# Jesus as Mentor

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From the very beginning of the Christian movement, it was understood that Jesus came to earth to heal the divide that existed between humanity and its creator God (Eph. 5:2; Titus 2:11–14). His death would once and for all atone for the sin of humanity (Matt. 1:21; John 1:29; Eph. 1:7; 1 Pet. 3:18; 1 John 2:2; Latourette, 1975; Thorsen, 2008). And yet, if that were the sole purpose for Jesus' human existence there would seem to be no need for his extensive earthly ministry. Jesus understood his purpose to be broader than a theological construct. "I came that they may have life and have it abundantly" (John. 10:10, ESV). The life and ministry of Jesus was intended to impact the here and now for people, not just settle their eternal destination. Accordingly, Jesus spent three years walking throughout first-century Israel "teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people" (Matt. 4:23).

Jesus knew his time on earth was limited (John. 7:33; 12:35; 13:1, 33; 14:19, 28; 16:16; 17:11). If his work was to continue after his

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departure others would have to assume the responsibility. Thus, while Jesus had numerous followers throughout his ministry, he gave particular attention to twelve young men who would follow him wherever he went (Matt. 10:1–4; Mark 3:13–19; Luke 6:12–16). They shared meals together (Matt. 9:9–17; 12:1–8; 26:20–30; Mark 14:17–18; Luke 10:38–42; 24:41–48; John 2:1–10; 21:12–15), and they traveled throughout the region together (Luke 8:1; John 3:22). They became his friends and confidants (Lockyer, 1972). That Jesus expected the twelve to follow in his footsteps was evident in the last words spoken to them before he returned to heaven: "…you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth" (Acts 1:8, ESV). The long-term success or failure of the ministry of Jesus rested in the hands of these twelve men.

A Pew Research Center (2012) study determined that 80% of the world's population identified with a religious group, and Christianity (32%) was the largest of those groups. Thus, it would appear that during his relatively short period of time with the twelve apostles, Jesus was very effective in his efforts to prepare and train them for the task ahead. How did he do it? The answer to that question should be of interest to every leader who wants to influence and prepare those who follow after them. Toward that end, this chapter explores the role of mentor as observed in the behaviors of Jesus when he fed five thousand men, plus women and children with nothing more than two fish and five small loaves of bread (John 6:1–13).

## The Role of a Mentor

Homer (800 BCE) is considered to be the original source of the word *mentor* (Adams & Scott, 1997; Belsterling, 2006; Bradley, 2009). In his mythical legend, *The Odyssey*, Mentor is a wise friend and counselor assigned to teach and protect Telemachus, the son of Odysseus. As time went on, the name became a noun, understood as someone who is wise and has personal influence (Belsterling, 2006).

The type of relationship between Mentor and Telemachus would be difficult, if not impossible, to replicate in the twenty-first century (Young & Wright, 2001). Thus, over the years, various qualities and characteristics of a mentoring relationship have been highlighted for better understanding and application. A mentor has come to be known as someone who cares, coaches, guides, nurtures, and manages experiences

for the benefit of another individual (Adams, 1998; Young & Wright, 2001). Among the traits and characteristics of an effective mentor are authenticity, confidentiality, credibility, dependability, high moral and ethical standards, honesty, integrity, professional competence, and self-awareness (Bass & Bass, 2008; Bradley, 2009; Han, 2015; Johnson & Wilson, 2001; Minter & Thomas, 2000).

The use of mentoring relationships has a prominent place in the fields of education and business (Young & Wright, 2001). Within an organizational context, a mentor is a skilled visionary leader who will use the power of their position and experience to positively influence the development of a protégé's personal growth and career (Adams, 1998; Crow & Matthews, 1998; Lussier & Achua, 2013; Witzel, 2014; Yukl, 2013). Yukl (2013) identified mentoring as one of fourteen primary functions of an organizational leader (Cf. Blanchard & Hodges, 2003). Wells (1997) identified mentoring as one of nine value-driven roles for organizational leaders. In short, organizational mentors help advance the careers of others by helping them "learn and work up to their potential and to find new perspectives and meaning in their jobs" (Bass & Bass, 2008, p. 72).

