



BUILD GRACE ENVIRONMENTS

Mentee Module

Version 1.6



www.mentorlink.org

WARM GREETINGS IN THE NAME OF THE LORD JESUS CHRIST!

Welcome to BUILD GRACE ENVIRONMENTS. This module is one of 7 modules that make up the MentorLink Institute. This project is designed to serve leaders around the world as they seek to lead more like Jesus with the people they serve and to build other leaders who will do the same.

We trust this will be a life-changing experience as you grow to be more like Jesus in the way you serve. It is part of a process to take you and the others in your Mentor Group into the heart of what Jesus wants from those who lead in His Kingdom.

This is the resource module for both Mentees and Mentors to use as a guide for the Mentor Group experience. As you prepare for each session, you will glean new understanding of what it means to lead like Jesus. Then as you discuss the session, the Spirit will have opportunity to shape you more into the image of Jesus in the way you lead and how you treat people. You will be challenged by what others in your Mentor Group are seeing and learning from the Spirit as well.

Our heart is that you will grow to lead more like Him and to develop others who will do the same.

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INTRODUCTION

This module, *BUILD GRACE ENVIRONMENTS*, is for use in the MentorLink Institute.

This module is one of seven modules available in the MentorLink Institute. There is no intended order in these except we highly recommend starting with either ***Leaders Follow Jesus*** or ***Lead in Light of Eternity***. This series of modules builds leaders who conform to Jesus in heart, character, and ministry leadership through the mentoring process and equips them to develop other leaders who do the same.

Who Is This Module For?

This module is for those who are serious about living and leading according to the principles of Kingdom leadership given by Jesus and applied in the early Church. The MentorLink Institute is for men and women who are marketplace leaders, ministry organizational leaders, church leaders, Bible study leaders, house church leaders and anyone who wants to learn how to mentor others for Kingdom work and leadership.

What Are The Benefits?

Jesus said that many leadership practices are common and acceptable – the world’s way of doing business and getting things done... “but it shall not be so among you” (Mark 10:42-45). Leadership in His kingdom is vastly different. It is a distinctive way of viewing yourself as a leader and how you impact and invest in others for His sake.

Here are some of the goals and benefits of participating in the *Build Grace Environments* module:

1. You will grow in your sensitivity and discernment for the motivation, attitudes and practices that have eternal value and that bear lasting fruit in Christ’s kingdom.
2. With the Holy Spirit as your ultimate guide, you will personally develop in Christ-centered leadership as you examine at how Jesus lead, interacting with a facilitating mentor and the members of your mentor group.
3. You will receive help in investing in others in practical ways so that they may lead like Jesus.

WHAT IS RECOMMENDED?

It is recommended that mentees participate in a mentor group of 3-6 developing leaders facilitated by a mentor who will guide the process. This is not a Bible study – as such, it is not a body of material or content to be mastered. It is an experiential process that works best in the context of a group.

Mentor Group Meetings:

1. We recommend that the Mentor Group meet for weekly sessions for consecutive weeks.
2. We recommend that each session last for at least 1½ hours.

Two guidelines:

1. It is expected that each participant complete the preparation prior to the actual Mentor Group session.
2. If someone misses the Mentor Group twice, we recommend that they drop out for the rest of that module.

Distance Mentor Groups:

1. The ideal Mentor Group meets face-to-face.
2. However, for security, financial or logistical reasons, Mentor Group members may not be able to meet face-to-face. In our orientation material, we provide suggestions for distance mentoring, such as using potentially free services like Skype.

What Is Our Vision for Each Mentor Group Member?

This module and the entire MentorLink series is designed to help us grow as Christ-centered leaders and treat others in a way that honors His work in their lives, builds them up in grace, and releases them to follow Him. This module will also provide a practical way, through the Mentor Group process, for a mentee to “Pass It On” to others. This will happen quickly for some. Others will grow to mentor others to “Pass It On” at a slower pace.

What Does It Cost?

We do not charge for the materials. Your mentor will not charge for his or her time. But there are real costs. Dying to self to grow in Christ is costly. Your time is costly. Some will choose to be part of a “Distance Mentor Group”. Many in the Distance Mentor Group will have Skype or another free telephone service. But some in Distance Mentor Groups will not have Skype or even reliable internet service. Your mentor may have to call you on your cell phone to connect.

Perhaps you will have a face-to-face mentor group. Great. This is the ideal. Still there may be costs in traveling to a location where your group can meet—perhaps on the other side of the city or a neighboring town.

How Should These Modules Be Used?

Jesus modeled developing leaders in the context of what we call a mentoring group. Each module is designed to be used in the context of a Mentor Group. As you process what God is doing in your heart through this module and hear what He is doing with others in your group, you will be encouraged, supported, and challenged to become a Christ-centered leader. This module does not reflect content to be mastered intellectually, but rather embraced in your heart, life, and leadership. The goal is to change hearts in leaders becoming more like Jesus.

How Do I Get Started?

If you received this as material from someone, please register on the MentorLink website. This will allow us the opportunity to better serve you with resources to help you find a mentor group and connect you to a mentor. Also we will forward additional mentoring resources to you via e-mail. Register at www.MentorLink.org. Select Resources, then click on MentorLink Institute.

What Is The Role Of The Facilitating Mentor?

