THE MENTOR'S SPINISHED SPINISHED STORY SPINISHED STORY STORY

IMPACT MENTORSHIP EQUIPPING SESSION

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CHURCH " LE NAZARENE



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THE SPIRITUAL LIFE OF THE MENTOR

One of my friends said, "If you ever want to know what is in a bucket, just kick it." He was sharing a truth with me. If you want to know what is in the heart of people, watch them when something bad happens to them. I remember a time on the mission field where the most "successful" pastor in the country was in a situation where he found his opinion was in conflict with the opinion of the District Advisory Board. This pastor was not getting his way, and he began to display attitudes and behaviors that were not Christlike. The problem? His mentorship was incomplete. He had been trained in leadership to effectively lead a church, but he had not been fully discipled as a Christlike leader.

In church ministry, we often speak of the need for leadership development. The church has recognized how important it is to develop leaders so that the influence of the church will increase. Leadership training can help pastors learn how to prepare a sermon, how to lead a church board meeting, and how to develop a worship service that reaches the lost. These tasks are all of great value, but in and of themselves, they are not enough.

Rather than talking about leadership development, I prefer to speak of ______ leaders. Discipling leaders includes the training for leadership tasks within the church, but it also focuses on the spiritual development of the disciple of Jesus. Together, these make up a strong picture of the mentoring process. The goal for every pastor is to raise up leaders within his or her local congregation who are trained in ministry activities but who also look and act like Jesus. The goal is to disciple leaders.

Effective Christian mentoring is exemplified by caring for and helping the mentee in many, maybe all, aspects of life. The mentor offers practical life experience that is relevant to the mentee. The mentor supports the mentee towards maturity in much of life. A family example includes a loving aunt or uncle who invests much of his or her life in the life of a nephew or niece. The relationship between the Apostle Paul and Barnabas is a great biblical example of mentoring (Acts 11-15). To the church in Thessalonica, Paul wrote:

"Because we loved you so much, we were delighted to share with you not only the gospel of God but our lives as well." 1 Thessalonians 2:8.





If a pastor is going to embark on the vital task of Christian mentoring, it is important to begin with the spiritual life of the mentor. The mission of SDMI is "to carry out the Great Commission to children, youth, and adults, in preparation for a lifetime of being and making Christlike disciples in the nations." Thus, discipleship and mentorship involve both "being" and "making" If we are to give our lives fully to someone else for the sake of the gospel, we must first consider our own spiritual condition. One leader said, "We are always making disciples of ourselves. The question is, what of disciples are we making?"	THE MENTOR'S SPIRITUAL FORMATION Dr. Scott Rainey
The Board of General Superintendents of the Church of the Nazarene has adopted as the new initiative of Nazarene discipleship as "A Journey of Grace." Discipleship is a life-long that begins at birth and continues through all of life. This journey is defined as humankind connecting with the story of God and being transformed by God's amazing grace.	
We might say that Nazarene discipleship is a journey from to grace to grace. As Wesleyan-Holiness people, we believe that God's gracious love extends to all people, everywhere, even before we come to believe. In John 6:44, Jesus said:	
"No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day." John 6:44.	
The Apostle Paul stated it this way in Romans.	
"but God demonstrates his own love for us in this: While we were still sinners, Christ died for us." Romans 5:8.	
God was wooing us by his grace before we even realized our need for Him.	
Prevenient is the name given for the grace that goes before. We often refer to prevenient grace as the grace that comes before conversion awaking the pre-Christian to their need for reconciliation with God. Along the journey, where God's prevenient grace meets the free will of the individual, there can be a crisis moment when a person repents of their sin and believes Jesus Christ is the Son of God, the Savior of the world, the way to be reconciled with the Father. In that moment, when faith is in the heart of an individual, God's saving grace is given freely! This is the moment of conversion, being born again, new life!	CHURCH IN NAZARENE

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While the entire Scripture points to this ultimate purpose of God in our lives, we have chosen one verse to accompany and to frame this denominational concept. Jesus revealed to Thomas, "I am the Way, the Truth, and the Life." (John 14:6) The Way sounds a lot like a journey, doesn't it? Jesus calls us to follow Him! It is the call of our seeking Savior, the call of prevenient grace. Along that journey, we realize the claim of Jesus to be the Truth. He is the Son of God, and we must repent and put our trust in Him alone. This is the call of saving grace. When we walk with Christ as one who believes, God's Spirit calls us to fully surrender our will to Him. When we surrender, He sanctifies and fills us with His Spirit, and we experience the full meaning of Jesus being the Life, the abundant life!

