LESSON THREE

Group participants, please note:

*If you are just joining this training, be sure to access **Lesson One** at ellencastillo.com, download it, put it in a binder, and read through it thoroughly before beginning the current lesson.*
*Reading through **Lesson Two** as soon as possible would also be very helpful.*
The remaining lessons stand alone and can be done along with your group.

ONE-ANOTHER CARE, Rooted in God's Word

Everything we do as mentors must be rooted in the Word of God. Whether we are assisting someone with a particular sin issue or someone enduring some kind of suffering, God's Word must remain our source of help and hope. Many individuals, including some believers, lack confidence in the Bible as central to their lives and well-being. Not only is God's Word relevant, necessary, authoritative, and sufficient to address specific and complex issues in our broken world, but it is also wise and practical for our journey of sanctification. It is timeless and just as applicable now as it was when Paul prayed for the believers in Philippi while they faced persecution, fear, anxiety, relational conflicts, selfishness, and self-sufficiency. We need the same message today. (*Read all of Philippians*!)

Theology and doctrine play a significant role in One-Another relationships. Theology (what you believe about God) and doctrine (what you believe about God's Word) influence your heart in every area—shaping your thoughts, beliefs, and desires, which in turn affect your motives, attitudes, emotions, and behaviors. (Refer back to the diagram in Lesson One.)

Consider these thought-provoking statements that reveal what someone believes about God and His Word. The goal is not to test your basic knowledge but to understand how mentees may need their doctrine or theology challenged as they grapple with sin and suffering. A minor error can lead to spiritual weakness. This error dynamic will arise with those you mentor, allowing you to discern their hearts by closely observing their belief system.

Consider the statements below. Are they true or false? Are they all clear-cut, or is there room for differing interpretations? Write down your responses and thoughts. (If you ask a mentee to do this, you will often hear misunderstandings that need correction, clarification, or discussion.)

Can you back up your responses to these with any scripture?

1. Jesus Christ is the only means of salvation.
2. Some things are true for all people, in all places, at all times.
3. Our good works play no part in our salvation.
4. Apart from Christ, people are bad at their core.
5. God is in control of everything at all times.
6. God plans the future.
7. The Devil is entirely under God's authority.
8. Salvation is the work of God, not man.

9. God ordains everything that happens.
10. Only those who put their faith in Christ go to Heaven.
11. No one deserves to be saved.
12. God's purposes are never thwarted.
13. Truth is not relative.
14. God personally spoke the world into existence.
15. Self (the flesh) is a person's worst enemy.
16. God divinely wrote the Bible through man.
17. The Bible is pertinent to all people and is not bound by time (it is not outdated).

God's Word and our hearts are deeply connected. The Bible realistically portrays human suffering in all its forms. It also describes what motivates and drives us in our relationships. Interwoven through stories, we discover God's promises to redeem our suffering and transform our hearts. We are revealed as both victims and victimizers, sufferers and sinners. With a Biblical perspective on God, ourselves, and suffering, we are empowered by His Spirit to acknowledge our faults, forgive those who wrong us, and trust God as we move forward with renewed thoughts, beliefs, and desires.

Without this core belief in Scripture as the foundation of our relationships, we cannot engage in healthy, fruitful One-Another lifestyles. Apart from God's Word, we lack a framework for helping, caring for, or relating to others. When our flesh dominates a relationship, struggle becomes inevitable.

We live in an age where even believers often do not trust in the sufficiency of God's Word to provide the answers they need for life's spiritual dilemmas, struggles, problems, and worries. Too often, we refer someone to a secular source of help instead of first directing them to what God's Word offers as we assess what type of assistance they may need.

NOTE: Don't disregard medical care. Anyone facing emotional and mental challenges should seek a thorough checkup and guidance from their doctor.

There is an appropriate role for professional assistance from a trained individual who is ideally rooted in biblical principles and can help address heart issues by using God's Word to teach Truth as He transforms the heart. Psychology has its value and is quite beneficial for understanding human behavior, neuroscience, and behavior management. However, when it shifts from being God-centered to man-focused, it no longer serves the believer. This is why theology and doctrine are crucial in One-Another ministry.

