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Biblical-theological Strategies Appropriate for an Effective and Viable Mentorship Program in the Church Community

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Abstract

This study focused on determining the biblical-theological strategies appropriate for an effective and viable mentorship program in the church community. The study examines Biblical principles of mentoring and reviews related literature to develop a strategy for recovering alcohol addicts in the church. In addition, the study investigated the reasons why they relapse to drinking after baptism. To solve the problem, the researcher used a mixed research method, a combination of qualitative and quantitative methods. This involved digging into concepts, characteristics, symbols, and descriptions. This approach gave the researcher sufficient opportunity to delve into possible solutions to the research questions as to what biblical-theological strategies are appropriate for an effective and viable mentorship program in the church community. The mixed method helped the researcher gain a more complete picture of the research than the stand-alone quantitative and qualitative methods. After the implementation of the program, six months later, the relapsing cases after the baptism of the alcohol addicts reduced by 30 per cent. More mentors should be trained to mentor the youths and teach the youths about the danger of using alcohol. Parents should also do this to solve the problem of peer pressure among the youths in the church and outside the church.

Key Terms: Biblical-theological, mentorship program, church community.

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1.0 INTRODUCTION

Mentoring is God's primary method of training and preparing leaders for His work of saving and serving humanity. It has impacted many lives in the Bible, both in the Old and New Testaments. For example, God showered love to Adam and Eve when they fell, Jethro Mentored Moses, Jesus guided the disciples, and Barnabus mentored Paul and John Mark. It is an effective way of preparing people for the work of God through the spiritual and ministerial growth of the new members of the kingdom. This work entails helping someone to pursue good virtues in life as he or she moves systematically with the mentor. Mentoring began with God in the Garden of Eden. Jesus also mentored his disciples and commanded them to go and mentor others by making them disciples of Christ (Matt 28:19-20). This is a command to go and mentor others for the mission work. Before Jesus ascended to heaven, he did not leave the disciples unguided. He promised them *Paraclete* the one who would come to their aid to guide them, Luke 24:49; *Paraclete* was to be a mentor of the disciples to help them grow spiritually and to accomplish the mission work. Paul and the apostles mentored one another during the apostolic era for personal development and fission. The Holy Spirit leads the mentors and mentees to the truth. God was the first mentor when Adam and Eve fell into the Garden of Eden. While they were struggling with physical nakedness, God came to their rescue to give them hope. The same applies to alcohol addicts. While they are struggling with alcohol addiction, church members should come to their rescue by mentoring and Disciplining alcohol addicts. In the Bible, mentoring has imparted people several skills. For example, it has changed people's leadership style and aided their spiritual growth, especially when they are properly mentored.

2.0 LITERATURE REVIEW

After creation, God, Adam and Eve enjoyed a cordial relationship of love. However, after the fall, the relationship was broken. Adam was disobedient to God; therefore, he missed the mark, and he fell short of the glory of God (Rom 3:23). God had trusted man, creating him in His own image (Gen 1:27). This made human beings different from other creatures. However, the man was cursed because he broke the relationship, but God did not abandon humanity even then. He gave them a second chance. Before sin, man and woman were presented in the form of goodness. God crowned Adam and Eve with His glory and divine honour (Ps 8:5-8). They were to have a mutual and spiritual relationship with God. They were to enjoy unconditional love. The man was to have dominion over every creature; the man was the steward of all the creation. Nevertheless, after the fall, the image of God was lost. The same fate befalls alcohol addicts; they lose control of their families. The image of God in them is tainted, and their body, the temple of God, is destroyed. God's trust in Adam and Eve was destroyed after the fall. Mentors will always give hope where there is no hope. When Adam and Eve ate the fruit from the forbidden tree, they lost hope, but they left the garden with hope because God is love. God practised the principle of love in His dealings with Adam and Eve.

The same principle of love should be applied as the mentor deals with the fallen alcohol addicts. Adam and Eve tried to cover their bodies with leaves that could not hide their nakedness. But God gave them a coat of skin that could protect them better than the leaves of the tree. The mentor should show genuine love to the addicts. We

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should cultivate strong principles that can last in the lives of alcohol addicts. Adam and Eve were acquainted with what God did for them. A mentor must make sure that the mentee understands what he or she is doing. The alcoholics should be told the meaning of what is being done for them. God did not leave Adam and Eve to perish in their fallen state. Instead, He gave them hope, which was like a second chance for them.

The relationship between God and Adam was a cordial one; God did not treat the fallen Adam with cruelty but with love. 'After the fall, God demonstrated His love for Adam and Eve by shedding the blood of innocent animals to cover their sin and nakedness' (Gen.3:21). He also established a substitutionary system for their sin; temporary atonement for their sin of disobedience (Gen. 4:3-4), making His fallen creation have a conditional relationship and fellowship with Adam and Eve. This should be reflected in the love of a mentor to a mentee. The new converts should feel the loving relationship for their steadfast growth and maturity in spiritual matters. Mentees should be able to feel the unconditional love and acceptance of their mentors as this strengthens them and covers a multitude of weaknesses. God did not remain passive after the fall; He searched for them, found them, and finally spoke hope to them. When alcohol addicts relapse, we should search for them, and if we find them, we should speak to them the message of hope. Mentoring with love calls for a substitute and divine protection. As Karen Armstrong rightly points out, 'Before Adam and Eve left the garden, God made clothes for them out of animal skins. They did not begin their journey into our world without enjoying some measure of divine protection' (Armstrong, 1997). The recovering alcohol addicts may be fallen, but they should be given the assurance of divine protection in their journey. The journey of love should have no impossibility; the hope of going back to Eden was given when they left Eden.

From the book of Genesis 3:7-15, God dealt with the poor choice of Adam and Eve graciously and redemptively. He was the one who went down to Adam and Eve. Because God is love, He did not wait for Adam and Eve to look for Him. Instead, he moved to the Garden of Eden alone to look for Adam and Eve redemptively and graciously. Unfortunately, they were bent and twisted by sin. Despite this, God still went for them. Sin did three things to Adam and Eve, which only the grace of God could reverse; it drove away from the closeness of God and Adam, affected the trusted fellowship between them, and alienated Adam and Eve from the presence of God. Moskala (2016) also notes that "After the sin of Adam and Eve, the imagery in Genesis 3 changes. Shame, guilt, fear, degradation, and humiliation are suddenly present. The brightness of life changes to darkness and the melody is depressive and melancholic." In all the degradation of sin, God did not leave Adam and Eve to be lost forever; He came for them. When one falls, what is bright changes to darkness, as was witnessed in the life of Adam and Eve. They feared being in the presence of God. So likewise, after relapse, the addict will fear meeting the church members. However, just like God came for the sinful pair in the Garden of Eden, church members should go and look for the relapsing alcohol addicts and bring them back to the fold.

