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# The Creation and Implementation of A Spiritual Mentoring Program for Deployed Sailors and Marines on Board the USS Oak Hill

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ABSTRACT

THE CREATION AND IMPLEMENTATION OF A SPIRITUAL  
MENTORING PROGRAM FOR DEPLOYED SAILORS  
AND MARINES ON BOARD THE USS *OAK HILL*

by

Santiago Rodriguez

Adviser: Alfonso Valenzuela

**ABSTRACT OF GRADUATE STUDENT RESEARCH**

**Dissertation**

**Andrews University**

**Seventh-day Adventist Theological Seminary**

**Title: THE CREATION AND IMPLEMENTATION OF A SPIRITUAL MENTORING  
PROGRAM FOR DEPLOYED SAILORS AND MARINES ON BOARD THE  
USS *OAK HILL***

**Name of researcher: Santiago Rodriguez**

**Name and degrees of faculty adviser: Alfonso Valenzuela, Ph.D., D.Min.**

**Date completed: December 2003**

**Purpose**

The purpose of this dissertation was to create, implement, and evaluate a Mentoring for Spirituality program for deployed sailors and marines on board the amphibious warship USS *Oak Hill*. This program endeavors to help military personnel grow in their relationship with God and, thus, help them overcome many of the emotional and behavioral problems they experience being away from home.

## Problem

The spiritual lives of many United States Navy/Marine personnel under my chaplaincy direction are affected by long periods away from home. While away from their families and friends, many young sailors and marines often run the risk of being influenced by unscrupulous buddies that may lead to military discipline or poor long-range life choices like drinking, adultery, sexual immorality, divorce, gambling, etc. Also, they also are at risk of experiencing a wide variety of behavioral and emotional problems—depression, loneliness, anxiety, committing rape or physical violence towards a shipmate. These military personnel did not have a meaningful avenue to assist them in coping with these challenges.

## Method

The project examined the biblical principles of spiritual mentoring and how it positively influenced some of the Bible's main characters. The project also evaluated some of our nation's leading thinkers on mentoring and how their current views on mentoring added value to our seminar.

The Mentoring for Spirituality program has two components. First, the participants and I met four times a week as a group to study a spiritual lesson. Second, I scheduled a two-week rotation plan to personally meet with each individual for mentoring purposes. Studying the nightly lessons together provided the common ground by which my relationship with the protégés would deepen as we met one on one.

## Results

This mentoring program personally blessed me because of the time I spent studying God's Word and imparting the rich lesson material that paved the way for God to penetrate the minds of the protégés. The long-lasting relationships that I have with many of the protégés will always give me great joy. The project outcome surpassed my expectations and its success gave me renewed energy and satisfaction. Spiritual mentoring will continue to be a priority in my ministry and has reinforced how I interpret the intricacies of spiritual growth and sanctification. As an outcome of this seminar, most of the protégés adopted a more purposeful Christian lifestyle that included a strong commitment to daily studying and applying God's Word, a willingness to become active in a local church body, meditation and reflection on positive and holy things, and, finally, a plan of action to avert or discourage temptations. Even though evangelism was not the project's planned purpose, I was pleasantly surprised that twelve of the thirty-two protégés decided to become Seventh-day Adventists.

## Conclusion

I am hoping that the Navy chaplains in the Fleet or local church pastors can use the principles and methodology of this mentoring project. Since my approach to spirituality is patently a Seventh-day Adventist view of sanctification, the curriculum content of this project needs to be adapted so as to reflect the specific faith background of other would-be mentors. This will help them meet the needs of general Protestant and Catholic participants.

Andrews University

Seventh-day Adventist Theological Seminary

THE CREATION AND IMPLEMENTATION OF A SPIRITUAL  
MENTORING PROGRAM FOR DEPLOYED SAILORS  
AND MARINES ON BOARD THE USS *OAK HILL*

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Santiago Rodriguez

February 2004



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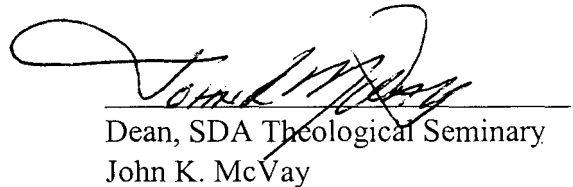
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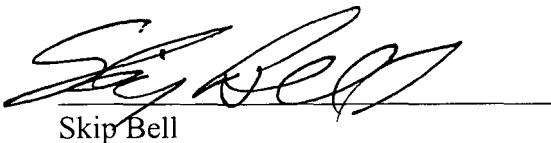
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## TABLE OF CONTENTS

### Chapter

1. INTRODUCTION.....	1
The Current Need for Mentors .....	1
A Personal Appeal for Mentoring .....	2
Purpose of the Project .....	5
Justification of the Project.....	5
Description of the Project.....	5
Limitations of the Project.....	6
Delimitation of the Project .....	6
2. THEOLOGICAL FOUNDATION OF MENTORING.....	7
An Etymological and Theological Study of Mentoring .....	7
Master, Lord, Rabbi, Teacher, Disciple .....	7
Master and Lord .....	7
Rabbi .....	9
Teacher .....	10
Disciple.....	12
Mentor and Mentoring.....	14
Protégé and Apprentice .....	17
Imitation .....	19
The Purpose of Spiritual Mentoring.....	21
Mentoring Meets a Basic Human Need of Feeling Valued. ....	22
Mentoring to Increase Spirituality .....	25
Biblical Examples of Mentoring .....	32
Moses and Joshua: Love and Loyalty.....	32
Eli and Samuel: The Development of a Servant's Heart.....	34
Elijah and Elisha: Passing the Torch of Faith .....	36
Naomi and Ruth: From Belonging to Becoming.....	37
Jesus and His Disciples: Right Process, Right Product.....	38
Barnabas, Paul and Mark: The Extra Mile .....	40
Conclusion.....	42

3.	CREATION AND DESCRIPTION OF THE MENTORING FOR SPIRITUALITY PROGRAM .....	43
	Process of Planning the Project.....	43
	“Joshua’s Men” Mentoring Model.....	46
	Mentoring in the United States Navy.....	47
	Curriculum of the Project.....	50
	Stage One—Discerning the Basics.....	52
	General Content.....	52
	Lessons .....	52
	Purpose .....	53
	Stage Two—Deepening Our Knowledge.....	53
	General Content.....	53
	Lessons .....	55
	Purpose .....	56
	Stage Three—Depending on God .....	56
	General Content.....	56
	Lessons .....	57
	Purpose .....	58
	Stage Four—Deciding to Make a Difference.....	58
	General Content.....	58
	Lessons .....	59
	Purpose .....	59
4.	IMPLEMENTATION AND EVALUATION OF THE MENTORING FOR SPIRITUALITY PROGRAM.....	62
	Implementation of the Mentoring for Spirituality Project.....	62
	Demographic Information .....	64
	Personal Mentoring .....	65
	Lifestyle Issues .....	67
	Summary .....	70
5.	CONCLUSION AND RECOMMENDATIONS .....	72
	Appendix	
	A. AMPHIBIOUS SQUADRON FOUR INSTRUCTION 1730.1A..	80
	B. OPERATIONAL NAVY INSTRUCTION 1730.1C.....	87
	C. SEMINAR SCRIPTS .....	100
	D. TESTIMONIALS .....	135
	E. MENTORING COVENANT .....	139
	F. PERSONAL MENTORING ROTATION SCHEDULE .....	141
	G. DEMOGRAPHICS .....	144
	H. PERSONAL E-MAIL FROM SHY SAILOR.....	146
	I. MENTORING FOR SPIRITUALITY ATTENDANCE RECORD.....	148

J. BAPTISMAL CERTIFICATE .....	150
K. CERTIFICATE OF COMPLETION.....	152
GLOSSARY .....	154
BIBLIOGRAPHY.....	157
VITA.....	169

## CHAPTER 1

### INTRODUCTION

#### **The Current Need for Mentors**

On November 8, 2001, President George W. Bush addressed the nation from the World Congress Center in Atlanta about fighting the war on terrorism after the September 11 attacks on the World Trade Center and the Pentagon. President Bush spoke on the value of mentoring children in order to thwart at-risk behaviors and lifestyles that would lead young people to terrorist activities. He explained:

Many ask, what can I do to help in our fight? The answer is simple. All of us can become a September 11<sup>th</sup> volunteer by making a commitment to service in our own communities. So you can serve your country by tutoring or mentoring a child, comforting the afflicted, housing those in need of shelter and a home.<sup>1</sup>

It should not take a presidential speech to draw our close attention to the genuine value of mentoring. Our society is built upon the principle of capitalism. Through its politics, and communication and entertainment mediums, it encourages the pursuit of material prosperity called the American dream.<sup>2</sup> To excel financially and make this

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<sup>1</sup>George W. Bush, "President Discusses War on Terrorism," November 8, 2001, <http://www.whitehouse.gov/news/releases/2001/11/20011108-13.html> (20 December 2001).

<sup>2</sup>*Merriam-Webster's Collegiate Dictionary*, 10<sup>th</sup> ed. [CD-ROM] (Encyclopedia Britannica, 1997), "American Dream."

American dream a reality, both parents in a household must work; in many cases, children are left with babysitters, child-care centers, or, if old enough, home alone after school. There is a need in our country, our churches, and our military for purposeful mentoring skills. Young people need to see and relate closely to successful older people who can model a lifestyle based on universal principles of decency and morality.

### **A Personal Appeal for Mentoring**

My parents instinctively knew that a purposeful close relationship is what I needed in order to salvage my derailed life when I was a teenager. At age thirteen, we lived in a low-income apartment building that resembled many of the common ghettos found in the inner cities across this country. Since my parents were immigrants from Cuba, they did not have a trade or know the language, their income was well below the average blue-collar wage. Upon settling in the South Florida area, it became increasingly evident to my parents that juvenile crime and negative peer pressure would have a devastating effect upon their oldest son.

I spent time around groups of young boys who made the art of stealing a risky and profitable endeavor. They targeted such places as large department stores, hardware stores, and small grocery outlets. These teenagers stole hardware tools, small car accessories, food, candy, and anything that could fit into their pant or coat pockets. Later these items would be sold to other teenagers at our local Palm Springs Junior High School. With that money, they bought cartons of cigarettes from older teens at higher prices, tickets to local high-school football games, and, for some, marijuana joints and speed pills. The more they stole, the more money they had in their pockets.

Even though I never did the stealing, I was an accomplice to the team. With other kids, I acted as a lookout in order to warn those who were inside the stores. Our efforts were compensated with candy and maybe one or two cigarettes for those teenagers who smoked. It was only a matter of time for three of us to become part of those who made the hits and into some money. I knew it, my friends knew it, and, unbeknownst to me, my parents were well aware of my unwise associations and potential high-risk factors.

My father has always been a perceptive person. His intuition about my friends was correct. His major concern was that I was going to lose eternal life. My parents decided that they needed outside help and began to pray. God answered their prayers when my father attended a Wednesday night prayer meeting and met another concerned father in our church. Upon their initial conversation, both dads wanted their children to stay active in church life and far distant from worldly associations. My father came home that night and told my mother that he wanted to move from the high-rise apartment complex and settle near Brother Luis's home. The next week, my dad bought a mobile home one street-block from Brother Luis. We moved, changed school districts, and found new friends who were involved in church. That was the beginning of a great spiritual experience for our household.

Brother Luis had two boys my age and one girl in college. He also was making plans to keep his boys very busy in church and in fun activities. Brother Luis went into debt and purchased a small 15-foot boat in order for us kids to water-ski and spend Sundays and some entire weekends out in nature. Our responsibilities were to clean the boat and do everything possible to keep it in good running condition. Brother Luis's fourteen-year-old son was a natural mechanic and he was able to do small jobs to the

engine. My parents helped with gas money and purchased a set of free-weights so we could work out alongside the boat.

It was the relationship Brother Luis fostered with me that turned my life around. He mentored me in the most holy faith. On a daily basis, he would visit us while we were lifting weights and describe the parables of Jesus, stories from the Reformation, and the establishment of the Adventist faith in America. In order to have access to the boat, the three boys needed to be involved in church life. We took spiritual books on every boat trip and read before having meals. Brother Luis told us spiritual stories about those who championed the truth. He modeled Christianity in a way to which we could relate. He communicated through giving of his personal time, letting us know that he believed in us and so did God.

Five years of close mentoring paid off tremendously in eternal dividends. Today, by the grace of God, by the firm actions of my parents, and by the mentoring relationship with Brother Luis and his boys, I am a minister of the gospel in the Seventh-day Adventist Church. All of Brother Luis's children are professionals and active in leadership in their local Adventist churches. Mentoring is indispensable and it works!

I believe that at the heart of every successful person, there have been key mentoring relationships. The solution to the problems with many young people who get into trouble or who are not in the habit of making good choices is found in mentoring. We need Christian people who reproduce themselves in a mentoring role. John Maxwell believes that the most important mission of great leaders is their ability to be in the "people development business." It is in this leadership stage that disciples are reproduced with unparalleled commitment and loyalty to the mentor, the cause, and the

organization.<sup>1</sup> As Maxwell says, “loyalty to the leader reaches its highest peak when the follower has personally grown through the mentorship of the leader.”<sup>2</sup>

### **Purpose of the Project**

The purpose of this project was to create, implement, and evaluate a Mentoring for Spirituality program for deployed sailors and marines on board the amphibious warship USS Oak Hill. This program endeavors to help military personnel grow in their relationship with God and overcome many of the emotional and behavioral problems they experience being away from home.

### **Justification of the Project**

The spiritual life of many United States Navy/Marine personnel is affected by long periods away from home. Away from their parishes and families, many young sailors and marines often fall prey to a wide variety of behavioral and emotional problems such as depression, loneliness, drinking, sexual immorality, gambling, and poor peer influence that may lead to military discipline or poor long-range life choices.

### **Description of the Project**

The first goal of this study was to discover the biblical and theological premise for mentoring young, malleable people. Biblical terms and stories were explored as the basis for this project. The information is recorded in chapter 2.

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<sup>1</sup> John C. Maxwell, *Developing the Leader within You* (Nashville, TN: Thomas Nelson, 1993), 9-10.

<sup>2</sup>Ibid., 9.



Chapter 3 presents the creation and description of the program. The Mentoring for Spirituality project is a three-month mentoring program intended to meet the spiritual needs of Navy/Marine personnel. Chapter 4 details the implementation of the program on board the United States amphibious war ship the USS *Oak Hill* while on deployment. This project has, as its main components, the seminar lessons and a scheduled personal mentoring rotation with each protégé for the duration of the project.

### **Limitations of the Project**

Space and the time frame were the limitations of this project. The project is limited to the experience on board the amphibious warship USS *Oak Hill* while on a six-month deployment to the Persian Gulf. It is difficult in the Navy to establish ideal lifelong relationships since sailors and marines move frequently. This study is also limited to the first three months of deployment. This enabled me to evaluate the different lifestyles of the protégés for the remainder of the deployment.

### **Delimitation of the Project**

This project was limited to those young people who had a Christian upbringing or who were at least superficially acquainted with some nuances of Christianity. Primarily, this project was advertised at Bible study and worship meetings, though there were other avenues of advertising. However, the majority of the protégés were those already attending spiritual programs on the ship.

## CHAPTER 2

### THEOLOGICAL FOUNDATION OF MENTORING

#### **An Etymological and Theological Study of Mentoring**

In this section we will look at various biblical terms and how they aid in the understanding of mentoring. Our aim is to bridge the gap from a secular understanding of mentoring to a practical theological application of mentoring.

#### **Master, Lord, Rabbi, Teacher, Disciple**

The Bible does not use the term “mentor”; however, it does highlight universal aspects of mentoring. For instance, in a mentoring relationship, the mentor assumes a coaching and teaching role. In the Bible, the terms “master,” “Lord,” “rabbi,” and “teacher” provide insight into the role of the modern-day mentor. The term “disciple” intercepts key elements that support the understanding of an apprentice or protégé.

#### **Master and Lord**

The terms “master” or “lord” (Gen 24:9, 10, 12, 14; Isa 1:3; Matt 23:8, 10),<sup>1</sup> and their synonyms “rabbi” (John 1:38; 20:16), “guide” (Ps 48:14; Rom 2:19), and “teacher” (1 Chr 25:8; Job 36:22; Matt 10:24), address some important parallel issues to mentoring.

*Strong's Exhaustive Concordance and Hebrew and Greek Dictionaries* tells us the Old Testament uses two Hebrew words for the term "master." The first is אֲדֹנָי (âdôn), which means "to rule; sovereign, that is, controller, human or divine: —lord, master, owner."<sup>2</sup> The Apostle Peter commended Sarah because she used this term out of deference for her husband.<sup>3</sup> The second term is בַּעַל (ba'al) which means "a master; a husband, or owner."<sup>4</sup> Isaiah uses this term "master" in describing an animal's basic knowledge of its provider versus how God's children are unappreciative of God's provider role (Isa 1:3).<sup>5</sup>

The New Testament counterpart for "master" is "κύριος" (kurios), which means "supreme in authority, controller, good, master, Sir."<sup>6</sup> In Matt 23:7-9, Jesus uses another word for master saying, "They love to be greeted in the marketplaces and to have men call them 'Rabbi.' But you are not to be called 'Rabbi,' for you have only one Master and you are all brothers." The term that Matthew uses for "master" is "καθηγητής"

<sup>1</sup> All Bible references are taken from the New International Version.

<sup>2</sup> James Strong, *Strong's Exhaustive Concordance and Hebrew and Greek Dictionaries* [CD-ROM] (Cedar Rapids, IA: Parsons Technology, 1995-1999), s.v. "Lord."

<sup>3</sup> See 1 Pet 3:6.

<sup>4</sup> *Strong's Exhaustive Concordance*, s.v. "בַּעַל."

<sup>5</sup> "Isaiah 1:3," ed. Francis D. Nichol, *The Seventh-day Adventist Bible Commentary*, "Isaiah 1:3" Washington, DC: Review and Herald Publishing Association, 1978),

<sup>6</sup> *Strong's Exhaustive Concordance*, s.v. "master," Matt 10:24—"A student is not above his teacher, nor a servant above his master." John 13:13—"You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am."

(kathēgētēs), which means “a more excellent guide, master, or lord.”<sup>1</sup> The term “καθηγητής” is a compound of “κατά,” meaning “more excellent,” and “ἡγέομαι” (hegeomai), which means “commander, rule over.”<sup>2</sup> Hence, in this context, this “master” has authority over his servant(s) even if he assumes a teacher role.<sup>3</sup>

### Rabbi

The last of the terms that have close associations with the term “master” is “rabbi” or “rabboni.” In John 1:38, John witnesses the following discussion: “turning around, Jesus saw them following and asked, ‘What do you want?’ They said, ‘Rabbi’ (which means Teacher), ‘where are you staying?’” The term “ῥαββί” (rhabbi) is of Hebrew origin meaning “my master.”<sup>4</sup> Therefore the term “ῥαββί” is used as an official title of honor, especially for teachers who enjoyed respectable reputations and had a following of disciples.<sup>5</sup> At the time of Christ, these rabbis abused their authority over the people and Jesus warned His disciples about coveting this title or becoming rabbis (Matt 23:7, 8).

In summary, the role of a mentor does not derive its meaning from the terms “master,” “lord,” or “rabbi.” The term for “master,” as it is used in the Scriptures, is reserved for one who has varied authority and lordship over another. It does not

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<sup>1</sup>Thayers' *Greek Definitions* [CD-ROM] (Cedar Rapids, IA: Parsons Technology, 1995-1999), s.v. “καθηγητής.”

<sup>2</sup> Strong, *Strong's Exhaustive Concordance and Hebrew and Greek Dictionaries*, s.v. “Master.”

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., s.v. “ῥαββί.”

<sup>5</sup>Ibid. See Matt 23:7-8; John 1:38; 1:49; 3:2; 3:26; 6:25.

necessarily assume the unique close covenantal relationship that a mentor cultivates with his/her student or protégé.

### Teacher

The Old Testament uses the terms “בִּיֵּן” (biyn)<sup>1</sup> and “יָרָה” (yarah)<sup>2</sup> for “teacher.”

The term “בִּיֵּן” (biyn) means “to separate mentally or understand.”<sup>3</sup> The key concept here is discernment.<sup>4</sup> This type of teacher instructs with a great deal of discernment and is able to solve difficult moral issues and life’s problems.<sup>5</sup> The second term, “יָרָה” (yarah), means “to throw,” “to point,” “to teach,” and “to instruct.”<sup>6</sup> This teacher specializes in pointing to something that is already established by God, such as the Law of Moses and God’s moral law,<sup>7</sup> in order to appeal to the heart of the disciple about these truths.<sup>8</sup>

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<sup>1</sup>Ibid., s.v. “בִּיֵּן.” See 1 Chr 25:8.

<sup>2</sup>Ibid., s.v. “יָרָה.” See 2 Chr 26:15; Job 36:22.

<sup>3</sup>*Brown-Driver-Briggs’ Hebrew Definitions* [CD-ROM] (Cedar Rapids, IA: Parsons Technology, 1995-1999), s.v. “בִּיֵּן.”

<sup>4</sup>Byron H. Dement, “Teacher,” *International Standard Bible Encyclopedia*, (ISBE), [CD-ROM] (Cedar Rapids, IA: Parsons Technology, 1995-1999).

<sup>5</sup>Ibid.

<sup>6</sup>Strong, *Strong’s Exhaustive Concordance*, s.v. “יָרָה.”

<sup>7</sup>Ibid., s.v. “Teacher.”

<sup>8</sup>Ibid.

The New Testament uses the term “διδάσκαλος” (didaskalos) for “teacher.”<sup>1</sup> This term comes from “διδάσκω” (didasko), meaning “to teach,” and/or “to instruct.”<sup>2</sup> Matt 4:23 says, “Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people.” The above concept of teacher uses the art of discourse and monologue to deliver ideas and information to pupils.<sup>3</sup>

In conclusion of this section, the terms “בִּינָן” (biyn), “יָרָח” (yarah), and “διδάσκαλος” (didaskalos), translated as “teacher,” do not exclusively speak of mentoring. However, teaching, or the imparting of discernment and knowledge, is a significant ingredient of the mentoring role. The Bible highlights the principles of mentoring in the life of Christ and other Bible characters. Christ spent time cultivating relationships with His disciples and teaching and mentoring them into a radical lifestyle based on heaven’s principles.<sup>4</sup> Ellen White describes the life of Christ in the following broad statement about His ministry. In this statement, Christ is dedicating His time, energy, and mission to the training of the twelve disciples. Ellen White writes:

For the carrying on of His work, Christ did not choose the learning or eloquence of the Jewish Sanhedrin or the power of Rome. Passing by the self-righteous Jewish teachers, the Master Worker chose humble, unlearned men to proclaim the truths that were to move the world. These men He purposed to train and educate as the leaders of His church. They in turn were to educate others and send them out with the gospel

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<sup>1</sup>Thayers’ *Greek Definitions*, s.v. “διδάσκαλος.” See Acts 13:1; 1 Cor 12:28-29; Eph 4:11; 2 Tim 4:3; Heb 5:12; John 3:2; Rom 2:20; 1 Tim 2:7; 2 Tim 1:11.

<sup>2</sup>Ibid.

<sup>3</sup>Dement, “Teacher,” *ISBD* [CD-ROM].

<sup>4</sup>See parables of Christ in Matt 13.

message. That they might have success in their work they were to be given the power of the Holy Spirit. Not by human might or human wisdom was the gospel to be proclaimed, but by the power of God. For three years and a half the disciples were under the instruction of the greatest Teacher the world has ever known. By personal contact and association, Christ trained them for His service. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy-laden, and seeing the manifestation of His power.<sup>1</sup>

## Disciple

The Old Testament uses the term “לָמַד” (lamad) for “disciple” in Isa 8:16 in order to point to someone who is “learned” or someone who is able “to teach.”<sup>2</sup> However, the New Testament uses the term “μαθητής” (mathētēs) for “disciple.”<sup>3</sup> This term is used for the person who is in the process of learning or following.<sup>4</sup> The word “disciple” is found in the Gospels and Acts, meaning “learner,” or someone who is in the process of “understanding” doctrines or teachings from a teacher or master.<sup>5</sup>

A disciple is “an adherent follower of Jesus” who has established a lifelong relationship with the master or mentor.<sup>6</sup> Bill Hull, in his book *The Disciple Making*

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<sup>1</sup>Ellen G. White, *Acts of the Apostles*, The Complete Published Ellen G. White Writings [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1998), 17-18.

<sup>2</sup>Strong, *Strong's Exhaustive Concordance*, s.v. “לָמַד.”

<sup>3</sup>Ibid., s.v. “μαθητής.”

<sup>4</sup>Ibid.

<sup>5</sup>Ibid., s.v. “μαθητής,” *IBSD* [CD-ROM]; G. H. Trever, “Disciple,” *ISBE* [CD-ROM].

<sup>6</sup>R. P. Meye, “Disciple,” *The International Standard Encyclopedia*, 4 vols. (Grand Rapids, MI: Eerdmans), 1:947. Meye says that the term “apprentice” also suits the Greek word “*mathetes*,” which is translated as “disciple.” An apprentice accompanied his teacher in order to learn from him. 1:946.

*Pastor*, sheds light regarding the heart of the disciple. He comments: “Disciples made sacrifices to adjust their lifestyles to obey Christ; they were a breed apart. A disciple was and is a person of concrete action and commitment.”<sup>1</sup> The Bible confirms this in Matt 4:18-22 when the disciples of Jesus left their jobs and sacrificed their livelihood in order to follow Jesus:

As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. “Come, follow me,” Jesus said, “and I will make you fishers of men.” At once they left their nets and followed him. Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, and immediately they left the boat and their father and followed him.

Jesus’ example of mentoring is clear and simple. The mentor focuses on the protégé and helps the protégé in his/her agenda; however, the protégé’s agenda does not eclipse the mentor’s mission, and that is spiritual growth. Jesus fulfilled the loving father role and helped His disciples to develop their God-given potential. In mentoring, disciple-making, or evangelism, the way to the heart is always the same. Christ reached all sorts of people with one method—mentoring. Ellen White defines Jesus’ personal mentoring method in this way: “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, “Follow Me.”<sup>2</sup>

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<sup>1</sup>Bill Hull, *The Disciple-Making Pastor* (Grand Rapids, MI: Fleming H. Revell Co., 1988), 56.

<sup>2</sup>Ellen G. White, *Ministry of Healing*, The Complete Published Ellen G. White Writings [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1998), 143.



The disciples attached themselves to Jesus in order to learn first-hand and be eyewitnesses to the Master's teaching and way of life. In that process, their needs were met and they established a relationship with Jesus. As an outcome of this relationship, the disciples were able to imitate Jesus, thus becoming the first active leaders of the New Testament church. The success of their preaching and teaching was the result of Jesus' method of mentoring (Mark 16:20).

### Mentor and Mentoring

The term "mentor" comes from Homer's *Odyssey* in which Odysseus asked a wise man named Mentor to care for his son Telemachus, while he left to fight in the Trojan War.<sup>1</sup> The siege of Troy lasted ten years and it took Odysseus another ten years to return to his son. Upon his arrival, Odysseus found that Telemachus had grown into a mature young man under the tutelage of Mentor. The use of the term "mentor" almost suggests a father-like figure. The classical definition of "mentor" is "(1) a friend of Odysseus entrusted with the education of Telemachus, (2) a trusted counselor or guide, and (3) a tutor or a coach."<sup>2</sup>

For many centuries, secular mentoring has been practiced and associated with the advancement of a protégé's vocation or career. Christian authors today focus primarily on God's role in the mentoring process of the protégé, be it spiritual or vocational. Sondra Higgins Matthaiei, in her book *Faith Matters: Faith-Mentoring in the Faith Community*,

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<sup>1</sup>Ted W. Engstrom and Norman B. Rohrer, *The Fine Art of Mentoring* (Brentwood, TN: Wolgemuth & Hyatt, 1989), 3.

<sup>2</sup>*Webster's Seventh New Collegiate Dictionary* (1971), s.v. "mentor."

writes: "The classical definition of mentoring, a hierarchy of mentoring roles, and exclusion of personal mentoring are not compatible with faith-mentoring. Limiting mentoring to the professional sphere excludes people who do not hold professional, executive or administrative positions."<sup>1</sup>

Matthaei defines mentoring as "a nurturing relationship that facilitates growth."<sup>2</sup> She believes that faith-mentors are those who mediate the grace of God in ministry or in relationships. In this type of mentoring, God is active in both the mentor and the protégé. Therefore, she clarifies her definition of faith-mentoring as "a nurturing relationship that facilitates the meaning-making, meaning-discerning activity of life in response to God."<sup>3</sup> Although her definition is useful to our project, Matthaei takes a psychological approach to mentoring in order to build on relationships. She focuses exclusively on those characteristics which advance the value of relationships. She wants the protégé to be aware of how honesty, intimacy, good communication skills, and integrity support the understanding of relationships.

Bobb Biehl, a Christian author and business consultant, in his book, *Mentoring: Confidence in Finding a Mentor and Becoming One*, offers another definition of mentoring: "Mentoring is a lifelong relationship, in which a mentor helps a protégé reach her or his God-given potential."<sup>4</sup> Biehl's understanding of life-long mentoring makes it

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<sup>1</sup>Sondra Higgins Matthaei, *Faith Matters: Faith-Mentoring in the Faith Community* (Valley Forge, PA: Trinity Press International, 1996), 10, 11.

<sup>2</sup>Ibid., 14.

<sup>3</sup>Ibid., 15.

<sup>4</sup>Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville, TN: Broadman & Holman Publishers, 1996), 19.

difficult for parish pastors or would-be mentors, who have careers requiring relocation every four to eight years, to actively be involved with protégés. Ted W. Engstrom, in his book, *The Fine Art of Mentoring*, says that mentoring is the “process of developing a man or a woman to his or her maximum potential in Jesus Christ in every vocation.”<sup>1</sup>

Engstrom says the purpose of mentoring is for a mentor to provide “modeling, close supervision on special projects, individualized help in many areas—discipline, encouragement, correction, confrontation, and a calling to accountability.”<sup>2</sup> Both Biehl and Engstrom’s descriptions of mentoring deal with time-consuming relationships, accountability, and the development of the protégés’ full potential in God. However, Engstrom focuses on the issue of mentoring for spirituality. He comments:

To the Christian believer, there is no greater mentor than Jesus Christ the Lord. How He fashioned His meek-spirited followers into an invincible company of overcomers is a display of divine mentoring to which humans can only aspire. Nevertheless, the mentoring of the Master . . . will be a touchstone and the measure of a mentor in our world today.<sup>3</sup>

Today’s perception of someone being a mentor is positive in the academic and business world because it communicates a special relationship between two or more individuals in which one will guide and lead the other(s) to a life of personal and professional betterment, meaning, and, if sought, spiritual growth.<sup>4</sup>

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<sup>1</sup>Engstrom and Rohrer, 4.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., 5.

<sup>4</sup>Ellen G. Lanser, “Reaping the Benefits of Mentorship,” *Healthcare Executive*, May/June 2000, 18-22; Bobb Biehl, 11; Engstrom and Rohrer, 5.

