Principles of the Protégé

*Discover the Pathway to Success*

Dr. Francisco I. Victa III
Foreword

Cisco and Kati Victa are a son and daughter of mine; I am extremely honored to have them as part of the Calvary Christian Family. They are doing a great work in the New Hampshire and surrounding areas.

When I heard that Dr. Francisco was writing this book, I thought to myself “Why didn’t I write this”, anyone who knows me, knows how strongly I feel about the Mentor/Protégé relationship. Who else better to write this book then my son, Dr. Francisco Victa, he has exemplified the role of the Protégé in our relationship. Dr. Victa lives, eats, and breathes the Word of God. He is a man of integrity, a good father, a husband and Pastor.

The relationship between the Mentor and Protégé has many different components and can become very challenging if not properly nurtured. Allowing someone into your life to guide, encourage, correct, is not easy and requires certain fortitude. The Bible is full of men and women who have experienced the sacrifice of relationship, if we would learn from them we will receive the
benefits that God has predestined for us through the power of the Mentor /Protégé relationship.

I encourage you to read this with an open heart as Dr. Victa shares with you the process, protocol, and purpose of the protégé. We all have seeds of greatness on our heart and sometimes it takes a book like this to catapult us into our destiny.

For maximum impact, you might consider using this book as a tool for Bible Studies, G12 Leaders, and through this you will see greater results.

After reading this book it will motivate you to move in the Power and Receive His Promises, and inspire you to be the man or women you were made to be.

**Dr. Phillip G. Goudeaux**

**Pastor of Calvary Christian Center**

**Sacramento, California**
Contents

Introduction…………………………

Chapter 1: The Mentor’s Manna……..

Chapter 2: Seven Kinds of Proteges…..

Chapter 3: The Principle of Preparation…..

Chapter 4: The Principle of Process……..

Chapter 5: The Principle of Protocol Part 1…

Chapter 6: The Principle of Protocol Part 2….

Chapter 7: The Principle of Patience……..

Chapter 8: The Principle of Promotion………..

Chapter 9: The Principle of Posture………..
Introduction

A man’s rewards are determined by a man’s relationships.

There has been much talk and information about mentors in our society. From the sports world to the business world, we have seen the subject popular in the pursuit of success. Furthermore, mentoring has become a desperately needed answer to the troubled youth of our communities. Churches and non-profit organizations are searching for people willing and competent enough to become mentors to wayward and struggling youth.

With all the emphasis on mentors, however, not enough attention has been given to the subject of protégés. Just as a “leader” without a “follower” is just a person taking a walk, a mentor without protégé is a teacher without a pupil. It would be like Jesus without the twelve disciples – the picture is left incomplete. While much effort has been exerted in training people to be leaders and
mentors, not enough training has been given to develop people into exceptional protégés.

Some will make the mistake of thinking that this subject is not necessary. They say, “If you have great mentors, you will have great protégés.” Not necessarily. Having Phil Jackson as your basketball coach doesn’t mean you are going to be a basketball star. And having a great mentor doesn’t automatically mean you will be a great protégé!

Protégés must learn to position themselves in relationship with the mentor in a way that will allow them to receive all that the mentor has to offer them. Wouldn’t it be a shame to have the opportunity to be taught by Michael Jordan on how to improve your game of basketball, but you not possess the humility to learn and admit that your game is not as good as his?

Wouldn’t it be a troubling to have the chance to be tutored by Steve Jobs, the CEO of Apple Computers, on how to come up with million dollar ideas, but you not have the insight to ask him the right questions!??
These seem like obvious answers but too many people do not know how to attract mentors to them because they don’t know what it means to be a protégé.

You cannot be a WRONG PERSON and continually attract the RIGHT PEOPLE to you!

But if you learn from Principles of the Protégé, you will benefit from the manna of the mentor. Please understand this. Only protégés who are walking by the Principles of the Protégé can benefit from the mentor’s manna.
Chapter 1: The Mentor’s Manna

The amazing thing about manna is that it is divine. It comes from heaven. Everyday mentors are dispensing heavenly wisdom from heaven. But where are the protégés willing and hungry to receive this divine manna?

Exodus 16:11-15, “And the LORD spake unto Moses, saying,

11 And the LORD spake unto Moses, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said
unto them, This is the bread which the LORD hath given you to eat.”

DIVINE TRUTHS ARE OFTEN HIDDEN WITHIN THE SKIN OF THE HUMAN

Many potential protégés refuse to receive from a mentor because they think that the divine is going to come through the divine. The truth is that the divine comes wrapped in skin. If you cannot receive from a human messenger, you cannot receive from God.

Truths about the Mentor’s Manna:

1) Mentors are sent in response to complaints

“And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings” (Exodus 16:9)

Growing up, I was taught not to complain. The truth is, however, that whether we vocalize our complaints or not, we all
have them. We wish our relationships were better. We don’t like something about our careers. Or maybe we are disturbed by our discontent about our environment. All of us have complaints – many are left unexpressed. God knows our complaints. But God does not leave us in our complaining – He sends us the mentor’s manna. A mentor will come our way with a word from heaven. The answer to our complaint is in that word from the mentor.

2) The average person has trouble distinguishing what is from heaven and what is from earth.

“And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat” (Exodus 16:15).

This is the burden of many mentors. People lack recognition of the divine. They can’t tell the difference between earthly and heavenly guidance. When a broken economic system tells them the way to financial safety is to save ten percent of their income, people cleave to it like wisdom from a guru. But when their pastor, representing a heavenly system, tells them to tithe as a
means to prosperity and well being, they refuse the instruction as dishonest schemes and manipulation.

When the people saw the manna, they said, “What is it?” Moses explained, “This is bread from heaven!” If you can recognize the anointing in your mentor – it will set you above the manner of the misinformed. The ability to perceive your mentor’s gifting will automatically propel you to a higher level than your peers.

3) The protégé decides how much of the mentor’s manna he is willing to receive

“And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they
When it comes to receiving from the mentor, the responsibility is on the protégé in how aggressive he will be to receive. The quality of heavenly manna is determined by God; but the quantity of how much heavenly manna you receive from your mentor is up to the protégé.

“The children of Israel did so, and gathered, some more, some less.” (v.17)

As a protégé, increase your capacity to receive. Enlarge your ability to absorb your mentor’s wisdom. Some people can sit attentively for three hours in a movie theater, but struggle to pay attention through a forty-five minute sermon in church. Many men can watch a four-hour football game, but can’t endure a one-hour seminar. How much you will receive from your mentor is dependent upon your desire, expectation, and aggressive pursuit.
4) The mentor’s manna must be consumed and applied within 24 hours

“And Moses said, Let no man leave of it till the morning. 20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them” (Exodus 16:19-20).

Every protégé must be cautious of merely collecting information from his mentor. The protégé must apply the manna his mentor is giving him. The accumulation of divine information is not the key to success. The key to success is the application of divine information.

After God sent the manna, Moses told the people to eat what they could and not store it up. But they disobeyed. They stored it up and the result was wasted manna. There are three things that happen when protégés refuse to apply the divine wisdom fed to them by the mentor:

A. You reduce the heavenly Word of God to a book of the earth. Worms love the earth. When the manna wasn’t eaten, it bred worms. Worms represent the earth. Protégés
who don’t apply the Word of God in their lives become “earthly” Christians. There is nothing supernatural about a Christian who does not act on a scripture. They lack any sign of the anointing and the supernatural. A worm has no understanding in comprehension. This represents the man who refuses to act on the council of the mentor.

B. You become as dormant, stagnant waters and begin to stink. Few things smell worse than stagnant waters. When the Word isn’t applied in our lives, we lack flow, currency, and rhythm. Everything becomes lacking. How many protégés are beginning to stink because the Word isn’t being applied in their life? God is a God of currents, movement, and rhythm. Go back and act on the instruction given to you and get things moving again in your life!

C. The mentor becomes angry and frustrated. When Moses saw the people storing up the manna, he became furious. Moses was infuriated with the people. Few things frustrate a mentor more than when his protégés are not applying the Word and following his instructions. This is a sure way to shut up the mentor’s wisdom towards you. Further
revelation will not come to the protégé who refuses to apply the revelation he has already received.

What was the last thing your mentor advised you to do? What was the last sermon you heard? How have you begun to apply that message in your life? Many protégés are deceived into thinking that hearing is equivalent to activity, which is not true. Faith comes by hearing; action comes by faith.

Getting excited over a message from the mentor is not the same as applying the mandates of the mentor. If you want to make your mentor thrilled don’t tell him “Oh, what a great message!” after his sermon. Come back in the middle of the week and tell him how you’ve begun to apply the last message you received from him.

The people made Moses furious because they refused his instructions. This is what can happen when a mentor’s words are refused:

1. The mentor becomes frustrated
2. The mentor becomes angry
3. The mentor begins to shut down.
A frustrated mentor results in a floundering protégé. A satisfied mentor results in a successful protégé! It is to the hurt of the protégé to have an angry, frustrated mentor. But it is to the benefit of the protégé to have a pleased, satisfied mentor.

5.) A protégé must realize that the mentor is responsible for the proper handling of divine assignments.

Protégés do their mentors a tremendous disservice when they do not follow the mentor’s instructions. Moses was held accountable for how the manna was handled and distributed.

“And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?” (Exodus 16:28).

Protégés must seek to be a blessing to the mentor in his God-given assignments. Don’t add burdens on the shoulders of your mentor – on top of the burden he is already carrying! Seek to lift the burdens.

The responsibility of ministry is a heavy burden. Recently I talked with a pastor who once was an executive for a company. His job was to lead hundreds of people and manage hundreds of millions of dollars. Now a pastor of 200 people, he said it was ten
times more difficult to be a pastor than to be an executive of a large company.

*Mentors carry heavy burdens!* *

If a protégé will become a problem-solver to his mentor, that protégé will become precious gold in the eyes of the mentor. Mentors need problem-solving protégés, not problem-creating protégés!

Look for ways you can help carry the load for your mentor. What are the problems he is currently facing? Identify them. With permission, seek to solve them. While others are running from the problems, you are working right in the middle of them. This may not sound exciting, but the rewards can be accelerating. You can build credibility with the mentor by solving problems.

Helping your mentor to solve problems can:

1. Build credibility with the mentor.
2. Reveal your distinction from others.
3. Cause you to rise above your peers.
6.) The way a protégé values the mentor’s manna will determine the way future generations value the protégé

“And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. 33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. 34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept” (Exodus 16:32-34).

God is a generational God. He is the God of Abraham, Isaac, and Jacob. God thinks in terms of generations. Moses wanted the manna stored, valued, and documented on a testament to future generations of the miraculous provision of God. Protégés must learn to value the mentor’s manna.

What if the Israelites had said, “Okay, my belly is full; let’s move onto the next thing.” Their children and grandchildren would never have known about the manna. Entire generations have been ignorant of God’s ways because men refused to value God’s Words.
What you refuse to value will be lost over time.

Mentors long to create memories. A mentor has an intrinsic desire to leave a legacy. There is no such thing as a mentor who is unconcerned about the future. Leaders live for legacy. David prepared his son to be a wise king of Israel. Jesus prepared his disciples for building of a church. Paul prepared Timothy to continue his work.

A mentor knows that there is no such thing as success without a successor. There is no such thing as leadership without legacy; and no such things as an achievement without apprentices.

**Differences between a Protégé and a Prodigal:**

- Protégés must learn to think generational.

- Prodigals think about today. Protégés think about tomorrow.
A prodigal lives by instant-gratification. A protégé lives by deferring gratification.

A prodigal despises his mentor. A protégé values his mentor.

A Prodigal wants to be pleased. A protégé wants to please.

A prodigal is sterile. A protégé is generational.

A prodigal’s focus is on rewards. A protégé’s focus is on relationships.

A prodigal aborts the words of his mentor upon conception. A protégé carries the words of his mentor into the future.

7.) When a protégé values and applies the mentor’s manna, the protégé will be granted greater provisions in his future.

“Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land,
which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.” (Joshua 5:9-12)

Proper valuing of the mentor’s manna will lead to greater provision for the protégé. When Joshua, the protégé of Moses, took
over leadership of Israel, God promoted him and said, “This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.” (v.9)

Sometimes you can go through such negative circumstances that you carry a residue of the reproach you went through. God said, “You are no longer in Egypt, but you still smell like Egypt.” That is the residue of reproach.

God said, “You are not going to carry it any longer!” God was doing a new thing among His people. He was completing through the protégé what was started by the mentor.

Joshua was now emerging into a new season in his life.

Remember this is the protégé who was diligent with the mentor’s manna. Under his leadership, the people were promoted to a new position and a different season.

**Joshua 5:12 (KJV)**

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.
If you will value the manna of the mentor, you will eat the fruit of the fruitful. Manna is food for the wilderness state. Fruit is the food for those in the Promised Land.

The mentor’s manna is the protégé’s priority.

