

Having
Ministry That Lasts

By Becoming a Bible Centered Leader

**...but the
Word of Our God
shall stand forever**

Isaiah 40:8

by Dr. J. Robert Clinton

Important Note:

The table of contents is linked. That means that the basic topics in the annotations are connected to their actual pages. You can click on a topic and go directly to the page concerned. You can always return to the Table of Contents by using the control n and p. 3.

In addition, the entire book is bookmarked (that is, each major idea is indexed with a bookmarker—if bookmarkers do not show go to the Window Menu and click on the bookmarker). Each bookmarker label will take you directly to the page concerned. You may also use the text select menu to activate the text select feature. This will allow you to copy material and transfer it to Microsoft files.

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(situational component).

Flow of Topics Includes: Explanation of Presentation Format; Spiritual Gifts/Word gifts/ Gift-Mix/ Word gift-Mix; 10 Word Gifts Defined; Giftedness Development Along a Time-Line; 3 Levels of Word Gifting; 7 Implications of Levels of Word Gifting; Core Set/ Core Selections/ Core Items/ Range of Core Items, Commentary; Summary—3 Levels of Gifts Related to Core Items and Range; The Bible as Tether Model; The Bible as Yardstick Model; The Bible As Inspired Casebook

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Value: A leader should have goals which challenge yet are reachable.

Comment: This paradigm challenges one to grow. It stimulates reachable goals. When a leader is challenged by goals that are unattainable he or she will attempt and fail and give up. And that leader will be effectively inoculated to try some other like thing. On the other hand, if the goal has real challenges and yet is achievable it will reaffirm and continue to impact and guide the leader. The levels of mastery and the fact of a range of Bible books and core selections make the paradigm doable. I was challenged to master the whole Bible. And I have made great progress on it over my 34 years of studying the Bible. But I have also recognized that I really use about 15 books with great power. Really I am only using familiarity with the other books or special passages from them. Most people will be overwhelmed by the challenge to master the whole Bible. They will not even get started. Most people will be challenged to do the Life Long Bible Mastery Paradigm and will see relative success all along as they continue mastery.

Flow of Topics: Equipping Formula Overview—4 Components, notion of obligatory and optional components; Values and Equipping Formula; Devotional Input; 7 Question Method; The One Thought Method; Core Set/ Core Books; How To Identify Core Set/ Core Selections; Core Passages; Sample Table of Core Passages; How To Identify Core Passages; Commentary on Core Sets and Core Passages; Core Psalms; Sample Core Psalms; How To Identify Core Psalms; Core Bios; Sample List of Core Bios; Commentary on Core Psalms, Core Passages, Core Bios; Core Topics; Core Values; How To Identify Core Bios, Core Topics, Core Values; Familiarity Reading; Situational Study; Basic Approach to Planning Using Core Items; Chapter Summary

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Thrust of Chapter: You should have a plan and an approach for studying a Core Book.

This chapter uses a Building concept—a base plus advance concept—conserving what you have done in the past and adding to it. You should always be striving to improve your present mastery of Core Books as well as adding new Core Book studies. You should have a good methodology for recording the results of your on-going studies.

Value: A leader should build on past studies and advance them at each new opportunity.

Comment: You will never arrive at an absolute mastery but are always advancing and expanding your base for any core item. There is planned reworking of your core items over a lifetime with movement toward mastery always happening. Conserving what you have done in the past and adding to it and reusing it with more impact will continue to encourage you to be always building. This is a self-perpetuating concept.

Major Concepts Involved: Ministry flows out of being; personality, character, giftedness, gender, destiny, values, ministry insights; Building on Strength; Base plus advance; The Notion of Mastery; The Mastery Continuum, three levels: Minimum, Growing, Maximum; Mastery for Remote Word Gifted People—the formula applied; Mastery for Superstructural Gifted People—the formula applied; Mastery for Foundational Gifted People—the formula applied; How I Approach the Study of A Core Book; A Wide Margin Notebook for a Core Book; The Sections of the Wide Margin Notebook; A Sound hermeneutical Approach; Three Spiritual Laws; The 7 General Hermeneutical Principles; The 7 Special Language Laws; Calculator or By hand; How To Mark, Typical Samples of Important Ideas;

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Thrust of Chapter: It is focused on using the Bible with impact, that is, impact communication.

Value: A leader ought to master his/her core books and selections always with a view to using these studies for impact communication.

Comment: The emphasis on the paradigm is studying core books and other core selection not just to learn them but for maximum impact on others in your ministry. You are identifying how these core books and core selections can be used with those you influence. The communication designs will fit uniquely the leader. But they will always be designed to impact the hearers. See the notion of Communication Event (stump speeches) and Slot/Filler Approach to organizing impact communication. See also the step in my approach to studying a core book which identifies the impact ideas in a core material.

Topics Include: Working from the Whole—Core or Periphery (books as a whole etc.); Closure an important feature; Selecting Important/ Impactful Ideas; Example Ideas; Communication Events; Slot/Filler Grid for a Communication Event; Example/ Slot Filler; Sample Communication Events.

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Thrust of Chapter: Be always advancing; teaching others also; This is a reproducible paradigm.

Value: A leader, especially those concerned with developing others, should be able to pass on skills, knowledge, and models to others who can use them with the same effectiveness.

Comment: What you are doing in mastering the Bible in your own life will be reusable with others as you coach them how. You can pass on intact whole Core Bible books analyzed and studied for impact communication, intact as a base for others to build on who have that same core book. Or you can profit from others who are doing the same Core Books and give you information to add on to your base. And what is true of Core Books is true of other Core Material—they are resources that can be shared.

Topics Include: Some Basic Suggestions; individual study; group studies; motivating others.

