



# IN-SERVICE LEADERSHIP TRAINING TEACHING OUTLINES

Foursquare Missions International



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# **Teaching From Scripture: Using The Bible As The Primary Textbook**

## **I. WHY TEACH FROM SCRIPTURE?**

- A. The truth of God's Word is eternally valid. (Mark 13:31)
- B. The truth of God's Word is universally applicable. (Matthew 4:4)
- C. The truth of God's Word is practically oriented. (II Tim. 3: 14-17)
- D. The truth of God's Word is intended to be understood and lived by all who read or hear it. (Matthew 7:24-27)
- E. The truth of God's Word is intended to result in doers of His Word (disciples) in all nations. (Matthew 28: 19, 20)
- F. The truth of God's Word is widely available. Other books are not. The Bible, in whole or in part, has been translated into languages understood by 97 percent of the world's population. Therefore, a simple and easily learned approach is needed to make understanding, applying and communicating the truth of God's Word "infinitely reproducible."

## **II. HOW SHALL WE TEACH FROM SCRIPTURE?**

Inductively! Such an approach is the direct and directed study of the Bible designed to discover accurately, apply practically and communicate effectively the truth of God's Word.

### **A. Preparation.**

Because the Bible is the Word of God in the words of men, its study must combine divine/spiritual dynamics with historical/grammatical realities.

- 1. Pray for the illumination of the Holy Spirit (II Corinthians 2:9-16).
- 2. Use, if possible, a contemporary translation with paragraphs.

### **B. Process. (See the Inductive/Direct Bible Study teaching outline for further details) A firsthand, methodical study of God's Word seeks to understand the context and the content of a passage.**

- 1. The context: ask and seek to answer two key questions.
  - a. What is the historical context of the passage?
  - b. What is the biblical context of the passage?
- 2. The content: ask and seek to answer four key questions.
  - a. Look: What does the passage say?
  - b. Learn: What did the passage mean in its original setting?
  - c. Link: How does the truth of the passage fit into the larger teaching of Scripture?
  - d. Live: How is the truth of the passage to be applied in a practical way?



## OLD TESTAMENT SURVEY

### I. Course Description

An introductory overview of the major sections and themes of the Old Testament with a view to understanding how each book from Genesis to Malachi contributes to the revelation of God's plan of salvation for mankind.

### II. Course Objectives

- A. To increase knowledge of the historical setting, content and themes of the books within the major sections of the Old Testament (books of Law, History, Poetry/Wisdom and the Prophets).
- B. To expand understanding of the meaning and significance of the unfolding revelation of God's plan of salvation for mankind in the Old Testament.
- C. To encourage personal study, practical application and effective communication of the truth of the Old Testament.

### III. Course Outline

- A. Introduction to the Bible.
  - 1. Definition: a library of 66 books in two major parts (old and new covenant).
  - 2. Purpose: to make us wise to salvation through faith in Jesus Christ and equip us for every good work (II Tim 3:14-17).
  - 3. Development: how God revealed His salvation through the old and new covenant.
    - a. God's eternal covenant: what God has promised to do.
      - i. I will be your God (Gen 17:7; Ex 29:45, 46; II Sam 4:24; Jer 31:33).
      - ii. You shall be my people (Deut 29:12, 13; II Sam 7:24; Jer 31:33).
      - iii. I will dwell among you (Ex 29:44, 45; II Sam 7:5-14; Ezek 37:27, 28). See II Cor 6:16-18 and Rev 21:3, 4 for fulfillment in Christ and in the New Jerusalem.
    - a) God's unfolding revelation of salvation through covenant.
      - i) The covenant initiated: Genesis through Deuteronomy.
      - ii) The covenant illustrated: Joshua through II Samuel, Job through Song of Solomon.
      - iii) The covenant violated: I Kings through Esther, Isaiah through Malachi.
      - iv) The new covenant initiated: Matthew through John.
      - v) The new covenant illustrated: Acts through Jude.
      - vi) The new covenant consummated: Revelation.
    - b) God's plan of the ages (Eph 1:9, 10).



## A. The Books of Law

1. Description: the Pentateuch (“five scrolls,” also known as the Torah from the verb “to each”) containing the story of the beginnings of the universe, mankind, God’s people and God’s law.
  - a. Genesis: book of the beginnings of mankind and God’s people (1:26; 12:2,3).
  - b. Exodus: miraculous deliverance of God’s people from Egypt (9:15, 16; 19:4-6).
  - c. Leviticus: manual for holy living for God’s people (11:45).
  - d. Numbers: wandering in the wilderness because of unbelief and disobedience (32:14).
  - e. Deuteronomy: a second giving of the law by Moses (4:1).
2. Development: how and why God initiated His covenant for man’s salvation.
  - a. Creation: God makes the heavens and earth, and man in His image (Gen 1-2).
  - b. Fall: Adam & Eve sin through unbelief and disobedience (Gen 3).
  - c. Flood: God’s judgment on mankind’s sinfulness (Gen 4-9).
  - d. Tower of Babel: God’s judgment on mankind’s pride through confusion of languages creating 70 nations (Gen 10, 11).
  - e. Beginnings of God’s people: “Jewish roots” (Gen 12- Ex 19).
    - i. Patriarchs: Abraham, Isaac, Jacob and 12 sons (Gen 12-50).
    - ii. Bondage: 400 years of slavery in Egypt (Ex 1, 2).
    - iii. Deliverance: 10 plagues, Red Sea crossing and journey to Mt. Sinai (Ex 3-19).
  - f. Revelation of God’s law at Mt. Sinai (Ex 20 - Num 9).
    - i. Religious and ceremonial laws (Ex 20:1-10; Lev 1:1-7:22; 23:1-44).
    - ii. Laws of government (Ex 23:3, 6-8; compare Deut 17:10-20; 24:17, 18).
    - iii. Laws of special crimes (Ex 21:15-27; Num 35:9-15; cp Deut 5:17; 22:25-29).
    - iv. Personal rights and remedies (Num 5:5-10; cp. Deut 15:7-18).
    - v. Marriage, divorce and sexual relations (Lev 18:1-30; cp. Deut 24:1-4).
    - vi. Health and dietary laws (Lev 11:1-47; 13:1-46; cp Deut 12:23-25).
    - vii. General welfare laws (Lev 19:9-18; 25:35-38; cp Deut 21:18-21).
    - viii. Rules of warfare (Deut 20:1-20; 21:10-14; 24:5).
    - xi. Responsibilities under law (Lev 22:31-33; 26:3-46; cp. Deut 31:9-13).
  - g. Preparation to enter the Promised Land of Canaan (Num 10 - Deut 34).
    - i. Defeat at Kadesh-Barnea due to unbelief and disobedience (Num 10-14).
    - ii. Wandering in the wilderness for 40 years (Num 15-36).
    - iii. Second giving of the Law by Moses (Deut 1-34).
3. Themes.
  - a. Creation: God’s act in making all things directly and indirectly (Gen 1:9-11).
  - b. Election: God’s choice and man’s privilege and responsibility (Deut 7:9-11).



- c. Covenant: God's commitment to show grace and kindness (Gen 12:2, 3; Deut 7:6-8).
  - d. Exodus: God's deliverance through blood from slavery for service (Ex 12:12, 13).
  - e. Law: God's conditions for blessing (Ex 19:3-6; Deut 28:1-29).
  - f. Disobedience: Man's waywardness due to the Fall (Gen 6:6,7).
- C. The Historical Books
1. Description: 12 books of God's dealings with His wayward, yet chosen, people.
    - a. Joshua: conquest and division of the Promised Land of Canaan (21:43, 45).
    - b. Judges: in and out of oppression seven times during a time of anarchy (1:17).
    - c. Ruth: God's inclusion of a gentile woman in redemption (1:16).
    - d. I & II Samuel: the rise and fall of King Saul and the reign of King David (I Sam 8:7; 12:14; II Sam 7:8, 16).
    - e. I & II Kings: the reign of King Solomon, schism, decline, defeat and captivity (I Kgs 9:4-7; II Kgs 17:19, 20).
    - f. I & II Chronicles: genealogies, reigns of David & Solomon and kings of Judah (I Chr 9:1, 2; 10:13; 18:14; II Chr 36:15).
    - g. Ezra: return of captives to the Promised Land, rebuilding of temple and reforms (6:14; 7:10).
    - h. Nehemiah: restoration of walls of Jerusalem and reforms (2:17; 9:2).
    - i. Esther: deliverance from destruction and celebration of the Feast of Purim (4:14).
  2. Development: how and why God's people violated His covenant of salvation.
    - a. Conquering the Promised Land (Josh 1-12).
      - i. Preparation and purification (Josh 1-5).
      - ii. Southern campaign (Josh 6-10).
      - iii. Northern campaign (Josh 11-12).
    - b. Division of the Promised Land (Josh 13-24).
      - i. Allotment to each tribe (Josh 13-22).
      - ii. Joshua's final charge (Josh 23-24).
    - c. Seven cycles in and out of oppression due to idolatry (Judges 1-21).
    - d. Transition from judges to kings and prophets (I Sam 1-8).
    - e. The united kingdom (I Sam 9 - I Kings 11; compare I Chr 1 - II Chr 9).
      - i. King Saul: disqualified by disobedience (I Sam 9-31).
      - ii. King David: a man after God's heart though disobedient (II Sam 1-24).
      - iii. King Solomon: his glory and agony (I Kings 1-11).
      - iv. The divided kingdom (II Kings 12-25; cp. II Chr 10-36).
      - v. The 19 kings of the northern kingdom of Israel (all idolatrous).
      - vi. The 20 kings of the southern kingdom of Judah (8 not idolatrous).

- f. Return of a remnant from captivity in Babylon (Ezra 1 - Nehemiah 13).
  - i. Return under Zerubbabel and rebuilding of the temple (Ezra 1-6).
  - ii. God's merciful deliverance of Jews throughout Persia (Esther 1-10).
  - iii. Return under Ezra and reinstatement of the Law (Ezra 7-10).
  - iv. Return under Nehemiah and rebuilding of the walls of Jerusalem (Neh 1-13).
- 3. Themes
  - a. God's faithfulness: possession of Canaan fulfilled an ancient promise (Gen 12:7; cp. Josh 21:43-45).
  - b. God's rulership: permitted transition from judges to kings (I Sam 8:1-22; cp. Deut 17:14-20).
  - c. History from the viewpoint of prophets: idolatry the test point (Joshua through II Kings; cp. Josh. 24:14-27; Judges 2:10-23; I Kings 12:25-33; II Kings 17:7-20).
  - d. History from the viewpoint of priests: proper worship and obedience to law the test point (I Chronicles through Nehemiah; cp. II Chron 36:15-21; Neh 9:1-10:39).
  - e. Men's waywardness persists: spiritual and social sins (Isa 1:2-20).
- D. The Poetic and Wisdom Books
  - 1. Description: the collected prayers, praise and wisdom of God's people (in poetic form) living within covenant.
    - a. Job: the problem and significance of the suffering of the righteous (1:21; 42:5).
    - b. Psalms: five collections of the prayers and praises of God's people (145:20, 21).
    - c. Proverbs: collected wisdom of the generations for teaching the young (1:7)
    - d. Ecclesiastes: sermons on the vanity of life apart from the fear of God (12:13).
    - e. Song of Solomon: a love song between a bride and a bridegroom (8:6).
  - 2. Themes
    - a. Why do righteous people suffer? (Book of Job).
      - i. Partial answers: due to sin (4:7, 8; 11:14, 15); for purification 33:29, 30; 36:16).
      - ii. Ultimate answer: God's sovereignty (38:1-7; 40:1-5; 42:2, 3; see 1:6-12; 2:1-6).
      - iii. Significance of righteous suffering (42:5, 6, 7-10).
    - b. Laments and prayers of God's people (book of Psalms).
      - i. For rescue from enemies (Ps 3, 7, 13, 25, 44, 74).
      - ii. For forgiveness from sin (Ps 32, 51).
    - c. Thanksgiving and praise of God's people (book of Psalms).
      - i. For deliverance from enemies (Ps 18, 30, 34, 41, 107).
      - ii. For God's creative power (Ps 19, 104).

- iii. For God's righteous judgment (Ps 96, 105).
  - iv. For God's salvation throughout the earth (Ps 47, 67, 98, 100).
  - v. For God's faithfulness (Ps 120-134; 146-150).
  - vi. For personal benefits (Ps. 103).
  - d. Source and nature of wisdom for God's people (book of Proverbs).
    - i. Fear of the Lord, the source of Wisdom (1:7; 3:7; 10:27; 14:26, 27; 15:33).
    - ii. Godly wisdom aids discipline and doing what is right, just and fair (1:2:6, 22).
  - e. The emptiness of life apart from the fear of the Lord (book of Ecclesiastes).
    - i. The emptiness of "wisdom" (1:16-18).
    - ii. The emptiness of pleasure (2:1-11).
    - iii. The emptiness of work (2:18-26).
    - iv. The emptiness of wealth (6:1-9)
  - f. The beauty and glory of love (Song of Solomon).
    - i. Husband and wife (4:1-7; 5:10-16).
    - ii. God and His people (2:1, 16; cp. Ezek 16:1-14; Hosea 3:1).
- E. The Prophetic Books
1. Description: the collected warnings concerning violation of covenant, the call for obedience and the promise of blessings given by God to His servants, the prophets, for God's people and the nations.
    - a. Isaiah (to Judah and the nations): God alone is salvation (43:10, 11; 49:6).
    - b. Jeremiah (to Judah and the nations): repent or be removed (2:13; 4:14).
    - c. Lamentations (to Judah): lament over Jerusalem's fall to Babylonians (2:17).
    - d. Ezekiel (to Judah and the nations): the watchman's warnings and promises (18:31, 32).
    - e. Daniel (to Babylonians, Persians and Jewish exiles): God's coming kingdom (7:13, 14).
    - f. Hosea (to Israel): come home to a loving God (14:1).
    - g. Joel (to Judah): deliverance from desolation through natural disasters (26).
    - h. Amos (to Israel and the nations): burden of impending judgment (4:12; 8:11).
    - i. Obadiah (to Edom): pride goes before a fall, for you reap what you sow (3, 15).
    - j. Jonah (to Ninevites): God's boundless mercy toward Gentiles (4:2).
    - k. Micah (to Judah): a call for both personal and social righteousness (6:8).
    - l. Nahum (to Ninevites): consolation in the midst of Nineveh's impending judgment (1:7, 8).
    - m. Habakkuk (to Judah): faith in God's mercy and justice (2:3, 4).
    - n. Zephaniah (to Judah): protection in the midst of judgment (2:3).
    - o. Haggai (to Israel after exile): rebuild the temple (2:4, 5).

