

Copyright ©2024 Mark Daniel Worrell

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation or instruction.

DEVELOPING SELF-CARE AND SOUL-CARE
FOR SOLDIERS IN FORT CAVAZOS, TEXAS

A Project
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Mark Daniel Worrell

May 2024

APPROVAL SHEET

DEVELOPING SELF-CARE AND SOUL-CARE
FOR SOLDIERS IN FORT CAVAZOS, TEXAS

Mark Daniel Worrell

Read and Approved by:

Faculty Supervisor: Stuart W. Scott

Second Reader: Matthew D. Haste

Defense Date: February 22, 2024

To my fellow Religious Support Team members, servicemembers, and our families across our nation's military and first responders. May God use this project on soul-care in our lives to help us encourage and strengthen our walk with him and therefore help us to equip others to stay wholeheartedly in the fight for God's glory.

TABLE OF CONTENTS

	Page
LIST OF TABLES	vi
PREFACE	vii
Chapter	
1. INTRODUCTION	1
Context	1
Rationale	7
Purpose	8
Goals	8
Research Methodology.....	9
Definitions and Limitations/Delimitations.....	11
Conclusion	14
2. BIBLICAL AND THEOLOGICAL REASONING FOR SELF-CARE AND SOUL-CARE	15
The Biblical Example in Mark 2:23-28	17
The Biblical Example in Luke 5:12-16.....	23
The Biblical Example in Matthew 22:39	28
The Biblical Example in 1 Timothy 6:11-21	33
Conclusion	37
3. THEORETICAL/PRACTICAL/HISTORICAL ISSUES RELATED TO SELF-CARE AND SOUL-CARE	39
History of Self-Care	40
The History and Application of Soul-Care	49
Conclusion	64

Chapter	Page
4. PROJECT IMPLEMENTATION	65
Project Development	67
Expert Panel Review	69
Recruiting Participants	73
Lesson Summaries	75
Post-Devotional.....	82
Conclusion	83
5. PROJECT EVALUATION	84
Evaluation of the Project’s Purpose	84
Evaluation of the Project’s Goals.....	84
Strengths of the Project	90
Weaknesses of the Project.....	92
Project Improvements	94
Theological Reflections	95
Personal Reflections.....	96
Conclusion	99
 Appendix	
1. BRIGADE AND BATTALION CHAPLAIN PEER SURVEY	99
2. EXPERT PANEL RUBRIC FOR CURRICULUM.....	101
3. SELF-CARE AND SOUL-CARE PRE- AND POST-SURVEY	103
5. SELF-CARE AND SOUL-CARE DEVOTIONAL.....	107
BIBLIOGRAPHY	140

LIST OF TABLES

Table	Page
1. Survey results	88
2. <i>T</i> -test results.....	88

PREFACE

I would like to thank the faculty of Southern Baptist Theological Seminary and my supervisor, Dr. Stuart Scott. Their assistance and guidance in completing this project has been immeasurable. My family granted me much grace in my time over the years to complete this project. I am thankful for the many discussions with my wife, Shelly, as we talked about Scripture, faced personal hardships, and planned military travel that would take me away from her and my daughter during the holidays. To my daughter, Scharleen, thank you for showing what it means to love the Lord and love others. Your passion for life and people is truly contagious! My editor, Betsy, provided thoughtful insight and assistance throughout this project.

Many others deserve mention. The 25th Combat Aviation Brigade Unit Ministry Team and fellow chaplains across US Army Hawaii and Fort Cavazos, Texas, assisted in helping me formulate ideas and answer surveys that addressed the challenges they faced at both their units and in their personal lives.

Finally, I am thankful for God's immeasurable grace. God the Father brought me to himself, calling me his own. Jesus gave himself for my salvation and has allowed me to serve in the unique chaplaincy ministry. I am thankful to the Holy Spirit, who has taught me countless lessons in my personal life and guided my walk to draw closer to him.

Mark Worrell

Fort Cavazos, Texas

May 2024

CHAPTER 1

INTRODUCTION

Soldiers face a continuous and weighty struggle. The recruit leaves his hometown, endures Basic Combat Training and reports to his new duty station, learning multiple new environments at the same time. In terms of the chaplain, the pastor leaves his local church fellowship and enters service in the Army Chaplaincy, deploys to an area absent of his normal surroundings, and leaves his immediate family to represent Christ in the midst of the chaos of combat or training on a regular basis. Chaplaincy is mission work with soldiers and their families both in isolated military installations and in deployed environments. One of the greatest struggles that soldiers face is learning how to develop their family in the context of the warrior ethos that states they “will always place the mission first.”¹ They are often told that self-care is important but there is little, if any, concept as to what that looks like. While many Army chaplains have an understanding of a call to that ministry and their families agree to that lifestyle, an appropriate balance in life is difficult to attain: serving the Lord, their families, and soldiers in that ministry context.

Context

Considering Army Chaplains who advise “the commander and staff on morals, morale, ethical issues, and the impact of religion on all aspects of military operations,”²

¹ The US Army Warrior Ethos states, “I will always place the mission first, I will never quit, I will never accept defeat, I will never leave a fallen comrade,” as a part of the Soldier’s Creed.

² Army Publishing Directorate, “Army Regulation 165-1: Army Chaplain Corps Activities,” Department of the Army, June 23, 2015, 6, https://armypubs.army.mil/ProductMaps/PubForm/Details.aspx?PUB_ID=65957.

three common elements contribute to the strength of the Chaplain Corps, which serve to build their engagement with the Army: calling, resourcing, and ministry. The Army works hard to ensure that each chaplain has a recognized call of God on their lives to minister in the military and that they are expected to speak into the challenging ministry environment of military service. Chaplains are first recognized by their faith background, as they are endorsed to the military chaplaincy. The Chaplain Corps emphasizes the focus of serving God and country³ or the current emphasis of “Living the Call.”⁴ Each chaplain has a technical chain of command (the chaplain hierarchy from battalion chaplain up to the US Army Chief of Chaplains) and, quite often, the unit chain of command, that recognizes the challenge of ministry to soldiers, family members, and Department of the Army (DA) civilians. It is urgent that chaplains understand their identity in ministry, provide effective ministry, and work as a team. Many chaplains are blessed with families that are willing to face the sacrifices of the chaplaincy ministry and understand the nature of it. Many endorsing agencies even interview spouses separately to ensure agreement. The “dual calling” of the husband and wife serves to enhance the family’s ministry to other families in the same situation.⁵

“Care for the Caregiver” is a ministry that demonstrates the desire of the chaplain corps to ensure chaplains are equipped to stay involved in ministry. This program

³ The official motto of the US Army Chaplain Corps is *Pro Deo et Patria*, translated as “For God and Country.” It pervades why the Army Chaplain Corps exists and emphasizes the fact that the chaplain is in place to provide for the free exercise of religion, as provided in the first amendment to the US Constitution. “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

⁴ Chaplain (Major General) Paul Hurley, the US Army Chief of Chaplains from 2015-2019 emphasized that chaplains should embrace their call to ministry, recognizing that their role is to “bring God to soldiers and soldiers to God.”

⁵ While some husbands and wives both serve as chaplains, I am primarily referring to chaplains whose wives recognize the calling of their pastor/soldier/husband and believe God’s call to serve alongside them as their wife in the role of a chaplain’s wife. There are chaplains in the Army whose wives do not move with them and remain at the home that they lived in prior to the chaplain entering active duty service, adding a considerable extra burden in the ministry and affecting the chaplain’s ability minister and to exercise appropriate self-care/soul-care while going through their career.

enforces opportunities for senior leaders in the chaplain corps and retired chaplains to serve, encourage, and challenge subordinate chaplains in their personal growth and provide self-care to provide ministry to others, but a vacuum of resources helps both the chaplain and the soldier in resiliency and self-care.

Many resources work to enhance effective ministry. Army regulations and command policy clearly spell out the requirements and expectations of the Unit Ministry Team (the designation that encompasses the chaplain and Religious Affairs Specialist [or Non-Commissioned Officer]) in a specific unit. Though often vague, these guidelines offer enough leeway for chaplains to effectively minister to soldiers of different faith backgrounds, while challenging soldiers from their own faith background, and providing opportunities for the chaplain to grow in their own. Army doctrine also provides the chaplain, who often has not previously served in the military, a common language to communicate with the soldiers with whom they serve.⁶

Chaplains are often given ample opportunities to minister within a military environment and, as needed, the chance to push back from the grueling pace of Army life. The opportunity to step back ensures personal growth in their relationship with God and provides the opportunity to build a ministry that fits their giftedness and the unique needs of the unit in which they serve. As chaplains engage in ministry to others, they recognize the importance of their own relationship to God, their families, and others, often strengthening their resolve to practice ministry in an ever flowing and flexible context of ministry. Chaplains are encouraged to engage in self-care activities to ensure that they can engage in ministry on a regular basis and much training tells soldiers to “conduct self-care” or work on resiliency. There is little discussion on how to care for their own

⁶ Families could reference books such as Diana Juergens, *The Wife of a Soldier: A Journey of Faith* (Fayetteville, NC: Diana J. Faith, 2018). Juergen’s book would assist the family in understanding the context in which their soldiers serve and develop unity, while the mission continues that tears them apart.

soul, or how to instruct/ assist soldiers and families in their units whose souls need care, other than their faith tradition.

While there are considerable strengths in the Army Chaplaincy, challenges also affect the ability of those “pastors in uniform” to serve their Lord and Savior, their family, and the flock to which they are assigned.⁷ Those weaknesses are encompassed by the following areas: the wear and tear of ministry, the isolation of unit ministry as a shepherd, and the challenge of self-care.

Ministry, no matter the environment, is a challenging balance between ministry, family, and the religious leader’s personal walk with God. As a result, leaders face a consistent challenge of priorities, relaxation, and potential burnout. Army chaplains also face the pressure of caring for others—units as small as 320 Soldiers and their families and as large as the total Army. Unit Ministry Teams (UMT) are comprised of a chaplain and a Religious Affairs Specialist or Non-Commissioned Officer (NCO) that helps with the administrative portion of duties in garrison and as the primary director of combat operations. This daunting task can challenge chaplains as they serve God while serving all Soldiers, to have a “job is never done” mindset.

There is often an unspoken—or even spoken—rule that senior leaders need to leave the office prior to any subordinate officers within their command or provide permission for subordinates to leave. This can be a struggle to balance between the fact that work will never quite be completed and the compelling need or desire to go home for the day to spend time with family.

While there is plentiful literature available to assist families in working with their soldier and being patient during late nights, field training, or deployments, there is a significant lack of resources or guidance that address how soldiers can temporarily

⁷ The average length that a chaplain stays in a unit, as a captain, is about three years; while a major, the average time is about two years. Email from Chaplain (Major) Chris Wallace, Office of the Chief of Chaplains, Personnel Assignment Officer, August 29, 2017.

“separate” themselves from the military duties that are at a constant demand in order to engage with their family.

Ministry within the military can be a challenge as the unit chaplain is often isolated in a remote area, whether stateside as a unit chaplain on a large base or overseas on a Forward Operating Base (FOB) or similar location. The interactions with other chaplains, whether senior or subordinate, are often seen as an interruption to ministry, instead of a benefit or preparation for further ministry, and discipleship for fellow soldiers is often haphazard, due to consistent training requirements. When soldiers return from deployment, some primary challenges make the return to home life complicated. First, when deployed, soldiers are doing the job that they have trained for, often for a significant amount of time. They find meaning in that and pursue further opportunities to deploy and engage in combat once again. Second, while deployed, they build a comradeship with soldiers in their unit and, by leaving the combat theater, they miss the friendship that was formed in the crucible of combat.

Leaders often misunderstand the role of the chaplain in ministry to the unit or garrison, providing occasional misuse and abuse by command and the chaplain, themselves, leading to the confusion of roles and responsibilities of the chaplain and discouragement with their ministry. It can also add additional work in order to serve the Lord by direct ministry.⁸ While personal growth in faith is possible within the force generation cycle,⁹ intimate fellowship with other believers is difficult. It must be sought intentionally and pursued effectively.

⁸ Each chaplain’s orders state, “The chaplain shall support the installation religious program,” signifying that they should be an active part in both ministry to their unit and ministry to the base to which they are assigned.

⁹ The Army has used a number of different models to trace the cycle of deployments, reset, and training. The earliest system used during the height of the Global War on Terrorism (GWOT) is the Army Force Generation Model. It started with reconstituting the unit that just returned from deployment, follows with training, preparation for deployment, and deployment. The next iteration was the Previous iterations were the Sustainable Readiness Model, which it used from 2017-2022. The design was to achieve a 66 percent combat readiness for the Army’s brigade combat teams by 2023, while maintaining care for the

Army chapels in both garrison and deployed environments are served by a pastoral staff whose primary responsibility and duty are in a unit or on the garrison staff. As a result, comprehensive ministry for and to the Army family is not usually present. Army chapels have been described as a “mission post” where unit chaplains can point soldiers and their families to God, to hear and engage with the gospel, then develop unit Bible studies. Most Bible studies are in units, separate from the chapel ministry where families attend.

The concept of *self-care* is often misused in the Army, relating to what can be selfish service to self. This term is often related to the “put your own oxygen mask on before you help others put theirs on.” Stemming from the self-managed medical field and secular psychology, this term never truly gets to the sustained care that is provided to the believer in Christ, as such, the practice of self-care ends up a hollow activity without any progress of advancing spiritual growth.

The most pressing weakness is a defined concept of self-care and soul-care.¹⁰ While this is a thoughtful concept so that soldiers can work through challenges, there is little definition of what that can or should look like. As such, I desire to strengthen defining self-care and soul-care within the military from a biblical worldview. This is a delicate subject, as it will be in-flux in any work or ministry environment. Soldiers and their families will do well to develop a system of balancing resilience through self-care

soldiers and families in hose brigade combat teams. The Army currently uses the Regionally Aligned Readiness and Modernization Model (ReARMM) which it implemented in 2022, aligning military units with regions as they train and resource. The blessing of the system is that soldiers know what part of that cycle they are on. It also helps them and their family set their focus on deployment and start to separate mentally as the deployment looms ever closer. It imposes a desire to “get on the plane and get it started, so we can return” mentality, but that never really goes away throughout the cycle. To better understand this cycle, see Corie Weathers, *Military Culture Shift: The Impact of War, Money, and Generational Perspective on Morale, Retention, and Leadership* (Saint Paul, MN: Elva Resa Publishing, 2023), 115-125.

¹⁰ Throughout this project, I will link the terms self-care and soul-care. Chaplains are religious leaders in a secular organization. Self-care is the prevalent term. This project is designed to show that people must place emphasis on their souls or the immaterial man. When people emphasize care of their soul, they understand God’s purpose for their life and will care for their bodies.

and soul-care in their lives. To do so, I would consider the challenges of the environment of ministry, from the forces generation cycle to constant training that results in long periods of time away from family. It is critical to address personal faith. The concept of self-care and soul-care can be made more profound, addressing how that idea can encourage an appropriate balance in life and sustain chaplains as they pursue ministry to flocks of increasing size.¹¹

Rationale

The US Army is a pressure-filled service where chaplains and soldiers are challenged to provide self-care and grow in resilience; however, there is a significant vacuum in defining the process of self-care or resilience. Army Regulation (AR) 350-53, on Comprehensive Soldier and Family Fitness, states, “Identifying one’s purpose, core values, beliefs, identity, and life vision define the spiritual dimension.”¹²

Secular psychology would define resiliency as the ability to “bounce back through a difficult circumstance.”¹³ A leading blog on *PsychCentral* by Raphaelia Michael, a licensed Counseling Psychologist, explains self-care as “any activity that we do deliberately in order to take care of our mental, emotional, and physical health.”¹⁴ He continues, “If you don’t see something as self-care or don’t do something in order to take care of yourself, it won’t work as such. Be aware of what you do, why you do it, how it

¹¹ A chaplain typically starts out in smaller units, called battalions, and increases with promotions to serve the chaplains that they supervise in different environments, causing a continuous increase in flock size and, often, a desire to re-engage with the soldiers that they once did at a battalion level.

¹² Army Publishing Directorate, “Army Regulation 350-53: Comprehensive Soldier and Family Fitness,” Department of the Army, June 19, 2014, 6, https://armypubs.army.mil/ProductMaps/PubForm/Details.aspx?PUB_ID=103671.

¹³ Courtney Ackerman, “What Is Resilience and Why Is It Important to Bounce Back?,” accessed January 3, 2019, <https://positivepsychologyprogram.com/what-is-resilience/>.

¹⁴ Michael Raphaelia, “What Self-Care Is—and What It Isn’t,” *World of Psychology*, August 10, 2016, <https://psychcentral.com/blog/what-self-care-is-and-what-it-isnt-2/>.

feels, and what the outcomes are.”¹⁵ This assessment provides good analysis but lacks any spiritual depth.

Scripture provides the concept of resiliency as the ability to grow and change into the image of God through challenging circumstances. Paul did so through so many different situations in his life, declaring that his struggles advanced the gospel and challenges Timothy to “pursue righteousness, godliness, faith, love, endurance, and gentleness” (Phil 1:12-30) and to “fight the good fight of faith” (1 Tim 6:11-12a). Philippians 4:10-14 reflects that individuals can learn to be content in “any and all circumstances.” It also delivers the concept of self-care as God gives the example of rest and Jesus commands it in Genesis 2:1-3, 20:11, Matthew 14:13, and Mark 2:27. In Luke’s gospel, readers also see Jesus setting a habit of spending time with the father to pray (Luke 5:16).

Purpose

The purpose of this project was to equip soldiers and their families in Fort Cavazos, Texas, with resiliency through a self-care and soul-care plan by analyzing their life and service, so they maintain an engaging service for the glory of God.

Goals

Four goals determined the success of the project.

1. The first goal was to assess common challenges soldiers face with regard to self-care and soul-care.
2. The second goal was to develop a devotional to address common challenges to self-care and resiliency among soldiers and their family members.
3. The third goal was to assess the specific challenges soldiers and family members face to further discern how participants could better see God at work through a biblical perspective of self-care and soul-care.
4. The fourth goal was to discern if a devotional would impact participants’ understanding of self-care and soul-care.

¹⁵ Michael, “What Self-Care Is.”

The goals of this project were measurable through a specific research methodology that allowed a determination of the success of the project.¹⁶

Research Methodology

Successful completion of this project depended upon the completion of the four goals. The first goal was to assess common challenges soldiers face with regard to self-care and soul-care. This assessment included two open discussions among peer chaplains I have served with in recent assignments. This goal was measured by a survey of seven chaplains¹⁷ to grasp the pressing challenges that their units, and their need to better understand the concepts of self-care and soul-care. This survey considered unit trends, personal disciplines, and their understanding of rest and resiliency.

The second goal was to develop a devotional to address common challenges to self-care and resiliency among soldiers and their family members. This goal was measured by feedback from an expert panel, composed of five chaplains, the Endorser of Regular Baptist Chaplaincy Ministries, a pastor from Faith Church in Lafayette, Indiana, and four enlisted veterans or Religious Affairs Specialists from Schofield Barracks, Hawaii. This panel utilized a rubric for their evaluation, considering the sufficiency of the training to address the needs of the population for the Self-care course.¹⁸ This goal was considered successful when the panel scored each lesson at a level of “sufficient” or higher on the rubric. Any lesson that did not initially attain this score was revised and resubmitted for review until it achieved a minimum rating of “sufficient.”

The third goal was to assess the specific challenges soldiers and family members face to further discern how participants could better see God at work through a

¹⁶ All the research instruments used in this project were performed in compliance with and approved by The Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

¹⁷ This survey was provided to likeminded Bible-believing chaplains.

¹⁸ Appendix 2 provides the rubric for the expert panel used to evaluate the curriculum.

biblical perspective of self-care and soul-care. This goal was measured by conducting a pre-survey of participants. Soldiers and their spouses completed the pre-survey to further clarify the specific challenges they face and how those challenges could be reduced by a biblical perspective of self-care. The pre-survey was conducted electronically using Google Forms before participants started in the devotional.¹⁹ Respondents could remain anonymous by providing a self-selected, unique Personal Identification Number (PIN). This goal was considered successful when survey responses had been collected and analyzed, giving a clearer indication of struggles faced by soldiers.

The fourth goal was to discern if a devotional would impact participants' understanding of self-care and soul-care. This goal was measured by the pre- and post-survey results using a *t*-test for dependent samples to discern if the devotional provided statistically significant aid to soldiers, family members, Department of the Army Civilians, and retirees in fostering self-care and soul-care. The pre- and post-surveys were the same, with three additional questions in the post-survey, allowing participants the opportunity to provide direct feedback on the devotional and future improvements.²⁰

The devotional aided soldiers and their adult family members in fostering self-care and soul-care. Participants studied eighteen devotionals over the course of six weeks. Adult dependents were encouraged to use the devotional. Children were not permitted to use the devotional. This goal was measured by a post-survey, similar to the survey in goal 3. This goal was considered successful when at half of the pre-survey participants took the post-survey and those participants' post-event surveys were analyzed. This analysis utilized a *t*-test for dependent samples to compare the results of the pre- and post-event surveys and was considered successfully met when a *t*-test for dependent samples demonstrated a positive statistically significant difference in the pre- and post-training

¹⁹ Appendix 3 provides the pre- and post-surveys.

²⁰ See appendix 4 for the three additional questions provided in the post-survey.

results. A *t*-test for dependent samples “involves a comparison of the means from each group of scores and focuses on the differences between the scores.”²¹ Since this project involved a single group of the same subjects being surveyed under two conditions, a *t*-test of dependent samples was the appropriate test statistic. This analysis should reveal a positive, statistically significant difference between survey results from the pre- and post-survey results.

Definitions and Limitations/Delimitations

The following definitions of key terms are used in the ministry project:

Work-life balance. Work-life balance refers to meaningful daily growth and understanding God’s work in personal lives, adjusting to ensure that work does not define the life of the believer, such that the believer seeks to grow in godliness. This balance may result in specific “daily achievement and enjoyment in each of [our] four life quadrants: Work, Family, Fellowship and Self” but the greater purpose of growth and change through daily life is where impact on lives happens.²²

Self-care. Self-care in this project refers to the specific physical activities a person can practice in caring for their physical bodies (to include their minds). It is a secular concept²³ that begins with work-life balance, stress reduction techniques, time management, boundaries, and finding purpose in life. Biblically, since humans are embodied souls (a body that contains a soul), believers must ensure that they care for their physical bodies. God says believers already know what they need to do to care for themselves (Eph 4:28-30). Believers paying attention to their own spiritual lives helps

²¹ Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 3rd ed. (Thousand Oaks, CA: Sage, 2008), 191.

²² This definition is adapted from WorkLifeBalance.com, “Work Life Balance Defined,” accessed January 9, 2018, <http://www.worklifebalance.com/work-life-balance-defined.html>.

²³ While this practice did not start in Christianity, it can help believers think through caring for their physical needs.

them to minister effectively in this life, learn what God is doing in their lives, and grow in faith.²⁴

Soul-care. Soul-care in this project is caring for one's spiritual needs. When believers care for their spiritual walk, they understand that this life is not all that matters. That perspective may result in a better perspective through physical challenges. Soul-care is a whole of life gospel focus that starts with the believer remembering that their identity is in Christ (Gal 2:20), remembering that they cannot do it all, knowing that they need to take downtime (genuine Sabbath rest, defined as slowing down to take a regular day or sometimes a shorter but defined period of time; Exod 20:8-11) to glorify God by reflecting on his goodness through engaging in study (2 Tim 2:15-16), preparing for a time of ministry or work (Mark 6:46), or resting to refresh oneself for normal activities (Mark 6:41). The Puritan pastors in the seventeenth century used the concept of soul-care to help them understand how the human soul is prepared for life. When proper soul-care is practiced, believers can feel stretched to the limit but still recognize that God is at work in their lives. They can serve others even when they do not believe they have any more to give (Mark 6:53-56).

Spiritual disciplines. Spiritual disciplines in this project refers to the methods believers use to drive their daily walk with God, and as Jerry Bridges states, it “includes all instruction, all reproof and correction, and all providentially directed circumstances in our lives that are aimed at cultivating spiritual growth and godly character.”²⁵ Spiritual

²⁴ Much discussion in regard to self-care centers around the fact that it is not a selfish act, for “it is rather about knowing what we need to do in order to take care of ourselves, being subsequently, able to take care of others as well. That is, if I don't take enough care of myself, I won't be in the place to give to my loved ones either.” Michael, “What Self-Care Is.” This is an accurate picture of self-care, preparation, and blessing to take care of others. The illustration given to people most is “putting on your own oxygen mask before putting it on others.” In this regard, I would argue that believers are equipped with “everything required for life and godliness” (2 Pet 1:3) and that “if we have food and clothing we [should] be content with these” (1 Tim 6:8).

²⁵ Jerry Bridges, *Growing Your Faith: How to Mature in Christ* (Colorado Springs: NavPress, 2004), sec. 2, Kindle.

disciplines have traditionally included prayer, devotion, Scripture memorization and meditation, service, worship, stewardship, and fasting, but could include other spiritual practices that strengthen the believers' walk with God and others.²⁶

Sabbath rest. Sabbath rest in this project refers to deliberately taking time to rejuvenate the believer's walk with God in a thoughtful fashion, often accompanied by, as author Bruce Ray suggests, "rest, worship and celebration."²⁷ I do not believe that the Sabbath laws prescribed in the Old Testament are binding on believers, yet they provide a guideline for believers to lead New Testament Saints in rest, worship, and celebration.

NCO. NCO is a Non-Commissioned Officer, the enlisted service member who has authority to execute training, provide guidance, and carry out the mission of their unit.

Religious Affairs Specialist. A Religious Affairs Specialist (whether an NCO or junior enlisted, formerly referred to as a chaplain assistant), is the enlisted service member that assists chaplains in affecting the religious affairs of their respective unit. This soldier or NCO provides logistics and coordinates for successful execution of events, training, and operations of the UMT.

Resiliency. Resiliency in this project refers to the capacity of an individual to face adversity and come out stronger—able to better face the challenges of the military environment.

UMT. UMT is the acronym used to describe the Unit Ministry Team, comprised of the chaplain and Religious Affairs Specialist.

Garrison. Garrison is the term used to describe the "city" in which the soldier works. This location is used to provide logistics, training, and resources to either sustain

²⁶ This list comes from a combination of a few references, as well as classes and ministry training I have received. John Ortberg, *The Life You've Always Wanted* (Grand Rapids: Zondervan, 2002); and Adele Calhoun, *Spiritual Disciplines Handbook: Practices That Transform Us* (Downers Grove, IL: IVP, 2005).

²⁷ Bruce A. Ray, *Celebrating the Sabbath: Finding Rest in a Restless World* (Phillipsburg, NJ: P & R, 2000), 4.

forces that are non-deployable, or to prepare soldiers for combat.

Three limitations applied to this project. First, the number of participants in both the initial assessment and the expert panel were limited by the availability of UMT members in the location where I am stationed. The expert panel was limited to a maximum of seven senior chaplains and Religious Affairs NCO's. The accuracy of the pre- and post-training surveys were dependent upon the willingness of respondents to be honest about their knowledge and understanding of work-life balance and self-care practices. To mitigate this limitation, the respondents were promised that their answers would remain nameless. Third, the effectiveness of the devotional was limited by the participants' completion of the devotional. If a participant studied less than four weeks of the devotional (or 67 percent), then it would be difficult to measure how beneficial the devotional had been. To mitigate this limitation, I sent bi-weekly emails to participants to encourage continued study and provide feedback should they request further information in any areas the devotional. Though limited results may be seen from completing only a portion of the devotional, the entire devotional would provide the greatest benefit to the participants and show the largest difference in the *t*-test for dependent samples.

Three delimitations were placed on the project. First, the project addressed self-care and soul-care in the area in which I am stationed (Fort Cavazos, TX), based on the location I am assigned, not the US Army as a whole. Self-care and soul-care encompassed how the participants' personal lives are affected but did not, necessarily, address the work environment of those participants. Second, the project was confined to one weekend of training. This concise schedule gave adequate time to prepare and teach the ten-hour training and conduct the post-training survey after sessions were completed. Finally, this project was limited to the training to enhance their self-care and soul-care as soldiers, spouses, and adult dependent children but did not include minor children.

Conclusion

Self-care and soul-care are critical components of providing ministry to others. Jesus, himself, stepped away early in the morning to be able to spend time with the Father; yet, even during that time he was interrupted by people wanting to see him. This project sought to equip soldiers to be better prepared to face the pressures of their profession and draw closer to God because of them.

CHAPTER 2
BIBLICAL AND THEOLOGICAL REASONING
FOR SELF-CARE AND SOUL-CARE

The Christian life is a delicate balance under the banner of glorifying God (1 Cor 10:31). The flesh can challenge each believer to live a life of ease (or idleness) or to dwell in busyness to impress others—both of which are sinful extremes. God commands believers to glorify God in their rest, coupled with the mandate to care for one another. When God planned and executed creation, he brought order to chaos¹ as he built creation *ex nihilo*, then took a day of rest from creation in Genesis 2:2-3, as an example to his creation. He then reinforced rest as a command in Exodus 20:8-10 and likewise confronted Cain regarding his responsibility to care for his brother (Gen 4:9). The religious elite placed additional guidelines on the Sabbath, ensuring that that they did not sin,² but often missed the goal of personal growth, dependence on the Lord, and service to others that God intended to produce with those laws.³ Throughout the Gospels, Jesus challenged the legalistic elite to consider the purpose behind what they did. If humans are to honor God and be prepared to face life’s challenges, they need rest. They also need to recognize that there is a time to step away from their comfort zone, serving God and others when they want downtime. For example, in Acts 10, Peter was resting when God

¹ This “chaos to order” concept is a theme in Brent Aucoin’s counseling and instruction at Faith Church, Lafayette, IN, as he challenges believers to look at God’s order that offers structure in their life in the midst of challenging situations.

² Jewish Virtual Library, “Shabbat: What Is Shabbat?,” accessed January 17, 2020, <https://www.jewishvirtuallibrary.org/what-is-shabbat-jewish-sabbath>.

³ Rom 7:7-25 clarifies this concept well. Paul points out that the law reveals sin and should bring people to realize that they cannot avoid sin by simply challenging themselves to sin less. The deeper heart desires or idols need to be addressed by the Holy Spirit, given to believers who have trusted the Risen Savior for their forgiveness, life, and godliness.

interrupted to prepare him for ministry to Cornelius. This chapter will demonstrate the New Testament command to rest for the glory of God, making worship of the Creator and capability to serve others the purpose behind rest, not an end. Taking time to rest in God's grace regularly provides the capacity to help when crises occur. The National Institute of Health says *Burnout* was "coined in the 1970s by the American psychologist Herbert Freudenberger. He used it to describe the consequences of severe stress and high ideals in 'helping' professions."⁴ *Helping professions* are those where a provider, caregiver, pastor, or minister has a personal relationship with those they serve. Sometimes those professions do not adequately prepare for the challenges of their given professions or callings. Dr. Robert Sommerville states regarding a time he was struggling: "I sinned against God by not taking the rest that I should have,"⁵ adding that it affected his whole being.

In modern times, *self-care* is a term describing a self-serving concept that individuals should take care of themselves before they can take care of others, but Scripture presents self-care differently. When believers serve others in community, they can minister even further, based on that service. This chapter will consider four passages of Scripture that address how Jesus and Paul approached the Sabbath and ministry to others (Mark 2:23-28; Luke 5:12-16), the second greatest commandment to "love your neighbor (Mark 22:39), and the charge to Timothy to serve well with what God has given him (1 Tim 6:11-21). Jesus's example of self-care and Paul's direction to Timothy on effective ministry are critical for believers to understand the balance of rest and service.

⁴ National Institute of Health, "Depression: What Is Burnout?," June 18, 2020, <https://www.ncbi.nlm.nih.gov/books/NBK279286/>.

⁵ Robert Somerville, telephone interview by author, January 7, 2020.

The Biblical Example in Mark 2:23-28

Mark 2:23-28 is one such example that teaches a balance between fruitful, thoughtful labor and rest, as Jesus confronts the Pharisees. Jesus seeks to help them glorify God by applying the truth. He takes them to the example of David to help them understand the law's purpose for their heart. The Pharisees' confrontation of Jesus happens in a field, as the disciples glean grain from the fields on a journey, presumably near Capernaum. R. T. France states, "The scene is probably still to be envisaged as close to Capernaum, to judge by the return to the synagogue (3:1) and the lakeshore (3:7)."⁶ In the first century, the Sabbath was one of the most critical pieces of Jewish life. Jesus, the Rabbi, was accountable for his disciples' actions. The Pharisees took advantage of this opportunity to point this out. Rikk Watts notes, "For a well-known teacher to take Sabbath lightly threatened both Jewish community life and vocation."⁷

The term *šabbāt* is used 111 times in the Old Testament,⁸ first showing up in Genesis 2. It refers to "a day of religious observance and abstinence from work, kept by Jewish people from Friday evening to Saturday evening, and by most Christians on Sunday,"⁹ or can be best translated, as Hasel states, merely to "stop, cease, keep."¹⁰ Though some state that God took the Sabbath because there is someone else to do the work (for example, God stopped working because Adam was working in his place),¹¹

⁶ R. T. France, *The Gospel of Mark*, Tyndale New Testament Commentaries, vol. 1 (Grand Rapids: W. B. Eerdmans, 2002), 144.