Discipleship is a journey of grace:

From prevenient	through	_
grace through	grace!	

The journey of grace is a process with crises along the journey itself. The _____ and mentee are both on the same journey following the same Lord. For mentors to effectively bring up others to lead the church behind them, mentors must themselves be surrendered fully to the work of God in their lives and be living in the power of the Holy Spirit.

Therefore, to be an effective disciple-maker, one must first be a Christlike disciple. The process of effective mentoring is rooted in an active, passionate relationship with Christ in the mentor's own life. The "doing" of mentorship comes out of "being" a ______ disciple of Christ.

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Christ lived out of this principle in His own life. His actions always flowed from his character. One example of this principle from Christ's own life is found in Matthew 14:14.

"When Jesus landed and saw a large crowd, he had compassion on them and healed their sick." Matthew 14:14.

Christ was compassionate in His heart. Flowing from His compassion came His healing touch.

The Ten Commandments further support this idea in that a believer's primary responsibility, as shown in the first four commandments, is to love God. The final six commandments then instruct the believer in his love for people. Dr. Sandy Ardrey, a Godly mentor of many leaders over the years maintained, "The effectiveness of anyone's personal ministry flows out of his or her alone time with God."

People desiring to lead must first set out on this journey of grace themselves. Only in the ______ of making the journey can a pastor, leader, or mentor begin to disciple others. A mentor must allow God to daily draw him or her closer to Himself (from grace to grace to grace). Four key areas of learning are vital elements of the journey for a spiritually-healthy mentor: listening to God's Word, listening for God's voice, learning to obey, and listening to the voice of God's Church.

LISTENING TO GOD'S WORD

Learning to listen to God's Word is much more than studying for a sermon; it springs from a deep desire for relationship with Almighty God. Psalm 119:105 reveals.

"Your word is a lamp for my feet, a light on my path."

Psalm 119:105.

Along the journey, or "path," the truths of His Word illuminate a believer's way. In the studying of God's Word, a believer discovers how to walk in a way that pleases God.

"How can a young person stay on the path of purity? By living according to your word. I seek you with all my heart; do not let me stray from your commands. I have hidden your word in my heart that I might not sin against you." Psalm 119:9-11.







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The daily of Bible reading is essential in the life of a mentor. While the exact time of day to have this alone time with God is not the same for everyone, most Christian leaders have found that the morning is the best. One leader said, "I want to meet and talk with God before I meet and talk with anyone else in my day." Scripture speaks of giving God our "first fruits" when we consider the tithe. Time today is one of the greatest commodities Christians have. Giving God the first part of our day ensures that He receives our best. God's Word is a critical for a believer desiring to teach, correct, and help others. In 2 Timothy 3:16, Paul states, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work." Therefore, learning to listen to God's Word is a crucial part of a believer's own discipleship, as well as preparing him or her to disciple others.	THE MENTOR'S SPIRITUAL FORMATION Dr. Scott Rainey
LISTENING TO GOD'S VOICE	
Learning to listen for God's voice is not only a privilege, but a discipline a believer must practice, as in the following illustration. Once there were two fishermen, one older and experienced, the other younger and inexperienced. As the younger fished beside the older, he noticed the older fisherman continued to pull in fish, while he had yet to catch one. They fished with the same bait in the same spot, but one caught fish and the other did not. Finally, the younger asked the older, "What is your secret? Why is it that though I am doing everything in the same manner as you, in the same location, you are catching fish and I am not?" The older fisherman smiled and said, "Son, you must learn to 'hear' the fish." He went on to explain to the younger that he must learn to feel the movements of the fish through the pole and line through time and practice. Isaiah spoke to this same idea in his passage about Jesus Christ as	
the Suffering Servant. "The Sovereign LORD has given me a well-instructed tongue, to know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being instructed. The Sovereign LORD has opened my ears; I have not been rebellious, I have not turned away." (Isaiah 50:4-5).	