6 Truths about the Mentor’s Manna

1) **The Word of God out of the mouth of your mentor comes from the spirit of God and contains hidden keys to your victory.** *(Revelations 2:17, “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”)*

2) **The Word of God from your mentor is precious and carries the presence of God.** *(Hebrews 9:4, “Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant.”)*

25
3) To the non-believer, the Word of God from your mentor, when consumed, brings everlasting life. (John 6:58, “This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.”)

The Word of God from the mentor comes from the kitchen of heaven and is ordered for your specific need. (Psalms 78:23-25, “23 Though he had commanded the clouds from above, and opened the doors of heaven, 24 And had rained down manna upon them to eat, and had given them of the corn of heaven. 25 Man did eat angels' food: he sent them meat to the full.”

4) The Word of God from the mentor is a privilege, not a right. (Nehemiah 9:20, “Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.”)

5) The Word of God from the mentor is a lifetime necessity for a successful life. (Deuteronomy 8:3, “And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that
he might make thee know that man doth not live by bread

only, but by every word that proceedeth out of the mouth of

the LORD doth man live.”

6) The Word of God from the mentor is designed to lead you

from season to season and to new territory in your life.
Chapter 2: Seven Kinds of Protégés

A mentor will experience seven different kinds of protégés in his life. Unfortunately, these six types of protégés carry negative and undeniable traits. Our goal is to become the seventh kind of protégé. This is the protégé that will be a blessing to the mentor and carry on the mantle of the mentor.

1) The Problem Protégé.

This protégé is not a problem-solver but a problem-creator. They gain the reputation of adding more problems to the mentor instead of helping bring relief to the mentor. The problem protégé creates chaos by the following:

- Struggling to finish assignments.
- Bringing problems to the mentor instead of seeking to help him.
- Creating strife among staff and teammates.
Grieving the heart of the mentor by refusing to heed instructions and take orders.

Focusing on only problems.

The problem protégé will not last long around the mentor. Patience will run out from the mentor.

2) The Paranoid Protégé.

This protégé spends too much time worried about what people think about him. He never fully engages in relationship with his mentor because he is afraid of what people will say about him. The Paranoid Protégé is both overly concerned with opinions of others and cares more about his reputation than relationships. This protégé can be identified because they rarely standup for their mentor in times of attack and criticism. They will seek to be neutral and never want to appear to love and serve their mentor “too much.” The paranoid protégé is often intimidated by family and friends and despises being thought of as “radical” and “extreme.” (Matthew 10:37, “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.”)
3) *The Parasite Protégé.*

This protégé wants what the mentor has earned but does not desire the truths the mentor has learned. This is one of the most dangerous protégés to the mentor. Their motivation for being around the mentor is to see what they can get – not what they can give. These protégés will often be heard complaining about the wealth and popularity of the mentor. Jealousy and bitterness are their characteristics and they want what the mentor has, but do not want to do what the mentor does. Parasite protégés complain when they can’t meet the mentor for private council and they want special status and privilege. Parasite protégés:

- Waste the mentor’s time.
- Are more interested in status than serving.
- Rarely gives.
- Despises other protégés whom the mentor favors.
- Doesn’t value the mentor’s time or money.
- They are the first to turn on the mentor in the midst of criticisms and misunderstandings.

Parasite protégés are easily identified by discerning mentors because they are self-serving and hate to make a sacrifice. When a
mentor goes through a season of fatigue, parasite protégé are the first to move onto another church and leader. They are not interested in true relationships; they just want a quick promotion. Parasite protégés are often secretly jealous of the mentor. They want what the mentor has earned but they do not want to do the work to get it.

4) The Parakeet Protégé.

This protégé starts off right but never goes deeper in the relationships. They begin trying to say everything they hear the mentor saying and do everything the mentor is doing. This is not entirely wrong because imitation was practiced by Jesus himself (John 5:19, “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.”)

Imitating the mentor can be a sign of humility and wisdom. The principles of the mentor are to be duplicated and followed. But where the parakeet protégé makes the mistake is in trying to mimic the “personality” of the mentor. The protégé tries to be someone he is not. If the mentor has an outgoing personality, the protégé
attempts to be outgoing as well. If the mentor is inward and reserved, the protégé tries to be reserved. In the end, this will only lead to frustration.

As someone has said, “You were born an original, don’t die a copy.”

The protégé should follow the mentor’s principles, but maintain his own personality.

5) *The Passive Protégé.*

The passive protégé is a source of great frustration to the mentor. The passive protégé stays around the mentor, but rarely engages in pursuing the mentor. They are close enough to observe, but too far away to emulate. Close enough to say they know the mentor, but too far away to even be known. The passive protégé straddles the fence between acquaintance and armor bearer. Their attitude is maddening and will hinder the protégé from truly receiving from the mentor.
This protégé does not actively search out the mentor. He does not pursue the mentor’s presence, knowledge and wisdom.

Occasionally, the passive protégé will have a moment of motivation to pursue his mentor but will not sustain the endurance needed to build a positive relationship. The passive protégé will forget that wisdom must be pursued. (Proverbs 2:4, “If thou seekest her as silver, and searchest for her as for hid treasures.”)

The passive protégé must be reminded that great mentors do not go where they are needed, but great mentors go where they are wanted. Great mentors will not go where they are tolerated, but where they are celebrated. If the passive protégé does not engage the mentor, he will lose the relationship. A passive protégé can be left un-confronted, until he becomes a danger to the mentor.

Passive soldiers result in a defeated army. Passive athletes result in dismissed coaches.

6) The Potential Protégé.

This kind of protégé rarely does what is wrong, but also rarely does what is right. In the eyes of the mentor, this protégé is packed with potential. They are talented, educated, and have a great
attitude. Nevertheless, they never rise to the level of their potential because they fail to cross the line of commitment. While less talented protégés are on the playing field hustling and working, the potential protégé stands on the sidelines and watches. All that talent lies dormant within him because he doesn’t commit to the mentor. Potential protégés will always be replaced with pursuing, committed protégés.

7) Powerful, Productive, Pursuing Protégé!

There is a sea of information on how to become a great leader. Books, seminars, trainings, and curriculums focus on the developing of leadership potential. Followers have a long list of core attributes they desire in their leaders. We want leaders with vision, competency, honesty, initiative, and many other positive traits. Indeed, the pursuit of making great leaders will never go extinct. New thoughts, ideas, and motivations will always be evolving. Great mentors are valuable and rare. With all the focus and information on leaders and mentors, I noticed that there was less material on how to become a great follower and protégé. In fact, there was little to no information on this subject in my path.
Could it be that an absence from much material stems from our belief that a great mentor will automatically result in a great protégé? “Just get a great leader and we will have great followers!” We do know, however, that behind every great leader is a team of great followers. Surrounding every great mentor is a collection of great protégés. Our focus has become imbalanced.

START FOCUSING ON BEING A GREAT FOLLOWER AND YOUR TURN TO LEAD WILL FOLLOW.

Great protégés become great mentors because they know what protégés are looking for in a mentor.

Following is not a popular idea in our culture. “Never follow” is the philosophy and marketing campaign of a popular automobile company. A motorcycle ad notes that unless you’re the lead dog on the sled, the scenery never changes. And yet, following is considered a desirable trait to Jesus. (Matthew 4:19,
“And he saith unto them, Follow me, and I will make you fishers of men.”

Great mentors can only go so far without having great protégé. A team of great protégés can make an average leader a great mentor.
Chapter 3: The Principle of Preparation

I am aware that many will balk at this message on mentors and protégés. I am aware that this is not the age of protégés; it is the age of the individual. We don’t live in a culture of protégés; we live in a culture of isolation. With all of the social networks, such as Facebook and MySpace, we seemingly are the most connected generation in history. But we are not. We may be connected- but the connection is loose and shallow. Our ability to text, chat, and interact has not overcome our inclination to be independent and shallow in our relationships. No social network or unlimited texting plan will heal us from the sin of independency and rebellion. Our failure to connect with mentors and sit underneath their council has resulted in a nation ignorant of the principles of submission, authority, honor, and respect.
Disconnection was the first consequence in the fall of man. When we were disconnected from God, we were detached from one another. We’ve been struggling to reattach ever since.

Nevertheless, I endeavor to show that we were created to be mentored. We were purposed to be protégés. Of course, I will be writing from the foundation and belief in the scriptures. The lessons are directed at, but not limited to, those believers who have a relationship with God through Christ. However, these principles of the protégé are applicable to anyone in any situation.

My prayer is that you will see that God created you to be a protégé. When you see this revelation, you will begin to uncover the principle of the protégé. This principle gives you the power to change your life forever.

Man was created to be mentored. God created Adam in the framework of a mentoring relationship. We see this by taking a clear view of Genesis 2:26-28. There are three Hebrew words in God’s description of man’s origin:

1. Make – it’s “ASA” meaning to “advance, accomplish, and appoint.”

2. Image

3. Likeness
These words indicate a process God had in mind for the “progression of man.” As the mentor, God would take Adam, his protégé, and advance him to higher levels of authority and responsibility. The mentor also would escort him into greater accomplishments. This is one of the goals of a mentoring relationship – to see the protégé accomplish his assignment, thus, bringing greater satisfaction and significance to his life and others.

As the mentor watched the protégé advance and accomplish, he would appoint him to greater responsibilities. Remember, God’s plan included Adam as ruler and leader of the whole earth. But that is not how Adam started. He started with responsibility over the garden. The Garden of Eden was not Adam and Eve’s destination, it was their beginning! It was the place they would learn, train, and be mentored as rulers of the earth. Every protégé must be faithful where he begins. If your current position is filing papers for your mentor, be faithful! If your job is to carry your mentor’s briefcase, be faithful! Seemingly menial tasks done faithfully and correctly can promote you to greater responsibility. All of us would like to start on top, but the system of God doesn’t work that way. Proverbs 28:20, “A faithful man shall abound with
blessings: but he that maketh haste to be rich shall not be innocent.”

The protégé must learn to be faithful. Faithfulness is doing the last thing the mentor told you to do. Once the protégé fulfills his last assignment, he will be appointed to another.

The second Hebrew word to note is “image”, Heb. “relem.” This word literally means, “shade, phantom, and resemblance.” The mentor’s goal was to make a man and woman who would resemble the mentor.

Duplication is always the strategy for dominion. Adam would not dominate the earth without being a duplicate of the Almighty God. The goal of the mentoring process was for Adam to become the shade of God, God’s shadow. We have heard the saying, “He is walking in his father’s shadow.” Or, “He is under the shadow of his father.” Literally, this was Adam’s position. As the protégé, he was to abide under the shadow of the mentor.

The third Hebrew word in Genesis 1:26 is “likeness” the word “Demut.” This word means, “resemblance, shape, a concrete
model.” We are now seeing the final stage of the mentoring process. The mentor planned for the protégé to be a complete replica of the mentor. God desired Adam to become a replica of all that God was. Now this does not mean that Adam would become God. It does mean, however, that if God and Adam stood side by side – you would have a difficult time telling them apart.

Jesus said, “It is enough for the disciple that he be as his master.” (Matthew 10:25, “It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?”)

The need of the mentor is to duplicate himself. The need of the protégé is to receive from another. When these two needs meet, the result is the mentor/protégé relationship. The suggestion that God wanted Adam to be a replica of him is endorsed by the following scripture:

Ephesians 4:13, “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:”
The process God would use to mentor Adam was by what we can call a “walk-along-talk-along-education.” God’s form of education happened in the context of connection. His form of instruction took place in the confines of relationship.

“And they heard the voice of the Lord God walking in the garden in the cool of the day.”

Literally, the “evening breeze.” In our culture, days begin and end at midnight. Jewish culture, begin and end their days at sunset (Leviticus 23:32, “It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath.”) Their day was divided into three parts (Psalm 55:17, “Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.”)

Notice that the day starts at evening.

God’s custom was to meet with Adam and Eve at this time habitually and consistently. God is a God of ritual. This is where the protégé received his council for the coming day. Reflections were made on the past day and plans were developed for the future. Notice that the protégé and mentor “walked” together.
This is where the term “walk with God” comes from. Enoch “walked with God.” Noah “walked with God.”

When God mentors/educates, he doesn’t do it from a classroom with a chalkboard; he does it through conversations. God’s method of mentoring is through relationships. In God’s view, time and relationship are always more important than immediate results. Education divorced from relationship is not rooted in God’s means of mentoring. This is why the Hebrews viewed education and discipleship within relationship. Hebraic culture is immersed in mentoring relationships.

Their form of education is a walk-along-talk-along discipleship rooted in God’s way of mentoring Adam, the first man. God instructed parents to teach their children. The best teaching takes place in the framework of relationship.