⁷ Rikk E. Watts, "Mark," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 139.

⁸ G. F. Hasel, "Sabbath," in *Anchor Yale Bible Dictionary*, ed D. N. Freedman (New York: Doubleday, 1992), 5:849.

⁹ Lexico Dictionaries, "Sabbath," accessed November 20, 2020, <https://www.lexico.com/definition/sabbath>.

¹⁰ Hasel, "Sabbath," 5:849.

¹¹ Samuel A. Meier, "The Sabbath and Purification," in *The Sabbath in Jewish and Christian Traditions*, ed. Tamara C. Eskenazi, Daniel J. Harrington, and William H. Shea (New York: Crossroad, 1991), 4.

God took a day of rest during the creation week to demonstrate the need for man to rest. Abraham Heschel, a Polish-American Jewish Rabbi states that the Sabbath is a time for reflection and personal growth: “Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul. The world has our hands, but our soul belongs to someone Else. Six days a week we seek to dominate the world, on the seventh day we try to dominate the self.”¹² With this in mind, the reader can look to Jewish writings and interpretation to see how enforcing the Sabbath could result in many rules to ensure that reflection.¹³

David Frommer, a Rabbi serving at the United States Military Academy at West Point, states the following regarding the modern observance of the Sabbath:

The Sabbath is one of the most important aspects of Jewish cultural life and religious observance. It’s traditionally observed every week with a 24 hour cessation of work from sundown on Friday to sundown on Saturday--that means you can’t use electricity, cook food, ride in a car, etc.—with the intent that you completely focus on spending time with your family and community in study, prayer, fellowship, and relaxation. Many Jewish thinkers believe that the only way to explain the survival of the Jewish people over three millennia is their observance of the Sabbath . . . whether as part of a particular covenant with God or simply as a universal method of nurturing one’s self and one’s community.¹⁴

This approach shows prohibitions in a few areas, enabling the opportunity to function well in other areas.

In Genesis 2, the seventh day was blessed and hallowed by God, ultimately, as Harold Dressler states, finding its “goal and solution in the revelation related in the New

¹² Abraham Joshua Heschel, *The Sabbath* (New York: Farrar, Straus and Giroux, 2005), 21.

¹³ I espouse Craig L. Blomberg view, who states, “We can theologially defend the need for all kinds of forms of rest by means of Scripture’s teaching on humans as exercising godly dominion over creation and being temples of the Holy Spirit. But this does not require us to ‘keep Sunday [or Saturday] special.’” Craig L. Blomberg, “Sabbath as Fulfilled in Christ,” in *Perspectives on the Sabbath*, ed. Christopher John Donato (Nashville: B & H, 2011), 350. The final quote was the title of a campaign in England in the mid-1980s to oppose longer business hours on Sundays. See Christopher Townsend and Michael Schluter, *Why Keep Sunday Special?* (Cambridge, UK: Jubilee Center, 1985).

¹⁴ David Frommer, e-mail to author, November 13, 2020.

Testament.”¹⁵ Though the mandate for rest remains, it is a sign of God’s covenant with man.¹⁶ Jesus emphasized this theme in his interactions on the Sabbath: man’s welfare was a means to honor God. The Sabbath was an intentional day of rest but should be used to serve others if the opportunity presents itself.

In Mark 2:23-28, the disciples break two pharisaical laws on this particular Sabbath.¹⁷ The two laws broken here are “traveling” and “reaping.”¹⁸ Many commentators remark that the Pharisees mention the reaping but not the walking as the infraction.¹⁹ R. Alan Cole notes, “Here it was the behavior of the disciples, not Jesus himself, with which they found fault. It is very noticeable that the religious leaders were not able to bring anything against Jesus personally, not even the most trivial charge of breach of the ceremonial law. The sole proven charge against him was that of healing on the Sabbath.”²⁰

Deuteronomy 23:24-25 conveys that it was lawful to gather a snack when wandering through a neighbor’s vineyard or cornfield. Sojourners could gather as much as they could eat on their journey but not carry leftovers from the field.²¹ The immediate context in Deuteronomy discusses gathering grapes—though the disciples were wandering through a field of wheat or barley,²² the context of Deuteronomy still applies. The

¹⁵ Harold H. P. Dressler, “The Sabbath in the Old Testament,” in *From Sabbath to Lord’s Day*, ed. D. A. Carson (Eugene, OR: Wipf and Stock, 1999), 28-29.

¹⁶ Dressler, “The Sabbath in the Old Testament,” 34.

¹⁷ The Mishnah lists thirty-nine classes of work that profane the Sabbath, see J. R. Edwards, *The Gospel According to Mark*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2002), 93-94.

¹⁸ Edwards explains that “walking more than 1,999 paces was considered a journey.” Edwards, *The Gospel According to Mark*, 94.

¹⁹ One such is Edward’s comment in *The Gospel According to Mark*, 94.

²⁰ R. Alan Cole, *Mark*, Tyndale New Testament Commentaries, vol. 2 (Downers Grove, IL: Intervarsity, 2008), 128.

²¹ France, *The Gospel of Mark*, 144.

²² France, *The Gospel of Mark*, 144.

Pharisees ask Jesus why the disciples are doing what is not lawful to do on the Sabbath.²³ Edwards reminds the reader that “Jesus normally appeals to his own *exousia* or authority when making pronouncements or judgments. However, on occasion, he follows the rabbinic precedent of appealing to Scripture in settling a controversy, as he does here.”²⁴ Jesus teaches those present who he is and the prototypical allusions that David made pointing to Jesus as the Christ. Edwards considers this fact, as he states why Jesus used him as an example:

David’s violation of the Torah not as an excuse for his action but as a precedent. In making the allusion to David, Jesus is inviting a comparison between his person and Israel’s royal messianic prototype. This is the first of several references or allusions to David in Mark’s Gospel that help define what kind of Son of God Jesus is. . . . The appeal to David in our passage begins to define Jesus’s authority as the royal Son of God anticipated since the reign of David.²⁵

Rikk E. Watts states that Mark appealed to “David’s role not Ahimilech’s decision.”²⁶ The connection here is clear. Watts suggests that Jesus was saying that his authority was at least that of David.²⁷ Jesus asserted, by his authority, that God designed the Sabbath for man. By citing this interaction of David in the tabernacle, Jesus showed

²³ The reader does not see that Jesus was plucking heads of grain or that the disciples were giving him some of what they plucked. The reader could wonder if Jesus was reinforcing the point he made in John 4:34 when he stated, “My food is to do the will of the one who sent me and to finish his work.” Cole points out,

It is very noticeable that the religious leaders were not able to bring anything against Jesus personally, not even the most trivial charge of breach of the ceremonial law. The sole proven charge against him was that of healing on the sabbath. That this charge would not stand in the religious court of the Sanhedrin as a true case of sabbath-breaking is shown by their failure to bring it forward at the trial of Jesus, when they were catching at any straw of evidence against him as a make-weight. (Cole, *Mark*, 128)

In the context of Sabbath, this is significant. Jesus addressed the issues that needed to be talked about and not others. He addressed the presentation problems that the Pharisees brought against him to get at their hearts. The Sabbath was one such—they were missing the purpose of the Sabbath.

²⁴ Edwards, *The Gospel According to Mark*, 94.

²⁵ Edwards, *The Gospel According to Mark*, 96.

²⁶ Watts, “Mark,” 140.

²⁷ Watts, “Mark,” 140.

the Pharisees and his disciples that through the Sabbath, they could pursue holiness. The Sabbath should be refreshing to man, not something to be shunned in fear.

In his account, Matthew adds the following comment in 12:6-7: “I tell you, something greater than the temple is here. And if you had known what this means, ‘I desire mercy, and not sacrifice,’ you would not have condemned the guiltless.” The apostles were not guilty here. They were hungry and were even finding rest in getting food on the Sabbath as they proceeded from one place to another with the Messiah. He concludes this immediate interaction with two challenges. First, that “the Sabbath was made for man, not man for the Sabbath.” Jesus assures his followers that they are not to be bound strictly by prohibitions but by the fact that they can be encouraged and refreshed by the Sabbath. The second challenge Jesus brings into play is that “the Son of Man is Lord even of the Sabbath.” Edwards states, “We might render it, ‘And who is Lord of the Sabbath? The Son of Man is!’”²⁸ In an appeal to his authority, he reminds those gathered that “the authority of Jesus as the Son of Man extends over the Sabbath itself.”²⁹

Edwards takes Jesus’s authority over the Sabbath a step further as he analyzes Jesus’s perspective on the law:

The extremes of both legalism and antinomianism are avoided. The law is not here regarded as an autonomous revelation, which in legalism tends to replace the person of God. Nor is Jesus a free agent who abrogates the Sabbath or the moral order or the revealed will of God, as in antinomianism. Rather, the sayings of vv. 27-28 teach that the righteous purpose of God as manifested in the Torah can be recovered and fulfilled only in relation to Jesus, who is its Lord.³⁰

In the context of Mark’s Gospel, there is a preface to this passage worth noting in verses 21-23. John the Baptist’s disciples and the Pharisees had come to Jesus, asking about the difference in how John’s disciples and Jesus’s disciples lived. Jesus replied, “No one sews a piece of unshrunk cloth on an old garment. If he does, the patch tears

²⁸ Edwards, *The Gospel According to Mark*, 97.

²⁹ Edwards, *The Gospel According to Mark*, 97.

³⁰ Edwards, *The Gospel According to Mark*, 97.

away from it, the new from the old, and a worse tear is made. And no one puts new wine into old wineskins. If he does, the wine will burst the skins—and the wine is destroyed, and so are the skins. But new wine is for fresh wineskins.” Too often, people try to converge old principles with new meaning and fail miserably, destroying both. Carson points out that Jesus “shows what is not meant by the [Sabbath] law not what is meant by it.”³¹ In this context, self-care is intentionally living out how God designed man—intentionally planning times of rest and using that rest well to recuperate and prepare for what is coming, but if that rest is not possible, then seeking to serve others.

Jesus conveyed that the Pharisees should reconsider how they were conducting their lives based on scriptural principles—they were not to just appear as law-abiders.³² If they paused to reflect on what Jesus was doing, listened to his words, and considered his message, they would recognize who he was. Jesus was reminding them not to look good before men only, but to live with God’s grace from the heart. The Sabbath is one such law that the Pharisees worked to emphasize external conformity while not understanding the implications internally. As Edwards states, “as wineskins must conform to wine, so must the law confirm human life.”³³ God designed the law to help people live following the Creator’s intent. Rest is critical to human needs, yet the Pharisees used an old wineskin as they emphasized external conformity to laws without internal personal growth. The Sabbath they emphasized did not fit the internal intention God intended. The Sabbath is intended to be a day of refreshing for service to others. Jesus and his disciples had no place to lay their heads (Luke 9:58), so as they journeyed, they gleaned from the fields, as

³¹ D. A. Carson, “Jesus and the Sabbath in the Four Gospels,” in Carson, *From Sabbath to Lord’s Day*, 85.

³² People tend to put fences around God’s law (or even man’s law) to keep themselves from doing the wrong thing. This can be beneficial, until the rules they put into place eclipse the purpose of the law. They either make the law the most important thing or want others to notice them, since they are not even coming close to breaking the law.

³³ Edwards, *The Gospel According to Mark*, 96.

permitted in Leviticus 19:9-10. Edwards explains, “Alone of the Ten Commandments, the Sabbath is rooted in the order of Creation and attests to the divine order of the universe. According to Jewish tradition, God chose Israel from all the peoples of the earth and instituted the Sabbath as an eternal sign and blessing of Israel’s unique status.”³⁴

D. A. Carson asserts, “Jesus is not suggesting that every individual is free to use or abuse the Sabbath as he sees fit, but that the Sabbath observance in the Old Testament was a beneficial privilege, not a mere legal point—an end in itself.”³⁵ In other words, Jesus showed the reader the purpose of the Sabbath Law; namely, to refresh or rest while developing opportunities to care for others. The disciples were doing just that, as they journeyed, they prepared themselves for what was next. I notice the concept of the golden mean³⁶ in the discussion of the Sabbath. The law should remind people that there is a God who cares for them, is intentionally and intimately connected with their lives, and seeks to preserve them from that which would harm them. Improper application of the law fits at one of two extremes: (1) pushing oneself over and above what his body can do or (2) being so lazy that one misses honoring God and serving others.

The Biblical Example in Luke 5:12-16

Though Jesus confronted the religious leaders over their focus on the Sabbath, he often took time with the Father to ensure he prepared for important missions in his ministry. He rested in God the Father’s presence, spending time with him. This also

³⁴ Edwards, *The Gospel According to Mark*, 93.

³⁵ Harold H. P. Dressler, “The Sabbath in the Old Testament,” in Carson, *From Sabbath to Lord’s Day*, 85.

³⁶ Encyclopedia Britannica explains that Aristotle “is also responsible for much later thinking about the virtues one should cultivate. In his most important ethical treatise, the *Nicomachean Ethics*, he sorts through the virtues as they were popularly understood in his day, specifying in each case what is truly virtuous and what is mistakenly thought to be so. Here he applies an idea that later came to be known as the Golden Mean.” “Ethics-Socrates,” accessed April 28, 2021, <https://www.britannica.com/topic/ethics-philosophy>.

provided Jesus the opportunity to nourish his own soul as he pursued his daily life. He did this so he could face the day well, living out God's purpose as the Messiah. During challenging ministry times, Jesus sought to maintain his relationship with God the Father and develop his focus for ministry on earth. Therefore, the reader sees that Jesus's perspective of restorative rest was not rooted in a specific day or to an exercise of mindfulness³⁷ but it was a lifestyle. In that context, Jesus demonstrates the need for rest but does not deny the Sabbath as a specific day of rest. In his personal life, Jesus was intentional about taking rest or restorative moments.

Luke, a physician, provided the dynamic perspective of Jesus as the Son of Man, emphasizing Jesus's compassion for people in need, coupled with his compelling desire to spend time with his Father. Jesus cared for people as a foundation to support his mission to "seek and save the lost,"³⁸ demonstrating that people can serve others, rest, and renew themselves throughout their lives. Luke demonstrates that salvation is "for all who are poor and needy" and that God is merciful to all.³⁹ Regarding Luke-Acts, Bock states, "Luke not only introduces Jesus and his ministry, but also shows how that ministry relates to the early church era."⁴⁰ Jesus healed the leper in Luke 5:12-16, then reminded the leper that he had an obligation to honor the law with an offering. Jesus's fame grew, and he intentionally left the crowds, seeking opportunities to pray.

³⁷ US Department of Health and Human Services, "Meditation: What You Need to Know," November 2014, 2, <https://med.stanford.edu/content/dam/sm/pain/documents/meditation-facts.pdf>. The concept of "restorative rest" should point to a better understanding of rest. It should prepare people for what God brings to them, not as an end in itself. It develops the sense of the believer's strength, rooted in God's work in the believer's heart. Jesus, himself, used these times as an opportunity to connect with God the Father, a reminder of who He was, preparing for what was next

³⁸ Darrell Bock, *Luke 1:1-9:50*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 1994), 42.

³⁹ I. Howard Marshall, *The Gospel of Luke*, New International Greek Commentary (Grand Rapids: William B. Eerdmans, 1978), 36.

⁴⁰ Bock, *Luke 1:1-9:50*, 1.

Though the closing comment to this section seems to be incidental, Luke, the evangelist, showed that Jesus lived the discipline of reflection, restoration, and solitude by himself and in front of the apostles, referring to Jesus’s practice of praying or getting apart at least thirty times.⁴¹ Luke emphasizes Jesus’s practice of seeking solitude and silence. This aspect of self-care, as modeled by Jesus, is one believers should practice.

Luke 5:12-16 places this encounter after the call of Peter, James, and John, where Jesus helps them identify the best fishing spot. After a great catch, Peter asks Jesus, “Go away from me, for I’m a sinful man,” and Jesus declares that they will be fishers of people (Matt 4:19).⁴² In Luke 5:12-16, Jesus shows these disciples how the gifts of the Holy Spirit, in this case the miracle of healing, will help them fish for men. Bock identifies Luke 5:12-26 as a “miracles of authority.”⁴³ In Matthew 5:12-16, Jesus touches the leper, “making himself unclean by tradition,” then challenges the one whom he cleansed to show himself to the priest, as the law directed.⁴⁴ In Luke 5:17-26, Jesus declared his authority to forgive sins.

This leper approached Jesus, casting off laws, social norms, and traditions. Leprosy, or what is now known as Hansen’s disease, “can result in crippling of both hands and feet, paralysis, and blindness.”⁴⁵ Though not as contagious as once thought,⁴⁶ God took holiness seriously, and as such, made leprosy an image of man’s need for

⁴¹ Bill Gaultiere, “Jesus’ Solitude and Silence,” February 27, 2013, <https://www.soulshepherding.org/jesus-solitude-and-silence/>.

⁴² Matthew places this healing following the calling of the twelve and the Sermon on the Mount. Marshall states, “Although in fact the placing of the incident is quite vague; Mt. 8:1 appears to link the story to the period immediately following the Sermon on the Mount.” Marshall, *The Gospel of Luke*, 208.

⁴³ Bock, *Luke 1:1-9:50*, 356.

⁴⁴ Bock, *Luke 1:1-9:50*, 356.

⁴⁵ Centers for Disease Control and Prevention, “Hansen’s Disease (Leprosy),” November 1, 2018, <https://www.cdc.gov/leprosy/index.html>.

⁴⁶ Centers for Disease Control and Prevention, “Hansen’s Disease (Leprosy).”

restoration. Lepers were cut off from society. As Jesus healed them, he restored them to a place within the kingdom of God. By law, lepers were to stay isolated and not touch others due to the disease's contagious nature.⁴⁷ In the leper's request in Luke 5, he recognizes Jesus as an authority and that Jesus is more than capable of dealing with his condition.⁴⁸ He bows before Jesus and states, "Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι." The words he uses in this request demonstrate his trust in Jesus and recognizes his authority.⁴⁹ Bock states that "his address reflects a recognition that Jesus has the capability to deal with the problem."⁵⁰ The leprous man also realized that Jesus possessed the power to do so if he was willing. His use of the indicative mood states that he believed it to be so.

Both the leper and Jesus use the Greek word θέλῃς ("if you are willing"). As the leper asks Jesus, "Lord, if you will," he recognizes that Jesus has the power and authority to cleanse or purify this man with a "serious skin disease." He leans on Jesus's compassion for him by using the Greek term θέλω, referring to "desire, to want, to wish."⁵¹ Jesus responds with his desire to heal a man who has been plagued by leprosy and as an outcast due to his skin condition. This challenge and response seemingly confirms Jesus's identity and responds to the leper who likely had not spoken to a man without leprosy in years, as lepers were kept in separate colonies apart from the rest of society. The quick conversation between Jesus and the leprous man recorded in Scripture demonstrates not only Jesus's willingness to heal but also his desire to connect with outcasts, showing that the poor in spirit mattered to Jesus. Jesus reaches out, touches the

⁴⁷ Bock, *Luke 1:1-9:50*, 367.

⁴⁸ Bock, *Luke 1:1-9:50*, 361.

⁴⁹ Bock, *Luke 1:1-9:50*, 359-62

⁵⁰ Bock, *Luke 1:1-9:50*, 361.

⁵¹ J. P. Louw and E. A. Nida, eds., *Greek-English Lexicon of the New Testament*, 2nd ed., electronic ed. (New York: United Bible Societies, 1996), 1:287.

man who is isolated due to his skin condition, tells the man he is willing, and then proclaims his cleansing.

Jesus commanded the leper to “show himself to the priest” and to “make an offering for his cleansing,” referring to God’s command to the Israelites in Leviticus 14:2-32. Though this man was not to tell anyone besides the priest about his healing, the report of Jesus continued to go out and great crowds gathered to both hear him and be healed of their infirmities. In this setting, Luke emphasizes that Jesus would αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος “withdraw to desolate places and pray.” During challenging ministry times, Jesus paid careful attention to his relationship with God and spent time withdrawn from others. Following the healing of the leper, more people sought Jesus. As the site “What the Bible Teaches” captures, “The words ‘prayer’ and ‘pray’ are used at least twenty-five times in connection with Jesus, each of the four evangelists mentions his praying. The life of Christ had many marked characteristics, but nothing is more marked than His prayerfulness.”⁵² This intentional habit by Jesus demonstrated the value he placed on his relationship with God the Father, setting an example of consistent believers’ connection in Christ Jesus. As Jesus took intentional time with the Father, the reader sees that it was in preparation for further ministry opportunities. As a result of Jesus’s healing of someone, the crowds would often grow in pursuit of further healing. Jesus used this time to further set his mission and not get side-tracked. Marshall states,

The crowds who sought Jesus did not, however, find him. He had retired to the wilderness and stayed there in order to pray; Thus where Mark suggests that Jesus went away simply to avoid the crowds, Luke has no doubt correctly seen the positive point that his purpose in seeking loneliness was in order to pray. . . . No special reason for the prayer is apparent, but in the light of 4:42f. it may be seen that Jesus was unwilling to yield to the temptation to stay on in any given place after he had preached to the people lest he might become their popular idol or even their servant;

⁵² What the Bible Teaches, “The Character of Jesus: His Prayer Life,” accessed November 20, 2020, http://whatthebibleteaches.com/wbt_166.htm.

the mainspring of his life was his communion with God, and in such communion he found both strength and guidance to avoid submitting to temptation.⁵³

Following his ministry to the leprous man, Jesus, practiced soul-care. He took time to ensure that he was prepared for continued ministry to others. His example is significant for believers as he showed how to intentionally prepare for the challenges that lie ahead.

The Biblical Example in Matthew 22:39

At this point, a clear picture of applying Sabbath principles while serving God and others has been demonstrated. Doing so requires intentional personal application, considering life's challenges, building a connection with God, and helping others. In Matthew 21, Jesus approached Jerusalem and was greeted by crowds of people in the event known as the Triumphal Entry. Jesus had regularly challenged the religious elite, demonstrating that their appearance-oriented religion was not what God intended for his followers. The religious elite (both Pharisees and Sadducees) sought to discredit Jesus in the people's eyes. The Jewish leaders continued to develop hatred toward Jesus and bring others along with them. That hatred is shown in Matthew 22. Jesus pointed out that God will open the wedding feast (traditional imagery for God's eternal kingdom) to the Gentiles who were not originally invited. This focus on the Gentiles likely outraged the Sanhedrin, so they began an onslaught of questions, beginning in Matthew 22:15. The Pharisees ask if the Jewish people should pay taxes and Matthew captures Jesus's deity by stating, "Perceiving their malicious intent, Jesus said, 'Why are you testing me, hypocrites.'" Jesus knew their hearts, their actions, and their appearance before men. He knew that their intent was to find flaws. His accusation was accurate—they were hypocritical in their questioning.

The Sadducees take their turn in verses 23-33 asking about the resurrection. The Pharisees then ask him which commandment is the greatest. One could assume they

⁵³ Marshall, *The Gospel of Luke*, 210.

thought, as John Nolland states, “with the ten commandments, given to Moses by God on Mount Sinai and 603 commandments in the remainder of the Torah, how would Jesus ever choose which was the greatest?”⁵⁴ According to John Nolland, the Pharisees’ “hope is to put Jesus under pressure yet again, with a view to exposing his inadequacy in some way or other.”⁵⁵ If they could do so, they could demonstrate that Jesus was not the Messiah sent by God to conquer Rome.

To answer the question regarding the greatest commandment, Jesus went to Scripture. Jesus refers to two closely related commandments. He cites Deuteronomy 6:5 and Leviticus 19:18, telling them the primary commandment and the secondary commandment. Matthew specifically denotes that Jesus called Matthew 22:37 the “first and greatest commandment” (22:38). The commandment from Deuteronomy 6:5 encompasses the entirety of the person. Nolland states,

The call to love God has a strong OT pedigree; it occurs no fewer than ten times in Deuteronomy alone (admittedly a place of special concentration). In the Gospel pericope, “Your heart” denotes a response to God from the innermost personal center of one’s being; “your life” (“soul”) conjures up the role of the life force that energises us; . . . “your mind” signals the inclusion of the thinking and planning processes. The challenge is to a comprehensive engagement with God with the total capacity of all of one’s faculties. The omission of ἰσχύς (“strength”) from the list tends to let the focus on love for God fall on the inner dispositions and thoughts, leaving the sphere of energetic physical action to love of neighbour.⁵⁶

Jesus’s command to “love your neighbor as yourself” is based on the first command to “love the Lord your God with all your heart, soul, mind, and strength.”

Richard Alleine reminds his readers,

There is a self-love which is our duty—there is an innate principle of love, planted by God himself in the nature of man, in his state of innocency. God hath made all men living lovers of themselves, and he would have them so. That word, ‘thou shalt

⁵⁴ Mendy Hecht, “The 613 Commandments (Mitzvot),” accessed November 13, 2020, https://www.chabad.org/library/article_cdo/aid/756399/jewish/The-613-Commandments-Mitzvot.htm.

⁵⁵ John Nolland, *The Gospel of Matthew*, Word Biblical Commentary, vol. 35 (Grand Rapids: William B. Eerdmans, 2005), 910.

⁵⁶ Nolland, *The Gospel of Matthew*, 911.

love thy neighbour as thyself,' evideneeth that, we must love ourselves. The fruits of this self-love are, (i.) Self-preservation. (ii) Self-blessing.⁵⁷

Alleine further challenges believers to love properly, as defined by God who himself is love.⁵⁸

If a person does not love the Creator, then he cannot correctly love his neighbor. As Leon Morris states, "Therefore, anyone who truly loves God with all his being must and will love others."⁵⁹ Many wonder what it means to "love your neighbor as yourself." Too often, the misinterpretation of this commandment results in, "I need to love myself more so I can love others more" mentality, but that is not what Jesus was saying. His command states, "you already love yourself a lot. Love your neighbor just as much." Herein lies the challenge. Secular and sometimes Christian counselors say that a person needs to care for himself before he can care for others. Jesus says that people can care for themselves as they are ministering to others. Believers often receives a greater benefit from serving rather than by doing things that only benefit themselves.

Jay Adams states that serving others provides a greater benefit:

Love for God and one's neighbor constitutes the sum of God's requirements for the Christian. The man who loves needs no counseling. Love cements relationships between God and man and man and man. While love attracts, fear repels. When love gives, lust grabs. What love builds, hatred destroys. With love communication flourishes; with resentment it withers. Love is the ultimate answer to all the problems of living with which the Christian counselor deals. Love, therefore, is the goal.⁶⁰

In John 13, Jesus demonstrates what it means to love others by serving them at a difficult time for him, personally. John 13:2-5 says Jesus was aware of Satan's control of Judas and that Jesus alone bore the responsibility that night and knew of his pending

⁵⁷ Richard Alleine, *Instructions about Heart-Work and a Companion for Prayer*, ed. John S. Stamp (London: R. Needham, 1845), 134-35.

⁵⁸ Alleine, *Instructions about Heart-Work*, 186.

⁵⁹ Leon Morris, *The Gospel According to Matthew*, Pillar New Testament Commentary (Grand Rapids: W. B. Eerdmans, 1992), 56

⁶⁰ Jay E. Adams, *The Christian Counselor's Manual* (Grand Rapids: Zondervan, 2010), 141.

death. Instead of claiming that he deserved to be served, he served others. Jesus's life exemplified intensity and comprehensiveness. He intensely pursued his mission of the cross, encompassing his entire being. In his life, this focus marks a genuine love of God. He cared for others above himself, ultimately concluding on the cross. He demonstrated living out the first and second commandments. Nolland observes the transition between the first and second commandment:

Mark's δευτέρα αὐτή ("this [is the] second") becomes δευτέρα ὁμοία αὐτῇ ("a second [is] like it"). In the first instance he is probably marking formal similarity and then, via the interpretive view of the day that formal similarity invites connection, the suggestion is being made that these two commandments belong together in their claims on humanity. The "second" is, thus, second in importance only to the greatest commandment. For the citation from Lv. 19:18 Matthew uses the Markan wording, which is the LXX wording, which in turn is a quite literal translation of the MT. This is Matthew's third use of Lv. 19:18 (see 5:43, where the scope of neighbour is extended even to one's enemy; 19:19, where love of neighbour takes the place of the tenth commandment). Love of neighbour is rather more widely attested in the Synoptic tradition than is love of God.⁶¹

While Christian integrational counselors assume from Matthew 22:39 that people should work to love themselves more so that they can love others, an appropriate reading of this passage assumes they already love themselves. People should extend the same love they have for themselves to others. Nolland writes,

Scholars have shown a great desire to find here an other-centredness that is self-disregarding: love of neighbour in place of love of self. But the wording hardly supports this. The text assumes positive self-regard and the care for oneself that goes with this, and therefore that behaving towards others as though one were oneself on the receiving end will produce kindly and considerate behaviour towards them. Self-disregard may be said to characterise love of God, but not love of neighbour. And since the two commandments are coupled together, even love for God—that God who commands love of neighbour as oneself—should not be seen, despite all the rigours of discipleship, as extinguishing the significance of our own well-being (cf. Mt. 7:12; Eph. 5:29).⁶²

An individual who cares for his neighbor eclipses his desire to care for himself during that time. Jesus sums up the two commands in Matthew 22:39-40 by stating, "All the Law and the Prophets depend on these two commands." Nolland says, "This offers a

⁶¹ Nolland, *The Gospel of Matthew*, 911-12.

⁶² Nolland, *The Gospel of Matthew*, 912.

more promising paradigm for how the priority of the greatest commandment is to be construed: it can offer an ethos in relation to which all the commandments can best be understood and implemented.”⁶³

The parallel passage to Matthew 22:34-40 in Mark 12:32-34 shows the rest of the conversation between Jesus and the scribe who asked the question:

And the scribe said to him, “You are right, Teacher. You have truly said that he is one, and there is no other besides him. And to love him with all the heart and with all the understanding and with all the strength, and to love one’s neighbor as oneself, is much more than all whole burnt offerings and sacrifices.” And when Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” And after that no one dared to ask him any more questions.

Galatians 5:13-26 provides a glimpse into the opposite of what it means to “love your neighbor as yourself,” showing that the result of the whole law is to serve one’s neighbor. Believers are to bear the fruits of righteousness in their lives. By walking in the Spirit (Gal 5:16-18, 22-26), the believer prepares himself to honor others, avoiding anger and bitterness, or as Paul comments, “Bit[ing] and devour[ing] one another.” Paul challenges believers to “watch out, or you will be consumed by one another” (Gal 5:15). Christians bear the responsibility to demonstrate Christlikeness to their fellow man, resulting in the fruit of the Spirit. Christlikeness comes from abiding in the Spirit and working alongside fellow man and loving them, despite people’s desire to serve themselves. This interplay shows the importance of loving the Lord your God with all your heart, soul, mind, and strength and loving your neighbor as yourself. Self-care, in this passage, reflects something people already do well. Much of life is spent loving oneself. Sleep is primarily to care for self, as are eating, relaxing, and many other things people do. Jesus’s emphasis to “love your neighbor as yourself” starts with loving God. In the command to love others, Jesus shows that people should take opportunities to love others even when it is not convenient. The challenge to love a person’s neighbor as they love themselves provides a greater perspective on how the individual lives their life.

⁶³ Nolland, *The Gospel of Matthew*, 910.

Jesus knows that mankind's selfishness, sinfulness, and pride comes from the fact that people love themselves too much. When people choose to love God and others before themselves, they live out God's purpose for them, shaping their lives for the sake of others, not themselves. While it seems counterintuitive that loving God first and above ourselves will further our ability to be prepared for the challenges and opportunities of life, the principle shows itself true in the lives of Jesus, Paul, Peter, and saints throughout history.