Let's allow the Scriptures to teach this lesson. Please look up the following Scriptures and take note of what they communicate to you about God's Word:

*Psalm 119:9

*2 Timothy 3:16-17

*Amos 8:11-12

*Hebrews 1:1-2

*2 Peter 1:20-21

*Isaiah 55:10-11

*Luke 24:44-49

*1 Thessalonians 2:13

*John 17:17

*Revelation 21:5b

*Psalm 33:11

*Psalm 119:89-91

*Isaiah 40:8

*Luke 16:31

*John 5:24

*1 John 5:11-13

*Deuteronomy 32:45-47

*Joshua 1:8

*1 Peter 2:1-3

*2 Peter 1:2-4

To be a good friend, mentor, or helper in any capacity, it is essential to be a student of the Word yourself. A worthwhile goal is to take a theology and doctrine class someday to strengthen your beliefs and grapple with any questions you have. This will benefit both you and those you mentor! Alternatively, study it independently by reading what several reputable theology authors have to say on various topics.

For now, reflect on whether you genuinely believe that the Scriptures provide hope for others. Be honest about your understanding of God, His ways, and His Word;

acknowledge where you recognize your shortcomings. Ask the Lord to assist you in growing in this area, so that you will be prepared to offer hope to others.

How do you become equipped?

Get a Bible. Put your hands on it. Put your eyes in it. Wrap your heart around it. Set your mind on it. Study it. Meditate on it. Saturate in it. Memorize it. Apply it. Share hope from it with others.

Consider this while mentoring someone who is not familiar with meditating on or memorizing God's Word. As we discussed in Lesson One, the idea of memorization can be very overwhelming, especially during difficult times. This concept is important enough to reiterate in this lesson. Instead of asking a mentee to memorize, it can often be equally valuable (or even more so) to encourage a practice called "saturation." To saturate with scripture means to let it soak in. You can accomplish this by reading a verse or passage repeatedly throughout the day. If you read it multiple times in succession (some individuals prefer to read a passage up to 100 times a day for emphasis!), it will naturally become deeply ingrained in the mind. This approach can effectively transform thoughts and beliefs. Often, after saturating on the same verses for several days, people will find that they have actually memorized them.

Recall the core of the heart diagram – the thought life. We are transformed by the renewing of our minds (Romans 12:2). This renewal, which brings about change, arises from our understanding of God's Word. It is also influenced by the depth of our prayer life, the type of community we engage with (fellowship), our service to others, and more. These lessons are never long enough to explore all these concepts in depth; they barely scratch the surface! You are encouraged to be a self-learner whenever you wish to delve deeper, but this training seeks to ignite your interest in caring for one another and to help you discern not only your own heart but also the hearts of those you are coming alongside, who may be at a different level of spiritual maturity than you.

If some training concepts seem too basic for you, understand that this is intentionally designed to help you connect with others and support them in growing into Christlikeness. This content may not be too basic for your mentees. By engaging with these basic concepts, you will gain insight into others' perspectives, worldviews, and hearts as we progress.

There is caution to observe when turning to God's Word to offer hope to others. A theological term — *eisegesis* — refers to when a person misinterprets a verse so that it supports their own ideas, making it say something it didn't. It can be tempting to twist Scripture to back up your own ideas, opinions, and viewpoints. That is not the purpose of Scripture. We are meant to align our lives to God's Word, not to bend God's Word to

fit our lives. Let the Bible speak for itself, allowing it to transform your heart and mind. That's why we study it! Your mentees may not have considered this before and may be using eisegesis that needs correction.

In contrast to *eisegesis,* another theological term is *exegesis*. *Exegesis refers to* the thorough explanation or interpretation of Scriptural texts. All who claim Jesus Christ as Lord and Savior and believe His Word is their source of truth and direction can engage in sound *exegesis*; it is not just for scholars and pastors. *Exegesis* is essential to the life of every believer, especially as they participate in One-Another relationships. To offer wisdom and truth that helps guide others in their lives, one must progressively master God's Word by growing in love, knowledge, and its application day by day. We (ourselves and our mentees) must master God's Word through study!

