

Third Quarter 2014

# Youth Vision



**Leaders in Action**

**Servant Leadership**

**Powerful in Prayer**



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**THE YOUTH MINISTRIES DEPARTMENT TEAM  
AT THE INTER-AMERICAN DIVISION.**

From left to right: Benjamín Carballo, Jainie  
Baltodano, Louise Nocandy, Magda Salinas-Marquez

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# Editorial

**S**ELFLESS SERVICE is a result of the experience of salvation. But sometimes, service is also the way to salvation. In other words, to participate in a project where you see the needs of others and you realize that what you do has an effect of gratitude on people, and the satisfaction in you, can be the way to better understand what Jesus did for you when He came to this world and gave His life as ransom. Letting go of time, resources, comforts, and giving of ourselves wholeheartedly for the good of others gives us the opportunity to value what is really important in a consumer world that only promotes selfish gratification.

It is extraordinary how Adventist Youth Ministries transmit to young people the satisfaction of service and the joy of knowing that they can be useful in the kingdom of God. It is impossible to experience life in Christ without the experience of service. All of us who are involved in some of the youth ministries know that being “a servant of God and a friend to man” is the reason for learning what we learn, knowing what we know, and living how we live.

Jesus said, “Whoever desires to become great among you shall be your servant” (Matthew 20:27). When we speak of great people, wonderful people, valuable people, we are talking about people of service—men and women who are distinguished from others by their vocation to service through love. They do not expect anything in return. Their acts of kindness are natural. The love of Jesus permeates their lives, and their lives make a difference in the lives of others.

The joy of service is not so easy to describe but it is very easy to live. This quarter we will organize our clubs, youth vespers, or GPSS to make service impacts on our surroundings.

At the Inter-American Division level, I propose we participate and pray for the projects “Embrace Guatemala” where we hope, prior to the Youth Congress of our division, from July 20–26, to develop fifty service projects throughout the country with the participation of young people from all of our unions.

Furthermore, on September 20, Pathfinder Day, let us go out from inside our walls and cause many to be blessed with the presence and acts of kindness organized by our Pathfinder Clubs.

May God bless you, Powerful Generation of our Inter-American Division.

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**BENJAMÍN CARBALLO,**  
Youth Ministries Department Director  
Inter-American Division





A magazine for all Adventist Youth leaders

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## This Quarter's Suggested Activities

### JULY

Evangelistic meetings held by Groups Pulsating  
Salvation and Service (GPSS)

### AUGUST

Evangelistic meetings held by Groups Pulsating  
Salvation and Service (GPSS)

### SEPTEMBER

Pathfinder Day

Evangelistic meetings held by Groups Pulsating  
Salvation and Service (GPSS)

# 1

# 4

# YOUTH SABBATH 2014

*All the programs on this Sabbath day at church will be under the leadership of the youth of the church—Sabbath School, worship service, lunch, a seminar or forum, a concert, Adventist Youth meeting, and a social activity—a responsibility of twelve hours that will bless the lives of the children, youth, and adults of each church.*

SEPTEMBER  
22



# Leaders in Action



IN THE Central Chiapas Conference, the work of youth evangelism has been performed in a satisfactory and punctual way in all areas. From July 21–27 of 2013, the youth department, with the support of the administration, set up an action plan that involved our youth in a mission work where we were giving part of their time and resources to work on “AY Mission Force,” establishing two fronts of work.

1. In the first front, each district sought out an area where there was no Adventist presence or where there was a very weak Adventist presence and for a week held important activities.
2. In the second front, seven out of the thirteen districts in the city of Tuxtla Gutierrez, the headquarters of our conference, were assigned the area called La Frailesca in places where there is no Adventist presence or where there was very little Adventist presence. The districts are the following:



- a) District of Manguitos
- b) District of Bienestar Social
- c) District of Santana
- d) District of Terrazas
- e) District of Bochil
- f) District of Almendros
- g) District of Albania

The activities carried out by these seven districts were the following:

- Evangelism campaigns
- Community Service
- Vacation Bible School
- Other activities such as: book giveaways, praying house to house, beautification of churches, etc.



# Preliminaries

The results were extraordinary; below are some of the results obtained through the work done by our youth:

- Evangelism campaigns: 23
- Vacation Bible School: 17
- Medical consults: 215
- Dental consults: 58
- Park cleaning: 16
- Haircuts: 210
- House-to-house visits in a plan of praying with the families of the community: 875
- Food pantry items given away: 65
- Baptized souls: 42
- Interests: 345
- Books given away: 221
- Beautification of churches: 4

The number of young people who participated in these two fronts to carry out the “AY Mission Force” project was 690 from 23 districts, of the 43 that our field has, and as I said earlier, they are young people who donated a week of their time, as well as economic resources to carry out



this activity. We can only thank every one of our young people for the work done, and thank also to each of their churches for the trust given to each of them; to the pastors who participated with their youth that week, and for the support of the administration with the facilities in the distribution of economic resources for the needs of this project; and most importantly, thanks to God for His blessings experienced in the development of this project for His work.

**PASTOR ROBERTO MORALES MENDOZA**  
Youth Director  
Central Chiapas Conference

# Frequently-Asked Questions about Leadership

**Q:** *Do I need to have the spiritual gift of leadership to be a good leader of a small group?*

**A:** No. Although the Bible refers to the majority of church leaders as pastors, the pastorate often includes the task of encouraging and exhorting people and the ability to provide guidance and direction. In addition, some leaders who have the gift of leadership would not be good leaders of a small group. The leadership of small groups requires certain rational abilities and temperaments. Some leaders have the gift of having a type of “prophetic” leadership or leading large groups of people by projecting a vision and proclaiming the truth. These leaders often prove to be somewhat inefficient leaders of small groups. You have to question yourself about your desire to pastor people, your abilities to build relationships, your feelings and your desire to develop abilities that will enable you to lead a small group of people.

**Q:** *What is the best way to be sure that I am growing and that I feel the challenge that leadership entails?*

**A:** Of course, you have to regularly get involved in prayer and Scripture reading. Furthermore, a leader must also have relationships in which they are accountable for their spiritual growth and maturity. These relationships will arise within the group, with other leaders of the community, and with leaders of the ministerial field. But it is your responsibility to take the initiative to go and create relationships in which you can encourage each other. A leader cannot sit around and wait for others to be interested in interacting with them. Leaders need to start relationships. That is part of being a leader.

**Q:** *And if I currently do not possess all of the qualities mentioned for competent spiritual leadership?*

**A:** None of us possess the qualities for Christian leadership in its broadest sense; every one of us is growing with the objective of becoming more like Christ. The most important aspect is that you know where you need to grow and that you are working with your mentor or with ministry leaders in a plan to help you grow in those aspects. Remember, you need to want to grow in character and in competence, both things are essential in order to have quality leadership.





## Success Formula for Youth Programs



### Purpose

Have a reason for holding meetings. If there is no motive it is better not to meet. Many times, youth programs function like a carousel: people move in a circle of activities and, when the meetings end, despite all the action, one feels that nothing has been accomplished.

### Plans

Good meetings are not mere accidents. They don't just happen. Good programs demand much planning, time, and effort.

### Publicity

If attending the youth meetings is worthwhile, then it is worthwhile for others to know about them. One may ask, "Why don't more people attend the youth meetings?" It could be that meetings are not well publicized. Sometimes someone announces in church, "There will be an SYM meeting this afternoon at the usual time." If we have nothing more interesting to say, then maybe it is better to say nothing. The more appealing the program announcements, the more people will attend.

### Effort

No team in the field of sports wins without putting forth a great effort. The team that does not prepare well rarely wins the game. Success is the result of arduous work. In sports, the coaches do not do it all. Each member of the team has a responsibility and has to put forth real effort; if not, he or she will soon be off the team. The youth program will be a success only if all are ready to pay the price of hard work.

### Punctuality

Good programs begin on time and end on time. If members know that the leaders will be on time, they will be on time too. Should we keep the Lord waiting on us when we conduct meetings to meet with Him? Let us honor the commitment of our members by committing ourselves to beginning and ending meetings as scheduled.

### Participation

No youth program will survive with the participation of the leader alone, or with the same three or four young people week after week. Meetings are better when various young people take part and, when the leader of the SYM finds it possible, he or she should encourage the participation of all the members in some way. Better attendance and a growing enthusiasm for the program will result.

### Planning programs

- The program contributes either to the continuing life of the SYM or to the dwindling of its members. If you want interesting and beneficial programs, follow these recommendations:
- Make Christ the center of all meetings.
- Provide variety. Do not repeat the same kind of program over and over again.
- Avoid long pauses or gaps during the program so those present do not lose interest. Each participant should know the program schedule and promptly move into position to begin his or her presentation. If movement on and off the platform is required, an off-stage person should be appointed to move groups or individuals to their proper places at the right time.

- Provide attractive, vivid, and interesting meetings, always within the proper spiritual framework and purpose.

### Preparing the youth program

- The task of planning the program belongs to the program committee.
- Use the material received from the local conference/mission office and adapt it to your society's needs, if necessary.
- Keep in mind the needs of your members. Do not plan merely for entertainment. The SYM should prepare youth for service in the church and community.
- Discover the different talents and skills of the youth in your church and put them to work, in accordance with their spiritual gifts.
- Try to use all the youth, not only those who can be easily persuaded to participate. Have youth encourage their peers who are reluctant to take part.
- Explain each part: the purpose of the meeting, the specific limits of the subject to be discussed or presented, its relation to other points of the program, the principal points, and the duration of the program. Give each participant a copy of the program with the order of events and, if possible, a time-element schedule.
- Motivate and stimulate initiative, but use planned programs to demonstrate available resources.
- Plan ways to tie the different parts of the program together; maintain movement toward a goal. Stimulate those thoughts of the listeners that will lead to a positive response.
- Try to obtain a positive contribution from each participant in the program.
- The comment that the program "was interesting" is not enough.
- Exchange ideas and methods. Do not follow an established ritual.
- Have those in the audience participate as often as possible.
- Make plans for future presentations.
- Carefully consider the meeting place: general appearance, cleanliness and order, visual aids, sound

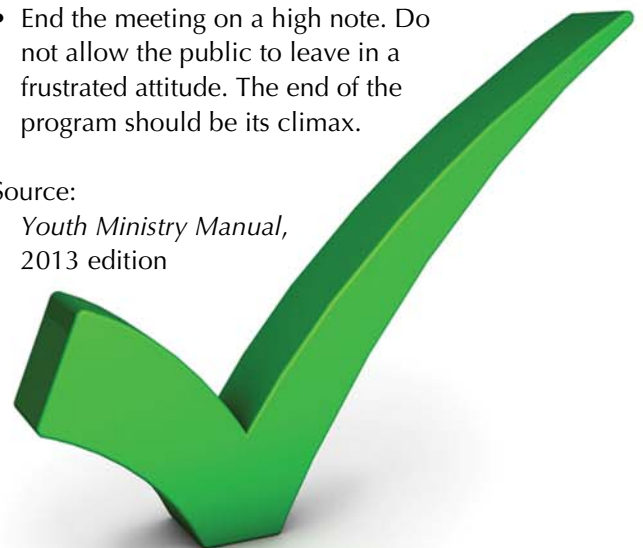
system, lighting, ventilation, song books, etc. Avoid confusion while people are arriving (See "Duties of Ushers").

### Program implementation

- Have ushers at the door to greet people and help them find a seat.
- Begin on time even when some who attend may come in late.
- Maintain an atmosphere appropriate to the program.
- Present a short introduction, unless the program is a complete surprise.
- While the program is being presented, the following questions should be answered in the minds of those present:
  - What is the purpose of the program?
  - What is going to happen?
  - How does this relate to me?
  - What is expected of me?
- When the public is expected to take part, the objectives and procedures should be carefully explained. Repeat complicated instructions.
- If there is to be a forum or a time for questions, it is best to create an informal atmosphere free from prejudice.
- Look for opportunities to make brief comments based on your own impression as to what the program is all about.
- If the program includes a call for dedication, make it an attractive and voluntary opportunity.
- Act in a spontaneous and natural way. Avoid compulsory methods. The program should always smooth the way and encourage those present to participate.
- End the meeting on a high note. Do not allow the public to leave in a frustrated attitude. The end of the program should be its climax.