The Biblical Example in 1 Timothy 6:11-21

The final passage this chapter will consider is 1 Timothy 6:11-21, helping the reader apply rest, connect with the Father, and love their neighbor. As an aging mentor to pastors, near the end of his life Paul wrote three pastoral epistles to two pastors, Timothy and Titus, to address the challenges they faced in their ministry roles. Paul knew Timothy well, having met him in Derbe and Lystra (Acts 16:1-5). The first letter is to Timothy, Paul's "dear son in the faith" (1 Tim 1:2). After much instruction regarding the church in Ephesus, Paul challenged Timothy to fight the good fight of faith, dependent on God's grace (6:11-21). Paul challenges Timothy to an active ministry leadership that places God's goodness at the forefront of Timothy's work in Christ. Paul refers to Timothy as "man of God" (a term used only twice in the Greek New Testament). The use of "man of God" likely refers to Timothy specifically as a "man of God" and can be applied to believers in both the specific or general way.⁶⁴ Paul tells Timothy to "flee these things," referring to 1 Timothy 6:2b-10, the challenges of false doctrine, love of money, and selfishness. Paul's word order emphasizes that he is to flee "these things." According to Louw and Nida,

⁶⁴ G. W. Knight, *The Pastoral Epistles*, New International Greek Testament Commentary (Grand Rapids: W. B. Eerdmans, 1992), 260.

fleeing signifies “to move quickly from a point or area to avoid presumed danger or difficulty.”⁶⁵

Paul continues in verse 11, challenging Timothy to an active personal and pastoral ministry; namely, to pursue righteousness, godliness, faith, love, steadfastness, and gentleness. Each of these character qualities has a distinct individual factor to it, yet are to be developed in community with others. Louw and Nida define *righteousness*, δικαιοσύνην, as “the act of doing what God requires—righteousness, doing what God requires, doing what is right.”⁶⁶ Righteousness is a fundamental aspect of the Christian walk. When Christians pursue righteousness, they seek God’s glory and others’ good. David Jeremiah clarifies that godliness is the proof, example, and action “of our faith.”⁶⁷ The term *faith* initially refers to a belief in saving faith in Jesus Christ, but at this point in Timothy’s life, Paul is likely reminding Timothy to trust God’s work in his life⁶⁸: believing in faith what God has done and trusting what God will do in the future. Paul’s challenge to pursue ἀγάπη or “love,” likely refers to loving God and neighbor.⁶⁹

The remaining two characteristics that Paul commands of Timothy are *steadfastness* and *gentleness*. *Steadfastness* (ὑπομονή) has diverse meanings but as Knight suggests, “Christian ὑπομονή is equally concerned with the attitude with which one endures, the actual perseverance, and one’s confidence in the outcome, all with a dependence on God’s grace and a determination to serve Christ.”⁷⁰ Louw and Nida suggests that *gentleness* refers to “gentleness of attitude and behavior, in contrast with

⁶⁵ Louw and Nida, *Greek-English Lexicon of the New Testament*, 1:189.

⁶⁶ Louw and Nida, *Greek-English Lexicon of the New Testament*, 1:743.

⁶⁷ David Jeremiah, “What Is Godliness?,” July 16, 2019, <https://davidjeremiah.blog/what-is-godliness/>.

⁶⁸ Knight, *The Pastoral Epistles*, 260.

⁶⁹ Knight, *The Pastoral Epistles*, 262.

⁷⁰ Knight, *The Pastoral Epistles*, 262.

harshness in one’s dealings with others—‘gentleness, meekness, mildness.’”⁷¹ Gentleness is the opposite of sinful anger.

This combination in gentleness should challenge Christians to love and serve others, living in a way that points to God. Knight writes, “These six virtues seem to group themselves into pairs (so Bernard and others, contra Hendriksen): δικαιοσύνη and εὐσέβεια represent one’s relationship with God, πίστις and ἀγάπη are the animating principles of the Christian life, and ὑπομονή and πραῦτητα are terms for the right ways of acting in relation to a hostile world.”⁷²

Paul further develops that Timothy should fight the good fight of faith, reminding him of God’s work calling him to ministry. From the context of 1 Timothy, he likely faced some discouraging setbacks in ministry. When Timothy remembered his identity in Christ and the testimony he provided to others, he would be reenergized for ministry (v. 12). Ultimately, Paul reminds Timothy that his ministry is for and in Jesus Christ (vv. 13-16). Paul challenges Timothy to look to God, who is in control as “the only Sovereign, the King of kings, and Lord of lords, who alone is immortal and lives in unapproachable light, who no one has seen or can see, to him be honor and eternal power” (1 Tim 6:15). This reminder shows that God is the source of eternal life. Timothy was struggling in some way in his call, but Paul challenged him that, even when Timothy struggled, God was confirming his call to ministry.⁷³

Paul charges Timothy to “keep the commandment” (τὴν ἐντολήν) (1 Tim 6:13). There are varied opinions on what specific commandment Paul was discussing. Knight captures the varied possibilities:

τὴν ἐντολήν has been understood as referring here to (1) “the commandment” given at Timothy’s baptism (Bernard, Dornier, Parry, G. B. Wilson); (2) one given at his

⁷¹ Louw and Nida, *Greek-English Lexicon of the New Testament*, 1:748.

⁷² Knight, *The Pastoral Epistles*, 262.

⁷³ Knight, *The Pastoral Epistles*, 264.

ordination (Barrett, Brox, Ridderbos); (3) the injunction given in vv. 11-12 (Bürki, Easton, Guthrie, van Oosterzee, Weiss); (4) the commandment to persevere in his faith and ministry, as in 4:16 (Fee); (5) the whole charge delivered in this letter (Gealy, H. von Soden); (6) all that Timothy has been enjoined to do with respect to the ministry of the gospel and the government of the church (Calvin, Hendriksen); (7) everything entrusted to Timothy, by analogy with the “deposit” in 6:20 (Dibelius-Conzelmann, Hanson); or (8) the gospel viewed as a rule of life (Alford, Ellicott, Freundorfer, Huther, Kelly, Liddon, Lock, Spicq, N. J. D. White, Wohlenberg; some commentators’ views are broader than these simple categories might imply, and some of the categories bring together commentators whose views are not quite in agreement).⁷⁴

As the student of Scripture considers the context of this passage and the greater body of biblical text, the options Knight offers all bear consideration. Using a biblical hermeneutic, one could trace this command back to Deuteronomy 6, Leviticus 19, and Matthew 22, among others. Knight clarifies the context within the Pastoral Epistles and 1 Timothy, as he states: “Such a meaning for ἡ ἐντολή in 1 Tim. 6:14 would seem to be supported by the significance of analogous terms in the PE: Paul has designated the Christian faith as ‘the command’ (ἡ παραγγελία, 1 Tim. 1:5), and in the conclusion of the letter (6:20), he charges Timothy to ‘guard the deposit,’ i.e., the Christian faith.”⁷⁵ Timothy bore a personal responsibility to walk in faithfulness and serve God due to the “deposit” of Christian faith within him. This reminder served as an encouragement: God was working in Timothy to energize him for ministry to the Ephesian church.

Paul further develops his charge to Timothy: help manage those who are rich in this present age, using their resources to bless and serve others. In verses 18-19, Paul reminds Timothy that those who are rich in this present age “are to do good, to be rich in good works, to be generous and ready to share” so that they can use what they have to serve others. Their hope is not in their riches but in the foundation Paul already mentioned: Jesus Christ. This section shows the heart change required by those referred to in verses 9-10. By focusing on God, those riches can be a blessing to others, not self-serving. One could rightly assert that serving others could further apply in other biblical

⁷⁴ Knight, *The Pastoral Epistles*, 266.

⁷⁵ Knight, *The Pastoral Epistles*, 267.

stewardship areas, including the believers' use of time and the ministry gifts entrusted to them.

This passage confirms a few areas where Paul challenged Timothy in his calling, encouraging him to focus not just on caring for himself but also on the ministry God entrusted to him by saying: (1) do not get distracted (6:11), (2) focus on serving God and others (6:12-14), (3) remember who you are serving (6:15-16), (4) teach others well (6:17-19), and (5) serve well based on how God has designed you. The trials of life can distract followers of God from their focus to glorify God in whatever they do (1 Cor 10:31). Paul reminds Timothy that God gave everything to invest in Timothy's life. Timothy was to guard his calling: develop and use it to serve others.

Conclusion

The God of Scripture generously showed man a balanced guideline of work or service to others, and time to reset through relaxing, studying, and building relationships with others. In modern times, self-care abounds as an inward-focused motivation; however, God shows a balanced approach with a general guideline. God built rest into the fabric of creation as an example to man, but also demonstrated the ability to serve others during challenging times, even when he did not get the rest that he planned.

Each of the passages referenced in this chapter shows a different facet of the balance God requires of man. Mark 2:23-28 shows that man can enjoy traveling and relish in a society that cares for those who wander. Jesus also indicates that God designed the Sabbath with man in mind. The specific day does not matter, but believers should rest so that they may be prepared for what comes next. Luke 5:12-16 shows Jesus as a man who served others yet intentionally took time to pray. Matthew 22:39 shows that man already places himself over others and needs to work to love his neighbor. This second commandment is predicated on the first because man should love God with all his being first and foremost. First Timothy 6:11-21 demonstrates the balance of the Christian life:

pursuing some things while fleeing others, looking to God as the ultimate source and result of all their works.

CHAPTER 3
THEORETICAL/PRACTICAL/HISTORICAL ISSUES
RELATED TO SELF-CARE AND SOUL-CARE

Self-care strategies and practices vary widely across the disciplines of secular psychology, Army doctrine, and pastoral care. At the same time, Christians use the term *soul-care* to describe the fundamental need of the human heart to trust God’s work in their lives and walk in step with him.¹ Christians that serve in the US Military can inform these concepts by assessing secular self-care strategies, US Army resiliency concepts, virtue literature, and spiritual disciplines to assist in Sabbath rest and fruitful service, even in challenging times. Recognizing the diverse aspects of self-care and soul-care in popular culture, Scripture, and literature, this chapter will seek to define those terms historically, then compare and contrast the words *self-care* and *soul-care* to differentiate the concepts to aid in the whole-person image of servicemember and their families.

The Christian walk starts with a personal relationship with God that affects every aspect of human life. Kenneth Boa defines spirituality as “a redemptive relationship with the living and personal creator of all things that can satisfy [man’s] personal desire.”² This statement, in the midst of discussing the current culture’s desire for postmodern spirituality without objective truth, demonstrates that true spirituality can only be pursued when seeking the God of Scripture. Therefore, it is crucial to discern how to “be with God,” then the idea of “doing for God.”³ The *New Bible Dictionary* defines the

¹ Soul Care, “Soul-care,” accessed August 24, 2021, <https://www.soulcare.com>.

² Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spirituality* (Grand Rapids: Zondervan, 2001), 20-21.

³ Peter Scazzero, *The Emotionally Healthy Leader* (Grand Rapids: Zondervan, 2015), 25.

metaphorical Christian walk as “a studied observance of the new rule of life, and it is this sense which dominates the usage of all the forms in the Epistles, where there is a frequent contrasting of the walk which was characteristic of believers in their unregenerate days, and that to which they are called through faith in Christ.”⁴ When believers find their identity in Christ, they can take genuine Sabbath rest, which is defined as slowing down to take a regular day (or sometimes a shorter but defined period of time) to glorify God by reflecting on his goodness through engaging in study, preparing for a time of ministry or work, or resting to refresh oneself for normal activities. They can feel stretched to the limit but still recognize that God is at work in their lives. They can serve others even when they do not believe they have any more to give. This Christian worldview will prepare soldiers and their family members for the challenges that accompany military service.

History of Self-Care

The term *self-care* came as medical care transitioned from the externally-managed medical system into a patient-centered one. The International Self-Care Foundation states that the focus of self-care was originally to aid patients in caring for themselves physically:

A patient’s needs and rights have become central considerations and run through many of today’s initiatives in health—in medical ethics, patient autonomy, and “person or patient-centered medicine.” Of course, along with patients’ rights comes responsibilities. There has been [*sic*] a growing realization that personal self-care in the home environment and community setting should be the starting point of healthcare, and is in fact, the foundation for people to manage life-long health. Initiatives in “community healthcare” and “health promotion” are aspects of the new approach.⁵

In the medical field, *self-care* encompasses how patients care for their physical bodies: the way they eat, sleep, exercise, and maintain manageable stress levels. The

⁴ F. S. Fitzsimmonds, “Walk,” in *New Bible Dictionary*, 3rd ed., ed. D. R. W. Wood et al. (Westmont, IL: InterVarsity, 1996), 1228.

⁵ International Self-Care Foundation, “A Brief History of Self-Care,” accessed August 24, 2021, <https://isfglobal.org/what-is-self-care/a-brief-history-of-self-care/>.

World Health Organization defines *self-care* as “the ability of individuals, families, and communities to promote health, prevent disease, maintain health, and cope with illness and disability with or without the support of a healthcare provider.”⁶ To further clarify the practice of self-care, paraphrasing the WHO, it is the behaviors people do to take care of their health: It can include hygiene, nutrition, leisure activities, sports, exercise, seeking professional healthcare services when needed, engaging the greater community, and much more.⁷

Self-care further developed in challenging periods of American and global culture starting in the Black Panther movement of the 1960s.⁸ It became mainstream between the presidential elections in 2016⁹ and 2020, the COVID-19 pandemic,¹⁰ and the race riots in 2020.¹¹ These national events have added to the cultural knowledge of self-care but mainstream practice of self-care remains subjective. As Aisha Harris, a popular culture writer¹² for *Slate Magazine*, points out, “The belief driving [self-care] was that

⁶ World Health Organization, “What Do We Mean by Self-Care?,” accessed October 22, 2021, <https://www.who.int/reproductivehealth/self-care-interventions/definitions/en/>.

⁷ World Health Organization, “What Do We Mean by Self-Care?”

⁸ In a 2018 AFROPUNK interview, former Black Panther leader Angela Davis noted that she and Ericka Huggins began adopting mindfulness, yoga, and meditation practices while incarcerated as a means of empowering and taking care of themselves. Rather than a luxury, these leaders saw it as a necessity and a form of empowerment so they could have the sufficient capacity to continue their work for the long term. “Radical Self Care: Angela Davis,” AFROPUNK, December 7, 2018, <https://afropunk.com/2018/12/radical-self-care-angela-davis/>.

⁹ Aisha Harris, “A History of Self-Care,” *Slate*, April 5, 2017, http://www.slate.com/articles/arts/culturebox/2017/04/the_history_of_self_care.html.

¹⁰ Sarah DiGuilio, Elizabeth Millard, and Jessica Migala, “76 Top Self-Care Tips for Taking Care of You,” *Everyday Health*, October 6, 2021, <https://www.everydayhealth.com/wellness/top-self-care-tips-for-being-stuck-at-home-during-the-coronavirus-pandemic/>.

¹¹ Taneasha White, “How to Unplug, Set Boundaries, and Practice Self-Care During Tumultuous Times,” *Them*, June 15, 2020, <https://www.them.us/story/guide-to-self-care-during-tumultuous-times>.

¹² Self-care is a pop culture and pop psychology term often discussed and suggested, but is infrequently researched. The greatest challenge in this section was finding scholarly research that addressed self-care in-depth.

one cannot adequately take on the problems of others without taking care of oneself (by reading for pleasure or taking the occasional vacation, for instance)—a sentiment you still hear from [self-care] activists today. That applied not just to physical welfare but to mental and emotional health.”¹³

Many other studies regarding self-care discuss self-care for caregivers, such as medical professionals.¹⁴ The term *self-care* has further developed through the medical and social work fields to become a mainstream idea of caring for oneself outside of the medical office, including practices people do to relax and unwind.

Throughout the evolution of self-care, there is no definition for servicemembers and their families, nor is there progress to clarify the spiritual component of self-care, known as *soul-care*. Servicemembers have provided combat lifesaver support, held fellow servicemembers as they died of wounds, and prepared for¹⁵ combat scenarios in training.¹⁶ In July and August 2021, US and coalition forces withdrew from Afghanistan under significant pressure from the Taliban. Those servicemembers who fought for freedom since 9/11 in Afghanistan, Iraq, and worldwide need to understand how to develop self-care and soul-care plans as they reflect on the sacrifices of lives and months spent in those countries. They ensure the US and coalition forces can meet the national

¹³ Harris, “A History of Self-Care.”

¹⁴ Jason Mills, Timothy Wand, and Jennifer A. Fraser, “Exploring the Meaning and Practice of Self-Care among Palliative Care Nurses and Doctors: A Qualitative Study,” *BMC Palliative Care* 17 (April 2018): 63.

¹⁵ In February 2010, there was an article in *Army Times* entitled, “Olympic Bobsledders Can’t Wait to Deploy,” reflecting the fact that continuous training for combat without deploying can be more challenging than deployments. One of the US Bobsled teams were Army Reserve soldiers who planned to compete in the Olympic Games then deploy in support of the Global War on Terror. Service members want an opportunity to prove their capabilities and the only way to do that is on the battlefield. They recognized that their fellow soldiers were fighting for freedom, and they wanted to the opportunity to carry their part of the battle.

¹⁶ The US Military is currently planning for Large Scale Combat Operations (LSCO) instead of the Counterinsurgency (COIN) battles of the Iraq (OIF) and Afghanistan (OEF) wars. While the largest casualty rates in one day in those wars were 37 in OIF and 31 in OEF, predictions for a near-peer war estimate 200-300 US Servicemember deaths per division.

strategic objectives of protecting the homeland and eliminating safe havens for terrorists.¹⁷ All the ways to accomplish the nation's ends affect servicemembers and their families.¹⁸ These plans must be consistent with the prescription for a God-reliant self-care and soul-care provided in Scripture to help individuals prepare for the challenges of daily life, thus producing a repository¹⁹ that they can draw from in their life when it is challenging.

Yetta Bernhard, a therapist, participant in growth change,²⁰ and author in self-care, wrote a book as the self-care movement gained traction in society. Her book, titled *Self-Care*, describes the process through which self-respect, self-worth, and self-liking are developed. Her definition of *self-care* is one of the most comprehensive, providing parameters on how the individual can decide what is essential and what is not necessary for the interpersonal and work environments, as she quotes an unknown author: "You can direct your own life as opposed to being a victim of circumstances."²¹ While Christians believe that God directs their lives, too often believers allow pathological altruism to reign, thinking they need to be the sole resource to others, so they do not appear selfish.²² The predominant view of those who trumpet the concept of self-care avoids the concept of a holy God at work in the circumstances of people's lives (Rom 8:28-29) altogether

¹⁷ Joseph R. Biden Jr., "Interim National Security Strategic Guidance," The White House, March 2021, <https://www.whitehouse.gov/wp-content/uploads/2021/03/NSC-1v2.pdf>.

¹⁸ In discussions with other chaplains, we have noticed a difference in the resilience of soldiers from WWII and Operation Desert Storm versus the wars in Korea, Vietnam, and the Global War on Terror. It seems a few factors play into this dichotomy, such as a clear victory, weeks to redeploy versus hours so that veterans could share stories and transition back from combat, the media/enemy propaganda impact on the war and homefront, and the general understating of the place of God in lives of those who fought.

¹⁹ This repository must come from God's design. God's challenge to the Israelites in Jer 2:12-13 was that they built cisterns for themselves that were broken and hold no water. People often look to the concept of what it means to develop self-care but miss how God designed them.

²⁰ Yetta M. Bernhard, *Self-Care* (Millbrae, CA: Celestial Arts, 1975), 1.

²¹ Bernhard, *Self-Care*, 25.

²² Ruston Hill, "Moral Leadership and Professional Ethics in an Ever Changing Army" (Army training, Schofield Barracks, HI, September 16, 2021).

and hones in on a highly self-centered view. Secular author Yetta Bernhard explains this belief well:

The concept of Self-Care implicitly states:

You are the captain of your ship.

You must test its sea-worthiness by ROCKING THE BOAT (risking authenticity) (emphasis hers)

The assumption is that only if you are somewhat at peace with your self (self-accepting-giving yourself the right to goof and taking the responsibility to learn from your goofs), can you release pressure on yourself and others; can you be less judgmental of another and more compassionate of others' foibles, seeing these as separate from you and not necessarily hostile acts against you.

The job of Self-Care focuses on assessing the realities in your living space, determining under what conditions you can best B.E., work, and develop. What immediate and long term goals, based on an objective evaluation, can you set as tasks in which to engage? Self-Care means consideration for self and other in a relationship. Self-Care is never exploitive of another. It maintains the right of independence, dependence, and interdependence in a significant relationship. The concept of Self-Care poses significant questions:

What can I do for myself?

What can I do for you?

To what purpose?

At what cost?²³

This view of self-care places the individual as the master of their soul, not the God of Creation who made the person and knows what they are designed for. God is sovereign and designs all things to come together for good; to make the believer like Christ (Rom 8:28-29). Believers should make plans, develop goals, and prepare themselves for what is coming next. They should count the cost (Luke 14:25-33) but recognize that God is working in them through circumstances, opportunities, and stressors to become more like Christ.

The thoughts Bernhard develops in this section clarify much of the self-care concept as she reminds the reader that people make mistakes and should learn from them instead of defining themselves by their failures. People should also discern how they as

²³ Bernhard, *Self-Care*, 25.

individuals thrive in challenging situations. An individual might thrive in some difficult circumstances and not succeed in others. People need to exercise discernment as they discover who they are and how they are best suited as they ask questions such as how to set goals and hold themselves to those goals? How can they involve others to help them in that process? Understanding the development of self-care strategies is a critical foundation to knowing how to apply those strategies in life.

Self-care is a twentieth-century concept that has its most substantial roots in the medical field. This origin encourages individuals to maintain discipline in their personal lives as they care for their physical bodies related to medical care and other areas of their physical life. However, the application of self-care is not well-defined, so it is not practiced well.

Application of Secular Self-Care Strategies

Applied Suicide Intervention Skills Training (ASIST) challenges participants in a two-day training program, as they walk through how to talk to a person “at-risk” of suicide, to “conduct self-care” on the first evening of a two-day training. Trainers give this as homework, telling them to “practice something that is self-care to you tonight. Report back on it tomorrow. We will record this on a chart so you can gather more ways to practice self-care.”²⁴ While this homework is a good start, the definition of *self-care* is unclear, and attendees often practice it as something that pleases them. Some participants feel relieved while watching a movie, grabbing a beer, or relaxing, but the same challenging stories of suicide were still there the following day. As a Christian, this further demonstrates self-care does not translate into recovery or make the person who practices self-care serve God and others more fully. It rarely involves connecting with

²⁴ Living Works, *ASIST 11.1 Trainer Manual* (Calgary, AB, Canada: Living Works, 2014), 6.

others, growing in ministry competence, or seeing God at work in their lives while handling a complex subject such as suicide.

Stephen Covey captures the whole-of-life perspective as he discusses the second habit of highly effective people, “Begin with the End in Mind,” since people need to understand who they are, what is important to them, and where they are going. When they begin with the end in mind (what people will say about them at the end of their lives), they can consider the direction they want their lives to achieve that end. In the “7 Habits of the Highly Effective Army Families” course, trainers ask attendees to visualize their seventieth birthday party—who is around that celebrant and what do those gathered say about the person being celebrated?²⁵ This picture is one in which there is joy and celebration. The other perspective is asking the reader to picture people attending the reader’s funeral. Four groups speak of the deceased: family, friends, coworkers, and a church or community group. Each of those groups see a different facet of the deceased’s life and speak on it. What will they say for someone who took care of others well? What would they say if they didn’t take care of others well?²⁶ Those who took good care of others were the ones who had self-care under control so they could serve well.

When asked to define the practice of self-care, the secular concept begins with work-life balance, stress reduction techniques, time management, boundaries, and finding purpose in life.²⁷ The emphasis on finding purpose in life is one of the reasons Rick Warren’s *Purpose Driven Life* is so popular.²⁸ Studies that address workaholism note that

²⁵ Stephen Covey and John Covey, *The 7 Habits of Highly Effective Army Families: Facilitator Guide* (Salt Lake City: Franklin Covey, 2005), 68.

²⁶ Stephen Covey, *The 7 Habits of Highly Effective People*, 30th anniv. ed. (New York: Simon and Schuster, 2020), 110.

²⁷ Mayo Clinic Staff, “Work-Life Balance: Tips to Reclaim Control,” August 25, 2020, <https://www.mayoclinic.org/healthy-lifestyle/adult-health/in-depth/work-life-balance/art-20048134>.

²⁸ This book was provided to soldiers who latched onto it while deployed to understand purpose in direction during the uncertainty of deployments. Rick Warren, *The Purpose Driven Life* (Grand Rapids: Zondervan, 2012).

those identified as workaholics are increasingly productive but do not have the opportunity to reflect or connect with others on the same task, like those who work on a job together, such as craftsmen.²⁹ When there is a disconnected or isolated workforce that has employees (or even leaders of industry) not able to see the results of their work,³⁰ Engstrom and Juroe challenge the reader to “ask [themselves] whether the present-day speed of living, destructiveness, and non-individualization of work are conducive to the health and to the best interests of man.”³¹

At the breakneck speed individual workers typically move, Covey also challenges people with the seventh habit of “Sharpen the Saw,” reflecting the concept of self-care as it deciphers how individuals will meet the mission they have decided to pursue. The “sharpen the saw concept” conveys that, to do a task well, the doer of that task needs to renew themselves,³² preparing to do a job (or goal in life well). John Covey, Director of the Home and Family Division at the FranklinCovey Company, explained in a phone interview,

Sharpen the Saw involves developing ourselves throughout our lives in the areas of physical, social/emotional, mind, and spirit. We should work to renew ourselves as we prepare to serve others. We should set a specific objective as a daily renewal in each area in order to prepare for the future that we want and ask the following questions: How long do you want to live and serve? Physically, you’ve already had one heart attack; what will you do as a result to continue to serve? Every conversation that you have will be heard by others; how do you communicate differently? Your knowledge would be obsolete in three years; how will you prepare for the future? You will have a one-on-one account with the people you love; how do you want them to capture your life?³³

²⁹ Ted W. Engstrom and David J. Juroe, *The Work Trap* (Old Tappan, NJ: Fleming H. Revell, 1979), 18.

³⁰ In ministry, pastors often go for long spells of intangible results. Soldiers see small gains on the battlefield but miss the strategic perspective where they see consolidated gains across an area of operations.

³¹ Engstrom and Juroe, *The Work Trap*, 18.

³² Covey and Covey, *The 7 Habits of Highly Effective Army Families*, 184.

³³ John Covey, telephone interview with author, October 13, 2021.

7 Habits uses this reckoning concept throughout the *7 Habits* books and courses to help readers and trainees understand the whole of life perspective of living out their lives with a whole-of-life vision. The idea of renewing³⁴ by looking at what would happen if they did not care for others poses a challenge to help the student respond differently.

Thomas Moore, a leading lecturer and writer in the areas of archetypal psychology, mythology, and the imagination, uses the term “care of the soul” in a similar way to how others use the concept of self-care. He states,

Care of the soul is a fundamentally different way of regarding daily life and the quest for happiness. The emphasis may not be on problems at all. One person might care for the soul by buying or renting a good piece of land, another by selecting an appropriate school or program of study, another by painting his house or his bedroom. Care of the soul is a continuous process that concerns itself not so much with “fixing” a central flaw as with attending to the small details of everyday life, as well as to major decisions and changes.³⁵

Self-care in this area encompasses setting goals and accomplishing them so the individual can enjoy a “job well done.” Application of self-care should reflect a whole of life perspective, as individuals reflect on who they are and how they interact and respond to others. It is how they prepare for tasks or goals, connect with others, take care of their physical needs, and take care of the tasks of life.

Army Regulation 350-53 uses the term “resilience” to address what the soldier needs to have to care for themselves properly:

A resilient and fit individual is better able to leverage intellectual and emotional skills and behaviors that promote enhanced performance and optimize their long-term health. The purpose of the performance enhancement training effort is to develop the full potential of Soldiers, DACs, and Families using a systematic process

³⁴ In 1986, Matthew Broderick as Ferris Bueller said, “Life moves pretty fast. If you don’t stop to look around once in a while, you might miss it.” *Ferris Bueller's Day Off*, directed by John Hughes (Paramount, 1986), 1:38:40. Too often, people live their lives in a rush and do not take the time to reflect on how they can improve.

³⁵ Thomas Moore, *Care of the Soul* (New York: Harper Collins, 1994), 3-4.

that expands the mental skills essential to the pursuit of personal strength, professional excellence, and the Warrior Ethos.³⁶

Reflecting on the concept of self-care, many challenge that it is the feeling of accomplishment, relaxing, refitting, or resetting. True soul-care gets to the heart of man, while God works to help man serve during challenging circumstances (Phil 2:12-13).

The History and Application of Soul-Care

As mentioned, the concept of self-care is recent. The discussion of the term “physician of the soul”³⁷ originated with church father Gregory of Nazianzus in the fourth century AD, where he challenged believers to walk with Jesus, who is the physician of their soul. The Puritans developed the term *soul-care* in the 1600s. In addition, the term *soul-care* is seeing a resurgence within the biblical counseling movement. In Judeo-Christian theology, people are embodied souls—material and immaterial man; therefore, the soul, or heart, is at the center of everything their physical body does, their mouth speaks, or their mind thinks (Matt 12:34-40). The immaterial part of man relates to God and others. In Scripture, God challenges the believer in Proverbs 4:23 to “guard your heart for everything else flows from it” and in Matthew 12:34 that “out of the abundance of the heart the mouth speaks.” The difference between self-care and soul-care is quite significant. Self-care says one cannot pour from an empty cup. A person must get rest and relaxation in, then that person can care for others.³⁸ Bethany McDonald encompasses soul-care when she states, referring to 2 Corinthians 12:9-10 that “I can pour from an

³⁶ Army Publishing Directorate, “Army Regulation 350-53: Comprehensive Soldier and Family Fitness,” Department of the Army, June 19, 2014, 6, https://armypubs.army.mil/ProductMaps/PubForm/Details.aspx?PUB_ID=103671.

³⁷ Gregory of Nazianzus, *Oration 2: In Defense of His Flight to Pontus, and His Return, After His Ordination to the Priesthood, with an Exposition of the Character of the Priestly Offices*, trans. C. G. Browne and J. E. Swallow in *S. Gregory of Nazianzus, Archbishop of Constantinople, Select Orations and Select Letters, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, Second Series, vol. 7 (Peabody, MA: Hendrickson, 1999), Oration 2.16, 433.

³⁸ Bethany McDonald, “Somehow I Am Always Pouring, Even Though My Cup Is Empty,” May 6, 2021, <https://www.inspiremore.com/somehow-i-am-always-pouring-even-though-my-cup-is-empty/>.

empty cup. Really, when my cup is empty, that's the best place for me to be. When I am at my emptiest, I can then be filled to the brim with the strength that only comes from Christ. When I cannot rely on myself at ALL, I can rely on Him. And that is infinitely better.”³⁹ When people find their identity in Christ, they find strength they did not know they had. They learn from challenges and develop a reliance on him that they did not think they could get. Believers are encouraged to care for their physical bodies. This article emphasizes the provision God grants in giving spiritual strength in trials.

The *Baker Encyclopedia of the Bible* explains, “In the O.T. the soul signifies that which is vital to man in the broadest sense. The Hebrew and Greek words for soul often can be translated as ‘life’; occasionally, they can be used for the life of creatures. ‘Soul for soul’ means ‘life for life.’”⁴⁰ Man, therefore, has meaning and purpose that extends beyond himself.

Self-awareness is a portion of soul-care. Self-awareness is looking to understand oneself in the kingdom of God and effectively minister to others. Peter Scazzerro, founder of New Life Fellowship Church in Queens, New York, and author of *The Emotionally Healthy Discipleship*, writes first about what an “emotionally unhealthy leader” looks like, then addresses the requirements those voids expose, as he asks,

What first comes to mind when you think of an emotionally unhealthy leader? Or perhaps a better question might be, Who first comes to mind? Is it a boss, a staff member, a colleague? Or perhaps you? How would you describe this person? Is it someone who is chronically angry, controlling, aggressive? Or perhaps someone who is avoidant, inauthentic, passive? While emotionally unhealthy leadership expresses itself in all these ways and many more, the foundational definition of an emotionally unhealthy leader is perhaps both simpler and more multifaceted than you might expect: The emotionally unhealthy leader is someone who operates in a continuous state of emotional and spiritual deficit, lacking emotional maturity and a “being with God” sufficient to sustain their “doing for God.”⁴¹

³⁹ McDonald, “Somehow I Am Always Pouring.”

⁴⁰ W. A. Elwell, ed., *Baker Encyclopedia of the Bible* (Grand Rapids: Baker, 1988), s.v. “soul.”

⁴¹ Scazzerro, *The Emotionally Healthy Leader*, 25.