Bob Biehl believes that discipleship is not mentoring because the primary basis of interchange in the mentoring process is a lifelong relationship between the protégé and the mentor. The mentor may be a father figure or loving aunt figure, not a teacher sharing academic knowledge or teaching spiritual truths from Scripture. Biehl considers the purpose of mentoring to be that of helping a protégé reach goals, solve problems, and focus on his/her agenda.<sup>1</sup> However, the mentoring process of this project seeks protégés who are awakened by the mentor to develop their spiritual life. In other words, God's spiritual agenda takes center stage. This philosophy is in agreement with Jesus' statement that if we "seek first his kingdom and his righteousness," "all these things will be given to you as well" (Matt 6:33). The potential of God in the life of the protégé is realized after the protégé aligns himself/herself with God's kingdom (John 14:15, 16).

### Protégé and Apprentice

In the mentoring relationship, the person who is learning or is under the tutelage of the mentor is called a "protégé" or "apprentice" in the contemporary business world. The formal definition of "protégé" is "a man under the care and protection of an influential person for the furthering of his career."<sup>2</sup> The term "apprentice" is defined as "one bound by agreement to serve another for a prescribed period with a view to learning an art or trade."<sup>3</sup> The Bible's closest parallel to an apprentice or protégé is the disciple, a

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<sup>1</sup>Bobb Biehl, 29.

<sup>2</sup>*Webster's Seventh New Collegiate Dictionary*, s.v. "protégé."

<sup>3</sup>*Merriam-Webster's Collegiate Dictionary*, 10<sup>th</sup> ed. [CD-ROM], s.v. "Apprentice."

person who follows the particular teachings of a teacher or tries to imitate the core values, morality, and character of the teacher/leader.<sup>1</sup>

A study of the definitions for the words “mentor,” “protégé,” “apprentice,” and “disciple” highlights these points about mentoring: (1) mentoring is a relationship process with clear goals to accomplish; (2) mentoring begins with an agreement by both mentor and protégé; (3) the mentor is “mature”<sup>2</sup> in Christian experience and displays a willingness to mentor; and (4) the protégé desires to be guided. For the purpose of this study, it is not improving a particular trade, career, or worldly ambition that one is endeavoring to achieve, but spiritual growth. Mentoring can be understood as an agreement between two or more protégés with a mentor who, through a close personal relationship with the protégés, helps them grow spiritually. The key issue is relationships. Howard and William Hendricks advocate the following in their book *As Iron Sharpens Iron: Building Character in a Mentoring Relationship*:

The value of mentoring derives from the value of relationships. . . . First, programs for mentoring succeed or fail depending on the extent to which they honor the fundamental law that mentoring involves a relationship, not a program. You can put a group of older and younger men in a room, pair them off, and call it “mentoring,” but if the relationships go nowhere, genuine mentoring is not taking place.<sup>3</sup>

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<sup>1</sup>Lanser, 22.

<sup>2</sup>Edward C. Sellner, *Mentoring: The Ministry of Spiritual Kinship* (Notre Dame, IN: Ave Maria Press, 1990), 76.

<sup>3</sup>Howard Hendricks and William Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago: Moody Press, 1995), 21, 231.

## Imitation

A unique biblical process of learning in the mentoring relationship is the model of imitation for disciples who are under the tutelage of their teachers. *Merriam-Webster's Collegiate Dictionary* describes imitation as "something produced as a copy."<sup>1</sup> *Compton's Interactive Encyclopedia* says that imitation is an "artificial likeness."<sup>2</sup> Aristotle believed that human beings are the most imitative of creatures and they learn primarily through imitation.<sup>3</sup> The Apostle Paul under divine inspiration encourages Christ's followers to imitate him. In 1 Cor 4:15, 16, Paul states, "Even though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel. Therefore I urge you to *imitate me*." (Italics mine).<sup>4</sup> The writer of Hebrews and John the beloved also wrote on imitation:

We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised. (Heb 6:12)

Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. (Heb 13:7)

Dear friend, do not imitate what is evil but what is good. Anyone who does what is good is from God. Anyone who does what is evil has not seen God. (3 John 11)

The process of imitation comes naturally in a mentoring relationship. The key is time spent together. One reason why Christ had His disciples follow Him and live with Him for three years was for them to become like Him, therefore inculcating upon His

<sup>1</sup>*Merriam-Webster's Collegiate Dictionary*, 10<sup>th</sup> ed., [CD-ROM] s.v. "imitation."

<sup>2</sup>*Compton's Interactive Encyclopedia* [CD-ROM] (West Sussex: The Learning Company, 1998), s.v. "Imitation."

<sup>3</sup>*Ibid.*

<sup>4</sup>Strong, *Strong's Exhaustive Concordance and Hebrew and Greek Dictionaries*, s.v. "μιμητής."

disciples the role of imitation (Matt 10:1; Acts 6:2). An example of imitation is seen in the life of Peter when he followed the mob that took Christ to be tried and, later, demanded crucifixion. Peter tried to hide his true character from the people standing outside the judgment hall. However, three times he was asked if he was a follower of Jesus. Those people who were keeping warm by the fire soon noticed that Peter's countenance did not portray the same expression as those who were ridiculing Jesus; and furthermore, his speech was like Jesus' uncorrupted speech (Matt 25:57-75). Ellen White sheds light on the subtle principle of imitation in this statement: "The disciples of Jesus were noted for the purity of their language, and in order fully to deceive his questioners, and justify his assumed character, Peter now denied his Master with cursing and swearing."<sup>1</sup>

As Christ's disciples grew closer to Him during His three years of ministry, their lives demonstrated the principle of imitation in certain areas and others took notice. Jesus recognized the powerful role of imitation in His warning to His disciples to be careful about whom they followed, saying, "It is enough for the student to be like his teacher, and the servant like his master. If the head of the house has been called Beelzebub, how much more the members of his household!" (Matt 10:25). Spiritual mentoring gives a protégé the opportunity to be spiritually guided while learning, by imitation, the mentor's Christ-like character, good habits, and spiritual discipline. Early Christians found that the best way to teach others was through a consecrated lifestyle. Tertullian (A.D. 160-230), one of the early church fathers and author of Christian Latin literature, writes to his

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<sup>1</sup>Ellen G. White, *Desire of Ages* [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1998), 712.

provincial governors about the exemplary life of early Christians who were under persecution:

Do not suppose that you will thus accomplish your purpose of extinguishing the hated sect. We are like the grass, which grows the more luxuriantly the oftener it is mown. The blood of Christians is the seed of Christianity. Your philosophers taught men to despise pain and death by words; but how few their converts compared with those of the Christians, who *teach by example!*<sup>1</sup> (Italics mine)

Even from the earliest Bible times, faith and spirituality were encouraged through observing the examples and imitating the lives of those who were mature in their faith. Ellen White says, “The silent witness of a true, unselfish, godly life carries an almost irresistible influence.”<sup>2</sup> Therefore, it is of utmost importance that the mentor be spiritually connected and living the spiritual life God reveals through His word.

### **The Purpose of Spiritual Mentoring**

The following section highlights two important points about the mentoring process. First, the mentoring process helps all involved to feel valued. The mentor feels valued by the protégé and vice versa. Second, mentoring is an excellent avenue in which to address the important factor of increasing spiritual awareness through a life of closeness with God.

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<sup>1</sup>Tertullian, quoted in John, Bishop of Bristol, “Apology,” *The Ecclesiastical History of the Second and Third Centuries* (London: Griffith Farran Browne, n.d.), 66.

<sup>2</sup>Ellen G. White, *Christ’s Object Lessons* [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1998), 340.



### Mentoring Meets a Basic Human Need of Feeling Valued

When a mentor succeeds in the mentoring role, one underlying factor leading to that success is that the mentor has communicated that he/she values the protégé.<sup>1</sup> When the protégé responds in a positive way to the mentor, the mentor also feels a sense of affirmation that his/her work is not done in vain. Within the group of needs that human beings experience, one need that cannot be overlooked is that of being valued.<sup>2</sup> When this need is met, a person is open to learn and respect the one who is teaching. According to Maslow, after physical needs are met, and an individual feels safe and secure, he or she then senses the need to be loved and to belong.<sup>3</sup> A mentoring relationship meets the need of belonging and being loved, thus preparing the way for spirituality in the life of the protégé.

The Bible addresses the need of belonging and being loved through the doctrine of salvation. Moses discloses the infinite love of God and His purpose for Israel: “the LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. But it was because the LORD *loved you* and kept the oath he swore to your forefathers that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt” (Deut 7:7; italics mine). The Apostle John records a broader picture of God’s love in John 3:16. In this context, Jesus tells Nicodemus that God values humankind so

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<sup>1</sup>Hendricks and Hendricks, 24.

<sup>2</sup>Ibid., 63.

<sup>3</sup>A. H. Maslow, *Motivation and Human Behavior*, rev. ed. (New York: Harper and Row, 1970), 79-80.

much that He sent His only Son in order for the world to be saved through Him. Robert Schuller, founder of the Crystal Cathedral Church, accurately states:

No theological question is more important than this: “What is the human being that you care about him? Or the children of human beings that you care about them?”. . . No theology will long last nor will it ever succeed unless it begins and keeps its focus on satisfying every person’s hunger for personal value.<sup>1</sup>

However, today’s world values individualism much more than community, and thus people respond to polls negatively when asked about relationships and being valued by others.<sup>2</sup> Television viewing in our culture has carried a large portion of the blame as to why values have shifted from community to individualism. Back in 1965 Harry J. Skornia saw television’s dangerous influence upon America and asked: “By taking the citizen away from public affairs—town meetings, citizen councils, neighborhood groups, church and discussion groups—how many vital functions of our nation have been dried up by television?”<sup>3</sup>

More than fifty years ago, America’s communities provided individuals with a sense of value and belonging. Today television watching erodes relationships because it requires time. In 1981, Ben T. Logan wrote an article in *Engage/Social Action* titled “Coping with Television in an Intentional Way.” In it he comments, “these great chunks of time we give to TV and, thus, do not give to other activities, may well have a greater

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<sup>1</sup>Robert H. Schuller, *Self-Esteem: The New Reformation* (Waco, TX: Word Books, 1982), 85.

<sup>2</sup>George Barna, *What Effective Churches Have Discovered: Insights on Ministry in the Late Nineties* (Oxnard, CA: Barna Research Group, 1997), 6.

<sup>3</sup>Harry J. Skornia, *Television and Society: An Inquest and Agenda for Improvement* (New York: McGraw-Hill Book Company, 1965), 176.

long-range influence on our lives than program content.”<sup>1</sup> The negative influence has been felt in the realm of relationships, which enhance the sense of personal value. Time spent watching television erodes family life and, therefore, the value of quantity of time has shifted subtly to that of quality of time.<sup>2</sup> Since families and individuals cannot spend large amounts of time together, quality is now sought to compensate for the lack of time required for a relationship to grow. However, measuring quality of time is subjective; it is difficult to substantiate what is quality versus quantity and how quality gives a sense of being valued.

The creation story reveals that God invented community for the purpose of relationships. The creation of animals and human beings with their mates culminated with God setting apart a special day called the Sabbath as a declaration of love and perfect communion.<sup>3</sup> The Sabbath is a symbol of how much God esteems His creatures in setting apart a special sacred time for the purpose of building that relationship.<sup>4</sup> God understood that our makeup requires an investment of time to intimately know one another. Therefore, He separates a complete day, the Sabbath, as a symbol of sacredness in time for humanity to relate with Him and each other (Exod 20:8-11). Abraham Heschel makes a profound statement when he says that “the higher goal of spiritual living is not to

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<sup>1</sup>Ben T. Logan, “Coping with Television in an Intentional Way,” *Engage/Social Action* 9 (1981): 11.

<sup>2</sup>Barna, 6.

<sup>3</sup>Gen 2:1-3.

<sup>4</sup>Terry Glen Pooler, *Toward a Ministry of Inclusiveness as a Power for Transforming a Church: A Case Study* (D.Min. dissertation, Andover Newton Theological School, 1994), 35.

amass a wealth of information, but to face sacred moments.”<sup>1</sup> And it is those sacred moments with God and family that meet the human need for value and belonging. Therefore, a solid mentoring relationship in which a mentor spends valuable time with a protégé working towards spiritual goals makes this relationship pivotal when it comes to the feeling of being valued as God values His children.

The priceless gift of Jesus and His Sabbath points to a God who has placed the highest value on His children. The Apostle Paul describes how important the thirty-three years of Jesus’ life were: “We were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his *life* (Rom 5:10, italics added). Jesus’ perfect life on our behalf showed how He valued humanity and passed on that value through His mentoring relationships (Matt 28:19).

#### Mentoring to Increase Spirituality

It is my desire that the participants of this project may develop a love for God and His pattern of life; hence, I use mentoring to increase spirituality. It is through mentoring that a protégé may reach his/her God-given potential. *Merriam-Webster’s Collegiate Dictionary* defines as “spiritual” someone focusing on “things of a spiritual, ecclesiastical, or religious nature.”<sup>2</sup> *Compton’s Interactive Encyclopedia: Thesaurus* expands the idea of being spiritual to apply to someone who is “refined, pure, holy.”<sup>1</sup> Spirituality encompasses the above definitions; however, it seems to be more complex.

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<sup>1</sup>Abraham Joshua Heschel, *The Sabbath: Its Meaning for Modern Man* (New York: The Noonday Press, 1951), 6.

<sup>2</sup>*Merriam-Webster’s Collegiate Dictionary*, s.v. “Spiritual.”

The Bible does not give a concrete definition of spirituality.<sup>2</sup> The Scriptures do indicate that Christians ought to worship God “in the Spirit” (John 4:24), pray “in the Spirit” (Eph 6:18), “love in the Spirit” (Col 1:8), “live in the Spirit” (Gal 5:16), be “led by the Spirit” (Gal 5:18), demonstrate the “fruit of the Spirit” (Gal 5:18, 22), “desire spiritual gifts” (1 Cor 14:1), be built into a “spiritual house” (1 Pet 2:5), and make “spiritual sacrifices” (1 Pet 2:5; Rom 12). The apostle Paul speaks of those who do not have the Spirit of God in their lives when he writes:

The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. (Gal 5:19-21)

Therefore, being spiritual refers to a person who loves, understands, and is led by the Spirit of God and is not driven by the sinful acts of the flesh.<sup>3</sup> Being a spiritual person suggests a quality of life that “reveals an awareness of the sacred”<sup>4</sup> and includes a measure of discipline that aids the person in connecting and spending time with God. In his book *The Spirit of the Disciplines: Understanding How God Changes Lives*, Dallas Willard says:

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<sup>1</sup>Compton's *Interactive Encyclopedia: Thesaurus*, s.v. “Spiritual.”

<sup>2</sup>Carl F.H. Henry, “Spiritual? Say It Isn't So!” in *Studies in Spirituality: Presented to James Houston*, ed. J. I. Packer and Loren Wilkinson (Downers Grove, IL: InterVarsity Press, 1992), 10.

<sup>3</sup>Gordon D. Fee, “Some Reflections on Pauline Spirituality,” In *Studies in Spirituality: Presented to James Houston*, ed. J. I. Packer and Loren Wilkinson (Downers Grove, IL: InterVarsity Press, 1992), 97, 100.

<sup>4</sup>Sellner, 18.

A spiritual life consists in that range of activities in which people cooperatively interact with God. . . . and what is the result? A new overall quality of human existence with corresponding powers. . . . A person is a “spiritual person” to the degree that his or her life is correctly integrated into and dominated by God’s spiritual kingdom.<sup>1</sup>

For Dallas Willard, spirituality is a connection with God through a life devoted to spiritual “solitude, silence, fasting, prayer, service, and celebration.”<sup>2</sup> One’s activities of attending church, reading Scripture, living a morally upright life, and committing time to God’s service do not necessarily identify a full disciple of Jesus or indicate that the disciple is spiritual. Willard believes that contemporary Protestantism is powerless without the incorporation of spiritual disciplines.<sup>3</sup> He uses certain portions of Scripture to detail how Christ used spiritual disciplines and serves as a model for us to be connected with God and live the victorious life over Satan. The message of this book demonstrates how Jesus’ private prayer time, fasting, meditation, solitude, and celebration influenced His public life. Christ made these activities a part of his overall lifestyle without drawing much attention to them. Edward W. Bauman who comments on the balance of Christ’s spiritual life in this manner:

One of the most striking things about the life of Jesus is the vital balance he maintained between the inward journey and the outward journey. The inward journey is the journey to the center of our own being where we make a direct connection with God’s Spirit within us. The outward journey is the journey of work and ministry in which we make a connection with persons in the world around us. Both are essential. Without the inward journey we tend to become lifeless and

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<sup>1</sup>Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (New York, NY: HarperSanFrancisco, 1988), 67.

<sup>2</sup>*Ibid.*, 10.

<sup>3</sup>*Ibid.*, 22, 23.

ineffective. Without the outward journey we tend to become stagnant and self centered.<sup>1</sup>

The study of Scripture is a necessary ingredient among the spiritual disciplines. Discernment of God's will comes primarily through prayer and the study of Scripture. Devotion to study is indispensable even when compared to the value of other spiritual disciplines. Spirituality or feeling spiritual is not an end in itself. It must involve knowing and understanding God's will.<sup>2</sup> The apostle Paul in his letter to the Romans says, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship" (Rom 12:1). Paul uses the term "*λογικός*"<sup>3</sup> (logikos), meaning "logical, rational, reasonable,"<sup>4</sup> which comes from the root "*λόγος*" (logos), which means "something said, or pertaining to the word,"<sup>5</sup> and this term is translated as "spiritual." This lifestyle of receiving the fruit of the Spirit, worshipping God in a daily manner, and sacrificing self through surrender to God's way is rational and logical. Spirituality does not entail just an inward emotional feeling but a sacrifice that has been thought through, prayed for, and reflects understanding of the word of God.<sup>6</sup> The Apostle Peter uses the word "*λογικός*" when he

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<sup>1</sup>Edward W. Bauman, *God's Presence in My Life* (Nashville: Abingdon, 1981), 128-129; quoted in Fred E. Abney, "Church Growth and Spiritual Disciplines: A Vital Balance for Clergy and Laity" (D.Min. dissertation, Fuller Theological Seminary, 1986), 68.

<sup>2</sup>See Prov 9:10; 17:27; Isa 11:2; 40:14; Jer 3:15; Col 1:9.

<sup>3</sup>Strong, *Strong's Exhaustive Concordance*, s.v. "*λογικός*."

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

<sup>6</sup>Henry, 10.

says, “Like newborn babies, crave pure spiritual milk [of the word],<sup>1</sup> so that by it you may grow up in your salvation” (1 Pet 2:2). Spirituality is the lifestyle of studying, understanding, and obeying the Spirit of God through His Word. Solitude, prayer, meditation, fasting, and celebration enhance the internalization of God’s Word.

The writer of Ps 119 places fundamental importance on obedience and understanding of God’s Word as an internal issue of the heart which permeates a person’s life and increases spirituality. This Psalmist uses the words “way(s),” “walk,” “living,” “hidden,” “heart,” “not sin,” “delight,” “always,” “for ever and ever,” “remember,” “comfort,” “I love,” “meditate,” “understanding,” “obey,” “my feet,” and “path” to describe the spiritual lifestyle of obedience to God. This spirituality is kept within the parameters of seeking God’s will through studying His “word,” His “law,” His “decrees,” and His “statutes.” Therefore, the person who loves God becomes “pure” in His sight. The Hebrew word “זָכָה” (*zakah*) for “pure” in Ps 119:9 means “to be translucent; innocent; clean, cleanse, be clear, count pure.”<sup>2</sup> This text indicates that in elevating God’s Word and law inwardly and outwardly, a person becomes spiritual and pure. Ellen White speaks of the power that teachers or parents demonstrate when they make obedience to God’s law a priority:

Teach the children and youth to respect themselves, to be true to God, true to principle; teach them to respect and obey the law of God. These principles will control their lives and will be carried out in their associations with others. They will

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<sup>1</sup>KJV.

<sup>2</sup>Strong, *Strong’s Exhaustive Concordance and Hebrew and Greek Dictionaries*, s.v. “זָכָה.”



create a pure atmosphere—one that will have an influence that will encourage weak souls in the upward path that leads to holiness and heaven.<sup>1</sup>

Scriptures reveal the intimacy and connectedness God desires to experience with His children. God told the prophet Ezekiel that He was longing for the time when His Spirit would live inside the heart of Israel so they could uphold and obey His holy law out of love (Ezek 36:27, 28). This type of obedience through the avenue of love brings holiness and consecration to God's way of life. In His conversation with Nicodemus, Jesus stated that unless Nicodemus was born of water and the Spirit, he would not be part of God's kingdom (John 3:5). Nicodemus was perplexed by Jesus' statement because he as well as other pharisaical Jews believed that they became part of God's kingdom by being born as direct blood descendants of Abraham.<sup>2</sup> However, Jesus challenged Nicodemus to ponder what it meant to be baptized by water and the Spirit.

The teachers of the law rejected water baptism because their view of righteousness was superior to that of John the Baptist. Because the Pharisees neglected certain portions of the Scriptures, they neglected the biblical truth of personal repentance and confession of sin as an indispensable matter of redemption.<sup>3</sup> The Pharisees made their outward demonstration of spirituality more important than an inward lifestyle of consecration based on the knowledge that comes from studying the Scriptures (Matt 23). Therefore, Jesus despised their outward way of life with its public prayers and personal

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<sup>1</sup>Ellen G. White, *The Adventist Home* [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1998), 16, 330.

<sup>2</sup>"John 1:2-6," *SDA Bible Commentary* [CD-ROM], ed. F. D. Nichol (Washington, DC: Review and Herald Publishing Association, 1953-57).

<sup>3</sup>Ibid. See Luke 7:29; Jer 35:15.

sacrifices because their hearts were not convicted of their sinful life (Matt 23). In contrast to the Pharisees, Jeremiah records the intensity of God's desire for His children to be pure and obedient: "Again and again I sent all my servants the prophets to you. They said, 'Each of you must turn from your wicked ways and reform your actions; do not follow other gods to serve them. Then you will live in the land I have given to you and your fathers'" (Jer 35:15).

The Apostle Paul highlights the magnitude of understanding God's ways in order to live a pure life when Felix, the procurator of Judea, questioned him. Paul testified about Jesus' life and resurrection. He discussed the greater issues of "righteousness, self-control and the judgment to come" (Acts 24:25). This message frightened Felix because he was confronted with how sinful and intemperate his lifestyle was in view of the judgment. However, Felix did not want to consecrate his life to God as a spiritual sacrifice. Consecration meant that Felix needed to be a man of honesty and integrity, and a politician who could not be bought or sold with bribes. Truth in the Spirit leads to spirituality for those who love God or condemnation to those who do not believe (John 16:8-9). Ellen White comments about how important it is for God's people to understand the truths of God as a means to spirituality:

Ignorance will not increase the humility or spirituality of any professed follower of Christ. The truths of the divine word can be best appreciated by an intellectual Christian. Christ can be better glorified by those who serve Him intelligently. The great object of education is to enable us to bring into use the powers which God has given us, in such a manner as will best represent the religion of the Bible and promote the glory of God.<sup>1</sup>

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<sup>1</sup>Ellen White, *Christian Education* [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1998), 23.

Accepting Christ means to internalize what He teaches in the Scriptures.

Therefore, the lifestyle of a person who loves Jesus is one of obedience and self-control. Mentoring for spirituality seeks to offer a protégé a unique relationship with a spiritual mentor for the purpose of being guided to a relationship with God. The indwelling of the Spirit of God is the key to living a pure life. A mentor will inspire the protégé with attainable goals of spirituality through a life of study, prayer, meditation, solitude, and celebration. The apostle Paul said, “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned” (1 Cor 2:14).

### **Biblical Examples of Mentoring**

God often teaches doctrines, values, and truth not through preachers or classroom teachers, but by illustrating the nuances of the various relationships seen in the Bible between certain young people and their elders. In this fashion, we can extrapolate many of the lessons of mentoring.

#### **Moses and Joshua: Love and Loyalty**

Moses cultivated a strong faith and dependence on God throughout his life. This faith that God would lead Israel to Canaan seemed to help him face trials and handle the complaints of the people of Israel.<sup>1</sup> The writer of Hebrews depicts Moses’ faith in chap. 11:24-29.

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<sup>1</sup>Ellen G. White, *Conflict and Courage* [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1998), 85.

Ellen White comments that the people of Israel might have killed Moses if God had removed His presence from him.<sup>1</sup> The Bible highlights Moses' love for Israel in contrast to Israel's commitment to God and Moses. The Israelites would often be critical because they lacked faith in God. Exod 32 and Num 14 reveal that God's patience with Israel had dissipated, and He told Moses that He was going to destroy Israel and make a new nation out of His children. But Moses immediately pleaded with God for Israel, asking that his own life be sacrificed and that God's promise of love to Abraham, Isaac, and Jacob be fulfilled (Exod 32:9-11; Num 14).

Joshua had witnessed many interactions between Moses, Israel, and God because he was Moses' assistant from his youth (Exod 24:13; Num 11:28).<sup>2</sup> Through observing Moses' lifestyle, Joshua learned to be loyal to God. He was an observer of Israel's antagonism and did not fall into the temptation of gathering disciples to himself. Neither did Joshua join in Israel's many rebellions because he was convinced that Moses was God's chosen leader. Moses' love and loyalty to Israel and God were passed on to Joshua through years of mentoring. In Num 11:28, Joshua calls Moses "my lord," a term of respect for someone who is a master or teacher.<sup>3</sup>

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<sup>1</sup>Ellen G. White, *Gospel Workers* [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1998), 34.

<sup>2</sup>Ron Clouzet, "A Biblical Paradigm for Ministerial Training" (D.Min. dissertation, Fuller Theological Seminary, 1997), 105. Clouzet says that Joshua was not a slave servant, but a "high rank, an assistant, who serves an important person or the royal court." Ibid.

<sup>3</sup>Myung Soo Cho, "Christ-Centered Discipleship: A Biblical Concept of Religious Education" (Ph.D. dissertation, Andrews University, 1990), 25.

By the commandment of God, Moses left in Joshua's care the responsibility to love and guide Israel and to be loyal to God (Josh 24:15). Joshua had learned to serve God and to be faithful to His Word written through Moses. Ellen White says that Joshua used mightily "the sword of the Spirit, the Word of God."<sup>1</sup> Joshua's loyalty to Moses is an example for protégés who would enter into a mentoring relationship. John Garstang, says, "Joshua never wavered in his loyalty to his chief nor in his ardent faith in Jehovah and the destiny of Israel."<sup>2</sup> The close relationship that Joshua experienced with Moses enabled him to remain humble and teachable.<sup>3</sup>

#### Eli and Samuel: The Development of a Servant's Heart

Eli was the priest at Shiloh who became the custodian of the child Samuel. Eli had two sons, Hophni and Phinehas, who were wicked in their ways (1 Sam 1:12). Ellen White says that Eli was "cursed of God, because he did not promptly and decidedly restrain his wicked sons."<sup>4</sup> However, God gave Eli another opportunity and brought him three-year-old Samuel as a companion.<sup>5</sup> Samuel became a priest through imitating Eli.<sup>6</sup>

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<sup>1</sup>White, *Conflict and Courage*, 116.

<sup>2</sup>John Garstang, *The Foundations of Bible History: Joshua, Judges* (London: Constable & Co., 1931), 21; Quoted in Clouzet, 105.

<sup>3</sup>Myung Soo Cho says that "the relationship of Moses and Joshua was unique that Joshua was permitted to ascend the farthest up the mountain with Moses" (Exod 24:13,14) (25). Clouzet says, "Joshua's education was realized in a context of relational discipleship." (105).

<sup>4</sup>White, *Christian Education*, 33.

<sup>5</sup>Ellen G. White, *Child Guidance* [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1998), 197.

<sup>6</sup>Clouzet, 109.

The Bible indicates that Samuel's responsibilities were of a serious and holy nature (1 Sam 2:11, 18; 3:1).<sup>1</sup> Ellen White adds:

It was not customary for the Levites to enter upon their peculiar services until they were twenty-five years of age, but Samuel had been an exception to this rule. Every year saw more important trusts committed to him; and while he was yet a child, a linen ephod was placed upon him as a token of his consecration to the work of the sanctuary.<sup>2</sup>

The example of the boy Samuel shows the development of a servant's heart at an early age. Ellen White comments:

Samuel had even then duties to perform in the service of God, according to his capacity. These were at first very humble, and not always pleasant; but they were performed to the best of his ability, and with a willing heart. His religion was carried into every duty of life. He regarded himself as God's servant, and his work as God's work.<sup>3</sup>

Samuel completed the everyday duties underscoring the value of having a servant's heart. Spiritual giftedness is only as valuable as the willingness of the disciple. A willing heart and a humble spirit are a winning combination for godly service. Ellen White writes:

Many long for special talent with which to do a wonderful work, while the duties lying close at hand, the performance of which would make the life fragrant, are lost sight of. . . . Success depends not so much on talent as on energy and willingness. It is not the possession of splendid talents that enables us to render acceptable service, but the conscientious performance of daily duties, the contented spirit, the unaffected, sincere interest in the welfare of others. In the humblest lot true excellence may be found. The commonest tasks, wrought with loving faithfulness, are beautiful in God's sight.<sup>4</sup>

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<sup>1</sup>White, *Christian Education*, 216.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., 216, 217.

<sup>4</sup>Ellen G. White, *Prophets and Kings* [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1998), 219.

The relationship of Eli and Samuel demonstrates that mentoring goes beyond a task-oriented purpose. In this case, the mentoring of Eli gave Samuel the structure of servanthood and the closeness and love of true friendship.<sup>1</sup> The mentoring principles that Samuel learned from serving Eli enabled him to start the school of the prophets from his house at Ramah (1 Sam 7:17; 19:18-24).<sup>2</sup>

### Elijah and Elisha: Passing the Torch of Faith

God called Elijah to turn the hearts of the royal family away from worship of foreign deities. Ellen White says, “Elijah had been God’s instrument for the overthrow of gigantic evils.”<sup>3</sup> For this, Elijah suffered persecution and isolation (1 Kgs 17). As Elijah’s mission neared its completion, Elisha was chosen by God to be Elijah’s successor. When Elijah “threw his cloak around him [Elisha],” it was a symbolic gesture indicating that Elisha would take Elijah’s place (1 Kgs 19:19). Elisha “set out to follow Elijah and became his attendant” (1 Kgs 19:21). The mentoring relationship of Elijah and Elisha grew because of God’s guidance and the time these two men spent together.

The story and character of Elisha indicate that a different gift-base was needed to carry on God’s mission with Israel. Elisha’s ministry was to be longer than that of Elijah. Elisha learned from Elijah lessons of faith and victory over temptation<sup>4</sup> because Elisha was to teach and spiritually mentor students from the established school of the prophets,

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<sup>1</sup>Clouzet, 109.

<sup>2</sup>Ibid., 111.

<sup>3</sup>Ibid., 224.