After the fall, God came with grace (Gen 3:9). God cried for Adam; this was the beginning of grace from God to humanity. Through grace, God took the initiative to call the lost back to him. We should call the addicts from their state of sin. God did not wait for them to come, but He Himself came calling Adam. This is the same way we

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should go for the addicts. The mentors should be ready to go for the alcohol addicts, not condemn them but lead them back to God. God did not begin by condemning them but by asking about their whereabouts. The words God used were full of grace for Adam and Eve. If we reveal God with love, it will lead people to repentance (Rom 2:4). His goodness leads people to repentance. God's voice was not commanding but inviting (where are you?) God did not call them to kill and condemn but to offer a solution to their sin problem. This should be reflected in the church when mentoring the alcohol addicts. God dialogued with Adam and Eve to help them realise their sinful condition. This is one way of mentoring. Alcohol addicts should be encouraged to speak about their condition.

The provision of a garment was the second act of grace to Adam and Eve. They had tried by themselves to hide their nakedness but to no avail. The garments they made out of leaves could not cover them because they had sinned. However, God, by His grace, made for them a garment. This represents the spiritual and physical needs of the addict. Once they accept the call to discipleship, church members should do everything within their power to provide for their spiritual and physical needs; teaching them the biblical truths and at the same time providing clothing for them through community service. The clothing, which was provided, symbolized the righteousness of God and was given to Adam and Eve free of charge. That in itself was an act of grace.

Peer mentoring provides individuals who are struggling with addictions an opportunity to learn from those who have recovered from similar experiences. For example, newly converted alcohol addicts can get help from former addicts in the church. This will inspire them to change their lives. Peer mentors provide education and much-needed support for the recovering addict. The peer mentor may help the addict to shed harmful habits and focus on the things that are much more important in life. A perfect example of the usefulness of peer mentoring is found in the story of Daniel, Meshack, Shadrack, and Abednego. Peer mentoring enabled them to remain firm in their faith while in the king's palace. Even before they were taken to captivity, they were grounded in the knowledge of God, a God whom they continued to serve faithfully even in exile. When Nebuchadnezzar and the Babylonian armies attacked Jerusalem, they enslaved the people of Jerusalem. Among the slaves were Daniel, Meshack, Shadrach, and Abednego, who were cut off from their families. They were also cut off from the family teachings, but they took with them what they had learnt in their childhood. The Babylonian King's objective was to do away with the religious distinctiveness of Daniel and his friends, but it was futile because they had an unshakable faith in God. The Babylonians endeavoured to absorb the Hebrew boys into their culture, but they failed because Daniel, Meshack, Shadrack, and Abednego had a strong faith in God.

Daniel was firmly rooted in the word of God. Though far away from home, he did not neglect the training he had received as a young boy. It was, therefore, not easy for him to be tossed back and forth by the teachings of the Babylonians. Adam failed because of appetite, but Daniel, Shadrack, Abednego, and Meshack did not lose their faith because of appetite. But they stood the test due to the early training they had received from their parents. Daniel, Shadrack, Meshack, and Abednego can be described as leaders in the "purpose of God" because they abstained from defilement by refusing to eat the king's food which was offered to idols. They manifested the

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character they were taught to them from their youth for prophetic functions. All of them shared the same purpose that made them victors in life. They refused to enjoy the pleasures of sin and instead chose to suffer with the people of God. Though the king had the power to change their names, he could not change their hearts. Afflictions will be our portion once we come to the Lord, but we must remain firm in the faith. Christians could be living among alcohol addicts, but they should stand firm just like Daniel and his friends.

The early training of Daniel and his friends strengthened their faith in God. The Bible says, “Train up a child in the way he should go, and even when he is old, he will not depart from it” (Proverbs 22:6 ASV). This kind of training will help the youths withstand trials in their later days as Daniel did. The first line urges parents to begin in the right way with the youths, while the last line gives the benefit of early training. The book of Proverbs emphasizes a parent’s responsibility as a mentor to his children in their early life. Koptak opines that ‘The moral view stresses a good way while the vocational way stresses the position a young man would take in the society.’ According to Koptak (2003), the verse directs the parents to guide, educate, and develop the child in a way that the child understands. Mentoring is, therefore, the responsibility of the parent as he or she is the first one to teach a child the character that pleases. Godchildren should be led to understand that their actions, whether good or bad have consequences. They should also be trained to keep away from sin and its snares. Catechize, initiate, keep them under discipline, and when they face any temptation, they can stand the test of time. Just as Daniel was taught about God in his childhood, newly converted alcohol addicts should be exposed to the love of God so that when tempted to go back to their old ways, they can stand the test of the time. They should be taught to stay on the path of obedience in order to be true Disciples of Christ. Solomon says that he will not depart from the truth when the child is trained early. They should be trained to choose the right ways that will shield them from the snares of Satan. Early training may be a means of protecting them from the negative influence of their peers.