As this chapter addresses the concepts of self-care and soul-care, the focus of this section starts with “being with God” to focus the heart of the servicemember on “doing for God.” This progression from being to doing captures the concept of soul-care. Mindy Caliguire and Jeff Caliguire, co-founders of a ministry called “Soul-Care,” trace the history of the term *soul-care* as one “[that is] both ancient and modern. In ages past, it referred to care given to individuals through the ministry of the church. The care of souls was central to the mission and purpose of God’s people.”⁴² When people live their lives as God designed them to, they will learn to flourish, even when faced with life’s challenges, because they live as they were intended to live.⁴³ Soul-care is a whole of life perspective, which encompasses the believer’s Christian walk, character ethic, vocation, and how to live, following how God designed the believer to live out their life “before the face of God.”

When people find their vocation or calling in life to serve as they were created instead of simply living to make someone else happy, they begin to understand their purpose and direction. Robyn Busfield, a secular self-care practitioner and student and teacher of “A Course in Miracles,” recognizes people’s conflict regarding human expectations. Robyn Busfield sold her book, *It’s Time to Get Selfish*, at the Byodo-In Buddhist Temple in Kaneohe, Hawaii, perpetuating the man-centered concept of self-care. She writes on a perspective on the soul, but her application quickly goes to a selfish application without God’s involvement:

In today’s society, many are depriving themselves from taking the time out to provide for their own happiness. Sadly, many of us don’t take a good look at who we are at a Soul level and what we truly want in this life. We are too caught up in the approval of others to ever really seek approval from where it matters most ourselves. We have been led to believe that happiness is derived from out there.

⁴² Soul Care, “Soul-care.”

⁴³ Soul Care, “Soul-care.”

Happiness that is true, concrete, and eternal is always from within. No other can know our inner desires that form our true happiness.⁴⁴

Busfield's perspective regarding who an individual is starts well. Frequently, people define their lives by what others have told them they should be or by someone they do not want to resemble. The challenge with this perspective is that individuals often only genuinely understand their life in retrospect. Individuals need to assess their life by what God says about them and how they want to orient their lives. Busfield challenges the reader to ask a few hard questions: How do people learn from mistakes? How do individuals thrive in challenging situations? How do those same people set goals and hold themselves accountable to them?⁴⁵ Understanding the development of self-care strategies is a critical foundation to knowing how to apply those strategies in life.

When Christians begin to grasp the greatness of God and the soul-care that comes from wholeheartedly trusting in him, they reorient their lives. Author and speaker Paul David Tripp states,

You see, awe of God will make you feel small, and that is good because that is what you and I are. Awe of God will make you feel unworthy for the task. It will confront you with a healthy inability. Not only does that sense produce a trust in God's wisdom, power, and grace, it also makes you humble, approachable, patient, kind, passionate, and willing. When you are blown away by the glory of the Savior and his cross, you will be driven to that cross for the character and strength you need to represent the Savior well in the lives of those around you. You won't be so quick to pontificate. You will be quick to admit your need. You will be obsessed not by how much people respect you but by how much they worship their Redeemer.⁴⁶

Followers of Christ should stop to recognize that God made them for a specific purpose. The daily exercise of being awed by God will bring pause to the human heart and begin to order all other things in their life.

Two categories of researchers have studied spiritual disciplines and how they integrate into the believer's life. The modern discussion of spiritual disciplines has two

⁴⁴ Robyn Busfield, *It's Time to Get Selfish* (Ka'a'awa, HI: Buzzworld, 2006), 3.

⁴⁵ Busfield, *It's Time to Get Selfish*, 3.

⁴⁶ Paul David Tripp, *Awe: Why It Matters for Everything We Think, Say, and Do* (Wheaton, IL: Crossway, 2015), 49.

distinct groups: some are more mystical (but well-known authors) and some focus on scriptural text, integrating what they see in Scripture in their writings. Dallas Willard is on the more mystical side, drawing his direction for spiritual growth from experience and coming from the person's own life, which can become untethered from the design God has for the believer's personal growth. Nathan A. Finn and Keith S. Whitfield state in *Spirituality for the Sent*, "Though an evangelical, Foster was willing to mine church history and learn from the spiritual traditions of diverse movements, including Puritanism, Pietism, the Quakers, Pentecostals, Roman Catholicism, and Eastern Orthodoxy."⁴⁷ Believers can learn from other traditions, but it is wise to check practices of spiritual discipline with Scripture, ensuring that the practices are rooted in an evangelical approach.⁴⁸ The website dedicated to Willard's works notes that he is a spiritual disciplines author and a man who "spent his life making eternal living concrete for his friends,"⁴⁹ writes in *Renovation of the Heart*,

Our soul is like an inner stream of water, which gives strength, direction, and harmony to every other element of our life. When that stream is as it should be, we are constantly refreshed and exuberant in all we do, because our soul itself is then profusely rooted in the vastness of God and his Kingdom, including nature; and all else within us is enlivened and directed by that stream.⁵⁰

When people understand that abundant life comes only from living in Christ (John 10:10; 15:1-17) and his goodness (Ps 119:68), they will desire to know him and make him known. The spring that brings forth everlasting life in John 4:7-14 begins to bring blessing to others. In Willard's *The Spirit of the Disciplines*, he challenges believers to live out spiritual disciplines in two categories: those of abstinence, which include

⁴⁷ Nathan A. Finn and Keith S. Field, "The Missional Church and Spiritual Formation," in *Spirituality for the Sent*, ed. Nathan A. Finn and Keith S. Whitfield (Westmont, IL: InterVarsity, 2017), 20.

⁴⁸ Finn and Field, "The Missional Church and Spiritual Formation," 23.

⁴⁹ Dallas Willard, "Welcome," accessed October 10, 2021, <https://dwillard.org/>.

⁵⁰ Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs: NavPress, 2002), 204.

solitude, silence, fasting, frugality, chastity, secrecy, and sacrifice; and those of engagement, which include study, worship, celebration, service, prayer, fellowship, confession, and submission.⁵¹ As the believer learns to walk with God in these areas, they develop a dependence on God and interdependence with the body of Christ that results in Sabbath rest—the nourishing rest that God challenges believers to enjoy. Willard further identifies,

The person with the “well-kept heart,” [whose] soul will be itself properly ordered under God and in harmony with reality. As we have said, the outcome will be a person who is prepared for and capable of responding to life situations in ways that are good and right. For such a person, the human spirit will be in correct relationship to God.⁵²

Out of reflective Sabbath rest Christians form their identity and character ethic. Jeremy Pierre, in a class on the “Theological Process in Biblical Counseling,” further clarified Sabbath rest when he said, “Jesus is ultimately our rest—Sabbath loves God and loves neighbor as an expression of faith . . . but I trust God’s goodness. God gives to you, you don’t give to God. God, you are Jehovah Jireh. I am not God and you are—you provide for me. He delighted in the work he accomplished.”⁵³

Their trust in God determines the way they walk, talk, and live their lives. The Christian’s character is fundamental to soul-care. Christians should develop their concept of themselves based on their proper application of biblical, systematic, and practical theology. When people know the scriptural perspective of God and his creation and how that theology applies to them, they will have the best perspective on what God is doing in their lives.

Richard Foster also portrays a mystical view of the spiritual disciplines, calling himself a theologian and author in the Quaker tradition and challenging the believer

⁵¹ Dallas Willard, *The Spirit of the Disciplines* (New York: Harper Collins, 1988), 157.

⁵² Willard, *Renovation of the Heart*, 199.

⁵³ Jeremy Pierre, “Theological Process in Biblical Counseling,” unpublished class notes for 80553 (The Southern Baptist Theological Seminary, summer term, 2021).

toward inward (meditation, fasting prayer, and study) and outward disciplines (simplicity, solitude, submission, and service), reminding readers that “the world needs deep people.”⁵⁴ The inward disciplines help believers be awed by God because of his work across time and eternity. The outward disciplines are how people display themselves to others and recognize God’s peace that passes understanding. Those outward disciplines are manifestations from the inward disciplines and will be the focus in this section.

In simplicity, the believer realizes that acquiring items does not define the person. They can live with minimal things, relating better to God and others,⁵⁵ while the discipline of submission helps believers recognize that God is sovereign and has placed others in their lives to lead and develop them.⁵⁶

Solitude is a complicated discipline to practice in daily life. As Foster relates, “one reason we can hardly bear to remain silent is that it makes us feel so helpless. We are so accustomed to relying upon words to manage and control others. If we are silent, who will take control? God will take control, but we will never let him take control until we trust him. Silence is intimately related to trust.”⁵⁷ Solitude, however, captures that trust. When someone can be silent and reflective, he can reorder his life around what is important. He can reflect, consider, and develop himself.

Finally, service is a discipline that recognizes that believers should willingly make things easier and better for others. In John 13, Jesus demonstrated this principle by doing what no one else wanted to do as they sought the best place. Foster shows a difference between self-righteous service and service that honors God and others when he

⁵⁴ Richard J. Foster, *Celebration of Discipline*, special anniv. ed. (San Francisco: HarperOne, 2018), 1.

⁵⁵ Foster, *Celebration of Discipline*, 79.

⁵⁶ Foster, *Celebration of Discipline*, 115.

⁵⁷ Foster, *Celebration of Discipline*, 100.

states, “Self-righteous service is temporary. It functions only while the specific acts of service are being performed. Having served, it can rest easy. True service is a lifestyle. It acts from ingrained patterns of living. It springs spontaneously to meet human need.”⁵⁸

Donald Whitney, Associate Professor of Biblical Spirituality at The Southern Baptist Theological Seminary, notes the following disciplines: Bible intake, prayer, worship, evangelism, serving, stewardship, fasting, silence and solitude, journaling, learning, and perseverance in the disciplines. For each of those disciplines, Whitney adds “for the purpose of godliness,”⁵⁹ describing that the disciplines are not an end in themselves but have a purpose in making the believer more like Christ. Whitney’s emphasis on godliness shapes why believers practice the disciplines. He describes the spiritual disciplines as “those personal and interpersonal activities given by God in the Bible as the sufficient means believers in Jesus Christ are to use in the Spirit-filled, gospel-driven pursuit of godliness, that is, closeness to Christ and conformity to Christ.”⁶⁰ Whitney states the goal of the disciplines is to help believers follow the principles in 1 Timothy 4:7-8: “Have nothing to do with irreverent and silly myths. Rather, train yourself in godliness, for, the training of the body has a limited benefit, but godliness is beneficial in every way, since it holds promise for the present life and also for the life to come.”

People live out these outward disciplines in the context of where they live and relate. Many individuals today emphasize the character ethic, formed in faith and

⁵⁸ Foster, *Celebration of Discipline*, 127.

⁵⁹ Donald Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: Tyndale, 2014), iv-vi.

⁶⁰ Whitney, *Spiritual Disciplines*, 9.

developed by living in relationships with others.⁶¹ Corporations, the US Army,⁶² and other agencies typically have core values deeper than tasks, work-life balance, and social media content. Core values, by design, provide the guiding ethical and moral principles of that corporation that determine who they are and what they do.

The church has discussed calling for life and ministry over the millennia. At some point, the term *calling* was only acceptable as it applied to clergy. Pastor Timothy Keller discusses Martin Luther’s perspective on calling: “The doctrine of justification by faith alone—the foundational commitment of the Protestant Reformation—even more profoundly shapes the Christian understanding of work. The older medieval view (of secular work as unimportant and religious work as exalted) was partially rooted in a misunderstanding regarding salvation itself.”⁶³ God designed people to work, as portrayed before (Gen 1:28-30; 2:20) and after the fall (Gen 3:17-19). Bob Smith put it as follows: There are three things people should consider when looking at what they should

⁶¹ In reference to the “Character Ethic,” David Starr Jordan notes,

I was . . . immersed in an in-depth study of the success literature published in the United States since 1776. I was reading or scanning literally hundreds of books, articles, and essays in fields such as self-improvement, popular psychology, and self-help. At my fingertips was the sum and substance of what a free and democratic people considered to be the keys to successful living. As my study took me back through 200 years of writing about success, I noticed a startling pattern emerging in the content of the literature. Because of our own pain, and because of similar pain I had seen in the lives and relationships of many people I had worked with through the years, I began to feel more and more that much of the successful literature of the past 50 years was superficial. It was filled with social image consciousness, techniques and quick fixes—with social Band-Aids and aspirin that addressed acute problems and sometimes even appeared to solve them temporarily, but left the underlying chronic problems untouched to fester and resurface time and again. In stark contrast, almost all the literature in the first 150 years or so focused on what could be called the Character Ethic as the foundation of success—things like integrity, humility, fidelity, temperance, courage, justice, patience, industry, simplicity, modesty, and the Golden Rule. Benjamin Franklin’s autobiography is representative of that literature. It is, basically, the story of one man’s effort to integrate certain principles and habits deep within his nature. The Character Ethic taught that there are basic principles of effective living, and that people can only experience true success and enduring happiness as they learn and integrate these principles into their basic character. (David Starr Jordan, foreword to Covey, *The 7 Habits of Highly Effective People*)

⁶² The Army’s core values make up the acronym “LDRSHIP: Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal Courage.”

⁶³ Timothy Keller, *Every Good Endeavor: Connecting Your Work to God’s Work* (New York: Penguin, 2016), 72.

do in life: (1) What problems do I see in the world? (2) What can I do to solve those problems (whether I would enjoy it or not)? (3) How do I need to train to solve that problem?⁶⁴ Psalm 37:4 reminds believers to “delight yourself in the Lord, and he will give you the desires of your heart.” As believers embrace who God has made them be, they will find fulfillment in what they find themselves doing.

Timothy Keller and Katherine Alsdorf further clarify hope in Christ as they state that believers can rejoice in even what God uses non-believers to do:

Since we already have in Christ the things other people work for—salvation, self-worth, a good conscience, and peace—now we may work simply to love God and our neighbors. It is a sacrifice of joy, a limitation that offers freedom. This means, ironically, that Christians who understand biblical doctrine ought to be the ones who appreciate the work of non-Christians the most. We know we are saved by grace alone, and therefore we are not better fathers or mothers, better artists and businesspersons, than those who do not believe as we do. Our gospel-trained eyes can see the world ablaze with the glory of God’s work through the people he has created and called—in everything from the simplest actions, such as milking a cow, to the most brilliant artistic or historic achievements.⁶⁵

People often pursue a career because of a calling or desire to serve in that profession. In those positions people may struggle at some point in their career: is this what I am designed for? Why do other people enjoy this job? Why do other people not want this job?⁶⁶ At that time it is wise for the professional⁶⁷ to consider the concept of calling to ministry, military,⁶⁸ and other fields of work where they are gifted to serve. However, believers should exercise caution as they consider what their priorities are.

⁶⁴ Bob Smith, conversation with author, 2012.

⁶⁵ Keller, *Every Good Endeavor*, 72.

⁶⁶ Martin Helldorfer and Terri Moss, *Healthy Ways to Work in Health Care: A Self Care Guide* (Orinda, CA: Moss, 2012), 27.

⁶⁷ Ruston Hill, “The Army Profession, The Practice of a Military Professional: Moral Judgments, Leader Character, and a Culture of Trust” (Army training, Schofield Barracks, HI, September 18, 2021).

⁶⁸ As an army chaplain, I can recount stories of soldiers who joined the military because that was “the family business” or because they wanted to do serve their country all their lives.

Leaders take on more responsibility in life and ministry. Perry Noble states,

When our plates are filled with things we feel like we have to do, rather than the things we are called to do, we begin to operate out of obligation rather than celebration. At that point, individuals need to reflect on why they've changed their perspective. A leader's responsibility is not to make as many people as happy as possible. A leader's primary responsibility is to be obedient to God.⁶⁹

When individuals work in their chosen field, they reflect God's grace to man in the Garden of Eden. Adam was placed in the garden to "tend and keep the garden." As such, he served in God's kingdom by working. Keller reinforces the image of God in work as he states, "According to the Bible, we don't merely need the money from work to survive; we need the work itself to survive and live fully human lives."⁷⁰ When individuals find fulfillment in work, however, that can become their focus and they may miss out on the other things in life. Rod Dreher, a senior editor and blogger at the *American Conservative* and author of several books writes, "Work is a good thing, even a holy thing, but it must not be allowed to dominate one's life. If it does, our vocation could become an idol."⁷¹

In each avenue of human life, those who work need to be aware of others having difficult times. Individuals need to interact with others so that they may care for them if needed. When people live the way God designed them, they are more aware of what God is doing in their lives. Lisa Miller recites the concept of being alert to opportunities to serve others when she relates an interview with Chaplain Thomas Sohljem in *The Awakened Brain*:

When we awaken our ventral attention network, we broaden not only what we see but also our perception of what counts as real, life-changing information. Major General Thomas Sohljem, the head of the U.S. Army Chaplain Corps, explains that his deliberate use of awakened attention helps him keep what he calls his "divine

⁶⁹ Perry Noble, *The Most Excellent Way Devotional* (Edmond, OK: Life.church, 2008), 1.

⁷⁰ Keller, *Every Good Endeavor*, 35.

⁷¹ Rod Dreher, *The Benedict Option: A Strategy for Christians in a Post-Christian Nation* (New York: Penguin Books, 2017), 178.

appointments.” “Where you’re supposed to be isn’t always where the mission says you should be,” he says.⁷²

When Christians are working, they need to serve as exemplars to those with whom they work. Work-life balance is often discussed but infrequently accomplished. Christians should live out their faith by serving as an example to others with a lifelong pursuit of balancing personal, church community, and work-life. In Scripture, God provided the following job description for Adam and Eve: name the animals (Gen 2:19), tend and keep the garden (Gen 2:15), be fruitful and multiply (Gen 1:29), and do not eat from the fruit of the Tree of the Knowledge of Good and Evil (Gen 2:16-17). Adam could do many of these by himself but soon recognized that there was no one like him—he needed someone alongside him to complete him. God created Eve to help and to challenge Adam. Marriage can be one of the best ways to practice soul-care as marital discussions and differences reveal the heart of each spouse, assisting them in personal growth for the glory of God.

As God concluded the creation week, he set an example: “God blessed the seventh day and declared it holy, for on it he rested from all his work of Creation” (Gen 2:3). Exodus 20:8-11 clarifies the intent of this command:

Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the Lord your God. On it, you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

God intended Sabbath rest for man, and Christians do well to observe this regularly. While the New Testament does not prescribe how this is to be practiced, in a grace economy Christians should seek time to rest and recuperate for the mission God has for them. Recovery should include regular attendance at worship services, religious

⁷² Lisa Miller, *The Awakened Brain: The New Science of Spirituality and Our Quest for an Inspired Life* (New York: Random House, 2021), 182.

education, relaxing, reflecting on the past week, preparing for the next week, and time with family.

Once people address the baseline concepts of the Christian walk, character ethic, and vocation, the Christians should undertake how to care for their soul amid their chosen profession. Specific areas of ethics relate to the military context. The Army's mission is to "deploy, fight, and win our Nation's wars by providing ready, prompt, and sustained land dominance by Army forces across the full spectrum of conflict as part of the Joint Force."⁷³ Those who serve in the Army and its sister services need to grasp a portion of national and strategic objectives down to a particular mission's task, purpose, and end state.

One of the ways the military helps its servicemembers handle both the concept of war and their actions in war is by holding to the "Just War Tradition," defined as having just reasons for going to war, probability of victory in war, just actions in war, and just reparations following the war.⁷⁴ These principles assist nations and servicemembers in understanding the purpose of their actions and how they achieve the military end state that the government is planning to reach.⁷⁵

Bradford Smith, a former US Army Battalion Commander, retiree, and pastor, puts this into a biblical framework:

It is spiritual turmoil, failure to reconcile spiritual truths with the reality of existence that haunts many a warrior, yielding the glut of mental and emotional affliction that

⁷³ Mark A. Milley and Mark T. Esper, "The Army Vision," Letter to the Force, 2018, https://www.army.mil/e2/downloads/rv7/vision/the_army_vision.pdf.

⁷⁴ Donald Davidson, *Nuclear Weapons and the American Churches* (New York: Routledge, 2020), 19-35.

⁷⁵ Consider the difference WWI, WWII, and Operation Desert Storm in contrast to the wars the other wars in the twentieth and twenty-first centuries. When there was a clear enemy and servicemembers were allowed to wage war to achieve the clear end state, they returned home and became productive members of society. Society at-large received them home, honored their service, and helped them regain their footing. As wars became more complex in Korea, Vietnam, Iraq, and Afghanistan, servicemembers did not have a clear end state and the rules of engagement were confusing. The enemy also used radio, TV, and internet to undermine the will of the people to stand behind its servicemembers.

overwhelms our systems today. Wrongful spirituality drives atrocity, as the unchecked wickedness of the human heart, either enslaved to a collective effort or acting unaccompanied, enables the vilest of endeavors. Spirituality resonates on the battlefield. It was spiritual apathy and spiritual disobedience that condemned Israel's invasion of Canaan as they faltered, first in spirit and then on the battlefield.⁷⁶

Servicemembers need to understand that they are spiritual beings made in the image of God and developed for his purposes. As they face just and unjust wars, living out his work in their lives, they will gain the perspective being designed to conform to the image of Christ.

Dave Grossman, a researcher on the effects of combat and killing in military and police contexts, states, "Whatever you train to do, comes out on the other end. Self-preservation can become secondary to training."⁷⁷ He then discusses the challenges soldiers face when they become closer to the enemy. There is an inherent guard on the human heart that keeps them from taking another's life. Servicemembers (to include all branches of service) have to learn the difference between killing and murder.⁷⁸ Grossman also states that peer pressure has a considerable influence on how the individual perceives the act that took someone else's life:

Group absolution can work within a group of strangers (as in Firing-squad situation), but if an individual is bonded to the group then peer pressure interacts with group absolution in such away as to almost force atrocity participation. Thus it is extraordinarily difficult for a man who is bonded by links of mutual affection and interdependence to break away and openly refuse to participate in what the group is doing, even if it is killing innocent women and children.⁷⁹

⁷⁶ Bradford Smith, *Brave Rifles: The Theology of War* (Fort Knox, KY: Olivia Kimbrell, 2017), 236.

⁷⁷ Dave Grossman and Loren W. Christensen, *On Combat: The Psychology and Physiology of Deadly Conflict in War and Peace* (Millstadt, IL: Warrior Science, 2004), 78.

⁷⁸ This discussion is the difference between Exod 20:13 and 1 Sam 15:1-9. God commands the Israelites to not murder (lying in wait for someone who the perpetrator already hates in the heart or kills in a fit of rage) and the just declaration of war from a trusted governmental authority.

⁷⁹ Dave Grossman, *On Killing: The Psychological Cost of Learning to Kill in War and Society* (New York: Back Bay, 1996), 225.

Caring for the soul of the warrior is a complex process. Many soldiers only want to connect with those who experienced the same things they did—or faced combat.

Moore relates,

Care of the soul begins with observance of how the soul manifests itself and how it operates. We can't care for the soul unless we are familiar with its ways. Observance is a word from ritual and religion. It means to watch out for but also to keep and honor, as in the observance of a holiday. The *-serv-* in observance originally referred to tending sheep. Observing the soul, we keep an eye on its sheep, on whatever is wandering and grazing—the latest addiction, a striking dream, or a troubling mood.⁸⁰

In this case, chaplains would be wise to provide a redeployment worship service.

While some religious traditions offer group absolution, such as when Chaplain Corby offered blanket absolution for Union soldiers marching into the battle at Gettysburg,⁸¹ Protestant Army chaplains can provide the reality of the fallen world, the challenges of learning to live with their past, and ways to plug in with active and growing worship services. This concept would help soldiers see that God has answers in Scripture to care for the soldier's soul. Jesus meets people where they are and wants them to get to know him. Dane Ortlund, a pastor and author, takes an in-depth look at what Jesus says about himself. In *Gentle and Lowly* he states, “When Jesus tells us what animates him deeply, what is most true of him—when he exposes the innermost recesses of his being—what we find there is gentle and lowly.”⁸² This book challenges the reader to trust that God cares for believers, for “gentle and lowly” is not who [Jesus] is indiscriminately. This is who he is for those who come to him, who take his yoke upon them, who cry to him for help.”⁸³

⁸⁰ Moore, *Care of the Soul*, 5.

⁸¹ Emerging Civil War, “The Absolution at Gettysburg,” April 15, 2014, <https://emergingcivilwar.com/2014/04/15/the-absolution-at-gettysburg/>.

⁸² Dane Ortlund, *Gentle and Lowly: The Heart of Christ for Sinners and Sufferers* (Wheaton, IL: Crossway, 2020), 19.

⁸³ Ortlund, *Gentle and Lowly*, 21.

The concepts of self-care and soul-care are different ideas altogether. Self-care tends to be a self-centered process of taking care of the individual so he can be prepared to face the same challenges. Alleine emphasizes that humans have an “innate sense of love,”⁸⁴ which in man’s innocence, provides man the opportunity to care for themselves. When an individual cares for his soul, he reflect on who God has made him to be, how he interacts with him and how he interact with others. The individual practicing soul-care practices grows in godliness and learns how to reflect and refresh in the midst of challenging times. In an interview with John Covey, he transitions from self-care to soul-care relating the following:

I’m 86 years old. This morning, I walked 4 miles up and down hills, spent time in scripture and prayerful reflectiveness, and helped one of my grandsons and his wife. When you start looking at public accolades, it will never satisfy. As you lift others up, private victory greatly exceeds public victory. Change someone’s life, challenge, bless, serve.⁸⁵

Conclusion

Soul-care is an all-inclusive study of God’s design for the individual and self-care should be practiced as a subset of soul-care. Soul-care is a whole of life perspective, or a worldview, that encompasses the believer’s Christian walk, character ethic, vocation, and how to live “before the face of God.” The secular perspective of self-care provides an important portion of soul-care as Christians understand how the secular perspective of some self-help material (such as *7 Habits*), workaholism, physical activity, personal development, and signs of burnout can inform how to better care for their own soul. God built people to take intentional rest and to be prepared for when they are extended beyond where they are comfortable, trusting God’s work through them.

⁸⁴ Alleine, *Instructions about Heart-Work*, 134-35.

⁸⁵ Covey, interview.

CHAPTER 4

PROJECT IMPLEMENTATION

The purpose of this project was to equip soldiers and their families in Fort Cavazos, Texas¹ with resiliency through a self-care and soul-care plan. Participants² were encouraged to analyze their life and service as soldiers or military dependents to help them develop and maintain an engaging service for the glory of God.

After studying the biblical and theological reasoning for self-care and soul-care, I determined that the devotional for participants in this project would address how to conduct self-care and soul-care from a biblical perspective. Those basic instructions included honoring the Sabbath, challenging believers to live and serve in community with others, worshipping God in community and private worship, and connecting with others in fellowship.

God commanded Old Testament believers to take a day of Sabbath rest. When believers put their identity in Christ, they can take genuine Sabbath rest, defined as slowing down to take a regular day at a slower pace (or sometimes a shorter but defined period) to glorify God by reflecting on His goodness through engaging in study, preparing for a time of ministry or work, or resting to refresh oneself for everyday activities. Individuals who take a regular day of rest and reset can feel stretched to the limit but still recognize that God is at work through their circumstances to make them more like Christ.

Scripture is clear in the message that believers are built for community (Mark 22:39). God stated that it is “not good that man should be alone” (Gen 2:18). The author

¹ The Army changed the name of Fort Hood, Texas, to Fort Cavazos, Texas, on May 9, 2023.

² I will refer to the individuals who participated in the study as “participants” throughout this and subsequent chapters. These individuals took the pre- and post-surveys and a copy of the devotional.

of Hebrews challenged the readers (or hearers if it was a written sermon) to “consider one another to provoke love and good works, not neglecting to gather together, as some are in the habit of doing, but encouraging each other, and all the more as you see the day approaching (10:24-25).” These passages, combined with the other challenges to care for “one another” show that believers need to connect with other believers. This study showed that man must connect with God and others in worship. Jesus spent considerable time with the Father regularly. The Gospel writers emphasized this often in Scripture but especially showed that when Jesus faced challenging times, he connected all the more with the Father. God commands Christians to connect with others in a community of believers. God commands believers to be a part of a faith community that directs their hearts to God, connects them with others in fellowship, and uses the individual believers’ spiritual gifts in the body of Christ. In this context, believers learn to pour into the lives of others as they learn to love others.

After researching the theoretical, practical, and historical issues related to self-care and soul-care, I further understood that the secular concept of “self-care” misses that God designed challenging situations to make believers more like Christ (Rom 8:28-29). Self-care encourages people to “do something for themselves,” but the problem remains when the individual who practices self-care completes that time. The concept has individuals step away from their problems or challenging discussions into something they enjoy, but the challenge is still there when they return. The secular philosophy states that individuals should recognize themselves as the ones in charge of their own lives, and they need to take care of themselves before they can serve others. Scripture shows the opposite. When Christians recognize God at work as the sovereign of their lives, the perceived chaos of life begins to make more sense.

Even when it does not feel like individuals have time for themselves, believers should recognize that they must rely on God at work in their lives. The practice of soul-care is a whole-of-life perspective that encompasses the believer’s Christian walk.

Donald Whitney reminds the believer that God “calls us to pursue godliness through practicing the disciplines out of gratitude for the grace that saved us, not as self-justifying or self-advancing effort.”³

Work-life balance is another significant part of soul-care. When Christians practically order their lives before God, they understand He has built them for a whole-of-life perspective. Recognizing God’s insight into what is most important at a given time shows believers how to prioritize their life before him.

Project Development

Following the development of these concepts in my studies, I submitted and received the ethics approval for the project. I then sent a survey to nine fellow chaplains currently serving at the brigade and battalion level.⁴ Chaplains serving at these levels are directly responsible for providing the free exercise of religion to 300-4,500 soldiers within their unit and advising command regarding matters that pertain to religion, ethics, morals, and morale. They have the most direct interaction with soldiers and often the most opportunity to provide pastoral counseling to those soldiers. The insight from these chaplains allowed me to see the challenges to self-care and soul-care that these chaplains face and how they impart biblical truth to their soldiers through their interactions. The survey of fellow chaplains addressed the first goal of this project: assess common challenges that soldiers face concerning self-care and soul-care in a survey of chaplains who minister to these soldiers and their family members. The survey responses informed the concepts in the devotional. These chaplains are directly engaged in battalion or brigade⁵ ministry. The chaplains’ responses helped me consider questions readers would

³ Donald Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: Tyndale, 2014), viii.

⁴ See appendix 1.

⁵ Battalion and brigade chaplains have the most direct interaction with soldiers and often the most opportunity to provide pastoral counseling to those soldiers. The insight from these chaplains allowed

have regarding self-care and soul-care. Their responses also helped me consider the best order of passages that would walk participants through the concepts of self-care and soul-care in the devotional to help them implement godly self-care and soul-care practices into their lives.

While ministering to others, these chaplains must balance their own personal and professional lives. Their professional life consists of counseling soldiers and their families, serving on a pastoral staff at a chapel, advising command as a personal staff officer to the commander, and providing subject matter expertise in religion, ethics, morals, and morale. Their insight in the survey addresses the challenges their soldiers and family members face regularly. They also discussed the challenges of soul-care for them on a personal level. Each of the nine chaplains that received the survey completed it.

After receiving the survey responses, I crafted the concepts the participants needed to consider regarding the scriptural texts in the devotional. First, God has provided man time to conduct soul-care, but the individual who says there is no time needs to be intentional about time management. Believers must prioritize the nourishment of their souls. Soul-care consists of dwelling in their relationship with the Lord Jesus Christ through the power of the Holy Spirit. Believers will be prepared for life's challenges as they learn to practice those truths. Believers can find themselves overcome by events and fail to take time to study Scripture and understand God's work in their lives or reflect, relax, and do things they enjoy. Second, four of the chaplains faced the challenge of expectations that leaders place on them, or they place on themselves.

Individuals must recognize that they (or their leaders) may have unrealistic expectations. When those unrealistic expectations impact their ability to take Sabbath rest, then those individuals should challenge those unrealistic expectations, propose realistic expectations, set goals, and move forward appropriately. Third, some chaplains

me to see where chaplains faced challenges and how they can impart biblical truth to their soldiers.

mentioned the need to take personal Sabbath. Many chaplains recognized that even working twelve to sixteen hours a day, six to seven days a week in combat situations, they saw a significant difference in their personal and professional lives when they practiced a personal Sabbath, even if only a few hours on Sunday with a lighter schedule. Fourth, when believers recognize they are “cared for and sustained through a relationship with God,” they find rest in Jesus. Fifth, living an ethical and moral life due to their relationship with Christ provides a clear conscience. When believers pause and see God at work in their own lives, they recognize God is working in and for their good and to accomplish God’s greater purposes. Sixth, God has built humans as moral beings. When believers live an ethical and moral life because of their relationship with Christ, they experience a clear conscience. Pursuing godliness and understanding God’s work in their lives aids believers in caring for their souls. Ungodly people experience common grace when they live a life of morality, though they live their lives apart from God.

