suffering may refine and purify us.
- ☐ How will it be in the new earth? Revelation 21:22. God shall recreate all things. Pain sorrow, and suffering shall be no more.

17. PRIDE AND HUMILITY

- ☐ How does God react to the proud? Proverbs 16:5; 8:13. God hates pride. Those who are proud are an abomination to the Lord.
- ☐ How does the bible look at pride? Proverbs 21:4; 1 John 2:16. Pride is a sin; it is not of the father, but of the world.
- ☐ What can we learn from Jesus' way of life? Philippians 2:1-5. Jesus, our Lord and perfect example chose to be humble.
- ☐ What can God do to a proud person? Isaiah 2:11,12; Daniel 4:37. If we fail to choose humility, we will be humbled.
- ☐ What does God give to the humble? 1 Peter 5:5. God gives grace to the humble.

18. IT MATTERS HOW YOU USE YOUR TONGUE

- ☐ Where is the power of life and earth? Proverbs 18:21. The power of life and earth are in the tongue
- ☐ What happened to the Amalekite who Falsely claimed responsibility for Saul's death? 2 Samuel 1:1-10. An Amalekite is needlessly killed because he claimed responsibility (Falsely) for the death of King Saul
- ☐ What happened to young people when jeered the man of God? 2 Kings 2:23,24. Forty-two youths were killed for jeering the man of God, Elisha.
- ☐ What can a soft answer do? Proverbs 25:15. A soft answer can break a bone!
- ☐ What happens when we fail to control our tongue? James 1:26. Failures to control the use of tongue make our religion vain, and useless.

19. MARRIAGE AS GOD SEES IT

- ☐ Who is the originator of marriage? Genesis 2:18. Marriage has God as its originator
- ☐ What does biblical marriage look like? Genesis 2:21-25. Biblical marriage is between a male and a female.
- ☐ What will happen to those who practice homosexuality? 1 Corinthians 6:9; 1 Timothy 1:10; Romans 1:18-32. Unrepentant homosexuals (including lesbians) risk going to hellfire
- ☐ How is God's reaction to divorce? Malachi 2:16. God hates divorce and violent people
- ☐ How do two become one? Amos 3:3. Spiritual oneness is an absolute necessity in choosing a spouse.

20. AGGRESSION AND BULLYING

- ☐ This may be seen as the use of power/strength to force or pressure others by fear, persecution, or threat.
- ☐ What is the Bible's teaching about aggression and bullying? Proverbs 3:30; Deuteronomy 24:14. Aggression/bullying or oppression is expressly forbidden.
- ☐ What does the bible say about bullying? 2 Timothy 2:24,25; James 3:14-18. Bullying is ungodly.
- ☐ How does God respond to oppression? Proverbs 14:31; Mathew 25:40. Oppression is an offense to God.
- ☐ What do bullies ask for? Exodus 3:9; Psalm 10:17,18; 12:5. The bully is "asking for trouble" because God watches and takes sides with the oppressed.
- ☐ What are we to do to partner with God for the oppressed? Luke 6:31; Romans 15:1. Oppression goes against the golden rule principle. Join God's side to help the oppressed.

21. COMPETITION AND COMPARISON

- ☐ How does jealousy come to us? 1 Samuel 18:8,9 negatively comparing ourselves with others leads to discontentment, jealousy, and discouragement.
- ☐ How do we become self-righteous? Luke 18:9-14. Comparing ourselves favorably with others brings pride and self-righteousness.
- ☐ How do religious leaders find themselves on this web? Mathew 18:1-4. Religious leaders are not above the temptation of comparing themselves to carnal-mindedness.
- ☐ What leads to self-exaltation? Obadiah 1:3. Competitiveness is usually born of pride, leading to self-exaltation.
- ☐ What does the devil use in our days to confuse? 2 Corinthians 10:12. Worldly competition can be divisive and a tool of the devil.

22. EVIL ASSOCIATION/BAD COMPANY

- ☐ How can friends influence us? Proverbs 13:20; 1 Corinthians 15:33. No question, we are influenced and are more vulnerable to our friends than we're willing to admit.
- ☐ What can good association make us? Psalms 119:63; Proverbs 2:20. Good associations' friends will influence us for good.
- ☐ What do bad friends do to us? Proverbs 12:26; 22:24,25. Bad friends can cause us to compromise our convictions.
- ☐ How does an ungodly end? Psalms 73:3; 17,18; Proverbs 23:6,7. The way of the ungodly may appear desirable, but consider their end.
- ☐ According to the bible, how do we end if we continue to keep bad company? Proverbs 21:16; Numbers 16:26; Genesis 13:12,13. If we continue to keep bad company, we will be punished with them.