Mentoring is not a one-size-fits-all approach to leadership development. Some benefit from it more than others (Bass & Bass, 2008). However, empirical organizational studies have shown that the career path of those with a mentor advanced further, faster and experienced fewer adjustment problems than those without mentors (Adams, 1998; Bass & Bass, 2008; Northouse, 2013). Turnover was found to be significantly lower among employees with a mentor (Grant, 2014; Ivancevich et al., 2014). Bennis and Nanus (1985) found that most leaders "were able to identify a small number of mentors and key experiences that powerfully shaped their philosophies, personalities, aspirations, and operating styles" (p. 188; Cf. King, 2015). The mentor-protégé relationship also has reciprocal benefits since an effective mentor generally finds great satisfaction from the accomplishments of their protégé (Gray, 1998; Wing, 2009; Yukl, 2013).

As defined by Bradley (2009), the ideal mentor/protégé relationship is one in which: (a) a compelling vision for life is cast and communicated; (b) the transfer of knowledge occurs via verbal instruction and experiential learning; (c) the protégé is allowed to determine some of the learning content based on questions and life circumstances; and, (d) the relationship is enduring, if not lifelong. In this regard, Jesus might be considered

the ideal mentor (Maxwell & Elmore, 2017). He was undeniably clear with his vision and his expectations for the apostles after he left. "I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them" (John 13:15–17, ESV).

We now know the twelve apostles took his words to heart and lived out their days in pursuit of fulfilling the mission given to them by Jesus (Lockyer, 1972). However, the transition from fishermen (Matt. 4:18–19) to seasoned apostles was not always easy. Nor was it certain they would eventually catch on (Mark 4:13; 7:18; 8:17, 21; John 3:10; 8:43; 10:38; 11:50). Jesus knew that some of what he taught might not be fully grasped until after he was gone (John 13:7), but he never stopped teaching them with understanding and patience (Bradley, 2009). In addition to proactively teaching them things he knew they would need (Matthew 5:1–7:29), Jesus also answered questions and addressed concerns brought to him by the apostles (John 13:6). He used unplanned circumstances to teach truth and understanding. In fact, some of those lessons, like bigotry observed in the Good Samaritan, still have profound present-day application (Murrell et al., 1999).

All four Gospel accounts contain the pericope of Jesus feeding five thousand men plus women and children with only two fish and five small loaves of bread (Matt. 14:13–21; Mark 6:30–44; Luke 9:10–17; John 6:1–13). In fact, as pointed out by Tenney (1981), this is the only miracle that is mentioned in all four gospels. At the same time, it should be acknowledged that John's account (John 6:1–13) of this pericope does differ in some detail from the synoptic accounts (Matt. 14:13–21; Mark 6:30–44; Luke 9:10–17). These differences can be attributed to the overall intent of the authors. For Christians, the Bible, as a whole, is considered a *primary* source. It is a primary source, not because of its significance to the faith, but rather, because of its relationship to history. It belongs to the era being considered and offers the most direct access to the time (Bradley & Muller, 1995). However, each of the Gospel accounts can also be considered a *secondary* source. By their very nature, secondary sources of information are indirect as they include elements of selectivity and interpretation (Bradley & Muller, 1995). This does not minimize the value and trustworthiness of the account, but rather places it in proper context. For example, Luke was written for the benefit of a single individual so he would have certainty of things he had been

taught (Luke 1:1–4). John, on the other hand, was written not to provide comprehensive historical detail, but to convince the reader that Jesus was the Christ (John 20:30–31). Understood this way, the differences in the gospel accounts are able to stand on their own, each providing unique insight into the life and ministry of Jesus.

While references to the synoptic accounts will be made, the focus of this chapter will be concerned primarily with the gospel of John (John 6:1–13). John's account provides certain details not contained in the synoptic accounts which help to inform our understanding of the mentoring practices of Jesus. As the words and actions of Jesus are considered, the following themes can be identified that point to his mentoring effectiveness and speak to one's own leadership calling within organizational life today.