- p. Zechariah (to Israel after exile): reassurance for the remnant (8:13).
  - q. Malachi (to Israel after exile): return to reality (3:7).
2. Themes
- a. Concerning God's people.
    - i. Present trouble is God's judgment for sin (Joel 1:2-2:11; Amos 4:6-11).
    - ii. Therefore, repent and return to God in light of the coming "day of the Lord" (Joel 2:12-17; Amos 3:7; 4:12).
    - iii. God promises forgiveness and the return of blessing (Joel 2:18-27; Amos 9:11-15).
    - iv. A glorious future age of messiah is coming (Joel 2:28-3:21; Isa. 9:6, 7; 11:1-5; 49:1-7; 52:13-53:12).
  - b. Concerning the nations
    - i. God is the supreme ruler of all nations (Isa. 40:6-26).
    - ii. Therefore, all nations are morally responsible to God (Isa. 34:1, 2; Zeph. 1:2, 3; 3:8).
    - iii. Judgment falls on nations due to their pride, idolatry and corruption (Isa. 13:11, 19; 14:13-16; 16:6; 23:9; cp. Jer. 46-51; Ezek. 25-32).
    - iv. In judgment there is mercy in the hope of a redeemed remnant and future salvation (Isa. 19:23-25; 27:12, 13; Zeph. 3:9).
    - v. Ultimate salvation is universal in scope involving all nations, not only God's chosen nation Israel (Isa. 24:14-16; 49:6; 60:1-3; cp. Ps. 47, 100).
3. Summary of the message of the Old Testament
- a. God has clearly revealed His person and His plan.
    - i. Through general revelation (Gen. 1-11): creation (Ps. 19:1-6; cp. Rom. 1:18-21) and conscience (Rom. 2:12-16).
    - ii. Through special revelation (Gen. 12 - Mal. 4): covenant (Gen. 12:2, 3; cp. Romans 3:1, 2; 9:4) and commandment (Ex. 19:3-6; Deut. 30:11-20; cp. Rom. 10:1-13).
  - b. All mankind has responded sinfully to God and His plan.
    - i. Shown in a lack of trust and love of God resulting in unbelief, disobedience, pride and idolatry (Deut. 6:4, 5; Jer. 2:13; cp. Rom. 1:21-31; 3:10-12).
    - ii. Shown in a lack of trust and love for other people resulting in hatred, selfishness, injustice and immorality (Lev. 18:19; Isa. 1:2-20).
  - c. God promises to send a servant who will perfectly do God's will.
    - i. A prophet to fully reveal God's person and plan (Deut. 18:15-18; Dan. 7:13, 14).
    - ii. A priest to fully pay the price for man's sin (Isa. 52:13-53:12).
    - iii. A king to justly rule over all people on God's behalf (Isa. 9:6, 7).
  - d. God promises to make a new covenant with mankind written in the heart (Jer. 31:31-34; Ezek. 37:24-28).

#### **IV. Recommended Bibliography**

Alexander, David and Pat, editors, *Eerdmans Handbook to the Bible*, Grand Rapids, Michigan: Eerdmans Publishing Company, 1992 reprint. Helpful articles about the Bible and biblical subjects with explanatory comments on each chapter and book from Genesis to Revelation. Many excellent charts.

Eason, J. Lawrence, *The New Bible Survey*, Grand Rapids, Michigan: Zondervan Publishing House, 1977. Explanation about the value of each book in the Bible, its author, date and purpose as well as a discussion of its contents with an extensive bibliography both at the end of each section and at the end of the book.

#### **V. Expanded Bibliography**

Archer, Gleason L., *Encyclopedia of Bible Difficulties*, Grand Rapids, Michigan: Zondervan Publishing House, 1982. Enlightening explanations of difficult passages both in the Old Testament and in the New Testament in the order of their appearance in Scripture. A valuable resource.

Harrison, Roland K., *Introduction to the Old Testament*, Grand Rapids, Michigan: Eerdmans Publishing Company, 1969. An extensive discussion of introductory matters such as date, authorship, sources, and the original historical setting for each book in the Old Testament. A section is included on the books of the Apocrypha (extra books in the Greek Old Testament).

Henricksen, William, *Survey of the Bible* (revised edition), Grand Rapids, Michigan: Baker Book House, 1976. Part One contains articles about the Bible; Part Two narrates the story of the Bible from creation to climax; Part Three discusses the contents of each book from Genesis to Revelation; Part Four concludes with a listing of key chapters and passages from both the Old and New Testament.

LaSor, Wm. S., David A. Hubbard and Frederick W. Bush, *Old Testament Survey: the Message, Form and Background of the Old Testament*, Grand Rapids, Michigan: Eerdmans Publishing Company 1982. The purpose of this book is to introduce the background, content, literary quality, and message of the Old Testament as a whole and of its various books.

Schultz, Samuel, *The Old Testament Speaks*, New York: Harper & Row, 1960. A topical approach to the story of the Old Testament, which integrates the contents of all 39 books.



# NEW TESTAMENT SURVEY

## I. Course Description

An introductory overview of the major sections and themes of the New Testament with a view to understanding how each book from Matthew to Revelation contributes to the revelation of God's plan of salvation for mankind.

## II. Course Objectives

- A. To increase knowledge of the historical setting, content and themes of the books within each of the major sections of the New Testament (the Gospels and Acts, Paul's Epistles, the non-Pauline Epistles and Revelation).
- B. To expand understanding of the meaning and significance of the unfolding revelation of God's plan of salvation for mankind in the New Testament.
- C. To encourage personal study, practical application and effective communication of the truth of the New Testament.

## III. Course Outline

- A. Introduction: between the Old and New Testaments
  - 1. The "400 silent years" (see Amos 8:11,12; I Maccabees 4:46; 9:27; 14:41).
    - a. Two Problems
      - i. No divine inspiration (prophecy): God was not speaking to His people.
      - ii. No divine intervention (theodicy): God was not delivering His people.
    - b. Two "Solutions"
      - i. Scribal Jewish religion: the Law was supreme.
      - ii. Apocalyptic Jewish religion: the future was supreme.
  - 2. Jesus was born in "the fullness of time" (Gal. 4:4)
    - a. Preparation in the Jewish world.
      - i. Because prophecy had stopped, Jews highly expectant for a new prophet.
      - ii. The impossible burden of legalism prepared the way for a gospel of grace.
      - iii. 80% of Jews lived outside Palestine (the "Diaspora") and met in synagogues.
    - b. Preparation in the Greek world.
      - i. Greek culture (Hellenism) broke down barriers between Jews and Gentiles.
      - ii. Greek culture (Hellenism) gave the known world one language (Greek).
      - iii. The Hebrew Old Testament had been translated into Greek (Septuagint/LXX).
    - c. Preparation in the Roman world.
      - i. Roman peace ("Pax Romana") allowed freer communication of ideas.
      - ii. Roman roads linked the known world and allowed freer travel.
      - iii. Rome considered Judaism, and thus Christianity, a "legal religion".

New Testament Survey



## B. The Gospels and Acts: the Historical Books

1. Description: the initiation and proclamation of the new covenant of salvation.
  - a. Specific focus on the redemptive meaning of events.
  - b. Material selected or omitted based on focus.
  - c. The “gospel” behind the gospels.
    - i. Jesus’ words and works.
    - ii. Apostles’ transmission of Jesus’ words and works.
    - iii. Written accounts behind the gospels and Acts.
  - d. The fourfold gospel and Acts.
    - i. Matthew: the gospel of the Davidic King (Matt. 2:1, 2; 28:19, 20).
    - ii. Mark: the gospel of the suffering servant (Mark 10:45).
    - iii. Luke: the gospel of the compassionate savior of the world (Luke 2:10, 11).
    - iv. John: the gospel of the divine messiah (John 20:30, 31).
    - v. Acts: the ministry of Christ expanded (Acts 1:8).
2. Development
  - a. The ministry of John the Baptist (Mark 1:1-8; compare Luke 3:1-18).
  - b. The birth and boyhood of Jesus (Matt. 1:18-2:23; Luke 1:5-2:52).
  - c. The baptism and temptation of Jesus (Mark 1:9-13; cp. Luke 3:21, 22; 4:1-15).
  - d. The public ministry of Jesus in Galilee and beyond (Mark 1:14-9:50).
  - e. The public ministry of Jesus in Judea (John 2:13-3:36; 5:1-47).
  - f. Journey toward Jerusalem (Luke 9:51-20:27; cp. John 7:2-10:41; Mark 10).
  - g. The week of Jesus’ death and resurrection (Mark 11:1-16:11).
  - h. The resurrection appearances of Jesus (Mark 16:12-20; cp. Matt. 28:1-20; Luke 24:1-49; John 20:1-21:25).
  - i. The ascension of Jesus (Mark 16:19, 20; cp. Luke 24:50-53; Acts 1:9-12).
  - j. The witness to Jesus Christ (Acts 1:6-8).
    - i. In Jerusalem and Judea (Acts 1-7).
    - ii. In Samaria (Acts 8-12).
    - iii. To the ends of the earth (Acts 13-28).
3. Themes
  - a. The message of Jesus (Luke 4:43; Mark 4:1-34).
  - b. The ministry of Jesus (Luke 4:18, 19; cp. Matt. 4:23-25; 11:1-6).
  - c. The true identity of Jesus (Matt. 16:13-20; 22:41-46; Luke 22:66-71; John 7:37-44; 20:24-31).
    - i. A legend
    - ii. A liar
    - iii. A lunatic
    - iv. The Lord (Savior and Messiah)

- d. The preaching of the good news about Jesus Christ (Acts 2:17-36).
  - e. The internationalization of the gospel (Luke 2:29-32; 3:1-6; Acts 1:8; John 1:29; 3:16; 4:42; 12:32; Matt. 28:19,20).
  - f. The internationalization of the church (Acts 2:17-21, 38, 39; 8:14-17; 10:44-47; 19:1-6; cf. I Cor. 12:12, 13).
  - g. The split between the church and the synagogue (Acts 13:44-52; 23:6; 24:21; 28:23-31).
  - h. The pervasive work of the Holy Spirit in the world and among God's people (John 16:7-15; 20:20-23; Acts 1:4, 5; 2:1-4, 17-21; 16:6-10).
- C. The Epistles: the Letters of Paul
1. Description: explanation and illustration of living within the new covenant.
    - a. Specific purpose and occasion for the writing of letters.
    - b. Paul, the man behind 13 letters.
    - c. Uniqueness of Paul's letters.
      - i. Romans: the full gospel of grace (Rom. 1:16,17).
      - ii. I Corinthians: practical Christian living in a pagan world (I Cor. 16:13,14).
      - iii. II Corinthians: Paul explains his ministry and defends his apostleship (II Cor. 4:5).
      - iv. Galatians: defending the gospel of grace against the "gospel" of law (Gal. 2:16).
      - v. Ephesians: all things united in Christ (Eph. 1:9, 10).
      - vi. Philippians: joy, gratitude and the mind of Christ (Phil. 1:21).
      - vii. Colossians: fullness of revelation and salvation in Christ (Col. 2:9, 10).
      - viii. I Thessalonians: the comfort of Christ's return (I Thess. 5:23, 24).
      - ix. II Thessalonians: correction concerning Christ's return (II Thess. 2:15).
      - x. I Timothy: advice for a young overseer in Ephesus (I Tim. 3:14, 15).
      - xi. II Timothy: Paul's final instructions (II Tim. 2:2).
      - xii. Titus: advice for an overseer in Crete (Titus 2:7, 8).
      - xiii. Philemon: a runaway slave returns (Phile. 17).
  2. Themes
    - a. God's redemptive work in Jesus Christ (Rom. 5:6-11; I Cor. 1:18-2:5; Phil. 2:5-11).
    - b. Salvation by grace through faith (Rom. 3:21-4:25; Eph. 2:8-10; Gal. 3:1-25; Phil. 2:12, 13).
    - c. Riches of a person "in Christ" (II Cor. 5:16, 17; Eph. 1:3-14; 2:1-10; Col. 2:9-15).
    - d. Victory over sin's power (Rom. 6:1-7:25; I Cor. 15:56; Col. 3:1-17; Titus 2:11-14).
    - e. Life in the Spirit (Rom. 8:1-39; Gal. 5:13-26; Eph. 5:15-20).
    - f. Application of the gospel of grace (Rom. 12:1-13:8; Eph. 2:11-22; 4:1-16).

- g. Unity of the body of Christ, the Church (I Cor. 1:10-2:21; Eph. 2:11-22; 4:1-16).
  - h. Order in the Church (I Cor. 11:1-14:40; 1 Tim. 3:1-16; 5:17-21).
  - i. The consummation of redemption in Christ (I Cor. 15:12-28, 51-58; I Thess. 4:13-5:11; I Thess. 2:1-12; Rom. 11:11-15, 25, 27).
- D. The Epistles: not written by Paul (Hebrews and General Epistles).
- 1. Description: explanation and illustration of living within the new covenant.
    - a. General or no address.
    - b. Antilegomena (“spoken against”) books.
    - c. Diversity of contents.
      - i. Hebrews: Jesus Christ, the better way (Heb. 4:14; 12:2).
      - ii. James: true religion shows itself in purity and practicality (Jam. 1:27).
      - iii. I Peter: salvation through suffering (I Pet. 5:12).
      - iv. II Peter: true and false knowledge (II Pet. 3:17, 18).
      - v. I John: tests of a true believer in Jesus Christ (I John 5:13).
      - vi. II John: how to treat false teachers (II John 10).
      - vii. III John: showing hospitality to true teachers (III John 5).
      - viii. Jude: beware of false teachers (Jude 3).
  - 2. Themes
    - a. The suffering of the righteous (Heb. 10:32-39; I Pet. 1:6, 7; 4:12-19; 5:8-19).
    - b. The superior revelation and superior sacrifice of Jesus Christ (Heb. 1:1-14; 7:11-8:13; 10:1-14).
    - c. The danger of apostasy (Heb. 2:1-4; 3:12-14; 5:11-6:6; 10:26-31; 12:25-29; II Pet. 2:20-22; 3:17, 18; Jude 20-23).
    - d. False teachers of heresy (II Pet. 2:1-19; 3:1-10; I John 2:18-27; 4:1-6; Jude 3-19).
    - e. The value of faith (Heb. 11:1-12:13).
    - f. The need for showing faith by love (James 2:18-26).
- E. The Book of Revelation.
- 1. Description: explanation of the consummation of the new covenant.
    - a. Apocalyptic literature and its interpretation.
    - b. A revelation of the Lordship of Jesus Christ (1:1-3, 9-20; 4:1-5:15; 12:1-17; 17:3-18; 19:11-16; 21:9-27).
  - 2. Themes
    - a. Evaluation and preparation of the Church by the Lord of the Church (2:1-3:22).
      - i. Commendation
      - ii. Correction
      - iii. Promise

- b. Signs of the times (birth pains of the old age as it gives birth to the new age).
    - i. Three cycles of God's wrath on the wicked (6:1-17; 8:1-9:21; 11:15-19; 15:1-16:21).
    - ii. Tribulation and protection of God's servants (3:10; 7:1-17; 14:1-5; 12:10-12).
  - c. The defeat of evil and its forces.
    - i. D-day: the dragon, Satan, decisively defeated (12:1-12; compare Luke 10:18-20; Matt. 12:24-29; Col. 2:15).
    - ii. V-day: "unholy trinity" destroyed in the lake of fire, the beast and false prophet (19:19-21) and the dragon Satan with their followers (20:7-15).
  - d. The reward of the righteous and the consummation of God's kingdom.
    - i. In the millennium (20:4-6).
    - ii. In the new Jerusalem (21:1-22:5).
      - a) The covenant fulfilled (Rev. 1:1-8).
      - b) Paradise restored (Rev. 21:22-22:5).
  - e. The twofold cry.
    - i. Jesus, come back! (22:17a).
    - ii. Come to Jesus, all who are thirsty, and drink freely! (21:6; 22:17b).
- F. Conclusion: the sufficiency and finality of the Bible (22:18, 19; compare Deut. 4:1, 2; Prov. 30:5, 6).
- 1. Sufficiency: the full revelation of salvation in Christ (Col. 2:9, 10).
  - 2. Finality: the last revelation of salvation in Christ (Heb. 2:1-3).

#### **IV. Recommended Bibliography**

Alexander, David and Pat, editors, *Eerdmans Handbook to the Bible*, Grand Rapids, Michigan: Eerdmans Publishing Company, 1992 reprint. Helpful articles about the Bible and biblical subjects with explanatory comments on each chapter and book from Genesis to Revelation. Many excellent charts.

Eason, J. Lawrence, *The New Bible Survey*, Grand Rapids, Michigan: Zondervan Publishing House, 1977. Explanation about the value of each book in the Bible, its author, date and purpose as well as a discussion of its contents with an extensive bibliography both at the end of each section and at the end of the book.