Bibliography

Appendix A. Values Underlying the Life Long Bible Mastery Paradigm

Content: Six Values which underly the Life Long Bible Mastery Paradigm are given (individualized, builds on strengths, doable, base + advance, impact communication, reproducible).

Appendix B. Bible Test—The Bible Mastery/Proficiency Instrument ,BMPI

Content: Three tests are given in this appendix. 1. A detailed 300 question Bible test is given which tests your recall of important verses, basic ideas, subjects and themes of books, content of books. All books in the Bible are represented. Your knowledge of Sections of Books of the Bible are assessed as well. Your overall knowledge of leaders in the Bible is assessed. 2. In addition, a special test is given on Bible Geography. 3. There is a further detailed test on just Bible leaders.

Appendix C. How To Grade the Bible Testing—The BMPI and Other Tests

This appendix gives the keys for grading the three tests given in Appendix B. You will profile your overall test grade and show your grasp of the various sections of the Bible. In addition, some standards of results for different years of ministry are suggested so that you can compare your results with others.

Appendix D. Some Core Biographical Items/ Communication Events

An extended list of important Bible Characters that you may want to study are given as well as reasons why it is important to study them.

Appendix E. Some Core Leadership Passages/ Communication Events

Here I give some of my communication events which include some serendipity studies as samples (Acts 20:20-38, Matthew 20:20-28, 1 Peter 5:1-4; 2 Timothy 4:6-8).

Appendix F. Some Core Psalms/ Communication Events

Here I give some communication events for 3 of my Core Psalms (Psalm 1, 3, 23).

Appendix G. Interpretive Principles (Hermeneutics) Study of a Core Book

Here I give all of the interpretive principles (7 General Language Principles, 7 Special Language Forms). I give extended treatment of each and study guides I use to apply these principles to the Scriptures.

Preface—The Endangered Species

One of my favorite authors, John Grisham,¹ wrote a book called, **The Pelican Brief**. It was made into a movie by the same name. The movie pulses with excitement. My wife and I thoroughly enjoyed it. The opening scenes foreshadow the problem underlying the movie and the origin of the name for the movie. These beautiful panoramic scenes of the Louisiana coast line from a helicopter are breathtaking. You can see pelicans—both airborne and in the shallows. The pelican in Louisiana is becoming an *endangered species—a vanishing breed*. The movie unravels the raw results of power—a big powerful oil industry is upsetting the ecological balance. Money rates higher than ecology. But what strikes me so vividly is the thought of that endangered species. Now there are some who are taking up the fight to save these and other endangered species around the world. I am such a one.

But you will be surprised. The endangered species I am concerned about is a little known animal—*A Bible Centered Leader*. This manual then pulsates with these ideas:

We need Bible centered leaders.

You can become one.

Here are some helpful suggestions to become a Bible centered leader.

Shortly I will define for you a Bible centered leader. Let me first give my credentials.

I have been studying and using the Bible for 34 years. I have some deep convictions about that Bible. And I have learned some things about how to habitually ground oneself in this Bible. Three of my fundamental convictions are simple. They are captured in the following Biblical references.

Isaiah 40:8 A Lasting Source

The grass withers, the flower fades; but the Word of our God will stand forever.

Fads, helpful as they may be, will come and go.² Effective leaders will recognize and use fads which are appropriate to the times and situations in

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1. And this is not just because we are both Mississippians. He can tell a story—with great suspense and tremendous tension. I have read all his books.
 2. I consider a fad as a fashion that is taken up with great enthusiasm for a brief period of time; a craze. Frequently, behind a fad is some dynamic principle. If we can identify the dynamic underlying principle we can reengineer other fads which will work later after the original fad dies out (e.g. seeker sensitive churches, various church growth fads, etc.) But the Word of God will always be eternally fresh for any time if its dynamic principles are unlocked.

which they lead. But there is more. My personal conviction about lasting effective ministry flows from the following two verses.

2 Timothy 3:16,17 The Guarantee About That Source

Every Scripture inspired of God is profitable for teaching, for setting things right, for confronting, for inspiring righteous living, in order that God's leader be thoroughly equipped to lead God's people.

2 Timothy 2:15 The Proper Response to the Guarantee

Make every effort to be pleasing to God, a Bible Centered leader who is completely confident in using God's Word with impact in lives.

In my opinion we have only one guarantee for an effective life time experience as a leader. We must be people of the Word. Seminaries are good. But a seminary degree does not guarantee an equipped leader. Short term training in leadership institutes are good and helpful. But institutes that offer various leadership emphases can not guarantee equipping. Retreats, workshops, seminars, and conferences, all good in themselves and helpful in our development, can not guarantee equipping. But God does guarantee it. He insures us that this unfading Word which will stand forever can equip us. If we center our lives and ministry in the Word we have a guarantee from God that it will equip us to lead. Our job is to respond and make every effort to please God in our mastery and use of this Word for our own lives and for those we serve. Let me suggest then, that,

Effective leaders should have an appropriate, unique, lifelong plan for mastering the Word in order to use it with impact in their ministries.

I want to share with you 4 discoveries I have personally learned in my own thirty-four year pilgrimage of mastering the Word and using it with impact in my ministry.