The Hebrew names Shadrack, Meshack, and Abednego had meanings that honoured Jehovah, the God of Israel. ‘Daniel means, “God is my judge,” Hananiah means “Jehovah is gracious,” Azariah conveyed the meaning, “Jehovah has helped,” and Mishael expresses the question, “Who is what God is?” (Shaffer 2025). However, in captivity, they were given names of Babylonian deities. ‘Daniel’s name was changed to Belshazzar, Hananiah to Shadrach, Mishael to Meshack, and Azariah to Abednego.’ Shaffer (2011) points out that these names were derived from three different names of Babylonian gods; Bel, Aku, and Nego. Those names were important to the Babylonians but not to the Hebrew boys. The change of names only helped them to rise in position but did not change their faith in God. The Babylonians managed to change their names, but they did not change their faith in God. They remained true to their fathers of the faith. Like Samson, they succeeded where many other characters in the Bible failed. Eating the food offered to them by the king would have meant paying homage to the idols of Babylon. Baldwin states that:

‘By eastern standards, to share a meal was to commit oneself to friendship; it was of covenant significance... the defilement he feared was not so much a ritual as a moral defilement, arising from the subtle flattery of gifts and favours which entailed hidden implications of loyal support, however dubious the king’s future policies might

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prove to be' (Shaffer, 2011). They did not want to violate the covenant they had made when they were young. However, their fear was not about the defilement of the body but the defilement of the good morals they were trained to follow when they were still children. Early mentoring of the youths will enable them to withstand temptations. If early mentoring occurs, the mentees develop high levels of self-esteem that help them stand the test of time. Since young people are more prone to error, it is crucial to guide them when they are still young to help them avoid the dangers of alcohol addiction. The biblical teaching on clean and unclean foods should be emphasized to the young. Different allurements will surround them, but they should be prepared to stand the test; they should improve their powers of endurance, which will help them to resist the urge to drift back to alcoholism. The king required that the Hebrew boys become acquainted with Babylon and its teachings, but this did not change them. Baldwin notes, "These young men from Jerusalem's court needed to be secure in their knowledge of Yahweh to be able to study this literature objectively without allowing it to undermine their faith' (Baldwin, 1978). They kept the faith because of their training early in life.

There existed a mentor-mentee relationship between Jethro and Moses Exodus 18:1-8. Because of their closeness, they built trust with one another. The same thing happens when a mentor builds trust with an alcohol addict. Such trust motivates the addicts to change. Jethro was the father-in-law of Moses. They spent some time together as Moses was taking care of Jethro's sheep. Moses and Jethro's meeting point was between the wilderness and Sinai. This is where Moses was taught a new structure of leadership. Bruckner (2012) explains thus, 'Jethro offered them administrative structure for the administration of law whom they readily accepted.' James adds that the meeting between Moses and Jethro was a successful one. He says the 'personal detail meeting between Moses and Jethro was unusually warm and full of mutual respect.' The mutual respect between Jethro and Moses helped Moses to take the teachings of Jethro and implement them. This later helped Moses in administration. If mutual respect is there between the mentor and the mentee, then the mentee will take instructions given to him and implement them. Jethro was a good listener and observer. In this case, He easily understood Moses and the challenges he faced. A good mentor listens and responds in a way that shows that he has understood. He encourages and gives the mentee confidence to move forward, despite the inner doubt and fear.' Delegating responsibilities gave Moses the confidence to move forward. The surety of moving forward should be encouraged by the mentor. Jethro opened Moses' eyes to the potential of the people he was leading. He saw that they could be judges. Similarly, the mentor should be ready to point to the mentee the opportunities that are there should he reform his life (Frees, 2016).

The mentor should look at what the mentee is doing and then advise on the best course of action. After Jethro saw all that Moses was doing for the people, he then said, "What is this thing that you are doing for the people? Why do you alone sit *as judge* and all the people stand about you from morning until evening?" (Exo 18:14NAS) The mentor should observe the behaviour of the mentee; after that, he should find out why the mentee is behaving that way. This will help the mentor to develop a strategy for helping the mentee.

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Mentoring requires a close relationship between and mentee. Moses and Jethro shared such a relationship for 20 years when Moses was taking care of Jethro's flock. The relationship should be built through love, trust, and mutual commitment to each other. Jethro and Moses were both open to each other. When Moses was in the wilderness, Jethro visited him, and they shared their experiences. The welfare of the mentee should be the mentor's main concern (Exodus 18:7). The mentor and mentee should be concerned about each other's welfare. The same procedure should be followed when mentoring addicts. Mentors need to find out how the addicts are coping with the challenges of relapse. This will motivate them to resist the temptation of relapse.

A good relationship with the mentee will also allow the mentor to make follow-ups on how the mentee is doing. For example, in verse 8, Jethro was overjoyed to hear good reports about how God had used Moses to rescue Israelites from Egypt. Similarly, follow-ups on converted alcoholics will encourage the mentors and reveal God's mighty work to change lives. Where the mentee gains a victory, the mentor should praise the Lord. The testimonies of the mentees can be a great inspiration to the mentors. The victory of the mentees is the joy of the mentors. There should be no ethnic barriers between the mentor and the mentee. Moses was an Israelite while Jethro was a Midianite, but this did not deter them from relating like members of the same family. Though the addicts may be broken physically, there should be no barrier between them and the mentor.

Mentees should be ready to implement what they have learnt from the mentors. Moses implemented Jethro's suggestions by assigning the judges to the people he was leading. From Moses' account of how God had delivered them from Egypt, Jethro exalts the name of the Lord, confessing that the Lord Jehovah is greater than all the gods' Exodus 18:11 Moses' testimony brought a new realisation in Jethro about the greatness of the Lord. There should be a good relationship between a mentor and a mentee. Both should be ready to take advice from each other. The principle of good mentorship dictates that a mentor should be ready to advise the mentee where he or she sees fit. For example, when Moses was judging every problem brought to him, Jethro advised him to divide the work. Where the alcohol addicts are burdened, the mentor should be ready to give good advice, Exodus 18:17-18. Mentors must guide the alcoholics in their struggle to break the habit by advising and warning them where necessary. Alcohol addicts experience many things that discourage them. Mentors should help such people face the many discouragements they face on the road to recovery. Jethro cared about the well-being of his mentee, advising him accordingly.

The mentee gains a lot from the mentor if he fosters a teachable spirit. Moses gained knowledge and wisdom from Jethro because he was ready to learn from him. This improved his managerial and administrative skills. Jethro guided Moses with modesty and humility. Although Moses was used to getting advice from God, he did not look down upon Jethro's advice. Instead, he humbly listened to Jethro's suggestions and implemented them. This shows that those who want to change their lives must humble themselves. Kanyadhiang Seventh-day Adventist Church regularly baptizes alcohol addicts. Unfortunately, after some time, the majority of these new members stop attending church services as a result of relapsing back to their addiction. For example, in March 2017, eleven alcohol addicts were baptized, but seven of them relapsed and left the church after one month. The

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churches have failed to effectively disciple and establish a strong support system for such people. This is because the church is not adequately equipped to mentor recovering alcohol addicts.