#### **V. Expanded Bibliography**

Archer, Gleason L., *Encyclopedia of Bible Difficulties*, Grand Rapids, Michigan: Zondervan Publishing House, 1982. Enlightening explanations of difficult passages both in the Old Testament and in the New Testament in the order of their appearance in Scripture. A valuable resource.

Barker, Glenn W. and Wm. L. Lane and J. Ramsey Michaels, *The New Testament Speaks*, New York: Harper & Row Publishers, 1969. The focus is on the message of the contents of the books of the New Testament. Thus they are grouped together under topical headings, which indicate the flow of redemptive history and the birth and growth of the early Church.

Gundry, Robert H., *A Survey of the New Testament*, Grand Rapids, Michigan: Zondervan Publishing House, 1970. Part One explains the backdrop politically, culturally and religiously for the New Testament, Part Two narrates the crucial event of Jesus' life, death and resurrection from the Gospels, Part Three tells of the triumphant result from Jerusalem to Rome in the book of Acts, and Part Four gives the explanation and implications of the gospel from the Epistles and the book of Revelation.

Harrison, Everett F., *Introduction to the New Testament*, Grand Rapids, Michigan: Eerdmans Publishing Company, 1964. Helpful discussions of introductory matters such as date, authorship, sources and authenticity for each book in the Old Testament. Bibliographies conclude each chapter.

Henricksen, William, *Survey of the Bible* (revised edition), Grand Rapids, Michigan: Baker Book House, 1976. Part One contains articles about the Bible; Part Two narrates the story of the Bible from creation to climax; Part Three discusses the contents of each book from Genesis to Revelation; Part Four concludes with a listing of key chapters and passages from both the Old and the New Testament.

## OLD TESTAMENT THEOLOGY

### I. Course Description

Old Testament Theology is a study of the major redemptive events and their meaning in light of their historical setting. An understanding and appreciation of the major teachings of the Old Testament against the backdrop of the progressive revelation of God and His salvation for mankind is the focus of this course in biblical theology.

### II. Course Objectives

- A. To gain an appreciation of the Old Testament as a part of God's Word to Israel and to the Church.
- B. To grasp the key Old Testament teachings on God, man, and the relationship between God and man in light of their historical settings.
- C. To understand the relationship of the Old Testament to the New Testament and appreciate the unity between them.
- D. To begin to grasp the personal and corporate implications and applications of the major teachings of the Old Testament.

### III. Course Outline

- A. God, the World, and the Bible. Read Genesis 1-2, Job 38-30, Psalms 8, 19, 104.
  1. God
    - a. The Bible assumes the existence of God.
    - b. The Bible reveals the existence of a certain kind of God.
  2. The Revealing of God.
    - a. Why God reveals Himself.
    - b. How God reveals Himself.
  3. Creation.
    - a. Genesis, the biblical book of beginnings.
    - b. Genesis 1-2, the biblical account of the origin of man and the world.
  4. The Nature of Man.
    - a. Relationship of our understanding of man to our understanding of God.
    - b. Old Testament words for man.
- B. Sin, Satan and the Fall. Read Genesis 3-4, Psalm 51.
  1. Sin in the World - Genesis 3-4.
    - a. The Temptation.
    - b. The Fall.
    - c. The Results of Sin.

2. Sin in the Heart - Psalm 51.
  - a. Old Testament Words for Sin
  - b. Confession of Sin
  - c. Forgiveness of Sin
- C. Covenant and Redemption. Read Genesis 12, 15, 17; Exodus 1-3; Hosea 1-3.
  1. The Covenant of God with Men.
    - a. The idea of the covenant illustrated in the life of Abraham.
    - b. The definition of the covenant.
  2. The God of the Covenant.
    - a. The exodus as an act of redemption. Exodus 1-2.
    - b. The revelation of God's name. Exodus 3.
    - c. The character of God illustrated in the life of Hosea. Hosea 1-3.
- D. Worship as Sacrifice and Praise. Read Leviticus 1-7; Psalm 98; Micah 6:6-8.
  1. The Forms of Sacrifice
    - a. The System of Sacrifices - Leviticus 1-7.
    - b. The Specific Offerings.
  2. The Freedom of Worship
    - a. The Practice of Worship - Micah 6:6-8.
    - b. The Specific Offerings.
- E. The People of God: Family and Community. Read Deuteronomy 6; Psalm 78; Hosea 2:14-23; Malachi 2.
  1. The Family within Israel.
    - a. The Value of the Family to Israel.
    - b. Family and Faith in Israel.
    - c. Theological Basis of the Family.
  2. The Community of Israel.
    - a. Individual and community in Israel.
    - b. Community based in creation.
    - c. Theological basis of community.
  3. The Institution of the Priesthood.
    - a. The priestly office in Israel.
    - b. The family nature of priesthood.
    - c. The decline of the priesthood.
  4. The Institution of Kingship.
    - a. The basic problem in kingship.
    - b. The line of David.
  5. The Relationship between Israel and the Church.



F. Prophecy and the Messiah.

Read Deuteronomy 18:15-22; Psalm 22; Isaiah 53.

1. The Place of Prophecy in Ancient Israel.
  - a. What is prophecy?
  - b. Who is a prophet?
  - c. Which Old Testament books are prophetic?
2. Old Testament Terms for “Prophet”.
  - a. Man of God.
  - b. Servant.
  - c. Seer.
  - d. Prophet (*nabi*).
3. The Marks of a Prophet.
  - a. Divine call.
  - b. Divine authority.
  - c. Divine insight.
  - d. Inspired action.
4. The Message of the Prophets.
  - a. Interpreted the times.
  - b. Called for repentance.
  - c. Criticized social evils.
  - d. Proclaimed God’s salvation.
  - e. Predicted the future.
5. The Messiah as Suffering Servant.
  - a. The divinity of the servant.
  - b. The songs of the servant.
  - c. The suffering of the servant.

#### **IV. Course Bibliography (recommended)**

La Sor, William Sanford, *Epochal Events in the Bible* (Unpublished, but available through LIFE Bible College, San Dimas, CA).

Covers the major themes and periods of the Old Testament, emphasizing what we learn from each event regarding God, man and the relationship between God and man.

#### **V. Course Bibliography (expanded)**

Dyrness, William, *Themes in OT Theology*, Downers Grove, IL, InterVarsity Press, 1979.

A survey of the primary ideas of the OT, including the nature of God, creation, man and woman, sin, covenant, law, worship and prophesy.

Ellison, M.L., *The Message of the OT*, Grand Rapids, MI, Eerdmans Publishing Co., 1969. A brief, but excellent, summary of significant OT ideas.

Kaiser, Walter C., *Toward an OT Theology*, Grand Rapids, MI, Zondervan Publishing House, 1978.

Built around the idea of “The Promise” as being the most basic concept in the OT.

Snaith, Norman, *The Distinctive Ideas of the OT*, New York, Schocken, 1963.

Youngblood, Ronald, *The Heart of the OT*, Grand Rapids, MI, Baker Book House, 1971.

Both Snaith and Youngblood are short books surveying basic OT truths.

## NEW TESTAMENT THEOLOGY

### I. Course Description

New Testament Theology is a study of the major teachings of the writers of the New Testament. The primary message of each writer is examined in light of his own unique historical situation and personal perspective. Special emphasis is given to Jesus' teaching about the kingdom of God and Paul's teaching about the gospel of grace.

### II. Course Objectives

- A. To understand and appreciate the distinctive emphasis and message of each of the major writers of the New Testament.
- B. To understand and appreciate the unique historical situation and personal perspective of each writer and how these influenced his emphasis and message concerning salvation in Jesus Christ.
- C. To grasp the importance and significance of the underlying unity of these different emphasis and teachings of the various New Testament writers.
- D. To learn how to communicate these important New Testament teachings and translate them into practical Christian living both personally and corporately within the Body of Christ.

### III. Course Outline

- A. Introduction: definitions
  1. Theology: divine revelation (Hebrews 1:1, 2; John 1:14, 18).
  2. Biblical theology: divine revelation recorded in Scripture (II Peter 1:19-21; II Tim. 3:14-17)
    - a. Content is limited to the Bible alone.
    - b. Context is limited to Bible history alone.
- B. The Synoptic Gospels of Matthew, Mark, Luke.
  1. The message of Jesus: the kingdom of God (Matt. 4:17, 23; 9:35; Mark 1:14, 15; Luke 4:18, 43).
    - a. The need of the kingdom of God (Matt. 12:25-29; 8:14-17; Luke 19:1-10).
      - i. Satan and demons: conflict.
      - ii. Sickness and death: crisis.
      - iii. Sin and punishment: condemnation.
    - b. The mystery of the kingdom of God (Matt. 11:11-13; 13:1-52; Mark 4:1-34; Luke 17:20-25; 19:11-27).
      - i. What is the kingdom of God? God's redemptive rule.
      - ii. What is the mystery of the kingdom of God? It is here, yet still to come.
        - a) Overlap of this age and age to come.

- b) Parables of the kingdom of God.
        - i) The kingdom's power: self-bearing soil (Mark 4:26-29).
        - ii) The kingdom's reception: four soils (Mark 4:1-20)
        - iii) The kingdom's effect: wheat and tares (Matt. 13:24-30, 36-43).
        - iv) The kingdom's destiny: mustard seed and leaven (Mt. 13:31-33).
        - v) The kingdom's value: treasure and pearl (Matt. 13:44-46).
      - c. The signs of the kingdom of God (Luke 4:16-21; Matt. 4:23; 12:28; Mark 16:15-20).
        - i. Declaration: good news to the poor.
        - ii. Demonstration: good deeds of mercy and compassion.
      - d. The crisis and demand of the kingdom of God (Luke 13:34, 35; 14:15-33).
        - i. A radical and resolute decision.
        - ii. A costly and eternal decision.
      - e. The future of the kingdom of God: Olivet Discourse (Matt. 24:25; Mark 14; Luke 21).
        - i. Signs of the times: uncertainty.
          - a) Imminence: at any moment.
          - b) Delay: sometime in the future.
        - ii. Perpetual preparedness: watch! Be awake!
          - a) Awake to eternal realities: as in the days of Noah.
          - b) Awake to spiritual condition: the ten virgins.
          - c) Awake to spiritual responsibilities: the talents.
        - iii. Final judgment: sheep and goats.
          - a) Eternal destinies.
          - b) Basis of the verdict.
  - 2. The mission of Jesus: preparation for the coming of the kingdom of God (Mark 1:14, 15).
    - a. His person (Matt. 1:21; Mark 1:1; Luke 2:9, 10; 22:66-71).
      - i. The messiah: (to rule as anointed king of David's line).
      - ii. The son of man: to redeem as suffering servant of God.
      - iii. The Son of God: to reveal the Father as unique Son of God.
    - b. His work (Mark 10:45; 14:24, 25; Acts 10:38).
      - i. Life: doing good and healing all oppressed of the devil.
      - ii. Death: giving his life as a ransom for many.
      - iii. Resurrection: alive forevermore.
- C. The Book of Acts.
1. The resurrection of Jesus Christ: an eschatological event anticipating the consummation of God's kingdom.
    - a. Disciples witnesses: Jesus is alive (Acts 1:22, 23; 2:32; 4:20).
    - b. Disciples' witnesses: Jesus is alive forevermore (Acts 2:32-36; 4:2; 23:6; 24:14-16, 21; 25:19; 16:8, 12).

2. The proclamation of Jesus Christ: an eschatological gospel-preparing people for the consummation of God's kingdom.
    - a. New age has arrived (Acts 2:13-21; 3:24-26).
    - b. Life for those who repent and believe (Acts 2:26-39; 3:19, 20; 5:20; 11:18).
  3. The formation of the Church: an eschatological community illustrating the life and power of God's kingdom.
    - a. Divine unity (Acts 2:42-47; 4:32-37).
    - b. Divine purity (Acts 5:1-11; 8:14-24).
  4. The reception of the Spirit: an eschatological gift releasing the life and power of God's kingdom.
    - a. Promise of the Father (Acts 1:4, 5; 2:33-35, 38, 39).
    - b. Power of age to come (Acts 1:8; 2:1-4; compare Heb 6:4, 5).
      - i. Divine authenticity (Acts 4:32, 33).
      - ii. Divine authority (Acts 4:7-13).
- D. The Fourth Gospel of John
1. The message of Jesus: eternal life (John 3:14-17; 20:30, 31).
    - a. The need of life (John 3:16-21; 8:42-46; 10:7-10; 16:7-11).
      - i. Darkness.
      - ii. Death.
      - iii. Devil.
      - iv. Sin.
    - b. The present reality of eternal life (John 1:11-13; 3:16, 36; 20:31).
      - i. Overlap of the world above and the world below (John 1:3-9; 12:24, 25).
      - ii. The gift of eternal life (John 1:11-13).
        - a) Life and knowledge (John 17:3).
        - b) Life and truth (John 8:31-34; 14:6).
        - c) Life and believing (John 20:31).
  2. The mission of Jesus: bearer of life (John 1:1-13).
    - a. His person.
      - i. The logos (John 1:1-18).
      - ii. The messiah (John 1:41; 4:25, 26; 7:25-44).
      - iii. The son of man (John 3:14; 12:34).
      - iv. The Son of God (John 5:16-23; 14:9).
    - b. His work.
      - i. To give up his life (John 3:14-16).
      - ii. To give life (John 5:26; 10:10, 28-30).
      - iii. To judge (John 5:27).
      - iv. To send the Holy Spirit (John 15:26, 27; 16:7).
        - a) Spirit's ministry to the disciples (John 14:25-27; 15:26; 20:21-23).
        - b) Spirit's ministry to the world (John 16:8-11).

## E. The Epistles of Paul

1. The mission of the Apostle Paul (Romans 1:1-5; 15:15-24; 16:25-27; II Tim. 1:11; Acts 26:15-20).
  - a. His background (Phil. 3:4-6; Acts 22:3).
    - i. Greek.
    - ii. Jewish.
  - b. His conversion (Gal. 1:11-17; Acts 9:1-22).
    - i. Change in view of Jesus (II Cor. 5:15-17).
    - ii. Change in view of righteousness (Gal. 2:15, 16; Phil. 3:7-10).
  - c. His conviction (Romans 1:14-17; II Tim. 1:11, 12).
    - i. I am a debtor: an apostle to the nations.
    - ii. I am eager: a herald.
    - iii. I am not ashamed: a teacher.
2. The message of the Apostle Paul: the gospel of grace (Rom 1:16, 17).
  - a. The need of salvation (Rom 1:18-3:20; Eph 2:1-3).
    - i. The Gentiles/nations' wickedness (Rom 1:18-31).
    - ii. The Jews' wickedness (Rom 2:1-3:8).
    - iii. The wickedness of all mankind (Rom 3:9-20).
  - b. The basis of salvation (Rom 3:21-5:21).
    - i. The person of Christ (Rom 1:1-4; 9:5; 10:9-13; I Cor 15:22).
      - a) The Messiah.
      - b) The Lord.
      - c) The Son of God.
      - d) The Last Adam.
    - ii. The work of Christ (Rom 5:1-11; 8:1-4, 31-39; Gal 3:1-5; Eph 2:4-10).
      - a) His death (I Cor 15:3).
        - i) Revelation of God's love (Rom 5:8).
        - ii) Appeasing of God's wrath (Rom 1:18; 3:24, 25; I Thess 1:9; 5:10).
        - iii) Ransom for man's release (Gal 3:13; Rom 8:32, I Tim 2:5, 6).
        - iv) Victory over principalities and powers (Col 2:15).
        - v) A sacrifice for sin (Rom 4:25; I Cor 15:3).
      - b) His resurrection (I Cor 15:4-19).
        - i) Basis of spiritual resurrection (Rom 4:25, 6:4, 13; Eph 2:4-6).
        - ii) Basis of bodily resurrection (I Cor 15:20-28).
    - c. The means of salvation (Eph 2:8, 9; Rom 3:22, 29, 30).
      - i. Repentance: confession of the sin (Rom 2:4; Acts 17:30; 20:21; 26:20).
      - ii. Faith: confession of the Savior (Rom 10:9, 10).
    - d. The gift of salvation (Eph 2:8, 9; Rom 10:1-4; Gal 2:15-20).
      - i. Justification: declared righteous (Rom 3:21-26; Titus 3:4-7).
      - ii. Reconciliation: relationship restored (II Cor. 5:18-21).
      - iii. Adoption: place in God's family (Rom. 8:15, 16).