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At the beginning of this passage, the Servant received a well-instructed tongue. This should be a desire for all pastors and leaders. A well-instructed tongue comes as a gift from the Sovereign Lord and grants the ability to teach, preach, and train others. Isaiah revealed that the gift of a well-instructed tongue comes by ______. The Lord "wakens [the Servant] morning by morning" so that He can "listen like one being instructed". The Sovereign Lord opened the ears of the Servant so that He could hear, listen, and obey.

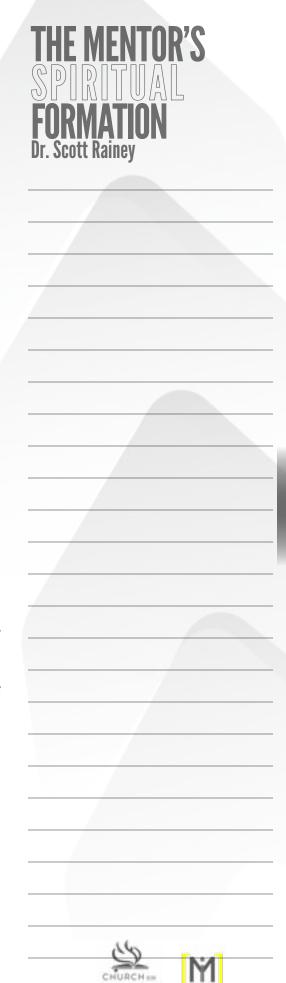
Some believers have struggled, like the young fisherman in the story above, to hear God's voice. Learning to hear the voice of God is certainly something that can be learned and trained through discipleship and mentoring.

We hear God's voice in three basic ways: through His Word, through His ______, small ______, and through the voices of fellow _____. Hebrews 4:12 says:

"For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." Hebrew 4:12.

God speaks to every open heart through His Word for His Word "will not return to [God] empty, but accomplishes what [God] desires" (Isaiah 55:11).

We also hear from God through His still, small voice. This can be a little more challenging to discern, but it is a necessary discipline in the life of a mentor. God often puts His desire, or plan, into the heart of those who follow Him (Psalm 37:4). This may come through a new thought that a believer has. I remember visiting a man in a hospital who had just had a stroke. He was the father of someone in our church. When I entered his room for the first time, I realized that he could not speak because of the effects of the stroke. I could tell that he was fully aware of his situation. He simply couldn't speak. The conversation was short because I was the only one talking. I told him that our church was praying for him, I prayed for him there, and I left his room. I returned to my car to travel back to the church. As I sat down in my car, the still, small voice of God spoke to me, "Go back and talk to Albert about me." At first, I wondered, "Is this really God speaking to me?" I determined, if this is not the voice of God, it won't hurt that I talk to Albert about his relationship with Jesus. I might as well do what I think God is telling me. When I returned to his room, he was surprised. I shared with him what I sensed God saying to me. Albert, a seventy-five year old man, began to cry. I shared Jesus with Albert and on that day, Albert repented



of his sins and asked Jesus to come in his heart (a silent prayer because of the stroke, but very real).

believers. Sometimes, God speaks to His disciples through a fellow Christians. It is always a good thing to share what believers think God is saying to them with someone they trust. This is what the Apostle John calls testing the spirits. First John 4:1 says, "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world." Trusted Christian believers can speak the very word of God into our hearts (1 Peter 4:11).

THE MENTOR'S
SPIRITUAL
FORMATION Dr. Scott Rainey
Dr. Scott Rainey

LEARNING TO _____

Having one's ears opened to listen, however, has no value if it does not lead the believer to obedience. Learning to obey the Word of God and God's Voice is the completion of the action of listening. James instructs believers in chapter 1, verses 22-25:

"Do not merely listen to the word, and so deceive yourselves.

Do what it says. Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror 24 and, after looking at himself, goes away and immediately forgets what he looks like. But whoever looks intently into the perfect law that gives freedom, and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do." James 1:22-25.