Source:

*Youth Ministry Manual*,  
2013 edition





## Thirteen Topics for GPSS and Youth Societies

### “Leadership According to The Heart of Jesus”

**L**EADERSHIP IN accordance with the heart of Jesus is translated into the discipleship that finds people where they are and through a modeled life before them, an influence is carried out that touches and transforms their lives.

Leadership is a matter of power. And in the example of Jesus, we see His power translated into influence. Jesus came to earth but did not reach the whole world in His time, but rather only eleven people that were close to Him for a few years, but it was enough time for them to speak like Him, love like Him, serve like Him, and live like Him.

This quarter, we want to focus on service through love, and look to Jesus in the values reflected in His life and ministry. And I am glad that Pastor Anthony Hall will develop in a pleasant, concise, and spiritual way some of the elements that make Jesus our Model of leadership and service.

Pastor Anthony Hall is a native of the island of Barbados and is currently the youth director of the Caribbean Union.

**F**UNDAMENTAL TO the notion of model leadership in general, and Christian, spiritual leadership in particular, is the reality that such leadership is grounded in and derived from the one perfect Leader who ever lived—Jesus Christ. The search for the world’s ideal leader begins and ends here.

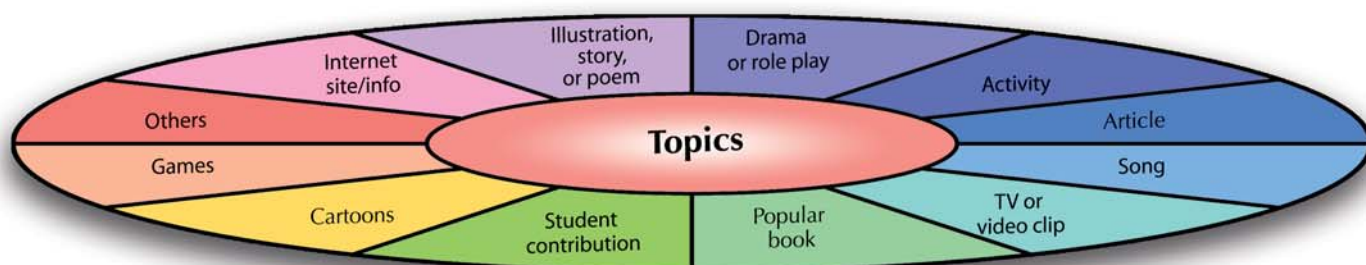
According to Ellen G. White, those youth leaders “who would do the best and highest service for Jesus Christ must copy the Pattern [Christ’s method of leadership] in all their associations in business deals, and in spiritual things” (Christian Leadership, p. 36).

There can be no single book or article that may completely or even adequately describe the extraordinary leadership qualities of this perfect Leader. It has already been noted that the nature of Christ’s deeds are so numerous that if every one of them were written down, the whole world would not have room for the books that would be written (John 21:25). This article, however, is an attempt to summarize some of the leadership skills, traits, and qualities that Jesus demonstrated and that every youth leader should prayerfully seek to cultivate. It must be realized that the list of traits itemized here are interconnected, and it is often impossible to discuss one without crossing over into another.

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Youth Ministries Department Director  
Inter-American Division




**ANTHONY S. HALL**  
Youth and Chaplaincy Ministries  
Director Caribbean Union Conference



**W**HEN JESUS was asked to identify the greatest principle in Christian living and practice, He summed it up in a single word—Love. His own life and leadership style reveals that love is the foundation and core of all the leadership qualities. There is no greater principle. Christ's leadership example displays unconditional love. This agape love does not know boundaries such as "if" or "because." It is an "in spite of" kind of love that represents the greatest power that can be available to a leader in securing the trust of his followers. Youth leaders must love God with all their hearts, minds, and souls, and equally so, must also love the people they are called upon to lead, especially those who are challenging and difficult. It is our love relationship with Christ that allows us to show love for our followers and the unlovable in particular.

Love for God, which grows out of faith and fellowship with Him in His Word, must lead to a similar commitment on a horizontal plane with people. We are especially challenged to have love not only for the lovely but also for the unlovable and difficult personalities.

This brings to memory a humorous story, which, though not pure in its theology, makes a good point. A despondent woman was walking along the beach when she saw a bottle in the sand. She picked it up and pulled out the cork. A big puff of smoke appeared. "You have released me from my prison," the genie told her. "To show my thanks, I will grant you three wishes. But be warned, for with each wish, your husband will receive double of whatever you request." She was not happy because her husband had mistreated her, lied to her, and had left their relationship. The woman shrugged and then asked for a million dollars. There was a flash of light, and a million dollars appeared at her feet. At the same instant, in a far-off place, her wayward husband looked down to see twice that amount at his feet. "And your second wish?" "Genie, I want the world's most expensive diamond." Another flash of light, and the woman was holding the precious treasure. And, in that distant place, her husband was looking for a gem broker to buy his latest treasure. "Genie, is it really true that my husband has two million dollars and more jewels than I do and that he gets double of whatever I wish for?" The genie said it was indeed true. "OK, genie, I'm ready for my last wish," the woman said. "Scare me half to death."



**Objective:** To allow the youth leader to realize that love is the foundational, primary, and key value from which all other leadership principles spring.

**Bible Text:** "One of them, an expert in the law, tested Him with this question: 'Teacher,' he asked, 'which is the greatest commandment in the Law?' Jesus answered, 'Love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the greatest and the most important commandment. The second most important commandment is like it: 'Love your neighbor as you love yourself" ' " (Matthew 22:35–39).



Love



To love those who hurt you is a great challenge. In Matthew 5:43, 44, Jesus issues the challenge, “ ‘You have heard that it was said, “Love your friends, hate your enemies.” But now I tell you: love your enemies and pray for those who persecute you.’ ”

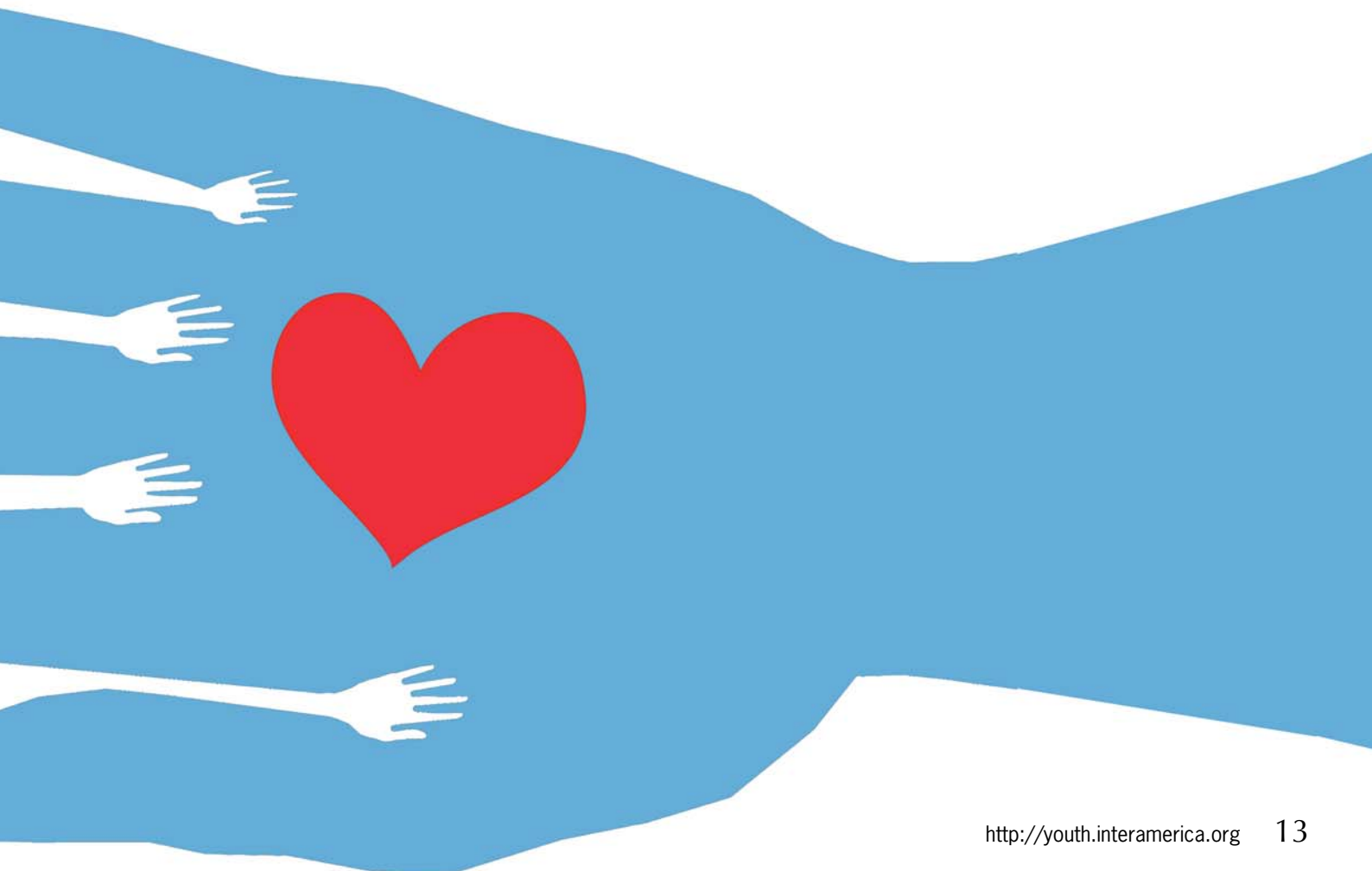
“He who loves the Lord Jesus Christ in truth and sincerity will love those whom Christ died to save, and will eagerly embrace every opportunity to minister to Christ in the person of His disciples” (Our Father Cares, p. 254.) In another place, Ellen G. White informs us, “The youth need more than a casual notice, more than an occasional word of encouragement. They need painstaking, prayerful, careful labor. He only whose heart is filled with love and sympathy will be able to reach those youth who are apparently careless and indifferent” (*Gospel Workers*, p. 208; emphasis added).

Love is taking the initiative to build up and meet the needs of others without expecting anything in return. Selfless love from the heart of Jesus is best described by the apostle Paul: Love is very patient and kind, never jealous or envious, never boastful or proud, never haughty or selfish or rude. Love does not demand its own way. It is not irritable or touchy. It does not hold grudges and will hardly even notice when others do it wrong.

It is never glad about injustice, but rejoices whenever truth wins out. If you love people you will be loyal to them no matter what the cost. You will always believe in them, always expect the best of them, and always stand your ground in defending them.

All the special gifts and powers from God will someday come to an end, but love goes on forever . . .

There are three things that remain—faith, hope, and love—and the greatest of these is love.



**T**HE PRINCIPLE of patience in leadership is predicated upon the fact that most things, especially if they are worthwhile, do not happen quickly. Maturation takes time especially in the context of Christian development and growth, and more so in restless youthful beings who need to be guided over time to take their places in the church and God's work. Becoming a mature Christian, often referred to as sanctification, according to Ellen G. White, is the work of a lifetime.

To be patient in leadership, therefore, is to "wait without complaint" and often to suffer while waiting. Jesus, as the perfect Leader, displayed a patient character in His work of salvation for us. He was and is still willing to wait, and wait, and then wait some more to see growth and change take place in His followers. The patience of Jesus Christ is seen in His relationships with other people and even in His perseverance through trial and suffering to the very point of death.