## Mentor–Protégé Relationships

The pericope begins with the reader being told that a large crowd was following after Jesus because they wanted to see more of the miracles he performed (John 6:2). As one might expect, when someone does the kinds of things Jesus did, it will not take long for a crowd to assemble. While teaching and healing the masses was a central part of his purpose, it also affected the time and attention Jesus had for investing in his chosen twelve leaders. Therefore, in order to put some space between them and the crowd "Jesus went up on the mountain and there he sat down with his disciples" (John 6:3, ESV). Finding time to be alone with his leaders was a common practice by Jesus. Some of these moments were intentional, as when he confirmed his identity as Christ (Mark 8:27–30; Luke 9:18–20) and shared his transfiguration experience (Mark 9:2). There were other times when being together as a small group allowed for unscheduled training (John 4). And there were times when Jesus pulled the twelve away from everyone simply to rest (Mark 6:31–32). Undoubtedly, the apostles observed Jesus in unguarded genuine moments. Such instances allowed Jesus to cultivate transformative authentic relationships with each apostle (Lewis & Demarest, 1996).

It's important to distinguish between different types of mentoring relationships. They can be either formal or informal (Stanley & Clinton, 1992; Ragins et al., 2000). Stanley and Clinton (1992) identified three mentoring groups along a continuum of deliberateness. *Intensive* mentoring (dyadic discipleship, spiritual guide, coach) is the most

deliberate and allows for significant depth and awareness within the mentor-protégé relationship. *Occasional* mentoring (counselor, teacher, sponsor) is next, followed by *Passive* mentoring (contemporary and historical models), which is the least deliberate type of mentoring relationship. All three types have their place and function depending upon the desired outcome of the relationship. The type of mentoring between Jesus and the twelve apostles undoubtedly fits within the *intensive* group.

It's also important to clarify expectations at the very beginning of a mentoring relationship (Kochan & Trimble, 2000). While the relationship should be strong and based on mutual appreciation for one another (Stanley & Clinton, 1992), the mentor-protégé relationship does not require friendship (Young & Wright, 2001). While friendliness is to be expected, a friendship is a different type of relationship altogether, and should not be confused with a mentor-protégé relationship. That being said, the effective mentor makes a personal commitment to the protégé for an extended period of time, demonstrated by the mentor's accessibility (Lozinak, 2016; Young & Wright, 2001). While a mentor-protégé relationship should result in growth for both the mentor and the protégé (Allen & Poteet, 1999), the focus of the relationship is the development of the protégé (Daloz, 1986; Wittenberg, 1998; Young & Wright, 2001). Because the mentor-protégé relationship gives primary attention to the growth and development of the protégé, mentoring is often considered a form of transformational leadership (Northouse, 2013).

With regard to the mentor-protégé relationship, Stanley and Clinton (1992) posited that an effective mentor:

- Possesses the ability to see potential in a person
- Shows tolerance with mistakes, brashness, and abrasiveness in order to see that potential develop (Cf. Gehrke & Kay, 1984; Rowley, 1999)
- Maintains flexibility in responding to people and circumstances (Cf. Lindenberger & Zachary, 1999)
- Demonstrates patience, knowing that time and experience are needed for development
- Maintains perspective, having vision and ability to see down the road and suggest the next steps that a protégé needs
- Has the requisite gifts and abilities that build up and encourage others.

The twelve apostles were predominantly fishermen (Matt. 4:19). They were not accomplished orators or leaders (Acts 4:13). They were sometimes slow to grasp what Jesus was trying to teach them (Matt. 15:16). And yet, he never gave up on them and gave of himself to them until the very end (John 13:1). Leaders would be well served if they showed the same type of commitment to a protégé as Jesus did.

*Principle One: To lead like Jesus mentors are intentional about creating space for a protégé in their life.*

## Altruistic Mentoring

As John continues his account, he gives the reader the impression that Jesus sat down with his disciples for only a few moments when "lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, 'Where are we to buy bread, so that these people may eat?'" (John 6:5, ESV). Those who are already familiar with the story may lose sight of the fact that Jesus processed multiple thoughts between the moment he saw the people and when he spoke to Philip. First, he made note of the large size of the crowd coming toward him. Second, he connected the time of day with the probable physical manifestation of hunger. Matthew (14:14) and Mark (6:34) reveal that compassion for the people was what motivated Jesus. It can be assumed the same is true in John's account even though John does not stipulate as such (Beasley-Murray, 1996). Lastly, Jesus connected the size of the crowd and their physical need to a learning opportunity for his disciples, particularly Philip.