Expert Panel Review

To meet goal 2, I completed the devotional. I submitted it to fourteen military and civilian leaders, including six senior chaplains, the endorser of Regular Baptist Chaplaincy, four senior Religious Affairs Non-Commissioned Officers (NCO), two Directors of Religious Education, and a pastor of Faith Church, Lafayette, Indiana, as an expert panel. In return, I received six responses (including the endorser for Regular Baptist Chaplaincy, a Director of Religious Education, one Senior NCO, and three Senior Chaplains). The expert panel responded using a rubric and editorial suggestions or comments within the text of the devotional.⁶ Each expert’s response demonstrated that the devotional was sufficient at a minimum, with many responses showing it was excellent.

⁶ See appendices 2 for the expert panel rubric.

When a panel member rated the work as sufficient and provided actionable steps to improve it to excellent, I implemented their feedback. The panel members' responses helped clarify the intent of the devotional with minor changes. The expert panel suggested a range of adjustments to the devotional. First, ensure that all questions are open-ended to allow a deliberate response from participants, helping participants think about the question and build a biblically informed response. Second, the devotional did not directly address the challenges of deployed life for a servicemember, especially in Large Scale Combat Operations (LSCO)⁷ or Counter-Insurgency (COIN) environments that could keep the soldier engaged in a combat situation amid heavy fighting, caring for casualties seven days a week for many hours a day, or maintaining operations across a large footprint such as the Middle East. Third, the devotional had some readability issues. Fourth, an overview was needed upfront to explain what topics are covered and how they tie together.

I implemented most of their suggestions into the final devotional sent to participants. For other items, I made an informed decision of what would most benefit the participants. For example, I chose to make the devotional applicable to people from all walks of life (soldiers, family members, Department of Defense Civilians, retirees, and others outside of military service) instead of only soldiers who may deploy in LSCO or COIN environments. My desire to make the devotional applicable to more people caused me to deepen certain parts of the devotional as they addressed life's challenges for everyone, not focusing on specifically challenging scenarios that servicemembers might face in current or future combat operations. The topic overview allowed participants to

⁷ Over the last two decades of combat, the US has fought a Counterinsurgency (COIN) war, where we are constantly vigilant but not engaged in decisive combat like previous declared wars. The US military is preparing for a near-peer combat scenario where the US fights against an adversary whose military is able to combat the US similar to the two world wars. Both COIN and LSCO have different dynamics for the country as a whole, the military, and the individual. I chose to deepen the section on Mark 6 but not address individual aspects.

see the outline of the devotional and prepare them for how they might grow as they studied.

The expert panel also included some positive comments, such as (1) firmly grounded in Scripture, (2) lots of great questions, and (3) gave participants several days to reflect. The devotional was formatted as a six-week Bible study to help participants learn the concepts of self-care and soul-care through Scripture, and each week included three devotional reflections for a total of eighteen devotional readings. The eighteen readings over six weeks allowed participants to interact regularly with biblical texts while encouraging them to build their understanding of theology and how it informed their daily lives. The devotional instructions suggested that participants read it on Tuesday, Thursday, and Saturday to prepare them for worship on Sunday.

Soul-care allows believers to live in light of God's grace and mercy. As a result, this devotional aimed to teach participants some underlying lessons: (1) God built a relationship with Christians based on the bodily death, burial, and resurrection of Jesus Christ, (2) when Jesus walked on earth, he showed us how to face challenges, living a sinless life as an example to believers, and (3) as the New Testament writers better understood what it meant to walk with God, they wrote occasional letters to help believers understand what it meant to draw near to God in specific circumstances. These aspects of God working in us and believers working out their salvation (Phil 2:12-13) form the basis of soul-care.

The devotional allowed participants to learn, understand, and apply the concept of soul-care to their lives as they reflected on Scripture. The devotional started with the premise that people cannot care for themselves.⁸ Secular society tells people that self-care

⁸ I would argue that people cannot take care of themselves as it applies to their immaterial being. They are able to care for their physical body but as they ignore their soul, they will feel the physical impact. God built mankind to dwell in a relationship with God as a result of Jesus Christ's finished work on the cross and in community with others. The more people try to live their lives individually, the more they struggle. One of the greatest lessons people need to learn is that they cannot live lives apart from God and others.

is like the airplane passenger safety briefing, “put on your own oxygen mask before you help anyone else put on theirs.” Scripture challenges the believer to put God and others first while ensuring they follow God’s design for the human as an embodied soul. While not addressed in this study, believers should deal with their own soul before addressing others’ souls. God demonstrates his love in that, while we were still sinners, Christ died for us (Rom 5:8). God helps believers build their lives on the foundation of who he is, what he expects of us, and how he works in the world. As such, believers can commune with God anytime, providing them the soul-care they need to thrive in any situation. The devotional was planned for six weeks, providing a period that participants could use for deliberate discipleship. The devotional started participants on a path of deliberate discipleship through a regular plan of deep devotionals, questions to consider, and a plan for continuing discipleship.

The introductory page defines terms used throughout the devotional, such as self-care (predominantly a secular phrase, caring for your physical or emotional needs) and soul-care (primarily caring for your spiritual needs), which includes self-care. This concept started with the Puritans and is seeing a resurgence in the modern biblical counseling movement). The devotional also clarifies the term spiritual resilience. Resilience has been used in the Army to describe the ability to bounce back to what the servicemember was before a challenging time, but it is not well-defined. This devotional changes the definition, helping them see God at work in their lives through a difficult or peaceful time—and improve. This definition develops the concept found in Romans 8:28-29. God uses all things to make the believer more like Christ since Jesus is the firstborn among many brothers. A sovereign God designs all things in the Christian’s life to make them more like Christ. Romans 12:1-2 is also a consideration in the sanctification process. As the world attempts to conform believers to its ways, God challenges the believer to be “transformed by the renewal of our minds that [we] might prove what the will of God is, what is good, acceptable, and perfect” (Rom 12:1-2). As believers

understand God's work in their lives, they better understand how God's will shows itself through soul-care.

The devotional was a product of an intensive development process as a student at The Southern Baptist Theological Seminary. The devotional was also an extended experience for servicemembers, DOD civilians, and retirees who span varying stages in Christian growth, multiple places of origin, and years of service. Significant factors drove my selection of passages and topics covered in the devotional. These factors included how Sabbath applies to the modern-day Christian, a Christian application of work-life balance, setting time aside with God to grow closer to him and others, caring for the ministry God has given the individual (the concept of vocation), and facing challenging times.

Recruiting Participants

I advertised the devotional at ChapelNEXT Fort Cavazos and the 120th Infantry Brigade (Multi-Functional Training Brigade). ChapelNEXT⁹ averages forty adults weekly, and fourteen soldiers¹⁰ attended the meetings where the devotional was announced. Thirty-eight people signed up, took the devotional booklet, and received the devotional by email. I also advertised the devotional at a Unit Ministry Team training at Fort Cavazos, Texas, in April 2023. There were approximately eighty attendees, consisting of Chaplains and Religious Affairs Specialists.

Before starting the devotional, participants took a pre-survey consisting of thirty-four questions. The survey assessed participants' understanding of self-care and soul-care. The pre-survey asked knowledge questions, asking participants to define the concepts of self-care and soul-care and then to determine how they practiced self-care and soul-care. For most of the questions, participants used a Likert scale to assess their understanding

⁹ ChapelNEXT is a contemporary protestant faith community where most of the attendees would call themselves Christians and live by a baptistic or nondenominational worldview. They believe the fundamentals of the Christian faith and live their lives out of that context.

¹⁰ These soldiers were from a variety of different faith backgrounds.

for the *t*-test for dependent samples. These questions considered the differing aspects of self-care and soul-care, such as how the person honors personal Sabbath, if they learn from interactions with others (while not living in shame), whether they are engaged in a local community of faith, and if they have meaningful interaction with a church near their home of record.¹¹ Participants also answered open-ended questions as part of this mixed-methods research, seeking to understand how they perceived terms such as spiritual resilience, self-care, and soul-care. The participants considered how they practiced self-care and soul-care in their lives and were encouraged to consider ways that they could do better in their practice of self-care and soul-care in their lives.

The devotional helped participants be deliberate with their time in Scripture as they understood and applied the concepts of self-care and soul-care in their lives. The devotional suggested a timeline for reading and interacting with scriptures. Each day's study included several questions to consider, helping participants understand the concepts in the passage and how they relate to self-care and soul-care. The devotional provided weekly assessment questions that allowed participants to consider what God was doing in their lives. They were also challenged to plan their spiritual growth before the week started. Participants considered their personal and professional challenges, how they could see God at work through the challenges, opportunities they expected throughout that week, how they could reset with their families or as individuals, and how they could focus on studying God's Word. These early-week reflection questions prepared participants for their week and for the blessings and challenges they anticipated facing. The study concluded with a personal soul-care plan to help participants practice their new understanding of self-care and soul-care. Participants picked up the hard copy or received

¹¹ "Home of record" is a military term used to describe the place servicemembers entered the military from. This question provides insight into how local churches can stay connected to their servicemembers after they join the military.

an email with the digital copy of the devotional and completed it as part of their devotions.¹²

Thirty-eight adults signed up to take the devotional and study it. Ten people completed the pre- and post-surveys, but only four finished them with the same pins before and after, thus making it impossible to directly compare the *t*-test for dependent samples for those participants who did not use the same pin in the pre- and post-surveys.

Lesson Summaries

A summary of each week's content and application is provided in this section—the lessons build on each other. Participants considered how the Sabbath looked in their lives, how they served others, balanced work and life, when and where they set aside time for God and others, what their ministry looks like, and how to face challenging times. The foundation of the first three weeks helped shape their understating of self-care and soul-care in the final three weeks of their time in the devotional.

I sent bi-weekly emails to those who signed up to participate in the study, encouraging them through the devotional studies. I received occasional replies, both by email and in person, of how participants were prompted to consider God at work through a particular reading or how the devotional challenged them to rely on God. Some responses showed that God used the Scripture they considered to shape how God worked through a particularly challenging situation they faced that week.

Week 1: Sabbath Rest and Stress

The first week's devotional helped participants understand the concepts of Sabbath rest and provided definitions of self-care and soul-care. Participants considered Exodus 20:8-11 and Mark 2:23-28, which looked at the biblical meaning of the Sabbath. The concepts behind the questions in week 1 directed participants to consider the Old

¹² See appendix 4.

Testament concept of the Sabbath, specifically considering how Jesus interacted with the Sabbath. Those underlying ideas were: Does the Sabbath apply to New Testament believers? What does God require regarding the Sabbath? How did Jesus live his life concerning the Sabbath? The balance of these Old Testament and New Testament passages shape an understanding of the Sabbath. Practicing the concept of the Sabbath is not a list of rules but a guideline to help guard the believer's life and provide time to nourish the body and soul. Mark 2:23-28 shows how Jesus balanced the concepts of law and grace. In Jesus's ministry, he showed how he came not to destroy the law but to fulfill it (Matt 5:17).

Participants considered when the Sabbath originated and what it meant to Old Testament believers. Participants considered how Jesus regarded the law, challenging the hearer to apply two commandments in Matthew 5. He states, "You have heard it said . . . but I say to you" (vv. 21-22, 27-28). Jesus challenges the reader to consider the heart application of murder and adultery. By doing so, he challenges readers to apply each of the other eight commandments to the heart level.¹³ Obedience to the Ten Commandments is not to be solely at the outward level but helps believers address the desires and lusts within their hearts before disobedience to the commands becomes an option. While I do not believe it is sinful not to keep the Sabbath as Old Testament believers were supposed to, it is a good guideline that helps us remember to a day of worship, rest, rejuvenation, and preparation. Participants considered what living out the Sabbath Rest at heart level means. Participants reflected on what stressful situations look like in their lives and how their walk with God helps address those challenges. This week's devotionals told participants how to be intentional when facing complex challenges: how planning assists in asking God for help amid complex challenges and how he works in believers to

¹³ Regarding both murder and adultery, Jesus says, "You have heard it said . . . but I say to you" (Matt 5:21-30).

address those challenges. Participants were also encouraged to consider what activities help them relax and reflect.

Week 2: Thankfulness and Showing Care and Compassion for Others

The second week's devotional helped participants understand the concepts of thankfulness while showing care and compassion for others. When a person is thankful for what God has provided, he often reflects God's grace by demonstrating care and compassion for others. Participants read through Luke 5:12-16 three times throughout the week, considering questions in the devotional text that helped them live in thankfulness, care, and compassion. Participants saw how Jesus responded to increasing requests for help, demonstrating care and compassion for others (even when he could have been overwhelmed). Jesus took the time to balance his time between time with God and the crowds.

Jesus healed the leper and challenged him to show himself to the priest (Luke 5:12-16). Jesus then took the time to pray, as was his practice. The second of the three days of devotions included an illustration that assisted participants in preparing themselves for hard times. People tend to focus on things they should do immediately, not the most important things, even if they are not urgent. Stephen M. Covey popularized the urgent and important quadrants in his book *First Things First*. The second quadrant of the chart encompasses things that are not urgent but are important. As participants looked at this chart, they were encouraged to consider the Sabbath, private devotions, prayer time, and refreshing time with others as key to preparing for the other quadrants of their lives.

The third devotional reading showed how Jesus's habit of withdrawing to spend time with the Father should inform one's need to spend time with God. As Jesus's ministry opportunities increased, he consistently withdrew to desert places to pray. This reminder to participants showed the importance of disciplining themselves toward godliness by spending time in prayer.

Week 3: Loving God and Loving People

The third week's devotional aimed to develop participants' understanding of how to love God and people following God's commands. In Matthew 22:37-39, Jesus responds to the lawyer with the two greatest commandments. These two commandments, love God and love people, help participants understand and address life's challenges. The lawyer intended to entrap Jesus with a question he could not answer well, but Jesus showed the importance of loving God and loving people. These commandments further shape the participants' application of the Ten Commandments in Exodus 20:1-11.

This week's devotional confronted the participants as they considered how others perceive them—do others view them as teachable? Teachability is a vital aspect of the Christian life, encompassing humility, graciousness, and the capacity to serve others. The greatest and second greatest commandments challenge believers to grow in how they love God and others. The Ten Commandments expand on this concept by showing four rules that should inform believers how to relate to God and six that show how believers put their neighbor first in all they do. The connection between the Ten Commandments is shown in that when believers obey the first by having no other gods before Jehovah; they will not have to worry about obeying the last: they will not make something they want so crucial that it becomes a priority in their lives above God and everything else.

In the second devotional of this week, the reader considered the parable of the Good Samaritan in their own lives. Often, people focus on their mission or what they plan to do but miss noticing others on their way to do the job they set out to do. Some questions in this section were: Does the participant relate well to others? How do the participants respond to challenges? These questions aided participants in learning how to set aside their preferences to allow God to work in their lives. Participants were encouraged to look at John 4 to consider Jesus's promise to the Samaritan woman that true believers "worship God in Spirit and Truth." Participants considered how this looks in their lives as they prepare their hearts to worship not only on Sunday in their local church but also how they worship God throughout the week. Participants also considered

what it means to serve others during the upcoming week. Believers often think they do well worshipping God and miss the fact that God puts others into their lives (sometimes even challenging ones) to help them realize they are not loving others well.

Week 4: Pursuing Character

The fourth week's devotional helped participants consider their character. Who are they? What is essential in their life and ministry? What do they feel called to in ministry? The concept of vocation was front and center in this section, as it looked at how believers live out their faith, develop their character, and consider how God designed them to serve in his kingdom. After reading 1 Timothy 6:11-21, participants considered the character traits Paul gives Timothy in verse 11. Those traits are present in Jesus Christ, and participants should consider how they develop them through the work of the Holy Spirit.

As participants develop those traits, they should consider how they live out their faith by serving others through the characteristics in this passage. God built people to be others-minded to help others and follow God's plan for their lives. By following God's plan to live in the community and serve others, people live how God designed them. On the second day of study this week, participants considered how focusing on things of the world can pull them away from focusing on God. As they focus their heart on how God is at work in their lives through the challenges that week, participants consider how they can address their walk and how they will serve others, developing their concept of how they will serve in ministry. Depending on the individual's qualifications for ministry (1 Tim 3:1-13; Titus 1:6-9), believers can serve in several roles in a local church, from pastor to those who minister to others behind the scenes. Each position should be in step with how God designed the believer (e.g., their calling to serve and the spiritual gifts God has given) to allow them to minister within the body of Christ.

The week's devotionals concluded with participants considering a simple method of work-life balance that shows a hierarchy of what is most important at what

time. This illustration, developed by the former Chief of Staff of the Army, General McConville, helps the reader compare the routine, important, critical, and vital parts of their work and personal lives. By seeing where a particular work event falls on the continuum of work versus the continuum of their personal life, they can see which should be their priority. If two things are happening at one time that are both critical, then the individual who faces a conflict should choose to focus on the family event. This work-life balance example helps the person who considers this model to develop relationships with their family and minister within that circumstance.

Week 5: Keeping Focus When You Do Not Get Down Time

The fifth week's devotional helped participants focus on Christ when they felt like they did not have the opportunity to rest. Mark 6 starts with Jesus in the temple, and then Jesus sends out the twelve on their missionary journey. Jesus, then, hears about the death of John the Baptist. Jesus, being God, already knew this had happened, but he used the event to teach the disciples how to rely on Jesus when life gets complicated. He tells the disciples that they will get away for a while, but Jesus and the disciples do not get the opportunity. As the disciples go where they thought they would get some rest, they feed the 5,000, encounter a massive storm on the Sea of Galilee, and, after considerable prayer, Jesus walks out to meet them on the water.

Mark records multiple challenging situations throughout chapter 6 that build on each other.¹⁴ Jesus challenges the disciples to trust his goodness, live in faith, and see Christ as their focus. In Mark 6:30-31, Jesus walks the disciples through a series of lessons that teach them how important it is to keep their eyes on Christ, no matter how tired they are. He tells the apostles he was taking them to get some rest, but people

¹⁴ The use of the temporal deixis of *Ευθως* (and other temporal words) in Mark's writing shows the succession of events as they occurred in time and space. In that case, the events in Mark 6 occurred one after the other. See Rodney Decker, *Temporal Deixis of the Greek Vern in the Gospel of Mark with Reference to Verbal Aspect* (New York: Peter Lang, 2000), chap. 3.

thronged them. As the disciples prepare for rest, they encounter 5,000 men, plus women and children, who want to meet the Messiah, get healed, and end up hungry. When Jesus felt compassion for the people, he urged the disciples to get the masses something to eat. The disciples want to dismiss the people, but Jesus challenges their faith and ability to serve others when exhausted. This section of the devotional showed participants that they should intentionally plan Sabbath rest into their lives but keep their hearts focused on the finished work of Jesus on the cross and his work in their lives when they cannot take that time. Jesus told the disciples, “Have courage! It is I. Do not be afraid” (Mark 6:50). Challenging situations are designed by God to help the believer become more like Christ (Rom 8:28-29) through keeping their eyes on Jesus amid both challenging times and times of blessing.

Week 6: Developing a Work/ Personal Growth Balance

The sixth week’s devotional helped participants recognize that there is a time for everything, as Ecclesiastes 3 states. There are times when they should work and times when they should focus on personal growth. God used Mary and Martha as illustrations of what to do and what not to do, from Luke 10:38-42. Jesus tells these sisters that preparing meals, making things happen, like Martha, and sitting and learning, like Mary, are necessary. Jesus praises Mary for the better part of the decision in that situation. While doing what was necessary, Martha becomes worried and upset about many things. Participants learned in this section that they should intentionally plan their work (realizing the challenge of Jas 4:13-17 that believers can only carry out their plans if the Lord is willing) and how they will spend time studying God’s goodness amid the challenges and opportunities they regularly face.

The sixth week’s concluding devotional challenged participants to consider what they had learned regarding self-care and soul-care. They were encouraged to think of principles to implement from each week’s early-week reflection questions. The reflection

questions at the end of the first day of each week provide a summary of the week's challenges and blessings, helping them consider how they can care for their soul in the future. Participants could collate what they learned into five self-care and soul-care principles they could apply.

Final Page of the Devotional

The devotional's final page provided participants with a method to plan regular self-care and soul-care habits to help them in the future. As participants considered the concepts applied across the six weeks of the devotional, they were encouraged to place them in a schedule of daily, weekly, monthly, quarterly, and annual practices to help their walk with God. Participants were also encouraged to find an accountability partner to help them regularly implement these actions. Accountability is essential, as God designed people to live in a one-another community. Believers are to encourage, serve, restore, and challenge one another. Finding a consistent accountability partner can be problematic in the military community since servicemembers and their families move on different cycles to different locations. However, I still included it in the post-devotional application, as servicemembers can stay in touch through phone and social media to encourage one another.

Post-Devotional

After finishing the devotional, participants completed a post-survey to assess the difference in their understanding of self-care and soul-care before and after the devotional. The pre-survey and post-survey questions were the same.

The post-survey, similar to the pre-survey in goal 3, was used to accomplish goal 4. This goal was considered successful using a *t*-test for dependent samples to compare the results of the pre- and post-event surveys. It was successfully met when a *t*-test demonstrated a positive statistically significant difference.

Conclusion

The development of the devotional was a good reminder of God's deep involvement in soul-care for me and the participants as I completed each goal. The participants and I learned, understood, and applied the concept of soul-care to our lives through reflecting on Scripture. Those who completed the devotional and took the post-survey commented that immersion in a few scriptural texts assisted them in understanding Scripture better and helped them better understand how to study it. Participants were reminded of God's deep involvement in their relationship with him, accomplished through Jesus's death and resurrection but lived out daily through the indwelling work of the Holy Spirit in their lives. They reflected on the fact that Jesus showed Christians how to face challenges when he walked on the earth. Participants considered how the New Testament writers showed how to face challenges through their letters to believers in a certain church and at a particular time. The devotional allowed participants to learn, understand, and apply the concept of soul-care to their lives as they reflected on Scripture.

The application page after the devotional helped them develop a plan to further their personal spiritual growth. The devotional encouraged participants to build regular (daily, weekly, monthly, quarterly, and annual) opportunities to practice self-care and soul-care. This intentional plan put into practice provided believers with both a plan and accountability.

CHAPTER 5

PROJECT EVALUATION

This chapter evaluates the effectiveness of the devotional studied by Fort Cavazos, Texas, project participants.

Evaluation of the Project's Purpose

The purpose of this project was to equip soldiers and their families in Fort Cavazos, Texas, with resiliency through a self-care and soul-care plan by analyzing their lives and military service so they maintain an engaging service for the glory of God. To accomplish this purpose, I developed a devotional to assist soldiers and families in a few ways. First, participants in the study would spend time in Scripture, understanding how Scripture challenges believers to care for their souls and their bodies. Second, participants answered open-ended questions to help them interact with Scripture. The devotional explained hard-to-understand concepts to encourage participants in their study. Third, participants had a personal copy of a devotional in a portable format to use for their personal devotions.

This six-week devotional format provided soldiers, family members, Department of the Army Civilians, and retirees the opportunity to study Scripture to better understand the concepts of self-care and soul-care and to apply it to their own lives during their private devotional time.

Evaluation of the Project's Goals

Four goals were identified to measure the effectiveness of the project. The first goal was to assess common challenges soldiers face with regard to self-care and soul-

care. Nine brigade and battalion chaplains assisted me in achieving this goal by responding to a peer survey of fellow chaplains. Their responses showed their desire to live out soul-care in their lives in light of their relationship with God through Jesus Christ. Their responses also showed that the soldiers and family members within their respective units faced situations that often caused a perceived conflict between their personal lives and their military responsibilities. These chaplains were forthcoming in their desire to please man—their commander and senior chaplains—and the need to honor God by serving others and pulling away from work responsibilities to care for their own families, setting an example for those within their command. This goal was met when these chaplains completed the peer survey, assisting in developing the devotional.

The second goal was to develop a devotional to address common challenges to self-care and resiliency among soldiers and their family members. I developed a six-week, thirty-two-page devotional to assist soldiers, family members, DA Civilians, and retirees in addressing self-care and soul-care from a biblical perspective. The devotional addressed the fundamental care of the participants' physical bodies by managing Sabbath rest and stress, care and compassion for others, and prioritizing time. Each of those topics provided the foundation that participants would need to address as they moved into the latter parts of the devotional; namely, how participants could face stressful or challenging times. The devotional then discussed setting time aside for God and others, caring for the ministry God has given them, and facing difficult times when it does not feel like they are getting rest. The latter half of the devotional builds on the former section, allowing participants to apply what they learned in the first half to inform their ability to apply scriptural truth to the more challenging areas of the devotional.

An expert panel evaluated the draft of the devotional. This expert panel consisted of the endorser for Regular Baptist Chaplaincy, a Director of Religious

Education, one Senior NCO, three Senior (in the rank of colonel or lieutenant colonel) Chaplains, and one pastor from Faith Church in Lafayette, Indiana. The expert panel responded using a rubric and editorial suggestions or comments within the text of the devotional.¹ The expert panel measured the devotional as proficient, sufficient, or excellent in four areas: (1) addresses the topic of spiritual resiliency, developing an understanding of self-care and soul-care; (2) content addresses the challenges of soldiers and family members; (3) material is biblical in nature; and (4) the material will assist soldiers and family members in enduring the stressors of the Army. This goal was met when the expert panel responded that the devotional was excellent in 15 of 24 total areas,² or 63 percent, and sufficient in the remaining criteria. The expert panel did not judge the devotional as proficient in any criteria. I considered any responses that showed the devotional was sufficient and not excellent. I reviewed suggestions and implemented changes that maintained the relevance of the devotional to the largest audience.

The third goal was to assess the specific challenges soldiers and family members face to further discern how participants could better see God at work through a biblical perspective of self-care and soul-care. This goal was measured by conducting a mixed-methods pre-survey of participants. Participants were recruited to study the devotional and provided with a QR code and link to allow them to take the survey on Google Forms. Ten participants took the survey that consisted of both Likert scale questions and open-ended questions. The Likert scale questions showed that participants did not understand the concept of soul-care and found that self-care did not help address the challenges of

¹ See appendix 3 for the rubric.

² The expert panel helped me discern that one of the panel members was far more of a mystic in his interpretation of Scripture than I thought in extensive conversations with him. Though I counted his “sufficient” responses, I did not make any changes based on his suggestions. He encouraged me to suggest nature walks and meditation time to participants. While “getting apart” as Jesus did is a good thing, the place to study the devotional is less important than spending time with the Creator.

their personal and professional lives. Many found that self-care provided temporary relief from their challenging situations but did not provide greater understanding or the ability to meet the challenges in their life from a better perspective. In the open-ended questions, participants could define the means to engage in self-care but not as many ideas on providing soul-care in their lives. This goal was met when I reviewed the pre-surveys, demonstrating that participants could use an increased understanding of self-care and soul-care.

The fourth goal was to discern if a devotional would impact participants' understanding of self-care and soul-care. This goal assessed participants through a pre- and post-survey taken before and after they completed the devotional. This project did not accomplish the goal of providing statistically significant aid to soldiers, family members, Department of the Army Civilians, and retirees, as the sample size was too small, resulting in *t*-test results that were not significant. A significance level of one shows a significant difference between two dependent samples. This project demonstrated a paired statistical difference of .068 at a .05 significance level. This project demonstrated an unpaired *t*-test result of .176 at a .05 percent significance level. Both slight statistical differences were too small of a sample size for both the pre- and post-surveys to measure whether there was a statistical difference in participants' ability to understand and practice soul-care in their lives. If nine participants had completed the post-survey and showed the same mean (a difference of 10 or more between the pre- and post-surveys), then the results would have shown a statistical difference. Table 1 shows the survey results from the twenty-four-question survey with a six-point Likert scale. There were 144 points possible.

Table 1. Survey results

Participant	Pre-survey	Post-survey	Change
1	109	129	20
2	134	128	-6
3	128	127	-1
4	98	127	29
Unidentified participants mean ³	125	133	8
TOTAL	594	644	50
Mean	119	129	10

Table 2. *T*-test results

	Variable 1	Variable 2	
Mean	119	129	
Variance			5.5
Observations			
Pearson Correlation			0.2217
Hypothesized Mean Difference			5.75 ⁴
Significance Level			0.05
t Stat			1.54
P(T<=t) two-tail			0.0678
t Critical two-tail			2.015
P (T<=t) Sign Test			.65472

The *t*-test is a comparison test that shows the difference between pre- and post-surveys, designed to demonstrate that the participants showed statistical improvement over the null hypothesis.⁵ In addition to the *t*-test for dependent samples, I used a sign test, which according to Purdue University statistics professors David Moore and George McCabe, is “perhaps the most straightforward way to cope with nonnormal data,”⁶ a test

³ To determine these numbers, I noted the mean score of the remaining six participants in the pre-test and the two unidentified participants in the post-survey.

⁴ “Difference in Means Hypothesis Test Calculator,” infrr, accessed October 10, 2023, <https://www.infrr.com/means/difference-in-means-hypothesis-test-calculator>.

⁵ David S. Moore and George P. McCabe, *Introduction to the Practice of Statistics*, 3rd ed. (New York: W. H. Freeman, 1999), 517.

⁶ Moore and McCabe, *Introduction to the Practice of Statistics*, 519.

that “does not require the population distribution to have any specific form, such as normal.”⁷ This test, as well, showed too small of a sample size to determine if there was a significant difference in the pre- and post-surveys. The significance of the sign test did not show a significant difference, showing a value of .655.

Participants showed an 8 percent increase in their overall understanding and practice of self-care and soul-care. Based on the sample size, this increase did not show a significant difference, with a .05 significance level. Due to the small sample size of the participants, this nonnormal distribution may have delivered significance had the sample sizes in the pre- and post-surveys been larger.⁸

Ten participants completed the pre-survey, and six participants completed the post-survey. Two individuals who took the post-survey did not provide the same pins on the post-survey as the pre- survey, rendering it impossible to compare the two samples directly. I attempted to find out who these two participants were by email but did not receive a reply. If nine participants had completed the pre- and post-surveys with the same deviation between the pre- and post-surveys, the data would have been statistically significant.

Two participants demonstrated a marked increase in their understanding and practice of self-care and soul-care because they participated in the devotional (an increase of 20 points on the Likert scale, or 15 percent, and 29 points on the Likert scale, or 23 percent, respectively). The participants demonstrated a minor increase in their understanding of the topics studied in the devotional. These differences are likely from the fact that the devotional spent much time defining self-care and soul-care, demonstrating that God built humankind to understand how God relates to them and how he is at work in their lives, even during stressful times, to make them more like Christ. In the Army—

⁷ Moore and McCabe, *Introduction to the Practice of Statistics*, 519-20.

⁸ Moore and McCabe, *Introduction to the Practice of Statistics*, 518.

and in much of secular society—the term soul-care is non-existent. The term self-care is used to describe how to take care of people’s mental and physical life.

Two participants showed a decreased understanding and practice of self-care and soul-care between the pre- and post-survey. These decreases were 1 point on the Likert scale, or 1 percent for the first participant who recorded a decline, and 6 points on the Likert scale, or 5 percent for the second participant who showed a decrease. These results are likely a subjective response because the participants faced a more challenging time when they took the post-survey than when they took the pre-survey.

While analyzing Pearson’s correlation, I found minimal correlation between the pre- and post-surveys, with a correlation value of .2217.⁹ The participants did not show a standard increase (or, in the two cases, a standard decrease) in their understanding and practice of self-care and soul-care.¹⁰ Though the project used a Likert scale to remove some subjectivity in the areas the devotional covered, there is an aspect of how the participant felt, what practices they were implementing at the time in their lives, and how they were living as a result of their relationship with God when they took the pre- and post-surveys. This subjectivity may have contributed to the minimal correlation and difference in how they responded to both tests.

Strengths of the Project

The strengths of this devotional were the deep study of Scripture as it applied to the concepts of self-care and soul-care, a relatable devotional format that provided open-ended questions and teaching as it developed their understanding of the topics at hand and an application page that challenged participants to apply what they learned through the devotional to their lives in the future.

⁹ “Social Science Statistics,” accessed October 10, 2023, <https://www.socscistatistics.com/>.

¹⁰ I contacted a math instructor and consultant to ensure proper understanding of each of these areas. Benjamin Finney, Facebook Messenger to author, October 14, 2023.

The first strength was that the devotional allowed participants to study multiple Scripture passages in-depth. The devotional provided both the opportunity to understand a biblical hermeneutic and explore the application of these passages as they lived out their daily lives. The focus on Scripture as the starting point reminded participants that God is involved in how people live their lives and conduct themselves in their daily thoughts and actions. Believers should start their path to soul-care based on their understanding of who God is and where he is at work in their lives. When those believers come upon hard times, they will have established habits or disciplines in their lives to help them, considering God's grace.