The mentor is neither an expert nor a teacher. He or she is merely a facilitator of the Mentor Group process. The mentor will have a discussion guide that allows freedom in directing the group's discussion. Both mentor and mentees will learn and grow together.

Overview: Build Grace Environments

In This Module You And Your Mentor Group Will . . .

1. Better understand the nature and extent of God's grace.
2. Reflect on the operations of grace in your own life and ministry.
3. Take steps to enhance the environment of grace in your ministry or workplace.

Responsibilities . . .

1. Complete assignments for sessions before you meet together.
2. Meet with your Mentor Group weekly.
3. Pray for each other daily.

SESSIONS . . .

1. A Grace Environment
2. Two Models of Leadership
3. The Grace of Acceptance
4. Growth in a Grace Environment
5. My Own Experience of Grace
6. Grace All Around

Session Goals

1. A Grace Environment

The goal of this session is help each Mentor Group member sense critical differences between operating in an environment of grace and in an environment lacking grace.

2. Two Models of Leadership

The goal of this session is to help each Mentor Group member explore two models of leadership, one rooted in an Old Testament “Great Man” [hierarchical] approach, and one rooted in New Covenant teaching. Scripture and personal experience provide insight into the implications of each leadership model in the work/ministry environment.

3. The Grace of Acceptance

The goal of this session is to help each Mentor Group member discover how a leader can operate a grace environment marked by acceptance and forgiveness, and at the same time hold others accountable for their performance. The studies and activities in this session are designed to reduce tension between these goals.

4. Growth in a Grace Environment

The goal of this session is to help each Mentor Group member fix the nature of an environment of grace in his or her mind and heart, and observe Jesus’ interactions with Simon Peter that created a grace environment.

5. My Own Experience of Grace

The goal of this session is to help each Mentor Group member share his or her own experience of Grace. To be able to lead others in a grace environment, a leader’s personal relationship with God must be rooted in a trust in God and purged of all self-reliance. This session’s sharing will remind each Mentor Group member how God’s grace has operated in his or her own life, further freeing him or her to take the steps needed to develop a grace environment.

6. Grace All Around

The goal of this session is to help each Mentor Group member see his responsibility to contribute to an environment of grace in every setting of his or her life, not just in the workplace. In this session, each member will be challenged to identify what he or she has done . . . and what is yet to be done . . . to nurture others in a grace environment.

A Grace Environment

SESSION GOAL

The goal of this session is help each Mentor Group member sense critical differences between operating in an environment of grace and in an environment lacking grace.

1 Read the following story that Jesus once told.

For the kingdom of heaven is like a landowner who went out early in the morning to hire men to work in his vineyard. He agreed to pay them a denarius for the day and sent them into his vineyard.

About the third hour of the day he went out and saw others standing in the marketplace doing nothing. He told them, "You also go out and work in my vineyard, and I will pay you whatever is right. So they went.

He went out again about the sixth hour and the ninth hour and did the same thing. About the eleventh hour he went out and found still others standing around. He asked them, "Why have you been standing here all day doing nothing?"

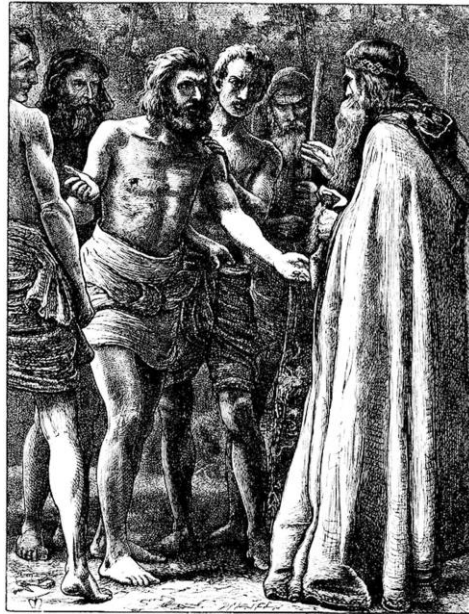
"Because no one has hired us," they answered.

He said to them, "You also go and work in my vineyard."

When evening came, the owner of the vineyard said to his foreman, "Call the workers and pay them their wages, beginning with the last ones hired and going on to the first."

The workers who were hired about the eleventh hour came and each received a denarius. So when those came who were hired first, they expected to receive more. But each one of them also received a denarius. When they received it, they began to grumble against the landowner. "These men who were last worked only one hour," they said, "and you have made them equal to us who have borne the burden of the work and the heat of the day."

But he answered one of them, "Friend, I am not being unfair to you. Didn't you agree to work for a denarius? Take your pay and go. I want to give the man who was hired last the same as I gave you. Don't I have the right to do what I want with my own money? Or are you envious because I am generous?"



—Matthew 20:1-15

NOTE: In the first century, a denarius was a full day's wages for hired labor.

2 Reread the passage. Then decide whether or not you agree with each of the following statements:

1. The landowner's only goal was to get the vineyard work done.
2. The landowner related to all of his workers in a gracious way.
3. Each of the workers had his daily needs met.
4. Grace is often perceived as unfair.
5. It is difficult to introduce grace in a performance-based environment without causing misunderstanding and hostility.

3 Write down your own definition of "grace" here.

In your context how is "grace" viewed?