<sup>4</sup>2 Kgs 2:1-6.

which Samuel had begun and Elijah re-established.<sup>1</sup> Elisha's new responsibility and leadership role was to train and pass on the torch of faith to the young men of the school of the prophets.<sup>2</sup> Elisha recognized that to successfully administer his mission, he needed the force and power behind Elijah's ministry. Therefore, Elisha asked Elijah before he was taken to heaven to grant him a "double portion" of God's Spirit (2 Kgs 2:9). As Elijah ascended to heaven in the fiery chariot, the writer of 2 Kings says,

He picked up the cloak that had fallen from Elijah and went back and stood on the bank of the Jordan. Then he took the cloak that had fallen from him and struck the water with it. "Where now is the LORD, the God of Elijah?" he asked. When he struck the water, it divided to the right and to the left, and he crossed over. The company of the prophets from Jericho, who were watching, said, "The spirit of Elijah is resting on Elisha." (2 Kgs 2:13-15)

#### Naomi and Ruth: From Belonging to Becoming

After marrying into a Jewish family living in Moab, Ruth, a Moabite woman, suffered the untimely death of her husband. After Ruth's mother-in-law, Naomi lost both her sons and also her husband, Naomi decided to return to her homeland and asked both daughters-in-law to return to their families.<sup>3</sup> But Ruth responded:

"Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the LORD deal with me, be it ever so severely, if anything but death separates you and me." (Ruth 1:16-17)

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<sup>1</sup>White, *Prophets and Kings*, 225, 226.

<sup>2</sup>White, *Conflict and Courage*, 226.

<sup>3</sup>Ruth 1:4.



Ruth's statement bears witness that she had formed a close relationship with Naomi. Naomi had offered to Ruth unconditional love and a sense of belonging to her family that Ruth could not resist.<sup>1</sup> In this environment, Naomi made it possible for Ruth to internalize God's truth, and Ruth became a follower of God (Ruth 1:16). The mentoring relationship of Naomi and Ruth shows how spirituality can grow when the protégé's need for feeling valued is met. This life-long mentoring relationship began in Moab and continued in the land of Judah. After they relocated to Judah, it was Naomi's guidance that brought Ruth close to Boaz, which ultimately resulted in their marriage (Ruth 3:1-16).

The story of Ruth demonstrates what happens when evangelism is practiced in a mentoring environment of unconditional love. The new convert is afforded the opportunity to deepen his/her relationship with God. The spiritual mentoring of Naomi helped Ruth succeed in two major areas of her personal life—first, whom she would worship and serve, and, second, whom she would marry.

#### Jesus and His Disciples: Right Process, Right Product

The disciples were simple men uncorrupted by the traditions and schools of their time. Ellen White comments, "They were humble and teachable—men whom He could educate for His work."<sup>2</sup> Jesus sought opportunity to teach these men and mentor them spiritually in order for them to become leaders of the church. The first invitation of Jesus

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<sup>1</sup>White, *Christ's Object Lessons*, 300.

<sup>2</sup>White, *Acts of the Apostles*, 77; see idem, *Conflict and Courage*, 282.

was for His disciples to follow Him. He invited these men to travel with Him and spend time with Him (John 1:38, 39).

The mentoring process of Jesus starts with an invitation to protégés who are teachable and desire to spend large amounts of time with the mentor. Jesus took His disciples with Him to parties, weddings, funerals, synagogues, resting periods, and prayer times (Matt 11:19; John 2:2). Ellen White comments:

The great Teacher brought His hearers in contact with nature, that they might listen to the voice which speaks in all created things; and as their hearts became tender and their minds receptive, He helped them to interpret the spiritual teaching of the scenes upon which their eyes rested. The parables, by means of which He loved to teach lessons of truth, show how open His spirit was to the influences of nature, and how He delighted to gather the spiritual teaching from the surroundings of daily life. The birds of the air, the lilies of the field, the sower and the seed, the shepherd and the sheep--with these Christ illustrated immortal truth. He drew illustrations also from the events of life, facts of experience familiar to the hearers--the leaven, the hid treasure, the pearl, the fishing net, the lost coin, the prodigal son, the houses on the rock and the sand. In His lessons there was something to interest every mind, to appeal to every heart. Thus the daily task, instead of being a mere round of toil, bereft of higher thoughts, was brightened and uplifted by constant reminders of the spiritual and the unseen.<sup>1</sup>

Unlike other mentors of His time, Jesus did not seek disciples for His own self-image. He sought opportunities to teach them how to stay connected with God and how to practice the Kingdom principles of loving service.<sup>2</sup> He also provided an ambience of family and was committed to love His disciples (John 13:23).<sup>3</sup> When Jesus' own family tried to stop Him from preaching, Jesus underscored His strong relationship with His

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<sup>1</sup>White, *Child Guidance*, 51, 52. See Matt 5-7.

<sup>2</sup>Engstrom and Rohrer, 157. Mark 10:43-45; John 13:15.

<sup>3</sup>Clouzet, 121.

disciples. Matthew says, “Pointing to his disciples, Jesus said, ‘here are my mother and my brothers’” (Matt 12:49).

Jesus allowed His disciples to develop their faith in God step by step and was careful to teach faith issues at their level of spirituality (John 16:12, 13). He gently rebuked His disciples and taught them to rebuke those who were not in line with God’s principles (Matt 16:21-25; Luke 17:3). He also spent extra time developing those disciples who were willing to learn more (Mark 12:3-37; 14:33-38). And finally, the process of Jesus’ mentoring culminates with the disciples going out and reproducing themselves (Matt 28:19, 20; 4:19).

#### Barnabas, Paul, and Mark: The Extra Mile

Joseph, a Levite from Cyprus, sold his property and gave it as an offering for the poor. The disciples, impressed by this act of generosity, called him Barnabas, which means “son of encouragement” (Acts 4:36, 37). When Barnabas heard of Saul’s conversion experience, he initiated a special mentoring relationship when others were afraid. It was Barnabas who testified of Paul’s conversion and convinced the disciples to accept Paul as one of them. Because Barnabas was well respected for his integrity and his character, many more accepted Paul as an apostle (Acts 9:26-28). Barnabas risked his own reputation in forming a relationship with a known persecutor of the church. However, Barnabas made it clear that he believed in Paul and was willing to mentor him and spent time with him in the ministry (Acts 11:25-26).

Successful spiritual mentors are generous and believe in people when others may have forsaken them. These are the mentors who can develop spiritual potential in

protégés.<sup>1</sup> Barnabas helped Paul spiritually, paved the way for the churches to believe in him, and met Paul's many needs at the onset of his ministry. Barnabas continued his manner of encouraging protégés. Acts 15 records the events that happened after Paul and Barnabas returned from the first missionary journey. Barnabas wanted to take John Mark with them on their next missionary journey. However, Paul was adamant that he not accompany them because John Mark had deserted them in the middle of a previous missionary journey. Barnabas stood against Paul and they both fought bitterly over this issue. The result of this controversy was the split of Paul and Barnabas. To highlight the extra-mile concept, Barnabas, being a patient mentor, offered the young man Mark another opportunity. When no one believed in Mark, Barnabas did, and mentored the young man while they embarked on another missionary journey. Paul, forgetting what Barnabas had done for him, remained adamant and took Silas with him (Acts 15:37-39).

The second chance offered to John Mark led him to become one of the New Testament's premier leaders. Ellen White writes:

This desertion caused Paul to judge Mark unfavorably, and even severely, for a time. Barnabas, on the other hand, was inclined to excuse him because of his inexperience. He felt anxious that Mark should not abandon the ministry, for he saw in him qualifications that would fit him to be a useful worker for Christ. In after years his solicitude in Mark's behalf was richly rewarded, for the young man gave himself unreservedly to the Lord and to the work of proclaiming the gospel message in difficult fields. Under the blessing of God, and the wise training of Barnabas, he developed into a valuable worker.<sup>2</sup>

Bill McCartney, founder of Promise Keepers, believes that the mentoring relationship is one in which the mentor and the protégé do not come together "to compete

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<sup>1</sup>Engstrom and Rohrer, 11.

<sup>2</sup>White, *Acts of the Apostles*, 170.

with one another—but to complete one another.”<sup>1</sup> The completeness Bill McCartney speaks about is seen at the end of Paul’s life when Paul recognized the value of Mark’s ministry to the church and to him as a fellow worker of Jesus Christ. Paul asked Timothy to “get Mark and bring him with you, because he is helpful to me in my ministry” (2 Tim 4:9-11). Barnabas demonstrated with his life what could happen to a protégé when a mentor goes the second mile in an ambience of affirmation and encouragement.<sup>2</sup>

### **Conclusion**

The premise of this chapter finds mentoring a valuable and scriptural process that helps young people succeed in life. Spiritual mentoring is a form of love,<sup>3</sup> and this form is the purposeful relationship the mentor develops with the protégé in which the Scriptures are the compass and guiding factor. This close relationship meets the central need of the protégé for feeling valued, and it communicates God’s love for him/her. The end result is that the protégé develops a love for studying God’s Word, and for other spiritual disciplines, in order to live a life of connectedness with God. It also teaches the mentor to be flexible and constantly learn about the intricacies of true lasting relationships.

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<sup>1</sup>Bill McCartney, quoted in John C. Maxwell, *The Power of Partnership* (Nashville, TN: Countryman, 1999), 26.

<sup>2</sup>Engstrom and Rohrer, 11, 12.

<sup>3</sup>Sellner, 15.

## CHAPTER 3

### CREATION AND DESCRIPTION OF THE MENTORING FOR SPIRITUALITY PROGRAM

#### **Process of Planning the Project**

My preparation for this project began with my father's intuition that I was walking into a dangerous life while I was a teenager. His quick actions paved the way for me to be under the leadership and mentoring of another Christian family. In high school I struggled with studying and understanding academics; therefore, I resolved in college to learn from the best students how to study and how to discipline myself to complete a task. While attending the Andrews University Theological Seminary, I approached some Ph.D. students about the possibility of mentoring me. Two accepted my request, and I am indebted to them for their time and energy.

I have carried these mentoring principles into my own ministry. In December of 1993, I graduated from Andrews University. My first task was to be the Associate Pastor of the First St. Petersburg Seventh-day Adventist Church in Florida. I asked the senior pastor for freedom to train, equip, and mentor young people into ministry. I started a sports ministry and invited young people to play football, racquetball, and table tennis. When the games were over, I presented a Daniel and Revelation Seminar. After a couple of months, I began training these young people to visit the sick at homes and in the

hospitals, preach, and lead youth worship and other youth programs in the church. This program was successful and the senior pastor, in conjunction with the church board, asked me to start a church-wide small-group ministry.

The church-wide small group ministry began with an eight-month mentoring program during which I met with the five group leaders and the senior pastor every week for three hours in my home, in restaurants, or at the church. These leaders formed a strong relationship with me and I was able to model the intricacies of small group ministry. I required these leaders to accompany me while visiting members who were sick at homes and hospitals. I taught them how to teach inductive Bible lessons, and how to be small-group pastors. I divided the ministry into four regions of the St. Petersburg area. The ministry began eight months after I had started the training. Every week I met with the leaders to discuss issues, problems, and lesson plans. Once a quarter I held special-occasion prayer vigils and invited guest speakers for those members who were enrolled in the small-group ministry. By the time I left St. Petersburg, the small-group ministry touched the lives of over 100 believers on a weekly basis. To this date, this ministry is the most lasting small-group ministry in the Florida Conference. I attribute the success of this program to the training and mentoring I offered to small-group leaders in those first eight months. When the Florida Conference Youth Department witnessed the small group success, they asked me to train young people in small-group ministry at conference-wide seminars held at Camp Kulaqua and in Miami for both English-speaking and Hispanic leaders.

In the spring of 1998, during my third year as senior pastor of the Titusville Community Church of Seventh-day Adventists in central Florida, I became frustrated

because for about six to ten years our local church had lost almost every new member a few months after baptism. This “reversion” made our regular attending church members pessimistic about public evangelism and aloof towards new converts. I began visiting a list of members who were once new converts but had stopped attending church after conversion. I found two recurring, bottom-line complaints about the process of evangelism and their experience with our local church. First, the majority of them complained of having no friends to fellowship with on a week-to-week basis so that they could observe how these new truths are modeled. Second, they did not know how to ground the specifics of our faith into a lifestyle.

When I compared the information gathered from these visits to how I was mentored into the faith as a teenager, I understood the Titusville problem. As a teenager, I had had a support group. I had fun with friends who helped me believe, and almost on a daily basis I was observing and learning from Brother Luis. He taught me how biblical doctrines become a way of life. Therefore, I began a close mentoring process with six new members at Titusville because I wanted them to experience how God’s truth can be transformed through relationships and spiritual disciplines. These six people—three married couples—not only internalized the truth of God’s Word, but they also became strong church leaders and friends to new members. Today, the first couple is working at an Adventist missionary institution; the husband is an elder in his local church and his wife is a worship leader. The husband of the second couple is an elder and treasurer, and his wife is a youth leader. The husband of the third couple is an elder training to become a lay pastor. He has conducted an evangelistic meeting by himself, and his wife is a children’s Sabbath School teacher.



I had struggled to find mentoring resources when working with these new members. I mentored them and offered Bible studies that were focused on increasing the quality of discipleship. Towards the end of that mentoring process, I heard about a leadership seminar in Lakeland, Florida, conducted by Dr. John Maxwell of INJOY™.<sup>1</sup> One of the seminar slots was dedicated to mentoring men with Dr. Dan Reiland. Reiland developed a one-year mentoring seminar called “Joshua’s Men.”<sup>2</sup>

### **“Joshua’s Men” Mentoring Model**

Every year, Reiland selects six to twelve men to mentor. Once a month they gather for four hours to learn as a group of men, developing strong relationships and growing as fathers, husbands, and church leaders. After closely reviewing Reiland’s seminar, I found the topics to be just what I needed to incorporate into my mentoring program. The “Joshua’s Men” curriculum superficially covers topics such as leadership, spiritual disciplines, people skills, living with purpose, men’s issues, communication, being a father and husband, fulfilling God’s potential, evangelism, building character, and reflection and celebration. This seminar can be applied to Christians who are at any level of spirituality because of Reiland’s basic approach to men’s issues. Unlike the mentoring program that I have developed, Dr. Reiland devised his program for group mentoring and group dynamics rather than mentoring on a personal level. Therefore, his

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<sup>1</sup>Dr. John Maxwell is president and founder of INJOY™. INJOY™ is a for-profit Christian organization committed to training church pastors, church leaders, and business executives for leadership.

<sup>2</sup>Dan Reiland, *Joshua’s Men: One Year’s Journey of Mentoring Men in Leadership and Spiritual Formation* (San Diego, CA: INJOY™, 1996).

lesson topics are valuable to my program but his process of mentoring is different. My Mentoring for Spirituality program addresses the group through its lessons and each individual through scheduled times of personal mentoring. It is through the personal mentoring process that I am able to help the protégé deal specifically with the practical applications and spiritual issues covered in the nightly studies.

### **Mentoring in the United States Navy**

I was commissioned as an officer in the United States Navy on April 17, 2001. The Navy Chaplain Corps offered me the rank of Lieutenant because of my experience as a local church pastor for over eight years and my ordination to the gospel ministry. In June 2001, I joined the United States Navy Chaplain Corps through the endorsement of the General Conference of the Seventh-day Adventist Church.

Through my ministry in the armed forces, I have witnessed the carelessness and disturbing life patterns of some Navy and Marine enlisted personnel. Officers are older, mature, and more responsible; however, junior officers just coming out of college need help in certain areas of their lives while on deployment. Mentoring is an avenue to meet the needs of diverse individuals in the church environment or the military. The Navy and Marine Corps require their members to be on the move every two to three years. Billets or specific jobs are shore or operational tours. A sailor or marine on shore duty does not go on deployment. However, operational billets require sailors and marines to go on one or two six-month deployments during the tenure of a two-year billet. My operational billet is with Commander Amphibious Squadron Four (COMPHIBRON FOUR). This Amphibious Readiness Group (ARG) consists of three amphibious ships with approximately 1,500 sailors that transport a complete Marine expeditionary unit (MEU)

of around 2,200 marines. The ARG goes through a series of work-up exercises in order to qualify and pass the strict requirements and inspections of the Navy before deployment. The work-ups start five to six months before the deployment date, and are scheduled for two to three weeks each month. By the time the two-year operational tour is over, the entire ARG has been away from home six to nine months.

Sailors and marines work long hours under constant pressure to excel in their specific rates and fields. Especially while on deployment, these young people hardly have any time off and their sleep schedules are irregular because of the rotating watch schedule. Being a Navy Chaplain on this kind of operational billet makes it impossible to mentor sailors and marines for a whole year. The best time frame for mentoring is while being forward deployed for six months on a war ship. It is on deployment when many sailors and marines are away from their families and friends. Some develop or exacerbate at-risk behaviors such as excessive drinking, taking drugs, involvement in sexual immorality, and fighting. Christian sailors and marines are not exempt from such behaviors or other at-risk behaviors like trying to commit suicide, rape, or crimes—misdemeanors or felonies.

While I represent the spiritual ministry for the whole squadron, the squadron Chaplain rides the smaller ship of the three on pre-deployment work-ups and later on deployment. On September 17, 2001, I brought the project matter to the Chief Staff Officer of COMPHIBRON FOUR in order to include this Mentoring for Spirituality program in the AMPHIBIOUS SQUADRON FOUR INSTRUCTION 1730.1A<sup>1</sup> which is

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<sup>1</sup>See Appendix A.

our Command Religious Program (CRP). The CRP requires commanders and commanding officers to “use all proper means to foster high morale and spiritual well-being of the personnel under his/her command and ensure that chaplains are provided the necessary logistics support to carry out the command’s religious ministry programs.”<sup>1</sup> The CRP encompasses the purpose, policies, and implementation of ministry for the command.

The desire and philosophy of this particular Command was not to add any projects, special seminars, or Bible studies to the CRP but to include these programs under the already established guidelines of the Religious Education, Counseling, and Pastoral Care section of the AMPHIBIOUS SQUADRON FOUR INSTRUCTION 1730.1A, which is under the umbrella of the general regulations of OPNAVINST 1730.7C.<sup>2</sup> Thus, I needed only a verbal confirmation from the Commodore of COMPHIBRON FOUR and the ship’s Captain to implement the project. On September 29, 2001, I met with the Commodore of COMPHIBRON FOUR for approval, and on September 30, 2001, I met with the *Oak Hill*’s Captain. Both commanding officers approved the implementation of the Mentoring for Spirituality program, a Leadership seminar, and Time Management and Stress-Anger Management seminars.

The ship I rode was the Landing Ship Dock consisting of 300 sailors and 350 marines. As I was recruiting, I explained to sailors and marines that the Mentoring for Spirituality program would offer them a sound plan for developing a love for God’s way

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<sup>1</sup> *U.S. Navy Regulations*, Article 0727, 1990.

<sup>2</sup> See Appendix B.

of life. I used four avenues to advertise and recruit the candidates for the Mentoring for Spirituality program. First, I invited those sailors and marines who were attending the Anger and Stress Management classes during the pre-deployment work-ups, from September 2001 to January 2002, to take advantage of the Mentoring for Spirituality project once the deployment started. Second, I invited those who were attending the nightly Bible Study class. Third, I announced the project on the ship's general announcing system or intercom during the first week of deployment (February 22-25, 2002). And fourth, I had it announced in the Plan of the Day during the first two weeks of the Mentoring program. The first two weeks were very important for recruiting as many sailors and marines as possible because, once we passed the two-week mark, the class would be too far ahead in the program to start all over again with new recruits.

### **Curriculum of the Project**

The underlying theme of the program, "Loving and growing in God because He first loved us, and loving our neighbor as we love ourselves," was incorporated in the preparation and planning process of every topic of the seminar. In every evening meeting, God's love and our loving response to God were highlighted in the lessons and throughout the private conversations. The seminar was held four times a week. The Mentoring for Spirituality program has two components. First, the participants and I met Monday through Thursday evenings from 7:00 p.m. to 8:30 p.m. I presented the spiritual lesson study, and the last half hour was dedicated to group discussion and prayer. Second, I scheduled a two-week rotation plan to personally visit or have each individual come to my office for personal mentoring purposes. Studying the nightly lessons together personally gave us the common ground by which my relationship with the protégés

would deepen. I had the lesson studies with me and I asked individuals to bring their lessons so as to provide a natural springboard of issues for conversation. I would question protégés about their understanding of the lessons, pray with them, and encourage them in the Lord. It was within this personal time frame that I was able to dig deeper into the studies and witness the success of the lessons and the mentoring program. I was made privy to personal lifestyle issues that otherwise would not have been shared with the group of peers. Prayer and counseling increased as each individual shared life issues with me. By the end of the program, I had privately conversed and counseled each protégé at least five times, some up to nine times. The average time spent with protégés in private was approximately twenty minutes per session. The longest session was about one hour and a half.

In the group evening lessons, every topic of study and discussion was linked to God's love and our response to that love. I prepared an illustration or a Bible story as an appeal at the end of the evening. The seminar portion of the Mentoring for Spirituality program lasted twelve weeks. I covered thirty-seven topics with four section reviews that contained a wide range of life and spiritual issues. During the last two weeks of the Mentoring for Spirituality program we met for only one hour twice a week in order to summarize the lessons learned throughout the program, and time was offered for personal testimonies. The overall program lasted twelve weeks and the group of protégés met with me for a total of forty-eight days.

The mentoring curriculum is progressive in nature and is divided into four stages.

## Stage One—Discerning the Basics

### General Content

Ellen G. White states that “truths that we hold in common should be dwelt upon first, and the confidence of the hearers obtained.”<sup>1</sup> I began with nine lessons from Dan Reiland’s mentoring curriculum, *Joshua’s Men*.<sup>2</sup> These lessons cover the fundamentals of a Christian lifestyle with God and family. I also partially developed a lesson on experiencing the devotional life for this section. Along with lessons from my own personal devotional life, I incorporated ideas from Dr. Dwight Nelson’s Net ’98 satellite evangelistic series. The last topic of Net ’98, “A New Way To Pray,” introduced the viewers to a particular way of experiencing the devotional life. Dr. Nelson’s sermon focused on the centrality of the Savior’s way of life as it is found in the four Gospels. Stage One sought to entice the protégés to “crave pure spiritual milk, so that by it you may grow up in your salvation” (1 Pet 2:2).

### Lessons

The following ten subjects plus the review lesson make up the lessons presented in Stage One:

1. Spiritual Disciplines of Prayer
2. People Skills: Relationships That Work
3. Living on Purpose: Your Mission in Life

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<sup>1</sup>White, *Gospel Workers*, 92.

<sup>2</sup>Dan Reiland, *Joshua’s Men: One Year’s Journey of Mentoring Men in Leadership and Spiritual Formation* (San Diego, CA: INJOY™, 1996).

4. The Five Greatest Temptations Men Face
5. The Art and Skill of Communication
6. Being a Dad: The Top Gifts a Dad Can Give
7. Being a Husband: Meeting Her Needs
8. Personal Potential: From Success to Significance
9. Character of the Man of God
10. How to Have a Devotional Life
11. Review.

### **Purpose**

When the protégés have completed Stage One of the Mentoring Program, they have twenty-four pages of notes. These notes have been purposely designed in seminar format, giving the protégés a valuable resource for further study or sharing with others.

### **Stage Two—Deepening Our Knowledge**

#### **General Content**

In this stage the protégés are led to a deeper study of God's Word, introducing them to various themes the Bible addresses from cover to cover. This stage is designed to aid the protégé in capturing the big picture of God's Word. Ellen White describes this process in the following statement.

It is our duty to preach faith, to present the love of Christ in connection with the claims of the law; for neither can be rightly understood without the other. In every discourse the love of God, as manifested in Christ, the sinner's only hope, should be dwelt upon until the people realize something of its power and preciousness. If this is done as it should be, it will not be said of this people that they teach the law but do not believe in repentance, faith, and conversion. We want these subjects to be blended as God has blended them; then will the truth be presented in its completeness, not as a mere theory, but as a power that will transform the character.



It will then be preached in demonstration of the Spirit and with power. Then those who have accepted the doctrines of the Bible will not be unfed; they will feel the vivifying influence of the Holy Spirit.<sup>1</sup>

Pondering and finding answers to the profound questions about God and His requirements is at the core of Christian belief and spirituality. These studies build faith in the person of God and enable the protégé to understand who God is and His unique purpose for humanity. These lessons aid the protégés in coping through the hardships and problems that life brings. The Apostle Paul said in 2 Tim 1:12, “That is why I am suffering as I am. Yet I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day.” Job remarks on his enormous distress and his faith in God when he said, “I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God” (Job 19:25, 26).

I combined five resources in developing the lessons for Stage Two. The first resource was my own experience, notes, and knowledge of Bible themes. Second, I used the book *Christian Beliefs* by T. H. Jemison.<sup>2</sup> Third, I utilized Richard Rice’s *The Reign of God*.<sup>3</sup> Both Jemison and Rice cover a system of theology written in a professional way to inspire young college-age people to deepen their faith in God. Fourth, I developed a lesson called “The Claims of Christ” which follows the chapters of Dr. Dwight Nelson’s

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<sup>1</sup>White, *Gospel Workers*, 227, 228.

<sup>2</sup>T. H. Jemison, *Christian Beliefs* (Boise, ID: Pacific Press Publishing Association, 1959).

<sup>3</sup>Richard Rice, *The Reign of God* (Berrien Springs, MI: Andrews University Press, 1985).

book, *The Claim: Nine Radical Claims of Jesus That Can Revolutionize Your Life*.<sup>1</sup> And fifth, I used information and pictures from Dr. Mark Finley's Net '95, '96, and Acts 2000 satellite evangelistic series, and Pastor Kenneth Cox's 2000 satellite evangelistic series. Some of the Bible lessons contain pictures and scripts from these evangelistic series, making these lessons appear both professional and entertaining. These lesson topics enabled the protégés to increase their faith and their spiritual dependence on Christ and God.

### **Lessons**

The following eleven subjects and the review session make up the lessons presented in Stage Two:

1. Doctrine of God
2. Doctrine of Jesus Christ
3. The Claims of Christ
4. The Gospel: Short Beds, Narrow Covers
5. Doctrine of the Holy Spirit
6. The Devil and the Origin of Sin
7. Doctrine of Man
8. Love and Law
9. Our Life in the Spirit
10. Life of Christ

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<sup>1</sup>Dwight K. Nelson, *The Claim: Nine Radical Claims of Jesus That Can Revolutionize Your Life* (Boise, ID: Pacific Press Publishing Association, 1994).

11. State of Readiness: Sound Doctrine

12. Review.

### **Purpose**

Upon completion of this stage, the protégés' spiritual lives begin to take shape. At this point, they often experience a major paradigm shift, moving from having little understanding of Scripture to living as Christians with purpose. When the protégés conclude Stage Two, they have fifty-one pages of notes as a resource to study and share. They also retain a sense of fellowship with each other and a connection with God.

### **Stage Three—Depending on God**

#### **General Content**

1 Chr 12 depicts the makeup of God's army under David's leadership. Among the thousands of men, vs 32 highlights a special corps of 200 men of the tribe of Issachar "who understood the times and knew what Israel should do." I believe that God wants us to learn how to depend on Him by studying the issues that will permeate the time of the end. In this stage, the protégés are exposed to the crucible experience of believers at the time of the end. Some of the central issues of prophecy are highlighted, along with faith stories of Daniel and Esther and topics that revolve around the second coming of Jesus. Ellen White pens the following paragraph on the importance of being led by the Spirit as the faithful understand and experience God in the time of the end.

You are now to get ready for the time of trial. Now you are to know whether your feet are planted on the Eternal Rock. You must have an individual experience, and not depend upon others for your light. When you are brought to the test, how do you know that you will not be alone, with no earthly friend at your side? Will you then be able to realize that Christ is your support? Will you be able to recall the promise, "Lo, I am with you always, even unto the end of the world"? There will be

invisible ones all about you bent upon your destruction. Satan and his agents will seek in every way to make you waver from your steadfastness to God and His truth. But if you have an eye single to His glory, you need not take thought as to how you shall witness for His truth. Young men and women, are you growing up to the full stature of men and women in Christ, so that when the crisis comes, you cannot be separated from the Source of your strength? If we would stand during the time of test, we must now, in the time of peace, be gaining a living experience in the things of God. We must now learn to understand what are the deep movings of the Spirit of God. Christ must be our all and in all, the Alpha and Omega, the first and the last, the beginning and the end.<sup>1</sup>

During this stage, the protégés discover what kind of spiritual life will enable them to hold on to the Lord Jesus Christ when the last movements of earth's history begin to develop. For this stage, I used assorted material from my own seminary notes, studies, and Dr. Mark Finley's seminars on Daniel and Revelation.

### **Lessons**

The following twelve subjects plus the review lesson make up the lessons presented in Stage Three:

1. Daniel Chapter 1: Loyalty to God
2. Daniel Chapter 2: God Is the Revealer of Secrets
3. Daniel Chapter 3: God Is the Redeemer
4. Daniel Chapter 6: Daniel in the Den of Lions
5. Daniel Chapter 7: The Nature of the Beasts
6. Daniel Chapters 8 and 9: The Judgment
7. The Story of Esther 1: To Be or Not To Be
8. The Story of Esther 2: Pride, Worship, and Deliverance

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<sup>1</sup>Ellen G. White, *Maranatha*, 255.

- 9. The Israel of God Today
- 10. Jesus Second Coming
- 11. Part 1: The Millennium
- 12. Part 2: Hell Fire and Eternity
- 13. Review.

### **Purpose**

When the protégés finish this stage, they will sense that “prophecy withdraws the veil”<sup>1</sup> from the behind-the-scenes issues of the great controversy between Christ and Satan. The protégés’ eyes are drawn to the past, present, and future, as they grasp the enormous wealth of information that will help them depend on God in the last days. Upon completion of Stage Three, the protégés will have fifty-one pages of seminar notes. Some of the notes will have multiple pictures from prophecy and history, making the prophecies easier to understand and share.

### **Stage Four—Deciding to Make a Difference**

#### **General Content**

The topics of this fourth and last portion of the seminar show the protégé how to advance to the next level. At this point the protégés understand the basics of Christian relationships, devotions, the major doctrines, and the issues of the end time. Now, the protégé is challenged to develop a deeper understanding of what it means to be a successful person in our age. Dr. John Maxwell has four lessons on the universal

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<sup>1</sup>Ellen G. White, *Sons and Daughters of God* [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1998), 11.

principles of Christian success, attitudes, and influence. The writer of Hebrews in chap. 1:1 comments, “Therefore let us leave the elementary teachings about Christ and go on to maturity.” These principles of growth help the protégés mature as they learn to apply them to their world of relationships at home, church, and the workplace.

### **Lessons**

The following four subjects plus the review lesson make up the lessons presented in Stage Four:

1. Learning from Our Limitations
2. Relationships: A New Beginning or a Bitter End
3. Recipe for Success
4. Winners Are Lifters
5. Review.