We can inadvertently project our own meanings onto Scripture without following the necessary steps for proper exegesis. Exegesis enables us to align with the Bible, while eisegesis attempts to manipulate the Bible to conform to our views.

The process of exegesis involves:
1) Observation: What does the passage say?
2) Interpretation: What does the passage mean?
3) Correlation: How does the passage relate to the rest of the Bible?
4) Application: How should this passage affect my life?

Eisegesis, on the other hand, involves
1) Imagination: What idea do I want to present?
2) Exploration: Which Scripture passage seems to fit with my idea?
3) Application: What does my idea mean?

Emotionally charged topics such as abortion, sex, politics, essential doctrines, and others create a significant temptation to prove a point by quoting verses out of context or selecting specific verses while ignoring other relevant passages.
We should allow God to speak to us through the Bible and refrain from attempting to make it say what we (and our mentees) want to hear.

You cannot consider yourself a biblical mentor if you do not correctly handle God's Word.

(2 Timothy 2:15) "Be diligent to present yourself to God as one approved, a worker who doesn't need to be ashamed, correctly teaching the word of truth."

Legalism is a common form of eisegesis. Here are several topics that may entice some individuals to adopt legalistic thinking:

What women should wear
Whether or not it is ok to drink alcohol
Whether or not there is only one accurate Bible version of the Bible
Whether or not it is acceptable to gamble

Can you think of others??

Guard against legalism in yourself, and in those you mentor.

Moses teaches that our lives depend on our ability to read, understand, and follow God's instructions as given in His Word. "It is your life," he states in the following verses:

Deuteronomy 32:46-47 "he said to them, "Take to heart all these words I am giving as a warning to you today, so that you may command your children to follow all the words of this law carefully.[47] For they are not meaningless words to you but they are your life, and by them you will live long in the land you are crossing the Jordan to possess.""

God's Word is LIFE to you and LIFE to your mentee!

Here are a few more thoughts about and One-Another care and being rooted in God's Word, for your reflection:

*When we are under hardship or trials and our focus is on our circumstances instead of what we know to be True (from God's Word), our thinking is easily twisted.

*If someone is not used to applying the Gospel and thinking Biblically, you need to be able to pick up on even the most subtle of flaws in their doctrine and theology.

*It is important to be attentive and listen well. Sometimes a person might say things that indicate bad theology or doctrine, such as:

"God is really mad at me and that is why things are going wrong."
"I am a disappointment to God."
"God is waiting for me to get my act together before He accepts me."

“People are basically good.”
“It’s ok for a Christian not to go to church or be involved in church.”
“Jesus doesn’t know what it’s like to go through what I am going through.”
“My sin is worse than others’ sins.”
“I can’t forgive, I don’t have to unless I want to.”

Can you think of other statements like this that you hear from people?

*The Word stands FOREVER - it is timeless, flawless, and entirely sufficient. 1 Peter 1:22-25

*One-Another relationships that are rooted in proper theology and doctrine must:
~Be rooted in God and His Word
~Exalt Jesus Christ and his Gospel
~Include prayer by the Spirit
~Include love for one another
~Aim to produce in people salvation, sanctification, and spiritual fruit

*There are dangers of false doctrine and bad theology:
~Bad teaching divides and separates believers.
~Division weakens the cause of Christianity.
What are some other dangers?

*Bad theology hurts people and dishonors God.
One example: Legalism denies God’s grace, and instead teaches that your standing with God is based on what you do or don’t do.

What other harmful beliefs do you hear people hold that hurt others and dishonor God?