1. A Guiding Paradigm Helps

Few leaders master the Word without a proactive, deliberate approach which plans to do so. I was challenged early on, shortly after my Lordship committal in 1964, to begin a lifelong mastery of the Word of God—an overwhelming task I thought at that time. Pastor L. Thompson, the challenger, had been in the Word almost 30 years at that time. He was my model that it could be done. My Navigator trained friend, Harold Dollar, gave me my first paradigm for doing that. The Navigators were using an illustration called *The Hand* to challenge

people to study and use God's Word. The little finger represented *listening* to God's Word. The ring finger stood for *reading* God's Word. The middle finger indicated *studying* God's Word. The index finger reminded of *memorizing* God's Word. The thumb represented *meditating* on God's Word. I immediately set out to use this paradigm. I learned to *listen well* (using Sermon Listening Sheets). I started to get tapes from Bible teachers. I started my yearly *read through* the Bible program. I began to *memorize* three verses per week. I set a goal to *study one book* thoroughly each year (if a long book or more if shorter books). I learned techniques for analyzing verses and doing word studies which helped me *learn how to meditate*. In short, I made this paradigm really work for me. I used this paradigm for 15 years with one or more of the components having more prominence from time-to-time.

During the next 10 years I found that not all the components were important to me. By this time I was well into my leadership research and was not actively teaching the Bible in a local church context. I did continue to use several of *The Hand* components as guidelines. Essentially I was struggling for a better paradigm that both fit me and my ministry.

During the last seven years I have been working from my new paradigm. And that is what I want to share with you. It has given me new life. Every where I go I try to share it, whether one-on-one, in groups, in seminars, or in classes. I find that people really respond to it. They react with a fresh new excitement about studying the Bible. I know that some of you, my readers, have really plateaued in your mastery of the Word. I know that some of you are not seeing the Word impacting your leadership. Some of you are probably seeing impact, but are looking for more. Maybe what I have found may help you.

But even if my new paradigm may not work for you, I still contend that you need some plan to move toward life long mastery.

2. The Breakthrough Insight—The Notion of Core

I stumbled on to this new paradigm as I studied giftedness of leaders.³ In my research of leaders developing over a lifetime, I found that:

- (1) all leaders have at least one word gift; most have a set of word gifts. Word gifts include teaching, exhortation, prophecy, pastoring, evangelism, apostleship, and ruling (leadership). Sometimes either word of

3. These first three observations which follow came as a result of 10 years research in giftedness among contemporary leaders at the School of World Mission of Fuller Theological Seminary. See **Unlocking Your Giftedness** from Barnabas Publishers which gives the results of studies of giftedness among leaders. In addition to word gifts, there are love gifts, and power gifts. These categories arose out of research into contemporary leaders giftedness sets.

knowledge, word of wisdom, discernings of spirits or word of faith functions as a word gift.

- (2) there are 3 differing levels of word gifts: *foundational* (teaching, exhortation, prophecy); *superstructural* (pastoring, evangelism, apostleship and ruling); and *remote* (word of knowledge, word of wisdom, discernings of spirits and word of faith).
- (3) the differing levels require a different kind of mastery of the Word—Foundational being much more demanding than superstructural or remote.
- (4) all leaders have core items in the Bible which are important to them.

It was this last item that was the breakthrough insight. This observation can prove extremely valuable to one who (1) has a desire to establish a life long habit of mastering the Word and (2) wants to use it impactfully in ministry. The observation, expanded a bit:

Leaders usually have favorite Bible books, or special passages, which God has used mightily in their own lives to spur their growth or solve their problems or otherwise meet them. It is these books or special passages which form the basis for much of what they share with others in their ministry.

And they usually do so with added impact since these core items have meant something to them personally. This interest in and repetitive use of core items suggests a selection criterion. ***We can limit what should be mastered in-depth over a life time to our core items.*** These core items provide a definite starting place for mastery of the Bible.⁴ From this observation I have drawn two important definitions.

definition A Core Set is a collection of very important Bible books, usually from 5-20, which are or have been extremely meaningful to you in your own life and for which you feel a burden from God to use with great power over and over in your ministry in the years to come.

definition A Core Selection refers to important passages, key biographical characters, special psalms, special parables, special values or key topics which are or have been extremely meaningful to you in your own life and for which you feel a burden from God to use with great power over and over in your ministry in the years to come.

4. We can expect our core items to expand over time. But the major portion of our core items will be discovered in the first 10-15 years of our ministry.

I call these two, core sets and core selections, by the general category of core items.⁵

It is this breakthrough insight which makes mastery of the Bible a realizable potential for word gifted leaders. The *Equipping formula* suggests one Bible study approach a leader can use to focus his/her mastery of the Bible. It is the foundational component of my larger paradigm for mastering the Word—which I call the *Life Long Bible Mastery Paradigm*.

3. The Equipping Formula—four components

My new approach, replacing *The Hand*, which I call *The Equipping Formula*, has four components.

- Component 1* **Devotional Input** (from any of your Core Items).
- Component 2* **Mastery**⁶ of one's Core Items.
- Component 3.* When needed, **Familiarity Reading** of weak Bible Portions.
- Component 4.* When needed, **Situational Study**—This is special Bible study done from time-to-time to meet ministry needs.

The first two components are obligatory and should be going on all the time. The next two are contingent upon need.

All leaders need to have God speak to them personally through the Word, *Component 1*. All leaders need to be working on *Component 2* mastering core items continually. All leaders need to have some minimum familiarity⁷ with the whole Word, *Component 3*, even though they are moving toward mastery of a limited number of core items in the Bible, *Component 2*. From time-to-time leaders will have situations in their leadership setting which demand a searching study of the Bible for special findings, *Component 4*. These will come

5. A foundationally word gifted leader in maturity will have a range of 10-20 core books in a core set as well as other core items. A superstructurally word gifted leader will have a lesser range, say 5-10 books, but many core passages and topics or core biographical characters. Later chapters in this manual will deal with this in more detail.

6. I define mastery along a continuum (minimum, medium, and maximum) with the idea that you are continuing to master your core items over a lifetime and will return to them from time to time and move your mastery further toward maximum. Later I will give detailed information on How To Identify One's Core Items, an approach to working on Core Items and the notion of Mastery.