Youth leaders who lead according to the heart of Christ are called to demonstrate patience in all their relationships and all circumstances. In this, self-control and discipline are twin essential traits of Christ-like leadership that go along with patience. This is especially needed for the go-getter-type leader who wants to see results now. Jesus worked with Peter for three and a half years, and after all of that Christ admitted that Peter was not yet converted. He even predicted that the apostle would actively deny Him. Yet, the perfect Leader did not give up on him. He prayed for him and kept on working with him until He had the results He wanted. It is interesting to note that Peter's conversion followed the death of Christ and that the impetuous, angry, aggressive, filthy-mouthed follower of Christ became the chief leader of the early church and wrote extensively on his journey to maturity. "For this very reason do your best to add goodness to your faith; to your goodness add knowledge; to your knowledge add self-control; to your self-control add endurance; to your endurance add godliness" (2 Peter 1:5, 6).

This may never have been if Jesus did not invest patient time and interest in Peter's development and maturation. Youth leaders must do the same.

**Objective:** To show the youth leaders that they must have tolerance and fortitude toward others, even accepting difficult situations from people without becoming agitated and making demands and conditions while waiting for people to grow and mature.

**Bible Text:** " 'But I have prayed for you, Simon, that your faith will not fail. And when you turn back to me, you must strengthen your brothers.' Peter answered, 'Lord, I am ready to go to prison with you and to die with you!' 'I tell you, Peter,' Jesus said, 'the rooster will not crow tonight until you have said three times that you do not know me' " (Luke 22:32-34).



# Patience



They must spend patient time growing young people who might otherwise have been lost in the struggle but may very well become outstanding Christians, members, and leaders in future generations.

The other aspect of biblical patience for leaders according to the heart of Jesus is that a leader is called upon to suffer patiently while leading and waiting. This



is especially true when leadership is being provoked by others or by circumstances. "Patience under trials will keep us from saying and doing those things which will injure our own souls and injure those with whom we associate. Let your trials be what they will, nothing can seriously injure you if you exercise patience, if you are calm and unexcited when in trying positions. . . ." (*Our High Calling*, p. 70).

**W**ILLIAM BARCLAY calls faithfulness “the virtue of reliability.” Faithfulness is the character of one who can be relied upon and will not be shaken or torn away by any twist of circumstances favorable or otherwise. Faithfulness is commitment. The faithful leader does not quit no matter how tough the task.

Can others count on you? Faithfulness in Christian youth leadership speaks to being devoted, dedicated, constant, and consistent, in all duties great and small. It answers the question, What is it that enables the leader to maintain their charge when they are surrounded on every side by circumstances that say to give up? They are faithful.

Jesus was faithful in fulfilling His role as the Son of God just as Moses was faithful as a servant (Hebrews 3:1, 2). Jesus was faithful in carrying out the work given Him (John 4:34; 5:30; 6:38; 8:29). It is the example of faithfulness as demonstrated by Jesus that bolsters us and fills us with faith, trust, and assurance. The Lord Jesus Christ’s unfailing acts are our delight. His continued faithfulness and steadfastness inspires our own confidence to be faithful.

The very words of Christ were filled with a deep sense of duty and constancy that compelled Him to be faithful to His appointed work and leadership role. Compelled by faithfulness, He was heard to declare, “**I must preach the Good News about the Kingdom of God in other towns also, because that is what God sent me to do**” (Luke 4:43; emphasis added), and again, “**‘My food,’ Jesus said to them, ‘is to obey the will of the one who sent me and to finish the work he gave me to do’**” (John 4:34; emphasis added).

This leadership trait according to Christ’s heart is referred to in the writings of Ellen G. White as being synonymous with loyalty. The servant of the Lord is brutal in her call for faithfulness among leaders. “Faithful and picked men are needed at the head of the work. Those who have not had an experience in bearing burdens, and who do not wish to have that experience, should not, on any account, live there. Men are wanted who will watch for souls as they that must give an account. Fathers and mothers in Israel are wanted at this important post. Let the selfish and self-caring, the stingy, covetous souls, find a location where their miserable

**Objective:** To encourage the youth leader not to give up but rather to be attentive to detail and to put forth no less effort in performing what may be perceived as small and insignificant tasks than in larger tasks.

**Bible Text:** “ ‘ “Well done, you good and faithful servant!” said his master. “You have been faithful in managing small amounts, so I will put you in charge of large amounts. Come on in and share my happiness!” ’ ” (Matthew 25:21).

# Faithfulness

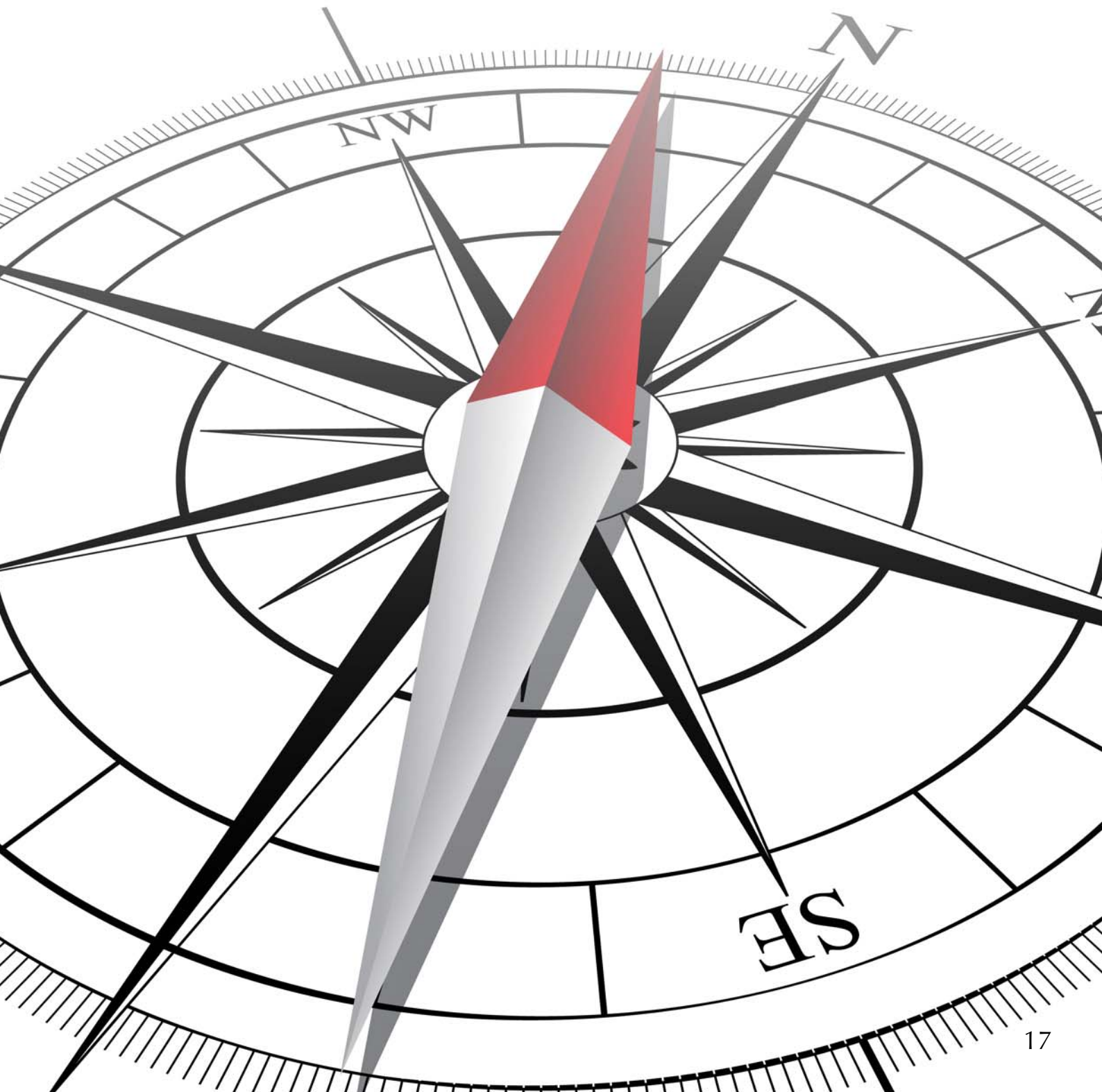
traits of character will not be so conspicuous. The more isolated such ones are, the better for the cause of God. I appeal to the people of God, wherever they may be found: Awake to your duty” (*Testimonies for the Church*, vol. 2, pp. 467, 468). The faithful youth leader will not want the reward without the toil, the gain without the grind, the sweets without the sweat, or the prize without the pain.

Faithful youth leaders have strong willpower. They stay strong and unshakable and are models of integrity. They do what they promise and they give to each task their very best.



In several ways, the acid test of faithfulness is found in the view that those who are faithful in the little things can be trusted to be faithful also in great things. This is the heart of Jesus. Whether He was before the multitude on the hillside, or in an audience of one by a sycamore tree, or beside a well in Samaria, He was as keenly interested in the individual well-being. He was willing to not only have the ninety and nine but to go seeking the

one lost sheep. He would speak with Jairus the ruler, and also with the Syro-Phoenician woman and those of lowly estate. He was willing to do both the grand and the simple. Like Christ, we must be willing to occupy the stage as well as to work backstage. This is faithfulness.





ONE OF the most courageous acts of leadership is to be forgiving. Instead of settling scores, great leaders according to the heart of Jesus make gestures of reconciliation that heal wounds and get on with business.

The forgiving spirit of Jesus Christ is without parallel in history. It is, to say the least, incredible, and as far as human thinking and disposition goes, unthinkable and absolutely amazing. Jesus looked down from the cross upon a most distressing scene. Roman soldiers were casting lots for His clothing (John 19:23, 24); the criminals on crosses next to Him were insulting Him (Matthew 27:44); the religious leaders were mocking Him (Matthew 27:41–43); and the crowd was blaspheming Him (Matthew 27:39). Despite His personal suffering and the wickedness of the group of people who He saw at the foot of the cross, the perfect Leader, perfect in forgiveness, looked down upon this most unworthy group and said, “Father, forgive them.” How could this be?

This is the example that youth leaders are called upon to exemplify in their own leadership. Effective leaders forgive quickly. They know that giving over their energy to bitterness or a grudge robs them of their ability to lead in the most productive way possible. They forgive and move on in order to stay the course and persevere to get the job done.

Effective leaders must be at peace with themselves and those they lead. When the bond is broken between the leader and other people, there is a tendency for leaders to objectify them and judge them, not seeing them as persons, but only as objects of their anger and hurt. This is not only sinful but it is a major road block to future effective leadership. Usually, those who truly forgive others are able to forgive themselves, and vice versa. Conversely, if you are unable to forgive others, usually you will not fully forgive yourself, and vice versa.

Forgiving is an attitude, not just a process. If you have that attitude toward others, you are much more likely to have it toward yourself. For this reason, if you are unable to forgive yourself for something, then it usually means you cannot forgive others very well, either.

**Objective:** To demonstrate to the youth leader that effective leaders must be at peace with themselves and those they lead.

**Bible Text:** “Jesus said, ‘Forgive them, Father! They don’t know what they are doing’ ” (Luke 23:34).

# Forgiveness

Forgiving as Jesus did is no easy task for the ordinary mortal. It requires a special infilling of the Spirit of Christ. The youth leader would have to spend much time praying about this. The place to begin is to first recognize that Jesus’ forgiveness towards us is unconditional and absolute and that our very standing with God is predicated on our own forgiveness of others. Ask God for a spirit of forgiveness and reconciliation to forgive as Christ did.