### **Purpose**

These last four topics plus the review motivate the protégés to become people who esteem relationships as they successfully influence others for God. With all the lessons learned and the personal time spent with their mentor, the protégés are now equipped to share what they know. By Stage Four, they have experienced some victories through the lesson studies and the personal mentoring time. For example, some have quit smoking, drinking alcohol, and misusing drugs. This stage enables the protégés to use some of their victories and the knowledge attained to strengthen relationships and influence others. They align themselves with the trajectory that the writer of Hebrews expects his protégés to be when he pens, “Though by this time you ought to be teachers”

(Heb 5:12). After concluding Stage Four, each protégé receives fourteen pages of seminar notes. Appendix C contains one teacher and student lesson from each of the four stages of the curriculum of the Mentoring for Spirituality program.

These lesson studies and personal mentoring time made a remarkable impression on the protégés who participated. One evening I encouraged the protégés to e-mail me regarding how the overall lesson curriculum and the personal mentoring time had helped them. The following note is from a young Marine, Corporal J. K. of the Battalion Landing Team 22, whose gratitude is just one example of the effectiveness of the Mentoring program and curriculum.

*“Dear Chaplain, I’m just sending this e-mail to thank you. I also wanted to tell you how much God is answering my prayers. Even today I prayed that I could clear my mind of things I have done in the past and move on towards living my life for Him. And it seems like every time I come to the Mentoring class another prayer is answered. I know that from here on, actually from about a couple of months ago when I covenanted with you to mentor me on spiritual matters, I am building my life based on what the Spirit wants. Thank you for helping me through your personal time with me because I have already changed so much but I also have so much more to work on. I have always believed in God but when I was about fifteen I turned my back because I had fallen victim to society. I did lots of things that will be in my mind for the rest of my life. With so many things that I was not proud of it’s hard to believe that God is still here for me. Like I’ve shared with you on our personal time, everything from drugs I have done like LSD, coke, mushrooms, marijuana, tobacco, alcohol, sexual Immorality and the biggest one of all, just not caring what this was doing not only to my self but to my family who loved me and*

*tried to reach me for a few years. I don't talk about this very much because it's a very hard subject to deal with. I don't know what happened but one day I just said to my self I'm going nowhere fast and I have to do something. I have always been the type of person when I wanted something I never questioned it, I just would do it so I just stopped doing drugs and cleaned up. After I got a GED because I had screwed school up so bad that they would not even let me come back, I started working to be an Electrician. One day I got an Idea to join the Military so I just did it and the same day I joined I was on a plane to San Diego for Boot Camp. The reason I'm telling you this is because I can only give thanks to God for taking my life and placing me where I am today. This is the reason that I owe God more than I can ever repay. It is not a monumental request for me to devote my whole life and everything I do to him. I have not smoked a cigarette in about a month nor have I done things like eat unclean foods, I am working on my communication skills with my wife and I am trying as hard as I can to love and not hate because to be truthful I have a lot of hate in my heart. I have always been a person to stick to my convictions and praise God for that. I am only twenty-two years old and I just pray that I have the faith to make it until my death or Jesus deliverance."*

Additional testimonies appear in Appendix D. They give evidence of the effectiveness of a close mentoring relationship centered upon the Word of God.



## CHAPTER 4

### IMPLEMENTATION AND EVALUATION OF THE MENTORING FOR SPIRITUALITY PROGRAM

#### **Implementation of the Mentoring for Spirituality Program**

In this section, I will describe the implementation of the Mentoring for Spirituality project on the USS *Oak Hill* during the 2002 deployment cycle. Our ship departed on Friday, February 22, for deployment. On Monday, February 25, 2002, we began the Mentoring for Spirituality program in the Learning Resource Center (LRC) from 7:00 p.m. to 8:30 p.m. The LRC is the only place on the *Oak Hill* that can hold over twenty people. The nineteen Navy and Marine personnel arriving on opening night were seated in the computer cubicles. The LRC has no room for participants to sit in a circle, which is preferable because it aids communication and group dynamics. However, the computer cubicles enable the participants to have a desktop to take notes.

The LRC is equipped with a projector and a screen to show PowerPoint presentations. Since I knew personally most of the participants during the work-ups leading to deployment, I brought up the issue of a survey in one conversation and I sensed that the Navy personnel had a negative attitude about questionnaires or surveys. The story behind this sentiment is that the Navy-enlisted personnel had corroborated with the command by completing a work-based questionnaire six months before the deployment. As a result, they sensed that their job load and expectations had increased.

Therefore, I did not use a questionnaire to determine their current at-risk behaviors. I waited until I could develop personal relationships so as to find out more about their lives and be able to evaluate the effectiveness of the program.

Once the participants were seated, I introduced the different aspects of the Mentoring for Spirituality program, including the time, place, and duration of the meetings. I also explained that this program had two main components: first, the group seminar lessons, and, second, the personal mentoring rotation with each protégé. After offering a short personal testimony of how I was mentored for spirituality, I started with lesson one.

The first night's lecture started well. I sensed that the participants were excited about what they were going to learn and who they were going to become. After the first night's lecture, I asked them to sign the mentoring covenant. The covenant was a simple form<sup>1</sup> with the name of the seminar, the time of day the seminar was being conducted, and the length of twelve weeks written on it. The participants and I both signed it, and they kept the covenant with them along with the evening notes. The covenant is important because participants have in their possession a tangible contract that reminds them of our mutual commitment to grow spiritually. This is also part of the Christian walk. It is widely understood that Christians covenant with God through the avenue of baptism and church commitment as a visible way to feed and protect their spiritual life. Finally, the last thing I did the first evening was to distribute two sheets of paper highlighting a two-week rotation schedule for personal mentoring. Appendix F contains

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<sup>1</sup>See Appendix E.

the rotation schedule form that was done in Microsoft Excel. Each protégé chose a time slot for personal mentoring.

### Demographic Information

One surprising detail was that all the protégés were males between the ages of eighteen and twenty-five. Out of the 850 sailors and marines on the *Oak Hill*, less than 5 percent were female. An average of five females attended Bible study each evening and worship services on the weekend. Out of the thirty-two protégés, twenty were Caucasian, seven were African American, and five were Hispanics. Protégés met with me individually for personal mentoring time, and I asked various questions about their background. Four were married, three had children, one was divorced with a child, twenty-two had girlfriends, and six were not dating.

Of the thirty-two protégés, only fourteen had graduated from regular high school. The others had received a GED while attending classes at night. Only one protégé came from a home where both parents were professionals. The rest of the protégés came from a blue collar, lower social economic strata. Twelve of the protégés came from single-parent homes due to divorce or abandonment. One protégé was raised by his grandparents, and eighteen protégés came from homes in which both parents were still together.

All the protégés had Christian backgrounds. Their church affiliation is as follows: four were Roman Catholics, seven were Southern Baptists, one was a National Baptist, two were of the American Baptist Association, one was a Free Will Baptist, one was a Cooperative Baptist, two were from the Full Gospel Church, three were from the Church of God, five were non-denominational (charismatic), three were Lutheran –Missouri

Synod, one was a United Methodist, one was Presbyterian, USA, and one was affiliated with the Church of the Rock.<sup>1</sup>

### Personal Mentoring

Every two weeks, I personally and privately met with each protégé. I scheduled half-hour time slots; if one particular protégé needed more time, I met with him in my office after the seminar lesson study at 9:00 p.m. The personal and private part of mentoring was important for three reasons. First, I met with the protégés for measuring purposes. My questions were these: How do I measure the success or failure of the program? How do I evaluate the spiritual life and fervor of the protégés? I was able to answer these questions little by little every time I met with them to ask purposeful questions and to patiently listen for their response. Finally, at the end of the seminar, I put together the pieces of this mental puzzle of each individual's spiritual journey. The final evaluation is the sum total of every meeting and lesson study. Howard Hendricks says that the more time a mentor spends with his protégé, the easier it becomes for the mentor to diagnose the protégé's needs and spiritual life.<sup>2</sup>

Second, this personal mentoring time offered the platform for personal and moral accountability. Accountability measures the integrity of the persons involved.<sup>3</sup> By integrity, I mean the extent to which a protégé is willing to be honest and share with me his needs and issues in order for us to work through his issues without reservation. I tried

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<sup>1</sup>Appendix G.

<sup>2</sup>Hendricks and Hendricks, 69, 70.

<sup>3</sup>Jack Hayford, *Pastors of Promise* (Ventura, CA: Regal Books, 1997), 193.

to answer the question about accountability for integrity through these private mentoring moments. It was very important for me to be the main person who inspired accountability rather than having the protégés be accountable to themselves. I wanted this to be a positive experience, and not one that Jack Hayford calls “the accountability overkill” or “the watch-dogging-legal system”<sup>1</sup> between believers (in this case, between the protégés). Jack Hayford believes that many of the current systems of accountability between church cell groups are natural conduits for the rise of “suspicion and member grilling styles of a communist group.”<sup>2</sup> I believe Hayford is right because I witnessed this negative concept of accountability with one of the four small groups I established in the First St. Petersburg Seventh-day Adventist Church. Upon learning the problem, I had to immediately assign a new leader and ask two of the group’s members to drop out because they had taken the issue of accountability too far. This almost severed the group and we nearly lost some members in the church.

Accountability is important if it grows out of a natural and genuine personal relationship, not one that is contrived. I wanted these young military personnel to choose to share with me. Therefore, I was very careful with confidentiality and the protégés knew it. For the most part, I kept my questions tied to the course outline to see if they understood it and if I could help them in any way. The topics of the lesson studies enabled me to use probing questions as a springboard for accountability.

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<sup>1</sup>Ibid., 194.

<sup>2</sup>Ibid.

Third, the personal mentoring time offered the best opportunity for developing and maintaining close friendship ties. This is where I believe the power and success of this particular mentoring program lies. I found that many of these young men wanted a “father” figure with whom they could relate. I enjoyed numerous opportunities for close friendship with many of these young people. It was here that they also ministered to my needs. They were interested in my beliefs about the specific topics we were covering, including religion, finances, entertainment, and my personal journey with God. I also was able to speak to them about what was important to my family. I was able to give and also receive blessings from these friendships.

The personal mentoring time was the perfect follow-up for the evening topics. In some cases, protégés asked about my own denomination and what we believed as a church body. I was able to show them quick PowerPoint presentations on issues like the law of God, the Sabbath, health, and other particular spiritual topics that we superficially covered in the group lesson study. Another prime example of the success of the personal mentoring time was that introverts who did not ask questions in the class period were able to ask and receive direction through our private conversations or via e-mail.

Appendix H contains an e-mail message by a shy sailor who was smoking and having sexual intercourse with his girlfriend. In our personal mentoring time, he did not bring it out; but since we had established a close relationship he was able to reach out by asking for help, thus revealing the integrity of his heart.

### Lifestyle Issues

In the early personal mentoring sessions, lifestyle information was the most difficult to ascertain. It was not until the seventh week of the seminar that the majority of

the protégés began to disclose their lifestyle issues and ask for help in changing their attitudes and at-risk behaviors. As the weeks passed, many of the protégés found it easy to change while they were riding on a ship where the mentoring program was the only show in town. However, many were concerned about whether they would be strong enough to make the correct choices once they were back with their friends again. Some of their questions were subtly answered when at the end of the seminar the ship made a port visit. There, some of the protégés went out into the city together, keeping themselves safe and helping each other to steer away from temptations. After the seminar, some protégés started leaning on each other for support. This did not surprise me, because it was one of my expectations.

Prior to the development of the mentoring program, church attendance was as follows: seven attended church regularly, either on base or in their communities; six were Christians in reversion but wanted to return to a church that was youthful and contemporary. Four were not attending worship at home or at the ship, yet they started attending weekend worship towards the end of the mentoring program. Fifteen were sporadic church attenders. These attended church three to four times a year or when they returned to their hometowns and accompanied their families on Sunday morning to church. By the end of the program, six of these fifteen started attending regular worship services on the ship. See Table 1.

TABLE 1

## PARTICIPANTS' CHURCH ATTENANCE

	Regular Church Attendees	Christians in Reversion	Do Not Attend Church	Sporadic Church attendees
Participants	7	6	4	15

At the beginning of the seminar, only three protégés read their Bibles and prayed at least twice a day. By the end of the seminar, twenty-three were reading their Bibles or having meaningful devotionals daily and praying at least once a day. Three protégés began having devotions twice a week. The rest sporadically prayed and read their Bibles.

As an outcome of this mentoring program, the following list reveals the effectiveness of the program:

1. One protégé wants to turn from the chains of homosexuality. He asked me to help him find a Christian therapy group like *Exodus International* to help him effectively change his ways. Another protégé had been molested by his father and recognizes the need for professional counseling and therapy. As soon as we returned to Norfolk Naval Station, I referred him to a corresponding professional.

2. One protégé salvaged his marriage by allowing the Spirit to change his envious and controlling ways with his wife. I was able to help him write e-mails that were constructive towards keeping his marriage intact.

3. Eight protégés started studying the Bible with me personally in order to become Seventh-day Adventists. Out of these eight, two want to become Seventh-day Adventist ministers.



4. From the general group of thirty-two, another wants to be a general Protestant pastor and is choosing a private Christian College to attend.
5. Six protégés chose to quit taking drugs and drinking alcohol.
6. Out of nine who smoked and chewed tobacco, three had quit by the ninth week of the seminar.

### Summary

During the first three weeks of the Mentoring for Spirituality program, I was concerned about the superficiality of Bible knowledge among all the protégés. However, as the weeks progressed and the protégés began studying and reviewing their lessons, I realized that it was going to be a success. The success of the program can be measured in several ways:

1. Attendance at the seminars grew steadily the first week. Attendance increased from nineteen the first evening to thirty-two by the end of the second week. After the forty-four evenings, the average attendance at the lesson studies was twenty-nine. In the context of the Navy, chaplains would readily agree that attendance at Bible studies and spiritual activities is usually very low. Our ship carries 850 sailors and marines. I compared our seminar's average attendance with the average attendance at Bible studies and worship services on the USS *Wasp* that carries over 1800 sailors and marines. The *Wasp* chaplains hold four worship services on the weekend with an average combined attendance from the Catholic Mass and Protestant worships of about eighty-five. Their average attendance to the weekly Protestant Bible studies and the Catholic Rites of

Christian Initiation of Adults<sup>1</sup> is less than fifteen. The third ship of the ARG is the USS *Trenton* which carries about 1,000 sailors and marines. The *Trenton* chaplain conducts two worship sessions each week and one Bible study during the week. The *Trenton*'s total average weekly attendance is eighteen. In calculating *Oak Hill*'s numbers, I did not include our regular attendance at Bible study and Roman Catholic Mass and Protestant worship services, with combined averages around twenty-eight participants per meeting. Appendix I shows the nightly attendance record for the mentoring lesson studies.

2. The majority of participants were excited about what was happening in their lives.

3. The personal sessions spent with each protégé became a "favorite" time for both of us.

4. I witnessed positive changes and received e-mail messages offering encouragement to me.

After the seminars were over, I scheduled a baptism at our next port of call, Mahe, Seychelles Islands archipelago, situated in the Western Indian Ocean. Thirteen were baptized as a public demonstration of their changed lives. Appendix J shows the baptismal certificate I prepared for those who were baptized. Appendix K is the certificate of completion given to all the protégés who participated in this project.

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<sup>1</sup>These studies are Roman Catholic evangelistic lessons through which adults are brought into full communion with the Catholic faith.

## CHAPTER 5

### CONCLUSION AND RECOMMENDATIONS

#### Conclusions

The task of this Doctor of Ministry project was to create, implement, and evaluate a Mentoring for Spirituality program endeavoring to help military personnel grow in their relationship with God and, thus, help them overcome spiritual problems they experience while being away from home. This project was implemented on board the amphibious ship *USS Oak Hill* while on the 2002 deployment cycle from February 22 to May 16.

My personal goal was to develop a mentoring program to increase spirituality. This program would incorporate the best of two processes. First, young people would be helped and inspired through a group setting while being exposed to a variety of Bible and life-enriching lessons. Second, meeting personally with each individual of the group enabled me to develop meaningful friendships and gave me the opportunity to evaluate the effectiveness of the program. I also wanted to develop seminar-style Bible lessons that could be used as a teaching tool by the protégés as they become mentors in the future, or for other spiritual leaders for mentoring purposes in church or military settings. Initially, my intention was to implement this program in a Seventh-day Adventist church setting with two separate groups—one being a youth group, and the other a mature group comprised of church leaders. The Seventh-day Adventist Church does not incorporate in

its value system the ministry of mentoring. However, I was able to tweak the mentoring program and concentrate on military youth who were not Seventh-day Adventists.

Thus I was able to initiate a program that has been part of my spiritual life since I was a teenager—mentoring. The Mentoring for Spirituality program harnesses in the lives of young military protégés God’s promise of Jude 21-25:

Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life. Be merciful to those who doubt; snatch others from the fire and save them; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh. To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy—to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

The Bible does not use the terms “mentor” or “mentoring”; however, the Bible embraces the principles of mentoring illustrated in the life of many of God’s people. God is love, and mentoring is a form of God’s love. Mentoring is nurturing of a relationship that facilitates growth, and this project seeks to develop spiritual growth. I define spirituality as allowing the Spirit to live within us, therefore giving us direction in this life about what matters to God. A spiritual person is one who loves, understands the truth, and is led by the Spirit of God. Therefore, this person is able to reject an immoral lifestyle. Being a spiritual person speaks of a quality of life that reveals an awareness of the sacred and the Word of God defines what is sacred. Being connected to God through the spiritual disciplines of prayer and Bible study and the guidance of his mentor will give the protégé the power and obedient lifestyle God wants the protégé to experience in order to overcome the devil on a daily basis.

In this study I also showed the various principles of mentoring relationships as they were lived in the lives of Moses, Joshua, Samuel, Elijah, Elisha, Ruth, Jesus, and

Barnabas. I demonstrated that a mentor inspires love and loyalty for God's things. A mentor is in the people-development business, and a spiritual mentor focuses on the development of a servant's heart. A spiritual mentor faithfully and effectively knows how to pass on the torch of faith. This mentor follows the example of Jesus and helps the protégés feel that they belong to God's family. The spiritual mentor will also go the extra mile. The mentor believes in the protégés' God-given potential when it seems there is no hope of improvement. This spiritual mentoring process helps the protégé become a mature person with God's agenda in mind.

I also covered the progressive nature of the mentoring curriculum. The program curriculum is divided into four stages (Stage One: Discerning the Basics; Stage Two: Deepening Our Knowledge; Stage Three: Depending on God; and Stage Four: Deciding to Make a Difference). Teaching this curriculum was very exciting. I witnessed the spiritual formation of military personnel, including up-coming pastors in the Christian church. Because this curriculum covered many difficult issues of doctrines including prophecy, I allotted ample time, especially during the personal mentoring slots, to make sure the protégés understood the lessons.

Finally, I have also explained the process of implementing this project on the ship. It was difficult to transition into the military environment after being a senior pastor for some years. In the military, every program needs clearance from the commanding officer and I was able to secure it. I am very fortunate that my first command was an operational unit going on deployment. This was the perfect setting; we lived together sharing the same space. The implementation of this program ran according to plan. The military routine runs like clockwork. The protégés at times were absent because of their

special watch duties. Only one protégé missed three days because he became sick during the implementation of the program.

This mentoring program personally blessed me because of the time I spent studying God's Word and imparting the rich lesson material that paved the way for God to penetrate the minds of the protégés. The long-lasting relationships that I have developed with many of the protégés will always give me great joy. The project outcome surpassed my expectations and its success gave me renewed energy and satisfaction. Spiritual mentoring will continue to be a priority in my ministry and has reinforced how I interpret the intricacies of spiritual growth and sanctification.

I hope that other Navy chaplains in the Fleet can use this project, though the curriculum content may need to be altered to reflect their own specific faith background. This will help them meet the needs of general Protestant and Catholic participants. However, my approach to spirituality is patently a Seventh-day Adventist view of sanctification and that is what I shared with the participants of my mentoring project. Ellen White says:

The simplicity of true godliness must be brought into the education of our young people, if they are to know how to escape the corruption that is in the world. They must be taught that the true followers of Christ will serve God not only when it is in accordance with their inclinations, but also when it involves self-denial and cross-bearing. Besetting sins must be battled with and overcome. Objectionable traits of character, whether hereditary or cultivated, must be compared with the great rule of righteousness, and then conquered in the strength of Christ. Day by day, hour by hour, a vigorous work of self-denial and of sanctification must go on within; then the works will bear witness that Jesus is abiding in the heart by faith. Sanctification does not close the avenues of the soul to knowledge, but expands the mind and inspires it to search for truth as for hidden treasure.<sup>1</sup>

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<sup>1</sup> Ellen G. White, *Counsels to Parents and Teachers and Students*, The Complete Published Ellen G. White Writings [CD-ROM] (Silver Spring, MD: Ellen G. White

The success of this project shows that life-hardened young people can respond positively to spiritual mentoring. As I experienced with several protégés, mentoring for spirituality is a great avenue to call back some who have abandoned their spiritual roots. In the military, I found it quite easy to establish this program. Once a chaplain has permission from the command, a program is incorporated in the command schedule and becomes part of the CRP, making it easier for those who need time off or are “tired” of military programs to attend a different program of a spiritual nature.

I am saddened that this program has come to an end. I learned so much and my heart was blessed. The lives of most of the protégés will never be the same. However, every spiritual program that is implemented in a church, college, or military environment needs revision. After evaluating my program, I feel that the following general recommendations would help me and other spiritual leaders understand some of the lessons learned as they implement their own programs.

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Estate, 1998), 449. White says, “This is true sanctification. It is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies,—not an offering corrupted by wrong habits, but ‘a living sacrifice, holy, acceptable unto God.’” White, *Counsels on Diets and Foods*, The Complete Published Ellen G. White Writings [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1998), 58. She also adds, “True sanctification means perfect love, perfect obedience, perfect conformity to the will of God. We are to be sanctified to God through obedience to the truth. Our conscience must be purged from dead works to serve the living God. We are not yet perfect; but it is our privilege to cut away from the entanglements of self and sin, and advance to perfection. Great possibilities, high and holy attainments, are placed within the reach of all.” White, *Acts of the Apostles*, 561.

### **General Recommendations:**

1. I would like to implement this program in another setting, either a college or a church environment, for four reasons:

a. This will help me evaluate the program's effectiveness in a place where the protégés have many other ministry or secular-based options.

b. I missed the lay leadership process. A church or a college environment would have offered me the challenge to diligently work with savvy lay leaders where the success of the program is accomplished by a team effort.

c. I would like to explore different avenues of advertising to evaluate which concepts draw more people to the program.

d. I would like to have developed a core of inspiring Sabbath sermons on mentoring to complement the program and raise the interest of members.

2. I would like to have the opportunity to see the long-term benefits of this Mentoring program by following closely the lives of the thirty-two protégés who attended the program for at least a year.

3. My deployment supervisory chaplain suggested that I focus and find ways to advertise only to officers without doing an all-hands program. This may dissipate the fears that their personal problems would leak into the enlisted community, therefore preserving confidentiality and respect.

4. Another area of study is mentoring for women in the military. Perhaps one could train and employ the services of a female chaplain or a dedicated Christian senior-



enlisted woman in order for a mentoring program to be beneficial to the female community on the ship.

5. Future additions to this mentoring program could include books as extracurricular reading material to complement the lesson studies. Suggested titles are Ellen White's *Steps to Christ*, Josh McDowell's *More Than a Carpenter*, selected biographies of great positive leaders and Christians throughout history, Dale Carnegie's *How to Win Friends and Influence People*, Bill Hybels's *Honest to God* and *The Contagious Christian*, Norman Vincent Peale's *The Power of Positive Thinking*, Ken R. Canfield's *The Seven Secrets of Effective Fathers*, John Maxwell's *Developing the Leader within You* and *The Winning Attitude*, and Robert T. Kiyosaki's two-book series *Rich Dad, Poor Dad*.

6. Some of the participant lessons seemed tedious and were too long. A revision in this area would be helpful.

7. Along with Bible lesson handouts, I would like to create some PowerPoint presentations to complement the group lesson studies, thus adding variety and triggering interest.

8. I would like to see this project extend for a longer period, six months to a year, with only two sessions per week instead of four. I conducted the program in three months because the ARG did not know if the marines on board were going to be involved in an extended operation in the field of war. Thus I needed to implement the program during the first half of deployment. Three weeks after concluding the seminar and making a port

visit, the marines conducted field exercises lasting as much as two to three weeks at a time.

The conclusion of this entire mentoring program solidified my belief that in these complex times the best way to achieve success in ministry is for a minister to be personally involved with his/her ministry target. This increases the morale and spirituality of whomever we are trying to minister. The Navy strips the service member of individual identity and gives him/her a rating, such as FN1 Smith (FN means Fireman) or MS3 DeLory (MS means Mess-deck Specialist—a person who works in the kitchen). This is important to foster a team atmosphere during war. Most programs offered by the military are geared for the group, thus bypassing the importance of the individual. That is why the military recruits and employs chaplains. The bulk of the chaplain's day is spent meeting one on one with sailors and marines. Because of this reality, and the freedom in scheduling offered to chaplains, I have been able to administer a quality spiritual mentoring program that meets the needs of the group as well as the individual.

## **APPENDIX A**

### **AMPHIBIOUS SQUADRON FOUR INSTRUCTION 1730.1A**

## APPENDIX A

AMPHIBIOUS SQUADRON FOUR INSTRUCTION 1730.1A

Subj: RELIGIOUS MINISTRIES WITHIN AMPHIBIOUS SQUADRON FOUR

Ref: (a) SECNAVINST 1730.7B  
(b) U.S. Navy Regulations, 1990, Article 0820  
(c) OPNAVINST 1730.1C  
(d) CINCLANTFLTINST 5400.2M (Chapter 15)  
(e) COMNAVSURFLANTINST 1730.1E  
(f) COMPHIBRONFOURINST 3120.2E

1. Purpose. To implement reference (a), establish policy and assign responsibilities for Religious Ministries within Amphibious Squadron FOUR.

2. Cancellation. COMPHIBRONFOURINST 1730.1A

3. Policy. Policy and procedures for implementing Religious Ministries within Amphibious Squadron FOUR are set forth in enclosures (1) through (4) under the guidelines of references (a) through (f).

4. Responsibilities. Commanding Officers shall provide for the free exercise of religion by implementing policies and following the procedures set forth in this instruction.

5. Action

- a. Logistics support shall be provided in accordance with reference (a).
- b. The items required by enclosure (2) will be purchased and maintained prior to any deployment and will be audited annually. The absence of such items without timely requisition for replacement will constitute a discrepancy.
- c. Enclosure (4) lists objectives to be followed and accomplished by the Squadron Chaplain

P. J. FROTHINGHAM

Distribution: (COMPHIBRONFOURINST 5216.2D)

List I, II, III

### COMMAND RESPONSIBILITIES FOR RELIGIOUS MINISTRIES

1. Authority. Reference (a) states, "The Commanders of vessels and naval activities to which chaplains are attached shall permit divine services to be performed on an individuals sabbath, when circumstances allow it to be done..."

2. Command Responsibilities. Commanding Officers shall:

a. Use all proper means to foster high morale, develop and strengthen the moral and spiritual well being of the personnel under his/her command, and ensure that chaplains are provided the necessary logistic support for carrying out the Command's Religious Programs as cited in reference (b) Article 0820

b. Establish and maintain, under existing directives, a Command Religious Program including personnel, funding and logistics as essential elements of the command's planning, programming and budgeting activities.

c. Inform the ship's Executive Officer (of ships without a RMT) of the necessary supplies needed for the Command Religious Program to be purchased from OPTAR funds. The Executive Officer will have custody of sacramental wine kept on board for services conducted by a chaplain.

d. Ensure that lay leaders (on ships without a RMT) are duly appointed in writing by the Commanding Officer and regularly trained.

e. Ensure that the Squadron Chaplain regularly confers with the Executive Officer and lay leaders (on ships without an RMT) to advise on logistic support for the Command Religious Program.

f. Ensure that the required religious supplies and spaces are available for divine services. Will ensure church pennant is flying above the National Ensign prior to scheduled divine services.

The following religious materials are required to ensure a minimal religious program for each PHIBRON ship. A need assessment should be completed by the PHIBRON Chaplain to determine additional requirements.

QUANTITY	DESCRIPTION	<u>ORDERING INFORMATION</u>
20	<u>Book of Worship for U.S Armed Forces</u>	NSN 0506-LP-191-0000
20	Bibles, New American Catholic	NSN 9925-01-353-8786

America Bible Society  
 1865 Broadway  
 New York, NY 10023  
 (212)-581-7400

- |    |                                       |   |
|----|---------------------------------------|---|
| 20 | Bibles, King James/                   | International Bible   |
| 20 | New International                     | Society, P.O. Box 62970<br>Colorado Springs, CO<br>80962-2970<br>(719)-488-9200 |
| 5  | Book of Mormon                        | NSN 9925-01-353-8790<br>\$2.50EA  |
| 5  | Koran                                 | NSN 9925-01-353-8791<br>\$10.50EA   |
| 20 | Subscription to Devotional Materials: |   |
|    | <u>Our Daily Bread</u>                | Radio Bible Class<br>P.O. Box 22<br>Grand Rapids, MI 49501                      |
|    | Guidepost                             | Guidepost<br>P.O. Box 1812<br>Vernon, CT 06066-9882                             |
|    | Chaplains Kit, Christian              | NSN 9925-01-305-3411  |
|    | Chaplains Kit, Jewish                 | NSN 9925-01-326-2856  |
|    | Chaplains Kit, Muslim                 | NSN 9925-01-464-8618  |
|    | Chaplains Kit, Orthodox               | NSN 9925-01-463-8428  |
|    | Chaplains Kit, Consumable             | NSN 9925-01-326-2855  |

## COMMAND RELIGIOUS PERSONNEL POSITION DESCRIPTIONS

### 1. Chaplain's Position in the Command

- a. As the principal advisor to the Commanding Officer on religious and moral matters, the chaplain will be assigned as a department head directly under the Executive Officer.
- b. As a principal advisor to the Commanding Officer, the chaplain shall have direct access to the Commanding Officer as provided in Article 1107 of reference (b).

### 2. Religious Program Specialists (RPs)

- a. Religious Program Specialists (RPs) assist the command, and specifically the chaplain, in the administrative and coordination of programs in support of the Command Religious Program.
- b. In keeping with their principal function, RPs are assigned primary duties only in support of chaplains. RPs are assigned to units which have a chaplain assigned. The Chief of Naval Personnel establishes occupational standards for the RP rating in the Manual of Navy Enlisted Manpower and Personnel Classification and Occupational Standards, NAVPERS 18068 series. RP duties in support of religious ministries within the command must be given appropriate consideration when assigning collateral duties.
- c. To facilitate their work with lay leaders of all religious faith groups, RP's shall not be assigned as a lay leader of any particular religious faith group.

3. Lay Leaders. Commanders or commanding officers may assign a lay leader to serve for a period of time to meet the religious needs of a particular religious faith group. The commander or commanding officer may seek the advice of the command's chaplain or chaplain attached to a higher echelon regarding the selection of an appropriate lay leader.