7. I judge familiarity to be a score of 80% or better on the Bible Mastery Proficiency Instrument (BMPI). This instrument is available in this manual. A leader who has read the whole Bible 7-10 times will probably score 80% or more on this testing instrument. Scores below 80% will indicate needs for familiarity reading. Scores of 90% or better probably indicate core books.

and go as prompted by situations. The equipping formula takes in to account these various needs. Its four components form the basis for planning, both short term and long term.

4. Impact Communication—Studying for Ideas that Change Lives

Core items are important to a leader. They have already impacted that leader personally. Because of this, a leader can usually use the core items in ministry to impact others. I teach those who want to use this *Life Long Bible Mastery Paradigm* to identify the key ideas in a core book, a core Psalm, a core Parable, a core passage, a core topic, core biographical characters or core values. Then as part of the plan of mastering that core item, I teach them to design communication events to present a key idea in 4 kinds of communication settings.⁸

Six values underlie the *Life Long Bible Mastery Paradigm*. Let me summarize them briefly.

This paradigm is an **individualized** paradigm. Hence it allows fit with a given leader's uniqueness. It **builds on strength** but takes into account weaknesses. And most importantly the paradigm is **doable**. It uses a **Building Concept**—a base plus advance concept—conserving what you have done in the past and adding to it. It focuses on **using the Bible with impact**, that is, you study not just to learn but to impact others. And it is a **reproducible** paradigm that you can use with others. It is this last notion that is my final point.

Here is how I have organized this booklet. **Chapter 1, What Kind of Leader Are You?** Seeks to motivate you toward becoming a Bible centered leader. **Chapter 2, Where Are You?**, helps you, at the very beginning of this manual, to assess your present mastery of the Scriptures. Knowing where you are in your Bible mastery will motivate you as you seek to move toward where you want to be. **Chapter 3** asks you, **Who Are You?** Remember I am presenting an individualized paradigm, one that will be tailor made or adjusted to fit you. Your giftedness set will deeply influence your approach to Bible mastery. **Chapter 4, The Life Long Bible Mastery Paradigm**, introduces you to the 4 component equipping formula and overviews the other factors in the LLBMP. You will see then how it readily adjusts to fit you uniquely in terms of who you are. **Chapter 5, Studying A Core Book, Mastery Goals**, gives one approach to use for mastering any key Bible book. In this chapter we are considering only core

8. The four levels include a 3-5 minute informal presentation, a 10-15 minute devotional-like presentation, a 20-30 minute sermon-like presentation and a 1-2 hour workshop-like presentation. I use a technique called slot/filler to design this nested series of communication events. I will give detailed guidelines on these four levels of communication.

books. **Chapter 6, Studying Other Core Items**, looks at other crucial Biblical input data that may be core. It gives some examples of these, such as Core Psalms. **Chapter 7, Communicating With Impact from Core Items** then goes on to define the notion of impact communication. It does so by forcing you to identify impactful ideas. It then goes on to describe one technique, the slot/filler matrix, for communicating these important ideas. **Chapter 8, Over A Lifetime**, closes the book by again focusing you on becoming a life long Bible Centered leader. It asks you to help me save this endangered species, the vanishing breed, the Bible Centered Leader.

Effective leaders should have an appropriate, unique, lifelong plan for mastering the Word in order to use it with impact in their ministries. We need Bible centered leaders. The *Life Long Bible Mastery Paradigm* is simply one of many that can be used. You may use others. I am happy if you do. The real questions are, “Do you have a Bible centered ministry? Are you a Bible Centered leader?” Well, I promised earlier to define this endangered species.

Definition A Bible Centered leader refers to a leader whose leadership is informed by the Bible, who has been personally shaped by Biblical values, has grasped the intent of Scriptural books and their content in such a way as to apply them to current situations and who uses the Bible in ministry so as to impact followers.

Join the *Save the Bible Centered Leaders Association!* At least save one of them. You!

Chapter 1. What Kind of Leader Are You?

A Bible Centered Leader

Just how important is the Word of God to a leader?

Consider G. Campbell Morgan. He preached his first sermon at age 12 and had some ministry over the next several years. Up until he was sixteen years of age he never even thought to doubt the authority of the Bible. His dad was a bi-vocational minister. Both his mom and dad were ardent followers of the Word of God. But at age 16 he was introduced to the world of science which at that time seriously questioned the usefulness and validity of the Bible. For three years, Morgan, read some of the skeptical authors who were positing the tenets of science and rationalistic thinking. He became confused.

Finally in a moment of crisis, after admitting his confusion and his lack of assurance in the Scriptures he stopped preaching. Then he put away all the books he had been reading—both books attacking the Bible and those defending the Bible. He bought himself a clean new Bible. For two years he did nothing but read and study the Bible itself. His feeling was, that if this were the Word of God, then it should be able to convince him. After two years Morgan emerged from his questioning of faith and was absolutely sure that the Bible was the Word of God. In fact, he made a commitment to give his whole life to studying it and teaching its truths to a World which needed it.

For more than 50 years he studied the Bible, mastering its contents and teaching it all over the world. He was the foremost Bible teacher in the first half of the 20th century. He became a Bible centered leader. The following major conviction about the Bible became foundational to all of Morgan's ministry.

The Bible is the authoritative Word of God. It doesn't have to be defended. It can convince people if it is clearly taught in terms of its intent—on the whole and book by book. People have a sense of need to which truth in the Bible speaks.

Morgan became a Bible centered leader. What is a Bible Centered leader?