- e. The grace of salvation (Rom. 5:15-17; 6:1-18; Eph. 2:8-10; Titus 2:11-14).
    - i. New life in Christ: objective (II Cor. 5:17; Eph. 1:3; 4:4-6).
    - ii. New life of Christ: subjective (Rom. 8:1-14; Phil. 2:12, 13).
  - f. Future consummation of salvation (I Cor. 15:22-28, 51-58).
    - i. Personal (II Cor. 4:16-5:10; I Thess. 4:13-5:10).
    - ii. Universal.
      - a) Mystery of lawlessness (II Thess. 2:1-12).
      - b) Mystery of Israel (Rom. 11:15-30).
      - c) Mystery of Translation (I Cor. 15:51; I Thess. 5:13-17).
      - d) Judgment (Rom. 14:12; II Thess. 1:8, 9).
      - e) Coming of Christ and His kingdom (I Cor. 15:22-28; see Rev. 19-20).
- F. Conclusion: the goal of biblical theology (Rev. 21-22).
- 1. New Jerusalem: eternal covenant fulfilled (Rev. 21:2-27).
  - 2. New heavens and new earth: paradise restored (Rev. 21:1; 22:1-5).
    - a. Access to tree of life.
    - b. Beatific vision.
  - 3. Twofold plea.
    - a. Expectation: come (back), Lord Jesus! (Rev. 21:17a).
    - b. Invitation: come to Jesus! (Rev. 22:17b).



#### **IV. Course Bibliography (recommended)**

Ladd, George Eldon, *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God*, Grand Rapids, Michigan: Eerdmans Publishing Company, 1959. A well written, easy to understand study of Jesus' teaching about the kingdom. It seeks to answer such questions as "What is the kingdom of God? Is it today or tomorrow? What is its relationship to Israel and the Church? When will it come?"

Ladd, George Eldon, *The Pattern of New Testament Truth*, Grand Rapids, Michigan: Eerdmans Publishing Company, 1968.

Ladd's "A Theology of the New Testament" in embryonic form where he clearly shows the pattern of truth in the Synoptics, John and Paul is that of a "now, not yet" understanding of the coming of the kingdom of God in history with final consummation at the end of history when Christ returns.

#### **V. Course Bibliography (expanded)**

Bright, John, *The Kingdom of God: the Biblical Concept and Its Meaning for the Church*, Nashville, Tennessee: Abingdon Press, 1953.

A tracing of the story and development of the biblical idea of the people of God and the expectation of the kingdom of God from the time of Moses to the closing vision of the New Testament of the holy city, the new Jerusalem.

Guthrie, Donald, *New Testament Theology*, Downers Grove, Illinois: InterVarsity Press, 1981.

A topical approach to the primary teachings found in each section of the New Testament (Synoptics, John, Acts, Paul, Hebrews, rest of the N.T.) in terms of ten subjects: God, man and his world, Christology, the mission of Christ, the Holy Spirit, the Christian life, the church, the future, ethics and Scripture.

Jones, E. Stanley, *The Unshakable Kingdom and the Unchanging Person*, Nashville, Tennessee: Abingdon Press, 1972. A popularly written explanation of Jesus' teaching about the kingdom of God by a missionary statesman.

Ladd, George Eldon, *A Theology of the New Testament*, Grand Rapids, Michigan: Eerdmans Publishing Company, 1974.

An exposition of the major teachings of the Synoptics, John, Acts, Paul, Hebrews, the General Epistles and Revelation showing the distinctiveness of each author as he seeks to describe how God's promised salvation has found its fulfillment in Jesus Christ assuring full consummation in the future.

Morris, Leon, *New Testament Theology*, Grand Rapids, Michigan: Zondervan Publishing House, 1986. A chronological approach to the major theological themes of the New Testament in four parts: the Pauline Writings, the Synoptic Gospels and Acts, the Johannine Writings, and the General Epistles.

# INDUCTIVE/DIRECT BIBLE STUDY

## I. Course Description

A “how to” course designed to give practical help in learning a basic and systematic approach to the study of God’s Word. Emphasis is on firsthand, direct study of the Bible itself through observation, interpretation, correlation and personal application in order to live, teach and preach that which is learned from Scripture.

## II. Course Objectives

- A. To discover the meaning of a passage of Scripture from the Bible itself without dependence on other resources.
- B. To apply the results of our study to our own lives.
- C. To communicate the truth of God’s Word to others in a meaningful way.

## III. Course Outline

- A. Foundational Principles for Bible Study.
  - 1. Have a clear understanding of the nature of the Bible.
    - a. The Bible is the word of God (divine) in the words of men (human).
    - b. The primary focus of Scripture is grace (what God has done for us) rather than law (what we must do for God).
  - 2. Have a proper preparation for studying the Bible.
    - a. Pray for the illumination of the Holy Spirit (Psalm 119:18; I Cor 2:10-14).
    - b. If possible use a good Bible translation with paragraph divisions.
  - 3. Have a proper perspective for understanding the Bible.
    - a. Say what the text says. Find the point and stick with it.
    - b. If the text makes sense literally, don’t look for another meaning.
    - c. Try to see yourself as a part of the biblical events. Seek to re-live the story.
    - d. Make personal application of truth your ultimate goal.

- B. Foundational Practices for Bible Study.

The key to effective Bible study is to learn to read the passage carefully and ask the right questions, questions about the passage’s context and content.

- 1. The Context: ask two key questions.
  - a. Historical Context: What is the original setting in history?
    - i. Who wrote the passage?
    - ii. When was it written?
    - iii. Why was it written?
    - iv. To whom was it written?

- v. What is the location and situation of the writer?
- vi. What is the location and situation of the readers?
- vii. Where do the events take place?
- viii. What geographical, political or cultural details are important?
- b. Biblical Context: What is the location in the Bible?
  - i. In what section of the Bible is the book located in which the passage is found?
  - ii. In what section of the book is the passage found?
  - iii. What verses are found immediately before and after the passage?
- 2. The Content: ask four key questions.
  - a. Observe: What does the passage say?  
 Look at what has been written. Read the passage as many times as possible, observing details. Read with a pen or pencil in hand: Underline, circle, connect. Write down your observations. Read, read, read! Write, write, write!
    - i. Observe the facts in the passage.
      - a) Who are the individuals and groups involved?
      - b) What is happening?
      - c) Where do the events occur?
      - d) When do the events occur?
      - e) Why do the events occur?
      - f) How do the events occur?
    - ii. Observe the nature and mood of the passage.
      - a) What type of literature are you reading? Is it a story, a saying, a parable, a letter? Is it prophetic, poetic, didactic or a combination?
      - b) What is the mood, tone or feeling of the passage? Is it joyful, serious, sad, light etc.?
    - iii. Observe the theme of the passage.
      - a) What are the key points of the passage? Give a brief title to each.
      - b) Is there a key verse? Write it down.
      - c) What is the main idea in each paragraph? Write each in your own words.
    - iv. Observe the words in the passage.
      - a) What words are repeated?
      - b) What are the key nouns?
      - c) What are the key verbs? What are their tenses?
    - v. Observe the grammatical relationships.
      - a) What are the key prepositions and connectives?
      - b) How do the words and sentences relate together? Note cause and effect, progressions, contrasts, comparisons etc.
  - b. Interpret: What does the passage mean? Learn what the author meant in terms of the original historical setting. Ask many questions. Discover answers. Outline your discoveries.

Inductive/Direct Bible Study

- i. Ask interpretive questions.

- a) Why did the author say it this way?
- b) What is the meaning of what the author said?
- c) What is the significant of what the author said?
- d) What is the implication of what the author said?
- e) What is the relationship of what the author said with previous statements?
- f) Is there a progression of thought in the passage? What is it?
- ii. Interpretive quest.
  - a) Define key words.
  - b) If possible, compare Bible translations.
  - c) Seek to discover meanings.
  - d) Pray and meditate.
- iii. Interpretive consultation.
 

If available, use Bible dictionaries, handbooks, encyclopedias, atlases and commentaries to confirm and supplement your study.
- iv. Interpretive conclusions.
 

Draw your conclusions together into some kind of useable summary.

  - a) Expand your original outline to include your findings.
  - b) Summarize your study in brief paragraphs, which form a concise commentary.
  - c) See the “big picture” by placing the passage in either a vertical or a horizontal chart.
- c. Correlate: How does this passage relate to other passages of Scripture? Link this passage to other passages, major themes or doctrines of Scripture to confirm, adjust or balance the interpretation discovered.
  - i. Compare cross-references for key words.
  - ii. Compare cross-references for phrases or thoughts that say virtually the same thing.
  - iii. Compare Old Testament passages quoted in the New Testament.
  - iv. Compare the main thought with other Scriptures with the same main thought.
  - v. Compare Old Testament events/stories cited in the New Testament as well as parallel accounts in Kings and Chronicles and parallel accounts in the four Gospels.
  - vi. Compare the passage with contrasting statements or examples in Scripture.
  - vii. If possible, compare the theme of your passage with a good theology book to gain an understanding of the doctrinal implications of your text.

- d. Apply: How do the truths of this passage apply today? Live the truth. The Bible is designed to equip us for every good work by teaching, rebuking, correcting and instructing in right living (II Tim 3:16,17). Putting the truth into practice is the point. So seek to apply the truths of the passage to your own life and your own situation and discover how to share them with others.
  - i. Evaluate what are the eternally applicable truths found within the time-bound illustrations and practices described in the passage.
  - ii. Clearly identify the examples to follow, the commands to obey, the errors to avoid, the sins to forsake, the promises to claim and the principles to live by.
  - iii. Prayerfully meditate on what the passage suggests you should be or do as an obedient disciple. What attitudes should I have toward God, toward myself, and toward others such as my family, my associates, my employer, my employees etc.?
  - iv. Where are you now in this area of your life? What practical steps can you take to become what the Word of God says you should be?
  - v. Clarify what the passage teaches concerning what I am to believe concerning God, Jesus Christ, faith, sin, salvation and other such major truths.
  - vi. As you learn to believe and live these truths with whom should they be shared? Pray and meditate how you can communicate with others what you have learned and lived.

#### **IV. Course Bibliography (recommended)**

Hendrichsen, Walter A. and Gayle Jackson, *Studying, Interpreting and Applying the Bible*, Grand Rapids, MI, Lamplighter Books, 1990. An excellent book which combines inductive Bible study and hermeneutics.

Wald, Oletta, *The Joy of Discovery in Bible Study*, Minneapolis, MN, Augsburg Publishing House, 1975. Emphasizes inductive Bible study, with many step-by-step exercises.

#### **V. Course Bibliography (expanded)**

Arthur, Kay, *How to Study Your Bible Precept Upon Precept*, Chattanooga, TN, Precept Ministries, 1986. Helpful on observation, interpretation and application. Heavy emphasis on grammatical aspects of Bible study.

Fee, Gordon and Douglas Stuart, *How to Read the Bible for All Its Worth*, Grand Rapids, MI, Zondervan Publishing House, 1982. Excellent guide on interpreting various types of literature within the Scriptures such as the Epistles, Gospels, Prophets, Psalms etc.

Mickelsen, A. Berkeley, *Interpreting the Bible*, Grand Rapids, MI, Wm. B. Eerdmans Publishing Company, 1974. Thorough, scholarly treatment of hermeneutical principles, both general and specific.

Sproul, R.C., *Knowing Scripture*, Downers Grove, IL, InterVarsity Press, 1972. A hermeneutics book for the layperson with an especially good section on the importance of understanding the cultural background to the Bible.

Traina, Robert A., *Methodical Bible Study*, Grand Rapids, MI, Zondervan Publishing House, 1985. The classic book on inductive Bible study, with long sections on observation, interpretation and application. Filled with illustrations and examples of each step.

Wald, Oletta, *The Joy of Teaching Discovery Bible Study*, Minneapolis, MN, Augsburg Publishing House, 1976. Teacher's companion guide to *The Joy of Discovery*, with general instructions on preparing for each class session, and further examples to use for practice.

Zuck, Roy B., *Basic Bible Interpretation: a Practical Guide to Discovering Biblical Truth*, Wheaton, IL, Victor Books, 1991. A biblical and comprehensive book on hermeneutics that is comprehensive yet simple and uncomplicated.





## ORAL COMMUNICATION

### I. Course Description

The study and practice of effective communication in ways, which are culturally sensitive and relevant. Receptor-oriented communication of the truth of God's Word is the focus of the course.

### II. Course Objectives

- A. To be aware of the principles and processes involved in effective communication from one culture or sub-culture to another.
- B. To develop a continuous awareness about the relevance of the incarnation as God's model for communication (i.e. first and foremost the messenger is the message).
- C. To nurture sensitivity to the receptors' worldview and felt needs and a natural ability to address the gospel in culturally relevant ways.

### III. Course Outline

Introduction to Communication (Gen 11:9; Ps 119:105, 130; Phil 2:5, 7, 3:17; Mt 4:19; Jn 1:14; Mk 16:15; 28:18-19; Acts 1:8; I Cor 4:16, 10:11a, 11:1; 2 Kgs 18:26-36, 23:1-3; Job 16:1-5).

- A. God's View About Cross-Cultural Communication.
  1. God's communicational goals (Jn 1:1a; Phil 1-4, 14).
    - a. God wants a relationship with the human beings He created.
      - i. Case studies (Gen 3:9; James 2:23b; I Sam 13:14b; Job 1:8f).
      - ii. He commanded (Gen 1:28b, 17:1b).
      - iii. He comforted (Ps 23:4b; Isa 49:13b, 52:9b).
      - iv. He implored (Hos 14; Mt 23:37).
    - b. God elicits a response to which the relationship is keyed.
      - i. He changes his mind after response (Gen 18:23ff; Jer 26:3; Jn 3:10).
      - ii. He rewards such a response in time (Heb 11) and eternity (Jn 10:28).
  2. God's communicational strategy.
    - a. To love, accept and respect the receptors unconditionally (Phil 2:6-7; I Cor 9:19-22).
    - b. To enter their frame of reference and participate in their life – incarnation (Jn 1:14).
    - c. To model the message with a high degree of impact.
      - i. By developing high credibility with the receptors – humbling himself (Phil 2:8; Mt 16:13, 27-28).