*Enjoy some statements you may or may not have considered about these scriptures from p.63. They are worth revisiting, often! ~
Psalm 119:9 ~ obedience to it keeps us pure
2 Timothy 3:16-17 ~ it is inspired, and it equips us
Amos 8:11-12 ~ people thirst for it
Hebrews 1:1-2 ~ it is inspired and God speaks to us
2 Peter 1:20-21 ~ inspired by The Spirit
Isaiah 55:10-11 ~ it has a purpose to accomplish
Luke 24:44-49 ~ it has been and will be fulfilled
1 Thessalonians 2:13 ~ it is trustworthy, God's very word
John 17:17 ~ it is truth
Revelation 21:5b ~ trustworthy and true
Psalm 33:11 ~ lasts forever
Psalm 119:89-91 ~ it is eternal
Isaiah 40:8 ~ it lasts forever
Luke 16:31~ it needs to be heard and listened to
John 5:24 ~ He speaks salvation to us
1 John 5:11-13 ~ we need to know what it says to have eternal life
Deuteronomy 32:45-47 ~ God's Words are life to us
Joshua 1:8 ~ meditate on it and do what it says
1 Peter 2:1-3 ~ we use it to guard against false teaching
2 Peter 1:2-4 ~ it has everything we need

**2 Timothy 3:16-17 "All Scripture is inspired by God and is profitable for teaching, for rebuking, for correcting, for training in righteousness, [17] so that the man of God may be complete, equipped for every good work."*

Believing that God's Word and its sufficiency is where true hope is found is critical. This Truth alone will make you a better one-another minister!

SUGGESTED RESOURCES for One-Another Care, Rooted in God's Word:

Women of the Word: How to Study the Bible with Both Our Hearts and Our Minds, by Jen Wilkin

Scripture and Counseling: God's Word for Life in a Broken World (Biblical Counseling Coalition Books)

Biblegateway, Logos, and other online study resources

Quick Scripture Reference Guides (see details on the website where they are linked)

Be sure to visit the website for an updated, extended list of resource suggestions!

HOPE and Help for Anger and Forgiveness

Remember to APPLY THE GOSPEL and THINK BIBLICALLY as you share hope with one-another.

You might wonder why we discuss anger and forgiveness in the same lesson. More often than not, they go hand in hand. An unforgiving person is often an angry person, and an angry person tends to be unforgiving. We will only briefly touch on the subject of anger, focusing more on forgiveness in this lesson. Anger can take various forms that often arise in mentoring, with relational anger being the most common. This lesson will primarily focus on that aspect. For guidance on other forms of anger, such as frustration or anger towards circumstances or God, please refer to the resource suggestions on the website to explore these topics in greater depth than this lesson allows.

The only antidote for relational anger is heart change and forgiveness. The world presents many so-called "solutions" to anger issues, including anger management courses, medications to soothe anger, psychological methods for expressing your anger, and a variety of self-help remedies.

Anger does not always appear "angry." It can be expressed outwardly, which is what we most commonly associate with anger. It can also be directed inward, ultimately leading to feelings of depression. A depressed person may not seem angry, but sometimes when you explore their situation more deeply and examine their heart (their thoughts, beliefs, and desires), you will discover an angry person who has left their anger unresolved. Often, there is unforgiveness in their heart.

When you share hope with someone who has an angry and unforgiving heart, it's essential to review the Gospel with them. Be as sure as possible that they understand it clearly and believe in it. Then, start teaching them how to apply it to their anger and unforgiveness. If after some time you don't see any evidence that they are growing in their ability to forgive, you should consider encouraging them to seek help from a counselor.

The foundation of our Christian faith is forgiveness. There is no more crucial topic to discuss in mentoring than this. It is the most evident way we "apply the gospel." Brad Hambrick, in his book "Making Sense of Forgiveness," states: "…forgiveness ultimately only makes sense in light of the death, burial, and resurrection of Jesus Christ. His sacrifice, rather than making forgiveness easy, is the foundation that can bear the emotional weight of forgiveness." *Hambrick, Brad. Making Sense of Forgiveness: Moving from Hurt toward Hope (p. 13 Kindle Edition.)*

Understanding anger and forgiveness accurately is essential before offering hope to others. First, let's examine anger. Anger is defined as *an emotional response to a perceived wrong,* and it manifests as outrage when considering or thinking about injustice.