Definition A Bible Centered leader refers to a leader whose leadership is informed by the Bible, and who has been personally shaped by Biblical leadership values, who has grasped the intent of Scriptural books and their content in such a way as to apply them to current situations and who uses the Bible in ministry so as to impact followers.

Morgan did just that. Is the Word of God worth committing oneself to, as Morgan did?

Let me suggest that it is. Further let me give you four guidelines to follow as you read my attempt to convince you of this. I want to motivate you to believe as I do. I want you to commit yourself to study and use the Bible in ministry so as to become a Bible centered leader.

1. Consider carefully the specially selected Scripture references which follow.
2. Then note the observation flowing from leadership emergence theory, which states that all leaders have at least one word gift.
3. Do sense the responsibility for knowing the Word of God.
4. Finally, consider your options? What kind of leader do you want to be?

The Power of the Word in a Life

Glance at the sixteen Scripture references which follow. What do they all have in common?

1. And these words, which I command you this day, shall be in your heart: And you shall teach them diligently unto your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them upon the posts of your house, and on your gates. **Deuteronomy 6:6-9**
2. And it shall be, when he (speaking of the king who they will have some day) sits upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel. **Deuteronomy 17:18-20**
3. This book of the law shall not depart out of your mouth; but you shall meditate therein day and night, that you may observe to do according to all that is written therein: for then you shall make your way prosperous, and then you shall have good success. **Joshua 1:8**

4. But his (a person who follows God) delight is in the law of the Lord; and in his law does he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he does shall prosper.

Psalm 1:1-3

5. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey in the honeycomb. Moreover by them is your servant warned: and in keeping of them there is great reward. **Psalm 19:7-11.**

6. How can a young person cleanup his act? by paying attention to your word. With my whole heart have I sought you: O let me not wander from your commandments. Your word have I hid in mine heart, that I might not sin against you. **Psalm 119:9-11**

7. I have more understanding than all my teachers: for your testimonies are my meditation. **Psalm 119:99**

8. I will worship toward your holy temple, and praise your name for your loving kindness and for your truth: for you have magnified your word above all your name. **Psalm 138:2**

9. For Ezra had disciplined himself to study the law of the Lord, and to do it, and to teach its statutes and ordinances in Israel. **Ezra 7:10**

10. In the first year of his reign I, Daniel, understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. **Daniel 9:2**

11. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God. **Matthew 4:4**

12. And, now, Brethren, I commend you to God and to the Word of His Grace which is able to build you up, and to give you an inheritance among all them who are sanctified. **Acts 20:32**

13. For whatsoever things were written before were written for our learning, that we through patience and comfort of the Scriptures might have hope. **Romans 15:4**

14. Now these things (Old Testament recounting of the wilderness wanderings) were our examples, to the intent we should not lust after evil things, as they also lusted... Now all these things happened unto them for examples or illustrations: and they are written for our admonition, upon whom the ends of the world are come. **1 Corinthians 10:6,11**
15. Make every effort to show yourself approved unto God, a workman that does not need to be ashamed, rightly dividing the word of truth. **2 Timothy 2:15**
16. For the Word of God is alive and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. **Hebrews 4:12**

Well, how did you answer the question, “What do they all have in common?” You might have given several answers which are at least as good as mine and maybe even better. But here is what I saw. All deal with the Word of God and stress its importance in one of several ways:

1. it needs to be studied,
2. it will bring results in life,
3. it will guide,
4. it will give perspective,
5. it makes a significant difference for leaders, etc.

Now the real question is, “How important is the Word of God to you?” Let me share some reasons why it is important to me. Perhaps some of my reasons may be yours as well.

Word Gifted Leaders

One important observation from leadership emergence theory has challenged me greatly.

Effective Leaders View Leadership Selection And Development As A Priority Function In Their Leadership.

What do I mean by leadership selection? Leadership selection refers to the process of recognizing God’s activities to shape and develop leaders. But further it means a proactive response to be a part of that process. It means seeing leadership potential in yet-to-be-developed leaders. It means encouraging those potential leaders to respond to God. It means helping these

leaders respond to God's shaping of their character. It means giving them ministry experience which will develop them and help them understand their giftedness. In short, it means helping train them to be effective leaders. It means spurring them on to serve God with their whole lives.

Now perhaps that is a frightening challenge to you. Another important observation from leadership emergence theory has helped me, and perhaps will help you, to accept the challenge of leadership selection and development.

All Leaders Have At Least One Word Gift In Their Gift-Mix.

What do I mean by this observation? And how does it help? And how does it relate to the Written Word of God? All good questions. Let me answer them. At present I have studied more than 1200 case studies of leaders including historical, Biblical, and contemporary leaders? The large majority of these case studies have been of contemporary leaders. Of these, every single one had at least one word gift in their gift-mix. What is a word gift? For purposes of corporate functions of gifts in a local church situation, three major functions are especially needed: power gifts, love gifts and word gifts.¹

1.Power Gifts

There needs to be a demonstration of the authenticity, credibility, power and reality of the unseen God. A cluster of gifts, called the power gifts, do this.

The **power gift cluster** includes core power gifts which serve only as power gifts and swing power gifts, those which function as power and love gifts or power and word gifts. Let me list them: *core power gifts*— tongues, interpretation of tongues, discernings of spirits (these serve only as power gifts); *swing love gifts*— miracles (kinds of power), kinds of healings, and *swing word gifts*: word of wisdom, word of knowledge, faith (word of faith), and prophecy. Both core power gifts and swing power gifts function primarily to demonstrate the authenticity, credibility, power and reality of the unseen God. The swing power gifts also secondarily function to demonstrate Love or Word functions.