Deuteronomy 6:4-8 (KJV)

4 Hear, O Israel: The Lord our God is one Lord:
5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.
6 And these words, which I command thee this day, shall be in thine heart:
And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

Parents were to be the main agents in the education of their children. Today, so many parents do not educate their children because they have shallow relationships with their children. When you lose relationship, you also lose the ability to teach and be taught. While this book is not specifically about parenting and education, allow me to add that putting our children in public schools is not in line with biblical teaching. Instead of being influenced by the Hebrews and obeying God’s commission to train our children, we have been persuaded by Greco-Roman philosophy. Every believer needs to understand that these are two radically different schools of thought. Hebraic thought teaches the worship of God; Greco-Roman thought teaches the worship of the physical body. Hebraic thought established the honor and respect of Patriarchs and fathers; Greco-Roman thought endorses the worship of youth. In Hebraic thought, families are the centerpiece
of society. Greco-Roman philosophy sees youth as the centerpiece of society. When you stroll through your local mall and see oversized posters of half naked young men and woman plastering the walls, you are seeing Greco-Roman philosophy at its best. To this warped philosophy, moral perversion is acceptable and athletics are the centerpiece of life. The word “gymnasium” is a Greek word that literally means “the place to be naked.” This is because when children were brought to government run schools in ancient Greece, they would bring the children to the “gym” and strip them naked and begin to educate them in the nude. The level of sexual perversion and debauchery of Greece and Rome was beyond comprehension.

Today, our children may not be physically exploited so blatantly but they are being stripped of their parental influence and godly teaching. As parents and leaders, we must return to the Hebraic method of education through godly mentorship.
Lessons for the Prepared Protégé:

1) Be tuned in to one dominant voice in your life. (Genesis 3:8, “And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.”)

You may have heard the expression, “Too many hands spoil the soup.” Likewise, “Too many voices can spoil the protégé.” We can learn from many, but we should be listening to one. Romans 8:28 says, “For as many as are led by the Spirit of God, they are the sons of God.”

*The most dominant voice in the protégé’s life should be the Holy Spirit.*

Adam and Eve’s success was guaranteed as long as they kept the voice of the Lord as the dominant voice in their lives. It wasn’t until a third voice entered (Satan) that trouble had begun.
Relationships are often sabotaged by a third voice. The protégé must stay tuned to the voice of the Holy Spirit and the voice of the mentor.

2) **Understand that relationships could be strengthened by rituals.** God met Adam and Eve daily – in the cool of the day. It became a habit, a ritual. Designate times to speak with your mentor. Establish some rituals in the relationship. Traditions can create dependability. When God saw that Adam and Eve missed their appointment with God, trouble was obvious. A protégé who does not value his mentor’s time will not gain access to the mentor for long!

3) **Be prepared to walk and learn in a long-term relationship.** We live in a “fast-food society.” People want immediate gratification and instant results. Impatience is an enemy to the mentoring relationship. Notice that God was “walking” in the garden. Again, this is the Hebraic education: a walk-along-talk-along education in the confines of a trusted relationship.

4) **Understand that the mentor’s presence is designed to bring the best out of you.** There are times when the mentor’s presence will challenge you and may even make you feel
uncomfortable. This is not abnormal. You want a mentor who
stretches you and not someone who is satisfied with your current
state. Mentor’s encourage, motivate, challenge, and correct you to
a higher level. When a protégé hides himself from the presence of
the mentor, he insulates himself from the ability to be stretched,
challenged, and held accountable.

5) Understand that healthy relationships protect you from
exposure to evil. The presence of God was Adam and Eve’s
covering and protection from exposure to evil. Once they lost that
presence, they were naked. My relationship with God is my
covering and protection from exposure to evil. My relationship
with my mentor and every other positive, godly relationship covers
me from the molestation of the world. Satan’s strategy is always to
strip you of your covering and leave you vulnerability to his
tactics.

We have mentioned that the Hebraic form of education was
in relationship. God mentored by relationship. In contrast, consider
the Greek/Roman means of education. The government model
takes the children to school and immediately strips them naked. As
we mentioned, the word gymnasium comes from the Greek word “gymnos” meaning, “to be naked.”

The enemy works where there is vulnerability. When you have no positive relationship, you are vulnerable. People speaking into your life who are not in covenant with you is dangerous. People educating your children – when they are not in covenant with you is foolish!

The first redemptive act God does for Adam and Eve is clothe them (Genesis 3:21, “Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.”) This is God’s act of grace. He sacrifices an animal and makes them “coats of skins.” This replaced the inadequate leaf covering made by Adam and Eve. The Hebrew word for “coats” is “cathnoth” meaning “to cover.” The word for skin means “to prevent from being naked.”

Their coats of skins are a gift given out of divine grace, but they are a downgrade to the protégé’s original garments of glory and God’s presence. It is fascinating to observe the enemy’s disdain for God’s garments.
• Joseph had a coat of many colors, given to him by his father, signifying royalty and dignity. This coat was stripped from him by jealous and bitter brothers, before being cast into a pit.

• In the parable of the Good Samaritan, the man going to Jericho falls among thieves who “strip him of his clothes.”

• Clothing was seen as a gift given in close relationship (1 Samuel 2:19, “Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.”)

The enemy longs to strip the protégé of his covering to make him vulnerable and exposed. But the mentor’s grace is seen in God covering Adam and Eve in the aftermath of their sin.
Chapter 4: The Principle of Process

From seeing the creation of man, I trust you realize you were created to be mentored. We peered through the keyhole of God’s intentions and the grand plans that God had for Adam and Eve. The tragedy, however, is that Adam never completed the mentoring process. The process was sabotaged by disobedience, rebellion, and impatience.

Every protégé must be committed to the process. Indeed, this is what makes protégés unique and valued. Most people want instant promotion. The protégé realizes that promotion and progress comes through the process of relationships.

The dictionary defines “process” as a series of actions, changes, and functions bringing about a result.
Patience and persistence are the protégé’s greatest friends.

**A PROTÉGÉ MUST BE:**

**Patient.**

Many protégés fall out of relationship with their mentor because they are impatient. This was the first protégé’s downfall! He tried to bypass relationship and time in an attempt to get promoted. He wanted something that only came through relationship.

1. **Patience is faith enduring over time** (Hebrews 6:12, “That ye be not slothful, but followers of them who through faith and patience inherit the promises.”)

Promotion does not come apart from process. Anyone who has experienced promotion has come through a process.

2. **Patience is submitting to the sequence of success.** (Hebrews 10:36, “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”)
3. Patience is working with time to bring forth progress and results (Luke 8:15, “But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.”)

4. Patience is seeking for glory, honor, and promotion in the right way (Romans 2:7, “To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life.”) It is not wrong for the protégé to want to be promoted. This is natural. We are born with the desire to achieve, expand, grow, and increase. Aspiration is a God-given gift to the heart of man. Evil comes when we try to get promoted in the wrong way. Instead of giving – we steal. Instead of waiting – we rush. Instead of honoring one another – we promote ourselves. Instead of being fruitful – we become self-serving.

5. Patience is having faith in the process and trusting the outcome (Romans 8:25, “But if we hope for that we see not, then do we with patience wait for it.”)

6. Patience is serving another’s dream while waiting on your own dream. (Isaiah 40:31, “But they that wait upon the LORD shall renew their strength; they shall mount up with wings as
eagles; they shall run, and not be weary; and they shall walk, and not faint.”

7. Patience is adapting to the time and needs of another (Psalm 40:1, “I waited patiently for the LORD; and he inclined unto me, and heard my cry.”)

Jesus taught and demonstrated the process of the protégé.

Matthew 4:19, “Follow me, and I will make you fishers of men.”

**Facts about the Process of the Protégé:**

1.) *Pursuit is the responsibility of the protégé.*

Jesus is not bashful in his call, “Come after me.” It’s the literal Greek wording here. This is was not the first time men met and heard of Jesus there. They have had time to consider his message and integrity. But when given opportunity to follow, they seized it. This is what separates protégés from other carnal observers – they pursue the mentor. Pursuit of the divine is rare.

*Pursuit of the divine hidden in human vessels is exceptionally rare!*  

The average person does not really understand what it means to pursue a mentor. Our idea of pursuit is confused with
chasing after celebrities. In an age of the paparazzi, our concept of pursuit is nothing more than curiosity and fascination with superstars. But this is not pursuit. Pursuit is not going after glamour and chasing charisma. For the most part, true mentors will not possess the allure and appeal of superstars. They will not possess the magic of enchantment that leaves people breathless. True mentors look so human it’s hard to see the divine at first glance.

In the natural, Naomi looked like a woman who had nothing to give, but Ruth followed her anyway. When Elijah met Elisha, he had just emerged out of a cave of depression, but Elisha pursued him to the end. When Esther followed the advice of Mordecai, she listened to a man who was persecuted for his ethnicity. When Solomon sat at the feet of his father David, he was instructed by a man who committed adultery and murder. Solomon listened anyway. When the disciples left their nets to abandon their life to follow Jesus, they were chasing a man who had no credentials of miracles or divine exploits. Even though He was without a congregation or a large following, they followed him anyway.
This is what makes pursuit of a mentor so rare – the divine is hidden beneath the skin of the human. It’s easy to chase after celebrities, harder to offer your time to learn from the seemingly obscure.

Pursuit is also rare because it requires humility and desperation. You have to be humble enough to reach out for the help of someone else. You have to be desperate enough to chase someone else instead of waiting around to be pursued.

**Pursuit in its simplest terms is the humble and desperate act of reaching to another.** You have no right to a mentor if you are not willing to pursue a mentor. Pursuit qualifies you to begin the process of the protégé.

2.) **When you build something real high, you must first dig real deep.** Jesus gives clear expectations and promises in his call of the protégés – “Come after me, and I will make you…” He does not promise overnight success. He does not say, “Follow me and tomorrow all your problems will be solved.” He gives a visual picture of process and you get the understanding that this will be an undertaking! “I will make you…”
It took God one day to create Adam; it would take eternity to mentor him. It took one moment to save you; it will take a lifetime to disciple you. This can either be discouraging or encouraging – it depends on your perspective. You don’t make something great overnight. It takes time to do something grand and in excellence. The mentor knows that the protégé’s ability can take him higher than his character can sustain him. For this reason, the mentor must work on developing the protégé’s character, not just his talents. Jesus’ promise to the disciples was, “If you follow me, I will make you.”

It is the protégé’s responsibility to pursue; it is the mentor’s responsibility to produce. This does not mean that the protégé is released of the responsibility to work. It does mean that production and progress is depending on pursuit. Change happens naturally when we are in the right atmosphere, hearing the right things, and doing what we learn.

*Change happens in the presence of the mentor.*
As the disciples followed Jesus, their change was evolutionary. They were willing vessels in the hands of the mentor. He molded them into His image and fashioned them according to His truths. You cannot do surgery on someone who refuses to get on the table!

**Psalm 95:3-6**, “For the LORD is a great God, and a great King above all gods.

4 In his hand are the deep places of the earth: the strength of the hills is his also.

5 The sea is his, and he made it: and his hands formed the dry land.

6 O come, let us worship and bow down: let us kneel before the LORD our maker.”

**CONFESSIONS:**

I am impacted by what I admire.

I reflect what I’m submitted to.

I become what I seek after.

I am not called to “make myself.”
I am called to submit to my maker.

I do not create my calling, but discover my calling. And my calling can be seen in the life of another.

Psalm 100:3 – “It is he that hath made us, and not we ourselves; we are his people and the sheep of His pasture.”

God is saying, “You pursue, I’ll perform. You reach; I’ll bring you to realization. You enter, I’ll engage. You follow, I’ll finish. You come, I’ll create.”

*Mentoring is the transferring of wisdom and anointing through a relationship. *

**Facts about Process of the Protégé:**

John 8:30-32, “As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.”

1.) Pursuit is the responsibility of the protégé.
2.) When you build something real high, you must dig real deep.

3.) A protégés reaction to a mentor decides the success or failure of what happens next.

Notice that Simon and Andrew “immediately left their nets and followed him” when Jesus called them. Hesitation was swallowed up by opportunity. They recognized the mentor’s anointing and did not delay. The process of their discipleship was enhanced by this positive response to Jesus. How we start does matter. Many potential protégés are not fully committed as they begin to follow the mentor. Their hearts’ may be divided and they may be following the mentor for the wrong reasons. This will always result in a tainted process of discipleship. Protégés who fail to complete the process are usually the ones who didn’t fully commit at the beginning of the relationship. Like a track and field runner, they made a “false start.” Mentor’s must learn to discern potential protégés by the protégés reaction to them at the beginning of the relationship.
If the protégé is not fully committed to the mentor at the beginning, more than likely they will be even less committed down the road. During Jesus’ ministry there was a time when many disciples who followed him abandoned him because of misunderstanding.

John 6:66-69, ¶66 From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.”

Every protégé will have ample opportunities to forsake their mentor. But Peter spoke up and said, “Where shall we go? You have the words of eternal life.”