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- ii. By dealing with specific people and issues (Gen 3:9; Ex 34; I Sam 3:4ff; Jdg 6:12; Mt 9:2-8; Jn 4; Lk 10:46-52; Mk 10:17-22).
  - iii. By leading his receptors to discovery (Mk 8:27-30; Mt 11:2-6; Jn 21:15-19; Acts 10:9-17).
  - iv. By trusting those who respond by doing (Jn 14:12b, 21).
- B. Myths Concerning Cross-Cultural Communication (Rom 10:14; I Cor 9:2-22; Mk 23:39-43; Acts 2:14-39, 17:22-31, 26:2-23).
  - 1. Audible hearing equals “being reached”.
  - 2. Hearing and/or reading of the Scriptures is always sufficient to be saved.
  - 3. If spiritually sincere the Holy Spirit will make up for all our mistakes.
  - 4. Christians should avoid communicating Christ in “worldly” contexts.
  - 5. Preaching is God’s only ordained means of communicating the gospel.
  - 6. The sermon is one of the most effective means to bring people to Christ.
  - 7. There is one best way to communicate the gospel.
  - 8. The key to effective communication is the precise formulation of the message.
  - 9. Words contain their meanings.
  - 10. What people really need is more information.
- C. Cross-Cultural Communication Goals (Jn 14:6; Josh 24:15; I Sam 13:14b; Rom 1-2; Heb 11; Jdg 3; II Cor 3:2-3; Jn 9:41, 15:22; Lk 12:47-48; Mt 23; Acts 17:21b).
  - 1. Communication case studies.
    - a. Communication during a worship service.
    - b. Communication immediately after a worship service.
    - c. Communication at home following a worship service.
  - 2. Communication implications of the nature of the Christian message.
  - 3. External influences on the message.
  - 4. Characteristics of the message.
  - 5. Communicating Christ with impact.
  - 6. Implications for cross-cultural witnesses: Incarnation (Phil 2:6-7; I Cor 9:19-22; Jn 1:14; Mt 11:28a; I Cor 4:16, 11:1; Phil 3:17).
- D. The Key Participant: The Receptor (Mk 10:46-51; Gen 6:13ff, 18; Ex 3ff; I Sam 8; Jn 16:12, 19:26-27).
  - 1. The receptor’s interpretation is crucial.
  - 2. Felt and real needs of receptors.
  - 3. Receptors as part of reference groups.
  - 4. Receptors are already committed.
  - 5. Receptors are actively involved in the communication process.
  - 6. Decision making processes of receptors.
    - a. They must have sufficient motivation to change.

- b. The messenger must be someone to whom they will listen.
  - c. The media through which it comes must be satisfactory to them.
  - d. The message itself must be understood and seem relevant.
  - e. The receptors must be convinced that they can manage to live as the message proposes.
7. Increasing receptor-oriented sensitivity.
- E. How Is Meaning Being Formed? (Acts 14:8-18; Rom 1:13; II Thess 2:7; I Cor 9:20-22; Mt 27:57; Mk 4:14-20).
- 1. Misinterpretation: Paul and Barnabas' case study.
  - 2. Where is meaning?
  - 3. Linguistic forms (symbols) and meaning.
- F. How To Avoid Misinterpretation (Neh 8:1-3, 7-8; Mt 27:24b; Mt 7:15, 10:16; Jn 14:1, 16:22)
- 1. Protective devices built into human experience.
    - a. Human rule-ordered structuring of behavior.
    - b. Human group-oriented organization.
    - c. The power of custom in relation to communication.
    - d. Human predictability and communication.
    - e. The adaptability factor and interpretation.
- G. Communication Vehicles (Gen 2:20; Jdg 12:5b-6a; Mt 11:18, 19a; Isa 1:18; II Sam 6:14, 15b; I Cor 11:1; Mt 10:40; Lk 10:16b; Jms 3:2-6, 9).
- 1. Communication codes.
    - a. Codes and accurate interpretation of a message.
    - b. Appropriate fit between the message and code style.
    - c. The effectiveness of the musical codes.
    - d. Drama and dance as highly effective codes.
    - e. Participatory activities as an effective code.
    - f. Ritual: A much neglected but highly effectively cross-cultural code.
  - 2. The person and the medium.
  - 3. Extending media.
  - 4. Translation as communication.

#### **IV. Course Bibliography (recommended)**

Hesselgrave, David J., *Communicating Christ Cross-Culturally*, Grand Rapids, MI: Zondervan, Academic Books, 1978. The author addresses the questions every witness ought to be asking about the task of communicating the gospel in another culture.

Nida, Eugene A., *Message and Mission: The Communication of the Christian Faith*, South Pasadena, CA: The William Carey Library, 1960. A most useful combination of superb communications theory with a great variety of practical illustrations.

#### **V. Course Bibliography (expanded)**

Cook, Bruce L., *Understanding Pictures in Papua New Guinea*, Elgin, IL: David C. Cook Foundation, 1981. An insightful research project, which seeks to answer the question: what kinds of pictures communicate most effectively with people who can't read? It provides helpful suggestions for the use of indigenous art forms in effective oral communication of the gospel in a cross-cultural context.

Dye, T. Wayne, *Bible Translation Strategy: An Analysis of Its Spiritual Impact*, Dallas, TX: Wycliffe Bible Translators, 1985. This book gives guidance on how to communicate cross-culturally the relevance of Scripture to their daily activities. Especially the chapters 3-7 provide helpful insight in the communication of the gospel and the factors affecting response.

Hesselgrave, David J., *Planting Churches Cross-Culturally: A Guide for Home and Foreign Missions*, Grand Rapids, MI: Baker Book House, 1980. Chapter 10 of this lucid, wide-ranging, biblical book on Christian mission provides excellent insight into cross-cultural communication of the gospel.

Kraft, Marguerite G., *Worldview and the Communication of the Gospel: A Nigerian Case Study*, South Pasadena, CA: The William Carey Library. A well-written case study tracing the phenomenon of culture change through the sharing of the gospel in a natural cultural setting.

Nida, Eugene A. and William D. Reybun, *Meaning Across Cultures*, Maryknoll, NY: Orbis Books, 1981. This book reflects clearly and poignantly how to deal with problems of communication of the gospel in highly diverse cultures and in areas where the gospel seems strangely irrelevant.

## **GOSPEL AND CULTURE**

### **I. Course Description**

A study of the nature of the gospel and of culture and the interaction upon one another. The issues of paternalism, syncretism and contextualization are major areas of discussion.

### **II. Course Objectives**

- A. To be aware of the importance of culture to every individual and to understand the way in which this will affect perception.
- B. To develop love, sympathy and effectiveness when ministering to people across cultural barriers.

### **III. Course Outline**

- A. The Gospel and Human Cultures (Mt 28:18-20; Mk 7:8, 9, 13; Jn 20:21; I Cor 9:19-23; Phil 2:5-7; II Cor 4:5).
  - 1. Biblical revelation.
    - a. God's mission (Isa 40:28; Mt 28:19; Eph 1:11; Acts 14:15; Jn 17:6, 18; Eph 4:12; Rom 12:2; II Cor 4:5-7).
    - b. Authority and power of scripture (II Tim 3:16; II Pt 1:21; Jn 10:35; Isa 55:1; I Cor 1:21; Rom 1:16; Mt 5:17, 18; Jude 3; Eph 1:17, 18, 3:10, 18).
    - c. Christocentricity (Gal 1:6-9; Rom 1:18-32; I Tim 2:5, 6; Acts 4:12; Jn 3:16-19; I Thess 5:19; Acts 1:8; Ps 85:4-7; Mt 11:28; Eph 1:20, 21; Phil 2:9-11).
    - d. Ministry and power of the Holy Spirit (I Cor 2:4; Jn 15:26, 27, 16:8-11; I Cor 12:3; Jn 3:68; II Cor 3:18; Jn 7:37-39; I Thess 5:19; Acts 1:8; Ps 85:4-7; Gal 5:22, 23; I Cor 12: 4-31; Rom 12:3-8).
    - e. The Kingdom of God (Mt 12:22-29; Col 2:15; I Jn 3:8; Lk 3:21, 22, 4:18-19; Mt 7:21-23).
    - f. The Church and Evangelism (Jn 17:18, 20:21; Mt 28:19, 21; Acts 1:8, 20:27; Eph 1:9, 10; Gal 6:14, 17; II Cor 6:3, 4; II Tim 2:19-21; Phil 1:27).
  - 2. Human communicators and proclamation (Acts 15; I Cor 15:3, 4; Acts 2:32-39; Jn 20:21; I Cor 1:23; II Cor 4:5, 5:11-20; Lk 14:25-33; Mk 8:34; Acts 2:40, 47; Mk 10:43-45).
    - a. The priesthood of all believers
    - b. The receptor: Variety and unity of humankind
    - c. The task of the messenger: Communicate the gospel in all cultural dimensions through its manifestations and symbols:
      - i. The cognitive dimension.
      - ii. The affective dimension.

- iii. The evaluative dimension.
  - iv. Behavioral manifestations of culture.
  - v. Material manifestations of culture (products).
  - vi. Symbol systems: form and meaning.
  - d. Cultural integration and its implications for missions.
  - e. Cultural Education.
  - f. Interaction between Gospel and culture.
    - i. The Gospel Versus Culture.
    - ii. The Gospel in Culture.
    - iii. The Gospel to Culture.
- B. Cultural Differences and The Messenger (Gen 1-11, 14:18-22; Job 38:1, 40:1, 42:1; Amos 9:7; Jn 3-4; Mal 1:11; Acts 10; Lk 13:22-30; Lk 2:46-47; Acts 15, 17:16-30; Eph 6:19-20, 4:29-30).
- 1. Cultural differences and culture shock.
    - a. Causes of culture shock.
      - i. Language shock.
      - ii. Changes in routine.
      - iii. Changes in relationships.
      - iv. Loss of understanding.
      - v. Emotional and evaluative disorientation.
    - b. Symptoms of culture shock.
      - i. Rising stress.
      - ii. Physical illness.
      - iii. Psychological and spiritual depression.
    - c. The cycle of culture shock.
      - i. Tourist stage.
      - ii. Disenchantment.
      - iii. Resolution.
      - iv. Adjustment.
      - v. Reverse culture shock.
    - d. Overcoming culture shock.
      - i. Recognizing our anxieties.
      - ii. Learning the new culture.
      - iii. Building trust.
      - iv. Dealing with stress.
        - a) Set realistic goals.
        - b) Learn not to take ourselves too seriously.
        - c) Treat ourselves.
        - d) Share burdens.
    - e. Beyond culture shock.

2. The incarnational messenger.
  - a. Identifying with a new culture.
    - i. Cross-cultural misunderstandings.
      - a) Overcoming misunderstandings.
      - b) Inside and outside views.
    - ii. Ethnocentrism.
    - iii. Premature judgments.  
Cultural relativism and beyond.
  - b. Living in two worlds.
    - i. Rejection.
    - ii. Compartmentalization.
    - iii. Integration.
  - c. Levels of identification.
    - i. Lifestyles.
    - ii. Roles.
    - iii. Attitudes.
3. The messenger's role.
  - a. Status and role.
    - i. Status.
    - ii. Role.
    - iii. Multiple statuses.
    - iv. Role sets and role pairs.
  - b. Cross-cultural role confusion.
  - c. Defining roles of messengers.
    - i. The messenger and national non-Christians.
      - a) Landlords or servants?
      - b) Learners.
    - ii. The messenger and national Christians.
      - a) Policemen or advocates?
      - b) Saints or saved sinners?
      - c) Spiritual parents or brothers and sisters?
    - iii. The messenger and his/her colleagues.  
- Administrators, practitioners, and catalysts.
    - iv. The messenger and mission administrators.
    - v. The messenger and sending churches.
    - vi. The messenger and his wife.
    - vii. Messengers and their children.
    - viii. Single missionaries.
  - d. Functional and location roles.

C. Cultural Differences and The Message (Gen 37; Jn 3; Esth 4:10-7:8; Dan 2:14-6:3; Acts 17:16-34; Col 1:27-28; Acts 14:23; Tit 1:5, 9; Mk 10:42-45; Eph 4:11, 12; II Tim 2:2).

1. Cross-cultural communication.
  - a. Messages and paramessages.
  - b. Media and Paramedia.
  - c. Senders and Receivers.
  - d. Filters and Feedback.
  - e. Static and Incongruity.
  - f. Two-way Communication.
  - g. Reinterpretation and Response.
  - h. Context.
2. Communication and the messenger.
3. Case studies.
4. Critical contextualization.
  - a. Traditional cultures.
    - i. Material culture.
    - ii. Expressive culture.
    - iii. Ritual culture.
      - a) Life-cycle rites.
      - b) Healing and prosperity rites.
    - iv. Annual cycles.
    - v. Feasts, festivals, fairs, and pilgrimages.  
Dealing with tradition.
    - vi. Denial of the old: Rejection of contextualization.
    - vii. Acceptance of the old: Uncritical contextualization.
    - viii. Dealing with the old: Critical contextualization.
  - b. A case of contextualization.
  - c. Theological foundations.
5. The fourth self.
  - a. Introduction: The three selves.
    - i. Self-propagation.
    - ii. Self-support.
    - iii. Self-governance.
  - b. Self-theologizing: The fourth self.
    - i. Theological shock – fear, denial, withdrawal, facing-up.
    - ii. Bible, theology, and culture.
      - a) The theological bridge.
        - i) Careful exegesis of the Bible.
        - ii) Careful exegesis of our own culture.
        - iii) Careful hermeneutics to make Bible relevant.



- b) Tests of truth: Bible, Holy Spirit, and Christian community.
    - iii. Why theology?
    - iv. Types of theology.
    - v. Functions of theology.
      - a) A system of ultimate explanation.
      - b) A pastoral tool for the external well being of people.
  - c. Theology in context.
    - i. New questions and worldviews.
  - d. Steps in contextualization.
    - i. Teaching new Christians.
    - ii. Training national theologians.
- D. Cultural Trends and Missiological Strategies (Jn 17: 21, 23; Eph 4:3, 4; Jn 13:35; Phil 1:27; Jn 17:11-23; Rom 1:8; Phil 1:5, 4:15; Acts 13:1-3; I Thess 1:6-8; Jn 9:4; Mt 9:35-38; Rom 9:1-3; I Cor 9:19-23; Mk 16:15; Is 58:6, 7; Jms 1:27, 2:1-9; Mt 25:31-46; Acts 2:44, 45, 4:34, 35).
1. The unfinished task and unlimited challenges.
    - a. Early advances of the gospel.
    - b. The era of Protestant missions.
    - c. The contemporary mission scene.
    - d. Toward 2000 AD. and beyond.
      - i. Population growth.
      - ii. Urbanization.
      - iii. Cultural Crises.
        - a) Violence.
        - b) Poverty and hunger.
        - c) Oppression and injustice.
      - iv. Nationalism.
      - v. Revival of non-Christian religions.
    - e. The challenge of the future.

#### **IV. Course Bibliography (recommended)**

Hiebert, Paul G. and Frances F. Hiebert, *Case Studies in Missions*, Grand Rapids, MI: Baker Book House, 1987. Deals with a wide range of problems: idols and ancestors, women and men, customs, sickness and death, finances and bribery, conversion and theology, “walls that divide people”, church and mission structures, church/state relationships, and other everyday problems in the life of cross-cultural gospel messengers.

Olson, Bruce E., *Bruchko*, Altamonte Springs, FL: Creation House, 1978. An epic account of a culturally sensitive approach to evangelize a hidden people group in Colombia.

#### **V. Course Bibliography (expanded)**

Donovan, Vincent J., *Christianity Rediscovered*, Maryknoll, NY: Orbis Books, 1985. A fresh taste of the gospel challenging anyone to engage in contextualized evangelism avoiding the cultural arrogance of ethnocentrism.

Kraft, Charles H., *Christianity in Culture: A Study in Dynamic Theologizing in Cross-cultural Perspective*, Maryknoll, NY: Orbis Books, 1979. This study by an eminent evangelical Protestant missionary/scholar is a landmark in missiological theory.

Kraft, Charles H., *Christianity with Power: Your Worldview and Your Experience of the Supernatural*, Ann Arbor, MI: Servant Books, 1989. An excellent biblical description of signs and wonders and a pragmatic “Third Wave” exposition showing how Christians can become God’s instruments to heal the sick, to work miracles, and to oppose the counterfeit powers of this age.

Luzbetak, Louis J., *The Church and Cultures: New Perspectives in Missiological Anthropology*, Maryknoll, NY: Orbis Books, 1988. A truly ecumenical handbook for a culturally sensitive ministry by one of the foremost devout anthropological missionary scholars of the Roman Catholic Church.