Both compassion for the people and a learning opportunity for Philip suggest an altruistic posture by Jesus. His subsequent actions were for the sake of others, not for himself. Such behavior was characteristic of Jesus. Throughout the gospel accounts, we see Jesus as a leader who was follower-oriented and sacrificial (Atterson, 2019). The leadership behaviors of Jesus are in stark contrast to the dark side of leadership too often seen in some mentors today (Dube, 2008; Perry, 2018). While mentor-protégé relationships can go awry due to unrealistic expectations on the part of the protégé, not every accomplished leader is capable of being an effective mentor (Ivancevich et al., 2014; Perry, 2018). Some lack the skill and/or a sufficient level of self-awareness to properly manage the mentor-protégé relationship (Atterson, 2020). An ill-equipped mentor

may become jealous of the protege, undermine their work, be over-controlling, show favoritism, betray the trust of the protege, or abandon the relationship altogether (Dube, 2008).

The self-aware mentor, on the other hand, seeks the good of the protégé, as well as, the good of the organization (Atterson, 2020). Winston (2002) maintained that such a leadership posture is reflective of *agapao* love, which altruistically seeks the good of the follower. Thus, the altruistic mentor finds fulfillment in the growth of the protégé and rejoices in their success. Belsterling (2016) posited that a mentor modeled after the example of Jesus: (a) truly cares for their protege, (b) is concerned about the issues that concern them, (c) is willing to confront them with truth, (d) from a position of humility, and (e) in order to help them adopt the same passionate purpose of living in relationship with God.

Jesus was not motivated by self-aggrandizement in his mentoring relationships. He found pleasure in helping others and watching his disciples grow in their capacity as leaders (Luke 10:17–20). Because of his self-awareness and altruistic posture, he was able to read the moment accurately and find a path forward that met the physical needs of the crowd, as well as, provide an opportunity for growth for Philip. Such behavior has its own rewards since an altruistic mentor finds great joy and considerable satisfaction in the growth and achievements of their protégé (Gray, 1998; Wing, 2009; Yukl, 2013).

*Principle Two: To lead like Jesus mentors are altruistic in their thinking and behaviors toward their protégé.*

## CAPACITY AND SELF-EFFICACY

The question addressed to Philip, "Where are we to buy bread, so that these people may eat?" (John 6:5, ESV), brings additional significance to the mentor-protégé relationship. If the reader stopped there, with no prior understanding of the complete story, it would appear as if Jesus was asking a genuine question, hoping to gain insight from Philip. And even though Jesus knew what he was going to do (verse 6), Philip did not. At that moment, Philip felt the weight of the situation, expressed in his response, "Two hundred denarii worth of bread would not be enough for each of them to get a little" (John 6:7, ESV). By posing the question to Philip, Jesus was engaging him with not just the problem, but also, the

responsibility for a solution. The question caused Philip to take ownership of the situation, if only briefly.

Within a mentor-protégé relationship, this type of exchange is significant since the ultimate goal of mentoring is to build capacity, not dependency, within the protégé (Bradley, 2009; Offstein et al., 2011).The development of capacity within an individual is directly influenced by their own internal locus of control and self-efficacy (Bradley, 2009). As determined by Bandura (1997), one's self-efficacy significantly influences the course of action chosen to pursue, the amount of effort put forth in the pursuit of that course of action, the length of time they will persevere in the face of challenges and failures, their resilience to adversity (Cf. Allen, 2007), how much stress and depression they experience in coping with taxing demands, and the level of accomplishments they will ultimately realize. In short, self-efficacy enhances motivation and increases the level of performance (Bandura & Locke, 2003). These qualities and characteristics were critical to the apostles as they would have to deal with problems they did not cause, make decisions with insufficient information, and attempt to fix things that were not theirs to fix (Crow & Matthews, 1998).

Bradley (2006) identified the following essential elements of, and barriers to, effective mentoring as related to the development of self-efficacy within a protégé:

- Belief in others—the protégé is viewed as capable and resourceful; the mentor's role is not to fix perceived deficiencies.
- Trust—the protégé views the mentor as trustworthy; the mentor does not break confidentiality. Without trust, a learning relationship will not occur (Cf. Bradley, 2009).
- Training—the mentor possesses professional competence and the requisite skill and training to effectively support the protégé.
- Process—the mentor and protégé have clear goals and a plan of action for their relationship.
- Communication—the mentor has a high level of communication and dialogue skills and uses them consistently.
- Time—both the mentor and protégé dedicate sufficient time and resources to meet, interact, and carry out their plan of action.