It is easier to stay committed when you were fully committed in the first place! Peter may have been tempted to drop out of the “protégés process” and move on to something and someone else, but Peter mentioned five things that kept him and the other disciples from leaving their mentor.
1) **Jesus was Lord.**

If Jesus was Lord, then there are no options. Now we know that no earthly mentor is Lord, but we can learn a lesson from Peter’s allegiance. Why is it that protégés are quick to abandon one mentor for another? Why do church people so easily jump from one pastor to another? One reason may be that our understanding of covenant relationships has become so shallow. We slide in and out of relationships with ease, changing important relationships more frequently than we change automobiles. So when a mentor or leader enters our life we don’t value them on the level of importance that we should. If we struggle to honor the sanctity of marriage in our culture, it is no surprise that we don’t honor the sending of mentors into our lives!

But in God’s kingdom, when God wants to bring something positive to you, he sends a pastoral mentor into your life. **Jeremiah 3:15-16,** “15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more,
The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more."

Peter valued his mentor. When others had left, he stayed.

2) What other options do we have?

At times of difficulty, the grass often seems greener on the other side. Again, let me be clear that Jesus should be granted a right that no earthly mentor can be granted. Understanding that Jesus is the only way to heaven keeps us from pursuing any other religion or leader. But in terms of earthly mentors, we can learn another lesson about allegiance. Protégés often think that another mentor and leader will be better and help them more than the one they are currently in relationship with. This is a great temptation that is common in all God-given relationships.

Husbands are tempted to think that there is a better woman out there than the one they have. Wives are persuaded to believe that there is a better man. Children fantasize about parents who don’t have as many rules and regulations. No doubt there are some relationships that are so abusive and ugly that a different relationship is the only hope for sanity and a safe place. But for the
most part the temptation is to jump into another relationship instead of working on the ones we already have.

Peter saw that his destiny was in his mentor. What other options would have brought him to his destiny? Instead of being so quick to look for another mentor, leader, or pastor, ask yourself what options and opportunities has God given you in your existing relationship that you are not developing?

3) Peter was committed to the Word that Jesus taught.

A major part of the protégé’s process involves the sitting at the feet of the mentor and learning. Proverbs 4:1-2, “Hear, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.”

When protégés are not catching up to the heart of their mentor, they are more likely to fall out during an exodus. But those who stay are the protégés who have been faithful to learn the Word from their mentor. We know that learning the Word of God builds faith, but does it matter whom we are learning the Word from?
Paul seemed to think so. **1 Corinthians 4:14-17**, “I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructers in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.”

Paul indicated that there was a difference between a spiritual instructor and a spiritual mentor.

An instructor will give advice he hasn’t followed.

A mentor will advise based on experience.

An instructor is the one being paid.

A mentor is the one being pursued.

An instructor is one giving the information.

A mentor is one giving impartation.
An instructor sees you as part of the crowd.

A mentor sees you *stand out* from the crowd.

An instructor can teach you about your future.

A mentor is the one *pregnant* with your future.

Peter’s love and allegiance to his mentor was influenced by his love and commitment to the Word. *Luke 5:1*, “And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret.”

This verse has always fascinated me. People pressed upon Jesus merely to hear Jesus speak. Jesus wasn’t giving a show, performing a dance, or offering the best entertainment Jerusalem had to offer. He was simply prepared to present the Word of God; and the people were eager to listen. As much as the mentor prepares to speak, a protégé should prepare and be engaged to listen to his mentor. Protégés who truly listen to their mentors, accelerate their promotion and will gain respect in the eyes of their mentor.

Protégés who love God’s Word protect themselves from expecting more than what the mentor has to offer. Peter didn’t
leave Jesus because he was getting the Word from Jesus. That was his expectation. Trouble comes when protégés begin to expect things from their mentor that was never promised to them. The delivery of the anointed Word from their mentor is no longer enough. Such as,

“I want my mentor to get me a new job.”

“I want my mentor to promote me.”

“I want my mentor to be my friend/buddy.”

I want my mentor to connect me with his friends.”

**John 6:68**, “Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.”

This kind of attitude proves that the protégé is no longer interested in the Word from the mentor. They are now lusting for other things.

*When a protégé wants more than the Word from the mentor, he proves his disdain for the Word.*

**Mark 4:18**, “And these are they which are sown among thorns; such as hear the word.”
A protégé’s value and love of the Word will cause him to esteem his mentor for the sole reason that he feeds him the Word of God. It will cause the protégé to eventually surpass his mentor in knowledge and wisdom.

Psalm 119:99, “I have more understanding than all my teachers: for thy testimonies are my meditation.”

The only way to surpass your mentor is to hear from the mentor more than you do others.

4) Faith made the difference.

Faith kept Peter holding onto his mentor while others were letting go. He said, “We believe…” Many protégés struggle trusting their mentors because they struggle trusting in God. There is a connection.

2 Chronicles 20:20, “And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.”

Job 13:15, “Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.”
In today’s culture, trust is difficult. The moral failures of prominent leaders in government, business, and the church have poisoned the air with high degrees of skepticism and distrust. It is disheartening to see our young people so bitter and untrusting of adults, leaders, and authority figures. While distrust towards certain people is warranted, living a life of distrust is disastrous.

* Success is proof of the presence of trust; Failure is evidence of the presence of distrust. *

In order to succeed, we must trust God and the mentors in our lives. Faith in God and people is a mandate for success.

5) Peter was sure.

“We believe and are sure that thou art the Christ…” Beliefs can always be solidified and relationships can always be strengthened. Peter said, “We believe and are sure.” In times of testing and when your faith is being tested in your relationship with your mentor, go to the past. Uncover the testimonies of victories. Re-establish the relationship by reminding yourself of how God led you where you are today. Remember, Satan hates relationships that are designed to enhance your life. He despises relationships that will bring you closer with God.

When others are making their exodus, decide to engage more than ever before. When others are leaving, latch on and get
closer! When people are separating, strengthen your relationship with your mentor. Stay committed to the process of the protégé and you will come forth as gold! **Job 23:10**, “But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.”

4) Completion of the process leads to true freedom.

**John 8:32**, “And ye shall know the truth, and the truth shall make you free.”

* Many believe; few experience the true freedom. *

Growing up in the church since a child, I have been around many believers. Some were faithful believers and others were unfaithful believers. Either way, my circle of relationships has been filled with believers. And yet, a question has troubled me concerning believers: “Why have I seen so few believers experience true freedom?” I’m referring to complete freedom – spiritual freedom, physical freedom, relational freedom, and financial freedom. Why are so few believers enjoying the God-kind of life Jesus came to bring? **John 10:10**, “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.”

This question troubled me until I found the answer in this passage. Jesus shows us that there is a difference between a believer and a disciple. They are not one in the same. Jesus did not
guarantee complete freedom to believers. His promise of complete freedom was to disciples. For the protégé, completion of the process leads to breakthrough freedom.

Jesus shows us that believing leads to discipleship. Discipleship leads to maturity. Maturity leads to freedom.

This promise of complete freedom is conditional – “If ye continue in my word, then ye are my disciples indeed.” Disciples are believers who decided to commit. Protégés are disciples who decided to follow through. Mentors are protégés who completed the process and are now teaching the freedom they have experienced.
Chapter 5: The Principle of Protocol

The dictionary defines protocol as “a code of correct conduct.” Mike Murdock elaborates saying, “Protocol is the acceptable and appropriate conduct and behavior in a specific environment. It is the right way to act in a certain situation.” First understand that, being a protégé has its own protocol in “code of correct conduct.” To be a protégé is a privilege and not a right. A privilege must be preserved. Understanding the protocol of the protégé will allow you to remain and progress in your position.

**Keys of the Protocol of the Protégé:**

1. Protocol can give you access to great people.

2. Protocol gives you rules for entering a place and situation.

3. Protocol presents you from overstepping your boundaries:
   
   A. It is not proper protocol to correct your mentor.

   B. Go where you are not invited.

   C. Attempt to elevate yourself over your mentor.

   D. Give un-requested advice to your mentor.
E. To enter your mentor’s presence out of dress code.

F. Speak of privileged, private information about your mentor to others.

G. To dishonor your mentor in anyway

4. Protocol involves celebrating your mentor’s achievements.

**65 Truths about Honor**

When I saw people honoring their mentor, my theology was tested. Even though I grew up in the church, I did not see people give honor to their leaders and mentors. I saw them give respect but not honor. There is a difference. Honor is natural to the protocol of the protégé. Because honor is an endangered practice in our culture today, the act of giving honor to a mentor is often seen as “pursuing man,” excessive, and even unbiblical. This perspective comes because we have strayed so far from the protocol of honor.

Is honoring a mentor unbiblical? Let’s go to the source of scripture to find the answers:

1) **Honor, from men, is seen as a gift from God. 1 Kings 3:13,** “And I have also given thee that which thou hast not
asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.”

2) Honoring a mother and father enhances and lengthens life. Exodus 20:12, “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.”

Deuteronomy 5:16, “Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.”

3) Honor is commanded to be given to the elderly. Leviticus 19:32, “Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.”

4) Honor is a need that, when given, will come back to you in your own life. 1 Samuel 2:30, “Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.”
5) Honor is the hidden request of kings and those in authority. 1 Samuel 15:30, “Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.”

6) When honor is not given from those close to you, it will be sought from those far away from you. 2 Samuel 6:22, “And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.”

7) Honor is evidence of excellence. 1 Chronicles 16:27, “Glory and honour are in his presence; strength and gladness are in his place.”

8) Honor is given when you discern the heart of an individual and not merely their actions. 1 Chronicles 17:18, “What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.”

9) Honor is evidence of a life of purpose. 1 Chronicles 29:28, “And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.”
10) Honor is to be given to those who stand up for what is right and make godly decisions. 2 Chronicles 17:5, “Therefore the LORD established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.”

11) Honor comes after humility. 2 Chronicles 32:26-29, “Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

27 And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.”

12) Honor is evidence that legacy has been bestowed. 2 Chronicles 32:33, “And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.”
13) Honor was the original position of man. Psalm 8:5, 
“For thou hast made him a little lower than the angels, and hast
crowned him with glory and honour.”

14) Honor should be the standard of God’s house. Psalm 26:8, “LORD, I have loved the habitation of thy house, and the
place where thine honour dwelleth.”

15) Honor is given through words of appreciation. (Psalm 66:2; 71:8)

16) Honor is promised by God as a blessing to those who
trust in Him. (Psalm 91:15)

17) Honor is a sign that God is among us. (Psalm 96:6)

18) Honor can be displayed even when it’s not given. 
(Psalm 104:1)

19) Honor is given to those who have helped others in a
time of need. (Psalm 112:9)

20) Honor is demonstrated by financial gifts. (Proverbs 3:9)

21) Honor is evidence of wisdom. (Proverbs 3:16)

22) Honor is evidence of promotions. (Proverbs 4:8)
23) Honor can be lost, but it will be given to someone. (Proverbs 5:9)

24) Honor is often associated with prosperity. (Proverbs 8:18)

25) Honor is promised to a gracious woman. (Proverbs 11:16)

26) Honor comes after a season of humility and obscurity. (Proverbs 18:12; 29:3)

27) Honor is given to men of peace. (Proverbs 20:3)

28) Honor is given to those who dare to discover and are eager to learn. (Proverbs 25:2)

29) Honor will never be understood and appreciated by fools. (Proverbs 26:1)

30) Honor given to a wrong person will cause injury and pain. (Proverbs 26:8)

31) Honor can be the means in which you conduct your life. (Proverbs 31:25)

32) Honor can be sabotaged by small mistakes and earthly errors. (Ecc. 10:1)
33) Honor can be given out of obligation and not from the heart. (Isaiah 29:13)

34) Honor is displayed by setting aside time for someone else’s pleasure. (Isaiah 58:13)

35) Honor of another can prevent pride in yourself. (Daniel 4:3)

36) Honor is demonstrated by giving one’s best and offering the most excellent. (Malachi 1:6-7)

37) Honor can be lost by lack of recognition due to familiarity. (Matthew 13:57)

38) Honor given to parents prevents destruction and pain in life. (Mark 7:10)

39) Honor given to parents is rewarded and not just demanded. (Mark 10:19)

40) Honor given to a representative is equivalent to honoring the master. (John 5:23)

41) Honor given by many people can be deceptive. (John 5:41)

42) Honor can be give from men but not from God. (John 5:44)
43) Honor can be misplaced and given in the wrong direction. (John 8:49)

44) Honor given to one’s self may be worthless. (John 8:54)

45) Honor can be given from God to man. (John 12:26)

46) Honor sought for in the right way is not ungodly. (Romans 4:7)

47) Honor is to be bestowed on those who do right. (Romans 2:10)

48) Honor is when you prefer another before yourself. (Romans 12:10)

49) Honor should be given to those who deserve it. (Romans 13:7)

50) Honor should be given to those who are in an obscure position but still worthy. (1 Corinthians 12:24)

51) Honor, though deserved, will not be given by everyone. (2 Corinthians 6:8)

52) Honor is the dignity you give to your life. (1 Thessalonians 4:4)
53) Honor is helping those who cannot help themselves. (1 Timothy 5:3)

54) Honor is to be given in excess, and lavishly, to mentors who feed your faith. (1 Timothy 5:17)

55) Honor given to an authority prevents the Gospel from being blasphemed. (1 Timothy 6:1)

56) Honor is when a high price-tag is placed on a person, place and thing. (2 Timothy 2:20-21)

57) Honor was originally given by God to man. (Hebrews 2:7)

58) Honor comes to those who have made a sacrifice for others. (Hebrews 2:9)

59) Honor should be given to the creators of a thing more than the thing. (Hebrews 3:3)

60) Honor comes with the calling to be a minister. (Hebrews 5:4)

61) Honor is given to those who have come through trials and yet, overcome. (1 Peter 1:7)

62) Honor is a lifestyle. (1 Peter 2:17)
63) **Honor is to be given to wives from their husbands.** (1 Peter 3:7)

64) **Honor is to be given to obedient sons from their fathers.** (2 Peter 1:17)

65) **Honor is the atmosphere of heaven.** (Revelation 4:9; 4:11; 5:12-13; 7:12; 19:1,7; 21:24, 26)

Honor will be given to mentors when we realize that we are a part of the Kingdom of God. In a Kingdom there is appointed authority and rank. When we honor our mentor, we are ultimately honoring Jesus. By honoring Jesus, we honor the Father. When you value your mentor, you are showing value to God.