Pullinger, Jackie, *Chasing the Dragon*, Ann Arbor, MI: Servant Books, 1982. The story of a young British girl ministering to a community of 30,000 drug addicts in the Walled City of Hong Kong.

## **SPIRITUAL LIFE**

### **I. Course Description**

A study, by both instruction and practice, of the basic spiritual disciplines that cultivate personal spiritual vitality and growth. Focus is on faith and obedience through prayer, fasting, study, personal worship and giving as channels of God's grace both to and with His children.

### **II. Course Objectives**

By the end of the course, an individual should be able to:

- A. Define, explain, and give biblical examples of spirituality and the concepts of faith and obedience.
- B. Define, explain, and give biblical examples of the spiritual disciplines of prayer, fasting, study, personal worship and giving.
- C. Explain why spirituality and each of these disciplines are indispensable to a vital and growing Christian life.
- D. Exemplify each of these disciplines in his or her personal life on a regular basis.

### **III. Course Outline**

- A. Spirituality (Rom. 6-8, 12)
  1. A definition of spirituality includes the idea of living the Christian life in such a way as to increase in holiness through the gracious indwelling of the Holy Spirit (John 14:16-17; 15:1-17; Rom. 8:4-14; 12:1-2; Gal. 3:3).
  2. Jesus is our example and we are to imitate His spirituality (Phil. 2:1-11; Mark 12:29-31; Luke 4:16-21; John 20:21).
  3. Faith and obedience are the indispensable results of spirituality (Rom. 6:1-14).
- B. Prayer (Matt. 6:5-14)
  1. A definition of prayer includes the idea of asking God for those changes, which are needed and desired, with an expectation that He hears and responds (Matt. 7:7-12).
  2. The prayers of Jesus are our example of effective prayer (Matt. 6:5-14; Mark 14:32-42; 1:35).
  3. Prayer is indispensable to a vital and growing Christian life (Matt. 6:10-13; Acts 2:42; 6:4; James 4:2).
  4. Participants pray together and discuss how they might pray more effectively.
- C. Fasting (Matt. 6:16-18)
  1. A definition of fasting includes the idea of abstaining from at least food for spiritual purposes (Luke 4:2-4).

2. Jesus fasted, and this is an example for us to follow (Matt. 6:16-18; Luke 4:2).
  3. Fasting is indispensable to a vital and growing Christian life (Matt. 9:14-17).
  4. Participants fast together and discuss how they might fast more effectively.
- D. Study (2 Tim. 3:14-17)
1. A definition of study includes the idea of carefully examining subjects or reading books such as the Bible so that our thoughts will be changed and conformed (Rom. 12:2).
  2. All Jews, including Jesus, studied the Law and the Prophets, and we should follow this example (Luke 2:46-47; II Peter 1:19-20; Titus 3:15-17).
  3. Study is indispensable to a vital and growing Christian life (Josh. 1:8; Ps 19:7-11; 119:9, 11; Matt. 7:24-25; 22:29; II Tim. 2:15; 3:15-17).
  4. Participants study together and discuss how they might study more effectively.
- E. Personal Worship (John 4:1-26)
1. A definition of personal worship includes the idea of expressing God's worthiness of our entire life consecrated to Him (Rom. 12:1).
  2. The personal worship of Jesus is a model for us to follow (Matt. 6:9; Luke 4:5-8; John 4:23-24).
  3. Personal worship is indispensable to a vital and growing Christian life (Mark 12:29-30; John 4:23-24; Acts 16:25-34; Col. 3:16; Heb. 13:15).
  4. Participants worship together and discuss how they might worship more effectively.
- F. Giving (Matt. 6:1-4; John 13:1-17)
1. A definition of giving includes the idea of serving others out of our own resources (John 13:4-5; II Cor. 9:6-7).
  2. The giving of Jesus is a model for us to follow (John 13:14-15).
  3. Giving is indispensable to a vital and growing Christian life (Matt. 6:1-4; Mark 8:34-38; Luke 6:38; II Cor. 9:6-15; I John 2:15-17; Mal. 3:8-12).
  4. Each participant gives something to another student in the class, and they discuss how they might give more freely and effectively.

#### **IV. Course Bibliography (recommended)**

Willard, Dallas, *The Spirit of the Disciplines: Understanding How God Changes Lives*, San Francisco, CA, Harper & Row, 1988. Believing a discipline for the spiritual life is an activity undertaken to bring us into more effective cooperation with Christ and His Kingdom, the author discusses 7 disciplines of abstinence and 8 disciplines of engagement. It involves living as Jesus lived.

#### **V. Course Bibliography (expanded)**

Akempis, Thomas, *Of the Imitation of Christ*, Springdale, PA: Whitaker, 1981. In the fifteenth century, this monk wrote of his intimacy with Christ and encouraged readers to be conformed to the image of Christ.

Foster, Richard J., *Celebration of Discipline: The Path to Spiritual Growth*, San Francisco: Harper & Row, 1978. Foster locates the path to the deeper life in Christ in the classical spiritual disciplines of meditation, prayer, fasting, study, simplicity, solitude, submission, service, confession, worship, guidance, and celebration. A chapter on each of these introduces the reader in practical ways to discipline and spiritual life.

Murray, Andrew, *With Christ in the School of Prayer*, New Jersey: Revell, 1953. Murray, a missionary to South Africa and man of prayer, thoroughly introduces the subject of prayer.



## SPIRITUAL GIFTS AND MINISTRIES

### I. Course Description

A “how to” course to give understanding and experience in ministering the gifts of the Holy Spirit such as prophecy, healing, tongues, interpretation of tongues, discernment, faith, wisdom and knowledge.

### II. Course Objectives

- A. To understand the purpose of each individual spiritual gift;
- B. To learn to minister in the Spirit;
- C. To understand the guiding principles concerning the work of the Spirit through an individual and among the assembled church.

### III. Course Outline

Introduction: We are created in the image of God and to do specific things (Gen 1:26; Eph 2:10)\*

\*Scripture references are suggestive and not meant to be exhaustive.

- A. Lessons from the human body (I Cor 12:14-26).
- B. Knowing God’s will as it pertains to our gifts (Rom 12:1-8).
- C. Basic motivations behind the spiritual gifts (Rom 12).
- D. Basic identifications and understanding how spiritual gifts operate (Rom 12; I Cor 12:5-10, 28:14; Eph 4). Illustrations: I Tim 4:14; II Tim 1:6; Jms 4:6; Eph 4:15; I Cor 14; Gal 5:13; Col 3:12, 16; Prov 12:24; I Tim 3:4-5; Heb 3:13; Luke 6:38; Prov 25:28).
  1. Gifts related to the eyes of God.
    - a. Word of Wisdom. Word study: wise advice, wise speech. I Kings 3:16-28; Matt 22:15-22; Acts 15:5-27.
    - b. Word of Knowledge. Word study: studying, speaking with knowledge.
      - i. To reveal sin (II Sam 12:7; II Kings 5:26; John 4:17; Acts 5:2).
      - ii. To be a help in finding something (I Sam 9:20; 10:22).
      - iii. To warn and provide safety (II Kings 6:9).
      - iv. To reveal thoughts (Matt 9:4).
      - v. To provide healing (Matt 9:2; John 4:50; 5:6).
    - c. Discerning of Spirits. Word study: Discrimination in spiritual matters (Rom 14:1; Heb 5:14; I John 4:1).
  2. Gifts related to the hand of God.
    - a. Faith. Word study: Rom 4; Acts 9:15; 26:16-20; II Tim 4:7, 8; Acts 15; 18:10, 11; 21:9-14; 26:19; 23:11; 27:22-26; 28:14.

- b. Healings. Word study: Acts 3:2, 6-8; 14:8-10, 28:8; II Cor 12:12; Heb 2:4.
  - c. Miracles. Word study: Doing great deeds. Acts 4:33; 5:12; 6:8; 8:5-7; 13:9-12; 16:16-18; Heb 2:3.
3. Gifts related to the mouth of God.
- a. Prophecy: the gift of insight. Word study: preaching inspired utterance. (Judg 7:3; I Sam 9:9; 19:20-24; Acts 11:27-30, 21:9-14; I Cor 1:10; II Cor 10:1-17; Phil 4:2; Rom 12:1; 6:8, 15:30; I Thess 4:15-18).  
Characteristics:
    - i. Builds up, encourages, consoles as a “sign for believers” (I Cor 14:3, 22, 31).
    - ii. Discloses with frankness the secrets of the heart of the unbeliever (Luke 3:3-20; I Cor 14:22-25).
    - iii. Is desirable (I Cor 14:1; 39-40).
    - iv. Should be tested (I Cor 14:29-32).
      - a) Test the context of the prophecy – its benefit;
      - b) Test whether the prophecy confirms what God is already doing;
      - c) Test the prophet – his/her style;
      - d) Test the outcome of the prophecy – its accuracy.
    - v. Characteristics of a prophet: Acts 2:4; 3:12; Matt 14:28; 15:15; 16:16; 17:4; 18:21; 19:27; 26:33; John 6:68; Acts 5:3-10; Matt 18:21; Luke 3:4-6, 16; 5:8; John 6:68; 13:6-10; Mark 8:31-33; Matt 26:33; John 18:10; Acts 5:29-42; 2:14-47.
  - b. Tongues. Word study: Speaking in languages never learned, ecstatic utterance. Characteristics:
    - i. Originates with the Holy Spirit (Acts 2:4; I Cor 12:8; 14:2).
    - ii. Same Greek term referring to “speaking in tongues” (Acts 10:46; 19:1-6; I Cor 12:14).
    - iii. Cause of accusations from unbelievers (Acts 2:5; I Cor 14:23).
    - iv. God-directed (Acts 2:11, 10:46; I Cor 14:2, 14-17).
    - v. Prophecy and tongues are different (Acts 19:6; I Cor 12).
  - c. Interpretation of tongues. Word study: communicating the meaning of a message spoken in an unknown language. Characteristics:
    - i. Not an independent gift (I Cor 12:10).
    - ii. Causes understanding and edification by the tongue spoken (I Cor 14:50).
    - iii. Supernatural enabling, not a natural talent (Acts 10:44-46).
    - iv. The speaker in tongues should pray to interpret (I Cor 14:13), be interpreted or “keep silent and speak to himself and to God” (I Cor 14:28).
    - v. The gifts of tongues and interpretation of tongues should be exercised with order (I Cor 14:37-40).



4. Gifts as a “Measure of Faith” (Rom 12:6-8).
  - a. Giving. Word study: Contributing, generosity, sharing. (Luke 3:11; Rom 1:11; Eph 4:8; I Thess 2:8). Characteristics:
    - i. Discernment of wise investments (Matt 6:19, 20; 25:14-30).
    - ii. A desire to give quietly (Matt 6:1-4).
    - iii. To give at the Lord’s promptings, not at man’s appeals (Matt 25:35-46).
    - iv. A desire to give high quality gifts (Matt 2:11; 26:6-13; 27:57-60).
    - v. An ability to test faithfulness and wisdom in handling funds (Matt 21:33, 34; 25:14-30; 27:3-8; 28:11-15).
    - vi. Practice personal frugality and contentment (Luke 5:27-32).
    - vii. An ability to see overlooked financial needs (Matt 15:3-7; 20:1-16).
    - viii. A desire to motivate people to give (Luke 5:29; Matt 18:23-35).
  - b. Mercy. Word study: sympathy, comfort to the sorrowing, showing kindness, have compassion, have pity on, feel the misery of another (Acts 9:36; Rom 12:8; Luke 4:18). Characteristics:
    - i. Perceived as having a very empathetic personality (I & II John).
    - ii. Wanting to reach out and help in misery (I John 3:17).
    - iii. Unusually sensitive to the hurts of others (I John 3:11, 15).
    - iv. Unusual desire to express love to helpless people (I John 3:18).
    - v. Need people like themselves around to cheer them up (II Cor 9:8).
    - vi. Concerned about love and joy. Not easily repulsed by the sight of miserable people or conditions (I John 4:18).
  - c. Serving. Word study: Helps, ministry. (Luke 10:38-42; John 12:2). Characteristics:
    - i. Ability to see and desire to meet needs (Phil 2:20).
    - ii. Frees others (Phil 2:22).
    - iii. Tendency to get sidetracked (I Tim 4:13)
    - iv. Disregard for self and special joy in providing for others (II Tim 4:13).
    - v. Need for appreciation and instructions (I & II Tim).
    - vi. Community-oriented (I Tim 4:16; II Tim 2:3).
    - vii. Short-range project-oriented (I Tim 4:16; II Tim 2:3).
    - viii. Feeling inadequate (I Tim 4:14; II Tim 1:5; 3:10-14).
  - d. Teaching. Word study: Communicating God’s Word in a systematic and practical manner. (Acts 13:1; 18:24-28; 19:9, 10; I Cor 3:6; 14:26; Col 1:28). Characteristics:
    - i. Validate old and new truth (Luke 1:1-4).
    - ii. Emphasizing teaching credentials (Luke 1:2-3).
    - iii. Systematic presentation of truth (Luke 1:1-3).
    - iv. Detailed researching and reporting (Acts 1:1).
    - v. Emphasizing crucial accuracy of reporting (Luke 4:38).
    - iv. Need to exercise diligence and endurance (II Tim 4:10-11).

- e. Exhortation. Word study: Stimulating faith, encouraging, (I Thess 4:1, 10-12; 2:11; Acts 14:22; Heb 12:5). Characteristics:
  - i. Urge people to full spiritual maturity (Col 1:28, 29).
  - ii. A discernment of a person's spiritual growth (I Cor 3:1).
  - iii. An ability to visualize and motivate spiritual achievement (Phil 3:17).
  - iv. A desire for face-to-face discussion (I Thess 2:11, 12).
  - v. An ability to identify with people (I Cor 9:19-23).
  - vi. A motivation to bring harmony (I Cor 3:3, 4; Phil 2:2; II Cor 9:12-14).
  - vii. Welcoming personal trials as motivator of spiritual growth (II Cor 1:5; 4:17; 12:9).
- f. Administration. Word study: governments, leadership, getting others to work together, helps, facilitation, minister, direct toward a goal, set direction (Neh 1-11; I Cor 12:28; Acts 6:1-4; Rom 12:8). Characteristics:
  - i. A concern for the good of the whole group.
  - ii. A desire to help others with an ability to visualize final results (Neh 1:2, 3; 2:3).
  - iii. An ability for organizing things into smaller, achievable tasks (Neh 3:1-31).
  - iv. Thinking in terms of helping others reach goals (Neh 2:1; 4:14).
  - v. Available to manage or carry out details (Neh 2:6-8).
- g. Apostle/Apostleship. Word study: one sent forth, one who acts authoritatively for another (Heb 3:1; Luke 6:13, 9:10; Acts 13:1-3, 14:4, 14, 22, 23; Rom 16:7; II Cor 8:23, 11:13; Titus 1:5; Phil 2:25; I Thess 2:6; Acts 1:25; Rom 1:5; I Cor 9:2; Gal 2:8). Characteristics:
  - i. A special leadership capacity exerting influence over others so as to establish new local churches/works and to guide them in their foundational stages (II Tim 1:11).
  - ii. Performing missionary pioneer work (Acts 11:23; 14:22).
  - iii. A clear understanding of the nature/purpose of the church (Mark 3:14).
  - iv. A strong sense of a divine call to establish new works (Acts 13-28).
  - v. An equally strong confirmation of this call by the local sending church (Acts 13:1-3).
  - vi. A strong/stable personality which can trust God to do what is necessary in unusual situations in order to establish authority for God's work (Acts 11:25; Titus 1:5).
  - vii. Usually will be a multi-gifted person with one or more other leadership gifts beyond apostleship (Acts 11:22, 30; 13:2, 3; 15:22, 25; Gal 2:8, 9).
  - viii. Ability to face new situations (Acts 13-28).
  - ix. A (usually strong) personality, which attracts people to follow (Acts 11:23; 14:22).
  - x. A person who can sense what God wants to do and is not afraid to try. (Acts 15:26).