## SUGGESTED PLANS FOR MINISTRY

1. Command Involvement. The chaplain will be fully committed to personal involvement in the life of the command. He/she will be a proactive listener and astute observer who articulates the moral of the command to the Commander as his advisor. Measurable indicators of this shall include but not be limited to:

a. Provide guidance to the command on matters relating to quality of life, morale, ethics, and religious accommodation.

b. Submit budget for religious programs, reconciling command priorities.

c. Training:

(1) Maintain deployment readiness for regular and contingency operations.

(2) Provide religious support for mass casualty accidents, Critical Incident Stress Management (CISM), CACO calls, etc.

(3) Regular, programmed involvement in the command's GMT as an instructor.

(4) Provide pre/post deployment briefings for squadron staff and assigned ships.

d. Supervision:

(1) Monitor Chaplain and Religious Program Specialist (RP) billets.

(2) Evaluate Religious Ministry Team (RMT) performance, facilitate rate and professional training for RP ensuring promotion opportunities.

(3) Enhance chaplain's professional development by attending professional training opportunities provided by CPG2 Chaplain, Area and Professional Development Training Course (PDTC), and Professional Development Training Workshop (PDTW) and other appropriate training to meet the needs of the Command Religious Program.

(4) Maintain regular contact with ecclesiastical endorsing agency.

2. Worship. Divine services will be celebrated with a vitality that nourishes faith and enriches people spiritually, personally, and professionally. Measurable indicators of this shall include but not be limited to:

a. Facilitate service member's right to free exercise of religion.



b. Provide/facilitate for weekly worship service, seasonal and special observations for assigned units underway and at CPG2 Chaplain's Center, NAB, when inport.

3. Religious Education. Provide religious education programs to enhance the spiritual and moral readiness of the staff and assigned units. Measurable indicators of this shall include but not be limited to:

a. Provide/facilitate weekly spiritual development classes to meet the expressed needs and interests of the people.

b. Participate in recruiting, training and supervision of faith group Lay Leaders.

4. Counseling and Pastoral Care. Personal counseling and pastoral care will be continually available as an integral part of the Command Religious Program. Assistance, support, referral when needed and follow-up are essentials of pastoral care. Measurable indicators of this shall include but not be limited to:

a. Available 24 hours a day, responding rapidly to request for pastoral care.

b. Visit workspaces of staff and assigned units, underway and inport weekly.

c. Visit assigned ships inport, homes, hospitals and brig, CCU, etc.

d. Provide privileged/confidential communications.

e. Maintain a working relationship with the Family Service Centers, Navy Marine Corps Relief Society, American Red Cross, etc.

f. Utilization of Chaplains Religious Enrichment Development Operation (CREDO).

## **APPENDIX B**

### **OPERATIONAL NAVY INSTRUCTION 1730.1C**

**DEPARTMENT OF THE NAVY  
Office of the Chief of Naval Operations  
2000 Navy Pentagon  
Washington DC 20350-2000**

**OPNAVINST 1730.1C  
N097  
8 November 1995**

**OPNAV INSTRUCTION 1730.1C  
From: Chief of Naval Operations  
To: All Ships and Stations**

**Subj: RELIGIOUS MINISTRIES IN THE NAVY**

**Ref:**

- (a) SECNAVINST 1730.7A (NOTAL)
- (b) Title 10, United States Code
- (c) DoD Directive 1304.19 of 18 Sep 93 (NOTAL)
- (d) SECNAVINST 1730.8
- (e) U. S. Navy Regulations, 1990
- (f) MILPERSMAN
- (g) Manual for Courts-Martial, United States 1984, Military Rule of Evidence 503
- (h) OPNAVINST 1000.16H
- (i) SECNAVINST 1730.3G
- (j) SECNAVINST 4651.8L
- (k) SECNAVINST 7010.6
- (l) OPNAVINST 5400.24D
- (m) Title 44, United States Code (NOTAL)
- (n) NAVSO P-3520
- (o) NAVEDTRA 287-02-45-81

Encl:

- (1) Command Responsibilities for Religious Ministries
- (2) Provision of Religious Ministries
- (3) Organizational Levels of Assignment

**1. Purpose.** To implement reference (a) and establish policy, responsibilities, and procedures for religious ministries in the Navy as per references (b) and (c). This is a complete revision and should be reviewed in its entirety.

**2. Cancellation.** OPNAVINST 1730.IB.

**3. Applicability.** This instruction applies to all persons in the Navy who are responsible for the provision, facilitation, and support of religious ministries.

**4. Background.** Congress established the Chaplain CORPS as a staff corps of the Navy under The provisions of reference (b), section 5142. The Chief of Naval Operations has always recognized The responsibility to provide for religious ministries appropriate to the rights and need of Navy personnel.

#### **5. Policy**

a. Policy regarding structure and responsibility for religious ministries is set forth in reference (a), enclosure (1) and references (b) through (o) of this instruction.

b. Policy regarding accommodation of religious practices is set forth in reference (d).

c. In keeping with Department of the Navy policy and as specified in reference (a), enclosure (1), commanders and commanding officers shall provide appropriate Command Religious Programs (CRPS) in support of the religious needs and preferences of all members of the Naval Service, eligible family members, and other authorized personnel. Commands shall do this by providing programs of ministry as specified in enclosure (2) of this instruction.

d. The CRP shall be supported and managed as an integral and essential element of command administration, planning, programming, and budgeting activities. e. Navy chaplains, appointed to the Chaplain Corps under reference (c), shall perform duties specified in reference (a), enclosure (1), in developing and implementing the CRP.

**6. Responsibilities.** Commanders and commanding officers shall provide for the free exercise of religion by implementing the policy and procedures set forth in this instruction and its enclosures.

**7. Action.** Active Duty chaplains shall report via the chain of command to the major claimant as required in reference (a).

J.M. BOORDA

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## **COMMAND RESPONSIBILITIES FOR RELIGIOUS MINISTRIES**

**1. General.** Under reference (a) and this instruction, commanders and commanding officers shall:

- a. Provide for the free exercise of religion of all members of the Navy, including family members and other authorized personnel by offering a CRP responsive to their rights and needs.
- b. Use all proper means to foster high morale, develop and strengthen the moral and spiritual well-being of all personnel, and ensure necessary logistic support is provided to enable chaplains to carry out the CRP, as cited in reference (e), article 0820. Accommodate the religious faith practices of individual members, as appropriate under the guidelines in reference (d)

**2. Specific.** Commanders and commanding officers shall:

- a. Comply with the stipulations of reference (e), article 0817 in the conduct of divine services.

(1) Except by reason of necessity or in the interest of the welfare and morale of the command, the performance of work shall not be required on Sunday. The religious convictions and practices of those who worship on a day other than Sunday are to be respected and, except by reason of military necessity, they shall be afforded equal opportunity to observe the requirements of their religion. Where such personnel are excused from duty on a day other than Sunday, their work week may include work on Sundays as equitable compensation.

(2) Reference (e), article 0817, states that ships shall not be sailed or aircraft or troops deployed on Sunday, except by reason of military necessity. Daily routine in ships and activities shall be modified, as practicable, to achieve this end. The provision of this paragraph need not apply to commands engaged in training Reserve components.

(3) Determination of military necessity rests entirely with the commander or commanding officer.

- b. Approve applications for leave or liberty whenever possible to allow personnel to observe significant holy days of their faith with their families. This is particularly important where appropriate services are not available in the local area.

- c. Provide personnel, funding, and logistical support for the CRP as directed by reference (a). Additional guidance is provided in enclosure (2) of this instruction.

- d. Position the command chaplain either as a department head directly under the executive officer or as a principal staff officer directly under the chief of staff. In order to

preserve the unique role of pastoral care in health care delivery, the chaplain shall be assigned as a director at naval medical centers and in naval hospitals where size and unique circumstances vary, the chaplain may be assigned as a director, department head, or principal staff officer to the commanding officer.

e. Per reference (e), article 0820, use all proper means to foster high morale, and develop and strengthen moral and spiritual well-being of the personnel under his or her command, and ensure chaplains are provided the necessary logistic support for carrying out the command's religious programs to provide maximum opportunity for the free exercise of religion by members of the naval service.

f. Adhere to the noncombatant status of chaplains under reference (e), article 1063, when assigning duties in combat. It is Department of the Navy policy that chaplains shall not bear arms.

g. Assign Religious Program Specialists (RPs) to primary duties supporting chaplains in implementing the CRP, consistent with occupational standards provided by NAVPERS 18068 series. RPs' primary role of supporting religious ministries within the command must be given appropriate consideration when assigning a collateral duty. RPs shall be assigned to units which have chaplains, unless otherwise approved by the rating sponsor, Chief of Chaplains (N097).

h. Appoint lay leaders to meet specific faith group needs in accordance with article 5810150 of reference (f). The commander or commanding officer should seek the advice of the command chaplain, or if no chaplain is assigned, the chaplain attached to a higher echelon, regarding the selection of qualified lay leaders. RPs shall not serve as lay leaders but may assist with lay leader training.

i. Safeguard the privileged communications counselees may claim under reference (g) for communications made to chaplains and RPs.

## **PROVISION OF RELIGIOUS MINISTRIES**

1. **General**. Commands shall provide religious ministries through the CRP. Commands shall plan, program, budget, and *oversee* the needs of manpower and personnel requirements. Commands shall also maintain religious ministry facilities and obtain logistical resources.

### **2. Manpower**

a. Major manpower claimants shall plan, program, and budget for chaplain and RP billets as an integral part of force structure, to the level of service-wide standards established under reference (h).

b. As program manager, the Chief of Chaplains manages authorized chaplain and RP billets through the Chief of Naval Personnel (CHNAVPERS) and cognizant major manpower claimants.

### **3. Personnel**

a. The Chief of Chaplains, through interaction with the CHNAVPERS, Commander, Navy Recruiting Command, and Commander, Naval Reserve Force, recommends personnel for appointment, accession, retention, distribution! and placement by the CHNAVPERS in designated active duty or reserve chaplain billets, or in other forms of official status in the Naval Reserve or on the retired list.

b. Policy regarding use of civilian clergy and lay leaders to meet religious ministry requirements for particular faith groups when needs cannot be met by available Chaplain Corps officers is set forth in references (f) and (i).

### **4. Logistics**

a. Appropriated Funds. Commands shall provide appropriated funds for the support of religious ministries within the command. Command-appropriated fund support of religious ministries includes, but is not limited to:

(1) Providing consumable supplies, such as religious vestments and paraments, liturgical accoutrements, sacramental wine and breads, oil, candles, grape juice, Seder supplies, rosaries, religious medals, religious literature including materials and supplies for religious education programs, printing authorized under reference (m), section 1102, transportation, and military band support. Services such as cleaning of ecclesiastical robes, vestments, altar cloths, etc., shall be provided.

(2) Providing non consumable items such as equipment, furnishings, and facilities essential to religious ministries.

(3) Contracting for musical and educational services such as organists, choir directors, directors of religious education, retreat programs, music or drama groups, child care providers during services/functions, and resource persons to lead special programs in support of the CRP.

(4) Funding the training of chaplains in short-term courses or workshops (e.g., leadership courses, the Chief of Chaplains' annual Professional Development Training Courses, etc.) to fulfill military and professional requirements in accordance with reference (j).

(5) Funding the training of RPs in short-term courses including naval leadership courses, RP professional courses, and other courses to fulfill military and technical requirements.



(6) Issuing temporary additional duty orders for chaplains to participate in meetings sponsored by faith groups and professional organizations if, under reference (j), the meetings bear a direct relationship to primary military duties and clearly enhance the chaplain's value to the Navy.

(7) Issuing permissive temporary additional duty orders per reference (j).

**b. Non appropriated Funds**

(1) Religious Offering Fund. Commands shall establish a non appropriated fund called the Religious Offering Fund (ROF) in accordance with reference (k) when individuals or organizations desire to contribute offerings as an expression of their worship and religious life. The ROF will be used only for projects of religious benevolence and outreach, not as an alternative to appropriated fund support for the CRP.

(a) ROF Disbursements. Commands shall be guided in the disbursement of ROF funds by the intention of the donors. All offerings shall be disbursed per reference (k).

(b) Dissolving an ROF. When an ROF or ROF sub account is dissolved for any reason, the commander or commanding officer shall authorize liquidation following references (n) and (o).

(2) Chief of Chaplains Fund. The Chief of Chaplains shall establish and manage a non appropriated fund called the Chief of Chaplains Fund to:

(a) Receive contributions from ROFS, civilian and military organizations and individuals.

(b) Serve as a successor non appropriated fund for all dissolved ROFS and sub-accounts.

(c) Make benevolent contributions and extend Chaplain Corps expressions of concern, appreciation and outreach on behalf of the Navy.

c. Fees. Commands shall not charge or receive usage fees for providing government facilities for religious purposes. Chaplains, RPs, and other active duty personnel shall charge no fees nor receive gratuities for services rendered to any person entitled to receive such services by authorization of the Department of the Navy.

## **ORGANIZATIONAL LEVELS OF ASSIGNMENT**

### **1. Chief of Chaplains**

a. In addition to the responsibilities and functions contained in reference (a), enclosure (1), the Chief of Chaplains as the principal advisor to the Chief of Naval Operations (CNO) on religious matters shall:

(1) Advise the CNO on religious, moral and ethical concerns; spiritual needs of the Navy personnel and their families; and matters of human and spiritual values which impact on readiness and mission capability.

(2) Report regularly to VCNO on the religious, moral, and ethical implications of Navy plans, policies, and actions.

(3) Represent Navy to the nation's religious faith groups in all matters pertaining to religious ministries in the Navy.

(4) Function as program sponsor for the Chaplains Religious Enrichment Development Operation (CREDO).

(5) Function as technical sponsor for the acquisition, operation, and maintenance of religious ministry facilities and collateral equipment, both ashore and afloat.

(6) Coordinate and administer Chaplain Corps participation in command inspection programs for Navy in those areas related to religious ministries, morale, and quality of life.

(7) Monitor and manage the Auxiliary and Contract Chaplain Program under reference (i).

b. As an additional duty, the Chief of Chaplains as advisor to CHNAVPERS on religious matters affecting personnel management and the requirements for religious ministry in the Navy shall:

(1) Advise CHNAVPERS on religious, moral, and ethical matters affecting personnel, plans, policy, and community management.

(2) Identify personnel and fiscal resources required to meet religious ministry needs in the Navy.

(3) Develop plans and establish policies and programs governing the accession, professional development, and distribution of chaplains.

(4) Provide guidance and assistance in development of policy concerning core values and related program efforts.

(5) Establish Chaplain Corps officer procurement requirements for Commander, Navy Recruiting Command.

(6) Serve as technical and program sponsor of training for the Chaplain Corps.

(7) Serve as primary advisor and program sponsor for the RP rating.

2. Deputy Chief of Chaplains. The Deputy Chief of Chaplains is the deputy and principal assistant to the Chief of Chaplains and shall perform such duties and exercise such authority as the Chief of Chaplains shall prescribe. Additional functions are outlined in reference (a), enclosure (1).

3. Claimant Chaplains. Claimant staff chaplains as described in reference (a), enclosure (1), shall perform the following functions:

a. Advise major manpower claimants on all matters related to religious and ethical concerns and needs within their claimancies.

b. Advise the Chief of Chaplains on religious ministry matters within their claimancies which require the attention of the Chief of Chaplains.

c. Advise major manpower claimants on moral issues and provide input for claimancy programs which emphasize Navy core values.

d. Monitor billets and billet requirements for chaplains and RPs in all units of the fleet, force, or command and advise the appropriate authority on the initiation of manpower authorization change requests.

e. Monitor the acquisition, operation, and maintenance of religious ministry facilities and collateral equipment, both ashore and afloat.

f. Evaluate the effectiveness of CRPS as part of the Naval Command Inspection Program.

g. Provide assistance and guidance to fleet, force, or command chaplains in planning, programming~ budgeting~ and executing local CRPS.

h. Facilitate the ministry via the chain of command.

i. Develop ministry models commands in their claimancies.

j. Provide orientation and of chaplains in their claimancies to meet the unique needs of continued training for all chaplains, RPs and other claimancies.

k. Identify training of Chaplains. military personnel assigned to CRPS in needs of chaplains and RPs to the Chief

l. Report semi-annually a summary of chaplain activities to the Chief of Chaplains (N097) on a report form determined by the major claimant staff chaplain. Monitor the Auxiliary and Contract Chaplain Program on behalf of the Chief of Chaplains under reference (i).

4. Force Chaplains. Force Chaplains as described in reference (a), enclosure (l), shall perform the following functions:

a. Advise the force commander regarding all matters related to religious ministry and ethical concerns and needs within the force.

b. Advise the claimant chaplain on matters concerning religious ministries within the force or equivalent organizational level which require the attention of the claimant chaplain, including manpower and personnel issues, professional development and religious ministry facilities requirements.

c. Advise the force commander on moral issues and provide input to programs which emphasize Navy core values.

d. Monitor billets and billet requirements for chaplains and RPs in all units of the force or equivalent level and advise the appropriate authority on the initiation of manpower authorization change requests.

e. Monitor chaplain and RP readiness for ministry in combat.

f. Provide assistance and guidance to command chaplains in planning, programming, budgeting, and executing local CRPS.

g. Inspect local CRPS to ensure they are developed and executed according to current guidance.

5. Command Chaplains. Command Chaplains as described in reference (a) , enclosure (1) , shall perform the following functions:

a. Advise the commander or commanding officer on all matters related to religious ministries within the command.

b. Identify religious needs within the command; plan, program, and budget for the CRP; and coordinate the ministries of assigned chaplains to execute a proactive program of religious ministry.

c. Advise the commanding officer or commander on moral issues and provide input to programs which emphasize Navy core values.

d. Monitor religious ministry facility requirements and advise the commander or commanding officer of the material status of all facilities assigned to the CRP.

e. Advise the force or equivalent level chaplain on ministry matters within the command which require attention.

f. Monitor chaplain and RP billets and billet requirements, and advise the force or equivalent level chaplain on manpower issues affecting the command.

g. Submit reports to the claimant staff chaplain, via the appropriate force or equivalent level chaplain, as required by the claimant.

h. Supervise and evaluate all assigned officer, enlisted and civilian personnel.

i. Represent the commander or commanding officer to local religious bodies, dignitaries, and community organizations.

j. Ensure every assigned chaplain with a 3701 Navy Officer Billet Code (NOBC) has a mentor.

## 6. Coordinating Chaplains

a. General. Area, Regional, and Local Coordinating Chaplains shall be designated according to reference (1).

b. Responsibilities. These Chaplains shall coordinate:

(1) Provision of ministry within and across command boundaries of the coordinated area.

(2) Professional activities, ceremonies, and training among area chaplains, RPs~ and other enlisted personnel assigned to the Command Religious Program.

(3) Chaplain watchbills.

(4) Chaplain participation in casualty assistance and emergency response plans.

(5) Area screening boards for RP applicants, following reference (f), article 2230180.

(6) Support for area civic and religious ceremonies and activities.

7. Other Functions and Duties. Other functions and duties of chaplains are set forth in reference (a), enclosure (1).

## **APPENDIX C**

### **SEMINAR SCRIPTS**

# Mentoring for Spirituality

## How to Have a Devotional Life: Power to Live

### I. LESS IS MORE.

Judges 7:1 Early in the morning, Jerub-Baal (that is, Gideon) and all his men camped at the spring of Harod. The camp of Midian was north of them in the valley near the hill of Moreh. <sup>2</sup>The LORD said to Gideon, "You have too many men for me to deliver Midian into their hands. In order that Israel may not boast against me that her own strength has saved her, <sup>3</sup>announce now to the people, 'Anyone who trembles with fear may turn back and leave Mount Gilead.'" So twenty-two thousand men left, while ten thousand remained. <sup>4</sup>But the LORD said to Gideon, "There are still too many men. Take them down to the water, and I will sift them for you there. If I say, 'This one shall go with you,' he shall go; but if I say, 'This one shall not go with you,' he shall not go." <sup>5</sup>So Gideon took the men down to the water. There the LORD told him, "Separate those who lap the water with their tongues like a dog from those who kneel down to drink." "Three hundred men LAPPED WITH THEIR HANDS TO THEIR MOUTHS. All the rest got down on their knees to drink." <sup>7</sup>The LORD said to Gideon, "With the three hundred men that lapped I will save you and give the Midianites into your hands. Let all the other men go, each to his own place." <sup>8</sup>So Gideon sent the rest of the Israelites to their tents but kept the three hundred, who took over the provisions and trumpets of the others. Now the camp of Midian lay below him in the valley. . . <sup>12</sup>The Midianites, the Amalekites and all the other eastern peoples had settled in the valley, thick as locusts. Their camels could no more be counted than the sand on the seashore. . . <sup>16</sup>Dividing the three hundred men into three companies, he placed trumpets and EMPTY JARS IN THE HANDS OF ALL OF THEM, WITH TORCHES INSIDE. <sup>17</sup>"Watch me," he told them. "Follow my lead. When I get to the edge of the camp, do exactly as I do." <sup>18</sup>When I and all who are with me blow our trumpets, then from all around the camp blow yours and shout, 'For the LORD and for Gideon.'" <sup>19</sup>Gideon and the hundred men with him reached the edge of the camp at the beginning of the middle watch, just after they had changed the guard. They blew their trumpets and broke the jars that were in their hands. <sup>20</sup>The three companies blew the trumpets and smashed the jars. Grasping the torches in their left hands and holding in their right hands the trumpets they were to blow, they shouted, "A sword for the LORD and for Gideon!" <sup>21</sup>While each man held his position around the camp, all the Midianites ran, crying out as they fled. <sup>22</sup>When the three hundred trumpets sounded, the LORD caused the men throughout the camp to turn on each other with their swords. The army fled to Beth Shittah toward Zererah as far as the border of Abel Meholah near Tabbath.

#### 1. God gives a call NOT to fear the enemy.

(Exo 18:21) But select capable men from all the people--men who fear God, trustworthy men who hate dishonest gain--and appoint them as officials over thousands, hundreds, fifties and tens.

(Eccl 12:13) Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole duty of man.

(Psa 34:7) The angel of the LORD encamps around those who fear him, and he delivers them. (Psa 34:8 NIV) Taste and see that the LORD is good; blessed is the man who takes refuge in him.

(Psa 34:9) Fear the LORD, you his saints, for those who fear him lack nothing.

(Mat 10:28) And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

#### 2. Our success and overcoming the enemy depend SOLELY on GOD.

"In order that Israel may not boast against me that her own strength has saved her."

#### 3. We fight the enemy with a PROCESS rather than an event.

"There are still too many men. Take them down to the water, and I will sift them for you there."

(Zec 4:6) 'Not by might nor by power, but by my Spirit,' says the LORD Almighty.

#### 4. God is interested our ATTITUDE towards the mission.

"Separate those who lap the water with their tongues like a dog from those who kneel down to drink.

#### 5. Acceptance and power were given to those who were DILIGENT and just lapped the water with their hands.

Take water for the moment, God will take care of the rest.

#### 6. The Battle was won with fewer men, and with non-TRADITIONAL weapons -- trumpets and torches.



These weapons are SPIRITUAL in nature. **LIGHT** and **TRUMPETS**.

a. The **TRUMPET** was FIRST used to CALL Israel into presence of **GOD** in order to **WORSHIP** and receive His instructions. And second to Alert Israel of the Enemy and to get ready for BATTLE.

(Exo 19:13) There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet sounds long, they shall come up to the mount. <sup>14</sup>And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. <sup>15</sup>And he said unto the people, Be ready against the third day: come not at your wives. <sup>16</sup>And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. <sup>17</sup>And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

b. Light has always been a sign of God's PRESENCE

(Exo 34:29) And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses was not aware that the skin of his face shone while he talked with him. <sup>30</sup>And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

(John 8:12 NIV) When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

(Psa 119:105 NIV) Your WORD is a lamp to my feet and a light for my path.

(Mat 5:14 NIV) "You are the light of the world. A city on a hill cannot be hidden.

We are to be a LIGHT and carry the LIGHT to the world arena.

This light is the WORD of God and our ACTIONS.

## II. SEEK THE FRUIT RATHER THAN A TALENT

1. God is more interested in PROCESS than just one event.

(Gal 5:22 KJV) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup>Meekness, temperance: against such there is no law. <sup>24</sup>And they that are Christ's have crucified the flesh with the affections and lusts. <sup>25</sup>If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup>Let us not be desirous of vain glory, provoking one another, envying one another.

Being led by the Spirit of God gives us PATIENCE, LONG-suffering, etc. These are QUALITIES that come from a LIFESTYLE not just one event.

(Rom 8:14) For as many as are led by the Spirit of God, they are the sons of God.

<sup>15</sup>For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Being LED by the Spirit speaks of a new PATTERN of LIFE.

## 2. How to RECEIVE the Fruit.

Proverbs 23:7--"For as he thinks in his heart, so is he."

We need to change our process of thinking. Our thinking needs to be connected to God's things. Our thought patterns invariably shape and control our view of life and our behaviors.

2 Corinthians 3:18 "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (II Corinthians 3:18). 4. Recognize the law in those words? Certainly. "By beholding, we become changed."

What we behold, we BECOME.

## 1. Most of our prayers are usually NEGATIVE in focus.

Too many of us spend time chronicling to God our weaknesses and our sins over and over and over again: Oh God, I have this problem, and O God, I have that problem, and O God

1. CONFESS
2. TURN from sin
3. FORGET

(1 John 1:9 NIV) If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

(Jude 1:24 NIV) To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy--

Let's not allow ourselves to be SIN-focused on our prayers.

"Many, walking along the path of life, dwell upon their mistakes and failures and disappointments, and their hearts are filled with grief and discouragement . . . . It is not wise to gather together all the unpleasant recollections of a past life,--its iniquities and disappointments,--to talk over them and mourn over them until we are overwhelmed with discouragement. A discouraged soul is filled with darkness, shutting out the light of God from his own soul, and casting a shadow upon the pathway of others." *Steps To Christ*, (pp. 116,117)

We need to turn from SIN-centered prayers to SCRIPTURE-centered prayers. This will enable us to gaze at the SAVIOR rather than our past.

### III. The pudding is in the PROCESS.

This new process will fight three basic problems of a devotional life.

#### DISCIPLINE, DISTRACTION and DIALOGUE

##### DISCIPLINE of the Devotional life

(Mat 11:28) Come unto me, all ye that labor and are heavy laden, and I will give you rest. <sup>29</sup>Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. <sup>30</sup>For my yoke is easy, and my burden is light.

1. First things first, establish WHEN you are going to do this. It will be better in the MORNING because you are looking for daily power. Go to sleep early so you can rise early.
2. Second, establish WHERE are you going to do this. Make sure that the place you are having your devotions is UNCLUTTERED, QUIET, and PRIVATE.
3. Third, establish HOW LONG will you have this devotion. Remember, just dip your hands in the water. Do not go for a long time, less is more. If you go a long time your devotional life will get weary. Just do enough to get power. The process is more important than the time spent. Take 15 to 20 minutes for the whole process.
4. Fourth, Get a Bible that you UNDERSTAND. Don't use paraphrases, however get translations that are easy to read like the New King James version or New International Version. Make sure that the Bible you are using does NOT contain STUDY HELPS. The Bible only...
5. Don't start with Genesis, Exodus, etc. Start with the NEW TESTAMENT, specifically the GOSPELS. You want to first learn about the MASTER. Paul once said, "I want to know Christ" (Philippians 3:10). "For I decided to know nothing among you except Jesus Christ, and him crucified" (1 Corinthians 2:2).

##### DISTRACTION problems of the devotional life

The following is an illustration of what happens when we are distracted in our prayers.

"Dear God, thank you for this day." There's a rather long pause. Then you remember someone in your family who needs your intercession. "Oh, Lord, I want You to please be with Aunt Mary. You know what she needs, Lord. Would you please come close to her. Thank you for Aunt Mary....Aunt Mary....Aunt Mary." You catch your mind drifting. "...Aunt Mary....and oh yes, Lord, You know I need to get married, that's right. Lord, I need to get married. So, Lord, I don't know what You are going to do, but I need a date. A date. I'll take anyone, Lord! Just a date, please. I can't get married unless You give me a date. So, Father, if You would please do something about a date....a date....a date." You catch your mind drifting. "...A date....Oh yes, and speaking about dates, Lord, I just remembered the date of an exam I have coming up. I forgot. The date of the exam is coming much sooner than I thought. Oh, Lord, I didn't realize that it is tomorrow. Please help me with that exam. I need help on that exam....exam....exam." You catch yourself drifting. "...Exam....Oh yes, speaking of an exam, God, I have been having a pain in my side here that needs examining. I think I will have to go to a doctor and have it examined. You are going to have to do something to get this pain taken care of in my side. I need an exam for my pain....pain....pain." Drifting again. "...Pain....Oh yes, speaking of pain in the side, I want to talk about my roommate for a moment. I don't know if you understand my roommate, but it has been a real trial living with my roommate, God. A real pain in the side. Please do something for my roommate....mate....mate." There you go again. "...Mate....That's right, God, I need a mate, I forgot. Please help me! If you could just help me get married, that would solve the problem. Married. Oh, yes, Lord, please help Aunt Mary. Amen."

1. Don't do it when you are extremely TIRED. Prayer is Mind over MATTRESS.
2. Take your Bible, a blue and red pen, and a journal (notebook).
3. Find the most quiet and LEAST interrupted place.  
"When you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place." (Matthew 6:6)

##### DIALOGUE for the Devotional Life

1. Read the Story or choose part of the story.
2. Reading this particular story should take one to two minutes.

3. Reread the story until you have capture the MAIN MESSAGE.
4. By the fourth or fifth reading then the story with your senses also (seeing, hearing, feeling, smelling and tasting). Transport yourself to the place of this story. What do you see? Feel the cool of the morning, the heat of day, the cool breeze under the shadow of a tree,? How are they dressed, do they smell? What are the expressions? Etc.
5. Using your senses prevents us from HURRYING through the story.
6. Open your notebook journal. Then write with RED pen the point in Scripture that spoke most to you...

Date: \_\_\_\_\_ Mark 1:1-8 (Use the senses and see what you come out with, desert, river, tired, camel's clothes, smell, what are the expressions of these people?).

**God's Will**

1. God's people were supposed to be reading His Scriptures in order to discern the times and the messenger "written in Isaiah."
2. God sent a special messenger to prepare the way for His Son.
3. "Make straight the paths" What are these paths? New or old?
4. People needed to have repented of their sins.
5. John was a simple man with simple clothing (materialism?)
6. John elevated the Promised one and recognized who he was --Sinner.
7. Through the Promised one, the Holy Spirit would come (why?)

1. From the very beginning you are trying to save us. Am I studying your Scriptures in order to understand the times and your message?

- a. Help me study your word. I want to dedicate a little time each evening before I go to bed reading the Bible. I know that the Savior is INTRODUCED through your WORD. Who at work needs you. Maybe Peter, Joice, etc...

2. Father, can I be that special messenger for others to recognize that you are the one who saves and the one who reigns. What do I need to do to be that messenger?

3. Lord what are the paths that I need to straighten in my life? Am I keeping your commandments? Am I showing honor for you at work? What are the things that need to be sacrificed in order to make the path straight? Television? Distractions? Pride?