**1 Samuel 2:30 (KJV)**

30 Wherefore the Lord God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

**Matthew 10:40-41 (KJV)**

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

We are instructed, “Dear brothers and sisters, honor those who are your leaders in the Lord’s work. They work hard among you and warn you against all that is wrong. Think highly of them and give them your wholehearted love because of their work” (I Thessalonians 5:12-13 NLT).

Protégés are called to honor their spiritual mentors. Paul’s reasoning for this honor is because they “work hard” and “warn you against all that is wrong.” Protégés are to “think highly” of their mentors and give them their “wholehearted love.” This stirring exhortation from the Scripture does not allow for protégés to consider themselves equally qualified as their mentors. Protégés must avoid the temptation to think that they could do as good of a job, or even better, than their mentors. A protégé who believes that his mentor can be easily replaced is blind to the gift God has brought to his life. This kind of protégé will make the fatal mistake of treating his mentor no differently than he treats his peers.

1 Timothy 5:17-18 (KJV)

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward.
The Scriptures does not give an instruction to give double honor to anyone else but a minister of the Gospel who is laboring “in the word and doctrine.” Think of it----a protégé is to give their spiritual mentor, a pastor, twice as much honor than any other leader. Amazing! When you see the Scriptures high standard of honoring spiritual mentors, you see how short we are falling in this area.

Here are some practical ways to show honor to your mentor:

- Address them as “Pastor,” “Sir,” “Mr.,” or “Mrs.” Never address them in a casual manner. Never speak to them like you would speak to a peer or a “buddy.”

- Stand when they enter a room or a meeting. Do not sit until they are seated. Greet them with a firm handshake or an appropriate embrace. When they come to speak a Word to your congregation, cheer their arrival.

- When a mentor is teaching or preaching, listen attentively. Show your interest in what they are saying. Don’t seek to sit in the back of the church or meeting room, but seek to sit upfront. Refrain from getting up while they are speaking without first being dismissed. Avoid chatting with others, texting on your cell phone, or nodding off to sleep while they are speaking. Such actions are dishonorable.
• Come to a meeting with your mentor on time. Don’t be late and casually dressed. How would your employer respond if you came late to work every morning?

• Recognize your mentor’s special occasions such as a birthday, anniversaries, holidays, and special achievements. Be prepared for these occasions to give a financial gift or a special, significant present. Find out what they like. It would be better to give no gift at all than a cheap gift that was not thought out in advance. Your goal is to show your love and make them feel appreciated.

• Look for ways to serve your mentor without being asked. Do they need work done around their house? Do they need someone to help lift the burden of administration? Don’t underestimate the small acts of service. Carry their briefcase and open their door. Seek to do your service to them with excellence and high standards.

• Represent your mentor with excellence. Honor them by interacting with others as a good representative.

• When your mentor makes a request, make sure the job gets done promptly. If you cannot do it, delegate the task to someone who can. Don’t let your mentor’s requests go unfinished and unheeded. Show yourself to be reliable, loyal, and faithful to your mentor.
• Sow financial seeds and gifts into your mentor frequently and liberally.

Double honor is a powerful principle. But to get the most benefit from this principle, we must understand what Paul is specifically talking about in I Timothy 5:17-18. Paul says, “The laborer is worthy of his wages.”

1 Timothy 5:17-18 (AMP)
17 Let the elders who perform the duties of their office well be considered doubly worthy of honor [and of adequate financial support], especially those who labor faithfully in preaching and teaching.
18 For the Scripture says, You shall not muzzle an ox when it is treading out the grain, and again, the laborer is worthy of his hire.

1 Timothy 5:17-18 (NLT)
17 Elders who do their work well should be respected and paid well, especially those who work hard at both preaching and teaching.
18 For the Scripture says, “You must not muzzle an ox to keep it from eating as it treads out the grain.” And in another place, “Those who work deserve their pay!”

The Contemporary English Version states, “Church leaders who do their job well deserve to be paid twice as much, especially is they work hard at preaching and teaching.”
Protégés are responsible to financially provide for their spiritual mentors. This is what is meant by “double honor.” It is a shame on protégés and church members who drive fancy cars, live in big, beautiful homes, go on fancy vacations, and have children who go to great Christian schools while their mentor and pastor drives a beat up car, lives in a rented or undesirable home, can’t afford a proper education for his children, and never has the means to go on a family vacation!

Protégés and church members are instructed by God’s Word to give the “double honor” to their mentor/pastor before giving to the poor or helping the needy. If we would do what God says to do first and give the double honor, than we would have plenty to help the poor and needy! This is God’s system!

**Deuteronomy 14:26-29 (KJV)**

And the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee………

28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.
If protégés will honor their mentors, God will honor them (I Samuel 2:30). This honor will also include financial blessing:

**Proverbs 3:9-12 (KJV)**

9 Honour the Lord with thy substance, and with the firstfruits of all thine increase:
10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.
11 My son, despise not the chastening of the Lord; neither be weary of his correction:
12 For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

First of all, God doesn’t need money. Heaven doesn’t run by American currency! God’s Word is teaching us to financially honor the mentors He sends into our lives. Our financial giving is to 1) provide for the mentor who ministers to us, 2) provide for the ministry’s needs, and 3) to help the poor, the widows, and the outsiders.

**1 Corinthians 9:11-14 (KJV)**

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?
12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.
13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?
14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

The NLT reads as follows, “The Lord gave orders that those who preach the Good News should be supported by those who benefit from it.”

**Philippians 4:15-19 (AMP)**

15 And you Philippians yourselves well know that in the early days of the Gospel ministry, when I left Macedonia, no church (assembly) entered into partnership with me and opened up [a debit and credit] account in giving and receiving except you only.
16 For even in Thessalonica you sent [me contributions] for my needs, not only once but a second time.
17 Not that I seek or am eager for [your] gift, but I do seek and am eager for the fruit which increases to your credit [the harvest of blessing that is accumulating to your account].
18 But I have [your full payment] and more; I have everything I need and am amply supplied, now that I have received from Epaphroditus the gifts you sent me. [They are the] fragrant odor of an offering and sacrifice which God welcomes and in which He delights.
19 And my God will liberally supply (fill to the full) your every need according to His riches in glory in Christ Jesus.

The protégé should realize that when he honors his mentor with the “double honor principle,” he is doing something that goes beyond the behavior of average protégés. Paul said in the preceding verses that no church honored him with financial giving like the church in Philippi. That is an astounding fact! Paul was the pioneer and apostle of countless churches and ministries. And yet, only one church really honored him in a special way. When you honor your mentor, always remember that you are entering a territory that many people do not tread. Be the forerunner! Honor your mentor and practice the principle of protocol!
Chapter 6: The Principle of Protocol Part II

Access to a mentor is not given to everybody. There should be different levels of relationships in our lives. Jesus had seven kinds of relationships:

1. The 70.
2. The World.
3. Israel.
4. The Church.
5. The Twelve.
6. The three – Peter, James and John
7. The One – John

Jesus conducted his relationships by distinctions. Not everyone around Jesus was invited to the Last Supper. He did not say, “Hey, Lazarus, blind man, Nicodemus, come celebrate, we are having a last supper!” That supper was intended for the twelve.
Understanding honor is mandatory in the protégé’s protocol. It is the recognition that you have been given access to a mentor that not everybody has access to. This, in itself, should be honored.

**The Protocol of Accessing a Mentor:**

Let’s look at a few keys on how to access a mentor.

*Access is given to those who:*

1.) **Pursue** – Rarely will a mentor pursue a protégé. Pursuit is the responsibility of a protégé. A protégé unwilling to pursue a mentor has no right to a mentor’s time and wisdom. Great mentors are worth pursuing. Elisha pursued Elijah. Ruth pursued Naomi. Peter pursued Jesus.

2.) **Adapt** – The responsibility to adapt is on the shoulders of the one pursuing. Protégés will have to adapt their schedule, their desires, their plans, and even their intentions to successfully pursue the mentor. Adapting and adjusting will be the lifestyle of the successful protégé. He cannot be rigid and expect the mentor to adapt to him. Adaptation should never be the burden of those being pursued.
Remember, when you come into the presence of the mentor, you are coming into an atmosphere you didn’t create.

* Never try to change an atmosphere you didn’t create. *

That is not proper protocol. You either chose to leave or adapt to the environment you entered. If the mentor desires you to help him change something, he will ask you. You should make a request. But never expect a mentor’s environment to adapt to you; you adapt to the mentor’s environment. This is proper protocol.

*Genesis 41:14,* “Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.”

3.) Wait – There is a balance between pursuing a mentor and smothering a mentor. There is a difference between seeking and sabotaging. Proper protocol requires that a protégé wait for an invitation before accessing a mentor.

4.) Support – Great mentors may be surrounded by many people, but that does not necessarily mean they have much support.
Leaders are always looking for support. They need people who will catch the vision and run with it. Protégés who support their mentor will be given greater access.

5.) **Act** – Albert Einstein said, “The world is a dangerous place, not because of those who do evil, but because of those who look around and do nothing.” Access to mentors is given to those who act. Become a protégé who is quick to act on behalf of your mentor. Action will lead to greater access.

Protocol helps you to honor the right people. If everybody has the same amount of access to a mentor, there would be no such thing as a protégé. Access is a treasured gift.

6.) **Respect** – Access will not be given to the disrespectful. We always attract towards us what we respect. If we respect time, our time will be redeemed and worthwhile. If we respect money, it will be drawn to us. If you respect people, people will be around you. But whatever you disrespect will move away from you.

Mentors value respect. The protocol of respect can promote a protégé quicker than intelligence and ability. Disrespect, however, is deadly. 2 Kings 2:23-24, “And he went up from thence unto Bethel: and as he was going up by the way, there came forth little
children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them."

The AWC Commentary explains this event saying “The offense of this instance lies in the fact that these were called "little children." But the Hebrew word “NAAR”, which was translated "children" here, was also used of Joseph when he was 39 years old (Ge 41:12) and the princes of Ahab who led his battle in 1Ki 20:14. It was simply specifying young men. I'm sure they were accountable for their actions, and very probably, this wasn't the first time they had mocked God.

The statement of these youths, "Go up, thou bald head," was more than just an insult to a physical feature of Elisha. "Go up" was a mockery of Elijah being translated. They didn't believe Elijah was translated, and they were saying if Elijah was really translated, then let's see you go up into heaven. The statement about the bald head was probably a reference to Elijah, Elisha's covering, being gone. They were making reference to Elisha's claim that Elijah was gone. They didn't believe it and ridiculed him.
Therefore, these were not innocent little children who were judged unjustly. They were old enough to know what they were doing. They ridiculed God and Elisha and deserved the punishment given.”

The Tragedy of Dishonor

1) Dishonor is the failure to recognize and appreciate the gift God has placed in your midst.
2) All failure can be traced to dishonoring a significant relationship in your life.
3) All success can be traced to honoring a significant relationship in your life.
4) The seasons of your life begin to change for the better when you choose to honor your mentor.
5) Disrespect is the virus that dwells in an atmosphere of dishonor.
Chapter 7: The Principle of Patience

Maybe the biggest challenge protégés will face is the challenge of waiting. A protégé will undoubtedly face temptation and attempt to bypass time and relationship in order to get promoted. Mentorship is not a sprint; it is the journey of the long haul. Patience will be tried. Endurance will be tested. Faithfulness will come under fire.