2.Love Gifts

There needs to be a demonstration of what relating to this God can mean in terms of practical issues. The cluster of love gifts help the world around us to know of God's love and the practical outworking of knowing this God. The **love gifts** include core love gifts which serve only as love gifts and swing love gifts,

1. The three corporate functions were derived both from Pauline New Testament church salutations where churches were commended for their outreach around them and from observations on giftedness studies of contemporary leaders in my research on giftedness. See **Unlocking Your Giftedness**, a Barnabas Publishers publication which summarizes findings on leadership and giftedness.

those which function additionally as Word or Power gifts. Love gifts include: *Core love gifts*—governments, giving, mercy, helps; *swing love gifts*—pastoring, evangelism, healing, and sometimes word of wisdom or knowledge.

3. Word Gifts

People need to understand the nature of this unseen God and what He expects from His followers. People having word gifts do this. They communicate about God and for God.

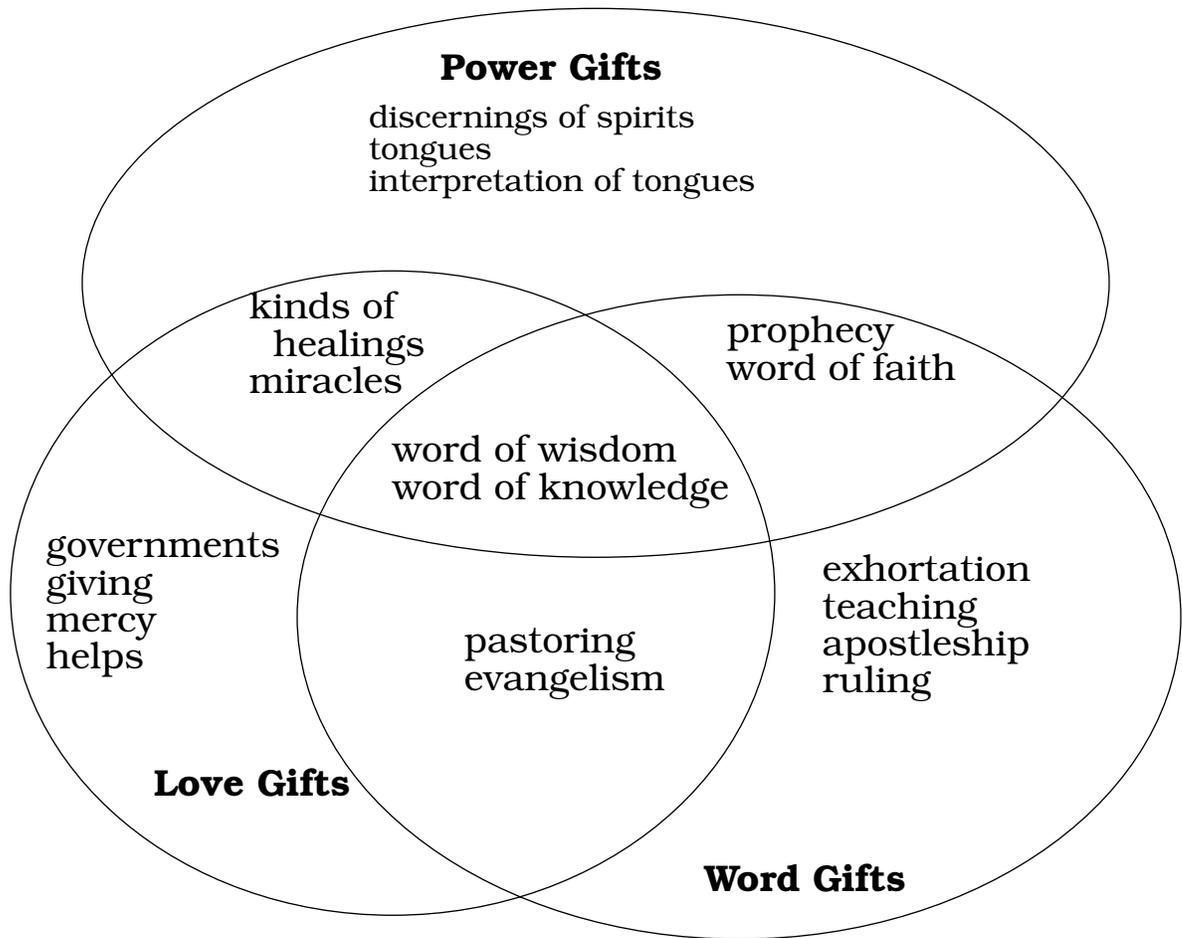
Core Word gifts include exhortation, teaching, apostleship, ruling; *swing word gifts* include pastoring and evangelism in the love area; prophecy and sometimes word of knowledge, word of wisdom or word of faith (faith) in the power area.

It is important to recognize that all three of the clusters are usually needed in a given situation. Some situations demand that Word Gifts dominate. Some situations demand that Power Gifts dominate. Some situations demand that Love Gifts dominate. But usually all are needed to give testimony to God and His working in a situation.

In this manual we are primarily interested in Word Gifts since we are dealing with leaders developing those Word Gifts in such a way as to become Bible Centered leaders.

Now as you can see there is overlap. Some gifts, called swing gifts, serve in more than one category. Others, called core gifts, dominantly occur in one area. Figure 1-1 shows the relationships and summarizes the nature of spiritual gifts in terms of these three important corporate functions.

Power, Love And Word Gifts



Power Gifts demonstrate the reality of the unseen God.

Love Gifts demonstrate the beauty of that unseen God's work in lives in such a way as to attract others to want this same kind of relationship.

Word Gifts help us understand about this God including His nature, His purposes and how we can relate to Him and be a part of His purposes.