4. Dear God help me come to you in all honesty. I repent dear God of this sin \_\_\_\_\_.

5. Show me God a better way an attitude of humility and meekness. Let me not be driven by materialism.

6. Dear God I want to elevate you above me. Help me give you praise and honor and glory

7. Jesus, give me the Holy Spirit. I need Him in my life....

Mark 1:1 The beginning of the gospel about Jesus Christ, the Son of God. <sup>2</sup>It is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way"-- <sup>3</sup>"a voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him.'" <sup>4</sup>And so John came, baptizing in the

desert region and preaching a baptism of repentance for the forgiveness of sins.

<sup>5</sup>The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River. <sup>6</sup>John wore clothing made of camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. <sup>7</sup>And this was his message: "After me will come one more powerful than I, the thongs of whose sandals I am not worthy to stoop down and untie. <sup>8</sup>I baptize you with water, but he will baptize you with the Holy Spirit."

7. Divide the paper into two portions.

The first portion is God's Will.

Write on this section the MAIN message of the section you are reading. #1 usually deals with the main point of the WHOLE story. #2 is the next important point that you think the story deals with.

8. The second portion of the paper is God's plan for me to Grow. Here point 1 corresponds to point 1 of God's Will section. This is where you make the story PERSONAL. Write as a prayer what you want God to answer.

9. Kneel down with the notebook and pray God's plan for me to Grow.

*"Dear God, help me step in the shoes of John the Baptist. I am weak Lord, I need your strength so I can lay down my pride and show Jesus to all. Dear Jesus, cleanse me from my iniquity for I have much that clutters my life. Lack of discipline (my sleep, study, parental duties, my work, lack of integrity to my calling, finally, lack of faith. Show me oh God your lifestyle for me. Help me recognize each step of the way what I must do --Help me prepare the way of your Son by coming close to you and being obedient to your Word. Lord, I want to be your messenger." Your Son, James*

Me

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## I. LESS IS M\_\_\_\_\_.

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### 1. God gives a call N\_\_\_\_\_ to fear the enemy.

(Exo 18:21) But select capable men from all the people--men who fear God, trustworthy men who hate dishonest gain--and appoint them as officials over thousands, hundreds, fifties and tens.

(Eccl 12:13) Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole duty of man.

(Psa 34:7) The angel of the LORD encamps around those who fear him, and he delivers them. (Psa 34:8 NIV) Taste and see that the LORD is good; blessed is the man who takes refuge in him.

(Psa 34:9) Fear the LORD, you his saints, for those who fear him lack nothing.

(Mat 10:28) And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

2. Our success and overcoming the enemy depend S\_\_\_\_\_ on GOD. "In order that Israel may not boast against me that her own strength has saved her."

3. We fight the enemy with a P\_\_\_\_\_ rather than an event. "There are still too many men. Take them down to the water, and I will sift them for you there."

(Zec 4:6) 'Not by might nor by power, but by my Spirit,' says the LORD Almighty.

4. God is interested our A\_\_\_\_\_ towards the mission. "Separate those who lap the water with their tongues like a dog from those who kneel down to drink.

5. Acceptance and power were given to those who were D\_\_\_\_\_ and just lapped the water with their hands.

Take water for the moment, God will take care of the rest.

6. The Battle was won with fewer men, and with non-T\_\_\_\_\_ weapons --trumpets and torches.

These weapons are SPIRITUAL in nature. LIGHT and TRUMPETS.

a. The TRUMPET was F \_\_\_\_\_ used to C \_\_\_\_\_ Israel into presence of GOD in order to W \_\_\_\_\_ and receive His instructions. And second to Alert Israel of the Enemy and to get ready for B \_\_\_\_\_.

(Exo 19:13) There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet sounds long, they shall come up to the mount. <sup>14</sup>And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. <sup>15</sup>And he said unto the people, Be ready against the third day: come not at your wives. <sup>16</sup>And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. <sup>17</sup>And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

b. Light has always been a sign of God's P \_\_\_\_\_

(Exo 34:29) And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses was not aware that the skin of his face shone while he talked with him. <sup>30</sup>And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

(John 8:12 NIV) When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

(Psa 119:105 NIV) Your WORD is a lamp to my feet and a light for my path.

(Mat 5:14 NIV) "You are the light of the world. A city on a hill cannot be hidden.

We are to be a L \_\_\_\_\_ and carry the LIGHT to the world arena.

This light is the WORD of God and our A \_\_\_\_\_.

## II. SEEK THE F \_\_\_\_\_ RATHER THAN A TALENT

1. God is more interested in P \_\_\_\_\_ than just one event.

(Gal 5:22 KJV) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup>Meekness, temperance: against such there is no law. <sup>24</sup>And they that are Christ's have crucified the flesh with the affections and lusts. <sup>25</sup>If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup>Let us not be desirous of vain glory, provoking one another, envying one another.

Being led by the Spirit of God gives us P \_\_\_\_\_, L \_\_\_\_\_-suffering, etc. These are QUALITIES that come from a LIFESTYLE not just one event.

(Rom 8:14) For as many as are led by the Spirit of God, they are the sons of God.

<sup>15</sup>For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Being L \_\_\_\_\_ by the Spirit speaks of a new P \_\_\_\_\_ of LIFE.

## 2. How to R \_\_\_\_\_ the Fruit.

Proverbs 23:7--"For as he thinks in his heart, so is he."

We need to change our process of thinking. Our thinking needs to be connected to God's things. Our thought patterns invariably shape and control our view of life and our behaviors.

2 Corinthians 3:18 "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (II Corinthians 3:18). 4. Recognize the law in those words? Certainly. "By beholding, we become changed."

What we behold, we B \_\_\_\_\_.

## 1. Most of our prayers are usually N \_\_\_\_\_ in focus.

Too many of us spend time chronicling to God our weaknesses and our sins over and over and over again: Oh God, I have this problem, and O God, I have that problem, and O God

1. C \_\_\_\_\_
2. T \_\_\_\_\_ from sin
3. F \_\_\_\_\_

(1 John 1:9 NIV) If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

(Jude 1:24 NIV) To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy--

Let's not allow ourselves to be S\_\_\_\_-focused on our prayers.

"Many, walking along the path of life, dwelt upon their mistakes and failures and disappointments, and their hearts are filled with grief and discouragement . . . . It is not wise to gather together all the unpleasant recollections of a past life,--its iniquities and disappointments,--to talk over them and mourn over them until we are overwhelmed with discouragement. A discouraged soul is filled with darkness, shutting out the light of God from his own soul, and casting a shadow upon the pathway of others." *Steps To Christ*, (pp. 116,117)

We need to turn from SIN-centered prayers to S\_\_\_\_-centered prayers. This will enable us to gaze at the S\_\_\_\_ rather than our past.

### III. The pudding is in the P\_\_\_\_\_.

This new process will fight three basic problems of a devotional life.

#### DISCIPLINE, DISTRACTION and DIALOGUE

##### DISCIPLINE of the Devotional life

(Mat 11:28) Come unto me, all ye that labor and are heavy laden, and I will give you rest. <sup>29</sup>Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. <sup>30</sup>For my yoke is easy, and my burden is light.

1. First things first, establish W\_\_\_\_\_ you are going to do this. It will be better in the M\_\_\_\_\_ because you are looking for daily power. Go to sleep early so you can rise early.
2. Second, establish W\_\_\_\_\_ are you going to do this. Make sure that the place you are having your devotions is U\_\_\_\_\_, Q\_\_\_\_\_, and P\_\_\_\_\_.
3. Third, establish HOW L\_\_\_\_\_ will you have this devotion. Remember, just dip your hands in the water. Do not go for a long time, less is more. If you go a long time your devotional life will get weary. Just do enough to get power. The process is more important than the time spent. Take 15 to 20 minutes for the whole process.
4. Fourth, Get a Bible that you U\_\_\_\_\_. Don't use paraphrases, however get translations that are easy to read like the New King James version or New International Version. Make sure that the Bible you are using does NOT contain STUDY H\_\_\_\_\_. The Bible only...
5. Don't start with Genesis, Exodus, etc. Start with the N\_\_\_\_\_ TESTAMENT, specifically the G\_\_\_\_\_. You want to first learn about the M\_\_\_\_\_. Paul once said, "I want to know Christ" (Philippians 3:10). "For I decided to know nothing among you except Jesus Christ, and him crucified" (1 Corinthians 2:2).

##### DISTRACTION problems of the devotional life

The following is an illustration of what happens when we are distracted in our prayers.

"Dear God, thank you for this day." There's a rather long pause. Then you remember someone in your family who needs your intercession. "Oh, Lord, I want You to please be with Aunt Mary. You know what she needs, Lord. Would you please come close to her. Thank you for Aunt Mary....Aunt Mary....Aunt Mary." You catch your mind drifting. "...Aunt Mary....and oh yes, Lord, You know I need to get married, that's right. Lord, I need to get married. So, Lord, I don't know what You are going to do, but I need a date. A date. I'll take anyone, Lord! Just a date, please. I can't get married unless You give me a date. So, Father, if You would please do something about a date....a date....a date." You catch your mind drifting. "...A date....Oh yes, and speaking about dates, Lord, I just remembered the date of an exam I have coming up. I forgot. The date of the exam is coming much sooner than I thought. Oh, Lord, I didn't realize that it is tomorrow. Please help me with that exam. I need help on that exam....exam....exam." You catch yourself drifting. "...Exam....Oh yes, speaking of an exam, God, I have been having a pain in my side here that needs examining. I think I will have to go to a doctor and have it examined. You are going to have to do something to get this pain taken care of in my side. I need an exam for my pain....pain....pain." Drifting again. "...Pain....Oh yes, speaking of pain in the side, I want to talk about my roommate for a moment. I don't know if you understand my roommate, but it has been a real trial living with my roommate, God. A real pain in the side. Please do something for my roommate....mate....mate." There you go again. "...Mate....That's right, God, I need a mate, I forgot. Please help me! If you could just help me get married, that would solve the problem. Married. Oh, yes, Lord, please help Aunt Mary. Amen."

1. Don't do it when you are extremely T\_\_\_\_\_. Prayer is Mind over M\_\_\_\_\_.
2. Take your Bible, a blue and red pen, and a journal (notebook).
3. Find the most quiet and L\_\_\_\_\_ interrupted place.  
"When you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place." (Matthew 6:6)

##### DIALOGUE for the Devotional Life

1. Read the Story or choose part of the story.
2. Reading this particular story should take one to two minutes.

3. Reread the story until you have capture the MAIN MESSAGE.
4. By the fourth or fifth reading then the story with your senses also (seeing, hearing, feeling, smelling and tasting). Transport yourself to the place of this story. What do you see? Feel the cool of the morning, the heat of day, the cool breeze under the shadow of a tree,? How are they dressed, do they smell? What are the expressions? Etc.
5. Using your senses prevents us from H through the story.
6. Open your notebook journal. Then write with RED pen the point in Scripture that spoke most to you...

Date: \_\_\_\_\_ Mark 1:1-8 (Use the senses and see what you come out with, desert, river, tired, camel's clothes, smell, what are the expressions of these people?).

# God's Will

# God's Plan for Me to Grow

1. God's people were supposed to be reading His Scriptures in order to discern the times and the messenger "written in Isaiah."
  2. God sent a special messenger to prepare the way for His Son.
  3. "Make straight the paths" What are these paths? New or old?
  4. People needed to have repented of their sins.
  5. John was a simple man with simple clothing (materialism?)
  6. John elevated the Promised one and recognized who he was --Sinner.
  7. Through the Promised one, the Holy Spirit would come (why?)
1. From the very beginning you are trying to save us. Am I studying your Scriptures in order to understand the times and your message?
    - a. Help me study your word. I want to dedicate a little time each evening before I go to bed reading the Bible. I know that the Savior is INTRODUCED through your WORD. Who at work needs you. Maybe Peter, Joice, etc...
  2. Father, can I be that special messenger for others to recognize that you are the one who saves and the one who reigns. What do I need to do to be that messenger?
  3. Lord what are the paths that I need to straighten in my life? Am I keeping your commandments? Am I showing honor for you at work? What are the things that need to be sacrificed in order to make the path straight? Television? Distractions? Pride?
  4. Dear God help me come to you in all honesty. I repent dear God of this sin \_\_\_\_\_.
  5. Show me God a better way an attitude of humility and meekness. Let me not be driven by materialism.
  6. Dear God I want to elevate you above me. Help me give you praise and honor and glory
  7. Jesus, give me the Holy Spirit. I need Him in my life....

Mark 1:1 The beginning of the gospel about Jesus Christ, the Son of God. <sup>2</sup>It is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way"-- <sup>3</sup>"a voice of one calling in the desert, 'Prepare the way for

the Lord, make straight paths for him."

<sup>4</sup>And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins.

<sup>5</sup>The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River. <sup>6</sup>John wore clothing made of camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. <sup>7</sup>And this was his message: "After me will come one more powerful than I, the thongs of whose sandals I am not worthy to stoop down and untie. <sup>8</sup>I baptize you with water, but he will baptize you with the Holy Spirit."

7. Divide the paper into two portions.

The first portion is God's Will.

Write on this section the MAIN message of the section you are reading. #1 usually deals with the main point of the WHOLE story. #2 is the next important point that you think the story deals with.

8. The second portion of the paper is God's plan for me to Grow. Here point 1 corresponds to point 1 of God's Will section. This is where you make the story PERSONAL. Write as a prayer what you want God to answer.
9. Kneel down with the notebook and pray God's plan for me to Grow.

*"Dear God, help me step in the shoes of John the Baptist. I am weak Lord, I need your strength so I can lay down my pride and show Jesus to all. Dear Jesus, cleanse me from my iniquity for I have much that clutters my life. Lack of discipline (my sleep, study, parental duties, my work, lack of integrity to my calling, finally, lack of faith. Show me oh God your lifestyle for me. Help me recognize each step of the way what I must do -Help me prepare the way of your Son by coming close to you and being obedient to your Word. Lord, I want to be your messenger." Your Son, James*

Men

State o

## I. FIRST THINGS FIRST

1. LOVE your God with all our heart. (1 John 5:2; Deut 6:4-9).

(1 Pet 3:15 NIV) But in your hearts set apart Christ as Lord. Always be PREPARED to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.

- Set Christ as LORD in your life first.
- We learn about our KING by STUDYING what HE has revealed in the Scriptures.
- We are to be in state of READINESS by knowing HOW to answer to people's inquiry about our faith in our King.
- We answer the questions with GENTLENESS. (Love your neighbor).

2. Jesus will HELP us survive and thrive in the last days.

-(John 15:5 NIV) "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; WITHOUT ME YOU CAN DO NOTHING.<sup>6</sup> If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.

- Our task is to REMAIN in HIM. This means that it is OUR choice to be connected or disconnected to the King.

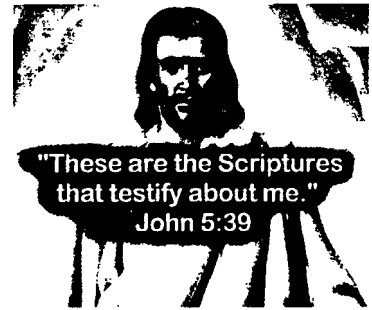
(Rom 11:22) Consider therefore the KINDNESS and STERNNESS of God: sternness to those who fell, but kindness to you, PROVIDED that you CONTINUE in his kindness. Otherwise, you also will be cut off.

3. We need to develop a heavenly ATTITUDE about God's WORD.

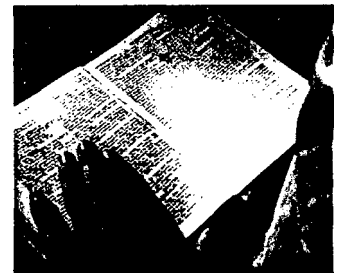
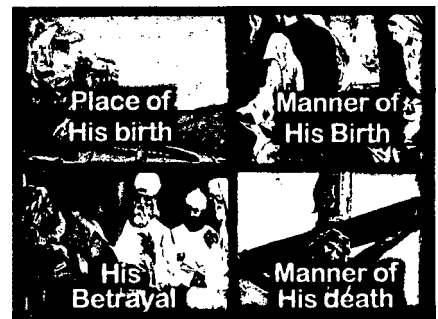
(Deu 32:2 NIV) Let my teaching fall like rain and my words descend like dew, like showers on new grass, like abundant rain on tender plants. <sup>3</sup>I will proclaim the name of the LORD. Oh, praise the greatness of our God!

(Psa 1:1 NIV) Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. <sup>2</sup>But his delight is in the law of the LORD, and on his law he meditates day and night.

- Notice it does NOT say, blessed is the JEW
- MAN'S counsel and GOD'S LAW. Which is it?
- God's people DELIGHT in His teachings and His law. We can only delight in things by EXPERIENCE.



The Scriptures detail  
Many things of Jesus Life



(Psa 119:101 NIV) I have kept my feet from every evil path so that I might obey your word. <sup>102</sup>I have not departed from your laws, for you yourself have taught me. <sup>103</sup>How sweet are your words to my taste, sweeter than honey to my mouth! <sup>104</sup>I gain understanding from your precepts; therefore I hate every wrong path. <sup>105</sup>Your word is a lamp to my feet and a light for my path.

True OBEDIENCE comes from enjoying reading and living God's teachings.

## II. OUR MISSION IS TO LIVE AND TEACH GOD'S



## **DOCTRINES. THAT IS HOW WE REPRESENT THE KING.**

(Mat 28:16 NIV) Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. <sup>17</sup>When they saw him, they worshiped him; but some doubted. <sup>18</sup>Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. <sup>19</sup>Therefore **GO and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,** <sup>20</sup>and TEACHING them to OBEY everything I have commanded you. And surely I am with you always, to the very end of the age."

1. Jesus is our **EXAMPLE**. He lived His teaching and He taught it. (John 7:15 NIV) The Jews were amazed and asked, "How did this man get such learning without having studied?" <sup>16</sup>Jesus answered, "My teaching is not my own. It comes from him who sent me. <sup>17</sup>If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own.

(John 8:31 NIV) To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples." <sup>32</sup>Then you will know the truth, and the truth will set you free."

a. The test of God's teaching is to **WALK** in his doctrines, NOT only to mentally accept it.

(Acts 2:41 NIV) Those who accepted his message were baptized, and about three thousand were added to their number that day. <sup>42</sup>They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.

2. God's way to increase faith is to hear **SOUND** doctrine.

(Rom 10:14 NIV) How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? (Rom 10:15 NIV) And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" (Rom 10:16 NIV) But not all the Israelites accepted the good news. For Isaiah says, "Lord, who has believed our message?" (Rom 10:17 NIV) Consequently, faith comes from hearing the MESSAGE, and the message is heard through the WORD of Christ.

3. SOUND doctrine helps us discern who is **RIGHT**. And keep away from those who are not teaching **TRUTH**.

(Rom 16:17 NIV) I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them.

Eph 3:<sup>17</sup>...And I pray that you, being rooted and established in love, <sup>18</sup>may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, <sup>19</sup>and to know this love that surpasses knowledge--that you may be filled to the measure of all the fullness of God.

4. It is Christ's will for His people to become **MATURE** in His truth as quickly as possible because of the deceiver.

(Eph 4:11)...some to be pastors and teachers, <sup>12</sup>to **PREPARE** God's people for works of service, so that the body of Christ may be built up <sup>13</sup>until we all reach unity in the faith and in the knowledge of the Son of God and become MATURE, .... <sup>14</sup>Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of doctrine and by the cunning and craftiness of men in their deceitful scheming.

## **III. GOD'S PEOPLE UNITE IN TRUTH NOT JUST LOVE.**

(Eph 4:1 NIV) As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. <sup>2</sup>Be completely humble and gentle; be patient, bearing with one another in love. <sup>3</sup>Make every effort to keep the unity of the Spirit through the bond of peace. <sup>4</sup>There is one body and one Spirit-- just as you were called to one hope when you were called-- <sup>5</sup>one Lord, one faith, one baptism; <sup>6</sup>one God and Father of all, who is over all and through all and in all. <sup>7</sup>But to each one of us grace has been given as Christ apportioned it.

a. **ONE FAITH** means one set of doctrines or teachings.

(4102. pistis, persuasion, credence; conviction (of religious truth, or the truthfulness of God or a religious teacher), reliance upon Christ for salvation; abstr. constancy in such profession; by extens. the system of religious (Gospel) truth itself--assurance, belief, believe, faith, fidelity.)

b. **DOCTRINES OR TEACHINGS** have been given to the saints.

(Jude 1:3 NIV) Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the FAITH that was once for all entrusted to the saints.

(Jude 1:18 NIV) They said to you, "In the last days there will be scoffers who will follow their own ungodly desires."

<sup>19</sup>These are the men who divide you, who follow mere natural instincts and do not have the Spirit. <sup>20</sup>But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit.

(1) Build up our **FAITH** means to **ROOT** ourselves in Christ's teachings.

(Rom 6:17 NIV) But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. (Rom 3:1 NIV) What advantage, then, is there in being a Jew, or what value is there in circumcision? <sup>2</sup>Much in every way! First of all, they have been entrusted with the very Words of God.

C. God's TRUE people **POINT**

☞ to the truths of our faith

(1 Tim 4:6 NIV) If you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truths of the faith and of the good teaching that you have followed. <sup>7</sup>Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly.

(Titus 2:1 NIV). You must teach what is in accord with sound doctrine.

(Titus 2:7 NIV) In everything set them an example by doing what is good.

In your TEACHING SHOW INTEGRITY, SERIOUSNESS <sup>8</sup>and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

(1) Set and EXAMPLE with BEHAVIOR.

(2) In our TEACHING we show INTEGRITY of SCRIPTURE.

(2 Pet 1:12 KJV) Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth.

(a) Be established in GOD'S set of doctrines.

(3) You cannot be condemned because you are speaking TRUTH.

(Titus 2:11 NIV) For the grace of God that brings salvation has appeared to all men. <sup>12</sup>It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, <sup>13</sup>while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ,

#### **D. MATURITY IN DOCTRINE LEADS TO WORKERS IN THE WORLD ARENA. FILLS TODAY'S NEED.**

(Mat 9:36 NIV) When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. <sup>37</sup>Then he said to his disciples, "The harvest is plentiful but the workers are few. <sup>38</sup>Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

a. Workers are TEACHERS and LEADERS who help people in their belief about God.

(Heb 5:11 NIV) We have much to say about this, but it is hard to explain because you are slow to learn. <sup>12</sup>In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! <sup>13</sup>Anyone who lives on milk, being still an INFANT, is not acquainted with the teaching about righteousness. <sup>14</sup>But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil. <sup>6:1</sup>Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, <sup>2</sup>instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment.

a. The question: What do you think today's society does that is elementary about Christ?

(1) When we look at things that do not lead to further study of the WHOLE Scriptures; anything that leaves us as we are, and therefore requires no change of LIFESTYLE. That is elementary. (2 Tim 3:5 NIV) having a form of godliness but denying its power. Have nothing to do with them.

b. What is the foundation?

The author enumerates six foundation principles upon which Christianity is built.

1. Repentance. a change of mind" (2 Cor. 7:9). He who truly repents evaluates his past actions, weighs them in the moral scale, repudiates all unworthy motives and acts, and by the grace of God exchanges the old carnal mind for the mind of Christ. (Rom. 12:2). (2 Cor. 5:17). Behavior that leads to death. Eph. 2:1). These are works he knows he must lay off before he becomes a Christian. Compare Heb. 9:14.

2. Faith in God. Repentance presents the negative, now faith the positive side of the Christian mind. The old must be abandoned, the new must be grasped. Repentance from dead works expresses a complete change of mind—a new spiritual attitude.

3. Baptisms (plural). John the Baptist said, "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost" (Mark 1:8). After His resurrection Jesus said, "John truly baptized with water; but you shall be baptized with the Holy Ghost not many days" (Acts 1:5; cf. John 3:5; Acts 11:16; 1 Cor. 12:13). We need the two. Baptism by water represents our public marriage with Christ. Now we are dead to sin and alive towards God. Baptism by the Spirit enables us to live pure lives.

4. Laying on of hands. The gesture of laying on of hands on OT times signified the transference of blessing and office (see Gen 48:9-14; Num. 8:10, 11, Deut. 34:9). In the NT the same custom was followed. Particularly significant was the apostles' laying on of hands following baptism, an act by which believers received the Holy Spirit (see Acts 8:17, 18; 19:6; Acts 6:6; 1 Tim. 4:14).

5. Resurrection of the dead. 1 Cor. 15.

6. Eternal judgment. OT (Psalms. 9:3-8, 15, 16; Dan. 7:9, 10; Jude 14, 15), and the NT (see Matt. 12:41, 42; 25:31-46; Luke 11:31, 32; 2 Cor. 5:10).

SOUND DOCTRINE IS IMPORTANT FOR A FEW REASONS

(Col 2:2 NIV) My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, (Col 2:3 NIV) in whom are hidden all the treasures of wisdom and knowledge.

1. To have COMPLETE understanding of the TRUE Christ.

-(Mat 24:4 NIV) Jesus answered: "Watch out that no one deceives you.

<sup>5</sup>For many will come in my name, claiming, 'I am the Christ, ' and will deceive many.

-(Jer 29:8 NIV) Yes, this is what the LORD Almighty, the God of Israel, says: "Do not let the prophets and diviners among you deceive you.

Do not listen to the dreams you encourage them to have." They are prophesying lies to you in my name. I have not sent them," declares the LORD. <sup>10</sup>This is what the LORD says: "When seventy years are completed for Babylon, I will come to you and fulfill my gracious promise to bring you back to this place. <sup>11</sup>For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future. <sup>12</sup>Then you will call upon me and come and pray to me, and I will listen to you. <sup>13</sup>You will seek me and find me when you seek me with all your heart.

a. False prophets LISTEN to the people and DO NOT listen to God.

b. False prophets want to PLEASE people not please God.

(2 Tim 4:3 NIV) For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of TEACHERS to say what their itching ears want to hear. (2 Tim 4:4 NIV) They will turn their ears AWAY from the truth and turn aside to myths.

2. Sound doctrine enables US to TEACH others the TRUTH.

(Heb 5:12 NIV) In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food!

3. Sound doctrine enables us to be SPIRITUAL. Not babies in Christ.

(1 Cor 3:1 NIV) Brothers, I could not address you as spiritual but as worldly--mere infants in Christ. (1 Cor 3:2 NIV) I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready. (1 Cor 3:3 NIV) You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men?

a. God wants us to immediately GROW into mature Christians. If we stay infants, the issue is WE WILL BE DECEIVED.

4. Sound doctrine enables us to HANDLE RIGHTLY the Word of Truth.

(2 Tim 2:15) Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly dividing the word of truth.

(Dividing, 3718. orthotomeo, to make a straight cut, to dissect (expound) correctly (the divine message):--rightly divide.)

5. Teachers who understand sound doctrine enables us to PREPARE God's people for good works.

(Eph 4:11 NIV) It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, (Eph 4:12 NIV) to prepare God's people for works of service, so that the body of Christ may be built up.

6. Sound doctrine will FREE us from man-centered interpretations. The Bible interprets ITSELF.

(Isa 28:9 KJV) Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

<sup>10</sup>For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

(John 8:31 NIV) To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. <sup>32</sup>Then you will know the truth, and the truth will set you free."

7. Sound doctrine keeps you from CONFUSION of doctrines. Babylon will not tempt you.

(Gal 1:6 NIV) I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel--<sup>7</sup>which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ.

(Heb 13:8 NIV) Jesus Christ is the same yesterday and today and forever. "Do not be carried away by all kinds of strange teachings...

2 Pet 1:5 -11

8. Love and faith in God who can save, and understanding His truth for us will enable us NOT TO SAY:

(Jer 8:20 NIV) "The harvest is past, the summer has ended, and we are not saved."

*Men*  
*State o*

## I. FIRST THINGS FIRST

1. \_\_\_\_\_ your God with all our heart. (1 John 5:2; Deut 6:4-9).

(1 Pet 3:15 NIV) But in your hearts set apart Christ as Lord. Always be \_\_\_\_\_ to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.

a. Set Christ as \_\_\_\_\_ in your life first. HE IS TRUTH.

b. We learn about our KING by \_\_\_\_\_ what HE has revealed in the Scriptures.

c. We are to be in state of READINESS by knowing \_\_\_\_\_ to answer to people's inquiry about our faith in our King.

d. We answer the questions with \_\_\_\_\_.  
(Love your neighbor).

2. Jesus will \_\_\_\_\_ us survive and thrive in the last days.

-(John 15:5 NIV) "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; WITHOUT ME YOU CAN DO NOTHING.<sup>6</sup> If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.

a. Our task is to \_\_\_\_\_ in HIM. This means that it is \_\_\_\_\_ choice to be connected or disconnected to the King.

(Rom 11:22) Consider therefore the KINDNESS and STERNNESS of God: sternness to those who fell, but kindness to you, PROVIDED that you C \_\_\_\_\_ in his kindness. Otherwise, you also will be cut off.

3. We need to develop a heavenly A \_\_\_\_\_ about God's WORD.  
(Deu 32:2 NIV) Let my teaching fall like rain and my words descend like dew, like showers on new grass, like abundant rain on tender plants. <sup>3</sup>I will proclaim the name of the LORD. Oh, praise the greatness of our God!

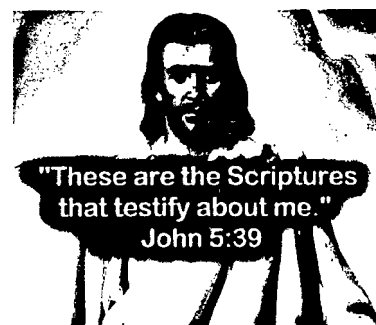
(Psa 1:1 NIV) Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. <sup>2</sup>But his delight is in the law of the LORD, and on his law he meditates day and night.

a. Notice it does NOT say, blessed is the JEW

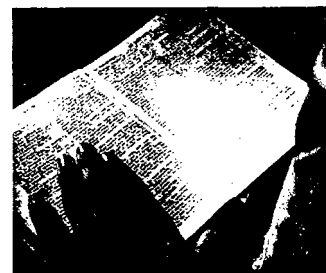
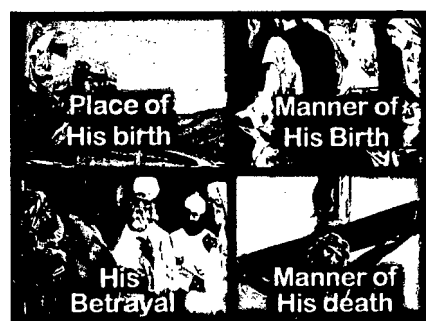
b. MAN'S counsel and G \_\_\_\_\_ LAW. Which is it?

c. God's people D \_\_\_\_\_ in His teachings and His law.

We can only delight in things by EXPERIENCE.



The Scriptures detail  
Many things of Jesus Life



(Psa 119:101 NIV) I have kept my feet from every evil path so that I might obey your word. <sup>102</sup>I have not departed from your laws, for you yourself have taught me. <sup>103</sup>How sweet are your words to my taste, sweeter than honey to my mouth! <sup>104</sup>I gain understanding from your precepts; therefore I hate every wrong path. <sup>105</sup>Your word is a lamp to my feet and a light for my path.