Every great protégé faced this temptation. The first protégé, Adam, failed this test. Satan convinced him that he could become like God without walking with God in daily relationship – “just eat the fruit and you’ll become like God.” The sin wasn’t the desire to become like the mentor – the sin was trying to do it outside of the mentor’s time and without the challenges of relationship. But where Adam, the protégé, failed – Jesus the protégé succeeded.
While you are waiting:

1. Build your self-esteem.

2. Build your ability to delay gratification.

3. Choose to educate yourself continually.

4. Keep your skills up-to-date.

5. Establish new relationships.

Passing the Test of Time

Many fail to realize that Jesus was a protégé before he was a mentor. We see Jesus as the master mentor of the 12 men who poured his life into them, taught them, and successfully used them to carry on his mission. But before Jesus mentored others, he faithfully walked in the preparation of a protégé.

We remember Jesus raising the dead, healing leapers, teaching multitudes, but we forget that Jesus had 30 years of preparation and waiting before his ministry came into manifestation. What many people forget is that Jesus was a protégé before he was a mentor.
Hebrews 5:8, “Though he were a Son, yet learned he obedience by the things which he suffered.”

Remarkable Protégé Statements of Jesus:

Hebrews 1:4-5, “Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?”

Isaiah 50:5, “The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.”

John 6:38, “For I came down from heaven, not to do mine own will, but the will of him that sent me.”

John 5:19, “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.”
5:30, “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”

5:41, “I receive not honour from men.”

John 6:38, “For I came down from heaven, not to do mine own will, but the will of him (God) that sent me.”

7:16, “Jesus answered them, and said, My doctrine is not mine, but his that sent me.”

7:28, “Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.”

8:28, “Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.”

12:49, “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.”

14:10, “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”

“Season of Questions.”
1) Waiting and preparing gives you time to ask questions.

(Luke 2:46, “And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.”)

“Season of Education.”
2) Waiting and preparing gives you time to listen to others.
Jews raise their children to value the education of mentorship. Staying faithful as a protégé means you are taking full advantage of your season of education. Erik Wess said, “My brain is the key to set me free.” The best possible investment a protégé can make in his future is an education in listening and learning.

*The path to success always begins with listening and learning.*

The question in Jesus’ mind was not whether he would learn from the Rabbis, but when and how fast he could get in their presence.

Jesus showed that he was fascinated with learning. Every protégé should be obsessed with listening and learning because:

- Knowledge is power.
- Knowledge can be accumulated and stored.
- Knowledge creates a flow of wealth.
• Knowledge and increase in income go together.

A protégé should be obsessed with books and intellectual material.

“Season of Skills.”

3) Waiting and preparing gives you time to build your credentials.

(Luke 2:47-49, “And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?”)

Jesus’ interactions with the Rabbis astonished the wisest teachers and doctors of the law. The Hebrew word indicates that they were overcome with amazement at his knowledge. Later, Jesus calls his search for learning “His Father’s Business.”

Nowhere does it say that this was Jesus’ last interaction with Rabbis. Going to the synagogue was his custom. Surely, Jesus the child was building his reputation as students and teachers before he became Jesus the man.
Waiting and preparation gives you opportunity to build your competency in your craft. Nobody will follow somebody who is not competent.

“Season of Submission.”

4) Waiting and preparing gives you time to complete your season of submission.

Many people struggle because they do not properly position themselves during a season of submission. We see Jesus’ proper position as he came under the authority of those in his life. Consider the stages of this season in Jesus’ life:

He submitted to the Rabbis in the synagogue.

As a child, Jesus had enough sense to recognize the importance of connecting with the spiritual leaders in his life. Jesus exemplified the heart of his fathers and practiced a principle of God when he honored and learned from the teachers in the synagogue. Jesus was doing what was taught in a 2,000 year old teaching in the Mishnah, Ethics of The Fathers. “He who learns from his fellowman a single chapter, a single halakha, a single verse, a single Torah statement, must treat him with honor. For so we find with King David of Israel, who learned nothing from Ahitophel except two things, yet called him his teacher (Hebrew “rabbo”), his guide, his intimate, as it is said, “You are a man of my measure, my guide, my intimate.” (Psalm 55:13-14)

One can learn from this the following: if King David of Israel learned nothing from Ahitphel except two things, called him
his teacher, his guide, his intimate, one who learns from his fellowman a single chapter, a single halatha, a single verse, a single statement, in even a single letter, how much more shall he treat him with honor. And honor is due only for the Torah, as it is said, “The wise shall inherit honor.” (Proverbs 3:35) and the perfect shall inherit good.” (Proverbs 28:10) And only Torah is truly good, as it is said, “I have given you good teaching, do not forsake my Torah.” (Psalm 128:2) (Ethics of the Fathers 6:3)

“Season of Seeking.”

5) Waiting and preparing gives you time to seek God. You can get in a hurry and abort the rhythm God has in your life. God is a god of rhythm. Jesus understood his season. He made it very clear that it was not his time to be sought – it was his time to seek.

*A protégé will be given valuable time that can be used to seek God and develop his spiritual walk. *

Some protégés fail to seize this season of seeking. Impatient and eager for success, protégés immediately want to be sought. They want their “own” ministry, business, and success. But when you don’t sow the seeds of seeking, how shall you reap the harvest of being sought? Jesus never lacked people around him. He was a magnet attracting attention. People, resources, and opportunities
followed him and searched him out. How did this happen? I believe it was because Jesus was faithful to his season of seeking. Do not let the expectations of others hinder your season of seeking. Do not become a slave to someone else’s expectation. Recognize the season you are in and be patient.

**Patience Will Keep the Protégé Loyal**

The goal of mentorship is excess not equality. Joshua would lead the people of Israel where Moses did not. Elisha received a double portion of Elijah’s anointing. An exceptional protégé does not equal his mentor; he exceeds his mentor. Solomon became wiser than his father, David. Even Jesus expected his protégés to go beyond him in influence.

**John 14:12**

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

If the protégé can stay patient, his time to shine will come.

**Psalm 119:97-100,** “O how love I thy law! it is my meditation all the day.”
Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

I have more understanding than all my teachers: for thy testimonies are my meditation.

I understand more than the ancients, because I keep thy precepts.”

David surpassed his mentor by staying faithful to his “season of seeking.” David sought God and His Word. His Word was David’s passion and delight. We can infer that David spent much time seeking God and learning His Word while he was a shepherd boy caring for his father’s flock. Alone and often forgotten, he took advantage of his obscurity. Instead of complaining about not being noticed and recognized, David used his loneliness as an opportunity to seek God.

*Obscurity grants a once-in-a-life-time opportunity.*

Obscurity grants the protégé time to work on his character, build faithfulness, and make mistakes without the instant inspection of the world. When you build your faithfulness in a season of obscurity, you will not be embarrassed in a season of celebrity.
David seized his season of seeking and the results were astounding:

A. He discovered through encounters with his enemies that he was smarter, wiser, and more brilliant. (It often takes an enemy in the public square to bring out the wisdom you received in the private setting.)

B. He surpassed his teachers and mentors in understanding and knowledge. For the faithful protégé, there comes a stage in life where you go from reading books to writing books. You go from listening to lecturing.

C. He came to a place in life where he progressed in knowledge and understanding beyond ancient heroes and scholars.

Like David, Jesus started out listening to the Rabbis, but finished by teaching them. The depth of your humility will determine the speed of your promotion. Are you willing to prepare? Are you willing to listen? Are you willing to SEEK? If you are, your future will be unlimited!

“A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.”

(Proverbs 1:5)
One of the hindrances to being an exceptional protégé is the association with wrong people and listening to wrong council. It is difficult to listen to your mentor when you are listening to everything and everybody else. Words come at us from so many directions every day. Many of these sounds and messages are an onslaught of manipulation intended to make us feel a certain way, buy certain items, and go to a certain place. Media, commercials, radio, music, people, even your pets want your undivided attention. With all of these incoming stimuli, we have learned to screen out information that we feel is irrelevant. Screening out noise and sounds becomes a habit. The danger comes when we fail to differentiate between what we should be listening to and what we should not be listening to. Because we have so much noise around us, we fail to hear what is really important. At times, the protégé must go on a low information diet. A wealth of information from various sources can create a poverty of attention given to the mentor. There are things that the protégé might wish to be ignorant. Selectively ignorant! It is imperative that the protégé learn to ignore information that is irrelevant, unimportant, or unattainable. Too much information is time-consuming, negative, irrelevant to the goals of the protégé, and outside his influence. Learning to ignore these kinds of things is a key to peace and productivity in the life of the protégé.

We also struggle to hear from our mentor because listening does not feel like action to us. Especially in America, we are action-oriented. We would rather spend time “doing” instead of
taking time to “listen.” But we need to learn something from our brothers and sisters from the East – they value listening. They are not quick to jump to conclusions thinking they already know something. They value listening and embrace meditation. “He who listens well – learns well.”

**Joshua 1:8**

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

**Psalms 1:1-3**

1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the Lord; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.
The protégé’s patience is enhanced through meditation of God’s Word and Torah study. Jewish boys would begin reading and memorizing the Hebrew Scriptures at the age of five. After the age of ten, they would begin to learn the Oral Torah. Through their teenage years they would be encouraged to continue studying at the bet midrash, the House of Interpretation. This enduring and intense span of study may indicate why Jesus’ ministry did not begin until his early thirties.

The protégé knows that there are few greater thrills than digging deep into Scripture and discovering fresh insight from the Word of God. He believes that study is the highest form or worship to God. This love for study enhances patience and gives endurance in all seasons of life.
Chapter 7: The Principle of Promotion

Psalm 75:6-7, “For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another.”

Psalm 48:2, “Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” It is interesting that north was left out of this list. It is because the Lord sits on the sides of the north? Isaiah 14:13 says, “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.” It is obvious that the psalmist is saying that God is the source of promotion. Promotion comes from the Lord.

- Going after promotion is not wrong; searching for it in the wrong places is.
- Searching for promotion in the wrong places will result in manipulation and deceptions.
- The protégé must remember that God is the judge of the whole earth. (Psalm 50:6; 58:11)
Ultimately, the mentor is not the promoter – he can only do what God has already willed.

Seeking God is the key to promotion.

God puts down and sets up.

David had unique understanding of how and why God promotes. Psalm 113:5-9, “Who is like unto the LORD our God, who dwelleth on high,

6 Who humbleth himself to behold the things that are in heaven, and in the earth!

7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

8 That he may set him with princes, even with the princes of his people.

9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.”

David indicates that God delights in the “under-dog.” God is humble enough to involve Himself in our affairs. He “raiseth up the poor out of the dust” and “lifeth the needy out of the dunghill.” God is a promoter! He wants to make a success out of our lives!

Sometimes people need a hand-up. Not everybody is going to take advantage of an opportunity – but you have to give people a chance. It is God’s nature to take the miserable and the poor and lift them to places of PROMINANCE and PROSPERITY.
The poor, in biblical times, would often camp out near burning garbage for food. God’s principles will take the lowest of society and give them an equal portion with the highest. Mary said, “For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.”

Isaiah 57:15
15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

1 Samuel 2:8, “He raiseth up the poor out of the dust, and lieth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them.”

He raises the poor out of the dust, and lifteth the beggar from the dunghill to set them among princes, and it make them inherit the throne of glory…

1 Samuel 15:23, “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.” Rebellion will cause demotion.
1 Samuel 15:28, “And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.” There are levels of promotion in God’s order.

Luke 1:52, “He hath put down the mighty from their seats, and exalted them of low degree.”

He hath put down the mighty from their seats, and exalted them of low degree.

Proverbs 27:2, “Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.” Let others promote you, and not you yourself.

Daniel 2:46-49, “Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.
Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.”

Helping a mentor solve a problem can result in a protégé’s promotion.

Luke 6:12-16, “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

And Judas the brother of James, and Judas Iscariot, which also was the traitor.”

Genesis 41:14, “Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.”
Verse 41, “And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.”

Protocol leads to promotion.
Using your gift – faithfully – even while in obscurity leads to promotion.

Ephesians 3:8, “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” Grace and favor leads to promotion.

Psalm 37:4, “Delight thyself also in the LORD: and he shall give thee the desires of thine heart.”

Promotion comes to the patient – God will celebrate those who are consistent.

Proverbs 4:8, “Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.” Wisdom leads to promotion.

Proverbs 3:13-15, “Happy is the man that findeth wisdom, and the man that getteth understanding.”
14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.”

This verse says that nothing can compare with wisdom. Therefore it is supreme, well worth all the effort and cost involved in acquiring it. If wisdom is valued and loved, it will give honor and an attractive life.

Proverbs 3:34-35, “Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame shall be the promotion of fools.” Promotion will not come to the proud.

James 4:6, “But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.” Promotion comes to the humble.

1 Peter 5:5, “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.” Submission to a higher, older mentor is the key to
promotion. Preference of others is a key to promotion. God gives grace to the humble.

Humility conducts the grace of God like copper conducts electricity. Pride stops the flow of God’s grace as insulation stops the flow of electricity.

The protégé is responsible to humble himself. Humility is voluntary. When others try to humble us, that isn’t humility but humiliation.