**T**HE SUPREME example of humility is found in what theologians call the kenosis. That is, the action of the Incarnate God who made Himself known in our world by divesting Himself of divinity and becoming a man. In Philippians 2, we learn about Christ's self-emptying servant nature. *"The attitude you should have is the one that Christ Jesus had: He always had the nature of God, but He did not think that by force He should try to remain equal with God. Instead of this, of His own free will He gave up all He had, and took the nature of a servant. He became like a human being and appeared in human likeness. He was humble and walked the path of obedience all the way to death—His death on the cross"* (Philippians 2:5–8).

And, we also learn from Christ's speech in the Gospel account that whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted and will later be honored (see Matthew 23:12).

Humility is one of the greatest requirements for becoming a good leader. Many leaders follow their desire for power, for greed, and for their own interests. Once they achieve prominence, they suddenly forget the people around them and adopt a posture of arrogance.

It is within our fallen nature and tendency to think we are better than we are, and in that same nature, we strive to lift ourselves above others and sometimes like Lucifer, we even try to exalt ourselves above God. The Christian youth leader must know that in the context of spiritual leadership, Jesus works with opposites. We do not ascend to high achievement or office. Instead, His example is a humbling and humiliating downward path that leads us to descend into greatness. Here is Jesus' model, "Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave." Leadership is about humility.

The office and positional leadership does not define the leader or give the leader any value. Human value resides in knowing Christ. We are important not because we lead but rather because we are children of God.

Humbleness will enable the leader according to Jesus' heart to be a teachable person who is willing to have the attitude of submission and servanthood, one who confesses sin and remembers how Christ served us! Christ Himself says, " 'But I am among you as one who serves' " (Luke 22:27).

**Objective:** To remind youth leaders that there is no place for arrogance and pride as a leader of God's people and that feelings of superiority, supremacy, and ascendancy are alien to Jesus' model of leadership.

**Bible Text:** " 'Who is greater, the one who sits down to eat or the one who serves? The one who sits down, of course. But I am among you as one who serves' " (Luke 22:27).

# Humility

Jesus is our Model for humble, loving, selfless service. Christ is the supreme Example of humility and selfless concern for others. Christian humility begins with the example of Jesus.

In working for God, there is no room for pride. Here is a story I read some time ago. The lion was proud of his mastery of the animal kingdom. One day, he decided to make sure all the other animals knew he was the king of the jungle. He was so confident that he bypassed the smaller animals and went straight to the bear. "Who is the king of the jungle?" the lion asked. The bear replied, "Why you are, of course." The lion gave a mighty roar of

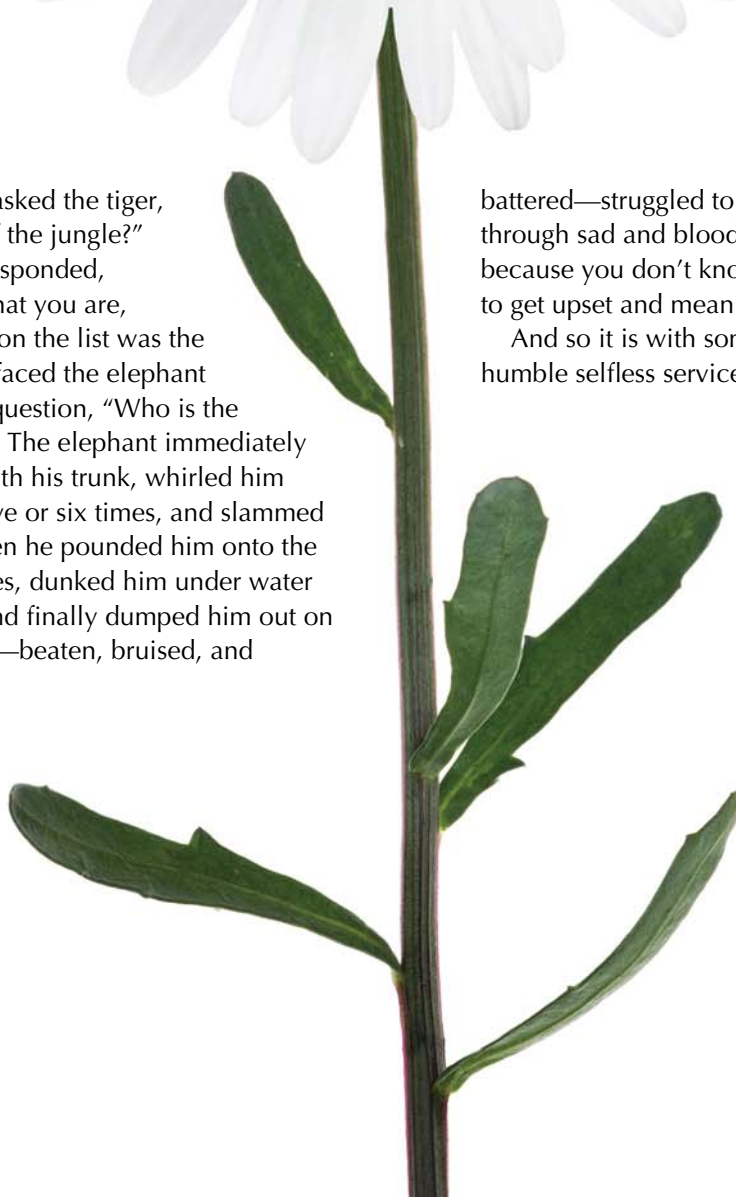




approval. Next he asked the tiger, "Who is the king of the jungle?" The tiger quickly responded, "Everyone knows that you are, mighty lion." Next on the list was the elephant. The lion faced the elephant and addressed his question, "Who is the king of the jungle?" The elephant immediately grabbed the lion with his trunk, whirled him around in the air five or six times, and slammed him into a tree. Then he pounded him onto the ground several times, dunked him under water in a nearby lake, and finally dumped him out on the shore. The lion—beaten, bruised, and

battered—struggled to his feet. He looked at the elephant through sad and bloody eyes and said, "Look, just because you don't know the answer is no reason for you to get upset and mean about it!"

And so it is with some of us, but Jesus personified humble selfless service.



**A** GOOD leader according to the heart of Jesus exhibits a disposition of fairness as an essential part of their skill set. Fairness means dealing with all others in a consistent, impartial, and objective manner. It is acting free from bias, self-interest, prejudice, or favoritism. The fair leader is motivated by the words and practice of Jesus that in their dealings with all others they should treat them in the same manner that they themselves would want to be treated (Matthew 7:12).

Fairness means being inclusive of all persons in the sense that it seeks to apply the rules and the benefits to all persons as equally as is possible. Jesus is a “whosoever” kind of God. “ ‘For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life’ ” (John 3:16, NKJV; emphasis added). This means that as far as salvation is concerned, no one is left outside of the pining of grace without opportunity or access.

Jesus’ teaching on fairness can be extracted from His parables. For example, the prodigal son who left home wasted his inheritance and then returned home “broke” and is reinstated and given more “stuff,” much to the chagrin of his brother who never left and apparently served the father faithfully. In our view, that is not fair. But if we define fairness in the sense that we should treat people not as they deserve but as we ourselves would want to be treated, a different picture emerges. This is true especially as it relates to those who most stand in need of some redemptive measure. In other words, it may very well be fair to benefit those who are disadvantaged by circumstances even of their own doing as opposed to increasing the benefits of those who have “no problems” to be resolved. In a sense, therefore, the good leader looks to benefit all of their followers but has a special eye to those with the greater needs. If in the context of the spiritual we were treated as we deserve, none of us would receive anything.

In the parable of the talents, one person is given five, another two, and another one. The first two increased their gifts by doubling them while the last wasted his and finally despised the giver for only bestowing the single talent. He obviously did not think it was fair. The difference in the number of talents received does not mean that Jesus is unfair for giving one more than the other. The fairness of Jesus in this matter is seen in His

**Objective:** *To show the youth leaders that they must not lead from a position of partiality but must regard all persons as equals in the sight of God, seeing the viewpoint of each person involved and not just their own.*

**Bible Text:** “ ‘Do for others what you want them to do for you: this is the meaning of the Law of Moses and of the teachings of the prophets’ ” (Matthew 7:12).

# Fairness

expectation that each would have put the talent received to good use and would have increased it proportionately. In doing so, there is no inequality and Jesus remains a just and fair Leader.

In Matthew 20:1–19, an employer hires workers early in the morning, then at the sixth, ninth, and eleventh hours. Each is told that they would be paid that which is right and with that promise they all go into the vineyard to work. At the end of the day, those who worked only one hour received the same pay as those who worked the full day. Unfair? No, says Jesus, they each received what they agreed on. “In the parable the first laborers agreed to work for a stipulated sum, and they received the amount specified, nothing more. Those later hired believed the master’s promise, ‘Whatsoever is right, that shall ye receive.’ They showed their confidence in him by asking no question in regard to wages. They trusted his justice and equity” (Christ’s Object Lessons, p. 397.)





***PATHFINDER DAY***

**2014**

***SEPTEMBER 20***



**WE ARE SERVANTS OF GOD  
AND FRIENDS TO HUMANITY**





# POWERFUL GENERATION IN SERVING

*We thank God for the legacy of service.  
We commit ourselves to a life of service to God,  
His Church, and the community.*

**COME AND ENJOY THE PATHFINDER DAY PROGRAM.**

*Adventurers, Pathfinders, Master Guides, Youth Leaders, and Ambassadors serving Jesus.*

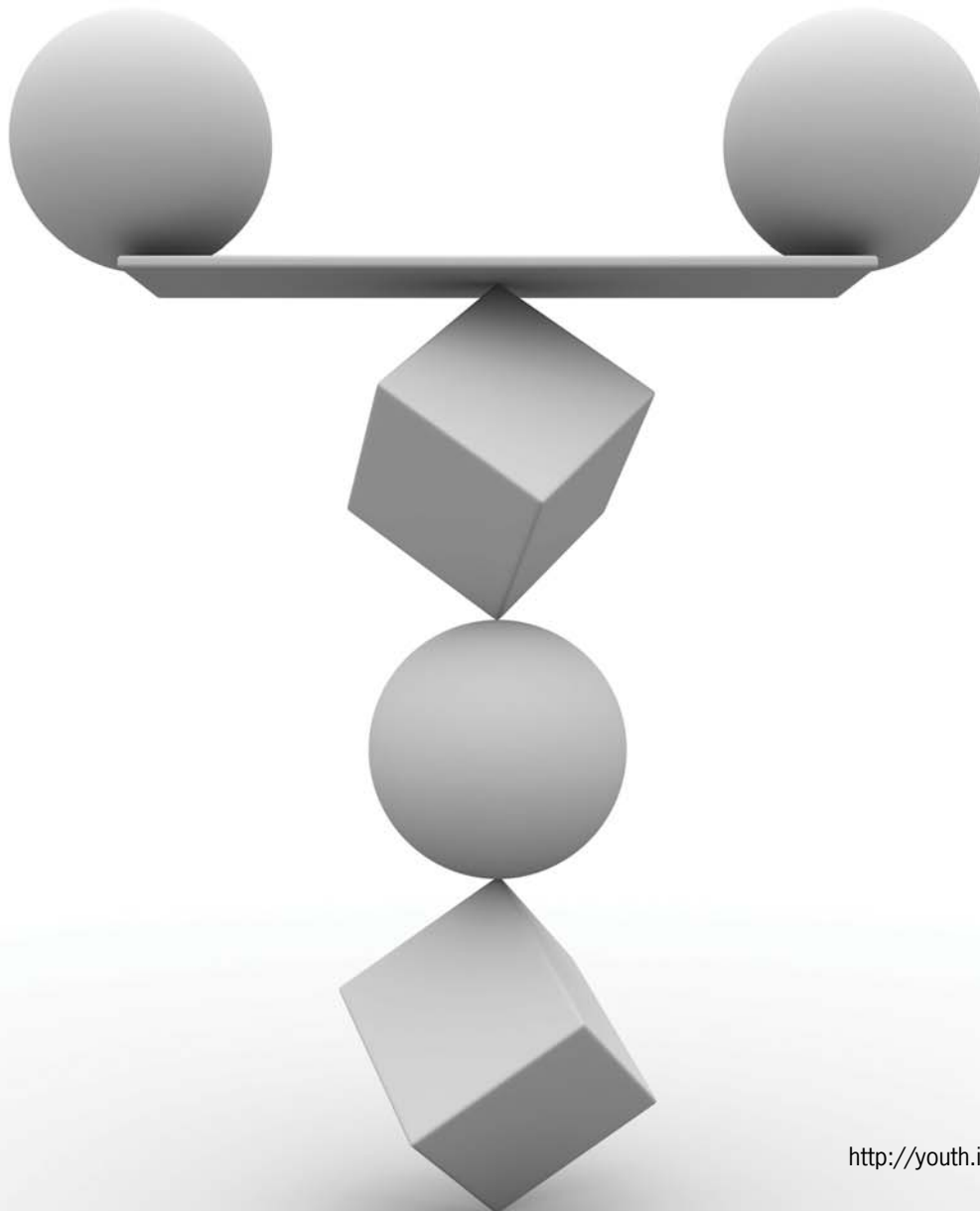
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In His practical dealings with men while on earth, Jesus also demonstrated fairness. He was kind to the rich and the poor; the ruler and the follower. He was willing to accept all who came to Him with open hearts and minds. Christian leaders who follow the example of Christ cannot be partial. Consider the following, “My friends, as believers in our Lord Jesus Christ, the Lord of glory, you must never treat people in different ways according to their outward appearance. Suppose a rich man wearing a gold ring and fine clothes comes to your meeting, and a poor man in ragged clothes also comes. If you show more respect to the well-dressed man and say to him, ‘Have this best seat here,’ but say to the poor man, ‘Stand over there, or sit here on the floor by my feet,’ then you are guilty of creating distinctions among yourselves and of making judgments based on evil motives” (James 2:1–4).