- xi. An urgency/burden, which cannot be satisfied apart from seeing unreached peoples saved and included in a community of God's people (Acts 20:31).
- h. Evangelist/Evangelism. Word study: preach; bring good news (Acts 8:26-40; 21:8; Rom 10:12-15; II Tim 4:5).
  - i. Presenting the salvation message to unsaved people (Acts 5:42).
  - ii. To give forth and explain clearly the salvation message to both individuals and groups (Acts 4:1; 5:42; 8:4, 12, 21, 25, 35, 40; 13:22).
  - iii. Announcing in advance (Gal 3:8).
  - iv. To cry out or proclaim as a herald (used only with an apostolic functioning) (Acts 8:5, 6; 10:42; 20:25).
  - v. Announce publicly, to tell thoroughly (Acts 4:2; 13:5; 15:36).
  - vi. To give a witness to (Acts 23:11).
  - vii. To give a solemn witness to (heavy emotional connotation) (Acts 18:5).
  - viii. To discuss something thoroughly or to reason carefully within oneself (Acts 17:2; 18:4; 19:8). Characteristics:
    - ix. The ability to converse easily about spiritual matters even with strangers or people of short acquaintance (Acts 8:26-39).
    - x. The ability to persuade or influence people (Acts 8:6).
    - xi. An intense spirit of unrest within at the thought of people being unsaved and eternally unreconciled to God (Acts 8:27a).
    - xii. The ability to insert spiritual truth in normal conversation with the unsaved by sensing occasions to do so and a freedom and joy in talking about spiritual things naturally and unforced (Acts 8:8, 39).
    - xiii. The fact that unsaved people pursue further what Christianity is all about and actually make discipleship commitments as a direct or indirect result of this contact (Acts 8:14-17; Eph 4:11).
- i. Pastoring. Word study: Taking care of God's people, feeding the flock of God, taking oversight, willingly shepherding, standing before, rule over, maintain, be concerned towards (I Pet 5:2, 3; Acts 20:17-29; Rom 12:8; I Tim 3:5; 5:17; Heb 13:7; 17:24; I Pet 5:1-11). Characteristics:
  - i. He/she is concerned that groups of related Christians are growing in Christlikeness and in unity (Acts 28:28, 29).
  - ii. People recognize his/her authority in things concerning the church (I Peter 5:1-11).
  - iii. He/she exerts influence over people so as to instill loyalty to him/her and their way of thinking and doing (Heb 12:15; I Peter 5:22).
  - iv. Having the ability to maintain order and discipline among people and people usually look to him/her to make decisions (I Tim 3:5).

#### **IV Course Bibliography (recommended)**

Clinton, J. Robert, *Spiritual Gifts*, Beaverlodge, Alberta, Canada: Horizon Publishers, 1985. A self-study or group-study manual about spiritual gifts from an Evangelical perspective using the Referential Information Mapping style.

Wagner, C. Peter, *Your Spiritual Gifts Can Help Your Church Grow*, (Rev. Ed.) Ventura, CA: Regal Books, 1994. A helpful discussion from a “Third Wave” perspective identifying 27 spiritual gifts with guidelines on how to find and use gifts effectively. Abuse of gifts, “hyphenated” gifts and “gift-mixes”, the difference between gifts, talents and roles, genuine and counterfeit gifts, pastoral gift-mixes, the dangers of “gift projection” and its relationship to church growth.

#### **V. Course Bibliography (expanded)**

Duffield, Guy P., and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology*, Los Angeles, CA: LIFE Bible College, 1983. A thorough treatise of all the fundamental doctrines of the Church from a Pentecostal perspective including those considered to be distinctives of the Pentecostal movement. (e.g. Divine Healing, the Baptism with the Holy Spirit and spiritual gifts).

Flynn, Leslie B., *19 Gifts of the Spirit*, Wheaton, IL: Victor Books, 1974. The purpose of this book describing 19 gifts of the Spirit from a Conservative Baptist perspective is to build up believers through personal and group study.

Gee, Donald, *Concerning Spiritual Gifts*, Springfield, MO: Radiant Books 1980. A charismatic/pentecostal classic about the supernatural working of God in the Church.

Greig, Gary S. and Kevin H. Springer (eds), *The Kingdom and the Power: Are Healing and the Spiritual Gifts used by Jesus and the Early Church meant for the Church Today?*, Ventura, CA: Regal Books, 1993. A biblical look at how to bring the gospel to the world with power.

Kraft, Charles H., *Christianity with Power; Your Worldview and Your Experience of the Supernatural*, Ann Arbor, MI: Servant Books, 1989. An excellent biblical description of signs and wonders and a very pragmatic “Third Wave” exposition showing how Christians can become God’s instruments to heal the sick, to work miracles, and to oppose the counterfeit powers of this age.

Holdcroft, Thomas L., *The Holy Spirit: A Pentecostal Interpretation*, Springfield, MO: Gospel Publishing House, 1962. A clear Pentecostal interpretation of the Holy Spirit including a discussion of the conventional division of the nine gifts of the Spirit into three groups of threes.

## **FAMILY LIFE**

### **I. Course Description**

A study of the biblical foundation of marriage and family life, especially as they bear on the local church.

### **II. Course Objectives**

- A. To appreciate the biblical revelation on marriage and family life as the best and true view.
- B. To establish the inseparable link between church and the home as mutual centers of redemptive love and power.
- C. To strengthen parents and leaders in ministry to their own families and others.

### **III. Course Outline**

- A. Marriage and Family in Light of Creation and the Covenant
  1. As the visible representative of the image and likeness of God, man is made to manifest the nature of God and extend the rule of God to the rest of creation (Gen. 1:26-28; Psalm 8; Acts 17:28-29).
  2. Adam's "aloneness" is not psychological loneliness but essential incompleteness. Humanity is made up of maleness and femaleness together in union life. All human life is possible only with and through others (Gen. 2:18-25, 5:1-2).
  3. Marriage and family point to the divine life as a loving unity of persons. The union life within the Godhead is the basis of marriage and the covenant (Gen. 5:23-24; Mal. 2:10-16; John 17:20-23).
- B. Marriage and Family after the Fall
  1. Marriage and family received the immediate and direct judgment of sin. The "curse" is the just consequences of a violated covenant (Gen. 3:15-16; Mal. 2:10-16; I Tim. 2:14-15).
  2. Sin unbalanced marriage relationships with selfish power and affected the parent role with pain. As a knower of good and evil, man lives with conflict and a divided self (Gen. 3:16, 4:1-9, Gal. 5:17).
  3. The promise of a Redeemer accompanied the judgment of the curse. Marriage and family exist with stress and require work, for we are in a redemptive process. But we are not without faith, hope and love, and the power of the Spirit and the Word. (Gen. 3:15; Gal. 4:4; Rom. 8:18-25; I Tim. 2:14-15).
- C. Building the Generations: The People of God as a Community
  1. God's promise was to Abraham and his seed. The divine choice mandated the building of godly generations (Gen. 12:2-3, 18:19; Isaiah 58:6-12; Mal. 3:29; Deut. 24:5).

2. God's interest is creation not religion. Christianity is the way both to eternal life and daily life (John 14:6; Acts 2:40-47; Acts 17:22-28; Titus 2:11-14).
  3. The Bible is the handbook for building the generations. A special sanctifying power is promised to the relatives of believers (II Tim. 3:15-16; Isaiah 59:21; Acts 16:31; I Cor. 7:14; I Peter 3:1).
- D. Transmission of the Love of God in Daily Life as the Essence of Christian Education
1. The essence of Christian education is the transmission of the love of God from the heart of the parent to the heart of the child (Deut. 6:4-7; Matt. 22:35-40).
  2. The family generations are the divinely designated conveyors of the character of God (Exodus 34:6-7; II Tim. 1:5).
  3. Parents are charged with the primary responsibility of bringing up children in the training and ways of the Lord (Prov. 4:3-4; Eph. 6:4; Psalm 127).
- E. The Place of the Home, Hospitality and Food.
1. Ungrudging hospitality is enjoined on God's people (Rom. 12:13; I Peter 4:9).
  2. Shared food was built into Israel's calendar and became the basis of three annual joyous feasts (Exodus 23:10-11; Deut. 16:1-17).
  3. Bread breaking described as a daily joyous sharing of food in homes ranked as one of the four-fold priorities of the early church (Acts 2:42-46).
  4. Homes were the natural and primary places of spiritual activity (Mark 14:14; Acts 12:12; I Cor. 16:19).
- F. The Role of Women and Mothers
1. The sequential creation of the woman is the grounds for submission. Subordination is not an inherent or implied personal inferiority, but a ministry role by divine appointment. Men and women are not equal, they are one (I Cor. 11:8-15; I Tim. 2:13; Gal. 3:28).
  2. Submission in marriage is patterned after Jesus Christ to the Father, which achieves loving unity and mutuality (Eph. 5:22-33; I Peter 3:1-7).
  3. The seven-fold equipping by mature women defines the essence of women's ministries (Titus 2:4-5; I Tim. 5:9-10).
  4. Public ministries of women are vital and permitted when they do not usurp authority over men (Acts 2:17, 21:9; I Tim. 2:11-14).
- G. The Role of Men and Fathers
1. The priority of the male in creation is the grounds for headship. Headship is not a personal inherent superiority, but a ministry role by divine appointment. Men and women are not equal, they are one (I Cor. 11:7; I Tim. 2:13; Gal. 3:28).
  2. Headship in marriage is patterned after Jesus Christ and aims at loving oneness (Gen. 2:23-24; Eph. 5:22-33; I Peter 3:1-7).
  3. Fathers are singled out for spiritual responsibility of children and are especially warned against causing anger. The parenting of the boy Jesus illustrates the desired goal. (Luke 2:40; Eph. 6:4; Col. 3:21).

#### **IV. Course Bibliography (recommended)**

- Richards, Lawrence O., *A Theology of Children's Ministry*, Grand Rapid, MI, Zondervan, 1983. This book provides a clear theological framework for those who minister with children. The book gives an overview of children as persons; it gives significant insight into the growth process of children.
- Swindoll, Charles, R., *Growing Wise in Family Life*, Portland, OR, Multnomah Press, 1988. The author gives unfailing, timeless counsel from God's Word for working with the many issues involved in developing strong family life.

#### **V. Course Bibliography (expanded)**

- Adams, J.C., *Christian Living In The Home*, Nutley, NJ, Presbyterian and Reformed Pub. Co., 1977. Scriptural principles are used to check the erosion of the home and family. The author recognizes the importance of the home as the basic foundation of human society. The book is a good resource for those who counsel family problems.
- Getz, Gene, *The Measure of a Family*, Glendale, CA, Regal Books, 1976. The author gives practical helps from scripture for every Christian family, including husband and wife relationships, parent-child relationships.
- Murray, Andrew, *How To Raise Your Children For Christ*, Minneapolis, MN, Bethany Fellowship, 1975. Here are fifty-two short chapters dealing with almost every aspect of child rearing.





# CHURCH LEADERSHIP

## I. Course Description

A study and discussion of the biblical foundation and practical expression of leading the flock of God as the local church. Emphasis is given to identifying, developing and releasing leaders to creative and meaningful service through the local congregation.

## II. Course Objectives

- A. To understand the scriptural foundation upon which true Christian leadership rests.
- B. To gain a greater appreciation for the New Testament models from which Church leadership is patterned.
- C. To grasp a clearer insight into the functions and practice of a true Church leader, and the dynamics, which make such leadership effective.
- D. To discuss practical and creative ways to lead and develop new leadership, which in turn will become reproducers of other leaders within the local congregation.

## III. Course Outline

- A. Christian Ministry is the Mutual Function of the Body of Christ.
  1. Every believer has been given a measure of grace for the purpose of building up the body of Christ. (Rom. 12:3-5; I Cor. 12:7)
  2. The abilities and gifts of each may differ, but the common goal is to glorify God. (I Peter 4:10-11)
- B. The Patterns for Leadership were Modeled in the New Testament.

From these patterns, basic principles emerge:

  1. The call to leadership comes from Christ as head of the Church. (Mark 3:14; Acts 13:2; Eph. 4:7, 11; Gal. 1:1f; Acts 9:15)
  2. The roots of leadership rest in the home and family. (I Tim. 3:4-5; Titus 2:11-5; Eph. 5:22-6:4)
  3. The elder/younger principle in discipling. (Deut. 6:7; Ex. 33:1; II Kings 2:9; Eph. 6:1-4; Acts 16:1-3; Titus 2:2-8; II Tim. 2:2)
  4. Teaching and training is to be obedience-oriented. (Matt. 7:21-29; Matt. 28:19-20; Titus 2:15; Heb. 5:11-6:3)
  5. The church is established through team ministries. (Mark 6:7; Acts 8:5, 14, 13:1-3; Titus 1:5; Eph. 4:11)
  6. Elders and deacons have vital but different roles. (Phil. 1:1; Col. 1:7; Rom. 16:1-2; I Tim. 3:10, 13)

C. Christian Leadership Stands in Contrast to Religious or Civil Leaders.

1. The five-fold attitude of a Christian leader. (Eph. 4:1-3)
2. Christian leadership is characterized by brotherhood. (Matt. 23:1-13)
3. The highest form of leadership is servanthood. (Matt. 20:25-28)

D. The Place of Leaders in the Body of Christ.

1. To be an extension of Christ's ministry as apostles, prophets, evangelists, pastors and teachers. (Eph. 4:7, 11)
2. For the purpose of equipping saints for ministry. (Eph. 4:12-13)

E. The Function of Leadership in the Church

A responsible Christian leader leads by example and gentle instruction in the Word and nothing else (II Tim. 2:24-26). This calls for two primary responsibilities:

1. To speak those things, which produce sound doctrine. (II Tim. 1:13; Titus 2:1).
2. To be an example (model) for others to follow. (I Peter 5:1-4; Heb. 13:7; Phil. 3:7; I Thess. 1:6-7)

F. The Task of a Christian Leader

Jesus trained twelve men to be foundation stones of the church. His earthly ministry closed with the commissioning of these men to preach the gospel and make disciples (Matt. 28:19-20). There are five basic factors in training effective leaders.

1. Setting: small groups (Mark 4:10, 34; Acts 2:46, 5:42, 20:20)
2. Relationship: mutual trust and commitment (Mark 3:14; John 10:11; Matt. 16:24-25)
3. People: those who hear and understand God's Word. (John 17:6; Matt. 13:23; II Tim. 2:2)
4. Method: a process in obedience (Heb. 5:8; John 7:17, 8:31, 14:15, 15:14)
5. Goal: maturity in Christ (Lk. 6:40; Eph. 4:15-16; Col. 1:28; I Tim. 1:5; Rom 8:29)

G. Scriptural Qualifications for Church Leaders

Twenty scriptural qualifications for church leaders are found in I Tim. 3:1-13 and Titus 1:6-9. These qualifications may be divided into four categories:

1. Personal: an elder must not be self-willed, quick-tempered, addicted to wine, a fighter, nor fond of monetary gain; he is to love what is good, be gentle, sensitive, just, self-controlled, (Titus 1:7-8) and uncontentious (I Tim. 3:3).
2. Family: he is the husband of one wife and have children who believe (Titus 1:6).
3. Social Relationships: he is to be above reproach, respectable, of good reputation and hospitable (I Tim. 3:2, 7, 8).
4. Spiritual: he is not to be a new convert, (I Tim. 3:6), but is devout, able to teach, holding fast the faithful Word (Titus 1:8, 9).

To wear the mantle of leadership humbly and to serve others unselfishly is the mark of a true leader. Therefore, character will be more important than accomplishments. Moral character gives soundness to doctrine.