The previous verse spoke of humbling ourselves. But how does a protégé humble himself? The humble protégé:

1. Stays teachable.

2. Receives instruction and correction.

3. Does not boast in himself.

4. Casts his care and worries on the Lord.

A person who is bearing care is walking in pride. You cannot be humble with worry and care in your life. 1 Peter 5:6-7, “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7Casting all your care upon him; for he careth for you.”
* Promotion comes through victory over enemies, challenges, and attacks. *

**The Protégés Pathway to Promotion:**

- David was born about ten years after Saul became king. He was born into volatile times!

- **1 Samuel 13:13-14**, “And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

  14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.” It says that God sought out for Himself a man after His own heart.

- What kind of protégé is God looking to promote?

  **1 Corinthians 1:26-29**, “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:
But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence."

God is not looking for the brains, brawn, and beauty. God’s methods of choosing and promoting a protégé are different than the way we choose people. Like the Greeks, we chose to promote the beautiful, brilliant, and successful people. We want the best and the brightest. The superficial impress us.

Isaiah 53:2 (NLT)

2 My servant grew up in the Lord’s presence like a tender green shoot, like a root in dry ground. There was nothing beautiful or majestic about his appearance, nothing to attract us to him.

God delights in taking the nobodies and turning them into some-bodies.
3 Priorities for a Protégé:

1) A heart after God.

2 Chronicles 16:9, “For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.”

2) Humility.

Luke 16:10-12, “He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?”

1 Samuel 16:1, “And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.”

God was on a secret surveillance mission. David was a servant.

Psalm 78:70, “He chose David also his servant, and took him from the sheepfolds.” A servant is: humble, obedient, respectful,
faithful, and quiet. A servant’s goal is to make the person he serves look better, and to make that person even more successful.

3) Integrity.

Psalm 78:71-72, “From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.”

Integrity is what you are when nobody is looking. IMAGE is not EVERYTHING. Image can be altered rather quickly. Character takes time and discipline to cultivate.

How is a Protégé Trained? :

1) SOLITUDE.

Solitude is the schoolmaster of the protégé. There is a season of the silence that every protégé must go through.

2) OBSCURITY.
Unknown. Unseen. Unappreciated. Unapplauded. Protégés who learn to live with the silence of obscurity will be able to handle the applause of popularity.

3) MONOTONY.

Like flying: “Flying is nothing more than hours and hours of monotony, punctuated by a few seconds of sheer panic.” There are endless hours of tired monotony as you learn to be the man and woman of God…when nobody else is around, when nobody else notices, when nobody else even cares.

4) REALITY.

1 Samuel 17:34-35, “Responsible when nobody else is looking. Protégés will come from all backgrounds and will have faced all kinds of reality. Goliath was not a big deal because David had been killing lions and bears when nobody else was around.

Being a protégé doesn’t mean you retreat into some cave and live a deep spiritual life that is isolated from everyday affairs. Protégés work overtime, raise families, mow the lawn, and change diapers. Protégés face reality everyday of their lives. Protégés roll up their sleeves and face reality.
It’s in the little things and in the lonely places that we prove ourselves capable of the big things.

*When God develops the protégés character, He’s never in a hurry.*

Principles from the Promotion of Joseph:

1. Joseph expected promotion because he dreamed of promotion at an early age (Genesis 37:5-6, 9 “And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed.

2. Joseph learned that people who aspire to promotion will have to tolerate cynics and jealousy. (Genesis 37:8-9)

3. Joseph did not allow the pain of the past to hinder his promotion. (Genesis 41:51-52)

4. Joseph learned that you can be promoted and live a life of prosperity in the same place you are persecuted. (Genesis 45:11)

5. Joseph used his promotion and prosperity to be a blessing to others. (Genesis 45:11, 47:12)
6. Joseph knew that promotion comes from the accumulation of knowledge and the application of wisdom. (Genesis 41:39)

7. Joseph served and honored those in authority over him. (Genesis 39:3-4, 21-21)

8. Joseph believed that the injustices of men were past of God’s Master Plan and that he would always come on top. (Genesis 45:5-7)

9. Joseph was not timid to use and promote his God-given gift. (Genesis 40:14-15)

10. Joseph knew that immorality would sabotage promotion. (Genesis 39:8-9)

11. Joseph showed great respect to his parents – knowing that promotion is the reward of honoring your parents.

12. Joseph practiced servant hood his entire life. (Genesis 39:4, 40:4)

13. Joseph knew that promotion comes to those who plan ahead. (Genesis 41:5-6)

Principles from the Promotion of Daniel:

1. Daniel knew that promotion comes to protégés who are disciplined, and have made up their minds for success.

   **Daniel 1:8**, “But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.”

2. Daniel knew that promotion comes to protégés who do what mediocre aren’t willing to do so that they can have what other mediocre people don’t have. (Daniel 1:11-16)

3. Daniel experienced promotion because he was not intimidated by his enemies. (Daniel 6:4-10)

4. Daniel knew that promotion comes through prayer. (Daniel 6:10)

5. Daniel lived a life of promotion because he was a man of excellence – he always did his very best. (Daniel 6:1-3)
6. Daniel knew that promotion comes when the right people work together. (Daniel 2:49)

7. Daniel surrounded himself with high quality people. (Daniel 1:17-20)

8. Daniel knew the power of fasting. (Daniel 9:3, 10:2-3)

9. Daniel did not bow the knee to people in an attempt to get promoted but he let God be His judge. (Daniel 4:23-27)

10. Daniel knew that promotion comes to the humble. (Daniel 2:30)

Principle from Promotion of Esther:

1. Esther did not allow loss and grief to hinder her promotion. (Esther 2:7-10)

2. Esther valued the council of her mentor. (Esther 2:10)

3. Esther was teachable, correctable, and willing to adapt to a higher level of excellence and expectation. (Esther 2:8-9, 15-18)

4. Esther knew that if she desired to be promoted, she had to make herself desirable for the position of promotion. (Esther 2:12)
5. Esther was willing to invest the time necessary to improve herself. (Esther 2:8-15)

6. Esther valued connection with a higher authority. (Esther 4:11, 15, 5:1-2)

7. Esther knew that proper protocol leads to promotion. (Esther 5:1-2)

8. Esther engaged in a cause more important than her survival. (Esther 8:4-6)

9. Esther knew that there were some things worth the risk of rejection. (Esther 7:1-4, 8:3-6)

10. Esther was patient and knew that importance of timing. (Esther 5:1-8, 7:1-10)
Principles from the Promotion of Elisha:

1. Elisha worked hard and was faithful before he became Elijah’s protégé.

   1 Kings 19:19, “So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.”

2. Elisha recognized and discerned greatness when he saw it. (1 Kings 19:19-20)

3. Elisha was willing to come under authority to his mentor. (19:20)

4. Elisha burned the bridges to his past and began a new season in his life. (19:21)

5. Elisha did not wait for his mentor to pursue him; he pursued his mentor. (19:21)

6. Elisha was content when his sole purpose and assignment was serving his mentor. (19:21)
7. Elisha was determined to stay with his mentor even when urged to depart. (2 Kings 2:12)

8. Elisha did not allow a “third-voice” to cause him to be disconnected from his mentor. (2:3)

9. Elisha did not allow fatigue and friends to keep him from his day of promotion. (2:5-6)

10. Elisha knew that promotion comes within the boundaries of relationship. (2:7)

11. Elisha did not ask for an inheritance of substance but he asked for an inheritance of spirit. (2:9)

12. Elisha had the “spirit of a finisher” and did not allow the fatigue of his mentor to discourage him. (2:9-10)

13. Elisha took advantage of being in his mentor’s presence by learning and conversing. (2:11)

14. Elisha expected the same results in his life that he saw in the life of his mentor. (2:13-14)
Principles from the Promotion of Joshua:

1. Joshua was content as being known simply as the “servant of Moses.”

   Numbers 11:28, “And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.”

2. Joshua aspired to be a better protégé of Moses than anyone else.

   (Num. 11:28)

3. Joshua was an enemy to the enemies of his mentor. (Exodus 17:9-10)

4. Joshua was not disgruntled when watching his mentor have more than him. (Exodus 24:13)

5. Joshua learned to tarry in God’s presence from his mentor.

   (Exodus 33:11)

6. Joshua knew that promotion does not come without criticism.

   (Numbers 14:6-10)
7. Joshua sat at the feet of his mentor and received his wisdom.  
(Exodus 17:14)

8. Joshua looked out for the best interest of his mentor. (Exodus 32:17 + Numbers 11:28)

9. Joshua was promoted by God before he was promoted by his mentor. (Numbers 27:15-17)

10. Joshua served and spent enough time with his mentor that he caught his mentor’s spirit. (Numbers 27:18)

11. Joshua understood the importance of being blessed by his mentor and the priestly anointing. (Numbers 27:18)

12. Joshua did not lead until his mentor’s authority instructed him to lead. (Number 27:20)

13. Joshua carried out his destiny through the prophetic word of his mentor. (Deuteronomy 31:7-8)

14. Joshua followed and served his mentor all the way to the day of his promotion. (Deuteronomy 34:9)
Principles from the Promotion of Ruth:

1. Ruth refused to establish her life upon negativity and grief.

   **Ruth 1:16-17**, “And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

   Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.”

2. Ruth did not allow her mentor’s lack of charisma and intrigue to stop her following her mentor. (1:10-13)

3. Ruth refused to leave her mentor – even when it seemed her mentor had nothing to give her. (1:14)

4. Ruth did not allow the decisions of another to persuade her to leave her mentor. (1:15)

5. Ruth was willing to pay a great price of sacrifice to stay with her mentor. (1:16-17)

6. Ruth was willing to go where she had never been to create something she had never had. (1:16-19)

7. Ruth followed her mentor. (1:16-17)
8. Ruth submitted herself to the authority of her mentor and discovered the power of asking approval. (1:2)

9. Ruth learned that faithfulness to your mentor will connect you with someone who can bless you. (2:3)

10. Ruth discovered that productive men are responsive to productive women. (2:15-16)

11. Ruth gained a reputation for serving and caring for her mentor. (2:11)

12. Ruth learned that there is always someone observing you who is capable of greatly blessing you. (2:5-6)

13. Ruth took a part of her blessing and shared it with her mentor. (2:16-18)

14. Ruth was transparent and open about her needs. (2:7,10)

15. Ruth lived a life of thankfulness and gratitude. (2:10-13)

16. Ruth discovered that God can get anyone to you – no matter where you are. (2:3)

17. Ruth followed the recommended protocol of her mentor. (3:1-3)

18. Ruth was aggressive and obedient in listening to her mentor. (3:5)
19. Ruth was willing to make any changes necessary to adapt to her new season in life. (3:1-3)

20. Ruth respected the mentorship of an older and more experienced woman. (3:3-5)

21. Ruth discovered that promotion can cause you to forget the pain of the past. (4:11-12)

22. Ruth took care of her mother-in-law, her mentor, better than seven sons. (4:15)
Principles from the Promotion of Solomon:

1 Kings 3:3, “And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.”

1. Solomon loved the Lord. (3:3)
2. Solomon walked in the steps of his father. (3:3)
3. Solomon was an extravagant giver to God’s house. (3:4)
4. Solomon never ceased to honor his father’s legacy. (3:6)
5. Solomon recognized his limitations and knew he needed God’s help. (3:7)
6. Solomon had a heart for people. (3:9)
7. Solomon believed and spoke right words. (3:10)
8. Solomon sought the welfare of the people he led over his own selfish desires. (3:11)
9. Solomon knew his purpose and assignment on the earth. (3:12)
10. Solomon honored the people who worked for him. (3:15)
11. Solomon had a passion to bless and help people with His God-given gift. (4:29)
12. Solomon’s promotion was uncommon and extraordinary. (4:34)
Chapter 9: The Principle of Posture

Acts 22:3 (KJV)
3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

"Sit up straight" and "Put your shoulders back" have been two of parents' favorite mantras for eons. And, as you may suspect, this is one case where mother and father really do know best. Having good posture is very important for your health. Consider the benefits of good posture:

- good posture can make you look ten pounds lighter
- good posture increases confidence and displays confidence to others
- good posture prevents unnecessary strain, back pain, and discomfort

As there is a proper posture for standing and sitting, there is a proper posture of the protégé. The Apostle Paul refers to his Jewishness in Acts 22:3 and says that he was “brought up……at the feet of Gamaliel.” This description is foreign to our western
mindset. What does it mean to be brought up “at the feet” of someone? The Jew and those in the East were very familiar with this description. To sit at someone’s feet spoke of the mentoring relationship between a rabbi and his disciple. Hebrews were very familiar with this concept. Rabbi Noah Weinberg says, “An apprentice gains firsthand knowledge by watching how an expert works. So too with wisdom. Don’t read about it in a book; find yourself an expert.” In Judaism, it is considered virtuous and necessary to consult rabbis on a plethora of issues. It Ethics of the Fathers, Chapter 1:6, it states, “One should establish a relationship with a Rabbi and one should acquire a friend. No matter how learned or how great or how mature, an individual can never live a productive life on own's own. A person needs these two relationships with others to function in a healthy fashion.”