Figure 1-1 Clusters of Gifts According to Three Major Functions

Let me repeat. All leaders have at least one word gift in their gift-mix. Their gift-mix refers to the set of gifts that they repeatedly use in their ministry. People with word gifts are leaders. They influence people toward God's purposes. The word gifts have that main corporate function. They clarify the nature of God. They tell us how we can relate to God and become His people—His followers. They help us understand what God expects from His followers.

How then do word gifts relate to the revelation of God? God has revealed Himself in the written Word of God. This written Word of God, called the Bible, is the standard by which we judge all truth. It is through our understanding of this revelation that come the truths given by the word gifts. It follows then that word gifted people must know this Word.

Knowing this important generalization—that all leaders have at least one word gift helps us in leadership selection. We look for potential leaders by recognizing that they will be drawn to the written Word of God. They will want to study it. They will want to learn it. They will learn to hear God speaking in it. They will want to obey it. All of these are symptoms of leaders with embryonic word gifts.

Knowing this important generalization--that all leaders have at least one word gift helps us in leadership development. We help them identify and recognize their giftedness. We help them learn to use their word gifts with power.

So let me summarize by giving several reasons implied in the foregoing which state why the Word of God is important to me.

Reason 1. The Church has a desperate need for leaders.

Reason 2. Emerging leaders will relate very closely to the Word of God.

Reason 3. All leaders will have at least one word gift.

Reason 4. I want to help leaders develop and use their word gifts with power.

Reason 5. I want to develop and use my own word gifts with power.

Moving Toward A Ministry That Lasts

I've given you several reasons why the Word of God is important to a leader. Now let me close with my most important reason. Read the following three paraphrased scripture portions.

Isaiah 40:8 A Lasting Source

The grass withers, the flower fades; but the Word of our God will stand forever.

2 Timothy 3:16,17 The Guarantee About That Source

Every Scripture inspired of God is profitable for teaching, for setting things right, for confronting, for inspiring righteous living, in order that God's leader be thoroughly equipped to lead God's people.

2 Timothy 2:15 The Proper Response to the Guarantee

Make every effort to be pleasing to God, a Bible Centered leader who is completely confident in using God's Word with impact in lives.

The Word of God has lasting truth. It will equip me to lead. It is my duty as a leader to become a Bible centered leader. If I do make every effort to become a Bible centered leader who uses God's Word confidently in ministry then I can be sure that my ministry will have lasting results.

Let me state this in terms of a leadership value.

A leader ought to strive to be a Bible Centered leader who uses God's Word with impact and thus will have a ministry that lasts.

Do you want to be a good leader? Do you want to be equipped to lead? Do you want to have a ministry that lasts, then the Word of God is important to you too. You must begin to master it. This manual will help you assess where you are in terms of your mastery of Scripture. It will suggest how you can begin a life long plan, tailor made to your unique gifting, of mastering the Word of God. It will suggest a means for building on your strengths. It will challenge you to master the Word of God. The challenge will fit you. You can do it.

What other choices are there? Besides being a **Bible centered leader**, what could you be? Well you can become a leader **not Bible centered** in your leadership. Let me suggest several other types I have seen (they are centered on other things than the Bible for their leadership):

1. A **fad-centered leader**. One who uses the Bible somewhat but follows the current fad that is in vogue for a successful ministry.
2. A **traditional leader**—One who uses the Bible somewhat but fits the mold of what is expected of a leader according to the traditions of one group or another.
3. A **floundering leader**—One who uses the Bible somewhat but is at a loss on how to lead a work of God to accomplish God's purposes.

And you could probably name several others yourself. But if you want to have a **Ministry That Lasts**, then I suggest that you that you need to be a Bible Centered leader. The Scriptures ought to be very familiar to you. They should inform your leadership. The Bible is full of leadership information—

observations, lessons, values and even requirements. These should inform your own leadership. God has worked with leaders for a long time. The Old and New Testaments give us great insight into leadership. The Scriptures should also impact you personally. Your own life ought to be replete with Biblical values. You should know the content and intent of Bible books so that you can apply them to situations for which they give insight. You should use those portions of the Bible that are yours to impact the lives of your followers.

But maybe you are like me when I first started. Maybe there is a prerequisite you need. I did. More than thirty years ago when I was just beginning my walk with God I was impressed with a group of Navigator trained men around me. They were becoming Bible Centered leaders. I wanted what they had. So, Harold Dollar, who was discipling me, gave me a sound piece of advice that I will pass on to you. “Bobby, if you don’t have a heart to study God’s Word, ask God to give you the desire to study His word!” And so I did. And so He did. And so I say to you, “Ask God to give you a heart to become a Bible Centered leader.” And remember what a Bible centered leader is.

Definition A Bible Centered leader refers to a leader

- (1) whose leadership is informed by the Bible,
- (2) who has been shaped personally by Biblical leadership values,
- (3) who has grasped the intent of Scriptural books and their content in such a way as to apply them to current situations and
- (4) who uses the Bible in ministry so as to impact followers.

For Further Study

1. Psalm 1

The heart of what a Bible Centered leader is, is captured in Psalm 1. I highly recommend that you study this Psalm in depth. Note especially Psalm 1:3.

But his(a Bible Centered person) **delight is in the law of the Lord** (representative of all of God’s revealed word) **and in his law does he meditate day and night; and he shall be like a tree planted by the rivers of water, that brings forth his fruit in his season; his leaf also shall not wither; and whatsoever he does shall prosper.** Psalm 1:3

The qualities suggested by this Psalm and especially the verse just cited include:

1. stability,
2. consistency,
3. endurance,
4. integrity,
5. perspective.

Do you need these in your life? Do you want these in your life?