23. OVERCOMING BAD HABITS

- ☐ How are bad habits formed? James 1:14,15; Jeremiah 13:23; 22:21. Bad habits may be caused by repeated wrong doing, by our thought patterns amongst many other reasons.
- ☐ How do we overcome bad habits? 2 Timothy 2:21; 1 Peter 1:22; 1 Corinthians 5:6,7. We must overcome and replace bad habits if we are to grow spiritually.

- ☐ To what extent is God ready to cooperate with us to overcome bad habits? John 8:36; Jeremiah 32:27; Ezekiel 36:26,27. God is able and willing to help us overcome bad habits provided we cooperate and yield.
 - ☐ What is our role in overcoming bad habits? Philippians 4:13; Romans 4:20,21. We need to keep a “can do” attitude to overcome bad habits.
 - ☐ How relevant is others' support in overcoming bad habits? There may be a need to enlist the support, prayers, and counsel of others.
24. LAZINESS AND SLOTHFULNESS
- ☐ Slothfulness appears to be the biblical name for laziness; understood as habitual inability, reluctance to work, or exert oneself in any way.
 - ☐ What happens at the end to a lazy person? Proverbs 21:25; 6:9-11; Ecclesiastic 10:18. A lazy person takes what he considers an easy way, only to suffer at the end.
 - ☐ How honorable is work? Genesis 2:16. Work is honorable and not a post-fall invention
 - ☐ What attitudes does a lazy person display? Mathew 25:24,25; James 2:17-20; Proverbs 22:13. Usually, the lazy person has enough excuses.
 - ☐ What are the results of laziness? Proverbs 18:9; 12:27. Laziness and wastefulness normally go together.
 - ☐ What possible solution does the Bible prescribe for laziness? Proverbs 6:6-8; 10:5. Setting goals and having clear vision one helpful antidotes against laziness.
25. HANDLING PEER PRESSURE
- ☐ What does the bible say about yielding to peer pressure? Exodus 23:2; Proverbs 1:10; 22:24,25. The Bible cautions against yielding to negative peer pressure.
 - ☐ How something does become right? Genesis 6:12; 1 Peter 3:20; Mathew 7:13,14. A thing does not become right just because the majority is involved in it.
 - ☐ To whom do we give our loyalty? Micah 7:5-7; Romans 12:2. Always bear in mind that your first loyalty is to God and His Standard.
 - ☐ How does the bible counsel us when choosing associates? Psalms 119:63; Romans 16:17,18. Wisely choose, and if need be “unchoose” your close associates.
 - ☐ How can we be different? 1 Timothy 4:12; 1 Peter 3:15,16. Decide to be different for God.
26. THE POWER OF THOUGHT
- ☐ What product is a person of? Proverbs 23:7. Generally speaking a person is a product of his or her thought.
 - ☐ From whom are we to seek the help of renewal? Psalms 51:2,10 seek God's help for the renewing of your mind.
 - ☐ On what are we to meditate? Philippians 4:8. Meditate on the good things.
 - ☐ How do we take a stand against the devil? 1 Timothy 6:12; Ephesians 6:10,11, 16-17. Take a firm and positive stand against the devil and his negativeness.
 - ☐ How are we to keep our hearts? Joshua 1:8; Psalms 63:5,6. Keep your heart filled with God's word and meditate about Jesus.

27. DEALING WITH SHYNESS AND TIMIDITY

- ☐ How does none become shy? Genesis 3:10,11; Ezra 9:6; Job 23:15,16; Ezekiel 2:6. Shyness can result from wrongdoing, being in awe of God, fear of man, negative peer pressure, lack of faith, etc.
- ☐ What roles can faith play regarding shyness? Acts 4:13. Faith can be a potent attitude to shyness especially if it is from fear.
- ☐ At repentance what spirit do we receive: Romans 8:15; Galatians 2:20. Be Christ-conscious and not self-conscious.
- ☐ What were Paul's words to the Romans? Romans 1:16; Hebrews 13:6. Seek to please Jesus and not men, and then leave your reputation with him.
- ☐ What antidotes does the bible proffer for shyness? Psalms 119:48; Ephesians 6:19,20; Acts 1:8. Get busy sharing God's love, ask for the Holy Spirit and you shall be bold.

28. DANGERS OF SEX OUTSIDE MARRIAGE

- ☐ Within what confines was sex being limited? Proverbs 5:15. Sex is meant to be engaged only within the confines of marriage.
- ☐ How the bible does describe sex outside marriage? Exodus 20:12. Sex outside of marriage is a sin.
- ☐ Where will sexual fornicators end? All sexual offenders who do not repent shall not make it to the kingdom of God (1 Cor 6:9).
- ☐ How do young people go outside God's will during courtship? Mathew 1:18. Courtship is not marriage. People who are courting/engaged and sexually involved with each other have gone out of God's will.
- ☐ Is it possible for young people to live a chaste life? Genesis 39:7-13. Young people can resist fornication/adultery and live chaste lives.

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