#### IV. Course Bibliography (recommended)

Clinton, Robert J., *The Making of a Leader*, Colorado Springs, CO, Navpress, 1988. The author identifies the patterns God uses to develop a leader. By studying the lives of hundreds of historical, biblical and contemporary leaders, Dr. Clinton has determined the six stages of leadership development, and he establishes checkpoints to clarify where you are in the process.

Erwin, Gayle D., *The Jesus Style*, Waco, TX, Word Publishers, 1985. A biblical picture of Jesus' servant leadership and its implications today.

#### V. Course Bibliography (expanded)

Amerding, Hudson T., *Leadership*, Wheaton, IL, Tyndale, 1980. Basic biblical guidelines for leadership with strong emphasis on growth and triumph in the leader's personal life.

Clinton, J. Robert & Paul D. Stanley, *Connecting: the Mentoring Relationships You Need to Succeed in Life*, Colorado Springs, CO, NavPress, 1992. Discusses eight different kinds of mentoring and the combination of four types of relationships needed for effective mentoring. Excellent annotated bibliography is included for each of the eight kinds of mentoring.

Elliston, Edgar J., *Home Grown Leaders*, Pasadena, CA, Wm. Carey Library, 1992. Author discusses leadership models and five types of leaders, the identification of emerging leaders and the development of lay and pastoral leaders.

Marshall, Tom, *Understanding Leadership: Fresh Perspectives on the Essentials of New Testament Leadership*, Chichester, England, Sovereign World Ltd., 1991. Marshall deals with basic issues such as servant leadership, status, stress, power, trust, goals, vision and leaders who fail.

Girard, Robert C., *Brethren Hang Together*, Grand Rapids, MI, Zondervan, 1979. A look at the vital relationships essential to healthy church leadership as supplied by Christ as head of the Church.

Richards, Lawrence O. and Hoeldtke, Clyde, *Church Leadership*, Grand Rapids, MI, Zondervan, 1980. The author sees the church as an organism, not an organization, which has implications for the way the church organizes itself and the way leadership functions. There is a call for the church leaders to be first of all, servants.

Richards, Lawrence O. and Martin, Gilbert R., *Lay Ministry*, Grand Rapids, MI, Zondervan, 1981. The work of the church is the work of the people of God, and the work of leaders is to equip the members for this work.

Sanders, Oswald J., *Spiritual Leadership*, Chicago, IL, Moody Press, 1967. God alone calls leaders and empowers them to accomplish His purposes.



## **EVANGELISM, GROWTH AND MISSIONS**

### **I. Course Description**

A study of the birth and growth of the Early Church in the Book of Acts with a view to understanding the underlying dynamics of church planting and growth with emphasis on the Holy Spirit's work in the fulfillment of the Great Commission. Various kinds of evangelism are discussed.

### **II. Course Objectives**

- A. To understand and appreciate the significance of the historical situation, which occasioned the writing of the book of Acts by Luke.
- B. To grasp the meaning and importance of the major themes and emphases of the book of Acts as they relate to Luke's purpose in writing.
- C. To gain insight into the dynamics and dimensions of both the divine and human elements which account for the amazing growth and spread of the gospel within less than 40 years after Jesus' ascension.

### **III. Course Outline**

- A. Introduction
  1. Purpose: why was the Book of Acts written by Luke?
    - a. Continuation of Jesus' ministry (Acts 1:1, 8).
    - b. Birth and growth of the Church (Acts 1:8; 2:1-47).
    - c. Internationalization of the Gospel (Acts 1:8; 15:1-35).
    - d. Defense of Christianity (Luke 1:3, 4; Acts 21:17-28:31).
  2. Plan: how does Luke develop his story?
    - a. Threefold development (Acts 1:8).
      - i. Witnesses to Jesus in Jerusalem (Acts 1-7)
      - ii. Witnesses to Jesus in Judea and Samaria (Acts 8-12).
      - iii. Witnesses to Jesus to the ends of the earth (Acts 13-28).
    - b. Threefold sub-development (compare Romans 9-11).
      - i. Rejection of the gospel by Judaism (Acts 4, 5, 6, 7, 9, 12, 13, 14, 17, 18, 19, 21-28).
      - ii. Acceptance of the gospel by Gentiles (Acts 8, 10, 11, 13-20).
      - iii. Neutrality of the Roman officials (Acts 10, 13, 16, 17, 18, 19, 21-28).
    - c. Summaries of the life and growth of the Church approximately every 5 years (Acts 2:42-47; 4:32-35; 5:12-16; 5:42; 6:7; 8:1b, 25, 40; 9:31; 12:24, 25; 15:5; 19:20).

B. Dynamics of Spiritual Life in the early Church.

1. A clear message (Acts 2:14-36; 3:12-26; cp. I Cor. 15:3-7).
  - a. The gospel of the kingdom (Acts 1:3; 8:12; 19:8-10; 20:35; 28:23, 31).
  - b. The gospel of the King (Acts 2:36; cp. Rom 10:9-13).
2. Genuine conversion (Acts 2:37-41; 3:19; 17:30, 31; 26:19, 20; cp. Mark 1:15, 16).
  - a. Repent and believe (23x in Acts).
  - b. Be water baptized (9x in Acts).
  - c. Receive the life and power of the Holy Spirit (5x in Acts).
  - d. Bear the fruit of repentance (Acts 14:21, 22; cp. Luke 3:7-14).
3. Obedience-oriented teaching (Acts 2:42a; 6:2, 7; 11:25, 27; cp. Matt. 5:1-7:27; 28:19, 20).
  - a. Make disciples (“disciples” 30x in Acts).
  - b. Teaching them to obey all Christ commanded (12 basic subjects in the “Sermon on the Mount” to be taught to disciples).
4. Godly fear (Acts 2:43a; 5:5, 11; 9:31; 19:17-20; cp. Prov. 1:7).
  - a. Fear of sin’s consequences.
  - b. Fear (respect, reverence) for God, His person, position and power.

C. Dynamics of Community Life in the Early Church.

1. Loving unity (Acts 2:44-46; 4:32-35; 11:27-30; cp. II Cor. 8:13-15).
  - a. God’s children reflect His nature: love (cp. John 13:34, 35; I John 5:1, 2).
  - b. God’s children reflect His nature: unity (cp. Phil 1:27-2:11).
2. Mutual edification (Acts 2:1-4, 17, 18, 42-47; cp. Eph 4:7-16).
  - a. Universal outpouring of the Spirit makes all “ministers” (cp. I Cor 12:7).
  - b. Ministry to one another for building up is the purpose of spiritual gifts (cp. Rom 12:1-8).
3. Continual prayer and praise (Acts 1:4, 24; 2:11, 42b, 46, 47; 3:8, 9, 21; 4:23-31 etc).
  - a. Prayer (25x in Acts) for boldness and deliverance.
  - b. Praise (7x in Acts) for God’s mighty works and salvation of the nations.
4. Releasing structures to facilitate health and growth.
  - a. Use of both large and small gatherings (Acts 2:46; 5:42; 20:20).
  - b. Broadening of the leadership base (Acts 6:1-7; 14:22, 23; 20:18-35).

D. Dynamics of Expansion Growth in the Early Church.

1. Incarnational evangelism: good works (Acts 1:8; 2:44-47 etc.; cp. Matt 5:13-16).
  - a. You are the salt of the earth: penetration.
  - b. You are the light of the world: illumination.

2. Relational evangelism: winning social networks (Acts 6:7; 10:44-47; 16:15, 31-34; 18:8; cp. John 4:39, 53).
    - a. Conversion of families and households (Acts 10:44-48; 16:14-15, 31-34; 18:8).
    - b. Conversion of professional peers (Acts 6:7).
    - c. Conversion of neighbors (Acts 9:35).
    - d. Conversion of social classes (Acts 17:4, 12).
    - e. Conversion of religious groups (Acts 17:12).
  3. Power evangelism: miracles, signs and wonders (Acts 2:43; 3:1-10; 4:30; 5:12-16 etc.; cp. Mark 16:15-20). Occur 14x in Acts.
    - a. Confirm the word preached is of God (cp. I Thess. 1: 5-6).
    - b. Encourage faith (Acts 4:4; 13:9-12).
    - c. Cause fear and reverence for God (Acts 19:11-20).
    - d. Defeat Satan's power (Acts 8:14-17; 13:9-12; 16:16-18; 19:11, 20).
  4. In-depth evangelism: results in disciples, not mere decisions (Acts 2:40-42; 11:2, 26; 14:21, 22; cp. Matt. 28:19, 20).
    - a. First step of obedience: water baptism.
    - b. Incorporation into a fellowship of believers: the church.
- E. Dynamics of Multiplication in the Early Church.
1. Ministry in teams (Acts 8:14; 11:25; 13:2, 3; 15:39, 40; 20:4, 5).

Early church followed Jesus' example of sending out disciples in groups (38 combinations of teams mentioned in Acts).

    - a. Assists sensitivity to the Holy Spirit.
    - b. Gives confirmation to the word spoken.
    - c. Complements and balances ministry.
    - d. Aids accountability.
    - e. Results in greater effectiveness and impact (synergy).
    - f. Models unity, reflecting God's nature.
  2. Church multiplication (Acts 9:31; 13:1-20:38).
    - a. Disciples made best in community of believers.
    - b. Rapid incorporation and assimilation of new believers.
    - c. Simple structure made churches infinitely reproducible.
    - d. Local churches the seedbed for multiplication of outreach.
  3. Strategic focus of outreach (Acts 13:1-20:38).
    - a. Focus on receptive people (Acts 13:46-49; 18:5, 6; 28:28).
    - b. Focus on urban centers (Acts 11:19-26; 13:5, 6, 14; 14:1, 8, 21 etc.).
    - c. Focus on unreached people (Acts 16:6-10; cp. Rom 15:14-34).

4. Cross-cultural outreach (Acts 1:8; 11:19-26; 13:1-3).
  - a. Used cross-culturally sensitive methods (Acts 15:19-26; 16:1-5; 17:17; 21:17-26; cp I Cor 9:19-23).
  - b. Rapid nationalization of churches (Acts 14:22, 23; 20:18-35).
- F. Conclusion: The significance of the story in the Book of Acts.
  1. Continuation: Jesus' ministry continued and expanded through the disciples.
    - a. His words: preaching and teaching (Acts 2:13-36; 3:12-26; 4:8-12).
    - b. His works: signs and wonders (Acts 2:43; 3:1-10; 4:8-13; 5:12-16).
      - i. By the Holy Spirit, Jesus continues His ministry through the church (Acts 1:8, see John 14:12; 20:21-23).
  2. Creation: through the working of the Holy Spirit one new people is formed.
    - a. Jews (Acts 2:37-47; 6:7)
    - b. Samaritans (Acts 8:4-25)
    - c. Gentiles (Acts 10:1-47; 15:1-18)
      - i. By the Holy Spirit the hope of a universal fellowship is created (see I Cor. 12:12, 13).
  3. Conflict: the fulfillment of the hope of resurrection in Jesus was the dividing point between the synagogue and the Church. (Acts 15:1-29; Rom. 9-11)
    - a. Righteousness by works of the law: salvation in the old age.
    - b. Righteousness by grace through faith: salvation in the new age of resurrection.
  4. Confirmation: the Church was spiritual and did not oppose the Roman government.
    - a. Roman officials believe (Acts 10, 11, 13, 16).
    - b. Jews attempted to charge believers with political insurrection (Acts 17:5-9; 18:14-17; 25:18, 19).
      - i. The Church is first and foremost a spiritual fellowship of people who share life in Christ by the Holy Spirit.



#### **IV. Course Bibliography (recommended)**

Bruce, F.F., *New International Commentary on the Book of Acts* (revised edition), Grand Rapids, MI, Eerdmans' Publishing Co., 1988. Verse by verse commentary on each section of the Book of Acts by a professor of biblical exegesis at the University of Manchester, England.

Van Engen, Charles, *God's Missionary People: Rethinking the Purpose of the Local Church*, Grand Rapids, MI, Baker Book House, 1991. Develops a biblical and practical ecclesiology. The author sees the local church as God's missionary people in a local context, and as such, the key to reaching the world with the gospel. An extensive bibliography concludes the book.

#### **V. Course Bibliography (expanded)**

Barrett, David B. and James W. Reapsome, *Seven Hundred Plans to Evangelize the World* (The AD 2000 Series), Birmingham, AL, New Hope, 1988. Analyzes 788 plans for evangelization since the Day of Pentecost and why two-thirds have already failed, but new plans are being birthed at record rates and what is needed to see them succeed. A very important book.

Barrett, David B., *World-Class Cities and World Evangelization* (The AD 2000 series), Birmingham, AL, New Hope, 1986. Discusses the ups and downs of urban evangelization and how to evangelize the world's largest cities with a population of 1 million or more.

Dayton, Edward R. and David A. Fraser, *Planning Strategies for World Evangelization*, Grand Rapids, MI, Wm. B. Eerdmans' Publishing Co., 1980. A thorough discussion of the 10 steps to evangelize the yet unreached groups of people throughout the world. This book provides the solid foundation for a workbook *That Everyone May Hear* that can be filled out for a specific people group (publisher: MARC World Vision, Monrovia, CA).

Ladd, George E., *The Young Church* (Bible Guides), Nashville, TN, Abingdon Publishers, 1964. A helpful discussion of the key themes in Acts.

LaSor, Wm. Sanford, *Church Alive* (*Laymen's Bible Commentary*), Glendale, CA, Regal Books, 1972. Simple, easy to read commentary on the book of Acts.

Krupp, Nate, *The Church Triumphant at the End of the Age*, Shippensburg, PA, Destiny Image Publishers, 1988. Describes the triumphant church as characterized by revival, restoration, unity, world evangelization and persecution. Over 100 pages of very helpful appendices concerning the status of the church around the world.

McGavran, Donald A., *Understanding Church Growth: Fully Revised*, Grand Rapids, MI, Wm. B. Eerdmans' Publishing Co., 1980. The basic "textbook" of the church growth movement by its founder. A thorough discussion of the reasons why churches grow and do not grow.

Montgomery, Jim, *New Testament Fire in the Philippines*, Manila, C-Grip, 1972. Insights into why the Foursquare Church has grown so rapidly in the Philippines by an “outsider” who was a missionary with Overseas Crusades and is now the founder and director of D.A.W.N. (Discipling A Whole Nation) Ministries.

Evangelism, Growth and Missions

Richardson, Don, *Eternity In Their Hearts*, Ventura, CA, Regal Books, 1981. Fascinating accounts of how God has prepared people to receive the Gospel by “writing into their religion and culture” a witness to Himself.

Shibley, David, *A Force in the Earth: The Charismatic Renewal and World Evangelism*, Altamonte Springs, FL, Creation House, 1989. Realistically spells out the remaining task with a well-thought out plea for networking between evangelicals and charismatics to complete Christ’s commission to make disciples of all nations.

Tucker, Ruth A., *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions*, Grand Rapids, MI, Zondervan Publishing Co., 1983. Three to five pages about the lives and ministries of over 100 missionaries from the Apostle Paul to Ralph Winter, the founder of the U.S. Center for World Missions.

Wagner, C. Peter, *Spiritual Power and Church Growth*, Altamonte Springs, FL, Strange Communications Co., 1986. Lessons from the amazing growth of Pentecostal churches in Latin America.

Wagner, C. Peter, *Strategies for Church Growth*, Ventura, CA, Regal Books, 1987. Tools for effective mission and evangelism in fulfilling the Great Commission. A popularizing of key church growth insights from the church growth movement.

Watson, David, *I Believe in the Church*, Grand Rapids, MI, Eerdmans’ Publishing Co., 1978. A thorough look at the Church, its nature and life, by a pastor of a renewed Anglican church in York, England.