4

Read the following definition of “Grace” taken from the *Zondervan Encyclopedia of Bible Words* (p. 320).

The biblical concept of grace is much greater than is suggested in the common definition of “unmerited favor.” “Grace” is a word that expresses a radical view of life and of relationship with God.

Grace teaches that God’s attitude toward us is one of acceptance and love; knowing God’s heart, we can “approach the throne of grace with confidence” (Heb. 4:16) with every sin and need.

Grace is a dramatic statement about the human condition. Each person is helpless, trapped in sin, and incapable of pleasing God or winning his favor.

Grace is a proclamation. It is the triumphant announcement that God in Christ has acted and has come to the aid of all who will trust him for their eternal salvation.

Grace is a way of life. Relying totally on Jesus to work within us, we experience God’s own unlimited power vitalizing us and enabling us to live truly good lives.

The message of grace found in the New Testament calls us to a completely different outlook on relationship with God and on spiritual achievement than is found in any religion of human invention. Understanding the nature of grace, we decisively reject any confidence in ourselves, and we trust ourselves totally to Jesus, who alone is able not only to declare us truly righteous men and women of God but also to make us so.

And, living as the recipients of grace, we are committed to infusing every relationship with our fellow human beings with a grace like that we have received.

5

Think about the above definition. Then go back to page 7 and revise the definition you wrote there in any way you think is significant in light of the Matthew 20 passage.

6

Look at the two New Testament passages quoted below. Each provides insights into what is involved in living and working in a grace environment. You may want to underline key words or phrases.

But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.

Therefore as God's chosen people, holy and dearly loved, cloth yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.

—Colossians 3:8-14

Make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interest, but also the interest of others.

—Philippians 2:2-4

7

Briefly describe the mission of the organization or business in which you work.

8 Evaluate your environment.

- ~ In what ways does it fall short of being an environment of grace, like that described in the Colossians and Philippians passages?

- ~ In what ways does it display characteristics of an environment of grace?

Two Models of Leadership

SESSION GOAL

The goal of this session is to help each Mentor Group member explore two models of leadership, one rooted in an Old Testament “Great Man” [hierarchical] approach, and one rooted in New Covenant teaching. Scripture and personal experience provide insight into the implications of each leadership model in the work/ministry environment.

1 Write down the initials of the best leader you have known. Then record three statements about him or her.

1.

2.

3.

2 Moses, one of history’s greatest leaders, was commended in Hebrews as “faithful in all God’s house.” Read the following passage that records a repeated incident from Moses’ life.

When Moses came down from Mount Sinai with the two tablets of the Testimony in his hands, he was not aware that his face was radiant because he had spoken with the LORD. When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him. But Moses called to them; so Aaron and all the leaders of the community came back to him, and he spoke to them. Afterward all the Israelites came near him, and he gave them all the commands the LORD had given him on Mount Sinai.



When Moses finished speaking to them, he put a veil over his face. But whenever he entered the LORD's presence to speak with him, he removed the veil until he came out. And when he came out and told the Israelites what he had been commanded, they saw that his face was radiant. Then Moses would put the veil back over his face until he went to speak with the LORD. –Exodus 34:29-35

- 3 If you had been one of the Israelites who witnessed this scene, which of the following do you think would felt most strongly?

Circle two, and add another if a feeling comes to mind.

Admiration	Respect	Closeness	Distance	Concern
Confidence	Awe	Difference	Comfortable	Unnecessary

- 4 If you had been Aaron or one of the other leaders mentioned in this passage, would you have enjoyed working under Moses? Why, or why not?

- 5 In what ways were your thoughts and feelings about the "best leader" in #1 above like or unlike the feelings you circled in #3 above?

6

As a leader, did Moses create an environment of grace for Aaron and the leaders of the community?

YES?

NO?

WHY?

7

In a most striking passage, the Apostle Paul comments on New Covenant leadership by contrasting it with Moses' leadership style reflected in Exodus 34. Study this passage, and then in your own words summarize its implications.

Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily on the face of Moses because of its glory, fading through it was, will not the ministry of the Spirit be even more glorious? How much more glorious is the ministry that brings righteousness! For what was glorious has no glory now in comparison with the surpassing glory. . . .

Therefore, since we have such a hope, we are very bold. We are not like Moses, who would put a veil over his face to keep the Israelites from gazing on it when the radiance was fading away. . . . Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever increasing glory, which comes from the Lord, who is the Spirit.

—2 Corinthians 3:7-18

Implications of this passage for leaders:

8

Read the following.

Moses was unwilling for the Israelites to realize that the glory that shone on his face was a fading glory. So Moses put on a veil. The Israelites would never realize that he was just a man, subject to doubts and fears, vulnerable to circumstances, forced to trust God each moment of the day. Moses wore the veil constantly—except for those moments just after he met with God, when the glory shone there anew. And it worked! The Israelites, even Aaron (Moses' brother), were in awe of the "great man". It made it so much easier to be a leader. He relayed the commands of the Lord, and no one questioned his direct connection with the Lord or his instructions.

Why then does Paul insist we are "not like Moses"? Why does Paul speak of being "very bold" and leading with "unveiled faces"? Doesn't Paul realize that if we take off our veils, others will realize that we are not perfect? That we do not have all the answers? That our answers may not even be *right*?