Fair leaders will:

- Be open and honest about the reasons behind their decisions.
- Create processes that are transparent, so that people understand how decisions are made. Transparency will help the leader to appear fair in the eyes of followers.
- Listen to both sides of the story, and make sure everyone’s voice is heard.
- Communicate clearly.





**I**N THIS passage, Jesus contrasts two types of relationship—servant/master and friendship. It is clear that the first represents a relationship between two parties that are not equal. The servant is not greater than the master. There is a big difference between a master and a friend. To my boss, I have an obligation to do my work . . . to obey. To my friend, I will open my heart and share my deepest struggles and feelings.

In the truest sense, Jesus thought of Himself as a Friend of His followers. This places a new twist on leadership styles. The leader and the followers are friends and not master and servant. One of the accusations brought against Jesus by the religious leaders was simply that He was “a friend of . . . sinners” (Matthew 11:19, NIV). In Luke 5:20, Jesus addresses a paralytic man by saying, “ ‘Friend, your sins are forgiven’ ” (NIV). In John 15:15, Jesus tells His disciples, “ ‘I no longer call you servants. . . . Instead, I have called you friends’ ” (NIV). This means that Jesus can both be our Friend but by virtue of His life can also show us how to be a friend to others. So what kind of Friend was Jesus and what kind of friend should we be to others?

**Objective:** *To show the youth leader that leadership is not about lordship but that wholesome friendship with followers is desirable and is to be based on our common humanity in striving to be like Jesus.*

**Bible Text:** “ ‘I do not call you servants any longer, because servants do not know what their master is doing. Instead, I call you friends, because I have told you everything I heard from My Father’ ” (John 15:15).

# Friendship



Friendship with Jesus requires obedience. He told His disciples in John 15:14, “ ‘You are my friends if you do what I command’ ” (NIV). The basis of any friendship is the common traits of character that bind people together and that we often call compatibility. These traits are either very similar in each of the parties of the friendship or are complimentary from one person to another. God is faithful. God is trustworthy. God is pure. God is just. God is truth. God is holy. God is patient, kind, slow to anger, and abounding in love. Jesus was inviting (commanding) His followers to embrace His character as the foundation for their very important relationship. In the same way, youth leaders as models and mentors of young people should in a real sense invite them to a friendship based on common humanity and traits of character for which we are all striving. Be like me. Let’s be friends. It is a good thing when leaders can have wholesome friendships with the people they lead.


If your followers see you as a leader and no more, what would they tell you? Would they be comfortable talking to you the way they would with friends? If they do not open their hearts to you, how would you lead them? How would you relate the Word of God to them?

Let’s take into account that Jesus was God in the flesh. An example of friends who are so different is when God considers humans as His friends. There is a qualitative difference between God and humans. Let God be God, let humans be humans. There’s no reason to equalize created humans with the Creator God. But the Bible says that God will befriend us. In the New Testament, this Incarnate God, Jesus Christ, suddenly said, “I no longer call you servants . . . I have called you friends.” Status-wise, we are servants of God. But relationally, Jesus calls us His friends. This is a great privilege.

This companionship and closeness we are to have with one another. It is the commitment to help form the character in others. This is not to be feared but embraced, even when it hurts! After the Lord’s Supper, Jesus goes out to the Garden of Gethsemane where He agonizes over what is about to happen to Him. The next time Judas appears is in the Garden. I would like you to follow along beginning at Matthew 26:47–49. “While He was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. Now the betrayer had arranged a signal with them: ‘The one I kiss is the man; arrest Him.’ Going at once to Jesus, Judas said, ‘Greetings, Rabbi!’ and kissed Him” (NIV).

And then Jesus’ response in Matthew 26:50, “Do what you came for, friend” (NIV). Jesus called Judas friend. Amazing but true . . . Jesus Christ, the Creator and Lord of the universe has called us friends! Not servants but friends!





**Objective:** To remind the youth leaders that there must be no dishonest practices in their dealings with followers.

**Bible Text:** " 'You have also heard that people were told in the past, "Do not break your promise, but do what you have vowed to the Lord to do." But now I tell you: do not use any vow when you make a promise. Do not swear by heaven, for it is God's throne; nor by earth, for it is the resting place for His feet; nor by Jerusalem, for it is the city of the great King. Do not even swear by your head, because you cannot make a single hair white or black. Just say "Yes" or "No"—anything else you say comes from the evil one' " (Matthew 5:33–37).

# Integrity

**W**E ARE reminded in the Spirit of Prophecy that the position does not make the person. It is the *integrity* of character, the spirit of Christ that makes him or her thankful, unselfish, without partiality and without hypocrisy—it is this that is of value with God. Integrity! (see *Testimonies to Ministers and Gospel Workers*, p. 356).



The youth leader should be trustworthy in thoughts, words, and action. This is integrity. There are no circumstances under which it is proper for a Christian to lie. This passage also forbids any shading of the truth or deception. Jesus as our Example is a Truth Teller. He is the Way, the Truth, and the Life.

Four high school boys were late to their morning classes one day. They entered the classroom and solemnly told their teacher they were detained because of a flat tire. The sympathetic teacher smiled and told them it was too bad they were late because they had missed a test that morning. But she was willing

to let them make it up. She gave them each a piece of paper and a pencil and sent them to four corners of the room. Then she told them they would pass if they could answer just one question: Which tire was flat? Honesty is the best policy.

I believe that David describes the person of integrity in Psalm 24:3–5:

“Who has the right to go up the Lord’s hill?

Who may enter His holy Temple? Those who are pure in act and in thought,

Who do not worship idols or make false promises.

The Lord will bless them and save them;

God will declare them innocent.”

Clean hands and a pure heart—this is the person of integrity. In the light of this psalm, integrity carries both an internal and an external quality. Integrity begins from within and is based on holiness and sincerity (a pure heart). Integrity includes our behavior, which is to be blameless. We should do nothing to cause others to stumble (clean hands and a truthful mouth).

Integrity is said to be “the quality of being honest and having strong moral principles; moral uprightness.”

Integrity means being straight and honest with others and doing what is right. There are many synonyms for integrity. These include: honesty, virtue, decency, sincerity, truthfulness, and trustworthiness.

Integrity means that I am faithful to the words that I speak and the promises that I make. Simply put, in the words of Jesus, “ ‘Just say “Yes” or “No”—anything else you say comes from the evil one’ ” (Matthew 5:37). In other words, Jesus was saying that we should be so honest in our words that there is no question when we say Yes or No; that we mean just what we are saying. We shouldn’t need to amplify on

those words, because they are certain, and in the eyes of those around us our saying them is definite, true, and a promise that will be kept. In this way, integrity means that the youth leader’s words must be trustworthy. There must be no falsehood. It also means that our words and actions must be in sync with each other.

This trait will allow us to earn trust by being accurate with facts and situations. It was Al Vom Steeg who said, “an essential goal for any spiritual leader is to gain people’s trust through genuine integrity. Trust is hard to earn and easy to lose.”

That Jesus was a Leader of integrity cannot be disputed. Even His enemies recognized Him as a man of integrity. “They sent their disciples to him along with the Herodians. ‘Teacher,’ they said, ‘we know that you are a man of integrity and that you teach the way of God in accordance with the truth. You aren’t swayed by others, because you pay no attention to who they are’ ” (Matthew 22:16, NIV; Mark 12:14).

Finally, Ellen G. White has sterling advice for leaders and Christians. “In the Christian world today fraud is practiced to a fearful extent. God’s commandment-keeping people should show that they are above all these things. The dishonest practices which mar the dealing of men and women with their fellow human beings should never be practiced by one who professes to be a believer in present truth. God’s people do great harm to the truth by the least departure from integrity” (*To Be like Jesus*, p. 183).

**J**ESUS WAS absolutely pure. Leadership according to the heart of Jesus is a call to purity. The word *pure* is the Greek *katharos*, which means to cleanse one's mind and emotions. Scholars suggest that the word has two meanings. Firstly, it means to make pure by cleansing from dirt, filth, or contamination in much the same way as ores and metals are refined by fire until they are free from impurities. Secondly, it refers to being unmixed, having no double allegiance.

Understood in the second sense, Christ's call to purity is a call to singleness of heart, as opposed to duplicity, or a divided heart. Purity isn't just being clean; it is to be single-minded and intentionally focused. A "pure heart" means a sincere mind. A person with a pure heart loves God and His kingdom more than anything else.

So, to have a pure heart is to be:

1. Living a life that is pleasing to God
2. Living for the purpose of God. Having a single-minded devotion to God—being holy.

Purity must reside in the heart. Scripture indicates that the Lord "knows all our thoughts and desires" (1 Chronicles 28:9). Thus, David prayed, "Examine me, O God, and know my mind; test me, and discover my thoughts" (Psalm 139:23).

This purity must be a purity of *heart*. The word heart in this context is used metaphorically to signify the inner person. It refers to the control center of a person's mind, emotions, and will. It is our invisible innermost being, which shapes our lives and attitudes. In this BE-attitude, Christ is placing emphasis more on what you are like on the inside than things you do or don't do on the outside. This is exactly what God had told Samuel when he was asked to anoint one of Jesse's sons as king. "Pay no attention to how tall and handsome he is. I have rejected him, because I do not judge as people judge. They look at the outward appearance, but I look at the heart" (1 Samuel 16:7).

A spiritual leader's thought life must be pure. Scripture is clear on the subject, "What [a man] thinks is what he really" (Proverbs 23:7). Acts are not the most important thing. Sure, your actions are important, but the fact is that "a good person brings good out of the treasure of good things in his heart; a bad person brings bad out of his treasure of bad things. For the mouth speaks what the heart is full of" (Luke 6:45). The main emphasis of spiritual development must always be the inner person; that is, the heart.

**Objective:** To impress upon youth leaders the absolute need for them to develop and nurture a personal, deeply focused, and sincere spiritual relationship with the God whom they serve and represent.