The devotional showed participants a proper hermeneutic, challenging them to consider Old and New Testament passages and concepts in their context. For example, the section on the Sabbath starts with the Ten Commandments, where God first commands Moses and the Israelites to honor the Sabbath. The devotional then looks at Matthew 2:23-28 where the Pharisees challenged Jesus and his disciples regarding the Sabbath. Finally, the devotional asks participants to consider how the Sabbath applies to them in the New Testament context as they consider a day of true Sabbath rest in their own lives.

The devotional built a foundation of participants living their lives before God in care for their body, rest, devotional time, and serving others, then provided an example of when life gets challenging. The in-depth look at how Jesus challenged his disciples in Mark 6 demonstrated how believers could keep their eyes on Jesus, even when life gets hard and there is no time to provide self-care. In these difficult times, people must rely on the soul-care they have established because of their relationship with God through Jesus Christ. As Mark Deckard, the Biblical Counseling Director of Christian Counseling Associates, states, "The majority of people have known times of relative peace or happiness, but a deep abiding sense of contentment escapes most today on any consistent basis in their lives."¹¹

¹¹ Mark Deckard, *Helpful Truth in Past Places* (Fearn, Scotland: Mentor Imprint, 2009), 47.

When believers focus on walking in faith with a sovereign God and intentionally pursue the character, or fruit of the Spirit, that God challenges believers to produce in their walk, they will begin to experience contentment (Phil 4:12-13).

The second strength of this devotional was the open-ended questions that allowed participants to read and re-read scriptures to understand better the biblical truths the questions addressed. The devotional was formatted to help participants better understand Scripture and then provided contextual teaching to ensure participants understood the biblical principles the scriptural section addressed.

The third strength of this project was the application page after the devotional. Each week participants considered early-week devotional questions that helped shape how they would face challenges and opportunities, then provided the chance to compile the lessons they learned into a practical guide for practicing self-care and soul-care in their daily lives.

Weaknesses of the Project

This project also had three weaknesses.¹² Participants did not have opportunities to connect with others studying the same material, have a meaningful connection with me to ask interactive questions or better understand the concepts, or compile their thoughts at the end of each week.

The first weakness of this project was that the devotional format did not encourage participants to connect with each other to help them in their self-care and soul-care practices. The devotional offered a portable design that believers could use for personal devotions. However, this study would have been better in a small group format where participants engaged in weekly accountability to further their soul-care. In the

¹² These weaknesses address the devotional as built. Should this project move forward as a small group Bible Study or a devotional, I would add at least two chapters at the beginning: (1) What Is the Gospel and How Does It Affect My Life?, and (2) How Do I Depend on God, specifically addressing spiritual disciplines.

future, I would make the devotional part of a small group format, such as a weekly “Community Connection,”¹³ to allow participants to interact with others. I initially planned this training in a ten-hour format over a Friday and Saturday. The ten-hour format would have allowed attendees (servicemembers, their dependent spouses, adult dependent children stationed across US Army Hawaii, Department of Defense [DOD] civilians, and retirees) to maximize their time in the course without military training impeding attendance of all the sessions. However, in the summer of 2022, my family moved from Schofield Barracks, Hawaii, to Fort Cavazos, Texas. This move caused me to lose connection with the chapel communities that considered participating in this ten-hour format. This move also pushed me to consider providing others with a portable design that churches, counselors, and individuals could use in other environments outside of attending a course. This combination of factors caused me to change the project (with my supervisor’s approval) from a ten-hour class format to a six-week devotional that could assist people in practicing the concept of self-care and soul-care in their lives.

A second weakness related to the first was that the bi-weekly email replies and interactions of those who studied the devotional limited communication with me. These short comments in passing or by email encouraged me that the devotional was helpful but did not permit deeper interaction to help participants (or hold them accountable for staying engaged in the study). If this course was a regular small group meeting, participants could interact with me or a facilitator and better understand how self-care and soul-care applied to their lives regularly.

A third weakness was that participants could not compile their thoughts at the end of each week. The early week reflection questions provided participants with the opportunity to plan their week going forward, but they did not get a chance to reflect on

¹³ This weekly opportunity provides soldiers, family members, DA civilians, and retirees a communal meal and a number of classes to attend. These classes provide an opportunity to attend a weekly small group class to help them in their spiritual life, as an individual or as a couple.

what they learned through the devotional that week, helping them to address the theological implications of what the participants studied, how their heart attitudes affected them, or how they should adjust their thoughts based on that week's devotions.

Project Improvements

I would make one improvement in the project going forward if it remains a devotional and two others to improve the project overall. If the project remains a devotional, then I, or anyone who uses it, should implement an initial meeting with participants to hand out the devotional to interested participants and provide expectations for those studying the devotional. When I enlisted participants, I announced the devotional opportunity during chapel services, a meeting, and training. I then allowed participants to pick up a copy of the devotional and emailed the devotional to anyone who signed up. Though participants seemed interested in the project as an opportunity to learn self-care and soul-care, they did not get to talk to me to better understand its implications on their lives.

The two improvements I would implement going forward would be to make the project a ten-week small group Bible study and provide end-of-week reflection questions. A small group study would establish connections among participants, provide a venue to share struggles and allow them to receive biblical encouragement from other participants. A small group format would also help participants learn a proper hermeneutic from the facilitator and encourage others as they work with believers who are connected to the military. A ten-week small group study would likely include single soldiers, young and older couples, DA Civilians, and retirees who could each learn from each other as they discuss the topics in the devotional. For example, the soldier of a couple could be in field training or on a nine-month rotational deployment¹⁴ when the spouse is in class. The

¹⁴ The Army currently uses a forward rotational deployment of Brigade Combat Teams of approximately 4,000 soldiers and their equipment to deter aggression in current theaters of operation, to include the Middle East, Europe, and the Pacific. This strategic deterrent reminds competitors that the United

other participants could serve as an encouragement, come alongside the spouse in their challenges, and assist with the daily responsibilities that the family is facing while the soldier is away for extended periods.

The other improvement I would make is adding end-of-week reflection questions. These questions would include: What was the greatest lesson you learned this week from Scripture? Looking back at your early week reflection question, what did you think would be your biggest challenge? How did your understanding of Scripture help you face that challenge? How did you nourish your soul in the challenges this week? What would you like to do differently next week? These questions would help participants develop their application page at the end of the devotional (or course).

Theological Reflections

The term “self-care” is often used in secular society, challenging people to “put on their own oxygen mask before helping others.” This illustration, borrowed from the airline industry, highlights the secular belief that individuals cannot help others before taking care of themselves. Scripture says believers should focus on their soul and take care of their physical body, hence the term soul-care. The concept of soul-care in the Christian church, especially Army chapels, is relatively unknown. As mentioned in chapter 3, Puritan pastors referred to the idea. Richard Alleine, a seventeenth-century Puritan pastor, adding an explanation to 1 Peter 4:19, says, “He that will not take care of his own soul, says in vain, I have committed that care to the Lord. If thou wilt not take care of thine own soul, thou leavest it to the custody of the devil; and if thou dost, God will leave it to him also.”¹⁵

States maintains an active interest in those regions but adds considerable stress to families.

¹⁵ Richard Alleine, *Instructions about Heart-Work and a Companion for Prayer*, ed. John S. Stamp (London: R. Needham, 1845), 6.

Soul-care is an intentional work recognizing that Christians must be calculated in their dedication to caring for their soul, focusing on God's glory and the believers' good (2 Cor 5:9-10). The concept of soul-care encourages believers to care for their bodies because God created people to use their bodies to minister to others. The person's body serves, speaks to, connects with, hugs, and relates to others, demonstrating the soul contained within that body. The body is that which reveals God's love to others. The passages in the devotional remind believers that God designed people to glorify God and serve others. To do that, believers must comprehend God's work in their individual lives, even when life is complicated, and find ways to experience meaningful rest in serving others. God shows that there are times when people will not be able to care for themselves but will need to serve others. In these times, believers recognize God's grace as sufficient for them in hard times. When individuals care for their bodies, get adequate rest and nutrition, and study Scripture to understand and live out their purpose, they are prepared to serve God better. This foundation of spiritual and physical disciplines makes it easier to serve God and others when they cannot care for their bodies (or their souls) as they might under normal circumstances.¹⁶

Jesus showed how believers can live in a human body with an eternal purpose. Jesus himself got hungry (Matt 4:1-2), ate (Luke 24:40-43), slept (Matt 8:24), wept (Luke 11:35), got away for individual time with God (Mark 6:46), faced temptation (Matt 4:3-11), and got angry for God's name (Matt 21:12-13). Amid these human dynamics, Jesus lived out his purpose—to seek and save the lost (Luke 19:10), die on the cross, be buried, and be raised again from the dead (1 Cor 15:3-4).

While wrestling with the dynamics of their personal call to live out the gospel and care for themselves, participants challenged themselves to serve God and others.

¹⁶ Consider Large Scale Combat Operations, severe persecution, or living as a prisoner of war, where a believer would not have consistent nutrition, sleep, or Scripture. See Robbie Risner, *The Passing of the Night: My Seven Years as a Prisoner of the North Vietnamese* (Old Saybrook, CT: Konecny & Konecny, 2004).

Participants looked to Jesus's example to live their own lives before the face of God, especially in hard times. In challenging times, a consistent relationship with God shapes believers' ability to learn contentment (Phil 4:10-13) and grow to be more like Christ (Rom 8:28-29).

Personal Reflections

The combination of military training, job changes, school, an aging parent, and military travel caused me to consider the topics of self-care and soul-care in my personal life as I studied the biblical, theological, theoretical, practical, and historical application of self-care and soul-care, seeking ways to apply them in my own life (some by positive example and some negative). As I assumed the role of 25th Combat Aviation Brigade (CAB) Chaplain in the summer of 2018, I found that self-care and soul-care were critical in my own life and that of my family. The role of the Brigade chaplain is a technical supervisor of chaplains who are subordinate in rank. Within the 25th CAB, four chaplains serve on the island of Oahu and one at Fort Wainright, Alaska. Those chaplains have diverse faith backgrounds, practical ministry skills, and the ability to minister to the troops. Some of my methodology and illustrations developed while working in a unit that regularly trained for combat in the Pacific Theater of Operations. Each of the chaplains that I supervised had a different unit training rotation, which kept them busy in others areas of the world, while I served as chaplain to the soldiers their units left on the island of Oahu.

When I arrived at the 25th CAB, I understood my role would be to encourage and help those chaplains. I completed an Open Water Scuba Diving Course early in my off time. I looked forward to some short trips to check in on our battalion in Alaska. I quickly learned that ministry in that unit would be different. I traveled to Korea and Alaska to visit a battalion without a chaplain and realized that I should provide ministry coverage for the unit in Korea without a chaplain over Christmas and New Year's.

I found a renewed personal understanding of the sovereignty of God and his

care for believers during this research. In December 2022, I was notified that I would move to South Korea for a year while my wife and daughter remained in Hawaii, due to the challenges with availability for our daughter's medical care. My wife and I started planning, had hard conversations with our daughter, and set aside equipment to prepare a second household. In February, the Army told me they had an opening at Fort Hood, Texas, and I would get to serve as an Observer, Coach, and Trainer for Unit Ministry Teams that were deploying. In April, I found out that my elderly dad was both facing dementia and some physical limitations that required extra support from a family member. This transition in my own personal life reminded me of God's sovereignty in moving me closer to my dad and providing the opportunity to care for him. My new chain of command was extremely supportive in my trips to care for my dad, showing the role leaders play in setting conditions for soul-care.

This combination of factors showed me that I needed self-care and soul-care habits in my life. As I ministered to others, I needed to develop these concepts in my own life. As a result, I realized even more that believers should establish the concepts of self-care and soul-care in their lives amid their daily lives—especially recognizing that a sovereign God orchestrates our lives for his glory and our good. These practices must form while studying Scripture, enjoying time in God's creation (as it points the believer to worship God), serving in challenging times (traveling to Korea and Alaska over the holidays to care for soldiers who did not have a chaplain), and strengthening their own walk with the Lord.

Conclusion

I would love to teach this self-care and soul-care material in a small group ministry format. The material provided an opportunity to better dwell on the sovereignty of God amid my personal and professional challenges in life, recognizing that God is using all things to help me glorify him and help me become more like Jesus Christ. Jesus faced multiple challenges, yet he lived his life as he is first quoted in Luke 2:49, pursuing

the Father's business. Throughout the study, participants told me, both in person and by email, that the devotional helped them consider how God was at work in both their personal and professional lives.

APPENDIX 1
BRIGADE AND BATTALION CHAPLAIN
PEER SURVEY

The following survey was sent to peer battalion and brigade chaplains who are serving in the most challenging roles in the US Army Chaplain Corps. The survey addressed the requirements that the soldiers in their units faced and the opportunities chaplains experienced to help them grow personally and professionally while serving as a pastor in uniform and staff advisor to their command.

1. What presenting problems do you face in the counseling room? How does your unit's Operational Tempo (OPTEMPO) affect this?
2. As you circulate through your unit, what concerns do you hear?
3. What are the expectations in your unit, regarding work hours?
4. What pressures do you face, personally, to ensure a work-life balance?
5. What does the term "self-care" mean?
6. What does the term "soul-care" mean?
7. How do you practice self-care (or soul care) in your personal and family life?
8. How does self-care and soul-care help you engage with your faith, your family, and your unit?
9. Do you practice a personal Sabbath? How does that look in your own and your family's life?

APPENDIX 2
EXPERT PANEL RUBRIC FOR CURRICULUM

This rubric, in a format I have used often in Army educational settings, is an evaluation tool given to an expert panel composed of five chaplains, the Endorser of Regular Baptist Chaplaincy Ministries, a pastor from Faith Church in Lafayette, Indiana, and four enlisted veterans or Religious Affairs Specialists from Schofield Barracks, Hawaii to accomplish goal 2. The devotional needed to receive majority of “excellent” ratings from all the members, prior to allowing participants to study the devotional.¹

¹ This following rubric was used to develop my criteria Azusa Pacific University, “Writing Rubric,” January 11, 2018, https://www.apu.edu/live_data/files/333/rubric_packet.doc.

Criteria	Proficient	Sufficient	Excellent
1. Addresses topic of spiritual resiliency developing an understanding of self-care and soul-care	Training material address current situation	Devotional address the ability of Soldiers to “bounce back”	Devotional will help attendees learn to cope with the pressures they face, providing specifics of dwelling in faith through challenges
Comments:			
2. Content addresses challenges of Soldiers and Family Members	Does not address regular challenges of material life	Challenges of training and deployments are mentioned	Adequate time is provided to reflect on challenges of military service and put them in context
Comments:			
3. Material is biblical in nature	Material addresses spirituality without any reference to faith.	Material is Christian in nature	Material assists participants in considering how their faith addresses the challenges of life
Comments:			
4. The material will assist Soldiers and Family Members to endure the stressors of the Army.	Positive impact on Soldiers and their ability to face challenges will be minimal	Provides concepts but participants need to connect the key aspects of them as they relate to military service	Curriculum addresses the military life in a way that helps participants deepen their worldview, as it addresses military life.
Comments:			

APPENDIX 3

SELF-CARE AND SOUL-CARE PRE- AND POST-SURVEY

The self-care and soul-care pre-survey was completed by ten participants to assess their understanding of self-care and soul-care. The post-survey was completed by four participants. The participants used a mixed methods approach of both qualitative and quantitative answers.

The research in which you are about to participate is designed to [describe the research purpose in the language of the participant]. This research is being conducted by Mark D. Worrell for purposes of developing self-care and soul care for Soldiers and Family members in US Army Hawaii. In this research, you will learn, study, and engage in methods that will help you practice self-care and soul-care within the military culture.. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

1. Identify yourself by a four-digit number you will remember at the end of this weekend (DOD ID#, etc.) _ _ _ _

2. I am a (circle one)...
Servicemember, Spouse, Adult dependent child, DoD Civilian, Retiree

3. What does “spiritual resilience mean?”

4. I am familiar with the concept of self-care
Strongly disagree (SD), Disagree (D), Disagree Somewhat (DS), Agree Somewhat (AS), Agree (A), Strongly Agree (SA)
SD D DS AS A SA

5. What is “self-care” in ten words or less?

6. What are your preferred methods of providing self-care (state 3)?

7. What are some other methods you know of (if none, state none)?

8. I practice self-care in my life
Strongly disagree (SD), Disagree (D), Disagree Somewhat (DS), Agree Somewhat (AS), Agree (A), Strongly Agree (SA)
SD D DS AS A SA

9. I am familiar with the term “soul-care”
SD D DS AS A SA

10. What is “soul-care” in ten words or less?

11. How does a person practice soul-care (state 3)?

12. What are some other methods you know of (if none, state none)?

For the following questions, use the following criteria:

Strongly disagree (SD), Disagree (D), Disagree Somewhat (DS), Agree Somewhat (AS), Agree (A), Strongly Agree (SA)

13. My concept of soul-care helps me grow in my relationship with God.

SD D DS AS A SA

14. My concept of soul-care helps me engage in fruitful service in the unit in which I am assigned (or in my current roles)

SD D DS AS A SA

15. My faith is an important part of service in the military

SD D DS AS A SA

16. My concept of soul-care helps me stay engaged with my family

SD D DS AS A SA

17. My concept of soul-care helps me understand my role as a servicemember, family member, etc

SD D DS AS A SA

18. I am familiar with the Biblical concept of Sabbath

SD D DS AS A SA

19. I practice the Biblical concept of Sabbath

SD D DS AS A SA

20. I've reflected on difficult conversations to help me learn in similar future conversations

SD D DS AS A SA

21. I sometimes struggle to balance home and work life

SD D DS AS A SA

22. I have meaningful engagement with a church or chapel
SD D DS AS A SA
23. I have meaningful engagement with a church near my home of record
SD D DS AS A SA
24. I understand the term “abiding in Christ”
SD D DS AS A SA
25. I regularly study Scripture for my personal growth
SD D DS AS A SA
26. I pray in faith, seeking to understand God’s will more than to get my needs met
SD D DS AS A SA
27. I have meaningful relationships with other Christians
SD D DS AS A SA
28. I believe sharing my faith is a vital part of my Christian life
SD D DS AS A SA
29. I believe Christ wants Christians to find ways to minister to others in a church or chapel community
SD D DS AS A SA
30. I know there are times when I will only be able to rely on God’s grace to carry me through certain circumstances
SD D DS AS A SA
31. I have faced times when I have only had God’s grace to carry me through certain circumstances
SD D DS AS A SA

APPENDIX 4

SELF-CARE AND SOUL-CARE DEVOTIONAL

This devotional was designed to help participants understand how Scripture addresses the concepts of self-care and soul-care. I used this devotional to accomplish the goal 4, providing a devotional that would impact the lives of soldiers and their family members in understanding how rest comes in Christ. Christians can develop an understanding of how rest comes in this life, as those believers practice God's grace.

To my brothers and sisters in Christ, the following 30 pages are a devotional I'd like you to walk through for the next 6 weeks. This devotional is my project for my Doctorate of Educational Ministries Degree at Southern Seminary. I'd ask that you do the pre and post-surveys (links and QR codes will be at the beginning and the end). When you take the pre-survey, please make up a four-digit pin that you will use to identify yourself in both the pre and post-surveys. There will be no means of identifying you as an individual.

Write your pin here: _____

Here is the link and QR Code for the pre-survey. Please take this before proceeding with the devotional:

<https://forms.gle/CCPjL9xmy2ii5qnFA>



Self-care and Soul-Care

What to do when you can't reach your own oxygen mask

© Mark Worrell, 2022

Flight attendants on an airplane safety briefing say, "Put your own oxygen mask on, then take the time to help others who need it. Many discussions of self-care include that reminder: you can't help others until you care for yourself. If you're starting this devotional with me, you may have felt that you sometimes can't reach that oxygen mask. There's too much to do: work, kids, church ministry requirements, family dynamics, aging parents, and career planning, among others. Each of these areas take our time and attention. As you walk through this devotional, I'd challenge you to consider your priorities, your understanding of rest, and how you handle the challenges of life when they arise.

This six-week devotional is one more thing on your plate, but I'd like to ask you to be intentional about it. It's designed to be taken in bite-sized chunks. Read the Scripture for that week (most weeks, you will read the same passage three times). Occasionally, there is an additional passage to help think through the concept for that week. Please read it slowly and thoughtfully. Take some time to read through and honestly answer the questions for that day, then schedule two more days that week to do the same. A good schedule would be Tuesday, Thursday, and Saturday evenings. Why do I suggest these days? It makes it intentional. It spreads your time in God's Word out a bit so you can think about it in between your time in the same material. The last devotional is designed to help you get your heart prepared for Sunday worship.

Why six weeks? Christians should be intentional about rest—a restorative Sabbath, this ends up about 40 days. The number 40 often encompasses a transformational time in people's lives. Consider Jesus's time of temptation in the wilderness, Moses 40 years between his time growing up in Egypt and when he returned to Egypt to free Israel. Israel spent 40 years after the spies convinced them that God was not sufficient to help them conquer Canaan. Those 40 years helped them get ready to cross the Jordan with Joesph as their leader. Six weeks allows for a few opportunities to engage with Scripture around the concepts of self-care and soul-care. Be intentional about how you will plan out your time. I've done a little of that for you, as each week you will plan out your days for the following week. That will help you think through Scripture as it relates to these concepts we don't address often.

I'd encourage you, as you go through this, to find someone to study it with. Growth happens best when we can walk with someone else who can help us and keep us focused. Find someone you trust and check-in on each other. This relationship could develop in the future to a great friendship that will help you grow in godliness (and is part of the application sheet on the last page

Let me define some terms to help encourage you in this devotional.

Self-care is predominately caring for your physical needs. It's a secular (didn't start in Christianity but can help us think through caring for our physical needs) concept that begins with work-life balance, stress reduction techniques, time management, boundaries, and finding purpose in life. Biblically, since we are embodied souls (a body that contains a soul), we must ensure that we care for our physical bodies (God says we already know what we need to do in this areas in Eph. 4:28-30). Doing so allows us to minister effectively in this life, learn what God is doing in our lives, and grow in our faith.

Soul-care, predominately caring for your spiritual needs, helps the believer put their identity (Gal. 2:20) in Christ, take genuine Sabbath rest (defined as slowing down to take a regular day or sometimes a shorter but defined period of time, Ex. 20:8-11) to glorify God by reflecting on His goodness through engaging in study (2 Tim. 2:15-16), preparing for a time of ministry or work (Mark 6:46), or resting to refresh oneself for normal activities (Mark 6:41). The Puritan pastors in the 17th century used this to help give meaning in life to how our soul is prepared for life. Believers can feel stretched to the limit but still recognize that God is at work in their lives. They can serve others even when they do not believe they have any more to give (Mark 6:53-56).

We often talk of resilience as the ability to bounce back after challenges but challenges are designed to grow us, make us better. **Spiritual resilience** allows God to use

circumstances and difficult times to help you better understand God's plan for you and how he designed you for ministry in this life. It's through challenges that God shapes and molds us into the image of Christ (Rom. 8:28-29). Resilience should encompass the concept of Sabbath rest. We do not take planned downtime in our culture in our daily or weekly lives, but God designed rest to help us reflect and prepare for the coming days.

This devotional will help you think through Scripture and how it enables you to address the following areas:

1. Sabbath rest and stress
2. Care and compassion for others
3. Prioritizing time/ work-life balance
4. Setting aside time with God, loving him and others
5. Caring for the ministry God has given you
6. Facing challenging times when it doesn't feel like you can stop
7. Schedule of things that you can build to help you regarding self-care and soul-care

May these six weeks prepare your soul and body to help you see how God has designed you, walk in His grace, and see His hand in your lives. May it encourage, strengthen, and challenge you amid the blessings and struggles of life.

Living Life with Rest Built-in: week 1,

Days I plan to spend time with God in this devotional this week:

Day, _____; date, _____

Day, _____; date, _____

Day, _____; date, _____

Living Life with Rest Built-in: week 1, day 1 _____ (day of the week)

Read Exodus 20:8-11 (CSB)¹

⁸ Remember the Sabbath day, to keep it holy: ⁹ You are to labor six days and do all your work, ¹⁰ but the seventh day is a Sabbath to the Lord your God. You must not do any work—you, your son or daughter, your male or female servant, your livestock, or the resident alien who is within your city gates. ¹¹ For the Lord made the heavens and the earth, the sea, and everything in them in six days; then he rested on the seventh day. Therefore the Lord blessed the Sabbath day and declared it holy.

The answers to the questions regarding scriptural understanding will be at the bottom of those days devotional. Please search the Scriptures first to see if you can find them before looking at the answers.

¹ Scripture quotations marked CSB have been taken from the Christian Standard Bible.

How often is the commandment to keep the Sabbath quoted in Scripture? Where does the concept of a day of rest (Sabbath) come from?

What does Jesus say about the Sabbath in the Gospels?

How can we apply Jesus's challenge regarding upholding the law at a heart level in Matt. 5:21-30 to the concept of Sabbath?

What signs do you see when your stress level rises to uncomfortable? How do you address that?

Often, we rush through life, filling the calendar and missing opportunities to reflect and relax. What does it mean to practice a rejuvenating Sabbath that prepares you for the coming days?

The word Sabbath is used about 104 times in the Old Testament. Some are in the first five books of the Old Testament, often called the Pentateuch, some in the prophetic books, and some in the historical books.² God told all Creation about the Sabbath in the Old Testament and held believers and unbelievers accountable when they did not observe it.

Jesus used the Sabbath to confront the religious leaders of his day, as he regularly healed people on the seventh day of the week. Throughout the rest of the New Testament, the authors remind people that they should not hold one day over another. Hebrews 4:9 suggests that Sabbath rest should remain.³ The concepts in this devotional will challenge us, as believers, to take the concept of Sabbath rest seriously, whether we observe it on the seventh day of the week or not. As you continue this devotional, you will understand what Sabbath rest is and how you can (and should) practice it in life.

Early Week reflection questions (you will see these during the first session each week):

² B. C. Babcock, "Sabbath," in *Lexham Bible Dictionary*, Logos Digital Edition, ed. J. D. Barry et al. (Bellingham, WA: Lexham, 2016), Sabbath, Logos.

³ Babcock, "Sabbath," Sabbath, Logos.

What are the biggest challenges that you expect this week in your personal life?

What are the biggest challenges that you expect this week in your professional/work life?

What activities do you enjoy as an individual, with your family or friends, that help you reset?

Where do you see your walk with God helping you address those challenges?

What things can you do this week to help you focus better on studying God's Word?
How can you prepare better to honor God and serve your family in your time with them?
How can you prepare better to help in your time at work? What do you enjoy doing with family, friends, or others that help you enjoy God's goodness and reset?

Living Life with Rest Built-in: week 1, day 2 _____ (day of the week)

Read Mark 2:23-28

²³ On the Sabbath he was going through the grainfields, and his disciples began to make their way, picking some heads of grain. ²⁴ The Pharisees said to him, "Look, why are they doing what is not lawful on the Sabbath?"

²⁵ He said to them, "Have you never read what David and those who were with him did when he was in need and hungry — ²⁶ how he entered the house of God in the time of Abiathar the high priest and ate the bread of the Presence —which is not lawful for anyone to eat except the priests —and also gave some to his companions?" ²⁷ Then he told them, "The Sabbath was made for man and not man for the Sabbath. ²⁸ So then, the Son of Man is Lord even of the Sabbath."

What were the disciples doing on the Sabbath?

How did Jesus teach the disciples and the Pharisees that day about the design of the Sabbath?

Why is it significant that the Sabbath was made for man and not man for the Sabbath?

How would you address the challenging situation regarding a leader who expects specific outputs of an employee each day? Often, we can see the "law of diminishing returns" in our own life. How do you communicate with that leader regarding the challenge?

God designed us with a need for food and clothing (1 Tim. 6:8). The disciples were caring for their physical needs while they journeyed from one place to another.

Living Life with Rest Built-in: week 1, day 3 _____ (day of the week)

Read Mark 2:23-28 (CSB)

On the Sabbath he was going through the grainfields, and his disciples began to make their way, picking some heads of grain. The Pharisees said to him, "Look, why are they doing what is not lawful on the Sabbath?"

He said to them, "Have you never read what David and those who were with him did when he was in need and hungry — how he entered the house of God in the time of Abiathar the high priest and ate the bread of the Presence —which is not lawful for anyone to eat except the priests —and also gave some to his companions?" Then he told them, "The Sabbath was made for^[a] man and not man for the Sabbath. So then, the Son of Man is Lord even of the Sabbath."

Why does Jesus refer to David eating the Bread of Presence from the Tabernacle?

Jesus pointed out to the Pharisees that His authority outweighed David's, showing Jesus's ultimate authority/

Why did God put the Sabbath in place as a commandment?

God's challenge to people in Exodus 20:8-11 was that people would rest on the seventh day. The religious leaders added specific parameters as to how people wouldn't sin but limited the steps they could take, ruled that they couldn't harvest grain, etc., on the Sabbath. How do you see Jesus allowing the disciples to care for themselves, even on the Sabbath?

What physical or other practices do you typically practice in hard times? Do these practices help you focus on God during those challenges, or does it focus your attention away from God?

How do you take intentional time to reflect and rejuvenate in challenging times like military deployments when your unit conducts operations 24/7? What about during difficult work times when you realize operations are long days?

When we were deployed, my chaplain assistant (now called Religious Affairs Specialist: a personal security guard, since chaplains don't carry a weapon, and administrative assistant/ coordinator) encouraged me to take 4-5 hours of intentional downtime each Sunday following the morning service. I used this time to read (sometimes Scripture and sometimes other literature), sleep, watch a movie, etc. He agreed to get me if a situation needed my attention as the only chaplain on the Forward Operating Base.

1 Sam. 21:1-6 records the story of David coming, exhausted and famished, to the temple looking for food. The priest had nothing to offer him except the bread of the Presence (reflecting why Jesus would later call himself the Bread of Life). This bread was there to remind believers that God provided. When David came and asked, he was reminded of God's goodness on display.

Living out thankfulness: week 2,

Days I plan to spend time with God in this devotional next week:

Day, _____; date, _____

Day, _____; date, _____

Day, _____; date, _____

Living out thankfulness: week 2, day 1 _____ (day of the week)

Read Luke 5:12-16 (CSB)

¹² While he was in one of the towns, a man was there who had leprosy all over him. He saw Jesus, fell facedown, and begged him, "Lord, if you are willing, you can make me clean."

¹³ Reaching out his hand, Jesus touched him, saying, "I am willing; be made clean," and immediately the leprosy left him. ¹⁴ Then he ordered him to tell no one: "But go and show yourself to the priest, and offer what Moses commanded for your cleansing as a testimony to them."

¹⁵ But the news about him spread even more, and large crowds would come together to hear him and to be healed of their sicknesses. ¹⁶ Yet he often withdrew to deserted places and prayed.

How did Jesus serve this man with leprosy?

What did the man with leprosy show in his question?

What did Jesus show by healing the man?

Why did Jesus send this leper to the priest?

The leper showed a lot of faith by coming to Jesus on the road that day. He showed trust in Jesus's ability to heal him and stepped out. Jesus's response showed care and compassion, the desire and ability to help this man who had been separated from others (lepers were not allowed to touch others). Jesus came to fulfill the law (Matt. 5:17-20) and sent the leper to the priest to demonstrate His commitment to doing what God commanded—and that Jesus was the ultimate fulfillment of God's law.

Early Week reflection questions:

What are the biggest challenges that you expect this week in your personal life?

What are the biggest challenges that you expect this week in your professional/work life?

What activities do you enjoy as an individual, with your family or friends, that help you reset?

Where do you see your walk with God helping you address those challenges?

What things can you do this week to help you focus better on studying God's Word?
How can you prepare better to honor God and serve your family in your time with them?
How can you prepare better to help in your time at work? What do you enjoy doing with family, friends, or others that help you enjoy God's goodness and reset?

Living out thankfulness: week 2, day 2 _____ (day of the week)

Read Luke 5:12-16 (CSB)

¹² While he was in one of the towns, a man was there who had leprosy all over him. He saw Jesus, fell facedown, and begged him, "Lord, if you are willing, you can make me clean."

¹³ Reaching out his hand, Jesus touched him, saying, "I am willing; be made clean," and immediately the leprosy left him. ¹⁴ Then he ordered him to tell no one: "But go and show yourself to the priest, and offer what Moses commanded for your cleansing as a testimony to them."

¹⁵ But the news about him spread even more, and large crowds would come together to hear him and to be healed of their sicknesses. ¹⁶ Yet he often withdrew to deserted places and prayed.

How often do you respond to others' needs and requests in your life?

Does that encourage or discourage you?

How can you manage the way you serve people and their requests?