While Jesus may have been quick to intervene with his own solution, the very act of asking Philip to propose a course of action conveyed to him that Jesus valued his opinion. Jesus believed in him. Such belief would have enhanced the level of trust Philip attributed to Jesus. The combination of belief and trust at such a relatively early stage of their relationship would have increased Philip's level of self-efficacy and increased the quality of his future service (Blanchard & Hodges, 2003).

*Principle Three: To lead like Jesus mentors believe in and trust their protégé in order to increase their leadership capacity and self-efficacy.*

## Transformational Coaching

"He said this to test him for he himself knew what he would do" (John 6:6, ESV). This simply stated verse leaves the reader with a number of questions. If Jesus already knew what he was going to do, why did he bother asking Philip, "Where are we to buy bread?" in the preceding verse? And why ask Philip? Why not ask one of the more prominent apostles? Lastly, what was the test, specifically? While the text does not provide an answer to these questions, an understanding of the act of coaching may shed some light on Jesus' intent.

The difference between mentoring and coaching is less than clear since they both possess similar characteristics (Berry et al., 1993; Fehring & Rodrigues, 2017; Hawkins & Smith, 2013). Stanley and Clinton (1992) considered coaching to be a form of intensive mentoring. That being said, whereas mentoring is generally concerned with developing the protégé professionally, coaching is focused on development in specific areas or skills (Brounstein, 2000; Clinton, 2005; Hawkins & Smith, 2013). Hawkins and Smith (2013) delineated coaching on four levels: (1) acquisition of skills usually related to the role of the protégé; (2) raising the level of performance in skills already acquired; (3) longer-term development of the protégé that focuses on the whole person within the level of a life stage; and (4) transformation such that the protégé is able to shift from one level of functioning to a higher-order level.

As described by Hawkins and Smith (2013) transformational coaching has one primary outcome, to shift the "beliefs, attitudes, and assumptions that generate our reflex emotional reactions to certain situations in life" (p. 36). In other words, to change our behavior we must first recognize the emotions that are aroused under certain conditions, then change how we think about the assumptions generated by the emotions (Cf. Lee,

2014). If we change our assumptions, we are then able to change our behavior. Hawkins and Smith further postulated that insight alone will be insufficient to bring about the desired change in a protégé (Cf. Leyda & Lawson, 2000; Springle, 2009; VanDenburgh, 2007). Under pressure, our tendency is to revert to established behavioral norms. Thus, effective change will occur only when the desired new behaviors are rehearsed. Within an organizational context, Hawkins and Smith (2013) posited, "if we need to link transformational coaching of individuals to the transformation of the organization, then we believe this needs the added support of the outside perspective of an external coach" (p. 31).

Within the context of this pericope, Jesus was the external coach. While in most instances, the protégé will approach a potential mentor for specific coaching, it is common for a mentor to initiate a coaching opportunity if they see it will benefit their protégé (Clinton, 2005). Having already spent considerable time with Philip and the other apostles, it would be reasonable to think Jesus anticipated how they would respond—overwhelmed by the size of the crowd (emotion), they would believe the solution was beyond them (assumption), and consider only practical approaches to finding a solution (behavior). Philip's response that the equivalent of eight month's wages (Tenney, 1981) would be insufficient to meet the need confirmed as much. Jesus wanted to transform the manner in which Philip and the other apostles approached problems (Tenney, 1981). He knew that if his work was to continue after he left, the way they viewed challenging circumstances would have to change. By engaging them as he did, the apostles, knowing the miraculous was possible, would not be overwhelmed by adversity and would choose behaviors that gave God an opportunity to intervene on their behalf.

*Principle Four: To lead like Jesus mentors coach their protégé to expect God's activity in their life by modeling such behavior themselves.*

## Mentoring & Coaching Teams

As the story progresses, a boy is found who is willing to share his lunch of five barley loaves and two fish (John 6:9). At this point, additional apostles are now involved (John 6:8) and Jesus is no longer giving his attention solely to Philip. In fact, from this point forward Jesus addresses the apostles as a group. He asked them to facilitate the seating of the crowd (John 6:10). After he gave thanks for the meal, the apostles distributed the food to about five thousand men, plus women and children (Matt 14:19; Mark

6:41; Luke 9:16). After everyone had eaten all they wanted, Jesus had the apostles gather up all of the leftover food (John 6:12–13). Jesus used the situation at hand to mentor not just one apostle, but all twelve.