**Bible Text:** "Happy are the pure in heart; they will see God!" (Matthew 5:8).

# Purity

Ellen G. White has much to say about the way in which we should discipline our thoughts. "The youth should begin early to cultivate correct habits of thought. We should discipline the mind to think in a healthful channel and not permit it to dwell upon things that are evil. As God works upon the heart by His Holy Spirit, man must cooperate with Him. The thoughts must be bound about, restricted, withdrawn from branching out and contemplating things that will only weaken and defile the soul. The thoughts must be pure, the meditations of the heart must be clean, if the words of the mouth are to be words acceptable to Heaven and helpful to your associates" (*Mind, Character, and Personality*, vol. 2, p. 655).

What immediately springs to mind are the effects and impact of social media, music, literature, movies, and the Internet on the thought life and purity of the Christian striving to be like Christ. These can be a force for good or evil but frequently are the source of that which erodes purity of thought, heart, and practice.

“Those who would not fall a prey to Satan’s devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentineled, or evils without will awaken evils within, and the soul will wander in darkness” (*The Acts of the Apostles*, p. 518).

Jesus is our example of purity. The perfect and pure life of Christ is living proof that we can also be pure. He lived in the flesh but did not give Himself over to the impure desires of the flesh.





**M**ANY PEOPLE, and youth in particular, live on a daily basis with heavy hearts, sorrow, depression, burdens, and deep-rooted hurts that often no one but the Lord knows about. They suffer emotionally. Many also suffer physically and from the lack of having their practical human needs and comforts met. Human suffering begs for compassion and compassionate leadership.

Compassion as demonstrated by Jesus is the quality that moves the leader to action, motivated and moved by deep concerns and empathy for the needs, struggles, and suffering of people. In the modern context, it is akin to the idea that leaders should have “emotional intelligence.” Leadership from the heart of Jesus must be sensitive.

Webster’s dictionary definition of compassion is “a sympathetic consciousness of others’ distress, together with a desire to alleviate it.” Compassion is an action word. It creates not only feelings of sympathy but it, by its very nature, requires one to act in order to solve a problem with tenderness.

Compassionate leaders are people-oriented and are not hard-driven by tasks and goals. People and their problems are always a priority. **Jesus cared more about people than about rules and regulations.** The example of Christ is clear. Jesus cared and still cares about people. Throughout His time here on earth, Jesus demonstrated great compassion for broken people. He saw that they were “harassed and helpless.” Seeing their need moved Him. It moved Him to respond. He healed the blind, sick, and lame, and even brought the dead back to life. While preaching to a group of five thousand, He worried over their welfare and fed them with five loaves of bread and two fishes.

The natural tendency of the human heart is often to be apathetic—unmoved and uncaring, despite the fact that we ourselves know personal suffering. This is why we need Christ’s heart. We need the transforming power of the Holy Spirit to work in us so that when we “see the multitudes,” we will be moved. Compassion requires leaders to “walk in the shoes” of the followers and to feel their hurts as their own. Jesus Christ faced every sorrow that anyone on earth has ever faced and identifies with human suffering. Hebrews 4:15 tells us of Christ, “Our High Priest is not one who cannot feel sympathy for our

**Objective:** To show the youth leaders that they must be sympathetic to the struggles of those they serve, doing all they can to comfort and alleviate burdens.

**Bible Text:** “Jesus went around visiting all the towns and villages. He taught in the synagogues, preached the Good News about the Kingdom, and healed people with every kind of disease and sickness. As He saw the crowds, His heart was filled with pity for them, because they were worried and helpless, like sheep without a shepherd” (Matthew 9:35, 36).

# Compassion

weaknesses. On the contrary, we have a High Priest who was tempted in every way that we are, but did not sin.”

To be touched by other people’s infirmities and to share in their concerns and problems is a virtue of spiritual leadership derived from the heart of Christ. Ellen G. White is clear on the model of intentional leadership style that we must adopt. “Christ’s method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me’ ” (*The Ministry of Healing*, p. 143).

Christian youth leaders according to the heart of Jesus are invited to take a walk in someone else’s shoes; see their needs; feel their hurts; and act to alleviate suffering.



**T**HERE IS often a correlation made between compassion and mercy, and perhaps they are two excellent bedfellows; but they are not one and the same. When we discussed compassion, we saw that it means that I see that you are in pain and I, at the very least, have the power to attempt to bring you comfort and, wherever possible, even at my own peril, I am moved to alleviate your pain. Mercy, on the other hand, as used in this article, suggests at least two things. I have the power to harm you and I may even feel justified in doing so—but I won't. My refusal to punish or harm, or my action in reducing or mitigating the impact of the discipline, punishment, or harm due to you, is in fact an extension of mercy toward you.

Jesus is merciful, and no one can fully measure up to Him. As leaders following Christ, we also should be merciful because Jesus is merciful and we have been recipients of that mercy. We should not

**Objective:** To help the youth leader to understand that they must not use a position of leadership and authority to exact revenge on those who offend or hurt them.

**Bible Text:** " 'Happy are those who are merciful to others; God will be merciful to them!' " (Matthew 5:7).

# Merciful





live a double standard of personally accepting Jesus' mercy yet withholding any extension of that mercy to others. Our mercy is God's mercy. We can be merciful because we have experienced God's mercy. If we want to live the life of Christ, we will also reach out to others in ways that are merciful. Mercy is a very conspicuous spiritual trait; it is an essential trait in the holy, divine character that becomes ours as a result of a warm and close relationship with God. It, therefore, should be a prominent spiritual trait of the Christian youth leader.

There are those instances in our leadership in which mercy should win out over judgment. Perhaps no biblical verse states it better and more clearly than James 2:13, "For God will not show mercy when He judges the person who has not been merciful; but mercy triumphs over judgment." Proverbs 21:13 also speaks about this principle, "If you refuse to listen to the cry of the poor, your own cry for help will not be heard." Does anyone not want a merciful judgment from God, before whom all must stand? Hence, "Happy are those who are merciful to others; God will be merciful to them!" (Matthew 5:7).

Jesus vividly captures the essence of this valuable principle (the merciful shall obtain mercy) in concluding the parable of the unforgiving servant found in Matthew 18:23–35. It is this parable of Jesus in which He gives His definition of mercy. The facts of that parable are that there was a king who decided to settle accounts with his servants. He discovered that one servant owed him 10,000 talents, which he would never be able to repay in a lifetime. The king, then, ordered his men to imprison the debtor and to sell all his possessions, including his wife and children! The servant begged and that plea touched the king's heart so that he ended up cancelling the entire debt. The servant left rejoicing but soon after he came across a fellow servant who owed him some money. It was just a little sum, but the first servant demanded immediate payment. Even though it was a small debt, that servant was unable to pay it. The first servant, the one who had been forgiven such a large debt, then commanded that servant to be thrown into the dungeon until he paid what he owed. The king, hearing about this, reversed his earlier decision and carried out the original sentence on the first servant. Jesus concluded by saying, "That is how my Father in heaven will treat every one of you unless you forgive your brother from your heart" (Matthew 18:35).

In a sense, therefore, we are commanded to be merciful. That is, not to be quick to always implement judgment against those who do us wrong, even where we have the power to do so and we feel justified in doing so. It is to be a characteristic of leadership, with all its infinite potential and possibility for receiving hurts from offenders and enemies, that the leader must be merciful.

This is much easier said than done! It is very difficult to do because we are normally so self-concerned, so aware of our own feelings. John W. Ritenbaugh, in an article entitled "The Beatitudes, Part 5: Blessed Are the Merciful," in *Forerunner*, "Personal," May 1999, puts it clearly: "The world, from which we have all come, is true to its nature; it is unmerciful. The world prefers to insulate itself against the pains and calamities of others. It finds revenge delicious and forgiveness tame and unsatisfying. This is where we all begin. Indeed, all too often in the church, worldliness is hardly dormant, revealing itself in acts that show some degree of cruelty."

We must remember that the mercy Jesus asks us to show is not derived from our humanity. It is divine and it is derived from our relationship with Him. We are able to show mercy, not because we can merit mercy by being merciful or forgiving of others, but because we cannot receive the mercy and forgiveness of God unless we repent. We cannot claim to have repented of our sins if we are unmerciful towards the sins of others.

Ellen G. White advises as to how leaders should approach their demonstration of merciful acts, "I wish that we had much more of the Spirit of Christ and a great deal less of self, and less of human opinions. If we err, let it be on the side of mercy rather than on the side of condemnation and harsh dealing" (Letter 16, 1887; see also *Testimonies on Sexual Behavior, Adultery, and Divorce*, p. 242).

**P**URPOSE IS defined as “the reason for which something exists or is done, made, or used. It is also defined as “an intended or desired result; end; aim; or goal.” Jesus knew His purpose in life and fulfilled it with resolve. He knew exactly why He was sent to earth, and in carrying out the mission, He had a specific desirable outcome for His ministry in mind. As youth leaders, it should not be different with us.

A good leader knows why they have been chosen. They receive and know their marching orders and are deeply aware of the benefits that may accrue if they are successful as well as the consequences of failure in their assignments. They know the stakes. The search for the meaning of life has always dogged humankind. Why are we here? What are we striving for? How do we make our mark in life? And What does it matter if we do or not? When the leader answers these questions, they have a foundation on which to build a purposeful life and ministry.

During Pilate’s interrogation of Jesus, the Master Leader volunteered that His purpose was to testify to the truth. “I was born and came into the world for this one purpose.”

Eric Liddle, gold medal winner in the one-hundred-meter dash at the 1924 Olympic Games in Paris, and the subject of the film *Chariots of Fire*, once spoke of his purpose in life in the following terms, “I believe that God made me for a purpose, but he also made me fast. And when I run, I feel His pleasure. Not to run would be to hold God in contempt.” Purposeful living acknowledges the call of God on the life and resolves that such a life is under obligation to pursue the course for which it is called. The individual who lives purposefully senses reasons for existence and for doing. Purposeful leadership is realized in knowing who we are in Christ and acting it out with our call. That is, devoting our life, our spiritual gifts, our abilities, and our call so it can bring out the best in people and situations. When this is done, our of life’s meaning will have eternal treasure and results and the people we lead shall be truly blessed.

Such a leader formulates well-laid plans and everything that is done has a clear goal, or aim. Purposeful leadership defines the vision; creates a mission statement with the team; sets measurable team and personal goals; starts projects successfully; aligns goals to priorities and involves people in the mission;

**Objective:** To help the youth leaders appreciate the call of God on their life and to have a clearly articulated vision and mission that guides the course of all they do in life and in leadership.

**Bible Text:** “So Pilate asked Him, ‘Are you a king, then?’ Jesus answered, ‘You say that I am a king. I was born and came into the world for this one purpose, to speak about the truth. Whoever belongs to the truth listens to Me’ ” (John 18:37).

# Purposeful

focuses meetings, presentations, and projects on desired outcomes; and gets high yields.

Purposeful leadership is, therefore, visionary in the sense that it does what Steven Covey calls beginning with the end in mind. It is goal focused and goal oriented but does not sacrifice people for results since it understands that the well-being of people in organizations is the ultimate purpose of Jesus-directed leadership.

Purposeful leadership among other things must have a shared leadership perspective as one of its operational goals. There are several good examples of this in Scripture. Two would suffice. Jethro advised his son-in-law Moses to slow down by sharing his duties with other leaders who would help him judge the people. Secondly, Jesus the perfect Leader, intentionally selected twelve disciples from among their peers and methodically set about training them and equipping them with leadership skills akin to His own example. “These men He purposed to train and educate as the leaders of His church. They in

turn were to educate others and send them out with the gospel message" (*The Acts of the Apostles*, p. 18). The purposeful leader shares the spotlight and the stage and trains others so as to ensure the posterity of the mission. This is called succession planning in the business world, but it clearly was the method of Christ, which the church knows as discipleship, and more recently, mentoring.