Oh, Paul knows. And he still calls for the boldness that it takes to lead with unveiled faces, with transparency, and with honesty. And Paul has his reasons:

First, in this New Covenant era, we "all reflect the Lord's glory." Christ's Spirit is in each of his people, operating through our varied gifts. The leadership appropriate to the Age of Law is not appropriate in this Age of Grace. No longer is the "great man" model of leadership adequate to reflect God glory.

Second, Christ is not seen in the veiled faces of leaders who rely on awe to create compliant followers. Christ is seen in the progressive transformation of leaders into his likeness "with ever-increasing glory." We must take off the masks if we are to model the Gospel of Grace, for grace is revealed only as we are seen meeting challenges with trust in God despite our inadequacies.

Third, only living with unveiled faces can produce an environment of grace. When leaders wear masks, others feel the need to wear masks as well. We fear to share our true thoughts and feelings, doubting whether or not they—and we!—are acceptable. Grace finds no room for expression in an environment of doubts and fears, and without grace no ministry, no mission can reach its full potential.

The tragedy is that we are all too skilled in the style of leadership modeled by a masked Moses. And we are all too unfamiliar with the unmasked approach to which Jesus Christ calls us today.

9 2 Corinthians contains Paul's great treatise on New Covenant leadership.

In your own Bible, **study 2 Corinthians 1:1-3:18**. Identify specific things Paul does to model leading without masks. Record your ideas below to use in your discussion with your group.

The Grace of Acceptance

SESSION GOAL

The goal of this session is to help each Mentor Group member discover how a leader can operate a grace environment marked by acceptance and forgiveness, and at the same time hold others accountable for their performance. The studies and activities in this session are designed to reduce tension between these goals.

- 1 How would you answer the following letter to the Apostle Paul questioning the value of a grace environment? Write your answer on the following page.

Dear Apostle Paul,

I like a lot of what you say about leadership, but it seems to me you expect too much. A grace environment is nice and good. But a leader needs to supervise and hold people accountable. A leader is responsible for the accomplishment of an organization's mission. You cannot put up with the incompetent or lazy. So it does not make sense to treat everyone with grace and just ignore their inadequacies.

It is important to encourage your people to develop and grow. But our main focus is not growing people: it is the organization's mission. Any organization needs to have discipline and focus to accomplish its goals. And that requires a strong leader who is definitely in charge. And it means making sure everyone fulfills their responsibility.

Sincerely,

Troubled leader



Dear Troubled Leader,

2 Here are two passages that imply a fascinating story.

Some time later Paul said to Barnabas, "Let us go back and visit the brothers in the towns where we preached the word of the Lord and see how they are doing." Barnabas wanted to take John, also called Mark, with them, but Paul did not think it wise to take him, because he had not continued with them in the work. They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus, but Paul chose Silas and left, commended by the brothers to the grace of the Lord. He went through Syria and Cilicia, strengthening the churches.

Acts 15:36-41

Some years later Paul writes to Timothy:

Do your best to come to me quickly, for Demos, because he loved this world, has deserted me and gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia. Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry.

2 Timothy 4:9-11

By the way, this is the same John Mark who wrote the Gospel of Mark.

What do you think it is fair to say about Paul in view of the above and the model of leadership he describes in 2 Corinthians 3:7-18? (see last week's study).

1.

2.

3.

3 Irreconcilable?

Below are four terms that leaders interested in creating a grace environment need to understand and to harmonize.

Accountability

Acceptance

Responsibility

Forgiveness

Write one of the four terms in appropriate blanks below and complete the sentences. We are not looking for "right" or "wrong" answers in asking you to do this. Just fill in the blanks with many sentences below as you believe is appropriate.

1. _____ conflicts with _____ because . . .

2. _____ conflicts with _____ because . . .

3. _____ conflicts with _____ because . . .

4. _____ conflicts with _____ because . . .

5. _____ conflicts with _____ because . . .

4 Reflect on the following.

2 Samuel 11 and 12 describes the account of David's sin with Bathsheba and contains many vital lessons about accountability, acceptance, responsibility, and forgiveness. In fact, the passage contains the key to harmonizing these seemingly conflicting elements.

David must have been shocked when he realized the morass of sin in which his choices had buried him. His sin was out of character for this man Scripture describes as "after God's own heart." David's first impulse was to cover up what he had done, but each attempt mired him deeper and deeper. Still, he tried. He settled the mask more firmly on his face and played being the godly king he was sure others thought him to be. But deep inside David became more and more uncomfortable, an experience he describes in Psalm 32.

David held out for months. But one day the Prophet Nathan confronted him. David was forced to face the terrible reality of what he had done. Rather than being devastating, Nathan's actions proved to be the beginning of a healing process. David accepted complete responsibility for his actions. David knew that he was at fault. And so David confessed his sin to God and found the forgiveness for which he had yearned so desperately.

But that was not the end of the story. At that time, Jerusalem was a tiny community of some 3,500 persons. And in a community of that size, everyone was aware of David's supposedly hidden sins. The guards who had brought Bathsheba to the palace knew. The friends who were aware Bathsheba was pregnant knew. And a secret shared by any two people is unlikely to remain a secret! So David wrote Psalm 51. He delivered it to Asaph to be sung in public worship. And he made sure the superscription tied his prayer of confession and thanksgiving to the incident which had generated it.