True \_\_\_\_\_ comes from enjoying reading and living God's teachings.

II. OUR MISSION IS TO LIVE  
AND TEACH GOD'S  
\_\_\_\_\_. THAT IS HOW  
WE REPRESENT THE KING.

(Mat 28:16 NIV) Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. <sup>17</sup>When they saw him, they worshiped him; but some doubted. <sup>18</sup>Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. <sup>19</sup>Therefore **GO and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,** <sup>20</sup>and \_\_\_\_\_ them **to OBEY everything I have commanded you.** And surely I am with you always, to the very end of the age."

1. Jesus is our \_\_\_\_\_. He lived His teaching and He taught it. (John 7:15 NIV) The Jews were amazed and asked, "How did this man get such learning without having studied?" <sup>16</sup>Jesus answered, "My teaching is not my own. It comes from him who sent me. <sup>17</sup>If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own.

(John 8:31 NIV) To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples." <sup>32</sup>Then you will know the truth, and the truth will set you free."

a. The test of God's teaching is to \_\_\_\_\_ in his doctrines, NOT only to mentally accept it. (Acts 2:41 NIV) Those who accepted his message were baptized, and about three thousand were added to their number that day. <sup>42</sup>They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.

2. God's way to increase faith is to hear S \_\_\_\_\_ doctrine. (Rom 10:14 NIV) How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? (Rom 10:15 NIV) And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" (Rom 10:16 NIV) But not all the Israelites accepted the good news. For Isaiah says, "Lord, who has believed our message?" (Rom 10:17 NIV) Consequently, faith comes from hearing the MESSAGE, and the message is heard through the WORD of Christ.

3. SOUND doctrine helps us discern who is R \_\_\_\_\_. And keep away from those who are not teaching TRUTH. (Rom 16:17 NIV) I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. Eph 3:...And I pray that you, being rooted and established in love, <sup>18</sup>may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, <sup>19</sup>and to know this love that surpasses knowledge--that you may be filled to the measure of all the fullness of God.

4. It is Christ's will for His people to become M \_\_\_\_\_ in His truth as quickly as possible because of the deceiver. (Eph 4:11)...some to be pastors and teachers, <sup>12</sup>to PREPARE God's people for works of service, so that the body of Christ may be built up <sup>13</sup>until we all reach unity in the faith and in the knowledge of the Son of God and become MATURE, .... <sup>14</sup>Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of doctrine and by the cunning and craftiness of men in their deceitful scheming.

### III. GOD'S PEOPLE \_\_\_\_\_ IN TRUTH NOT JUST LOVE.

(Eph 4:1 NIV) As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. <sup>2</sup>Be completely humble and gentle; be patient,

bearing with one another in love. <sup>3</sup>Make every effort to keep the unity of the Spirit through the bond of peace. <sup>4</sup>There is one body and one Spirit-- just as you were called to one hope when you were called-- <sup>5</sup>one Lord, one faith, one baptism; <sup>6</sup>one God and Father of all, who is over all and through all and in all. <sup>7</sup>But to each one of us grace has been given as Christ apportioned it.

a. ONE F \_\_\_\_\_ means one set of doctrines or teachings.

(4102. pistis, persuasion, credence; conviction (of religious truth, or the truthfulness of God or a religious teacher), reliance upon Christ for salvation; abstr. constancy in such profession; by extens. the system of religious (Gospel) truth itself--assurance, belief, believe, faith, fidelity.)

b. DOCTRINES OR TEACHINGS have been given to the saints.

(Jude 1:3 NIV) Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the FAITH that was once for all entrusted to the saints.

(Jude 1:18 NIV) They said to you, "In the last days there will be scoffers who will follow their own ungodly desires." <sup>19</sup>These are the men who divide you, who follow mere natural instincts and do not have the Spirit. <sup>20</sup>But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit.

(1) Build up our FAITH means to ROOT ourselves in Christ's teachings.

(Rom 6:17 NIV) But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. (Rom 3:1 NIV) What advantage, then, is there in being a Jew, or what value is there in circumcision? <sup>2</sup>Much in every way! First of all, they have been entrusted with the very Words of God.

C. God's TRUE people

\_\_\_\_\_ to the truths of our faith

(1 Tim 4:6 NIV) If you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truths of the faith

and of the good teaching that you have followed. <sup>7</sup>Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly.

(Titus 2:1 NIV) You must teach what is in accord with sound doctrine.

(Titus 2:7 NIV) In everything set them an example by doing what is good. In your TEACHING SHOW INTEGRITY, SERIOUSNESS <sup>8</sup>and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

(1) Set and EXAMPLE with B \_\_\_\_\_.

(2) In our TEACHING we show INTEGRITY of \_\_\_\_\_.  
(2 Pet 1:12 KJV) Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the PRESENT TRUTH.  
(a) Be established in GOD'S set of doctrines.

(3) You cannot be condemned because you are speaking T \_\_\_\_\_.  
(Titus 2:11 NIV) For the grace of God that brings salvation has appeared to all men. <sup>12</sup>It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, <sup>13</sup>while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ,

#### D. MATURITY IN DOCTRINE LEADS TO W \_\_\_\_\_ IN THE WORLD ARENA. This WOULD FILL TODAY'S NEED.

(Mat 9:36 NIV) When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. <sup>37</sup>Then he said to his disciples, "The harvest is plentiful but the workers are few. <sup>38</sup>Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

a. Workers are TEACHERS and LEADERS who help people in their belief about God.

(Heb 5:11 NIV) We have much to say about this, but it is hard to explain because you are slow to learn. <sup>12</sup>In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! <sup>13</sup>Anyone who lives on milk, being still an INFANT, is not acquainted with the teaching about righteousness. <sup>14</sup>But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil. <sup>61</sup>Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, <sup>2</sup>instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment.

a. What do you think today's society does that is elementary about Christ?

(1) When we look at things that do not lead to further study of the W \_\_\_\_\_ Scripture; anything that leaves us as we are, and therefore requires no change of L \_\_\_\_\_. That is elementary. (2 Tim 3:5 NIV) "having a form of godliness but denying its power. Have nothing to do with them."

b. What is the foundation?

The author enumerates six foundation principles upon which Christianity is built.

1. Repentance, a change of mind" (2 Cor. 7:9). He who truly repents evaluates his past actions, weighs them in the moral scale, repudiates all unworthy

motives and acts, and by the grace of God exchanges the old carnal mind for the mind of Christ. (Rom. 12:2). (2 Cor. 5:17). Behavior that leads to death. Eph. 2:1). These are works he knows he must lay off before he becomes a Christian. Compare Heb. 9:14.

2. Faith in God. Repentance presents the negative, now faith the positive side of the Christian mind. The old must be abandoned, the new must be grasped. Repentance from dead works expresses a complete change of mind—a new spiritual attitude.

3. Baptisms (plural). John the Baptist said, "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost" (Mark 1:8). After His resurrection Jesus said, "John truly baptized with water; but you shall be baptized with the Holy Ghost not many days" (Acts 1:5; cf. John 3:5; Acts 11:16; 1 Cor. 12:13). We need the two, Baptism by water represents our public marriage with Christ. Now we are dead to sin and alive towards God. Baptism by the Spirit enables us to live pure lives.

4. Laying on of hands. The gesture of laying on of hands on OT times signified the transference of blessing and office (see Gen 48:9-14; Num. 8:10, 11, Deut. 34:9). In the NT the same custom was followed. Particularly significant was the apostles' laying on of hands following baptism, an act by which believers received the Holy Spirit (see Acts 8:17, 18; 19:6; Acts 6:6; 1 Tim. 4:14).

5. Resurrection of the dead. 1 Cor. 15.

6. Eternal judgment. OT (Psalms. 9:3-8, 15, 16; Dan. 7:9, 10; Jude 14, 15), and the NT (see Matt. 12:41, 42; 25:31-46; Luke 11:31, 32; 2 Cor. 5:10).

#### SOUND DOCTRINE IS IMPORTANT FOR A FEW REASONS

(Col 2:2 NIV) My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they

may know the mystery of God, namely, Christ, (Col 2:3 NIV) in whom are hidden all the treasures of wisdom and knowledge.

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(Heb 13:8 NIV) Jesus Christ is the same yesterday and today and forever. 'Do not be carried away by all kinds of strange teachings...

2 Pet 1:5 -11

8. Love and faith in God who can save, and understanding His truth for us will enable us NOT TO SAY:

(Jer 8:20 NIV) "The harvest is past, the summer has ended, and we are not saved."

M  
*Book of Esther*

## I. The book of Esther starts:

1. A drunken party, which turns into **IMMORALITY**.  
The Bible records **GOOD** feasts and Bad feasts.
2. A Royal **DECREE** to force all women to **OBEY** their husbands because the nobles did not want their own wives to disrespect them.
3. A beauty contest to choose the next **QUEEN**. However, because of fear, Esther hides her **NATIONALITY** and her **FAITH**.
4. Mordecai helps **UNCOVER** an assassination plot.

## II. HAMAN WANTS WORSHIP

1. **Haman the Agagite**. His ancestors were the **AMALEKITES**.
  - a. Amalek is a Biblical symbol of those who **prey** or **STALK** on God's people who are **LAGGING BEHIND**.
  - b. King Saul's disobedience of not killing all the Amalekites has risen to bite the Jews again. He left a clan of Agagites alive and hundreds of years later, they appear in the country of Susa, ready for sweet **REVENGE**.
2. For some reason, Haman's promotion goes to his head with **PRIDE**. However he is not content with the prestige of his promotion, he wants people to bow down and **WORSHIP** him by **FORCE**.  
(Lev 26:14 NIV) "'But if you will not listen to me and carry out all these commands, <sup>15</sup>and if you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant, <sup>16</sup>then I will do this to you: I will bring upon you sudden terror, wasting... You will plant seed in vain, because your enemies will eat it. ... I will punish you for your sins seven times over. <sup>19</sup>**I will break down your stubborn pride.**

(Est 3:1 NIV) After these events, King Xerxes honored Haman son of Hammedatha, the Agagite, elevating him and giving him a seat of honor higher than that of all the other nobles. <sup>2</sup>All the royal officials at the king's gate **knelt down** (3766. kara, to bend the knee; to sink, to prostrate) **and paid honor** to Haman, **for the king had commanded this concerning him**. **But Mordecai would not kneel down or pay him honor**. <sup>3</sup>Then the royal officials... asked Mordecai, "Why do you disobey the king's command?" <sup>4</sup>**Day after day** they spoke to him but **he refused** to comply. Therefore they told Haman about it to see whether Mordecai's behavior would be tolerated, for he had told them he was a Jew. (Est 3:5 NIV) When Haman saw that Mordecai would not kneel down or **pay** him honor, he was **enraged**.

7812. shachah, prostrate (in homage to royalty or God):--bow (self) down, crouch, fall down (flat), humbly beseech, do (make) obeisance, do reverence, make to stoop, **worship**.

► (Prov 20:1 NIV) Wine is a mocker and beer a brawler; whoever is led astray by them is not wise.

► (Prov 23:31 NIV) Do not gaze at wine when it is red, when it sparkles in the cup, when it goes down smoothly! <sup>32</sup>In the end it bites like a snake and poisons like a viper.

### BAD FEASTS

-It was at a party when Samson gambled and tempted the nobles of the Philistines. (Judges 14) His first Philistine wife betrayed him.

-It was at a party where King Belshazzar drunk and full of orgies that God came and sentenced him to death. (Dan 6)

-It was at a party when Herodias asked her daughter to dance in front of her husband to tempt him to kill John the Baptist. (Mark 6)

### GOD'S PARTY FOR THE WICKED

-(Jer 51:37 NIV) Babylon will be a heap of ruins, a haunt of jackals, an object of horror and scorn, a place where no one lives. <sup>38</sup>Her people all roar like young lions, they growl like lion cubs. <sup>39</sup>... **I will set out a feast for them** and make them drunk, so that they shout with laughter-- **then sleep forever and not awake**," declares the LORD.

► (2 Chr 26:16 NIV) But after Uzziah became **powerful**, his **pride** led to his downfall.

► (Prov 8:13 NIV) **To fear the LORD is to hate evil; I hate pride and arrogance**, evil behavior and perverse speech.

► (Prov 16:18 NIV) **Pride goes before destruction**.

► (Prov 29:23 NIV) A man's **pride brings him low**, a man of lowly spirit gains honor.

► (Oba 1:3 NIV) The **pride of your heart has deceived you**, you who live in the clefts of the rocks and make your home on the heights, you who say to yourself, 'Who can bring me down to the ground?'

3. The ISSUES of life will permeate and will be tested at the **WORKPLACE**.



Mordecai's employer demands an explanation of who he really is:

(Est 3:4 NIV) Day after day they spoke to him but he refused to comply. Therefore they told Haman about it to see whether Mordecai's behavior would be tolerated, for he had told them he was a Jew.

4. By one man's obedience ALL Jews would now be examined and be the victims of the wrath. Just like the nobles trying to punish their OWN wives by the decree of chapter 1.

(Est 3:6 NIV) Yet having learned who Mordecai's people were, he scorned the idea of killing only Mordecai. Instead Haman looked for a way to destroy ALL Mordecai's people, the Jews, throughout the whole kingdom of Xerxes.

◆ It does not matter if we are quiet about our WITNESS, other's FAITHFULLNESS will bring our own religious convictions to the FOREFRONT and especially at the workplace. In this case it was Mordecai's faithfulness that put into question ALL of Israel's faithfulness.

5. Use of SUPERSTITION and SPIRITISM give opportunity to Haman to embark on his plan of destruction.

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-(Luke 11:23 NIV) "He who is not with me is against me, and he who does not gather with me, scatters."

-Daniel 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book--will be delivered."

(Rev 17:1 NIV) <sup>2</sup>With her the kings of the earth committed adultery and the inhabitants of the earth were intoxicated with the wine of her adulteries."

<sup>3</sup>Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven

heads and ten horns. "The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries. <sup>5</sup>This title was written on her forehead: MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH. <sup>6</sup>I saw that the woman was drunk with the blood of the saints, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished.

(Rev 18:3 NIV) For all the nations have drunk the maddening wine of her adulteries. The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries."

(Rev 18:5 NIV) for her sins are piled up to heaven, and God has remembered her crimes. <sup>9</sup>"When the kings of the earth who committed adultery with her and shared her luxury see the smoke of her burning, they will weep and mourn over her... <sup>15</sup>The merchants who sold these things and gained their wealth from her will stand far off, terrified at her torment. They will weep and mourn <sup>16</sup>and cry out: "Woe! Woe, O great city, dressed in fine linen, purple and scarlet, and glittering with gold, precious stones and pearls! <sup>17</sup>In one hour such great wealth has been brought to ruin!" "Every sea captain, and all who travel by ship, the sailors, and all who earn their living from the sea, will stand far off.

(Rev 13:15 NIV) He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed. <sup>16</sup>He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead.

7. God's people understand the TRUTH of what is happening; they even know the MONEY trail. God's end time people pay close attention to WORLD affairs and national POLITICS.

(Est 4:7 NIV) Mordecai told him everything that had happened to him, including the exact amount of money Haman had promised to pay into the royal treasury for the destruction of the Jews.<sup>8</sup> He also gave him a copy of the text of the edict for their annihilation, which had been published in Susa, to show to Esther and explain it to her, and he told him to urge her to go into the king's presence to beg for mercy and plead with him for her people.

8. God's people risk their life to STAND for truth and defend those who are faithful. We need no bar code and computer chip on our bodies.

(Est 4:10 NIV) Then she instructed him to say to Mordecai, <sup>11</sup>"All the king's officials and the people of the royal provinces know that for any man or woman who approaches the king in the inner court without being summoned the king has but one law: that he be put to death. The only exception to this is for the king to extend the gold scepter to him and spare his life. But thirty days have passed since I was called to go to the king."<sup>12</sup> When Esther's words were reported to Mordecai, <sup>13</sup>he sent back this answer: "Do not think that because you are in the king's house you alone of all the Jews will escape. <sup>14</sup>For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to royal position for such a time as this?"

8. Since we know what is going to happen because of all the warnings and stories in the Bible, God's people are reminded that through prayer and CONSECRATION is the only way to deliverance.

(Est 4:15 NIV) Then Esther sent this reply to Mordecai: <sup>16</sup>"Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my maids will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish."

9. Esther valiantly goes to the King, he does not kill her, and offers a BANQUET to invite the King's special man, Haman. For God's people are wise in these times of great need. Esther is planning to expose Haman to her husband.

10. Wealth, position, and reputation does not satisfy God's enemies, REVENGE and BLOOD does.

(Est 5:11 NIV) Haman boasted to them about his vast wealth, his many sons, and all the ways the king had honored him and how he had elevated him above the other nobles and officials. <sup>12</sup>"And that's not all," Haman added. "I'm the only person Queen Esther invited to accompany the king to the banquet she gave. And she has invited me along with the king tomorrow. <sup>13</sup>But all this gives me no satisfaction as long as I see that Jew Mordecai sitting at the king's gate."

11. God's enemies prepare the execution PLACE for God's people.

(Est 5:14 NIV) His wife Zeresh and all his friends said to him, "Have a gallows built, seventy-five feet high, and ask the king in the morning to have Mordecai hanged on it. Then go with the king to the dinner and be happy." This suggestion delighted Haman, and he had the gallows built.

God's people understand the TIMES. They have the Spirit of PROPHECY.

(Rev 12:17 NIV) Then the dragon was enraged at the woman and went off to make war against the rest of her offspring—those who obey God's commandments and hold to the testimony of Jesus.

Rev 19:9 Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!'" And he added, "These are the true words of God."<sup>10</sup> At this I fell at his feet to worship him. But he said to me, "Do not do it! I am a fellow servant with you and with your brothers who hold to the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

(Mat 10:39 NIV) Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

(Est 5:4 NIV) "If it pleases the king," replied Esther, "let the king, together with Haman, come today to a banquet I have prepared for him." <sup>5</sup>"Bring Haman at once," the king said, "so that we may do what Esther asks." So the king and Haman went to the banquet Esther had prepared. <sup>8</sup>If the king regards me with favor and if it pleases the king to grant my petition and fulfill my request, let the king and Haman come tomorrow to the banquet I will prepare for them. Then I will answer the king's question." <sup>9</sup>Haman went out that day happy and in high spirits. But when he saw Mordecai at the king's gate and observed that he neither rose nor showed fear in his presence, he was filled with rage against Mordecai.

(Rev 17:6 KJV) And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

12. The King HONORS Mordecai for saving his life. 6:1-12. God SETS up Haman.

(Est 6:12 NIV) Afterward Mordecai returned to the king's gate. But Haman rushed home, with his head covered in grief.

13. Haman's subversive and secret activities are

**EXPOSED.** God's revenge is also served on a **COLD** platter. For God will **TERMINATE** and finish the unfinished job of Israel.

a. On the **SECOND** day of the feast.

(Est 7:4 NIV) For I and my people have been sold for destruction and slaughter and annihilation. If we had merely been sold as male and female slaves, I would have kept quiet, because no such distress would justify disturbing the king." 5King Xerxes asked Queen Esther, "Who is he? Where is the man who has dared to do such a thing?" 6Esther said, "The adversary and enemy is this vile Haman." Then Haman was terrified before the king and queen.

14. God's enemies fall on their **OWN** trap and on the same day that God's people are supposed to die, God **DELIVERS**.

(Est 7:7 The king got up in a rage, left his wine and went out into the palace garden. But Haman, realizing that the king had already decided his fate, stayed behind to beg Queen Esther for his life. Just as the king returned from the palace garden to the banquet hall, Haman was falling on the couch where Esther was reclining. The king exclaimed, "Will he even molest the queen while she is with me in the house?" As soon as the word left the king's mouth, they covered Haman's face. (Est 7:9 NIV) Then Harbona, one of the eunuchs attending the king, said, "A gallows seventy-five feet high stands by Haman's house. He had it made for Mordecai, who spoke up to help the king." The king said, "Hang him on it!" (Est 7:10 NIV) So they hanged Haman on the gallows he had prepared for Mordecai. Then the king's fury subsided.

(Est 8:12 NIV) The day appointed for the Jews to do this in all the provinces of King Xerxes was the thirteenth day of the twelfth month, the month of Adar. <sup>13</sup>A copy of the text of the edict was to be issued as law in **every province and made known to the people of every nationality** so that the Jews would be ready on that day to avenge themselves on their enemies.

### **LAW EXPANDS EVERY COUNTRY UNDER THE BEAST.**

15. Esther and Mordecai receive Haman's **ESTATE**. The saints at the time of the end will be given the **KINGDOM**.

(Est 8:2 NIV) The king took off his signet ring, which he had reclaimed from Haman, and presented it to Mordecai. And Esther appointed him over Haman's estate.

(Dan 7:21 KJV) I beheld, and the same horn made war with the saints, and prevailed against them; 22Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the **saints possessed the kingdom**.

16. Jews are joyful and **FEAST of Purim**. At the beginning of the Millennium Jesus Christ also will feast with us for the first time till that Thursday evening when He served his disciples at the communion table.

(Luke 22:16 NIV) For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."

### **Mirror Images of the time of the end.**

1. There will be a **CORRUPT** leader who will work through the federal government legislating **LAWS**, which will affect **WORSHIP** lifestyles.

2. SUPERSTITION and SPIRITISM used to work miracles in order to deceive.

2. Even though God's people do not want their religious lifestyle to be public knowledge, the issues at the end of time will **CATAPULT** us to **STAND** for God's truth and be counted at our **WORKPLACE**.

The workplace is the center of how we survive **FINANCIALLY**. The laws concerning the time of the end will negatively **IMPACT** our worship of God and be in direct conflict with issues at work.

3. The Religious **LIFESTYLE** of the **FEW** will speak **LOUDER** than **WORDS** and put every Christian's loyalty into question.

4. **ALL** of God's people will be **MARKED** for persecution and finally, a death-decree.

However high their office, men are **ACCOUNTABLE** to God. The great power exercised by kings, often leads to extremes in exaltation of **SELF**. And the worthless vows made to enact laws which disregard the higher laws of God, lead to great **INJUSTICE**.

Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them.

Amos 8:11-13

5. God **DELIVERS**. GOOD NEWS.

*Men*

*The Story of Est*

## I. The book of Esther starts:

1. A drunken party, which turns into **IMMORALITY**.  
The Bible records \_\_\_\_\_ feasts and Bad feasts.
2. A Royal \_\_\_\_\_ to force all women to **OBEY** their husbands because the nobles did not want their own wives to disrespect them.
3. A beauty contest to choose the next **QUEEN**. However, because of fear, Esther hides her **NATIONALITY** and her \_\_\_\_\_.
4. Mordecai helps **UNCOVER** an assassination plot.

## II. HAMAN WANTS WORSHIP

1. **Haman the Agagite**. His ancestors were the **AMALEKITES**.

a. Amalek is a Biblical symbol of those who **prey** or \_\_\_\_\_ on God's people who are **LAGGING** \_\_\_\_\_.

b. King Saul's disobedience of not killing all the Amalekites has risen to bite the Jews again. He left a clan of Agagites alive and hundreds of years later, they appear in the country of Susa, ready for sweet \_\_\_\_\_.

2. For some reason, Haman's promotion goes to his head with \_\_\_\_\_. However he is not content with the prestige of his promotion, he wants people to bow down and **WORSHIP** him by \_\_\_\_\_.

(Lev 26:14 NIV) "But if you will not listen to me and carry out all these commands, <sup>15</sup>and if you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant, <sup>16</sup>then I will do this to you: I will bring upon you sudden terror, wasting... You will plant seed in vain, because your enemies will eat it. ... I will punish you for your sins seven times over. <sup>19</sup>**I will break down your stubborn pride.**

(Est 3:1 NIV) After these events, King Xerxes honored Haman son of Hammedatha, the Agagite, elevating him and giving him a seat of honor higher than that of all the other nobles. <sup>2</sup>All the royal officials at the king's gate **knelt down** (3766. kara, to bend the knee; to sink, to prostrate) **and paid honor** to Haman, **for the king had commanded this concerning him. But Mordecai would not kneel down or pay him honor.** <sup>3</sup>Then the royal officials... asked Mordecai, "Why do you disobey the king's command? <sup>4</sup>**Day after day** they spoke to him but **he refused** to comply. Therefore they told Haman about it to see whether Mordecai's behavior would be tolerated, for he had told them he was a Jew. (Est 3:5 NIV) When Haman saw that Mordecai would not kneel down or **pay** him honor, he was **enraged**.

7812. shachah, prostrate (in homage to royalty or God):--bow (self) down, crouch, fall down (flat), humbly beseech, do (make) obeisance, do reverence, make to stoop, **worship**.

► (Prov 20:1 NIV) Wine is a mocker and beer a brawler; whoever is led astray by them is not wise.

► (Prov 23:31 NIV) Do not gaze at wine when it is red, when it sparkles in the cup, when it goes down smoothly! <sup>32</sup>In the end it bites like a snake and poisons like a viper.

### BAD FEASTS

-It was at a party when Samson gambled and tempted the nobles of the Philistines. (Judges 14) His first Philistine wife betrayed him.

-It was at a party where King Belshazzar drunk and full of orgies that God came and sentenced him to death. (Dan 6)

-It was at a party when Herodias asked her daughter to dance in front of her husband to tempt him to kill John the Baptist. (Mark 6)

### GOD'S PARTY FOR THE WICKED

-(Jer 51:37 NIV) Babylon will be a heap of ruins, a haunt of jackals, an object of horror and scorn, a place where no one lives. <sup>38</sup>Her people all roar like young lions, they growl like lion cubs. <sup>39</sup>... **I will set out a feast for them and make them drunk, so that they shout with laughter-- then sleep forever and not awake,** declares the LORD.

► (2 Chr 26:16 NIV) But after Uzziah became **powerful**, his **pride** led to his downfall.

► (Prov 8:13 NIV) **To fear the LORD is to hate evil; I hate pride and arrogance,** evil behavior and perverse speech.

► (Prov 16:18 NIV) **Pride goes before destruction.**

► (Prov 29:23 NIV) A man's **pride** brings **him low**, a man of lowly spirit gains honor.

► (Oba 1:3 NIV) The **pride of your heart has deceived you**, you who live in the clefts of the rocks and make your home on the heights, you who say to yourself, "Who can bring me down to the ground?"

3. The ISSUES of life will permeate and will be tested at the

\_\_\_\_\_. Mordecai's employer demands an explanation of who he really is:

(Est 3:4 NIV) Day after day they spoke to him but he refused to comply. Therefore they told Haman about it to see whether Mordecai's behavior would be tolerated, **for he had told them he was a Jew.**

4. By one man's obedience \_\_\_\_\_ Jews would now be examined and be the victims of the wrath. Just like the nobles trying to punish their OWN wives by the decree of chapter 1.

(Est 3:6 NIV) Yet having learned who Mordecai's people were, **he scorned the idea of killing only Mordecai.** Instead Haman looked for a way to destroy **ALL** Mordecai's people, the Jews, **throughout the whole kingdom of Xerxes.**

◆ It does not matter if we are quiet about our WITNESS, other's \_\_\_\_\_ will bring our own religious convictions to the **FOREFRONT** and especially at the workplace. In this case it was Mordecai's faithfulness that put into question **ALL** of Israel's faithfulness.

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-(Est 4:1 NIV) When Mordecai learned of all that had been done, he tore his clothes, put on sackcloth and ashes, and went out into the city, wailing loudly and bitterly. <sup>2</sup>But he went only as far as the king's gate, because no one clothed in sackcloth was allowed to enter it. <sup>3</sup>In every province to which the edict and order of the king came, there was great mourning among the Jews, with fasting, weeping and wailing. Many lay in sackcloth and ashes. <sup>4</sup>When Esther's maids and eunuchs came and told her about Mordecai, she was in great distress. She sent clothes for him to put on instead of his sackcloth, but he would not accept them.

-(Luke 11:23 NIV) "He who is not with me is against me, and he who does not gather with me, scatters."

-Daniel 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book--will be delivered."

(Rev 17:1 NIV) <sup>2</sup>With her the kings of the earth committed adultery and the inhabitants of the earth were intoxicated with the wine of her adulteries." <sup>3</sup>Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns. <sup>4</sup>The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries. <sup>5</sup>This title was written on her forehead: MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH. <sup>6</sup>I saw that the woman was drunk with the blood of the saints, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished.

(Rev 18:3 NIV) For all the nations have drunk the maddening wine of her adulteries. The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries."

(Rev 18:5 NIV) for her sins are piled up to heaven, and God has remembered her crimes. <sup>9</sup>"When the kings of the earth who committed adultery with her and shared her luxury see the smoke of her burning, they will weep and mourn over her... <sup>15</sup>The merchants who sold these things and gained their wealth from her will stand far off, terrified at her torment. They will weep and mourn <sup>16</sup>and cry out: "Woe! Woe, O great city, dressed in fine linen, purple and scarlet, and glittering with gold, precious stones and pearls! <sup>17</sup>In one hour such great wealth has been brought to ruin!" "Every sea captain, and all who travel by ship, the sailors, and all who earn their living from the sea, will stand far off.

(Rev 13:15 NIV) He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed. <sup>16</sup>He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead.

7. God's people understand the **TRUTH** of what is happening; they even know the \_\_\_\_\_ trail. God's end time people pay close attention to **WORLD** affairs and national \_\_\_\_\_.

(Est 4:7 NIV) Mordecai told him everything that had happened to him, including the exact amount of **money Haman had promised to pay into the royal treasury for the destruction of the Jews.** <sup>8</sup>He also gave him a copy of the text of the edict for their annihilation, which had been published in Susa, to show to Esther and explain it to her, and he told him to urge her to go into the king's presence to **beg for mercy and plead with him for her people.**

8. God's people risk their life to \_\_\_\_\_ for truth and defend those who are faithful. We need no bar code and computer chip on our bodies.

(Est 4:10 NIV) Then she instructed him to say to Mordecai, <sup>11</sup>"All the king's officials and the people of the royal provinces **know that for any man or woman who approaches the king in the inner court without being summoned the king has but one law: that he be put to death.** The only exception to this is for the king to extend the gold scepter to him and spare his life. But thirty days have passed since I was called to go to the king." <sup>12</sup>When Esther's words were reported to Mordecai, <sup>13</sup>he sent back this answer: "Do not think that because you are in the king's house you alone of all the Jews will escape. <sup>14</sup>For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. **And who knows but that you have come to royal position for such a time as this?**

8. Since we know what is going to happen because of all the warnings and stories in the Bible, God's people are reminded that through prayer and \_\_\_\_\_ is the only way to deliverance.

(Est 4:15 NIV) Then Esther sent this reply to Mordecai: <sup>16</sup>"Go, gather together all the **Jews who are in Susa, and fast for me.** Do not eat or drink for three days, night or day. I and my maids will **fast** as you do. When this is done, I will go to the king, even though it is against the law. **And if I perish, I perish.**"

9. Esther valiantly goes to the King, he does not kill her, and offers a \_\_\_\_\_ to invite the King's special man, Haman. For God's people are wise in these times of great need. Esther is planning to expose Haman to her husband.