The purposeful leader according to the heart of Jesus is also aware of accountability issues. This leader would be able to declare at the end of the assignment or at the end of life as Christ did, "I have shown your glory on earth; I have finished the work you gave me to do" (John 17:4).





JESUS IS a Servant Leader, not motivated by His personal desire for power or status, but motivated to serve. The primary concern of the servant leader is service to their followers. By leading in this way, Jesus turned the leadership style and principle of that time, as it was then practiced by the human lords of His time, on its head. Leadership according to the heart of Christ does not seek to exercise authority over followers. It is not based on command theory. It is not autocratic in nature. It is not status driven or motivated by pride and arrogance. It is accentuated by humility, underlined by service, and forged in the fires of selflessness and sacrifice.

Servant leadership purports that one descends into greatness rather than climb to greatness. The great leader is the one who serves. This was the model Jesus used and the model that every youth leader should adopt. Jesus yielded His own life to sacrificial service under the will of His Father (Luke 22:42), and He sacrificed His life freely out of service for others (John 10:30). He came to serve (Matthew 20:28), not to be served, and this despite the fact that He was God's Son and was thus more powerful than any other leader in the world. The apostle Paul describes the incredible kingly Servant, who is "equal with God. Instead of this, of his own free will he gave up all he had, and took the nature of a servant. He became like a human being and appeared in human likeness. He was humble and walked the path of obedience all the way to death—His death on the cross" (Philippians 2:6–8).

Acts of service characterized His every waking moment. Jesus' three-year ministry was typified with showing love, in particular through acts of service. He healed the sick. He gave sight to the blind. He cast out demons. He raised the dead. He fed the hungry. These supernatural feats proved Him to be the Christ, the promised Messiah, and demonstrated the true nature of acts of service.

Perhaps the most practically significant example of His service to humanity is seen the night in which He was betrayed. Jesus was prepared to serve everyone, even the one who would ultimately betray Him. To illustrate this, He, the Son of God, washes the feet of His disciples before the Last Supper (John 13:1–20).

In his article "Jesus: The Role Model for *Christian Leadership*," publicado en *Christian Leadership* (available on-line: <http://christian-leadership.org/jesus-the-role-model-for-christian-leaders/> on 08/11/2011, a

**Objective:** To demonstrate that leadership in the church is not about occupying positions of status and honor but that the goal of leadership is service to the followers.

**Bible Text:** "So Jesus called them all together and said, 'You know that the rulers of the heathen have power over them, and the leaders have complete authority. This, however, is not the way it shall be among you. If one of you wants to be great, you must be the servant of the rest; and if one of you wants to be first, you must be the slave of the others—like the Son of Man, who did not come to be served, but to serve and to give His life to redeem many people' " (Matthew 20:25–28).

# Servant Leadership

number of important points concerning servant leadership are raised regarding Christ's example in washing the disciples' feet.

1. Jesus' basic motivation was love for His followers (v. 1).
2. Jesus was fully aware of His position as Leader (v. 14). Before the disciples experienced Him as their Servant, they had already experienced Him many times before as Master, and as a strong and extremely powerful Leader.
3. Jesus voluntarily becomes a Servant to His followers (vv. 5–12). He did not come primarily as their foot-washer, but He was ready to do this service for His followers if needed.
4. Jesus wants to set an example for His followers to follow (vv. 14, 15).

After Christ had washed the disciples' feet and had taken His garments and sat down again, He said to them, "Do you know what I have done to you? You call Me "Master" and "Lord": and you say well; for so I am. If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you."

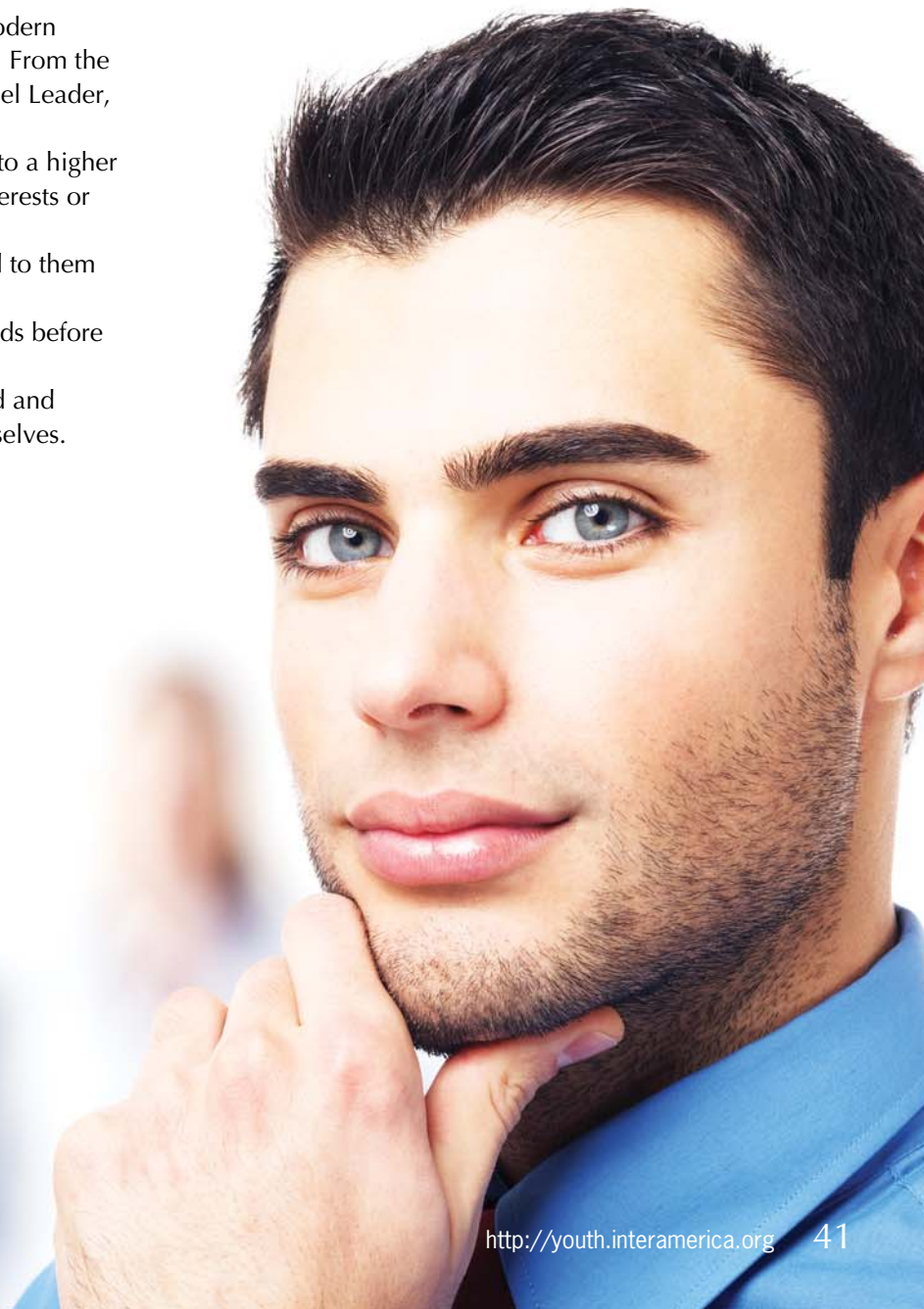
Ellen G. White sums it appropriately: "Christ would have His disciples understand that although He had washed their feet, this did not in the least detract from His dignity. 'Ye call Me Master and Lord: and ye say well; for so I am.' And being so infinitely superior, He imparted grace and significance to the service. No one was so exalted as Christ, and yet He stooped to the humblest duty" (*The Desire of Ages*, p. 649).

Grahn gives us a description of what the modern Christian servant (youth) leader should be like. From the teaching and example of Jesus Christ, the Model Leader, we learn that servant leaders are:

- **Voluntary** servants who submit themselves to a higher purpose, which is beyond their personal interests or the interests of others.
- **Leaders** who use the power that is entrusted to them to serve others.
- **Servants** who, out of love, serve others' needs before their own.
- **Teachers** who teach their followers, in word and deed, how to become servant leaders themselves.

Applying these considerations of Jesus as a Role Model for Christian leaders, we can see that from a biblical perspective, a servant leader is a person who is:

- **Christ-centered** in all aspects of life (a voluntary servant of Christ)
- **Committed to serve** the needs of others before their own
- **Courageous to lead** with power and love as an expression of serving
- **Consistently developing** others into servant leaders
- **Continually inviting feedback** from those that they want to serve in order to grow towards the ultimate Servant Leader, Jesus Christ.



## Pathfinder Day Sermon

# Powerful in Prayer

### Introduction

IN the 2012 devotional, *Give It to Me Straight*, Dr. Fernando Zabala tells the story of Roldan, the most courageous and famous of Emperor Charlemagne's soldiers.

One day, the emperor decided to give a gift to his brave commander. It was an ivory horn that had belonged to his grandfather Carlos Martel.

"Do you think that you can blow it?" Charlemagne asked Roldan.

"Let me try."

And he tried. The sound was so loud that Charlemagne had to cover his ears.

"It is yours," the emperor told Roldan. "If some day you find yourself in trouble, you just blow the horn."

That day arrived. It is believed to have been August 15 of the year AD 778. Roldan was crossing the Pyrenees at the head of a battalion of a few hundred soldiers. His mission was to cover the rearguard troops of the emperor. Suddenly, they were attacked by a much larger army. Immediately, Oliver, his companion of a thousand battles, realized that they could not prevail.

"Blow the horn, Roldan! Blow it!"

"We can defeat them without help," replied Roldan.

When Roldan realized that they could not prevail against their enemies, he blew the horn, but it was

too late. When Charlemagne arrived at the scene of the confrontation, he found only the dead bodies of his brave men. Among them was Roldan, still clinging to the horn that could have saved his life, *if only he had used it in time.*





- We have in our hands a resource more powerful and effective than Roldan's ivory horn: it is prayer. Let us remember that "prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence" (*Steps to Christ*, chap. 11, p. 94). However, while God Himself invites us to communicate with Him, it is alarming the way in which we often forget to pray.
- Today we will study a story that reflects the human tendency to make decisions without consulting God, with its inevitable and disastrous consequences.

2 Kings 3:1–24

## 1. You will reap what you sow (2 Kings 3:1–3).

- This passage has the story of King Jehoram, who, following the example of his father, "did evil in the sight of the Lord" and dragged the people of Israel into idolatry. This malfesance brought him immediate consequences (vv. 4, 5), since King Mesha rebelled against him, and Jehoram had to go out at the head of his army to confront the Moabites.
- Through the ages, God has placed in front of His people two options: that of good and that of evil, "life and death, blessing and cursing" (Deuteronomy 30:19). To the people of Israel was given the promise, " 'Now it shall come to pass, if you diligently obey the voice of the Lord your God, to observe carefully all His commandments which I command you today. . . . The Lord will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways' " (Deuteronomy 28:1, 7). However, disobedience would also have its consequences. The people were warned, " 'If you do not obey the voice of the Lord your God, . . . the Lord will cause you to be defeated before your enemies' " (Deuteronomy 28:15, 25). In the light of these promises and warnings, we can say that the problem of King Jehoram was not military, but spiritual. Divine help was available, but . . .

## 2. Neglecting prayer has its consequences.

- Instead of seeking God, Jehoram worked out his own plan. He would crush the rebellion! The Scriptures tells us that the king prepared his army and invited King Jehoshaphat to support him in the war against Moab (2 Kings 3:6, 7).

"And what about God?"

"I do not need Him! I have a solution for the situation."