David has left us a lasting legacy, a series of lessons that each of us—and perhaps especially leaders—need to understand and to apply.

What are they?

1. The natural response of any person doing anything that causes shame is to try to cover up the event, to put on a mask, and to hide the weakness or the flaw. But this is the worst possible thing anyone can do. Masks lock us into ourselves; they cut us off from others, and most serious of all, they keep us from dealing with reality. In our personal lives or in any ministry,

business, or organization, anything which encourages humankind's natural tendency to wear masks is devastating.

2. In struggling to maintain the mask, David cut himself off further and further from God, from himself, and from others. David's isolation from God hurt, and turned life from a joy to a burden. He tried grimly to continue on as before, but the spontaneity and vision that had marked his rule was gradually replaced by doubts and despair. He no longer could feel close to others for fear that something he said or did might give away his great secret.
3. It was Nathan who rescued David – by confronting him. The prophet acting on God's instructions announced that David was accountable for what he had done. Yet with the pain of exposure, Nathan also offered the gift of acceptance. God would not reject David. God loved David in spite of his failure. God's grace, a phenomenon in the Old Testament as well as the central theme of the New, was sufficient. God was willing to forgive.
4. But forgiveness is transactional. It takes two for the benefits of forgiveness to be experienced. God is always willing to forgive. But until a person acknowledges his sin and accepts forgiveness, that individual remains burdened by his guilt. We must each accept full responsibility for our actions if we are to know the joy that comes with forgiveness and restoration to our place within God's plan.

How do these principles apply to servant leadership, and how do they help us understand the creation of a grace environment within any ministry or business?

Servant leaders understand the devastating damage done by their own masks and the masks worn by others. They seek to help everyone within the organization operate without masks, boldly removing their own masks, making decisions in the open and accepting responsibility for them.

Servant leaders expect others to accept responsibility for their actions, and to provide necessary information so that the reality of the organization's situation can be assessed.

Servant leaders confront others as soon as they become aware of problems, being careful at the same time of assuring individuals that they are accepted even though a particular action may not be acceptable.

Servant leaders are ready to forgive, but understand that only when the other person accepts responsibility for his actions will the healing power of forgiveness operate.

Servant leaders are dedicated to creating an environment of grace within which they empower others, freeing and challenging them to strive together to trust God as they do Christ's work in the world.

5 Now complete the following sentences eliminating or alleviating the conflicts you identified on page 18.

1. A good leader holds people accountable for their actions . . .
2. I am not willing to settle for your present level of performance . . .
3. I forgive myself for my mistakes and . . .
4. The ultimate limit on a leader's willingness to forgive is . . .
5. A serious error that significantly impacted the ministry / business was . . .
6. To limit others trying to cover up mistakes or errors, a good leader will . . .
7. In an environment of grace, there is less conflict between accountability, acceptance, responsibility, and forgiveness because . . .

Growth in a Grace Environment

SESSION GOAL

The goal of this session is to help each Mentor Group member fix the nature of an environment of grace in his or her mind and heart, and observe Jesus' interactions with Simon Peter that created a grace environment.

1 Let us pause a moment to review.

SESSION ONE. In Matthew 20, we saw a classic example of a *performance environment*, and noted that even when the landowner treated his workmen with grace, his generosity was misunderstood and even resented. We need to develop an *environment of grace*, where acts of grace become the standard.

Passages from Colossians and Philippians provided a picture of what an environment of grace looks like. It is an environment where compassion and kindness are normative, where forgiveness flows, and where there is a common commitment to "one mindedness".

SESSION TWO. In this session, we saw two models of leadership and the environment each produces. One is the "great man" model, in which the leader maintains control by creating relational distance. In this model, the leader wears a mask, creating an aura of awe and unquestioned supremacy. When an organization has this kind of leadership, others in the organization will also wear masks, leading to personal insecurity, aversion to risk, and the hiding of information.

The other model is the New Covenant model, explained by the Apostle Paul, who calls for boldness and the removal of masks. The freedom to do this is rooted in the fact that the Holy Spirit is in the process of transforming us. Paul understands that Christ is seen not in our supposed perfection but in the fact that He is at work in us as we trust in Him. When leaders permit others to see them as they are, in their inadequacy, others discover the sufficiency of Christ and realize that they too can trust Him.

In the climate of grace created by transparency and authenticity, others are encouraged to take off their masks and to be honest with one another.

SESSION THREE. Many feel a conflict between the acceptance and forgiveness that characterize a climate of growth and the accountability and responsibility essential for the accomplishment of their mission. But this conflict is more apparent than real. As we saw in the case of David and the

Prophet Nathan, Nathan's confrontation of David provided healing rather than destruction. David accepted responsibility for his actions, understood that God held him accountable, and sought forgiveness. This was only possible because David trusted God to accept him rather than to reject him.

Similarly in any grace environment, knowledge that we are accepted and valued opens the door for confrontation and accountability. As in the case of David, the goal is not punishment but restoration to a position within which growth can continue to take place. It is essential that leaders accept and value their co-workers, and that the dynamics of holding others accountable are clearly understood. Information can then be shared freely with risks taken.