In his book *First Things First*, Stephen Covey presents a time management model of quadrants. In it, he discusses the priority of urgent or important things.⁴

	Urgent	Not Urgent				
Important	<p>Quad I</p> <table border="0"> <tr> <td style="vertical-align: top;"> <p><u>Activities</u></p> <ul style="list-style-type: none"> • Crisis • Pressing Problems • Deadline Driven </td> <td style="vertical-align: top;"> <p><u>Results</u></p> <ul style="list-style-type: none"> • Stress • Burn-out • Crisis management • Always putting out fires </td> </tr> </table>	<p><u>Activities</u></p> <ul style="list-style-type: none"> • Crisis • Pressing Problems • Deadline Driven 	<p><u>Results</u></p> <ul style="list-style-type: none"> • Stress • Burn-out • Crisis management • Always putting out fires 	<p>Quad II</p> <table border="0"> <tr> <td style="vertical-align: top;"> <p><u>Activities</u></p> <ul style="list-style-type: none"> • Prevention, capability improvement • Relationship building • Recognizing new opportunities • Planning, recreation </td> <td style="vertical-align: top;"> <p><u>Results</u></p> <ul style="list-style-type: none"> • Vision, perspective • Balance • Discipline • Control • Few crisis </td> </tr> </table>	<p><u>Activities</u></p> <ul style="list-style-type: none"> • Prevention, capability improvement • Relationship building • Recognizing new opportunities • Planning, recreation 	<p><u>Results</u></p> <ul style="list-style-type: none"> • Vision, perspective • Balance • Discipline • Control • Few crisis
<p><u>Activities</u></p> <ul style="list-style-type: none"> • Crisis • Pressing Problems • Deadline Driven 	<p><u>Results</u></p> <ul style="list-style-type: none"> • Stress • Burn-out • Crisis management • Always putting out fires 					
<p><u>Activities</u></p> <ul style="list-style-type: none"> • Prevention, capability improvement • Relationship building • Recognizing new opportunities • Planning, recreation 	<p><u>Results</u></p> <ul style="list-style-type: none"> • Vision, perspective • Balance • Discipline • Control • Few crisis 					
Not Important	<p>Quad III</p> <table border="0"> <tr> <td style="vertical-align: top;"> <p><u>Activities</u></p> <ul style="list-style-type: none"> • Interruptions, some callers • Some email, some reports • Some meetings • Proximate, pressing matters • Popular activities </td> <td style="vertical-align: top;"> <p><u>Results</u></p> <ul style="list-style-type: none"> • Short term focus • Crisis management • Reputation – chameleon character • See goals/ plans as worthless • Feel victimized, out of control • Shallow or broken relationships </td> </tr> </table>	<p><u>Activities</u></p> <ul style="list-style-type: none"> • Interruptions, some callers • Some email, some reports • Some meetings • Proximate, pressing matters • Popular activities 	<p><u>Results</u></p> <ul style="list-style-type: none"> • Short term focus • Crisis management • Reputation – chameleon character • See goals/ plans as worthless • Feel victimized, out of control • Shallow or broken relationships 	<p>Quad IV</p> <table border="0"> <tr> <td style="vertical-align: top;"> <p><u>Activities</u></p> <ul style="list-style-type: none"> • Trivia, busy work • Some email • Personal social media • Some phone calls • Time wasters • Pleasant activities </td> <td style="vertical-align: top;"> <p><u>Results</u></p> <ul style="list-style-type: none"> • Total irresponsibility • Fired from jobs • Dependent on others or institutions for basics </td> </tr> </table>	<p><u>Activities</u></p> <ul style="list-style-type: none"> • Trivia, busy work • Some email • Personal social media • Some phone calls • Time wasters • Pleasant activities 	<p><u>Results</u></p> <ul style="list-style-type: none"> • Total irresponsibility • Fired from jobs • Dependent on others or institutions for basics
<p><u>Activities</u></p> <ul style="list-style-type: none"> • Interruptions, some callers • Some email, some reports • Some meetings • Proximate, pressing matters • Popular activities 	<p><u>Results</u></p> <ul style="list-style-type: none"> • Short term focus • Crisis management • Reputation – chameleon character • See goals/ plans as worthless • Feel victimized, out of control • Shallow or broken relationships 					
<p><u>Activities</u></p> <ul style="list-style-type: none"> • Trivia, busy work • Some email • Personal social media • Some phone calls • Time wasters • Pleasant activities 	<p><u>Results</u></p> <ul style="list-style-type: none"> • Total irresponsibility • Fired from jobs • Dependent on others or institutions for basics 					

This figure shows the four quadrants from Stephen Covey's *First Things First*⁵

He asks a couple of questions that help address the concepts of self-care related to time management and soul-care. It enables the reader to focus on what is most important but not urgent:

"What is the one activity that you know, if you did superbly well and consistently, would have positive results in your personal life? What is the one activity that you know, if you did superbly well and consistently, would have positive results in your professional or work life?"⁶ These items are considered the quadrant two things that help us prepare to address the others well.

How would you answer those questions?

Crises happen regularly, especially in people-oriented roles. When you build your schedule, how can you create time for things that are both important and urgent?

⁴ Stephen Covey, *First Things First* (Miami: Mango, 2015), 38-40.

⁵ Thriving Schools, "Important vs. Urgent: Stephen Covey at School," January 30, 2017, <http://www.thrivingschools.net/blog/2017/1/30/important-vs-urgent-stephen-covey-at-school>.

⁶ Covey, *First Things First*, 40.

Living out thankfulness: week 2, day 3 _____ (day of the week)

Read Luke 5:12-16 (CSB)

¹² While he was in one of the towns, a man was there who had leprosy all over him. He saw Jesus, fell facedown, and begged him, "Lord, if you are willing, you can make me clean."

¹³ Reaching out his hand, Jesus touched him, saying, "I am willing; be made clean," and immediately the leprosy left him. ¹⁴ Then he ordered him to tell no one: "But go and show yourself to the priest, and offer what Moses commanded for your cleansing as a testimony to them."

¹⁵ But the news about him spread even more, and large crowds would come together to hear him and to be healed of their sicknesses. ¹⁶ Yet he often withdrew to deserted places and prayed.

What does Jesus's habit of withdrawing show us when serving others?

Jesus served this man with leprosy when lepers were outcasts from society. Jesus healed this man at his own expense. Where do you see a challenging situation at home, church, or work where you could devote yourself to help address the issue?

Jesus often withdrew to spend time with the Father. In eternity, Jesus dwelt with the Father and Son. When he came to earth, he set aside that immediate communion to live with sinful man. I've often considered this the most challenging deployment of all time. Jesus left his heavenly home to dwell among sinful men. The specific intention of Jesus was to show us his love, to set aside his life for us (John 15:13), but man chose to nail him to the cross (John 1:1-18). Jesus knew each thing that would happen in his life and knew about the cross. He was still intentional about reflection, restoration, and solitude so that He could continue to serve others.

When we make the time to pray, one way we can talk to God is by reflecting through Luke 5:12-16, notice—

God is willing to listen to us. He cares and is intimately involved in our lives

We should consider our life challenges before God and expect him to answer by preparing our hearts

We should train to help others and recognize that God is using each of those people in our lives to make us more like Christ (Rom. 8:28-29)

Loving God, loving people: week 3,

Days I plan to spend time with God in this devotional next week:

Day, _____; date, _____

Day, _____; date, _____

Day, _____; date, _____

Loving God, Loving People: week 3, day 1 _____ (day of the week)

Read Matt. 22:37-39

³⁷ He said to him, "Love the Lord your God with all your heart, with all your soul, and with all your mind. ³⁸ This is the greatest and most important command. ³⁹ The second is like it: Love your neighbor as yourself.

What is the situation in Matthew 22? How many questions have the religious leaders asked Jesus up until this point?

Why are these two commandments so critical to our daily lives?

How do the first four commandments in Ex. 20:1-11 shape your perspective about what God deems essential?

Early Week reflection questions:

What are the biggest challenges that you expect this week in your personal life?

What are the biggest challenges that you expect this week in your professional/work life?

What activities do you enjoy as an individual, with your family or friends, that help you reset?

Where do you see your walk with God helping you address those challenges?

What things can you do this week to help you focus better on studying God's Word?
How can you prepare better to honor God and serve your family in your time with them?
How can you prepare better to help in your time at work? What do you enjoy doing with family, friends, or others that help you enjoy God's goodness and reset?

Loving God, loving people: week 3, day 2 _____ (day of the week)

Read Matt. 22:37-39

³⁷ He said to him, "Love the Lord your God with all your heart, with all your soul, and with all your mind. ³⁸ This is the greatest and most important command. ³⁹ The second is like it: Love your neighbor as yourself.

What does the parable of the Good Samaritan (Luke 10:25-37) show us concerning serving others?

How do you relate to others? Do you generally seek what you can get from them, or do you seek to build into their lives?

What do you learn from others? Would those closest to you—at home or work—consider you teachable?

I love watching my wife address challenging times in her life. She works hard, addresses other people's needs, and watches and cares for others. She will expend her energy, then lie down and get sleep or relax. A funny illustration of this is when she and I were driving from the Washington, DC area to Columbia, South Carolina, to attend a ceremony. We grabbed a couple of sandwiches and hit the road. A car hit us as we waited to merge onto a highway (notorious for rear-end collisions). My wife jumped, launching the sandwich into the dashboard and front window. I asked her a few times if she was OK, and she responded, "but your sandwich!" She finally answered she was OK but still concerned about me getting dinner. I checked on the other car's driver and

got a police report. We were then finally able to get back on the road. She was concerned about me throughout the drive until I could stop, grab a bite to eat, and dispose of the sandwich in a joking way. She put my comfort above hers and was not comfortable until I was.

Loving God, loving people: week 3, day 3 _____ (day of the week)

Read Matt. 22:37-39

³⁷ He said to him, "Love the Lord your God with all your heart, with all your soul, and with all your mind. ³⁸ This is the greatest and most important command. ³⁹ The second is like it: Love your neighbor as yourself.

What does it mean to worship God in Spirit and Truth (John 4)?

How can you prepare your heart for private and corporate worship this week?

How can you prepare your heart to serve others this week?

Pursuing character: week 4,

Days I plan to spend time with God in this devotional next week:

Day, _____; date, _____

Day, _____; date, _____

Day, _____; date, _____

Pursuing character: week 4, day 1 _____ (day of the week)

Read 1 Tim. 6:11-21

¹¹ But you, man of God, flee from these things, and pursue righteousness, godliness, faith, love, endurance, and gentleness. ¹² Fight the good fight of the faith. Take hold of eternal life to which you were called and about which you have made a good confession in the presence of many witnesses. ¹³ In the presence of God, who gives life to all, and of Christ Jesus, who gave a good confession before Pontius Pilate, I charge you ¹⁴ to keep

this command without fault or failure until the appearing of our Lord Jesus Christ. ¹⁵ God will bring this about in his own time. He is the blessed and only Sovereign, the King of kings, and the Lord of lords, ¹⁶ who alone is immortal and who lives in unapproachable light, whom no one has seen or can see, to him be honor and eternal power. Amen.

¹⁷ Instruct those who are rich in the present age not to be arrogant or to set their hope on the uncertainty of wealth, but on God, who richly provides us with all things to enjoy. ¹⁸ Instruct them to do what is good, to be rich in good works, to be generous and willing to share, ¹⁹ storing up treasure for themselves as a good foundation for the coming age, so that they may take hold of what is truly life.

²⁰ Timothy, guard what has been entrusted to you, avoiding irreverent and empty speech and contradictions from what is falsely called knowledge. ²¹ By professing it, some people have departed from the faith. Grace be with you all.

What are the "these things" that Paul is asking Timothy to flee?

How do we pursue righteousness, godliness, faith, love, steadfastness, and gentleness while fleeing something else?

Define each of those characteristics:

Righteousness--

Holiness—

Faith—

Love—

Steadfastness—

Gentleness—

Where do you see those characteristics in Jesus Christ?

Where do you see them in your life?

How would those prepare you for challenging times?

How does Paul's praise of Jesus Christ help you recognize God is in control, even in challenging circumstances?

I realize gentleness is a challenge in my life. When I struggle in this area, it's important for me to consider Scripture. God demands that we check our hearts before addressing

the problem we see in others. Jesus uses a humorous story in Matt. 7:1-6 to illustrate that point. He tells us to remove the log from our eye before we take the speck out of another's eye. This gets to the question of motive. Are you doing the right thing for the wrong reason? Have you dealt with your own part of the challenge?

Early Week reflection questions:

What are the biggest challenges that you expect this week in your personal life?

What are the biggest challenges that you expect this week in your professional/work life?

What activities do you enjoy as an individual, with your family or friends, that help you reset?

Where do you see your walk with God helping you address those challenges?

What things can you do this week to help you focus better on studying God's Word? How can you prepare better to honor God and serve your family in your time with them? How can you prepare better to help in your time at work? What do you enjoy doing with family, friends, or others that help you enjoy God's goodness and reset?

Pursuing character: week 4, day 2 _____ (day of the week)

Read 1 Tim. 6:11-21

¹¹ But you, man of God, flee from these things, and pursue righteousness, godliness, faith, love, endurance, and gentleness. ¹² Fight the good fight of the faith. Take hold of eternal life to which you were called and about which you have made a good confession in the presence of many witnesses. ¹³ In the presence of God, who gives life to all, and of Christ Jesus, who gave a good confession before Pontius Pilate, I charge you ¹⁴ to keep this command without fault or failure until the appearing of our Lord Jesus Christ. ¹⁵ God will bring this about in his own time. He is the blessed and only Sovereign, the King of

kings, and the Lord of lords, ¹⁶ who alone is immortal and who lives in unapproachable light, whom no one has seen or can see, to him be honor and eternal power. Amen.

¹⁷ Instruct those who are rich in the present age not to be arrogant or to set their hope on the uncertainty of wealth, but on God,^[a] who richly provides us with all things to enjoy. ¹⁸ Instruct them to do what is good, to be rich in good works, to be generous and willing to share, ¹⁹ storing up treasure for themselves as a good foundation for the coming age, so that they may take hold of what is truly life.

²⁰ Timothy, guard what has been entrusted to you, avoiding irreverent and empty speech and contradictions from what is falsely called knowledge. ²¹ By professing it, some people have departed from the faith.

Grace be with you all.

How often do you find yourself setting your hope on the uncertainty of this world?

How would it affect your life if you were to focus on the "all things" that come from God?

How are you encouraging yourself through God's word to be rich in good works, generous, and storing up treasure in eternity?

How are you encouraging others to be rich in good works, generous, and storing up treasure in eternity?

Pursuing character: week 4, day 3 _____ (day of the week)

Read 1 Tim. 6:11-21

¹¹ But you, man of God, flee from these things, and pursue righteousness, godliness, faith, love, endurance, and gentleness. ¹² Fight the good fight of the faith. Take hold of eternal life to which you were called and about which you have made a good confession in the presence of many witnesses. ¹³ In the presence of God, who gives life to all, and of Christ Jesus, who gave a good confession before Pontius Pilate, I charge you ¹⁴ to keep this command without fault or failure until the appearing of our Lord Jesus Christ. ¹⁵ God will bring this about in his own time. He is the blessed and only Sovereign, the King of kings, and the Lord of lords, ¹⁶ who alone is immortal and who lives in unapproachable light, whom no one has seen or can see, to him be honor and eternal power. Amen.

¹⁷ Instruct those who are rich in the present age not to be arrogant or to set their hope on the uncertainty of wealth, but on God,^[a] who richly provides us with all things to

enjoy. ¹⁸ Instruct them to do what is good, to be rich in good works, to be generous and willing to share, ¹⁹ storing up treasure for themselves as a good foundation for the coming age, so that they may take hold of what is truly life.

²⁰ Timothy, guard what has been entrusted to you, avoiding irreverent and empty speech and contradictions from what is falsely called knowledge. ²¹ By professing it, some people have departed from the faith. Grace be with you all.

What does it mean to guard what is entrusted to you?

How does that relate to your call to ministry?

By trusting God's work in your life, how do you see God working in you to guard you against what is falsely called knowledge?

How does guarding what's entrusted to you help you trust God in difficult times?

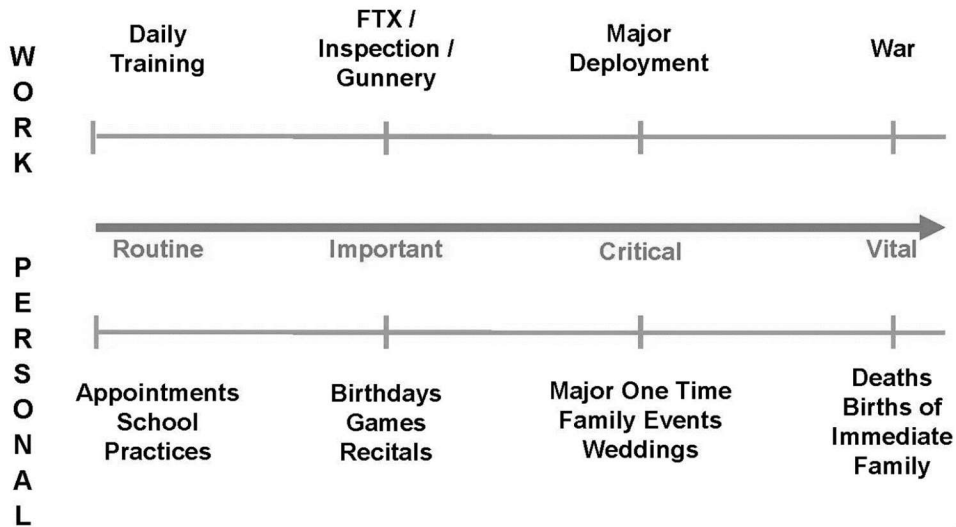
General McConville, the Chief of Staff of the Army, developed a simple yet helpful assessment to see what our priority should be at any given time. We live in the routine but occasionally have things that require our immediate attention. A vital personal issue should take precedence over an important or routine work issue—but the opposite should also be true: a vital work issue has to take precedence over routine personal matters.

Here's his version: ⁷

⁷ Haley Britzky, “The Army Chief of Staff Wants You to Have Work-Life Balance. Seriously,” Task & Purpose (blog), October 15, 2020, <https://taskandpurpose.com/news/army-chief-mcconville-people-priority/>.



WORK – LIFE BALANCE



CSA 40 Philosophy 13AUG19

9

FTX stands for Field Training Exercise

What criteria would you use to set what is vital in your life? How would you have that conversation with a boss or commander? How comfortable are you in approaching your commander or supervisor in that way?

Consider the last illustration by Stephen R. Covey. What areas would you consider that fall under Quadrant 2? How does that help you consider the importance of things that are not urgent but important?

Here are a few things that could fit into these categories:

Business presentation, planning a military exercise, sales presentation, caring for an aging family member, setting up your home after a move, household goods pickup, ceremony, ceremony rehearsal.

Take a moment to categorize your work and what falls under each category:

Routine	Important	Critical	Vital
---------	-----------	----------	-------

Take a moment to categorize your personal life and what falls under each category:

Routine	Important	Critical	Vital
---------	-----------	----------	-------

Keeping Your Focus When You Don't Get Down Time: week 5,

Days I plan to spend time with God in this devotional next week:

Day, _____; date, _____

Day, _____; date, _____

Day, _____; date, _____

Keeping Your Focus When You Don't Get Down Time: week 5, day 1

_____ (day of the week)

This week will be the heaviest reading of this study, as Mark builds Mark 6 to prove the point Jesus was working to convey. Read it thoughtfully and carefully, then address the questions that follow:

He left there and came to his hometown, and his disciples followed him. ²When the Sabbath came, he began to teach in the synagogue, and many who heard him were astonished. "Where did this man get these things?" they said. "What is this wisdom that has been given to him, and how are these miracles performed by his hands?" ³Isn't this the carpenter, the son of Mary, and the brother of James, Joses, Judas, and Simon? And aren't his sisters here with us?" So they were offended by him.

⁴Jesus said to them, "A prophet is not without honor except in his hometown, among his relatives, and in his household." ⁵He was not able to do a miracle there, except that he laid his hands on a few sick people and healed them. ⁶And he was amazed at their unbelief. He was going around the villages teaching.

⁷He summoned the Twelve and began to send them out in pairs and gave them authority over unclean spirits. ⁸He instructed them to take nothing for the road except a staff—no bread, no traveling bag, no money in their belts, ⁹but to wear sandals and not put on an extra shirt. ¹⁰He said to them, "Whenever you enter a house, stay there until you leave that place. ¹¹If any place does not welcome you or listen to you, when you leave there, shake the dust off your feet as a testimony against them." ¹²So they went out and preached that people should repent. ¹³They drove out many demons, anointed many sick people with oil and healed them.

¹⁴King Herod heard about it, because Jesus's name had become well known. Some said, "John the Baptist has been raised from the dead, and that's why miraculous powers are at work in him." ¹⁵But others said, "He's Elijah." Still others said, "He's a prophet, like one of the prophets from long ago."

¹⁶When Herod heard of it, he said, "John, the one I beheaded, has been raised!"

¹⁷For Herod himself had given orders to arrest John and to chain him in prison on account of Herodias, his brother Philip's wife, because he had married her. ¹⁸John had been telling Herod, "It is not lawful for you to have your brother's wife." ¹⁹So Herodias held a grudge against him and wanted to kill him. But she could not, ²⁰because Herod feared John and protected him, knowing he was a righteous and holy man. When Herod heard him he would be very perplexed, and yet he liked to listen to him.

²¹ An opportune time came on his birthday, when Herod gave a banquet for his nobles, military commanders, and the leading men of Galilee. ²² When Herodias's own daughter came in and danced, she pleased Herod and his guests. The king said to the girl, "Ask me whatever you want, and I'll give it to you." ²³ He promised her with an oath: "Whatever you ask me I will give you, up to half my kingdom."

²⁴ She went out and said to her mother, "What should I ask for?"

"John the Baptist's head," she said.

²⁵ At once she hurried to the king and said, "I want you to give me John the Baptist's head on a platter immediately." ²⁶ Although the king was deeply distressed, because of his oaths and the guests he did not want to refuse her. ²⁷ The king immediately sent for an executioner and commanded him to bring John's head. So he went and beheaded him in prison, ²⁸ brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. ²⁹ When John's disciples heard about it, they came and removed his corpse and placed it in a tomb.

³⁰ The apostles gathered around Jesus and reported to him all that they had done and taught. ³¹ He said to them, "Come away by yourselves to a remote place and rest for a while." For many people were coming and going, and they did not even have time to eat.

³² So they went away in the boat by themselves to a remote place, ³³ but many saw them leaving and recognized them, and they ran on foot from all the towns and arrived ahead of them.

³⁴ When he went ashore, he saw a large crowd and had compassion on them, because they were like sheep without a shepherd. Then he began to teach them many things.

³⁵ When it grew late, his disciples approached him and said, "This place is deserted, and it is already late. ³⁶ Send them away so that they can go into the surrounding countryside and villages to buy themselves something to eat."

³⁷ "You give them something to eat," he responded.

They said to him, "Should we go and buy two hundred denarii worth of bread and give them something to eat?"

³⁸ He asked them, "How many loaves do you have? Go and see."

When they found out they said, "Five, and two fish." ³⁹ Then he instructed them to have all the people sit down in groups on the green grass. ⁴⁰ So they sat down in groups of hundreds and fifties. ⁴¹ He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves. He kept giving them to his disciples to set before the people. He also divided the two fish among them all. ⁴² Everyone ate and was satisfied. ⁴³ They picked up twelve baskets full of pieces of bread and fish. ⁴⁴ Now those who had eaten the loaves were five thousand men.

⁴⁵ Immediately he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida, while he dismissed the crowd. ⁴⁶ After he said good-bye to them, he went away to the mountain to pray. ⁴⁷ Well into the night, the boat was in the middle of

the sea, and he was alone on the land. ⁴⁸ He saw them straining at the oars,^[h] because the wind was against them. Very early in the morning, he came toward them walking on the sea and wanted to pass by them. ⁴⁹ When they saw him walking on the sea, they thought it was a ghost and cried out, ⁵⁰ because they all saw him and were terrified. Immediately he spoke with them and said, "Have courage! It is I. Don't be afraid." ⁵¹ Then he got into the boat with them, and the wind ceased. They were completely astounded, ⁵² because they had not understood about the loaves. Instead, their hearts were hardened.

⁵³ When they had crossed over, they came to shore at Gennesaret and anchored there.

⁵⁴ As they got out of the boat, people immediately recognized him. ⁵⁵ They hurried throughout that region and began to carry the sick on mats to wherever they heard he was. ⁵⁶ Wherever he went, into villages, towns, or the country, they laid the sick in the marketplaces and begged him that they might touch just the end of his robe. And everyone who touched it was healed.

As this passage begins (vv. 1-6), Jesus is rejected at Nazareth and communicates a point to the reader. How does it reassure you that even Jesus was rejected?

Jesus sends out the twelve in the next section (vv. 7-13). What is he teaching them regarding their faith? How are you living by faith at this point in your life? How is faith different than presumption?

In verses 15-31, Mark tells what happened to John the Baptist in prison. Jesus (knowing that John the Baptist was dead) heard about John's death from John's disciples. What does Jesus say the disciples should do when they return from their missionary journey?

What challenge were Jesus and the disciples facing in v.31?

What happened when Jesus and the disciples went ashore?

Jesus told the disciples they would get apart for a while, and they were immediately thronged by people who were like sheep without a shepherd. What lesson was Jesus working to teach the disciples during this time?

Did this multitude of people take Jesus by surprise?

What does Jesus teach the disciples through the feeding of the 5,000? How does this relate to self-care (caring for your physical needs) and soul-care (caring for your spiritual needs)?

Early Week reflection questions:

What are the biggest challenges that you expect this week in your personal life?

What are the biggest challenges that you expect this week in your professional/work life?

What activities do you enjoy as an individual, with your family or friends, that help you reset?

Where do you see your walk with God helping you address those challenges?

What things can you do this week to help you focus better on studying God's Word?
How can you prepare better to honor God and serve your family in your time with them?
How can you prepare better to help in your time at work? What do you enjoy doing with family, friends, or others that help you enjoy God's goodness and reset?

Keeping Your Focus When You Don't Get Down Time: week 5, day 2
_____ (day of the week)

Read Mark 6

He left there and came to his hometown, and his disciples followed him. ²When the Sabbath came, he began to teach in the synagogue, and many who heard him were astonished. "Where did this man get these things?" they said. "What is this wisdom that has been given to him, and how are these miracles performed by his hands? ³Isn't this the carpenter, the son of Mary, and the brother of James, Joses, Judas, and Simon? And aren't his sisters here with us?" So they were offended by him.

⁴ Jesus said to them, "A prophet is not without honor except in his hometown, among his relatives, and in his household." ⁵ He was not able to do a miracle there, except that he laid his hands on a few sick people and healed them. ⁶ And he was amazed at their unbelief. He was going around the villages teaching.

⁷ He summoned the Twelve and began to send them out in pairs and gave them authority over unclean spirits. ⁸ He instructed them to take nothing for the road except a staff—no bread, no traveling bag, no money in their belts, ⁹ but to wear sandals and not put on an extra shirt. ¹⁰ He said to them, "Whenever you enter a house, stay there until you leave that place. ¹¹ If any place does not welcome you or listen to you, when you leave there, shake the dust off your feet as a testimony against them." ¹² So they went out and preached that people should repent. ¹³ They drove out many demons, anointed many sick people with oil and healed them.

¹⁴ King Herod heard about it, because Jesus's name had become well known. Some said, "John the Baptist has been raised from the dead, and that's why miraculous powers are at work in him." ¹⁵ But others said, "He's Elijah." Still others said, "He's a prophet, like one of the prophets from long ago."

¹⁶ When Herod heard of it, he said, "John, the one I beheaded, has been raised!"

¹⁷ For Herod himself had given orders to arrest John and to chain him in prison on account of Herodias, his brother Philip's wife, because he had married her. ¹⁸ John had been telling Herod, "It is not lawful for you to have your brother's wife." ¹⁹ So Herodias held a grudge against him and wanted to kill him. But she could not, ²⁰ because Herod feared John and protected him, knowing he was a righteous and holy man. When Herod heard him he would be very perplexed, and yet he liked to listen to him.

²¹ An opportune time came on his birthday, when Herod gave a banquet for his nobles, military commanders, and the leading men of Galilee. ²² When Herodias's own daughter came in and danced, she pleased Herod and his guests. The king said to the girl, "Ask me whatever you want, and I'll give it to you." ²³ He promised her with an oath: "Whatever you ask me I will give you, up to half my kingdom."

²⁴ She went out and said to her mother, "What should I ask for?"

"John the Baptist's head," she said.

²⁵ At once she hurried to the king and said, "I want you to give me John the Baptist's head on a platter immediately." ²⁶ Although the king was deeply distressed, because of his oaths and the guests he did not want to refuse her. ²⁷ The king immediately sent for an executioner and commanded him to bring John's head. So he went and beheaded him in prison, ²⁸ brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. ²⁹ When John's disciples heard about it, they came and removed his corpse and placed it in a tomb.

³⁰ The apostles gathered around Jesus and reported to him all that they had done and taught. ³¹ He said to them, "Come away by yourselves to a remote place and rest for a while." For many people were coming and going, and they did not even have time to eat.

³² So they went away in the boat by themselves to a remote place, ³³ but many saw them leaving and recognized them, and they ran on foot from all the towns and arrived ahead of them.

³⁴ When he went ashore, he saw a large crowd and had compassion on them, because they were like sheep without a shepherd. Then he began to teach them many things.

³⁵ When it grew late, his disciples approached him and said, "This place is deserted, and it is already late. ³⁶ Send them away so that they can go into the surrounding countryside and villages to buy themselves something to eat."

³⁷ "You give them something to eat," he responded.

They said to him, "Should we go and buy two hundred denarii worth of bread and give them something to eat?"

³⁸ He asked them, "How many loaves do you have? Go and see."

When they found out they said, "Five, and two fish." ³⁹ Then he instructed them to have all the people sit down in groups on the green grass. ⁴⁰ So they sat down in groups of hundreds and fifties. ⁴¹ He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves. He kept giving them to his disciples to set before the people. He also divided the two fish among them all. ⁴² Everyone ate and was satisfied. ⁴³ They picked up twelve baskets full of pieces of bread and fish. ⁴⁴ Now those who had eaten the loaves were five thousand men.

⁴⁵ Immediately he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida, while he dismissed the crowd. ⁴⁶ After he said good-bye to them, he went away to the mountain to pray. ⁴⁷ Well into the night, the boat was in the middle of the sea, and he was alone on the land. ⁴⁸ He saw them straining at the oars,^[h] because the wind was against them. Very early in the morning, he came toward them walking on the sea and wanted to pass by them. ⁴⁹ When they saw him walking on the sea, they thought it was a ghost and cried out, ⁵⁰ because they all saw him and were terrified. Immediately he spoke with them and said, "Have courage! It is I. Don't be afraid." ⁵¹ Then he got into the boat with them, and the wind ceased. They were completely astounded, ⁵² because they had not understood about the loaves. Instead, their hearts were hardened.

⁵³ When they had crossed over, they came to shore at Gennesaret and anchored there.

⁵⁴ As they got out of the boat, people immediately recognized him. ⁵⁵ They hurried throughout that region and began to carry the sick on mats to wherever they heard he was. ⁵⁶ Wherever he went, into villages, towns, or the country, they laid the sick in the marketplaces and begged him that they might touch just the end of his robe. And everyone who touched it was healed.

After the other sections of this chapter, what are you seeing about Jesus?

What does this passage show about planning intentional time to get apart and reflect during challenging times?

What does this passage show about making a conscience decision to serve well with God's help to address a crisis?

When a Soldier passes away, chaplains are expected to care for the soul of the unit. Sometimes, I've handled it well. Other times, not so well. A good friend once asked me, "Mark, is God still on the throne?" It reflected that I was not exhibiting God's grace amid a challenging time.

Keeping Your Focus When You Don't Get Down Time: week 5, day 3
_____ (day of the week)

Read Mark 6

He left there and came to his hometown, and his disciples followed him. ²When the Sabbath came, he began to teach in the synagogue, and many who heard him were astonished. "Where did this man get these things?" they said. "What is this wisdom that has been given to him, and how are these miracles performed by his hands?" ³Isn't this the carpenter, the son of Mary, and the brother of James, Joses, Judas, and Simon? And aren't his sisters here with us?" So they were offended by him.

⁴Jesus said to them, "A prophet is not without honor except in his hometown, among his relatives, and in his household." ⁵He was not able to do a miracle there, except that he laid his hands on a few sick people and healed them. ⁶And he was amazed at their unbelief. He was going around the villages teaching.