Ephesians 4:26-27 advises us against sinning in our anger. Although not all anger is sinful, a significant portion of it is. Anger becomes sinful when it stems from not getting our way. Self-centeredness underlies sinful anger.

*"**Be angry and do not sin.** Don't let the sun go down on your anger, [27] and don't give the devil an opportunity.* (*Ephesians 4:26-27*)

To express righteous anger, we must first understand what makes God angry and how He expresses His anger. The Bible provides us with all the knowledge we need in this regard. A significant part of our issue is the limited time we spend in God's Word, seeking to know Him and live by His Truth.

Psalm 7:11 states, "God is angry with the wicked every day." However, it's important to note that whenever the Bible depicts God as angry, He remains holy and just. God is slow to anger and is also merciful, gracious, compassionate, forgiving, and abundant in lovingkindness and truth — see Psalm 103:8-18. Primarily, God's anger is directed at rebellion or disobedience to His commands, which are always holy and just and meant for His glory and our good. Consider the following Scriptures: Deuteronomy 29:14-21; Psalm 78:21-22; Romans 2:5; and Hebrews 3:7-11.

By limiting our expressions of anger to God's model, we will discover that we are far less burdened by feelings of vengeance and remorse. Human, sinful, self-centered anger never achieves God's purposes (James 1:19-20). It's about Him, not about you or me.

If we follow God's path, we are also far more likely to be forgiving.

When we are offended, forgiveness requires us to endure the pain and loss ourselves. Just as Jesus carried our sins while forgiving us on the cross, we too must willingly shoulder the sins of our offenders when we forgive them.

Here are some thoughts on forgiveness for your consideration. Many of these ideas are adapted from Tim Lane's CCEF booklet titled "Forgiving Others." Use them to evaluate if you are holding onto any unforgiveness, and to offer hope to others who find it difficult to forgive.

*Forgiveness is both an event, and a process. When we forgive someone, it is an event of "I forgive you." In addition, every time we remember the offense or think about it, we must continue to forgive again and again and again. We must remember the forgiveness promise we made and we must not act on any sinful desire for revenge. If you do not understand forgiveness as an event and a process, discouragement and guilt can set in, and anger lingers. Lingering anger becomes bitterness. This awareness is meant to keep you vigilant against the sin in your own heart. It allows you to seek God's strength when you struggle.

*The parable in Matthew 18:21-35 teaches us about the nature of love as we forgive others: Forgiveness cancels a debt (this is a metaphor for forgiveness). When there is a debt, someone must pay. Either the one who owes must pay it back, or the one who is owed must absorb the loss.

*Forgiveness is a choice, not a feeling. The feelings of forgiveness come as a result of forgiveness and reconciliation. We are commanded to forgive!

*Forgiveness is undeserved. No one deserves it. There is no good work we can do to earn God's forgiveness. The person who offended you can never do enough to deserve your forgiveness. God forgave you out of mercy. You choose to show mercy and forgive in the same manner that you have been forgiven (see Ephesians 4:32).

*Forgiveness is a promise to:
1. not bring up that offense again or use it against the offender. The only reason to ever bring it up is for the purpose of reconciliation, not vengeance.
2. Forgiveness means that you will not bring it up to others in gossip
3. Forgiveness means you will not dwell on it. You do not replay it over and over in your mind.

*Failure to forgive turns victims into victimizers. When we fail to forgive, we are active, not passive. We feebly try to get payment, and we are never satisfied. We are attempting to do God's job as we hand out our own version of justice.

*Forgiveness is not forgetting. The word *remember* in Scriptures about forgiveness does not refer to memory, but to the promise not to treat that person as their sins deserve, just like God does not treat us as our sins deserve. We choose to absorb the cost when we forgive others (see Jeremiah 31:34).

*Forgiving does not mean that you become vulnerable, like a doormat. Scripture does not tell us to make it easy for people to sin against us. It calls us to love them by challenging their actions. There may not always be opportunities for godly

confrontation, but this confrontation is important when possible. It is a lack of love when we don't take the opportunity to confront in a godly way.