2 Go back over the review, above, and underline key words and phrases that describe a grace environment. Write the words or phrases here.

3 Meet Pete and The Boss

The Apostle Peter flourished in the grace environment created by Jesus. Peter truly was a gem in the rough when Jesus called him. Although a natural leader that the other disciples looked up to, Peter was outspoken, impetuous, and immature. Christ accepted Peter despite his flaws and groomed him for future leadership of his Church.

Interaction between Jesus and Peter is recorded in a number of Gospel passages, some of which are quoted below. Examine each example below.

- a. Identify elements of the grace environment present in each example cited.
- b. Note what Jesus did or said to shape the grace environment.
- c. Note how Peter acted or responded to the grace environment.
- d. Record how Jesus or Peter would have interacted if their relationship had been a performance-based one.

Luke 5:1-11

ANALYSIS

Jesus has been staying with Peter and his fisherman friends. In the morning, Jesus watches as the fishermen return after a night's labor empty-handed. Jesus tells Peter to put the nets into deep water for a catch.

PETER: "Boss, we've worked all night and haven't caught anything. But because you say so, I will let down my nets."

Much to Peter's shock, a school of large fish fill the nets! Peter falls on his knees.

PETER: Go away from me, Lord; I am a sinful man!"

JESUS: "Don't be afraid. From now on you will catch men."

Matthew 14:22-36

ANALYSIS

The disciples are in a boat at night when they see a ghost walking on the waters. The phantom calls out, and identifies himself as Jesus!

PETER. "Lord, if it is you, tell me to come to you on the water."

JESUS: "Come."

Peter jumps over the side and start off toward Jesus. But his attention is distracted by the waves, and he begins to sink.

PETER: "Lord! Save me!"

Jesus reaches out his hand and catches Peter.

JESUS: "You of little faith. Why did you doubt?"

MATTHEW 15:1-20

ANALYSIS

Jesus has just told a parable confronting the Pharisees. The disciples naively warn Jesus that he has offended the Pharisees. Jesus responds to Peter's rebuke with a parable and then said,

JESUS: "Leave them; they are blind guides . . ."

PETER: "Explain the parables to us."

JESUS: "Are you still so dull? Don't you see . . ." and Jesus explains the parable.

MATTHEW 16:13-20

ANALYSIS

The disciples have circulated among the crowds who are talking about Jesus. Jesus asks them who the crowds say He is. When they respond that the people think He is one of the prophets, Jesus asks who they think he is.

PETER: "You are the Christ, the Son of the Living God."

JESUS: "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatsoever you bind on earth will be bound in heaven, and whatsoever you loose on earth will be loosed in heaven."

MATTHEW 16:21-28

ANALYSIS

Jesus begins to explain that He must go to Jerusalem, be killed, and be raised to life the third day. Peter takes Jesus aside.

PETER: "Never, Lord! This shall never happen to you!"

JESUS: "Out of my sight, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men,"

MATTHEW 17:1-3

ANALYSIS

Peter, James and John witness Jesus' transfiguration as He is joined by Moses and Elijah.

PETER: "Lord. It is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah."

At that moment a voice from heaven proclaims Jesus His Son, and the terrified disciples fall facedown on the ground. Jesus comes over and touches them.

JESUS: "Get up. Don't be afraid."

As they were coming down the mountain, Jesus instructs them.

JESUS: "Don't tell anyone what you have seen, until the Son of Man has been raised from the dead."

MATTHEW 17:24-27

ANALYSIS

Temple tax collectors catch Peter alone and ask him if his boos pays the annual fee. Peter says, "Yes, he does." When Peter comes into the house where Jesus is staying, Jesus is the first to speak.

JESUS: What do you think, Simon? From whom do the kings of the earth collect duty and taxes—from their own sons or from others?"

PETER: "From others."

JESUS: "Then the sons are exempt. But so that we may not offend them, go to the lake and throw out your line. Take the first fish you catch, open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours."

MATTHEW 11:20-25

ANALYSIS

As Jesus' party approaches Jerusalem, they pass a fig tree that Jesus cursed the day before.

PETER: "Rabbi! Look! The fig tree you cursed has withered!"

JESUS: "have faith in God. I tell you the truth, if anyone says to this mountain, 'go, throw yourself into the sea, and does not doubt in his heart but believes that what he says will happen, it will be done for him . . ."

JOHN 13:1-15

ANALYSIS

During the last supper, Jesus takes a basin and the role of the servant who washes the feet of guests. Peter is scandalized.

PETER: "Lord, are you going to wash my feet!"

JESUS: "You do not realize now what I am doing, but later you will understand."

PETER: "No! You shall never wash my feet."

JESUS: "Unless I wash you, you have no part with me."

PETER: "Then Lord, not just my feet but my hands and my head as well."

JESUS: "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you."

JOHN 13:1-38

ANALYSIS

Jesus announces that he's going away. Peter is upset.

PETER: "Lord, where are you going to go?"

JESUS: "Where I am going you cannot follow now, but you will follow later."

PETER: "Lord, why can't I follow you now? I will lay down my life for you."

JESUS: "Will you really lay down your life for me? I tell you the truth, before the rooster crows you will disown me three times;"

JOHN 21

ANALYSIS

After the resurrection Jesus confronts Peter on the shore of Galilee.