Jesus is the model mentor in the Bible because he was there from the beginning (John 1:1). Jesus taught the truth about God to the disciples. He was shaping characters for the coming kingdom of God. He urged the disciples to hold onto His teachings, and the knowledge of the truth would set them free (John 8:31, 32). If Jesus had not exercised patience, he would have expelled Peter from the twelve. Jesus corrected Peter in love, and this made him remain loyal to Jesus. Even after accepting the call to follow Jesus, Peter was still imperfect in character. Jesus corrected Peter for his betterment. Peter was of a zealous, ardent temperament, ever manifesting great earnestness in the cause of following Christ. However, he was impulsive and unbelieving, which made him difficult to deal with. In all these, Jesus still showed him the way. His unbelief led him to doubt the power of Christ. When he was walking on water, he lost faith in Christ and immediately started sinking, but Christ patiently lifted him and gave him another chance to prove himself. He dishonoured God by his lack of faith, but Christ still supported him by stretching his hand to support him when he was sinking. The mentor should support the mentee even when he or she disregards what he or she should believe. Peter was impulsive, but Christ managed him. Jesus was close to his disciples, and this enabled them to learn from him. Similarly, the mentor should maintain a close relationship with the mentee.

The mentor should teach the mentee that he or she should be constantly connected to the divine power of Jesus. When disconnected from the divine power, the mentee may perish. Peter, when he was in the lake, and the roaring waves separated him from Christ, he started to sink. The alcohol addict should not separate himself from Christ. He should wait patiently at the feet of Christ. There should be constant dependence on Christ for the mentee to stand. Nothing should separate the mentor from the mentee. Peter doubted Christ, and he forgot the power of Jesus, who had been with him and had even performed many miracles in his presence. If a mentee doubts the mentor, there are high chances that he will fail. During Peter's time of need, Jesus was at his side to assist him. This should be every mentor's guiding principle.

During the last days of Jesus, He predicted Peter's denial but did not send him away. Jesus had a close relationship with his disciples; He called each of them by name. The shepherd should call the sheep by name, strengthening the bond between them like Christ did. The same should be the case between mentors and addicts. Alcohol addicts can make empty promises, just like Peter promised never to leave Jesus but failed to keep his promise Mathew 26:33-34. Instead of condemning him, Jesus revealed to him what was to take place. The mentor's responsibility is to openly tell the mentees the consequences of their choices. The talk may be easy, but it may be difficult to stand for the truth when tested during the time of trial. Peter promised to stand for Christ, but he did not make it. Despite this, Christ still loved him, Mathew 26:35. Nevertheless, he did not remain true to his words; he denied Jesus. Mathew Henry says:

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Christ gave Peter a particular warning of what he would do in verse 34. He imagined that he should come off better than any of them in the hour of temptation, and Christ told him that he had to come off worse. The warning is brought with a solemn asseveration; “*Verily, I say unto you; take my word for it, who knows you better than you knowers thyself.*” He tells him (Henry, 2006). Jesus was patient with Peter but spoke the truth and corrected him where the need arose. It has been noted that those who are overconfident fall faster than those who are not. Alcohol addicts should be patient. Peter was overconfident; he fell and betrayed Christ. And Mathew Henry says, “*Those often fall soonest and foulest that is most confident of them. Those are the least safe that are most secure. Satan is most active to seduce such; they are most off their guard, and God leaves them to themselves, to humble them.*” Overconfidence often blinds one to the pitfalls in their path and eventually leads to failure.

Jesus focused more on Peter’s potential than on his weakness. Even though he knew of their weaknesses, he tried to accentuate their strengths. One of Peter’s strengths was his genuine love for Jesus. Jesus capitalized on this to build Peter’s spiritual life. Likewise, if the alcohol addicts have the potential for good, mentors should be more focused on it than on the weaknesses (John 21:15-17). Jesus saw in Peter the ability to tend to His sheep; that is, he could be a leader among his people. Jesus did not focus on his weakness of impulsiveness. Instead, he concentrated on developing leadership skills that He knew would be needed for the early church’s growth. Mentors should focus on their mentees’ strengths and strive to develop them for the good of the church. Though Peter denied Jesus three times, Jesus still developed him to be a leader in His church, and he became one of the greatest leaders of his time. The alcohol addicts may backslide, but this should not prevent us from nurturing them to be leaders in the church. Despite Peter’s weakness, Jesus continued to inspire him for greater things.

Jesus maintained a close relationship with Peter to make him a better disciple. He prayed for him not to fail and encouraged him every day (Luke 22:31-32). The repetition in verse 31 denotes Jesus’ seriousness with what He was telling Peter and all the disciples. He was drawing Peter’s attention to his weakness at the same time, assuring him that He would not leave him alone. Jesus assures Peter that He would pray for him to remain firm in the faith. The close relationship between Peter and Jesus made it easier for Him to tell Peter the whole truth about his spiritual condition. The alcohol addicts may be tempted to relapse after baptism, but the church members must have the courage to pray for them and encourage them to be courageous in their new life. We may have been recovered from sinful tendencies, so we should do the same to others, ‘*When thou art recovered by the grace of God, do what thou canst to recover others; when their own faith strengthened, labour to confirm the faith of others, and to establish them; when thou hast found mercy, encourage others to hope that they also shall find it.*’ Just like Peter, they may not be aware of their weakness. Jesus did not leave Peter to fall. He was ever with him in his temptation.

‘*And when thou art converted, strengthen thy brethren; that is when God hath recovered thee from thy fall, and made thee see thy error, make an improvement of thy recovery out of the snare of the devil, by admonishing*

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others to take heed of too much confidence in themselves, and encouraging them not to despair, though they also may fall into temptation; but that the grace of God shall be sufficient for them'. So Jesus developed a lasting relationship with Peter. He corrected him with love and created time for him. Barnabas and Paul mentored people for the mission after they were called to the ministry; they nurtured them spiritually and cultivated encouragement, sharing, generosity, and embodiment. Barnabas was a man of encouragement; he was dedicated to the service of God through mentoring others for mission (Acts 4:32-35). He was a generous man (Act 4:36, 37).