*In dealing with someone who habitually sins against us: Matthew18:15-17 outlines the steps to take if repentance and reconciliation do not occur. Forgiveness does not mean turning a blind eye to sin. Please read the passage in your Bible.

*We should love the sinner wisely. Romans 12:17-19 teaches us how to establish boundaries for loving a habitual sinner. In putting this into practice, you are entrusting that sinner to God instead of taking matters in to your own hands. Sometimes others have to be called in to help, and sometimes that may even mean civil authorities for safety, or church leaders for discipline. Forgiving does not make it easy for someone to sin against you.

*Luke 17:3 says to forgive only if the person repents. Mark 11:25 says you must immediately forgive an offender if you recall a sin. BOTH ARE TRUE. One of these describes the vertical axis of forgiveness, the other the horizontal axis of forgiveness. Mark 11:25 is the vertical: man to God. It is my own heart attitude toward the person before God. It calls me to repent of bitterness, and forgive. Forgiveness as an attitude (vertically) must be present in my heart first.

Luke 17:3 speaks of the horizontal, person to person. Forgiveness as a transaction between two people is possible only if the offender repents, admits sin, and asks for forgiveness. But even if the offender does not repent, the offended person must maintain forgiveness as an attitude in the vertical dimension. You cannot use the offender's failure to seek forgiveness as an excuse to hold on to your anger and hurt!

*When we fail to forgive, we have lost sight of our own forgiven debt.

*Sometimes our own self-righteousness keeps us from forgiving. It is as if we don't think we really need to be forgiven, and our hearts have hardened.

*Sometimes we think we are unforgivable. This may sound humble, but it is actually pride. It is as if we are saying, "My sin is so big that God's grace can't even top it!" We also may not want to rely solely on God's mercy because we would rather work for it.

*Sometimes we think God has forgiven us, but "I just can't forgive myself." This is unbiblical thinking. It is God who judges us and pronounces us NOT GUILTY by virtue of our trust in Him. But when we make the statement "forgive myself," we sit as judge and overrule God's decision.

*Sometimes, we forget about God's grace, and we need to be constantly reminded of it through One-Another relationships and the sacraments of Baptism and the Lord's Supper, Scripture, worship, and prayer.

Grace is getting what you don't deserve.

Mercy is not getting what you do deserve.

We have a gracious and merciful God. Because of His grace and mercy, let's commit to not withholding forgiveness or neglecting to teach our mentees to do the same as we engage in One-Another ministry together!

Offering Hope About Anger and Forgiveness, CASE STUDY:

(If it helps you think it through, remember to mentally insert your own gender into these case studies as you read. The genders in the cases may vary, but the concepts generally remain the same regardless of gender.)

A man in your church, Charles, confesses to you that he is very unhappy in his marriage. You ask him some questions to get a little more of his story. He tells you that five years earlier, his wife had an affair. When she confessed it to him, she sought his forgiveness. She repented and has not returned to that sin. He told her he forgave her, yet he has struggled ever since with a deep feeling of anger and bitterness. He does not express it to her, and he does not express it outwardly. But in his thought life, he is struggling to stop thinking about it, and he admits he still holds it against her in his heart. She is unaware of this, although she does ask him why he seems distant and disinterested in her much of the time. He does not want a divorce, so he is committed to stay in the marriage, but he says that he is very unhappy. He then admits that he can't stop picturing her with another man, and he wonders how he compares to that man. His thoughts get carried away, and he finds himself growing more and more bitter. How would you help him? What would you say to him as you purpose to share hope and help from God's Word?

SUGGESTED RESOURCES for Hope and Help for Anger and Forgiveness:

Making Sense of Forgiveness, by Brad Hambrick

Calming Your Heart, a 31 Day Devotional, by Robert D Jones

Good & Angry, by David Powlison

A Small Book About a Big Problem, by Ed Welch (devotional)

A PDF of the above thoughts about forgiveness, adapted from the booklet (the link to this is on the website)

Make sure to check the website for an updated, expanded list of resource suggestions!