JESUS: "Simon, son of Jonah. Do you love me more than these?"

PETER: "Yes, Lord, you know that I love you."

JESUS: "Feed my lambs."

JESUS: "Simon, son of Jonah, do you truly love me?"

PETER: "Yes, Lord, you know that I love you."

JESUS: "Take care of my sheep."

JESUS: "Simon, son of Jonah, do you love me?"

PETER" (hurt), "Lord, you know all things; you know that I love you."

JESUS: "Feed my sheep. I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go."

JESUS: "Follow me."

A FINAL THOUGHT:

Identify one way Jesus created an environment of grace in His interaction with Peter that is important for leaders today that you can apply this week.

My Own Experience of Grace

SESSION GOAL

The goal of this session is to help each Mentor Group member share his or her own experience of Grace. To be able to lead others in a grace environment, a leader's personal relationship with God must be rooted in a trust in God and purged of all self-reliance. This session's sharing will remind each Mentor Group member how God's grace has operated in his or her own life, further freeing him or her to take the steps needed to develop a grace environment.

1 Meditate on the significance of these words from Hebrews 4:

For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help in our time of need.

Write down your thoughts.

Then go on to the next page.

2 Consider

Reality is that we human beings are helpless. Yet our old nature insists that we help ourselves. But actually, the only solution to all our problems is simply to trust God and to rely completely on His grace.

The Apostle Paul pointed out the foolishness of our behavior in his letter to the Galatians. In Galatians 3:2-5 he wrote, as paraphrased in The Message:

Let us put this question to you: How did your new life begin? Was it by working your heads off to please God? Or was it by responding to God's Message to you? Are you going to continue this craziness? For only crazy people would think they could complete by their own efforts what was begun by God. If you weren't smart enough or strong enough to begin it, how do you suppose you could perfect it? Did you go through this whole painful learning process for nothing? It is not yet a total loss, but it certainly will be if you keep this up! Answer this question: Does the God who lavishly provides you with his own presence, his Holy Spirit, working things in your lives you could never do yourselves, does he do these things because of your strenuous moral striving or because you trust him to do them for you?

How did you learn to "simply trust God and rely completely on His grace?"

Write out your story here.

3

Read the Bible passages printed below . See if one of them reminds you of a personal experience through which you grew in your understanding and experience of God's grace.

Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows. If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer. And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort.

—2 Corinthians 1:3-7

To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more greatly about my weaknesses, so that Christ's power may rest on me.

—2 Corinthians 12:7-9

Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything. If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given him. But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not think he will receive anything from the Lord; he is a double minded man, unstable in all he does.

—James 1:2-8

Use page 34 to write an experience one of these three passages brings to your mind.

How I Grew To Better Understand and Experience God's Grace.

Grace All Around

SESSION GOAL

The goal of this session is to help each Mentor Group member see his responsibility to contribute to an environment of grace in every setting of his or her life, not just in the workplace. In this session, each member will be challenged to identify what he or she has done . . . and what is yet to be done . . . to nurture others in a grace environment.

- 1 Below are five statements about Grace which summarize principles we have been exploring in this module. As preparation for this week's meeting you will be asked to list specific actions you have taken in three different settings to create an environment of grace.

Consider the five statements for a moment. Then turn to the first worksheet:

- Grace provides a "safe place".
- Grace gives people second chances.
- Grace encourages others to grow.
- Grace holds others accountable.
- Grace motivates through love and gratitude.

But by the grace of God I am what I am, and His grace to me was not without effect. No I worked harder than all of them—yet not I, but the grace of God that was with me.

—1 Corinthians 15:10

Feel free to review previous sessions at any time.

Worksheet # 1

In the Workplace

WHAT I'VE DONE...

WHAT I CAN DO BY GOD'S GRACE

TO PROVIDE A SAFE PLACE

1.

1.

2.

2.

3.

3.

TO GIVE PEOPLE SECOND CHANCES.

1.

1.

2.

2.

3.

3.

TO ENCOURAGE OTHERS TO GROW

1.

1.

2.

2.

3.

3.

TO HOLD OTHERS ACCOUNTABLE

1.

1.

2.

2.

3.

3.

TO MOTIVATE THROUGH LOVE, GRATITUDE

1.

1.

2.

2.

3.

3.

Worksheet # 2

In My Family

WHAT I'VE DONE...

WHAT I CAN DO BY GOD'S GRACE

TO PROVIDE A SAFE PLACE

1.

1.

2.

2.

3.

3.

TO GIVE PEOPLE SECOND CHANCES.

1.

1.

2.

2.

3.

3.

TO ENCOURAGE OTHERS TO GROW

1.

1.

2.

2.

3.

3.

TO HOLD OTHERS ACCOUNTABLE

1.

1.

2.

2.

3.

3.

TO MOTIVATE THROUGH LOVE, GRATITUDE

1.

1.

2.

2.

3.

3.

Worksheet # 3

In My Church

WHAT I'VE DONE...

WHAT I CAN DO BY GOD'S GRACE

TO PROVIDE A SAFE PLACE

1.

1.

2.

2.

3.

3.

TO GIVE PEOPLE SECOND CHANCES.

1.

1.

2.

2.

3.

3.

TO ENCOURAGE OTHERS TO GROW

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TO HOLD OTHERS ACCOUNTABLE

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3.