After the conversion of Paul, the Christian community still rejected him because they were not sure whether he was truly converted. This is the same way the Christian family sometimes rejects alcohol addicts. The mentor must introduce the recovering alcoholic to the Christian family and give the church hope that they are recovering from alcoholism. Due to the Barnabas intervention, Christians accepted Paul in the community of believers. Barnabas reached Paul at a time when no one could reach him and introduced him to the family of believers (Acts 9:27-31). It was also the work of Barnabas to reclaim John Mark when he differed with Paul. The Christian community should be like Barnabas, who gave a second chance to others. The mentors of the alcoholic addicts should be ready to reach out to them when no one else is ready to do it. Barnabas was ready to mentor Paul when none from the Christian community was ready to do it.

Paul's acceptance into the Christian community came through Barnabas (Acts 9:26-30). This chapter discusses the mentoring relationship of Barnabas with Paul as a significant factor in developing Paul into an influential leader in the early Christian church. Accepting the fallen in our community of believers will help them develop into future leaders. The relationship that existed between Barnabas and Paul made it possible for mentoring to begin. When we baptize the alcohol addicts, sometimes they are not readily received into the church community, as happened during Paul's time. Barnabas encouraged the other Christians who were still sceptical about Paul's conversion to accept him in the Christian fellowship. So the relationship between the alcohol addicts and the Christian community should be developed by church leaders. 'Barnabas guided Paul during his development from a novice follower of Christ to the greatest propagator of the faith in the early church. Senior leaders today can follow the example of Barnabas and contribute to the development of the next generation of leaders.' Rivera (2007) explained how Barnabas helped the church by developing Paul into a great leader though others saw him as a sinner. Paul submitted to Barnabas, taking all the assignments he was given. Due to his pharisaical background, it was easy for him to be mentored. It was a custom of Hebrews to learn from their elders. That is why Barnabas easily mentored Paul.

This form of mentoring relationship was most probably not new to Paul. As a Pharisee (Acts 23:6), he was accustomed to learning from his elders (Gal 1:14). Paul spent a substantial amount of time in Jerusalem under the Gamaliel tutelage in the strict manner of the law of the Jews despite being born in Tarsus in Cilicia (Acts 22:3). His primary objective in the school of Gamaliel was to become as proficient as possible in the ancient traditions to advance in Judaism (Bruce). Paul experienced a form of the mentee and mentor relationship at an early age

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when he was being trained in Judaism as a leader. Mentoring was a lifestyle for Barnabas as well. He guided Paul by spending time with him and letting him observe and interact with new believers at Antioch (Acts 11). Similarly, the mentee should take time to see how his or her mentor interacts with other non-believers and church leaders (Acts 13) in their first missionary journey. Today's church leaders can use this same mentoring relationship to develop the alcohol addicts so that they can be used for the cause of God (Rivera, 2007).

Paul, a former persecutor of the faith, was in need of someone who would help him begin his career as an accepted and recognised apostle in the early Christian community. At the risk of ruining his reputation and losing his position as a church leader, Barnabas finally persuaded Paul's acceptance by the disciples (Acts 9:27-28). Barnabas served both as a mentor and sponsor for Paul and walked him through four mentoring stages: (a) the stage of initiation in Antioch – Acts 11: 25-26, (b) the stage of cultivation during their first missionary journey- Acts 13:4-14-28, (c) the stage of separation after a dispute concerning Mark's role- Acts 15:36-39), (d) the stage redefinition of their relationship when Barnabas decided to continue his work with Mark and Paul partnered with Silas on his next missionary journey – Acts 15: 39-41, If we follow the stages above with the mentee, we build a strong relationship. In addition, the process will help them to be active like Paul, who went through the above stages.

John Mark was one of the apostles of Paul; he was one of the apostles of the early church. John Mark is initially mentioned as the son of a woman named Mary (Acts 12:12), who was active in the early church, and whose home was a place for believers to gather for worship and prayer. Later, John Mark accompanied Barnabas and Paul in their missionary journey (Acts 12:25). He was of great help to them. John Mark greatly assisted Paul and Barnabas in their first missionary journey (Acts 13:5). After that, they parted ways with John Mark. However, they parted ways when he deserted Paul and Barnabas in Pamphylia (Acts 15:38). This was what caused a sharp division between him and Paul. Paul had to go back to the first missionary field but adamantly refused to take with him John Mark, who had failed them in their first visit. This led to a sharp division between Paul and Barnabas (Act 15:39). Paul saw John Mark as an undependable person and of great risk to the ministry, but Barnabas took John Mark with him to another missionary field, giving him a second chance. When they moved to Cyprus, Barnabas decided to forgive him and give him a second chance.

Barnabas was a person of encouragement (Acts 4:36). This character trait made it easy for him to mentor John Alcohol addicts need people who give them a second chance and encourage them when they relapse. Despite John Mark's imperfection, God could still use him, 'For God doesn't just see imperfection and flaws, He sees our potential, despite our imperfection and flaws a potential unleashed through the grace, mercy, and insight, of God's Spirit.'¹⁹ Mentoring someone does not require us to abandon someone when we see weakness in him or her. Instead, we must stick with them as Barnabas did with John Mark when Paul was not comfortable with John Mark.

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Because of the ministry of Barnabas to John Mark, Paul accepted John Mark and called him a “fellow worker” (Philemon 1:24). This happened because Barnabas gave John Mark a second chance. Paul also described him as useful during his last days in prison. Giving the alcohol addicts a second chance will make them be faithful in the ministry like John Mark was. Therefore, Paul sends a request to Timothy from a Roman prison: to come with Mark because he was of great use to him after he was mentored again by Barnabus (2 Timothy 4:11). John Mark grew maturely through the years and had become a Lord’s faithful servant. Paul recognised his progress, and he was considered a valuable companion..John Mark matured under the mentorship of Barnabas and was valuable to the ministry. Paul calls him a valuable man because of the second chance Barnabas gave him. There is always time for failure and frustration like John Mark, but if we have a good mentor who does not give up on us, we can come back the right way. The mentee will grow to maturity with the assistance of a good mentor. There should be patience when mentoring someone for the kingdom. Much patience is needed for the alcohol addicts because they will be tempted to relapse if not treated with patience. Barnabas mentored a man, John Mark, who was valuable to the church.