- By the way, who was Jehoshaphat? He was the king of Judah, and the Bible describes him as a king who did "what was right in the sight of the Lord" (2 Chronicles 20:32). That is, the evil king (Jehoram) invited the good king (Jehoshaphat) to participate in the consequences of his sins, and the latter let himself be taken in. And the worst thing is that Jehoshaphat inexplicably forgot to consult God. He forgot to pray!
- Putting the Lord to one side, they drew up the battle plan (2 Kings 3:8), intending to surprise the enemy by attacking from an unexpected place. The result was a completely absurd plan. As absurd as trying to live a Christian life without prayer.  
"Which way should we go?"  
"Through the desert of Edom."
- The expedition almost turned into tragedy. The armies "marched on that roundabout route seven days" (2 Kings 3:9), and faced extreme temperatures in a barren and rocky place. They were about to die of dehydration. Try to imagine those poor soldiers, enduring a dreadful heat and a desperate thirst. Symptoms of dehydration include: headaches, decreased blood pressure, increased body temperature, dizziness, and fainting upon standing, delirium, unconsciousness and, in extreme cases, death. So is the life of the man who, ignoring the Creator, tries to do things his own way. Life without God is empty, barren, and hopeless.
- At that critical moment, King Jehoram, the primary person responsible for the situation, appears on the scene trying to blame God for the military disaster. " 'Alas! For the Lord has called these three kings together to deliver them into the hand of Moab' " (v. 10). The nerve! It is now God who is to blame for everything! King Jehoram: May I remind you that you made plans without taking God into account. You got yourselves into this mess. You deserve it!
- However, we should recognize that Jehoram is not the only one who tries to blame God for the problems he is facing. It is a very common symptom in humans. Have you ever complained to God? Have you ever blamed Him for the consequences of your own actions?

### 3. Our attitude is important when we pray.

- a. Do you remember God only when you are facing difficulties? Apparently, that happened to Jehoshaphat. When all seemed lost, and when the wicked King Jehoram mentions the name of God, even if it is to blame Him for everything, that is when King Jehoshaphat remembers that he has a powerful God.

"It cannot be! I forgot to put this expedition in the hands of the Lord. I forgot to pray!"

" 'Is there no prophet of the Lord here, that we may inquire of the Lord by him?' " (v. 11).

Fortunately, Elisha was close by. And God was near. God is always there, within the reach of a prayer. The only barrier is our carelessness and neglect.

- b. Both kings went in search of Elisha, but the way in which the prophet received King Jehoram tells us that the monarch was not seeking God for the right reasons or with the proper attitude. His conduct was insolent, irreverent, and defiant. Still blaming God for the situation they faced (verses 12, 13).

"We are in trouble because Jehovah brought us here in order to deliver us into the hands of the Moabites," claimed King Jehoram.

"The Lord lives!" said Elisha. "If it weren't for respect to King Jehoshaphat, I would not even look at you. But . . ."

### 4. God is always willing to bless His children.

- a. Throughout history, the presence of the righteous has benefited everyone around them (verse 15), and this time was no exception. Even the evil King Jehoram received a blessing by the company of Jehoshaphat. The presence of a just person, a child of God, of a Pathfinder, should always make a difference in the community, in the field, or in the classroom. We can always share what the Lord gives us . . .

- b. God's solutions are not always in accordance with human logic (verses 16, 17).

"What? Make ponds in the sand? With this heat and the thirst I have? Nonsense! Where are we going to draw water from in this desert? Or is it perhaps going to rain torrentially?"

"No, it will not rain. There will not even be wind. But there will be water!"

If you have ever felt frightened by difficulties, or if you think the future looks bleak or menacing, remember that our God is not bound to human logic. His power is infinite and beyond our comprehension.

- c. In addition, the Lord is not "stingy" with His blessings, but He gives in abundance to those who trust in Him.

Giving them water "is a simple matter in the sight of the Lord; He will also deliver the Moabites into your hand" (2 Kings 3:18). All that power and blessings were available to the people of Israel from the outset, but because of his carelessness and indifference, they were dying in the desert. Never forget that "God has a heaven full of blessings that He wants to bestow on those who are earnestly seeking for that help which the Lord alone can give" (*Prayer*, chap. 5, p. 48).

### Conclusion

"Now it happened in the morning, when the grain offering was offered, that suddenly water came by way of Edom, and the land was filled with water" (2 Kings 3:20). It is interesting to note that God's blessing came during the morning offering. We can call this special moment "the hour of prayer." Every morning, the Lord desires to be with His children, and this is not exclusively for adults. Pathfinders can also have a special appointment with Christ every morning. We can have a life of prayer and power. We have at our reach the greater power of the universe. However, we may be ignoring it.

In a textile factory, new workers were trained to handle the production machines. At the end of the training, once they were placed in their working assignments, one final recommendation was made to them, the most important of all, "If wires become entangled, call the foreman." With this instruction, the workers began their work. One of the newcomers was soon in difficulties. Threads began to become entangled in the machine that he was in charge of. He immediately stopped production and took a look at the problem. It did not seem very difficult to fix, and although he clearly remembered what he had been told: "Call the foreman," he proceeded to solve the situation. However, the more he tried to fix things and put them in their place, the more the threads became entangled. Giving up, he finally called for the foreman. When he arrived, he was met with a real disaster at the machine.

"You tried to fix it, didn't you?"

"Yes, I did the best I could."

"No!" replied the foreman. "The best you could have done was to call me."

Pathfinder: don't leave prayer as a last resort.

Don't wait until you are totally entangled by your bad

decisions. The Lord desires to guide you and give you victory in all aspects of your life. You and I can be “mighty in prayer.” As you get up every morning, as you study, as you play, as you make decisions, at home, at school, on the playing field, in every moment of your life, don’t forget to pray. God is always near!

**Óscar Rivera Mendoza,**  
Director of the Youth Department  
of the North Mexican Union.







## Pastor Jaime Rivero

### Director of Youth Ministries of the South Colombian Union

PASTOR JAIME RIVERO was born in Socorro-Santander, Colombia, on January 16, 1965. He studied Educational Theology and Specialization in Pastoral Ministry at the Adventist University of Colombia. He also received a master's in Pastoral Ministry from Andrews University. He is married to Martha Cano, and they have two children, Jimar and Maryi.

He has worked at:

- East Colombian Conference

- Northeast Colombian Conference
- Alto Magdalena Conference
- South Bogota Mission

Functions performed: district pastor, youth director, stewardship, health, religious liberty, evangelism, field president, and currently as youth director, stewardship, health, and chaplaincy director in the South Colombian Union.



## Pastor Michael Henry

### AY Director of the Jamaica Union

PASTOR MICHAEL ST. G. HENRY was born in Kingston, Jamaica, and spent most of his early years in the rural parishes of Trelawny and Manchester. Since baptism at an early age at the Troy Seventh-day Adventist Church, he has served the local church in many areas including AY leader and first elder. A proud product of Adventist Christian education, Pastor Henry holds a Bachelor of Arts degree in Religion from West Indies College (now Northern Caribbean University), a Master of Arts in Educational Administration from Andrews University, and is presently pursuing his PhD in Educational Leadership at NCU.

After working in the public education system as a teacher, counselor, and college administrator, Pastor Henry entered denominational service and has served Central Jamaica, North Jamaica, and North East Jamaica conferences as school principal, district pastor, education director, youth director, and music director. He also is a member of the team of chaplains for the Jamaica Constabulary Force. Since December 2012, he has served the Jamaica Union as Director of Youth Ministries and Chaplaincy. His greatest desire is to serve God and His church to the best of his ability and to give himself freely to the development of God's children.



## Pastor José Luis Bouchot Díaz

### Chiapas Mexican Union

PASTOR JOSÉ LUIS BOUCHOT DÍAZ is a committed youth leader and loves his mission. He is a visionary leader; he projects a leadership with results. Originally from Ostuacán, Chiapas, he was born on August 15, 1965.

He graduated from Montemorelos University with a bachelor degree in Theology (1990) and a master's degree in Pastoral Theology. He has ventured in evangelism and youth leadership. He has participated in public campaigns, metropolitan ones, and camporees among others. He has conducted massive events such as the Satellite Campaign "Live without Fear," in 2004, in Mexico City, Bible Caravan 2008 in the Plaza Monterrey, Nuevo Leon, a mega march in Saltillo, Coahuila, and in the Inter-American Pathfinder Camporee "Conquering Giants."

He has written a collection of sermons, "Walking with Christ," and he currently writes the sections for Youth and Revival and Reformation

in the journal Revive, a quarterly publication of the Chiapas Mexican Union. He occasionally writes for the magazine Youth Expression.

He is married to Gladiola Sánchez Jiménez and they have two children, Yumara Yanelly and Hector Adrian.

He began a productive ministry at the age of twenty in the previous conference of South Chiapas, where he was appointed as pastor and youth chaplain of Linda Vista College, which today is the University of Linda Vista. From 1993 to the present he has led the youth department at the conference level and at the union level in the North Mexican Union, and is currently the director of youth ministries and chaplaincy in the newly-established Chiapas Mexican Union.

Pastor José Luis Bouchot Díaz lives an active and productive Adventist ministry for the expansion of God's work; he considers himself a servant of God, a brother of Jesus Christ, and a friend of the youth.



# Click!

We want to share some Web pages with you and official sites of the General Conference and Inter-American Division that we hope will be useful and informative:

**General Conference Youth Ministries** - [www.gcyouthministries.org](http://www.gcyouthministries.org)

**IAD** - [www.interamerica.org](http://www.interamerica.org)

**IAD Youth Department** - <http://youth.interamerica.org>

**Flicker Photo IAD** - [www.flickr.com/photos/interamerica](http://www.flickr.com/photos/interamerica)

**IAD III Pathfinder Camporee Videos** - <http://vimeo.com/interamerica>

**IAD III Pathfinder Camporee** - <http://camporee.interamerica.org>

**Third Pathfinder Camporee of the Inter-American Division**



**IAD III Pathfinder Camporee Twitter** - <http://twitter.com/#!/camporeeDIA2011>

<http://dialogue.adventist.org>

<http://www.maranatha.org>

## WEB PAGES FROM THE UNION YOUTH DEPARTMENTS

Some of the Web pages from our unions are under construction. Here are the ones that are currently working with the hope that you can learn about the work and activities that are being accomplished by young people in other parts of our territory and that you can use some of the resources found on these pages:

**Dominican Union**—[www.jovensud.org](http://www.jovensud.org)

**East Venezuela Union**—<http://jovenesuvo.jimdo.com>

**Guatemala Union**—[www.conectatejoven.com](http://www.conectatejoven.com)

**Honduras Union**—[www.uah.hn](http://www.uah.hn)

**Inter-Oceanic Mexican Union**—<http://www.interoceanica.org.mx>

**Jamaican Union**—[www.jmunion.org/departments/youth.aspx](http://www.jmunion.org/departments/youth.aspx)

**North Colombian Union**—[www.jaunioncolombiananorte.com](http://www.jaunioncolombiananorte.com)

**North Mexican Union**—[www.jaunionmexicanadelnorte.org](http://www.jaunionmexicanadelnorte.org)

**South Mexican Union**—<http://www.union.org.mx>

**Venezuela-Antilles Union**—[www.unionvenezolan.org](http://www.unionvenezolan.org)



A young boy arrived home from church very happy and found his dad, who was an atheist, at home.

Then his dad asked him:

"Why are you so happy, son?"

The young boy answered him:

"I learned that God is great!"

"Why?" His dad asked.

His son answered:

"Because when Moses fled from Pharaoh, God opened the sea, and he crossed on dry land, and God drowned Pharaoh's army."

His dad replied:

"No, son, it was not like that, what happened was that when Moses crossed the sea, the tide was very low, at about ten centimeters!"

His son answered:

"Wow, Dad, then God is much greater!"

His dad said: "Why?"

And his son answered: "Because God drowned a whole army in very little water."

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