TO MOTIVATE THROUGH LOVE, GRATITUDE

1.

1.

2.

2.

3.

3.

In Closing

Dear Fellow Worker in the Kingdom,

We count it a privilege to serve you in your growth toward building grace environments. We trust this experience has been valuable for you and through you, the people you influence. We also trust He has laid on your heart the simplicity and purity of building grace environments.

Our heart is to continue to serve you through other resources available. But our greatest hope and prayer is that you will intentionally "Pass It On" to others so that they also grow in their heart to build grace environments.

May you continue to grow as a leader who builds grace environments.

Dr. Stacy Rinehart for the MentorLink Institute



What is your vision for "passing it on"?

You are now a steward of the heart issues in BUILD GRACE ENVIRONMENTS. To whom will you pass this on? We encourage you to form another Mentor Group and facilitate others through what you have just finished.

"Passing it on" is not about mastering content, being an expert or a teacher. It is about being available to guide others through the mentoring experience. Will you continue to pass it on?

For additional help in "passing it on," go to
<http://www.mentorlink.org/index.php/resources/passing-it-on/>

What's next?

We encourage you to join another Mentor Group for another module. Other MentorLink modules are a good place to start. You might want to form your own Mentor Group.

Want to facilitate another module?

There are two options – bring together your own local group, or simply sign up to mentor a group. We have a Mentor Orientation for new mentors. Go to the MentorLink website for links.
<http://www.mentorlink.org/index.php/resources/global-mentoring-project/facilitate-a-group/>



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MentorLink Modules

NOTE: THERE ARE MENTOR PROCESS GUIDES AVAILABLE FOR EACH MODULE



LEAD LIKE JESUS

The model of leadership in the world is clear. But Jesus calls His followers to a different model of leadership for the Kingdom. This module will assist you and your group in discovering this reality and in beginning to apply its implications to your lives, leadership, and mentoring.



LEAD IN LIGHT OF ETERNITY

Jesus had much to say about how He will evaluate leaders who serve Him. He also had many harsh words for false leaders. Jesus promises to reward those who serve Him faithfully. This module will provide understanding regarding the leader's personal advantage to having this eternal perspective.



BUILD HIS KINGDOM

Jesus came preaching the Kingdom. His Kingdom is the ultimate reality in this life and the life to come. However, many build their own empires, thinking they are building the Kingdom, while their very means and motives are actually at odds with His Kingdom. This module will assist you and your group in seeing the difference between building for the Kingdom and a leader building for his own empire. This module also will assist you in mentoring others regarding this awareness.



BUILD GRACE ENVIRONMENTS

How we mentor and treat people flows from our understanding of what Christ has done and is doing in us. This module will assist you and your group in a deeper understanding of the depth and riches of the Gospel of grace and its applications in your leadership and mentoring.



COLLABORATE AS LEADERS

Jesus mentored those he chose and was with them. Paul was always with someone who co-labored with him, mentoring him in the process. This module will assist you and your group in developing a practice of leading and mentoring in the context of partnership and community.



LEADERS FOLLOW JESUS


This module is intended for Christians operating in church, para-church ministries, Christian organizations, and the marketplace. Its intent is to help leaders evaluate the style of leadership exercised in their organization and bring it into harmony with the New Testament pattern. In this module, participants come to understand both the foundational concepts and the learning process which underlies MentorLink training.



LEADERS ABIDE IN JESUS

Some of the last words of Jesus to His Disciples were, "Abide in Me". The Apostle John reflects the importance of this, "whoever says he abides in him ought to walk in the same way in which he walked." This module opens the door for mentors and mentees to look at their own walk with Jesus. It is from this "center" that we fellowship with the Son and with one another. It is also from this center that we bear fruit for His Kingdom.

ADDITIONAL MENTORLINK RESOURCES

-  **LEADER'S COVENANT**
A simple, yet profound description of true spiritual leadership in ten aspirational statements with Scripture passages.
-  **DAYS WITH JESUS**
Journey with Jesus to draw closer to His heart and discover how He wants us to live, lead and influence people. This video-based discipling tool uses The JESUS Film and thought-provoking questions for reflection and discussion.
-  **PASSING IT ON**
This seminar and manual are used for training groups in transformational mentoring. It will transform how leaders develop leaders.
-  **MENTORLINK INSTITUTE**
Learn to lead like Jesus and mentor others while participating in mentor groups. The MentorLink Institute is a tested and proven strategy that works through a network of partners and mentors.
-  **LEAD IN LIGHT OF ETERNITY**
This book by Dr. Stacy Rinehart is about Jesus and leading in His kingdom. *Lead in Light of Eternity: The JESUS Model* is for anyone who aspires to live and lead like Jesus in the workplace, the church, the mission field, or the world.
-  **TRANSFORMATIONAL VALUES**
Jesus' ways are to be our ways. The focus is on changing leaders from the inside-out and on the leader's character and heart. Five values shifts needed for leaders who want to move away from leading in the way of the flesh to leading more like Jesus.
-  **BLOGS AND BOOKS**
Check out blogs and books focused on the heart and development of servant leaders. Find practical mentoring tips, personal stories and solid biblical advice.

All resources can be found at www.mentorlink.org/index.php/resources/