⁷He summoned the Twelve and began to send them out in pairs and gave them authority over unclean spirits. ⁸He instructed them to take nothing for the road except a staff—no bread, no traveling bag, no money in their belts, ⁹but to wear sandals and not put on an extra shirt. ¹⁰He said to them, "Whenever you enter a house, stay there until you leave that place. ¹¹If any place does not welcome you or listen to you, when you leave there, shake the dust off your feet as a testimony against them." ¹²So they went out and preached that people should repent. ¹³They drove out many demons, anointed many sick people with oil and healed them.

¹⁴King Herod heard about it, because Jesus's name had become well known. Some said, "John the Baptist has been raised from the dead, and that's why miraculous powers are at work in him." ¹⁵But others said, "He's Elijah." Still others said, "He's a prophet, like one of the prophets from long ago."

¹⁶When Herod heard of it, he said, "John, the one I beheaded, has been raised!"

¹⁷ For Herod himself had given orders to arrest John and to chain him in prison on account of Herodias, his brother Philip's wife, because he had married her. ¹⁸ John had been telling Herod, "It is not lawful for you to have your brother's wife." ¹⁹ So Herodias held a grudge against him and wanted to kill him. But she could not, ²⁰ because Herod feared John and protected him, knowing he was a righteous and holy man. When Herod heard him he would be very perplexed, and yet he liked to listen to him.

²¹ An opportune time came on his birthday, when Herod gave a banquet for his nobles, military commanders, and the leading men of Galilee. ²² When Herodias's own daughter came in and danced, she pleased Herod and his guests. The king said to the girl, "Ask me whatever you want, and I'll give it to you." ²³ He promised her with an oath: "Whatever you ask me I will give you, up to half my kingdom."

²⁴ She went out and said to her mother, "What should I ask for?"

"John the Baptist's head," she said.

²⁵ At once she hurried to the king and said, "I want you to give me John the Baptist's head on a platter immediately." ²⁶ Although the king was deeply distressed, because of his oaths and the guests he did not want to refuse her. ²⁷ The king immediately sent for an executioner and commanded him to bring John's head. So he went and beheaded him in prison, ²⁸ brought his head on a platter and gave it to the girl. Then the girl gave it to her mother. ²⁹ When John's disciples heard about it, they came and removed his corpse and placed it in a tomb.

³⁰ The apostles gathered around Jesus and reported to him all that they had done and taught. ³¹ He said to them, "Come away by yourselves to a remote place and rest for a while." For many people were coming and going, and they did not even have time to eat.

³² So they went away in the boat by themselves to a remote place, ³³ but many saw them leaving and recognized them, and they ran on foot from all the towns and arrived ahead of them.

³⁴ When he went ashore, he saw a large crowd and had compassion on them, because they were like sheep without a shepherd. Then he began to teach them many things.

³⁵ When it grew late, his disciples approached him and said, "This place is deserted, and it is already late. ³⁶ Send them away so that they can go into the surrounding countryside and villages to buy themselves something to eat."

³⁷ "You give them something to eat," he responded.

They said to him, "Should we go and buy two hundred denarii worth of bread and give them something to eat?"

³⁸ He asked them, "How many loaves do you have? Go and see."

When they found out they said, "Five, and two fish." ³⁹ Then he instructed them to have all the people sit down in groups on the green grass. ⁴⁰ So they sat down in groups of hundreds and fifties. ⁴¹ He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves. He kept giving them to his disciples to set before the people. He also divided the two fish among them all. ⁴² Everyone ate and was

satisfied. ⁴³ They picked up twelve baskets full of pieces of bread and fish. ⁴⁴ Now those who had eaten the loaves were five thousand men.

⁴⁵ Immediately he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida, while he dismissed the crowd. ⁴⁶ After he said good-bye to them, he went away to the mountain to pray. ⁴⁷ Well into the night, the boat was in the middle of the sea, and he was alone on the land. ⁴⁸ He saw them straining at the oars,^[h] because the wind was against them. Very early in the morning, he came toward them walking on the sea and wanted to pass by them. ⁴⁹ When they saw him walking on the sea, they thought it was a ghost and cried out, ⁵⁰ because they all saw him and were terrified. Immediately he spoke with them and said, "Have courage! It is I. Don't be afraid." ⁵¹ Then he got into the boat with them, and the wind ceased. They were completely astounded, ⁵² because they had not understood about the loaves. Instead, their hearts were hardened.

⁵³ When they had crossed over, they came to shore at Gennesaret and anchored there.

⁵⁴ As they got out of the boat, people immediately recognized him. ⁵⁵ They hurried throughout that region and began to carry the sick on mats to wherever they heard he was. ⁵⁶ Wherever he went, into villages, towns, or the country, they laid the sick in the marketplaces and begged him that they might touch just the end of his robe. And everyone who touched it was healed.

What is Mark saying about the disciples and their hardened hearts?

What things is God working in your life to make you more like Christ (Rom. 8:28-29)? Consider challenging relationships, conversations, situations, etc.?

What areas do you struggle to believe God is working for your good to make you more like Christ?

What do you notice Jesus does as Mark finishes this chapter (consider all of verses 45-56)?

Developing a work/ personal growth balance: week 6,

Days I plan to spend time with God in this devotional next week:

Day, _____; date, _____

Day, _____; date, _____

Day, _____; date, _____

Week 6, day 1 _____ (day of the week)

Read Luke 10:38-42

³⁸ While they were traveling, he entered a village, and a woman named Martha welcomed him into her home. ³⁹ She had a sister named Mary, who also sat at the Lord's feet and was listening to what he said. ⁴⁰ But Martha was distracted by her many tasks, and she came up and asked, "Lord, don't you care that my sister has left me to serve alone? So tell her to give me a hand."

⁴¹ The Lord answered her, "Martha, Martha, you are worried and upset about many things, ⁴² but one thing is necessary. Mary has made the right choice, and it will not be taken away from her."

Mary and Martha are often used as examples of what to do and what not to do.

How are they different?

What lessons can you learn from Martha?

What lessons can you learn from Mary?

When are the times you will work this week?

When are the times you will spend with Jesus, making sure you are prepared the best you can for what God has for you?

Early Week reflection questions:

What are the biggest challenges that you expect this week in your personal life?

What are the biggest challenges that you expect this week in your professional/work life?

What activities do you enjoy as an individual, with your family or friends, that help you reset?

Where do you see your walk with God helping you address those challenges?

What things can you do this week to help you focus better on studying God's Word?
How can you prepare better to honor God and serve your family in your time with them?
How can you prepare better to help in your time at work? What do you enjoy doing with family, friends, or others that help you enjoy God's goodness and reset?

Developing a work/ personal growth balance: week 6, day 2 _____
(day of the week)

Read Luke 10:38-42

³⁸ While they were traveling, he entered a village, and a woman named Martha welcomed him into her home. ³⁹ She had a sister named Mary, who also sat at the Lord's feet and was listening to what he said. ⁴⁰ But Martha was distracted by her many tasks, and she came up and asked, "Lord, don't you care that my sister has left me to serve alone? So tell her to give me a hand."

⁴¹ The Lord answered her, "Martha, Martha, you are worried and upset about many things, ⁴² but one thing is necessary. Mary has made the right choice, and it will not be taken away from her."

What have you learned about the concept of self-care during your time in this devotional? How will you spend time restoring your body to prepare for what God has for you?

What have you learned about the concept of soul-care during this devotional? How will you spend time restoring your soul to prepare for what God has for you?

Developing a work/ personal growth balance: week 6, day 3 _____
(day of the week)

Read Luke 10:38-42

While they were traveling, he entered a village, and a woman named Martha welcomed him into her home. She had a sister named Mary, who also sat at the Lord's feet and was listening to what he said. But Martha was distracted by her many tasks, and she came up and asked, "Lord, don't you care that my sister has left me to serve alone? So tell her to give me a hand."

The Lord answered her, "Martha, Martha, you are worried and upset about many things, but one thing is necessary. Mary has made the right choice, and it will not be taken away from her."

Please take some time to review your early week reflection questions throughout the last six weeks. What things would help you regularly grow as a result of your reflection?

What five things will you do regularly to develop your walk with God that will help you prepare for difficult times?

What five things will you do on a personal level (or with your family) to help you prepare for difficult times?

Fill out the last page and put it somewhere you will look at it often, as a reminder of your time in God's Word, regarding self-care and soul-care. The post-survey link for this devotional is

<https://forms.gle/AWDU2yD9aLJY6J1z6>

Or the QR code is



Thanks so much for taking the time to go through this with me. I hope and pray that it has been a blessing to you.

My Self-care/ Soul-care Plan

What daily activities will you do to help you care for your body and soul?

- 1.
- 2.
- 3.

What weekly activities will you do to help you care for your body and soul?

- 1.
- 2.
- 3.

What monthly activities will you do to help you care for your body and soul?

- 1.
- 2.
- 3.

What quarterly activities will you do to help you care for your body and soul?

- 1.
- 2.
- 3.

What annual activities will you do to help you care for your body and soul?

- 1.
- 2.
- 3.

Who will you ask to keep you accountable in each of these areas:

(Asking for help can be hard but a huge blessing, as they can help you keep your focus where it needs to be.)

BIBLIOGRAPHY

- Ackerman, Courtney. "What Is Resilience and Why Is It Important to Bounce Back?" Accessed January 3, 2019, <https://positivepsychologyprogram.com/what-is-resilience/>.
- Adams, Jay E. *The Christian Counselor's Manual*. Grand Rapids: Zondervan, 2010.
- Alleine, Richard. *Instructions about Heart-Work and a Companion for Prayer*. Edited by John S. Stamp. London: R. Needham, 1845.
- Army Publishing Directorate. "Army Regulation 165-1: Army Chaplain Corps Activities." Department of the Army, June 23, 2015. https://armypubs.army.mil/ProductMaps/PubForm/Details.aspx?PUB_ID=65957.
- _____. "Army Regulation 350-53: Comprehensive Soldier and Family Fitness." Department of the Army, June 19, 2014. https://armypubs.army.mil/ProductMaps/PubForm/Details.aspx?PUB_ID=103671
- Arnold Bakker. "Work Engagement." Accessed March 18, 2017. <http://www.arnoldbakker.com/workengagement.php>.
- Azusa Pacific University. "Writing Rubric." January 11, 2018. https://www.apu.edu/live_data/files/333/rubric_packet.doc.
- Bass, Dorothy. "Christian Formation in and for Sabbath Rest." *Interpretation* 59, no. 3 (July 2005): 25-37.
- Beale, G. K., and D. A. Carson, eds. *Commentary on the New Testament Use of the Old Testament*. Grand Rapids: Baker, 2007.
- Bernhard, Yetta M. *Self-Care*. Millbrae, CA: Celestial Arts, 1975.
- Biden, Joseph R., Jr. "Interim National Security Strategic Guidance." The White House, March 2021. <https://www.whitehouse.gov/wp-content/uploads/2021/03/NSC-1v2.pdf>.
- Blomberg, Craig L. "Sabbath as Fulfilled in Christ." In *Perspectives on the Sabbath*, edited by Christopher John Donato, 305-58. Nashville: B & H, 2011.
- Bloomquist, L. Gregory. "Subverted by Joy: Suffering and Joy in Paul's Letter to the Philippians." *Interpretation* 61, no. 3 (2007): 270-82.
- Boa, Kenneth. *Conformed to His Image: Biblical and Practical Approaches to Spirituality*. Grand Rapids: Zondervan, 2001.
- Bock, Darrell. *Luke 1:1-9:50*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 1994.

- Bonhoeffer, Dietrich. *Life Together: The Classic Exploration of Christian Community*. New York: Harper Collins, 1954.
- Bridges, Jerry. *Growing Your Faith: How to Mature in Christ*. Colorado Springs: NavPress, 2004.
- Britzky, Haley. "The Army Chief of Staff Wants You to Have Work-Life Balance. Seriously." Task & Purpose (blog), October 15, 2020. <https://taskandpurpose.com/news/army-chief-mcconville-people-priority/>.
- Busfield, Robyn. *It's Time to Get Selfish*. Ka'a'awa, HI: Buzzworld, 2006.
- Calhoun, Adele. *Spiritual Disciplines Handbook: Practices That Transform Us*. Downers Grove, IL: IVP, 2005.
- Caliguire, Mindy. *Discovering Soul Care*. Downers Grove, IL: Intervarsity, 2007.
- Caliguire, Mindy, and Jeff Caliguire. "Soul Care." Accessed September 24, 2021. <https://www.soulcare.com/>.
- Carson, D. A., ed. *From Sabbath to Lord's Day*. Eugene, OR: Wipf and Stock, 1999.
- _____. "Jesus and the Sabbath in the Four Gospels." In *From Sabbath to Lord's Day*, edited by D. A. Carson, 57-98. Eugene, OR: Wipf and Stock, 1999.
- Centers for Disease Control and Prevention. "Hansen's Disease (Leprosy)." Accessed November 1, 2018. <https://www.cdc.gov/leprosy/index.html>.
- Cole, R. Alan. *Mark*. Tyndale New Testament Commentaries, vol. 2. Downers Grove, IL: Intervarsity, 2008.
- Covey, Stephen. *First Things First*. Miami: Mango, 2015.
- _____. *The 7 Habits of Highly Effective People*. 30th anniv. ed. New York: Simon and Schuster, 2020.
- Covey, Stephen, and John Covey. *The 7 Habits of Highly Effective Army Families Facilitator Guide*. Salt Lake City, UT: Franklin Covey, 2005.
- Crew, Roger. "Spiritual Growth Assessment Process." Accessed November 30, 2023. https://blog.lifeway.com/growingdisciples/files/2013/08/Spiritual_Growth_Assessment.pdf
- Davidson, Donald. *Nuclear Weapons and the American Churches*. New York: Routledge, 2020.
- Dealy, Andrew. "A Counselor's Kryptonite." Biblical Counseling Coalition, February 3, 2021. <https://www.biblicalcounselingcoalition.org/2021/02/03/a-counselors-kryptonite/>.
- Deckard, Mark. *Helpful Truth in Past Places*. Fearn, Scotland: Mentor, 2009.
- Decker, Rodney. *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect*. New York: Peter Lang, 2000.

- “Difference in Means Hypothesis Test Calculator.” *infr*. Accessed October 10, 2023.
<https://www.infr.com/means/difference-in-means-hypothesis-test-calculator>.
- DiGuilio, Sarah, Elizabeth Millard, and Jessica Migala. “76 Top Self-Care Tips for Taking Care of You.” *Everyday Health*, October 6, 2021.
<https://www.everydayhealth.com/wellness/top-self-care-tips-for-being-stuck-at-home-during-the-coronavirus-pandemic/>.
- Donato, Christopher, ed. *Perspectives on the Sabbath*. Nashville: B & H, 2011.
- Dreher, Rod. *The Benedict Option: A Strategy for Christians in a Post-Christian Nation*. New York: Penguin, 2017.
- Dressler, H. P. “The Sabbath in the Old Testament.” In *From Sabbath to Lord’s Day*, edited by D. A. Carson, 21-42. Eugene, OR: Wipf and Stock, 1999.
- Edwards, J. R. *The Gospel According to Mark*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 2002.
- Elwell, W. A. ed., *Baker Encyclopedia of the Bible*. Grand Rapids: Baker, 1988.
- Emerging Civil War. “The Absolution at Gettysburg.” April 15, 2014.
<https://emergingcivilwar.com/2014/04/15/the-absolution-at-gettysburg/>.
- Encyclopedia Britannica. “Ethics-Socrates.” Accessed April 28, 2021.
<https://www.britannica.com/topic/ethics-philosophy>.
- Engstrom, Ted W., and David J. Juroe. *The Work Trap*. Old Tappan, NJ: Fleming H. Revell, 1979.
- Eskenazi, Tamara C., Daniel J. Harrington, and William H. Shea, eds. *The Sabbath in Jewish and Christian Traditions*. New York: Crossroad, 1991.
- Ferguson, Sinclair. *In Christ Alone: Living the Gospel Centered Life*. Sanford, FL: Ligonier, 2007.
- Ferris Bueller's Day Off*. Directed by John Hughes. Paramount, 1986. 1 hr., 43 min.
- Fitzsimmonds, F. S. “Walk.” In *New Bible Dictionary*, edited by D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, and D. J. Wiseman. 3rd ed Westmont, IL: InterVarsity, 1996. Logos.
- Foster, Richard J. *Celebration of Discipline*. Special anniv. ed. San Francisco: HarperOne, 2018.
- France, R. T. *The Gospel of Mark*. Tyndale New Testament Commentaries, vol. 1. Grand Rapids: W. B. Eerdmans, 2002.
- Frey, Mathilde. “Sabbath in Egypt? An Examination of Exodus 5.” *Journal for the Study of the Old Testament* 39, no. 3 (2015): 249-63.
- Gaultiere, Bill. “Jesus’ Solitude and Silence.” *Soul Shepherding*, February 27, 2013.
<https://www.soulshepherding.org/jesus-solitude-and-silence/>.

- Gregory of Nazianzus, *Oration 2: In Defense of His Flight to Pontus, and His Return, After His Ordination to the Priesthood, with an Exposition of the Character of the Priestly Offices*, translated by C. G. Browne and J. E. Swallow in *S. Gregory of Nazianzus, Archbishop of Constantinople, Select Orations and Select Letters, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series*, vol. 7. Peabody, MA: Hendrickson, 1999.
- Grossman, Dave. *On Killing: The Psychological Cost of Learning to Kill in War and Society*. New York: Back Bay, 1996.
- Grossman, Dave, and Loren W. Christensen. *On Combat: The Psychology and Physiology of Deadly Conflict in War and Peace*. Millstadt, IL: Warrior Science, 2004.
- Hagen, Philip, ed. *Mayo Clinic Guide to Self-Care: Answers for Everyday Health Problems*. Rochester, MN: Mayo Clinic Health, 2003.
- Hansen, G. Walter. *The Letter to the Philippians*. Pillar New Testament Commentary. Grand Rapids: William B. Eerdmans, 2009.
- Harris, Aisha. "A History of Self-Care." *Slate*, April 5, 2017. http://www.slate.com/articles/arts/culturebox/2017/04/the_history_of_self_care.html.
- Harvey, Steve. *Jump: Take the Leap of Faith to Achieve Your Life of Abundance*. New York: Harper Collins, 2016.
- Hasel, G. F. "Sabbath." In *Anchor Yale Bible Dictionary*, edited by D. N. Freedman. New York: Doubleday, 1992.
- Hecht, Mendy. "The 613 Commandments (Mitzvot)." Accessed November 13, 2020, https://www.chabad.org/library/article_cdo/aid/756399/jewish/The-613-Commandments-Mitzvot.htm.
- Helldorfer, Martin, and Terri Moss. *Healthy Ways to Work in Health Care: A Self Care Guide*. Orinda, CA: Moss, 2012.
- Heschel, Abraham Joshua. *The Sabbath*. New York: Farrar, Straus and Giroux, 2005.
- Hill, Ruston. "The Army Profession, The Practice of a Military Professional: Moral Judgments, Leader Character, and a Culture of Trust." Army training, Schofield Barracks, HI, September 18, 2021.
- _____. "Moral Leadership and Professional Ethics in an Ever Changing Army." Army Training. Schofield Barracks, HI, September 16, 2021.
- International Self-Care Foundation. "A Brief History of Self-Care." Accessed August 24, 2021. <https://isfglobal.org/what-is-self-care/a-brief-history-of-self-care/>.
- Jeremiah, David. "What Is Godliness?" David Jeremiah (blog), July 16, 2019. <https://davidjeremiah.blog/what-is-godliness/>.
- Jewish Virtual Library. "Shabbat: What Is Shabbat?" Accessed January 17, 2020. <https://www.jewishvirtuallibrary.org/what-is-shabbat-jewish-sabbath>.
- Juergens, Diana. *The Wife of a Soldier: A Journey of Faith*. Fayetteville, NC: Diana J. Faith, 2018.

- Kellemen, Bob, and Jeff Forrey, eds. *Scripture and Counseling God's Word for Life in a Broken World*. Grand Rapids: Zondervan, 2014.
- Keller, Timothy. *Every Good Endeavor: Connecting Your Work to God's Work*. New York: Penguin, 2016.
- Knafllic, Cole Nussbaumer. *Storytelling with Data: A Data Visualization Guide for Business Professionals*. Hoboken, NJ: John Wiley, 2015.
- Knight, G. W. *The Pastoral Epistles*. New International Greek Testament Commentary. Grand Rapids: W. B. Eerdmans, 1992.
- Kurek, Laura. "Soul Care: What It Is and Why It Matters." Laura Kurek (blog), May 10, 2016. <http://www.laurakurekmft.com/blog-2/2016/5/soul-care-what-it-is-and-why-it-matters>.
- Kuykendall, Alexandra. *Loving My Actual Neighbor*. Grand Rapids: Zondervan, 2019.
- Lexico Dictionaries. "Sabbath." Accessed November 20, 2020. <https://www.lexico.com/definition/sabbath>
- Living Works. *ASIST 11.1 Trainer Manual*. Calgary, Alberta, Canada: Living Works, 2014.
- Loewen, Howard J. "Rethinking Christian Ethics: From Moral Decisions to Character Formation." *Direction* 18, no. 1 (Spring 1989): 55-66.
- Louw, J. P., and Nida, E. A. eds. *Greek-English Lexicon of the New Testament*. 2nd ed, Electronic ed. New York: United Bible Societies, 1996.
- Marshall, I. Howard. *The Gospel of Luke*. New International Greek Commentary. Grand Rapids: William B. Eerdmans, 1978.
- Martin, Ralph. *The Epistle of Paul to the Philippians*. Tyndale New Testament Commentaries, vol.11. Grand Rapids: William B. Eerdmans, 1987.
- Mayo Clinic. "Tips to Regain Your Work-Life Balance." Accessed October 11, 2021. <https://www.mayoclinic.org/healthy-lifestyle/adult-health/in-depth/work-life-balance/art-20048134>.
- McDonald, Bethany. "Somehow I Am Always Pouring, Even Though My Cup Is Empty." May 6, 2021. <https://www.inspiremore.com/somehow-i-am-always-pouring-even-though-my-cup-is-empty/>.
- Meier, Samuel A. "The Sabbath and Purification." In *The Sabbath in Jewish and Christian Traditions*, edited by Tamara C. Eskenazi, Daniel J. Harrington, and William H. Shea, 1-11 New York: Crossroad, 1991.
- Miller, Lisa. *The Awakened Brain: The New Science of Spirituality and Our Quest for an Inspired Life*. New York: Random House, 2021.
- Milley, General Mark A., and Mark T. Esper. "The Army Vision." Letter to the Force, 2018. https://www.army.mil/e2/downloads/rv7/vision/the_army_vision.pdf.

- Mills, Jason, Timothy Wand, and Jennifer A. Fraser. "Exploring the Meaning and Practice of Self-Care among Palliative Care Nurses and Doctors: A Qualitative Study." *BMC Palliative Care* 17 (April 2018): 1-12.
- Moore, David S., and George P. McCabe. *Introduction to the Practice of Statistics*. 3rd ed. New York: W. H. Freeman, 1999.
- Moore, Thomas. *Care of the Soul*. New York: Harper Collins, 1994.
- Morris, Leon. *The Gospel According to Matthew*. Pillar New Testament Commentary. Grand Rapids: W. B. Eerdmans, 1992.
- National Institute of Health. "Depression: What Is Burnout?" June 18, 2020. <https://www.ncbi.nlm.nih.gov/books/NBK279286/>.
- Nawroth, Christian. "Goats Prefer Happy Faces, Study Finds." Accessed June 29, 2021. <https://content.jwplatform.com/previews/VA90d6vQ-9ygSIn9G>.
- Noble, Perry. *The Most Excellent Way Devotional*. Edmond, OK: Life.church, 2008.
- Nolland, John. *The Gospel of Matthew*. New International Greek Testament Commentary. Grand Rapids: William B. Eerdmans, 2005.
- O'Brien, Peter. *The Epistle to the Philippians*. New International Greek New Testament Commentary. Grand Rapids: William B. Eerdmans, 1991.
- Ortberg, John. *The Life You've Always Wanted*. Grand Rapids: Zondervan, 2002.
- Ortlund, Dane. *Gentle and Lowly: The Heart of Christ for Sinners and Sufferers*. Wheaton, IL: Crossway, 2020.
- Peacore, Linda. "Vocation and the Christian Life." Fuller Theological Seminary, October 6, 2010. <https://www.fuller.edu/next-faithful-step/classes/cf565/vocation-and-the-christian-life/>.
- Pierre, Jeremy. "Theological Process in Biblical Counseling." Unpublished class notes for 80553. The Southern Baptist Theological Seminary, summer term, 2021.
- Preez, Ron du. *Judging the Sabbath: Discovering What Can't Be Found in Colossians 2:16*. Berrien Springs, MI: Andrews University, 2008.
- "Radical Self Care: Angela Davis." AFROPUNK, December 7, 2018. <https://afropunk.com/2018/12/radical-self-care-angela-davis/>.
- Raphailia, Michael. "What Self-Care Is—and What It Isn't." World of Psychology, August 10, 2016. <https://psychcentral.com/blog/what-self-care-is-and-what-it-isnt-2/>.
- Ray, Bruce A. *Celebrating the Sabbath: Finding Rest in a Restless World*. Phillipsburg, NJ: P & R, 2000.
- Risner, Robbie. *The Passing of the Night: My Seven Years as a Prisoner of the North Vietnamese*. Old Saybrook, CT: Konecy & Konecky, 2004.
- Salkind, Neil J. *Statistics For People Who (Think They) Hate Statistics*. 3rd ed. Thousand Oaks, CA: Sage, 2008.

- Samples, Pat, Diane Larsen, and Marvin Larsen. *Self-Care for Caregivers: A Twelve Step Approach*. Brooklyn Center, MN: Paradise, 1998.
- Sanchez-Reilly, Sandra, Laura J. Morrison, Elise Carey, Rachelle Bernacki, Lynn O’Neill, Jennifer Kapo, Vyjeyanthi S. Periyakoil, and Jane deLima Thomas. “Caring for Oneself to Care for Others: Physicians and Their Self-Care.” *Journal of Supportive Oncology* 11, no. 2 (June 2013): 75-81.
- Scazzero, Peter. *The Emotionally Healthy Leader*. Grand Rapids: Zondervan, 2015.
- Schools, Thriving. “Important vs. Urgent: Stephen Covey at School.” Thriving Schools. January 30, 2017. <http://www.thrivingschools.net/blog/2017/1/30/important-vs-urgent-stephen-covey-at-school>.
- Sherman, Robert. “Reclaimed by Sabbath Rest.” *Interpretation* 59, no. 3 (January 2005): 38-50.
- Silva, Moises. *Philippians*. Baker Exegetical Commentary on the New Testament. 2nd ed. Grand Rapids: Baker, 2005.
- Smith, Bradford. *Brave Rifles: The Theology of War*. Fort Knox, KY: Olivia Kimbrell, 2017.
- “Social Science Statistics.” Accessed October 10, 2023. <https://www.socscistatistics.com/>.
- Soul Care. “Soul Care.” Accessed August 24, 2021. <https://www.soulcare.com>.
- Soul Shepherding. “Jesus’ Solitude and Silence.” February 27, 2013. <https://www.soulshepherding.org/jesus-solitude-and-silence/>.
- St. John, Tim. “Burnout Inventory for Counselors.” Biblical Counseling Coalition, January 13, 2021. <https://www.biblicalcounselingcoalition.org/2021/01/13/burnout-inventory-for-counselors/>.
- Sugimura, Kenji. “Equipping Members of New Life Church in Woodland Hills, CA to Counsel Biblically.” DMin project, The Southern Baptist Theological Seminary, 2015.
- Taylor, Justin. “The Puritans on Soul Care and Counseling.” The Gospel Coalition, June 2, 2010. <https://www.thegospelcoalition.org/blogs/justin-taylor/the-puritans-on-soul-care-and-counseling/>.
- Toner, James H. *True Faith and Allegiance: The Burden of Military Ethics*. Lexington: University of Kentucky, 1995.
- Tripp, Paul David. *Awe: Why It Matters for Everything We Think, Say, and Do*. Wheaton, IL: Crossway, 2015.
- US Army: Directorate of Prevention, Resilience and Readiness. “ARD: Master Resilience Training.” Accessed October 23, 2021. <https://www.armyresilience.army.mil/ard/R2/Master-Resilience-Training.html>.
- US Department of Health and Human Services. “Meditation: What You Need to Know.” November 2014. <https://med.stanford.edu/content/dam/sm/pain/documents/meditation-facts.pdf>.

- Watts, Rikk E. "Mark." In *Commentary on the New Testament Use of the Old Testament*, edited by G. K. Beale and D. A. Carson. Grand Rapids: Baker, 2007.
- Weathers, Corie. *Military Culture Shift: The Impact of War, Money, and Generational Perspective on Morale, Retention, and Leadership*. Saint Paul, Minnesota: Elva Resa Publishing, 2023.
- Webber, David, Zhenyu Guo, and Stephen Mann. "Self-Care in Health: We Can Define It, but Should We Also Measure It?" *SelfCare Journal*, September 11, 2015. <https://selfcarejournal.com/article/self-care-in-health-we-can-define-it-but-should-we-also-measure-it/>.
- What the Bible Teaches. "The Character of Jesus: His Prayer Life." Accessed November 20, 2020. http://whatthebibleteaches.com/wbt_166.htm.
- White, Taneasha. "How to Unplug, Set Boundaries, and Practice Self-Care during Tumultuous Times." *Them*, June 15, 2020. <https://www.them.us/story/guide-to-self-care-during-tumultuous-times>.
- Whitney, Donald. *Spiritual Disciplines for the Christian Life*. Colorado Springs: Tyndale, 2014.
- Willard, Dallas. *Renovation of the Heart: Putting on the Character of Christ*. Colorado Springs: NavPress, 2002.
- _____. *The Spirit of the Disciplines*. New York: Harper Collins, 1988.
- _____. "Welcome." Accessed October 10, 2021. <https://dwillard.org/>.
- WorkLifeBalance.com. "Work Life Balance Defined." Accessed January 9, 2018. <http://www.worklifebalance.com/work-life-balance-defined.html>.
- World Health Organization. "What Do We Mean by Self-Care?" Accessed October 22, 2021. <https://www.who.int/reproductivehealth/self-care-interventions/definitions/en/>.

ABSTRACT

DEVELOPING SELF-CARE AND SOUL-CARE FOR SOLDIERS IN FORT CAVAZOS, TEXAS

Mark Daniel Worrell, DMin
The Southern Baptist Theological Seminary, 2024
Faculty Supervisor: Stuart W. Scott

Chapter 1 provides the introduction to the project by explaining the issues facing soldiers and their family members. Soldiers and their family members are challenged to practice self-care but do not look at their soul, nor does the concept of self-care encourage them to conduct practices that further their growth through challenges.

Chapter 2 provides the biblical and theological reasoning for self-care and soul-care. This chapter studies Mark 2:23-28, Luke 5:12-16, Matthew 22:39, and 1 Timothy 6:11-21 as they relate to believers' ability to engage in Sabbath rest and minister to others.

Chapter 3 details the theoretical, practical, and historical issues of self-care and soul-care. This chapter considers both secular and religious material, providing context for how a study in the issues of self-care and soul-care are needed.

Chapter 4 details the implementation of the project. This chapter reviews the development of the self-care and soul-care devotional. The chapter addresses how the devotional provided ideas on how to honor the Sabbath, worship God in community and private worship, and connect with others in fellowship, and challenged believers to live and serve in community with others.

Chapter 5 is an evaluation of the project. It includes an evaluation of the project goals and the *t*-test results, an analysis of the strengths and weaknesses, potential improvements to the devotional, and theological and personal reflections.

VITA

Mark Daniel Worrell

EDUCATION

BS, San Jose Christian College, 1997
MDiv, Baptist Bible Seminary, 2006

ORGANIZATIONS

Association of Certified Biblical Counselors
Association of the United States Army

MINISTERIAL EMPLOYMENT

Youth Director, Sunrise Valley Baptist Church, San Jose, California, 1995-1998
Associate Pastor, Sovereign Grace Baptist Church, Modesto, California, 2001-2002, 2004
Pastor, Clear Lake Baptist Church, Lakeport, California, 2004-2006
US Army Chaplain, Fort Bliss, Texas; Fort Myer, Virginia; Fort Bragg, North Carolina; Fort Jackson, South Carolina; Joint Base Myer-Henderson Hall, Virginia; Wheeler Army Airfield, Hawaii; Aliamanu Military Reservation, Hawaii; Schofield Barracks, Hawaii; Fort Cavazos, Texas, 2008-