10. Wealth, position, and reputation do not satisfy God's enemies, **REVENGE** and \_\_\_\_\_ does.

(Est 5:11 NIV) Haman **boasted to them about his vast wealth,** his many sons, and all the ways the king had honored him and how he had elevated him above the other nobles and officials. <sup>12</sup>"And that's not all," Haman added. "I'm the only person Queen Esther invited to accompany the king to the banquet she gave. And she has invited me along with the king tomorrow. **But all this gives me no satisfaction as long as I see that Jew Mordecai sitting at the king's gate.**"

11. God's enemies prepare the execution \_\_\_\_\_ for God's people with an enormous thirst for revenge. 75 feet tall.

(Est 5:14 NIV) His wife Zeresh and all his friends said to him, **"Have a gallows built, seventy-five feet high,** and ask the king in the morning to have Mordecai

hanged on it. Then go with the king to the dinner and be happy." This suggestion delighted Haman, and he had the gallows built.

God's people understand the \_\_\_\_\_. They have the Spirit of P\_\_\_\_\_.

(Rev 12:17 NIV) Then the dragon was enraged at the woman and went off to make war against the rest of her offspring—those who obey God's commandments and hold to the testimony of Jesus.

Rev 19:9 Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!'" And he added, "These are the true words of God." <sup>10</sup>At this I fell at his feet to worship him. But he said to me, "Do not do it! I am a fellow servant with you and with your brothers who hold **to the testimony of Jesus.** Worship God! **For the testimony of Jesus is the spirit of prophecy.**"

(Mat 10:39 NIV) Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

(Est 5:4 NIV) "If it pleases the king," replied Esther, "let the king, together with Haman, come today to a banquet I have prepared for him." <sup>5</sup>"Bring Haman at once," the king said, "so that we may do what Esther asks." So the king and Haman went to the banquet Esther had prepared. <sup>8</sup>If the king regards me with favor and if it pleases the king to grant my petition and fulfill my request, let the king and Haman come tomorrow to the banquet I will prepare for them. Then I will answer the king's question." <sup>9</sup>Haman went out that day happy and in high spirits. **But when he saw Mordecai at the king's gate and observed that he neither rose nor showed fear in his presence, he was filled with rage against Mordecai.**

(Rev 17:6 KJV) And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.



Who gets killed in the den of lions?

12. The King **HONORS** Mordecai for saving his life. 6:1-12. God \_\_\_\_\_ up Haman.

(Est 6:12 NIV) Afterward Mordecai returned to the king's gate. But **Haman rushed home, with his head covered in grief.**

13. Haman's subversive and secret activities are \_\_\_\_\_. God's revenge is also served on a \_\_\_\_\_ platter. For God will \_\_\_\_\_ and finish the unfinished job of Israel.  
a. On the **SECOND** day of the feast.

(Est 7:4 NIV) For I and my people have been sold for destruction and slaughter and annihilation. If we had merely been sold as male and female slaves, I would have kept quiet, because no such distress would justify disturbing the king." 5King Xerxes asked Queen Esther, "Who is he? Where is the man who has dared to do such a thing?" 6Esther said, "The adversary and enemy is this vile Haman." Then Haman was terrified before the king and queen.

14. God's enemies fall on their \_\_\_\_\_ trap and on the same day that God's people are supposed to die, God \_\_\_\_\_.

(Est 7:7 The king got up in a rage, left his wine and went out into the palace garden. But Haman, realizing that the king had already decided his fate, stayed behind to beg Queen Esther for his life. Just as the king returned from the palace garden to the banquet hall, Haman was falling on the couch where Esther was reclining. The king exclaimed, "Will he even molest the queen while she is with me in the house?" As soon as the word left the king's mouth, they covered Haman's face. (Est 7:9 NIV) Then Harbona, one of the eunuchs attending the king, said, "A gallows seventy-five feet high stands by Haman's house. He had it made for Mordecai, who spoke up to help the king." The king said, "Hang him on it!" (Est 7:10 NIV) So they hanged Haman on the gallows he had prepared for Mordecai. Then the king's fury subsided.

(Est 8:12 NIV) The day appointed for the Jews to do this in all the provinces of King Xerxes was the thirteenth day of the twelfth month, the month of Adar. <sup>13</sup>A copy of the text of the edict was to be issued as law in **every province and made known to the people of every nationality** so that the Jews would be ready on that day to avenge themselves on their enemies.

### **THIS LAW EXPANDS EVERY COUNTRY UNDER THE BEAST.**

15. Esther and Mordecai receive Haman's \_\_\_\_\_. The saints at the time of the end will be given the \_\_\_\_\_.

(Est 8:2 NIV) The king took off his signet ring, which he had reclaimed from Haman, and presented it to Mordecai. And Esther appointed him over Haman's estate.

(Dan 7:21 KJV) I beheld, and the same horn made war with the saints, and prevailed against them; 22Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the **saints possessed the kingdom.**

16. Jews are joyful and establish the **FEAST of Purim**. At the beginning of the Millennium Jesus Christ also will feast with us  
(Luke 22:16 NIV) For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."

### **Mirror Images of the time of the end.**

1. There will be a **CORRUPT** leader who will work through the federal government legislating **LAWS**, which will affect \_\_\_\_\_ lifestyles.

2. **SUPERSTITION** and **SPIRITISM** used to work miracles in order to deceive.

2. Even though God's people do not want their religious lifestyle to be public knowledge, the issues at the end of time will **CATAPULT** us to **STAND** for God's truth and be counted at our \_\_\_\_\_.

The workplace is the center of how we survive **F** \_\_\_\_\_. The laws concerning the time of the end will negatively **I** \_\_\_\_\_ our worship of God and be in direct conflict with issues at work.

3. The Religious **LIFESTYLE** of the \_\_\_\_\_ will speak **LOUDER** than \_\_\_\_\_ and put every Christian's loyalty into question.

4. **ALL** of God's people will be **M** \_\_\_\_\_ for persecution and finally, a death-decree.

However high their office, men are **ACCOUNTABLE** to God. The great power exercised by kings, often leads to extremes in exaltation of **SELF**. And the worthless vows made to enact laws which disregard the higher laws of God, lead to great **I** \_\_\_\_\_.

Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them.

**Amos 8:11-13**

**5. God DELIVERS. GOOD NEWS.**

# Recipe for Success

Recipes include:

1. **INGREDIENTS**
2. **MEASUREMENTS**
3. **HEAT**. Pressure, difficult time, the valleys.

## **INGREDIENT #1 CALL – This speaks of ANOINTING.**

Luke 4:14 Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. <sup>15</sup>He taught in their synagogues, and everyone praised him. <sup>16</sup>He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. <sup>17</sup>The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: <sup>18</sup>"**The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, <sup>19</sup>to proclaim the year of the Lord's favor.**" <sup>20</sup>Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, <sup>21</sup>and he began by saying to them, "Today this scripture is fulfilled in your hearing." <sup>22</sup>All spoke well of him and were amazed at the gracious words that came from his lips. "Isn't this Joseph's son?" they asked.

**CALLING**: a strong inner impulse toward a particular course of action especially when accompanied by conviction of divine influence. What is your purpose? Why were you born to be?

The author Robert Bella describes three types of work:

1. there's the **JOB**, where the goal is simply earning a living and supporting your family.
2. there's the **CAREER**, where you trace your progress through various appointments and achievements.
3. There's the **CALLING**, the ideal blending of activity and character that makes work inseparable from life.

There is a difference between your call and your direction.

1. A Call is what you are to **BE**.
2. Direction is where you are to **GO**.
3. My call does **CHANGE**, but
4. My direction may **CHANGE**.

**First accept the call, then worry about the direction.**

Love for Jesus is the **FOUNDATION** of your calling.

"Dr. Richard Halverson is right. We don't want ministers anymore, we want CEOs. We don't want prophets, we want politicians. We don't want godliness, we want experience. We don't want spirituality, we want efficiency. We don't want humility, we want charisma. We don't want godly authority, we want a relational skill. As a result, we have thousand of churches in this country whose ministers are very qualified to do what the Church has asked of them, but the one thing that hasn't been asked of them is to love Jesus. So they don't. And neither do their people." (Chaplain to the Senate of the US).

"To make a **Difference**" is the **THEME** of your calling.

**Passion** is the **FUEL** of your calling.

"If you want to find the temperature of the congregation, or family, stick a thermometer in the leader's mouth."

#### **INGREDIENT #2 CONNECTEDNESS -this speaks of our ASSOCIATION.**

John 15:4 Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. "If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. "If you remain in me and my words remain in you, ask whatever you wish, and it will be given you.

Insights on Intimacy with God.

1. Take **PERSONAL** to become intimate with God. Ps 139:23-24.
2. Spend **TIME** with God.
  - a. Study God's Word
  - b. Prayer
  - c. Worship God
3. **LEARN** to pray Scripture.
4. Avoid things that dull your **SPIRITUAL** life.

Susana Wesley said: "Anything that dulls our desire for God, to us it is sin. (Mother of John Wesley).

5. Seek to **PLEASE** God.

What does your **THOUGHT** and **EMOTIONAL** life say?  
Are you **OTHER** person minded?

6. Understand **SUCCESS** in God's eyes.

Jeremiah 9:23 This is what the LORD says: "Let not the wise man boast of his wisdom or the strong man boast of his strength or the rich man boast of his riches, <sup>24</sup>but let him who boasts boast about this: that he **understands and knows me**, that I am the LORD, who exercises kindness, justice and righteousness on earth, for in these I delight," declares the LORD.

## am. INGREDIENT #3 CHARACTER - This speaks of who I really

"And David shepherded them with integrity of heart" Psalm 78:72

"Christian leaders are godly people (character) who know where they're going (vision) and have followers (influence)."

### Character Quotes

1. "Character is the sum total of our everyday CHOICES." Margaret Jensen
2. Character is what you are when no one is LOOKING.
3. People rarely DISCLOSE their character so clearly as when they describe someone else's.
4. "Character is like a tree and reputation is like its shadow. The shadow is what we think of it; the tree is the thing." –Abraham Lincoln
5. "Character is POWER." – Booker T. Washington.
6. More than ever before, the prize of success is character.
7. People fall into two categories; a person of character, or a person who is a character.
8. "No man can for any considerable time wear one face to himself and another to the multitude without finally getting bewildered as to which is the true one." Nathaniel Hawthorne
9. Do not pray for easy lives; pray to be stronger people!

"Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be not miracles, but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."  
– Phillips Brooks

### Character Questions

Honest? Responsible? Kind, Caring, Compassionate? Grateful?  
Positive? Financially Responsible? Self Controlled? Sexually Pure?

## INGREDIENT #4 COMMITMENT - this speaks of our LOYALTY.

(Luke 9:23 NIV) Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me.

### What I learned about commitment from making commitments

1. The test of commitment is ACTION.  
"Nothing is easier than saying words. Nothing is harder than living them day after day."
2. Commitment is a HEART issue.  
"Heart is what separates the good from the great." – Michael Jordan.

3. Commitment opens the doors to many BLESSINGS.

Commitment: The state of being obligated or emotionally impelled.

Once Thomas Edison had an idea he would call a press conference and told them the idea, then he went into the lab and invented it.

Cortes Management principle: He gets to Mexico and orders his men to burn the ship. We are not going back...

The **TEST** is **ACTION** not WORDS.

**INGREDIENT #5 COMPETENCE** - this speaks of our abilities.

To grow

1. **LEADERSHIP** skills
2. **RELATIONAL** skills
3. **TRAINING** skills
4. **ATTITUDE** tenacity. How to handle failure, how to get back up.

**INGREDIENT #6 CHARISMA** - this speaks of our attraction.

"I've learned that you can get by on charm for about fifteen minutes. After that, you'd better know something."

What "charismatic" people know:

1. Attraction begins with a **POSITIVE** attitude. Learn to smile.
2. Put other people **FIRST**.

Boring people are "**ME**-Oriented."

Charismatic people are "**OTHER**-oriented."

**INGREDIENT #7 CAUSE** - This speaks of our achievement.

"For men fail through lack of purpose than lack of talent." –Billy Sunday.

English Prime Ministers

William Gladstone – Pompous, all-knowing.

Benjamin Disraeli – Other people oriented

# Recipe for Success

Recipes include:

1. I \_\_\_\_\_
2. M \_\_\_\_\_
3. H \_\_\_\_\_. Pressure, difficult time, the valleys.

INGREDIENT #1 C \_\_\_\_\_ – This speaks of A \_\_\_\_\_.

Luke 4:14 Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. <sup>15</sup>He taught in their synagogues, and everyone praised him. <sup>16</sup>He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. <sup>17</sup>The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: <sup>18</sup>"**The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, <sup>19</sup>to proclaim the year of the Lord's favor.**" <sup>20</sup>Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, <sup>21</sup>and he began by saying to them, "Today this scripture is fulfilled in your hearing." <sup>22</sup>All spoke well of him and were amazed at the gracious words that came from his lips. "Isn't this Joseph's son?" they asked.

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The author Robert Bella describes three types of work:

1. There's the J \_\_\_\_\_, where the goal is simply earning a living and supporting your family.
2. there's the C \_\_\_\_\_, where you trace your progress through various appointments and achievements.
3. There's the C \_\_\_\_\_, the ideal blending of activity and character that makes work inseparable from life.

There is a difference between your call and your direction.

1. A Call is what you are to B \_\_\_\_\_.
2. Direction is where you are to G \_\_\_\_\_.
3. My call does **NOT** change, but
4. My direction may C \_\_\_\_\_.

**First accept the call, then worry about the direction.**

Love for Jesus is the F \_\_\_\_\_ of your calling.

"Dr. Richard Halverson is right. We don't want ministers anymore, we want CEOs. We don't want prophets, we want politicians. We don't want godliness, we want experience. We don't want spirituality, we want efficiency. We don't want humility, we want charisma. We don't want godly authority, we want a relational skill. As a result, we have thousand of churches in this country whose ministers are very qualified to do what the Church has asked of them, but the one thing that hasn't been asked of them is to love Jesus. So they don't. And neither do their people." (Chaplain to the Senate of the US).

"To make a Difference" is the T \_\_\_\_\_ of your calling.

Passion is the F \_\_\_\_\_ of your calling.

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  - a. Study God's Word
  - b. Prayer
  - c. Worship God
3. L \_\_\_\_\_ to pray Scripture.
4. Avoid things that dull your S \_\_\_\_\_ life.

Susana Wesley said: "Anything that dulls our desire for God, to us it is sin. (Mother of John Wesley).

5. Seek to P \_\_\_\_\_ God.

What does your T \_\_\_\_\_ and E \_\_\_\_\_ life say?  
Are you O \_\_\_\_\_ person minded?

6. Understand S \_\_\_\_\_  
in God's eyes.

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2. R skills
3. T skills
4. A tenacity. How to handle failure, how to get back up.

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English Prime Ministers

William Gladstone – Pompous, all-knowing.

Benjamin Disraeli – Other people oriented

INGREDIENT #7 C - This speaks of our achievement.

"For men fail through lack of purpose than lack of talent." –Billy Sunday.

## APPENDIX D

### TESTIMONIALS

Dear Chaplain,

Sir I would like to thank you for all the wonderful time spent with me. Thank you for your Bible teachings you have been giving us. These past 2 months, the mentoring program along with the Bible studies have really made a huge impact on my life. My lifestyle is already changing for the best. For that I thank you dearly and for your personal friendship and help. You have also taught me how to understand the issues of life. I find myself reading the Bible more and more each night when I used to not even pick it up. But I realize that it is what God gave us to live by and it is changing my life now that I am starting to understand it. I now look forward to mentoring someone else and learning from the Bible which I am understanding now. Once again Thank You.

Very Respectfully,

Your friend in Christ, Cpl G.F.

The study that i just went through was awesome. I can't wait until I go to your office to discuss some of the principles. I'm figuring more things out about the bible more than ever in my life. These mentoring classes that you give are truly awesome and they have opened up my eyes and for that I thank you

Thank you. Your friend in Christ

Dear Chaplain,

Thank you very much for your mentoring program. I appreciate the notes you give us every evening. I am enjoying your classes very much and only hope to be able to retain what I have learned. I have been writing my cousin about the changes in my life and he is very interested in what I have been telling him. Is there anything I can do from here to mentor my cousin back in the States about spirituality?

Cpl. J. S.

Dear chaplain,

How's it going sir. I just wanted to let you know how much I appreciate the mentoring program. I have learned so much from you showing us how to use the Bible. I know now that I have to take church for what its worth and the Bible for the truth. It seems to me that Gods plan is simple. My love for God grows stronger and stronger the more I understand. There are many things in my lifestyle that I will change to live a life that will adhere to God. There is so much that I will never know, but I understand now what God wants from me that is what's important. I would love to show my wife and family what the Bible says, but I know that it will take time as it has with my self. If it would be ok I would like to know how to mentor my wife into God's way of spirituality. I have sent several emails to my wife and other members of my family telling about how much I enjoy studying God's things, but there's not much I can tell them with out showing them. I'm sure my wife will have fun with me when I start to mentor her about God and the Bible. Thank you for all you have done and the time you have taken with me.

Sincerely

J. K.

Good Evening Chaplain Rodriguez,

My name is Lcpl Hambright. Attending the mentoring program every night is the best thing I have ever done. I must tell you how deeply blessed I've been since the first night I started to come. I have learned and changed so much since I've been coming. I love the way that you bring the truths of the Bible to life. I'm so much more interested in my spiritual life now. I am surprised that I find myself reading the Bible during the day and asking God to help me overcome the evil one.

I don't want the mentoring program to stop after deployment is over. I'll never stop studying my Bible.

Sincerely,

H. T.

I just wanted to let you know that I am putting into practice what we discussed yesterday at your office. I am trying not get angry and I have quit smoking. I have learned a lot from coming to Mentoring program. I don't speak up a lot or ask questions but I do pay attention. You have taught me a lot of little things that mean a lot. Daniel in the lions den was by far the best exposition of the end time issues I have every studied. Thanks.

J. R.

Good afternoon Sir and God bless you.

I have taken your godly advice that you gave me when I first came on board. It is really making difference in my God-sized assignment. I have discovered so many things about God that I am on fire for God. Thank you for allowing the Holy Spirit to encourage me to dig deeper and deeper into the word of God, and prayer.

Blessings,

H. E.

I just want to let you know how much I enjoy the mentoring program and the Bible studies that you are giving it really lifts my soul. I have been on two deployments and this one is by far the best and most interesting one for me.

R. N.

## APPENDIX E

### MENTORING COVENANT



# ***Mentoring Covenant***

***I Covenant with Chaplain Rodriguez to participate in  
The Mentoring for Spirituality Program  
on board USS OAK HILL (LSD-51) from  
25 February to 16 MAY 2002***

**The Mentoring for Spirituality group meets from Monday to  
Thursday, from 1900 to 2030 in the Learning Resource Center (LRC)  
and I will also attend the personal mentoring time  
of my choice in the rotation schedule**

---

***Protégé***

---

***Chaplain Santiago Rodriguez, LT, CHC, USNR***

***Date***

## **APPENDIX F**

### **ROTATION SCHEDULE FOR PERSONAL MENTORING**



# APPENDIX F

ROLES	GOALS	REMINDERS	TIME	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
<b>First Week</b>			6am		Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	
			6:30am		Devotions	Devotions	Devotions	Devotions	Devotions	
			7am	Breakfast						Breakfast
			7:30a	Devotions						Devotions
			8am	Devotions						Devotions
			8:30a							
			9am							
			9:30am							
			10am	Protes Worship						
			10:30a	Protes Worship						
			11am							
			11:30a							
			12pm							
			12:30p		Personal Mentoring	Personal Mentoring	Personal Mentoring	Personal Mentoring		
			1pm		J. G.	D. R	M. K.	K. G.		
			1:30pm		J. S.	L. O.	B. K.	J. K.		
			2pm		C. G.	J. T.	W. L.	C. Y.		
			2:30pm		H. E.	H. T.	A. E.	T. S.		
			3pm	Exercise	Exercise	Exercise	Exercise	Exercise	Exercise	
			3:30pm	Exercise	Exercise	Exercise	Exercise	Exercise	Exercise	
			4pm	Exercise	Exercise	Exercise	Exercise	Exercise	Exercise	
			4:30pm							
			5pm	Dinner	Dinner	Dinner	Dinner	Dinner	Dinner	
			5:30pm							
			6pm	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Stud
			6:30pm	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Stud
			7pm		Mentoring Seminar	Mentoring Seminar	Mentoring Seminar	Mentoring Seminar		
			7:30pm		LRC	LRC	LRC	LRC		
			8pm		LRC	LRC	LRC	LRC		
			8:30pm		LRC	LRC	LRC	LRC		
			9pm		Personal Mentoring	Personal Mentoring	Personal Mentoring	Personal Mentoring		
			9:30pm							
				Other Priorities	Other Priorities	Other Priorities	Other Priorities	Other Priorities	Other Priorities	Other Priorities

ROLES	GOALS	REMINDERS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
<b>Second Week</b>		6am		Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	
		6:30am		Devotions	Devotions	Devotions	Devotions	Devotions	
		7am	Breakfast	Devotions	Devotions	Devotions	Devotions	Devotions	Breakfast
		7:30a	Devotions						Devotions
		8am	Devotions						Devotions
		8:30a							
		9am							
		9:30am							
		10am	Protestant Worship						
		10:30a	Protestant Worship						
		11am							
		11:30a							
		12pm							
		12:30p		Personal Mentoring	Personal Mentoring	Personal Mentoring	Personal Mentoring		
		1pm		H. N.	A. P.	R. C.	P. V.		
		1:30pm		T. M.	R. B.	H. E.	G. Z.		
		2pm		B. A.	J. D.	B. C.	M. E.		
		2:30pm		P. L.	C. R.	M. P.	R. E.		
		3pm	Exercise	Exercise	Exercise	Exercise	Exercise	Exercise	
		3:30pm	Exercise	Exercise	Exercise	Exercise	Exercise	Exercise	
		4pm	Exercise	Exercise	Exercise	Exercise	Exercise	Exercise	
		4:30pm							
		5pm	Dinner	Dinner	Dinner	Dinner	Dinner	Dinner	
		5:30pm							
			Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Stud
			Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Study	Protes Bible Stud
		7pm		Mentoring Seminar	Mentoring Seminar	Mentoring Seminar	Mentoring Seminar		
		7:30pm		LRC	LRC	LRC	LRC		
		8pm		LRC	LRC	LRC	LRC		
		8:30pm		LRC	LRC	LRC	LRC		
		9pm		Personal Mentoring	Personal Mentoring	Personal Mentoring	Personal Mentoring		
		9:30pm							
			Other Priorities	Other Priorities	Other Priorities	Other Priorities	Other Priorities	Other Priorities	Other Priorities

APPENDIX E

## **APPENDIX G**

### **DEMOGRAPHICS**

Caucasian	African American	Hispanic American	Total Protégés
20	7	5	32

Single	Married	Divorced	Parents
27	4	1	4

Daytime High School Diploma	Night time GED
14	18

Protégés' Parents who are Professionals	Protégés' Parents who are Blue Collar Workers	Protégés who came from single parent homes	Protégés raised by grandparents	Protégés' Parents who are still Married
1	31	12	1	18

Religious Affiliation	Protégés
Southern Baptists	7
National Baptist	1
American Baptist Association	2
Free Will Baptist	1
Cooperative Baptist	1
Full Gospel Church	2
Church of God	3
Non-Denominational (Charismatic)	5
Lutheran – Missouri Synod	3
United Methodist	1
Presbyterian USA	1
Church of The Rock	1
Roman Catholic	4
Total	32

## **APPENDIX H**

### **PERSONAL E-MAIL FROM SHY SAILOR**

Chaplain Rodriguez,

I have a couple of questions about the mentoring study lesson. I feel more comfortable asking through e-mail. First, thank you for your time mentoring me yesterday. I usually don't ask questions in public. Last evening we talked about the Ten Commandments as being God's laws for us and that if we break them we are sinning. Well what about all the other sins?

Basically, I'm wondering if some of the things that I do are sins like smoking, premarital sex, and drinking. My girlfriend and I had a long conversation through e-mail about this and we have not yet come to any conclusions. I know that I want to stop smoking eventually because it is bad. Does that make me a bad person because I can't quit right this minute?

How about premarital sex? Does it actually say somewhere in the Bible that you are not supposed to do this. What is sexual immorality exactly? All that I have found talks about prostitutes, animals, and relatives.

Thanks for your help in this. God Bless!

Very Respectfully,

## APPENDIX I

### MENTORING FOR SPIRITUALITY

#### ATTENDANCE RECORD

# Mentoring for Spirituality Attendance Record

#	NAME	1	2	3	4	5	6	7	8	9	10	R	11	12	13	14	15	16	17	18	19	20	21	R	22	23	24	25	26	27	28	29	30	31	32	33	R	34	35	36	37	R	R	R
1	A.N.	1	2	3	4	5	6	7	8	9	10	e	11	12	13	14	15	16	17	18	19	20	21	e	22	23	24	25	26	27	28	29	30	31	32	33	e	34	35	36	37	e	e	e
2	A.L.	1	2	3	4	5	6	7	8	9	10	v	11	12	13	14	15	16	17	18	19	20	21	v	22	23	24	25	26	27	28	29	30	31	32	33	v	34	35	36	37	v	v	v
3	B.K.	1	2	3	4	5	6	7	8	9	10	l	11	12	13	14	15	16	17	18	19	20	21	l	22	23	24	25	26	27	28	29	30	31	32	33	l	34	35	36	37	l	l	l
4	B.Z.	1	2	3	4	5	6	7	8	9	10	e	11	12	13	14	15	16	17	18	19	20	21	e	22	23	24	25	26	27	28	29	30	31	32	33	e	34	35	36	37	e	e	e
5	B.N.	1	2	3	4	5	6	7	8	9	10	w	11	12	13	14	15	16	17	18	19	20	21	w	22	23	24	25	26	27	28	29	30	31	32	33	w	34	35	36	37	w	w	w
6	C.S.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
7	C.R.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
8	C.Y.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
9	D.A.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
10	G.A.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
11	G.N.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
12	H.T.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
13	H.E.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
14	H.Y.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
15	H.t.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
16	I.I.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
17	J.D.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
18	J.N.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
19	K.G.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
20	J.K.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
21	M.R.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
22	M.Y.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
23	M.N.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
24	P.G.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
25	P.S.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
26	R.E.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
27	R.B.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
28	R.N.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
29	S.T.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
30	T.S.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
31	T.O.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			
32	W.L.	1	2	3	4	5	6	7	8	9	10		11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	30	31	32	33		34	35	36	37			

Grey box = Present

White box = Absent



**APPENDIX I**

**BAPTISMAL CERTIFICATE**



# Baptismal Certificate

*What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. –*

*Apostle Paul in Romans 6:1-5*

\_\_\_\_\_, \_\_\_\_\_ was baptized in the Seychelles, while  
riding on board USS OAK HILL (LSD-51) on \_\_\_\_\_

Chaplain Santiago Rodriguez, LT, CHC, USNR

Date

## APPENDIX K

### CERTIFICATE OF COMPLETION



# ***Mentoring for Spirituality***

## ***Certificate of Completion***

\_\_\_\_\_, \_\_\_\_\_

*Has successfully completed  
The Mentoring for Spirituality Program  
on board USS OAK HILL (LSD-51) from  
25 February to 16 MAY 2002*

---

*Chaplain Santiago Rodriguez, LT, CHC, USNR*

*Date*

## GLOSSARY

*Amphibious Readiness Group (ARG)*: This consists of three amphibious naval ships with approximately 1,500 sailors that transport around 2,200 Marines and their equipment to war or to an area for strategic exercises. One of these ships is a “helo carrier.” This ship carries the entire squadron of attack tactical helicopters. Some of the helicopters are used to transport equipment and troops, while the Harrier Jets which can takeoff and fly like regular jets and also take off hover and land like helicopters provide offensive capabilities. The other two ships carry the Landing Craft, Air Cushion (LCAC). The LCAC transport weapons systems, equipment, cargo and personnel of the assault elements of the Marine Air/Ground Task Force both from ship to shore and across the beach. The Landing Craft Air Cushion (LCAC) is a high-speed, over-the-beach, fully amphibious landing craft capable of carrying a 60-75-ton payload. Capable of operating from existing and planned well deck ships, it is used to transport weapons systems, equipment, cargo, and personnel from ship to shore and across the beach. The advantages of air-cushion landing craft are numerous. They can carry heavy payloads, such as an M-1 tank, at high speeds. Their payload and speed mean more forces reach the shore in a shorter time, with shorter intervals between trips.

*Billet*: An official order directing a member of the Navy and/or Marine Corps to a specific tour of duty, position, or task. These billets are divided into two areas—first,

deployable billets such as ships or units which deploy on missions, and, second, positions or jobs based on shore duty where the member does not deploy.

*Chief Staff Officer:* This person is second in command and is the executive officer directing multiple command structures under him.

*Command:* The United States Military is organized as a command or command structures. Each department, organization, or group is known as a command and has limited powers or authority over its group.

*Commodore:* In the U.S. Navy, this person holds the rank of Captain commanding a squadron or a division of a fleet, or having the temporary rank of rear admiral.

*Command Religious Program (CRP):* A written instruction, such as Naval Instruction 1730A, illustrating how a command and its chaplains are provided the necessary logistic support to carry out ministry.

*Forward Deployed:* In the United States military, this term is synonymous with being deployed from the personnel's home base for an extended period of time, usually from three to twelve months. In the Navy, it is typically deployment outside of the borders of the United States for an extended period of time (i.e., overseas, such as the Mediterranean Sea, Red Sea, Persian Gulf, Indian Ocean, and Pacific Ocean).

*Learning Resource Center (LRC):* The ship's classroom, library, and computer room.

*Marine Expeditionary Unit (MEU):* A quick strike force of about 2,200 marines. These include the foot soldier, the tank squadrons, the logistical support staff, and the air wing component (helicopters and Harrier jets).

*Naval Instruction 1730A:* This specific instruction serves as the Command Religious Program which demonstrates how a particular command in the field, on a ship, or on shore will implement religious programs or services, and what resources (e.g., finances, Bibles, office equipment, communion emblems) the command owns for implementation.

*Naval Instruction 1730C:* This general religious instruction outlines religious parameters to Naval and Marine commands and specifically to the whole Chaplain Corps. Included in this instruction are how the Chief of Chaplains office uses its funds and an outline of how the Naval Chaplain Corps is organized with general job descriptions for chaplains in each organizational position.

*Pre-deployment Work-ups:* Work-ups start about six months before deployment and are scheduled monthly with one to two weeks of exercises used to train and qualify personnel in their individual areas for deployment.

*Religious Program Specialist (RPS):* This person is an enlisted sailor who is professionally trained to assist the Chaplain with setting up various religious services (i.e., Protestant, Catholic, or Jewish services), secretarial work, office and chapel program administration; when needed, the specialist assumes the duty of the Chaplain's bodyguard.

*Watch:* Usually four to six hours, into which the day aboard ship is divided and during which a part of the crew is assigned to duty.

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