Just as James connects listening to obeying, disciples who desire to mentor others must do the same, in their own lives and in teaching their mentees. The Great Commission specifically instructs disciple makers to teach obedience, "... teaching them to obey everything I have commanded you" (Matthew 28:20).





In the Russian language, the words for "listen" and "obey" are very closely related. The word for "obey" begins with a perfective prefix that means "to begin and continue" an action. After the prefix comes the word "listen." So, in Russian, to "obey" is to "begin and continue to listen."

Another example of this principle is parents and their children. Children may appear to hear or listen, but if they do not do what their parents ask, have they really listened? Jesus illustrates this principle in His parable of the two sons, "There was a man who had two sons. He went to the first and said, 'Son, go and work today in the vineyard.' 'I will not', he answered, but later he changed his mind and went. Then the father went to the other son and said the same thing. He answered, 'I will, sir,' but he did not go" (Matthew 21:28-30). Just as the second son in these verses appeared to have listened, but failed to obey, true listening can only be followed by the response of obedience.

Discipling and mentoring leaders must result in teaching others to obey. The best way for this to happen is through modeling obedience to a mentee. When a mentee sees his or her mentor obey Jesus, even when it is difficult, the mentee will learn obedience to Jesus.

LISTENING TO THE VOICE OF THE _____

After listening to God's Word and His Voice in obedience, a believer must also learn to listen to the voice of the Church. Listening to the voice of the church involves loving accountability. Accountability is a very important trait for a mentee. However, the best way for a mentee to learn this trait is for the mentor to model it. Dr. Jerry Porter, General Superintendent Emeritus, frequently asked, "Who are you discipling, and who is discipling you?" It is vital for both mentor and mentee to have trusted believers who hold them accountable to their journeys with the Lord. Accountability can include areas of spiritual _______, finances, spiritual _______, finances, spiritual _______, physical _______, and control of the tongue.

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During his M19 *Mentoring* workshop, Dr. Eddie Estep asked, "Why do secular corporations mentor?" Mentoring with accountability improves the workplace by, "increasing retention, increasing morale, increasing original commitment, increasing job satisfaction, increasing leadership development, having a better succession plan, reducing stress, having stronger and more cohesive teams, and having heightened individual and organizational awareness."

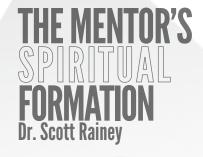
Estep then asked, "Why do ministers mentor?" Mentoring with accountability, "increases connections, diminishes loneliness, increases self-awareness, encourages focus and productivity, keeps the minister in the ministry, increases effectiveness and fulfilment, increases leadership development, helps the mentee to make fewer mistakes, and gives opportunity to potential ministers."

Estep also encouraged his listeners to ask, "How can I be the right mentor?" I can be the right mentor by:

- Knowing I can help the success of young ministers.
- Knowing I can stay engaged and contribute.
- Following the Manual's admonition to nurture the call to ministry.
- Being real with the mentee.
- Maintaining confidentiality.
- Staying in regular contact.
- Listening more than talking.
- Providing honest and balanced feedback.
- Allowing the mentee's needs to set the agenda.
- Asking questions rather than just 'giving' answers.
- Encouraging and affirming.
- PRAYING for the mentee.

Several more tips for being a mentor include:

- Being an older pastor.
- Meeting one on one.
- Respecting one another's time.
- · Meeting monthly or whatever works.







- Starting with tea/coffee or lunch together.
- Starting with a short term commitment.
- Having formal times and informal times.
- Showing sensitivity and awareness.
- Communicating what I am desiring.
- Not forgetting what I might learn from my mentee.
- Expressing appreciation.

CONCLUSION

To be a true disciple, not only must one journey in grace, but he or she must also become an effective disciple-maker. Jesus' instructions to his followers in the Great Commission were not just to live lives pleasing to God, but to make disciples as they went along their own journeys of grace. The being and making of disciples involves learning to listen to God's Word, learning to listen for God's voice, learning to obey, and learning to listen to the voice of God's Church. When believers share this journey with others they grow themselves, as they also help others to grow through mutual accountability and obedience.