When a Jew comes into a relationship with a Rabbi, they immediately posture themselves correctly. The disciple will immediately subordinate himself and accept the Rabbi as his superior and nullify his position before his. The posture of a protégé will determine the success or failure of the relationship. If the protégé refuses to posture himself in a position of humility and subordination, the relationship will quickly become unfruitful.

A popular saying among Hebrews shows the correct posture of a protégé in relation to his mentor:

“Let your house be a meeting place for the rabbis, and cover yourself in the dust of their feet, and drink in their words thirstily.”
From this saying we see why Paul used the word description of being “raised at the feet of Gamaliel.” Rabbis would sit on low pillows while teaching. The disciples would sit on mats or on the ground. This description of being covered in the dust of their feet has two meanings:

1) **The practice of the protégé sitting on the floor was a way of showing honor and preference to the rabbi.** Although it was only a small elevation, the protégé postured himself in a position to learn and receive.

2) **The description of being covered in the dust of the feet of the Rabbi speaks of the protégé following so closely behind the Rabbi that he becomes covered with the dust swirling up from his teacher’s sandals.** This is a beautiful posture of pursuit and aggressive following.

**Ezekiel 20:1 (KJV)**

1 And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me.

**Zechariah 3:8 (KJV)**

8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee:
The protégé learned by sitting at the feet of his mentor, the Rabbi. The learning and inspiration came by a direct experience, within a relationship, with stories being told like a family conversing around a fireplace. The protégé learned by being with the mentor, not reading about the mentor or receiving a lecture from the mentor. Knowledge did not come from a group of disembodied facts; knowledge was imparted within the relationship. The Greco/Roman means of education is concerned with knowledge. The teacher is instructed to transfer knowledge to the student. The Hebrews means of education is concerned with practice. The mentor desires the protégé to practice right conduct, not merely have right thinking. The mentor wants to develop a moral protégé. The teacher wants to raise up an intellectual student. Mentoring is not about developing a systematic theology. Mentoring is about developing the character of the protégé. The teacher wants the pupil to gain knowledge so he can comprehend and utilize the material. The mentor wants the protégé to come to a place of reverence and use the knowledge to move closer in a positive relationship with God and others. There is a major difference between our Western idea of mentoring and the kind of mentoring given by Jewish rabbis to their protégés. A protégé didn’t sit in a rabbi’s classroom and takes notes from his lectures. The protégé literally followed the rabbi. He traveled with the rabbi; he lived with the rabbi, and endeavored to imitate the rabbi. The goal of the protégé was to become as much like the rabbi as possible.
Lois Tverberg tells a remarkable story that illustrates the eastern concept of mentors and protégés. She writes, “Consider the experience of Ange Sabin Peter, and accomplished potter who recently served a six month apprenticeship under Masaaki Shibata, a well known Japanese potter. Before journeying to Japan, Ange imagined herself studying with the aged craftsmen, an artist she had long admired. She envisioned herself shaping beautiful pottery on his wheel, his decades of skill sharpening her own experience. Aware that his apprentices usually served for four years, but impatient about taking too much time away from her work, she hoped a short tutorial would suffice.

At the start of her apprenticeship, Ange knew little or nothing of an ancient Japanese tradition that Masaaki Shibata would have been aware of---the tradition of becoming an uchi deshi, an apprentice to a skilled craftsman. To learn a craft, a teenage boy would be adopted into the master’s household, living as a member of the family during his apprenticeship and participating in every aspect of life in the home and shop. He would have much more to learn than just how to throw and glaze pottery and would begin by performing menial tasks, including housework. The boy had to learn to do everything in just the right way. Only after years of apprenticeship would the uchi deshi be trusted to throw the pots that the master craftsmen would embellish with his designs and sign with his famous name.
“You cannot separate life from work,” Shibata told Ange, his new apprentice one day.” The way you do the most insignificant activity in your daily life will reflect in your work.” Then he sent her to the rice fields to dig for clay instead of inviting her to sit down at his wheel. Her pride chafed at not being asked to demonstrate her own skill. In fact, Shibata did not allow her to throw even one piece of pottery during her six month stay in Japan.

One day, over lunch, Shibata’s wife confided, “When you came to us, you were like a fully grown tree with big branches. We have to cut those branches for something new to be able to grow,” but all Ange felt was the cutting. Still, as she toiled at her humble chores, she snatched every chance to watch the master potter at work.

Returning home, she felt deflated and defeated, afraid that her six months in Japan had been a complete waster. But when she sat down at her wheel, she began to sense a subtle difference. Something had changed. Then, as the kiln door opened on her new work, she marveled at the result. Without knowing it, she had been absorbing a new way of doing things. Her eyes had gained aesthetic sense for distinguishing excellent work from merely acceptable work. Ange Peter’s approach to her craft had been transformed. Delightedly she caressed each new vessel, admiring how the influence of her Japanese master had blended beautifully with her own personality to transform each of her new creations” (Tverberg 51-52).
Notice in the story that the young protégé expected a quick tutorial from the mentor on how to be a great potter. She did not anticipate living with the mentor and becoming immersed in life at his home and family. Further, she was shocked to discover that she had to do menial tasks. She expected to get private sessions from the mentor to enhance her skill. But she was thinking like a Westerner, the mentor, however, was Eastern. In the end, despite having never worked with the mentor, she unconsciously absorbed his skill and talent. This is the beauty of mentoring the Jewish way.

This is a different kind of learning, an ancient way of mentoring and a time honored method common in biblical times. The method of learning was through a hands on experience, imitating the mentor and acquiring his skills through absorption. It was not about acquiring data as much as it was absorbing the mentor’s spirit and mind. As the Jewish historian Shmuel Safrai explains it, a disciple “did not grasp the full significance of his teacher’s learning in all it’s nuisances except through prolonged intimacy with his teacher, through close association with his rich profound mind.” This is why Jesus’ disciples followed him everywhere he went, personally assisting him, helping him, and being radically changed in the process. The changes, however, did not happen instantly or easily. Even at the end of three years of mentoring his disciples, it looked like no or little progress was being made. But the mentoring process is not an instant fix or even an extreme makeover. Mentoring takes time. Although Jesus could instantly
heal a leper or paralyzed man, he never waved his hand over his protégés to rid them of bad habits and instill character in them. This took time. He kept teaching, correcting, and training, giving them time to grow and develop.

Principles from the Jewish Method of Mentoring

1) The mentor and protégé must form a close, personal bond

Remember what Elisha said when his mentor was taken from him, “My Father, My Father.” This was a cry of anguish. The loss of his mentor overwhelmed him. Their relationship was close and intimate. It has been said, “Just as one candle lights another only if it is brought close, so a rabbi only teaches well when he is close to his disciple.” Tverberg writes, “During the time of Jesus, one’s rabbi was considered to be as dear as owns own father, and it was traditional to show the same reverence for their rabbi as their father, or even more. It was said, “Your father brought you into the world, but your rabbi brings you into the life of the world to come” (59). Other Jewish sayings during
Jesus’ time illustrated the reverence given to a rabbi from the disciple:

“Is a man’s father and his rabbi are both taken captive, a disciple should ransom his rabbi first,” and “If his father and his master are carrying heavy burdens, he removes that of his master, and afterwards removes that of his father.”

The relationship was just as important to the rabbis as it was for the disciples: “Is a disciple is sent into exile, his rabbi should go with him.” A famous rabbi by the name of Rabbi Akiva once cared for a sick disciple, coming to his home and even performing housework until he returned to health.

Now we understand why Peter said to his Rabbi, “We have left everything to follow you……even if I have to die with you, I will never disown you” (Mark 10:28, Mark 14:31).

2) **The protégé should seek to serve the mentor**

In today’s Christian church it has become abnormal and strange for a congregant to serve and attend to his pastor. People see it as “man worship” and “unnecessary.” But in the eastern biblical concept of mentoring, disciples were
supposed to serve and attend to their rabbi. This was normal and expected. Elisha was described as the one who “used to pour water on Elijah’s hands” as a personal attendant (2 Kings 3:11). Jesus’ disciples followed his instructions, went into town to purchase food, and arranged and prepared Jesus’ schedule. Safrai points out that “disciples were supposed to serve their rabbi because some laws could not be studied theoretically or merely discussed, but could only be learned by serving the teacher.” Being a servant to a rabbi taught the disciple to follow directions, learn reverence, and be corrected so that his character could be refined.

**Matthew 10:24 (KJV)**

24 The disciple is not above his master, nor the servant above his lord.

**Luke 6:46 (KJV)**

46 And why call ye me, Lord, Lord, and do not the things which I say?
3) **The protégé will study under the mentor**

Finally, the posture of a protégé will be as that of a hungry student of God’s Word. Many rabbis consider the study of God’s Torah the highest form of worship. When the protégé comes before the mentor to learn, he humbly submits himself to learn God’s Word. Believing that study is worship, he prostrates himself before God. He seeks to love God with all his heart *and mind*. The Hebrew word for worship, *(segad)*, means to "bow down or do obeisance to," and it has the connotation of total submission to a superior (as the king). The Greek translation of this word, *(proskuno)*, is even more graphic, meaning to "kiss as a dog licking its master’s hand."

“Just as water flows away from a high point and gathers at a low point, so the Word of God only endures with the learner who is humble in his knowledge.”

"The decision to study God’s Word in order to do His Word is a meaningful act of submission and reverence. In short, it is worship. Study carried out with this motive is the very essence of Jewish learning between the mentor and protégé. This is not study in order to understand; it is study in order to do. Abraham Joshua Heschel encapsulated this Jewish approach to study by saying that the Greeks study in order to understand while the Hebrews study in
order to revere. The protégé understands that only by doing what his mentor teaches does one truly understand the Word of God.

When A Protégé Learns to Sit, He Will One Day Stand

Acts 22:3 (KJV)

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Paul was faithful to his mentor, Gamaliel. As was customary for the Jews, Paul served, followed, and learned from his rabbi. The bond between Paul and Gamaliel was so strong that history tells us that Gamaliel as a strict Pharisee would eventually worship and serve his protégés Savior, Jesus the Christ. Paul was a faithful and loyal protégé when he sat at the feet of Gamaliel. One day, Paul the mentor taught the same Jewish principles of mentoring to the Gentile church of Corinth:

1 Corinthians 4:15-17 (KJV)

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.
16 Wherefore I beseech you, be ye followers of me.
17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into
remembrance of my ways which be in Christ, as I teach every where in every church.

Paul was urging his protégés to sit at his feet and imitate him just as he did with his rabbi, Gamaliel. Like other rabbis, Paul saw himself as a father, sending his beloved protégé and son in the faith Timothy to his other sons and daughters. Paul wanted the church in Corinth to follow in the footsteps of his protégé Timothy, who set such an excellent example of what it meant to be a protégé.

Paul writes as a mentor, a rabbi desiring his people to follow him just like he followed Gamaliel. He stands as a mentor to many—because he sat as a protégé to one.

Protégé, if you learn to sit at the feet of your mentor, you will one day stand as a mentor to many!
About the Author

Dr. Francisco I. Victa III

Keynote speaker, motivator, and life coach
With his one-of-a-kind technique and masterful authority of his work, time and again he receives high accolades from his audiences as one of the most dynamic and compelling speakers. Cisco takes his love of learning and knowledge and passionately shares it with the goal of impacting and inspiring people's personal lives and businesses.

Author and Writer
While Cisco's book Maximum Mentoring has caught the attention of churches and non-profit organizations, his other books include A Kingdom is Not a Democracy, Determine Your Destiny, The Ten Commandments of Leadership, How to See Your Dreams Come True, and Principles of the Protégé. Cisco has also developed an extensive library of audio and video programs in the areas of big thinking, achievement, publishing success and personal and professional development.

Entrepreneur
Through his library of audios, videos, and articles in the areas of big thinking, achievement, wealth building, and personal and professional development, Cisco continues to create a profound
influence. Coaching and mentoring aspiring leaders, speakers, and ministers, Cisco produces leaders capable of serving and impacting their families and communities in a positive way. Recipient of numerous awards honoring his entrepreneurial spirit, he earned the Gold Medal of Achievement and Public Speaker of the Year Award.

**Philanthropist**
Cisco believes that giving back is the primary way to leaving a lasting legacy. He works with ministries in Haiti to help donate and develop those who are hurting and struggling. As a minister and pastor, he lives a life of continual charity and inspiration to the needy. He also is the city director for Christians United for Israel, a grass roots organization endeavoring to support Israel in biblical issues.

For More Information
Visit us on the world-wide web at:

[www.ciscovictaspeaker.com](http://www.ciscovictaspeaker.com)

[www.calvarychristianeast.com](http://www.calvarychristianeast.com)

*To book Dr. Victa for a speaking engagement, contact 603-533-4120 or email*

resimp@comcast.net