That Jesus was mentoring a team, not twelve individuals in a group setting, is an important distinction. It's true that most mentoring relationships tend to be dyadic (Bass & Bass, 2008), and research into the mentoring of teams is limited (Hawkins & Smith, 2013). In addition, mentoring a team comes with two potential challenges: (a) Individual experience may be limited or diluted in order to give equal time and opportunity to all members of the team; and (b) the motivations and abilities of the group's individuals may be diminished for the sake of social conformity or groupthink (Stanley & Clinton, 1992; Hawkins & Smith, 2013). These challenges tend to be offset, however, by the energy and momentum derived from the group experience (Stanley & Clinton, 1992).

Nevertheless, when mentored correctly, a team can function as more than the sum of its parts if their mission is clear (Hawkins & Smith, 2013). In order to accomplish this the mentor/coach:

> works with a whole team both when they are together and when they are apart, in order to help them improve both their collective performance and how they work together, and also how they develop their collective leadership to more effectively engage with all their key stakeholder groups to jointly transform the wider business. (Hawkins, 2011, p. 60)

Within the pericope of feeding five thousand men plus women and children, Jesus is observed mentoring at both the individual and group level, the apostles learned how to work together for a common purpose, and they observed how to be a transformational leader.

Surowiecki (2005) identified four basic conditions necessary for a team to be effective: diversity of opinion, independence, decentralization, and aggregation (mechanism for turning private judgments into a collective decision). Each of these characteristics can be observed within the team of apostles (Luke 9:46; 22:24; Acts 4:18–20; Acts 15:1–21; 36–41). Katzenbach and Smith (1993) defined a high-performing team as "a small group of people so committed to something larger than themselves that they will not be denied" (p. 259). History has shown that the apostles embodied this definition of a team to such an extent that other leaders, like the apostle Paul, soon joined their ranks (Acts 9:1–22). Through his team

approach to mentoring, Jesus was able to take twelve young men and influence them to become world changers.

*Principle Five: To lead like Jesus mentors embrace mentoring and coaching teams when the successful completion of a mission requires multiple diverse leaders.*

## SUMMARY

Spiritual transformation was the ultimate goal of Jesus for all people (John 17:20–23). Thus, for the Christian leader, there is value in using mentoring relationships to facilitate spiritual growth, in addition to the development of skill and performance in the professional life of a protégé. While some advocate for the practice of spiritual disciplines to facilitate spiritual transformation (Willard, 1998), individual discipline alone does not appear to be sufficient in replicating the life of Christ within all Christ-followers. Spiritual mentors are needed (McGrath, 1995; Shinohara, 2002). Faith may, indeed, be personal, but it was never intended to be individualistic.

While mentoring may not be the panacea for all leadership development (Bass & Bass, 2008), the actions of Jesus and the subsequent impact of the apostles should bolster the value of mentoring in the eyes of all organizational leaders. Toward that end, this chapter examined the leadership behaviors of Jesus observed in John 6:1–13 through the lens of a contemporary mentor. Table 4.1 is a composite of the principles that have been extracted from Jesus' use of mentoring as depicted in John 6:1–13.

**Table 4.1**  Mentoring principles of Jesus observed in John 6:1–13

| Principle | To lead like Jesus mentors |
| --- | --- |
| 1 | Are intentional about creating space for a protégé in their life |
| 2 | Are altruistic in their thinking and behaviors toward their protégé |
| 3 | Believe in and trust their protégé in order to increase their leadership capacity and self-efficacy |
| 4 | Coach their protégé to expect God's activity in their life by modeling such behavior themselves |
| 5 | Embrace mentoring and coaching teams when the successful completion of a mission requires multiple diverse leaders |

## Discussion Questions

1. Think back over your life and consider 2–3 leaders who have had significant influence in your life. What about those relationships made them significant?
2. Have you ever been part of a mentor/protégé relationship, either formal or informal? What about the relationship made it effective or ineffective?
3. Why do you think some Christian leaders are not intentional about establishing a mentoring relationship with a protégé?
4. As you consider younger leaders within your sphere of influence, who might be a candidate with whom you can form a mentor/protégé relationship?
5. What might be effective ways for a leader to initiate a conversation with a potential protégé to discuss a possible mentor/protégé relationship?

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