God still uses leaders despite their weaknesses; Paul, with his unforgiving character, was still used by God to work with John Mark again. We should not give up on the addict, just like Barnabas did not give up on John Mark. Through the patience and love of Barnabus, John Mark became useful to the church again. Paul also described John Mark as helpful to the ministry and to Peter; he was a son (Peter 5:13-14). The principle of patience should be one of the practices of a mentor. Due to their patience, he; developed two great leaders of the church: Paul and John Mark. He accepted Paul when no one was ready to accept him at the time and took John Mark with him when other apostles could not take him because of his weakness. The principle of reconciliation is an important lesson derived from the experience of Paul and John Mark. Although they parted ways, Paul writes to Timothy detailing John Mark’s great importance to his ministry. There may be those who have been offended by the acts of alcohol addicts when they were still drinking alcohol. They should reconcile with them so that they do not feel guilty for the wrongs they did in the past.

Paul mentored Timothy shortly after Barnabus had mentored him himself. Seeing the great potential for ministry in young Timothy, Paul chose him and mentored him for his mission. Paul developed Timothy for the ministry because he saw it as beneficial for the ministry. Alcohol addicts should be mentored and prepared for the mission. The relationship between Paul and Timothy was strong and deep. Though Timothy was young, Paul used the principle of influence to mentor Timothy for ministry. Paul taught him to be committed to the faith, which he had received (2Tim2:2). Paul is influencing Timothy to preach things he heard Paul preaching; the words from Paul were going to form the foundation of his teachings. Paul maintained a good relationship with Timothy, always addressing him as ‘my child’. Paul served Timothy well by instructing him in everything. Evelyn notes; ‘Paul passed on to Timothy not only doctrine but also a way of life. He modelled Timothy on how to live for Christ, including how to love, keep trusting Jesus, be patient, and endure suffering’ (Hibert, 2018). He looked at the holistic life Timothy was going to live. His life was to conform to the gospel he had received, the life of loving his fellow men, trusting in the word of God, and enduring suffering because of the gospel.

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Paul saw a lot of potential in Timothy but noted that one thing was going to be a hindrance in taking the Gospel to the Jewish people; Timothy was uncircumcised. This could hinder him from reaching the Jewish community. Similarly, mentors should remove any hindrances they might notice to enable the mentees to succeed in their journey of faith. For example, if you see something that will prevent the mentee from growing, you should correct it. For example, it was arranged that Timothy goes for circumcision. 'Though Paul recognised Timothy's ministry potential, he saw just one area that needed improvement. As mentioned previously, Timothy was the son of a Jewish mother and a Greek father, and because of this heritage, he remained uncircumcised' (Hoehl, 2011). This could not allow him to minister to the Jews. After circumcision, Timothy was going to be accepted by the circumcised and the uncircumcised alike. This circumcision was to make Timothy relate with his audience well. For the alcohol addicts to be accepted by the church family there are some practices that the mentors have to correct. Paul had to invest in Timothy for him to be prepared for the ministry. Paul allowed Timothy to use his talent and ability in the ministry; as we mentor the alcohol addicts, we should allow them to use their talents. They may be addicts, but God has given them some talents, which a mentor can develop. Paul also challenged Timothy in the ministry by assigning him the ministerial duties of taking care of the church; Paul charged him to take care of the church in Berea. Paul did this intentionally for him to see his potential of Timothy. They were left in this mission field with Silas, and they managed well. Consequently, the mentor should be able to assign the mentee some duties to do.

Paul empowered Timothy for the ministry by training his cognitive sense of character and goal internalization. This enabled Timothy to prepare for the ministry. He reminded him of his ministerial goal and called him the minister of God, meaning that God called him to do His work. After a long period of mentorship, Timothy was ready to be sent on a mission (1Thess 3:1-2). Paul affirms that Timothy is not doing his will but the will of the one who called him: God. By calling Timothy a servant of God, Paul empowered Timothy psychologically. This made Paul realise that he was worthy of his task. This is the best empowerment needed in the ministry. Once the addict is prepared psychologically for recovery, he will be prepared for ministry.

Paul was investing in Timothy to empower him for life. We learn from Paul that we should invest in the mentee if we want them to develop. The development should be according to God's talent for the addict. Edward Smither explains it this way, 'Mentoring, in essence, means the master, expert, or someone with significant experience is imparting knowledge and skill to a novice in an atmosphere of discipline, commitment, and accountability' (Smither, 2008). Paul was more experienced than Timothy, that's why he mentored Timothy, and he set the tone of their relationship. The mentor must set the relationship between him and the mentee. Paul was a leader and a mentor in the church. Leaders should make other leaders and prepare them for their task, as Paul did to Timothy. Paul was encouraged to teach what he had from the mentor (2 Tim 2:2). Likewise, Timothy is mentored and urged to mentor other people. Paul's interpersonal relationship with Timothy was good. Philip Towner denotes, 'in other words, in reading the letter to Timothy and Titus, we must acknowledge both their individuality and their unity and interpersonal relationship' (Towner, 2006). The relationship filled the gap of a spiritual father to

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Timothy, which helped him grow in Christ. This is the work of a mentor; to be a spiritual father to the mentee. Paul loved Timothy and cared for him every time in the ministry. Jesus loved His disciples and allowed them to learn from him. Through His influence, they grew strong in faith and mission work. Barnabus and Paul shared a good relationship with the apostles. They equipped them with good teachings, which helped them in their lives and mission work.

3.0 RESULTS

Effect of Alcohol in Kanyadhiang Church

According to the interviews conducted with the 29 church board members, it was revealed that nine church members are active alcoholics who drink alcohol publicly, and 35 families are affected by alcoholism. Five members of the church are divorced because of alcoholism in the marriages. The constant fights with their drunkard husbands led them to walk away from such abusive marriages even in front of their children. When a family member is drunk, not all the family members will never have peace at home. Due to the church's proximity to the road, the alcohol addicts can strut into the church anytime and interfere with church programs by shouting and abusing church members. Some of the addicts are people who were once members of the church.