LESSON THREE KEY TAKEAWAYS:

Exegesis, not eisegesis

Theology and Doctrine are important

Scripture is sufficient for mentoring

Saturate!

Understand forgiveness

APPLYING EPHESIANS 4:32: Forgiveness

Ephesians 4:32
"And be kind and compassionate to one another, forgiving one another, just as God also forgave you in Christ."

NOTE: For your study of this week's One-Another Scripture, you can use any study method you choose. This kind of independent Bible study is stretching and good for us. Enjoy the process! Dig as deep as you wish. You can always come back to it in the future, too. In our meetings, as time allows, we will aim to discuss your study findings. If we don't have time, you will still benefit from your time in God's Word to focus on some of the one-another passages.

You will study this most accurately by reading it in context within Ephesians 4:17-32, which is the broader passage from which this verse is taken. Remember that our focus for this study is One-Another ministry, so you will want to explore that and related themes as you dig in.

…To get you started, here are a few concepts that I (Ellen) discovered in my study. What can you add to them?

*Christians are to "put away" sins: bitterness, wrath, anger, clamor, and slander. In their place, they are to "put on" three virtues: kindness, tender-heartedness, and forgiveness. Because God acts this way toward us, we should act this way toward others. Then the church will be built up, the people will be holy, and Christ's body will be unified and able to engage in more effective One-Another ministry.

*Christ expressed His kindness and tender-heartedness to us BY FORGIVING US. Likewise, we express our kindness and tender-heartedness towards others by FORGIVING THEM.

*You can't possibly extend forgiveness with bitterness, wrath, anger and slander ruling in your heart.

*The whole point here is to imitate Christ, and love others the way He loves us.
That is why this passage would culminate in 'forgive one another'.
Forgiveness is a gospel-motivated response to others and it is how Jesus relates to us.
So, we must relate to others the same way.

*What else did you discover in your study?

BIBLICAL MENTORS: Paul and Barnabas

Acts 13:2-3

˜As they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." ³ Then after they had fasted, prayed, and laid hands on them, they sent them off."

NOTE: For your study of this lesson's biblical mentors, you can use any study method you choose. This kind of independent Bible study is stretching and good for us. Enjoy the process! Dig as deep as you wish. You can always come back to it in the future, too. In our meetings, as time allows, we will aim to discuss your study findings. If we don't have time, you will still benefit from your time in God's Word to focus on some examples of biblical mentors.

You will study this One-Another relationship more accurately by reading it throughout Acts 11, 13, and 15. In addition to the verses mentioned above, you can understand their relationship more by looking up the other places where their names are mentioned together.

…To get you started, here are a few concepts that I (Ellen) discovered in my study. What can you add to them?

*God appoints our One-Another ministry to us. The Spirit assigns us our work.

*In the passage, the assignment came after fasting, praying, seeking God's will for them. We should be asking God, too, to assign us the work of One-Another ministry that we are designed for.

*Paul was called to be an apostle by the will of God through the sponsorship of Barnabas (Acts 9:26-30). A mentor is this same kind of "sponsor" - someone who sees your potential and encourages you in a certain direction.

*Barnabas's mentoring relationship with Paul was a significant factor in Paul's development into an influential leader in the early Christian church.

*Leaders today can follow the example of Barnabas and contribute to the development of the next generation of leaders. Leaders especially have a huge responsibility to be mentors…it is part of their job.

*Jesus was their example. Jesus called his disciples to live and learn with him as they went through life. For Jesus mentoring was a life-style, a relationship where mentor would impart wisdom to the mentee as they encountered every day challenges.

What did you discover in your study?

For further discussion, here are some options as time allows:

*If you are mentoring someone (or have mentored someone) and have anything about their situation that you need some help with, or input from others, and ideas for how to best care for them, let's discuss it (remember privacy and confidentiality, no names and avoid specifics that would identify that person.)

*Discuss some of the content from "Consider Your Counsel" if time allows.

*OR, what other questions do you have?

Use this space for any notes to refer to later, as needed.