Interview with Church Board Members

The researcher used a qualitative approach by selecting a few church board members for the interview. Church members who are not church workers were not interviewed. Kanyadhiang's seventh day Adventist church has 54 church board members. Twenty-nine church board members were selected, comprising 11 adult men, nine women and ten youths. All the interviewees accepted that alcoholism is a problem in the Kanyadhiang church. The 29 church board members who were interviewed confirmed that 35 families are affected by alcoholism. Of the 35 families, there are 12 church members who drink alcohol publicly, and by the time of the interview, the church had not taken any disciplinary action against them. They attend church services as usual. In fact, three out of 12 are members of the church board. There is no woman among the 12, nine are adult men, and three are youths. The affected 35 families suffer from social, economic and psychological problems. The researcher interviewed eight respondents who are divorced. Men are left to take care of their children.

One divorced interviewee sorrowfully explained how her husband had neglected his responsibilities, such as providing for the family. Every time he returned home from his drinking spree, he would pick a fight with her and beat her senseless. He also deprived her of her conjugal rights. The lady currently lives in a nearby town doing small businesses to earn a living. One of the family members who took their son to Adventist church University said that their son began taking alcohol and drugs when he was at the university and has since dropped from college. He sold family property to obtain money for drinking. Due to injuries and alcohol intoxication, frequent admission to a nearby hospital remains the option of intervention for detoxification.

Social Problems

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Three of the nine members interviewed divorced because they could not meet the demands of the family both economically and socially. One of the ladies, a divorcee and still a member of Kanyadhiang, said her husband, who was violent and abusive, could not satisfy her sexual needs. She complained about his bad body odour, which made it impossible for her to sleep in the same bed with him. Violence is another manifestation of addiction. Out of ten addicts I interviewed, seven of them have facial deformation. When asked how they got scarred, three said they were beaten by their fellow addicts, two from car accidents and three from domestic violence. One interesting observation is that the addicts will fight amongst themselves and reconcile soon after. One interviewee said, 'We can use only one glass of alcohol we share while drinking, which is a reconciliation process.' Ironically, the reconciliation process among Christians takes a longer time. Sometimes these addicts storm the church to assault their spouses and, in the process, end up disrupting services and wreaking havoc. This makes their families bitter with them, and when they get back home, the family members begin quarrelling with them. Four families admitted that they fight with their sons who are addicts; this has resulted in deformations due to the drunkenness of their sons. They are also frequently arrested and arraigned in the local courts forcing their family members to pay the fines. Five of the families who are affected say that their sons stayed a month without being arrested. The arrests and such misconducts traumatize the families. Five of the addicts the researcher interviewed were unmarried; they said that they do not have any intention of marrying because they cannot take care of a family.

Discussions

Strive for Mutual Benefits

The relationship needs to be defined from the start as mutually beneficial. Every participant has devoted to the relationship by choice. Each should share his or her goals for the work and relationship openly collaboratively to help achieve them.

Agree on Confidentiality

Maintaining confidential environment is an essential component in building trust between the participants. In the absence of a mutually understood ability to freely speak as the situation warrants, the relationship may fail to reach its full potential.

Commit to Honesty

The participants willingly share what they expect to gain from the relationship and their vision for getting there candidly. In addition, they should be prepared to offer frank feedback as appropriate, even if the feedback is critical.

Listen and Learn

The mentor should be a good listener when the mentee is airing his or her view concerning the process of mentoring. Honesty and mutual benefit can only be achieved when both the mentor and mentee feel their views are heard and respected. Mentors should remember that the relationship is not majorly about them. Co-mentors

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should not in any way be intimidated or made to feel their views are not valued. The recovering addict should feel that the mentor values their views. Jethro listened to the story of success from Moses. The mentor needs to be an empathetic listener, not someone who critiques the mentee. Good listening will help understand the recovering addict and the challenges they are going through. As the mentor listens, he should respond appropriately, by empathy or by being silent over some matters.

Build a Working Partnership

Consider making a working partnership, which includes project consultation or active collaborations that are rooted in the common ground of shared professional achievements. These collaborations can result in discoveries on

each participant's preferred working style, daily obligations, and professional aspirations.

Lead by example

Actions create the most lasting impression.

Be flexible

It might help a mentoring relationship have defined goals, but the process may be as important—or more so—than the goals.

One Thing at a Time

A good mentor will handle one thing at a time. If a mentor mixes things, the mentee will be confused with the issues that are at hand to be handled. This involves being patient with the mentee. Give them time; the mentor should not be in a hurry for a change. A faster change can lead to relapse, but it can give positive results if given a good time to change.

Be a Midwife

Midwives assist the pregnant mother in giving birth successfully. He advises if a problem is going to happen, and he comes out with a solution to the problem when they are together with the mentee. A mentor is a midwife who makes sure that the mentee is safe in the process of change. The change should be in a way, which does not injure both the mentor and the mentee.

Culture of Alcohol Addicts.

There are positive and negative cultures of recovering addicts; both may be good or bad for their recovery process. Their culture can be drawn from their language, habits, customs, beliefs, artefacts, and institutions.

- Pretence, alcohol addicts are good at pretending; they can pretend that they are sick, lack some upkeep, etc. This is one of their habits of living. For example, an alcohol addict can carry a Radio and tell you that their Radio batteries are off and he needs some money from you to go and buy the battery, only to go and use the amount you give him in drinking. They will put a face that they are sick and solicit money to go to the hospital, only to find out that they are soliciting money to buy alcohol. One can use a bandage and tie part of the body that he is injured to solicit funds to go to the hospital and only to find out that he was only in need of money to buy alcohol.

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- Language, they have a way of communicating with one another in a way that other people will not understand. Their language varies from place to place and according to the age groups of the addicts. Language sorts out reality at the boundary between objects (Branson & Martínez, 2011). So language is one of their practices, which brings out boundaries between them and other groups of people. They try much to bring the linguistic boundaries for their security and the speciality of the group. Language strengthens addicts' relationships with one another in their group. Like when they say in Dholuo: *Diel ool e cham* (Goat consuming your plantation, to mean that the police officers are coming). Therefore, when they are drinking illegal alcohol, they can run away and escape the arrest of the police. They use their group known proverbs, and if you are close to them and they do not want you to understand them. The local security law enforcers can be with them, they plan for bad things, and the law enforcers will not realise and know what they are planning. The addicts will use a sound like pooh, but if you do not know what it means, you will be lost if you are within them. They can only use one word to mean many things, and if you are with them, you will only see how they act simply because of one word pronounced by their leader. The language differs from place to place. They change if they realise that their way of communication is known and can cause a security threat to them. The leader or one person can make the change in the group. They do not have a formal way of teaching one another the new language, but you only realise the change in communication and adapt to it very fast.

They use non-verbal communication to send a message to one another. You can be with them, and you do not realise that they are communicating for security reasons. They use gestures by the use of their hands and body movement; one can move in a given posture, and that sends a message to all of them in a group. On-verbal communication differs from one group to another. The local brewers are part of their group. When it comes to a communication network, for him or her to receive the information that the law enforcers want to arrest then, non-verbal communication is used to differentiate the addict from others; as Phutela (2021) says, "Nonverbal communication can become a barrier or tear down barriers to effective communication. According to researchers, non-verbal rules may differ as per the situation, and each situation determines its set of rules. Different types of people have very different yet distinct sets of non-verbal communication behaviours" To the addicts, it makes them differ from other people who may be a security threat to them. They use it to send their important information between them. They use all the types of non-verbal communication, 'paralanguage, body movement, facial expressions, eye messages, attractiveness, clothing, body adornment, space and distance, touch, time, smell and manners.' Alcohol addicts use all the above types of non-verbal communication to express their feelings. In addition, they communicate by actions; for example, if an alcoholic addict goes away to a new place and he wants to get his fellow addicts to assist him in getting where he can go to drink alcohol, he will light a cigarette and move away from the crowd, and his fellow drunkards will identify him and move to him for assistance, and they will guide him to where to get alcohol.

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- Belief, alcohol addicts have many belief systems, which range from individual beliefs to group beliefs. The beliefs affect their recovery plan and lead them to relapse. Some believe that alcohol is a medicine that cures them from diseases, and they cannot stop using alcohol because it is medicine for many diseases. If they drink alcohol, they are able to fight bad spirits, and bad spirits cannot attack them. They believe that alcohol is powerful. In another view, some believe that someone bewitches them, and that is why they are drinking heavily, and they cannot stop drinking while that person is still alive. If they stop drinking, then that person who has bewitched them may arrange and kill them. The alcohol addicts believe that after drinking alcohol, they are confident about themselves, there is nothing they can fail to do, but they can do everything physically. They believe that other people see that they have a problem; they do not see they have a problem, and those who see that they have a problem are the people having problems. ‘Drinking is never a problem for me; even if I do lose control once in a while, its other people who have a problem with the way I drink’, said one of the addicts. They believe that they have to take alcohol to be happy for them to, enjoy and relax. They only feel they are happy when they are high after drinking alcohol. They feel that if you do not drink them, you do not have a happy life, you are frustrated, and for one to have a happy life, then one must drink alcohol to avoid frustrations and live happily.
- The institutions of alcohol addicts are a set of rules that govern the alcohol addicts in their social groups. What guides alcohol addicts are informal rules that they set themselves; they set rules that guide their behaviour among them and with those who are not alcohol addicts. They know how to keep their secrets that are beneficial to their groups. Most alcohol addicts walk in groups, and they honour the chain in their group; mostly, age mates’ drink and move together. In some areas where your age mate is not there, you are forced to join any group. I took a study in Kendu-Bay town near Kanyadhiang Seventh-day Adventist Church; the alcohol addicts go to drinking areas according to age and profession. The retired old people have their place called seniors; the youths have their place called The Hague, and the teachers who are on active work have their place where they drink and talk about local politics and teacher politics. If you go to a place that does not fit you, you are not welcomed. Every age behaves differently from one another.
- The artefacts: these are observed characters of alcoholics in view of their culture and practice. The addict does not keep to the promises they do like they can promise that they are going to change or stop drinking alcohol, but they relapse on the way to recovery. Most of the addicts in the Kanyadhiang region are divorced due to their way of drinking alcohol. The wives of the addicts run away because their husbands cannot meet the needs of the family, forcing them to divorce from marital life. Some were dismissed from regular employment because they could not go to work, and they were less productive where they were employed. Some are school leavers because of drinking alcohol; the school administrators could not allow them in school because they could lure students into drinking alcohol.

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- In relationships, they relate well with people. They do not want to annoy their fellow alcoholics and the people who are not drinking alcohol. They forgive very first, they can fight today, and you find them walking together tomorrow. They go and buy one glass of alcohol, and they drink together. That is enough for reconciliation. They tend to relate with one another very fast, even if they go to another location. You may fail to recognise your fellow Christian, but they cannot fail to recognise their fellow alcohol addicts. This is possible because of their body posture, language, the kind of dressing, and the group movement.
- Customs, this is their accepted way of doing things in the community of the addicts. Their system is communal; they share what they have with one another. Alcohol addicts will lack money but will always be drunk because of their fellow addicts. They will share with him or her what they have in drinking. They can forgo some things in life but will not forgo the practice of drinking. They can fail to have the primary needs like food, shelter and clothes but they will not miss drinking alcohol.

One of their customs is that if they do not have a means of drinking, they lack money, they will resort to stealing from their family members or moving out of their homes, or they resort to begging. Some resort to robbing with violence. That is why where there are many alcoholic addicts; robbery is high. They can work for low pay for them to get money to use for drinking alcohol.

Dress code, some do not put on smartly because if they put on smartly, it will deny them a way of soliciting funds from people. They want to be seen as poor people so that they can be assisted, that they lack what to eat by looking at what they wear. Therefore, it is a means of getting income for alcohol consumption. To make friends in a foreign land, they will light a cigarette for him to identify with others, and the fellow alcoholics will identify them and direct them to where to get alcohol.

4.0 CONCLUSIONS AND RECOMMENDATIONS

Conclusion: The Handbook tried to answer the questions of why they leave the church after baptism and focused on the addict's problems; the church's weakness was handled through the seminars with the mentors. After the implementation of the program, after six months, the relapsing cases after the baptism of the alcohol addicts reduced by 30 per cent. It was because the mentors taught them for three months and enrolled them in different church ministries.

Recommendation: There is a need for research to be done on how the church can nurture the drug addicts in Kanyadhiang because the problem of alcohol addiction is intertwined with drug addiction. There is a need for further study for the two ministries. More mentors should be trained to mentor the youths and teach the youths about the danger of using alcohol. Parents should also do this to solve the problem of peer pressure among the youths in the church and outside the church.

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