2. Bible Characters Who Were Word Centered in their Ministry

Let me also suggest for your further study some Bible characters in the different leadership eras² in the Bible who were especially Word Centered in their ministry: Table 1 lists these leaders. I give them a leadership label which hopefully captures what kind of leader they were.

Which label or labels do you want next to your name? Scan the table which follows and choose What Kind of Bible Centered Leader you want to be. Maybe your kind is unique.

2. See **The Bible and Leadership Values** (a Barnabas Publishers book) for a description of the six leadership eras in the Bible: Patriarchal Era, Pre-Kingdom Era, Kingdom Era, Post-Kingdom Era, Pre-Church Era, Church Era.

Table 1: Some Bible Centered Leaders

Leadership Era	Leader	Kind of Leader	Note Especially
Pre-Kingdom	Joshua	Courageous Leader —not only breaking new Ground for God but facing tremendous odds in doing so	God’s promise to be with him if he obeyed God’s word in his leadership (Joshua 1:8,9). Note also that at the end of his leadership he could look back and see that God had been faithful to that Word all during his leadership (Joshua 23:14).
Kingdom (beginning)	David	Worship Leader —demonstrating intimacy with God	He is called a person after God’s own heart. His psalms describe his heart for God and God’s Word.
Kingdom (end)	Jeremiah	Catalytic Leader —challenging the status quo to move toward God	He called a spade a spade though it was costly ministry and few heeded what he said. He was courageous and true to God’s Word.
Post-Kingdom (beginning)	Daniel	Stabilizing Leader —modeling consistency in the midst of oppressive times	He brought hope by his consistent living, hunger for God’s revelation and broadening perspective on what God was going to do.
Post-Kingdom (end)	Ezra	Impact Leader —a public rhetorician whose ministry in the Word changed lives	He applied the Word to a situation that needed it. Few have seen the impact of the Word as he did. Note his formula in Ezra 7:10.
Pre-Church	Jesus	Authoritative Leader —his word centered ministry was backed by God’s authority	Never man spake like this one. None knew the Scriptures like him. None had perspective on integrating God’s working into leadership like he did.
Church	Peter	Evangelistic Leader —opened doors for Jews and Gentiles to come into the kingdom	He opened doors for people to come into the Kingdom—both Jews and Gentiles.
Church	Paul	Pioneer Leader —able to take the Gospel into new situations and break open new works	His desire was to reach those never before reached and to start new works that could survive in those new environments.

Chapter 2. Where Are You?

In chapter 1, I was hoping to motivate you to want to be a *Bible Centered Leader*. I asked you, “What kind of leader are you?” Now this chapter will help you get started. You need to find out what is your present mastery of the Bible. Hence this chapter is presenting an important question, Where Are You? That is, where are you at present in your mastery of the Word? What have you already accomplished? This is also an important question if you want to become a Bible Centered leader who uses the *Life Long Bible Mastery Paradigm* (LLBMP).¹ The *Life Long Bible Mastery Paradigm* (LLBMP) is a *paradigm which builds on strengths but takes into account weaknesses*. The value underlying this notion can be stated as:

A leader ought to primarily build on his/her strengths and secondarily improve weaknesses.

People will generally have a number of weak areas in the Bible. This chapter, with its several exercises, will show that to be true. Now the average approach, if you were to ask someone to take the results of these exercises and propose a 5 year plan, would be to try to improve on the weak areas. And while this is a good thing. The better thing is to identify the strengths and build on them. Put the most energy into building on these strengths. But also do a bit to improve the weaknesses. This chapter will force you to get at information pointing out both strengths and weaknesses. In the next chapter I will show you that your giftedness will play a big part in helping you determine what and how much of the Bible you will want to master over your lifetime. Later on I will also explain the equipping formula in detail. The first and second components of that formula, the devotional and the core component, build on strengths. The third component, the familiarity component works on the weaknesses. This chapter helps you assess those strengths and weaknesses.

The single most important concept presented in this chapter is simply the value given above: **A leader ought to primarily build on his/her strengths and secondarily improve weaknesses**. But most leaders do not explicitly know their strengths and weaknesses in the Bible. At least not know enough to do anything about it. This chapter will help you clarify an explicit understanding of your strengths and weaknesses in the Bible. A second important thing will emerge from this chapter’s exercises. You will have a criteria for choosing strong and weak areas in the Bible.

1. This whole manual is about this paradigm. The paradigm’s features includes (1) the **notion of core items**; (2) the **equipping formula** of four components (1. *obligatory* devotional life, 2. *obligatory* mastery of core items, 3. *optional* /occasional familiarization with weak portions of Scripture, and 4. *optional*/occasional situational studies—usually topical); (3)the communication notion of **levels of communication** and approach to designing them—*slot/filler matrix*, and (4) the **values** underlying the paradigm and their implications for the formula (see Appendix A). This chapter focuses on your biblical background and on initial identification of core items. This chapter will point out strengths and weaknesses in present mastery. It will also provide the information needed to go on to specific application of the equipping formula (items 1, 2 and 4) which will be presented in a later chapter.

This chapter's exercises will take time—maybe as much as nine hours. But the end result will be good information about where you are at present in becoming a Bible Centered leader. Remember again that critical definition:

definition

A Bible Centered leader refers to a leader

1. whose leadership is being informed by the Bible,
2. who has personally been shaped by Biblical values,
3. who has grasped the intent of Scriptural books and their content in such a way as to apply them to current situations and
4. who uses the Bible in ministry so as to impact followers.

Evaluating the middle two aspects of this definition, 2. shaped personally by Biblical values and 3. grasped the intent of Scriptural books, is the focus of this chapter.

Objectives for Chapter 2

By the time you finish this chapter you will have,

1. tentatively identified your strong areas in the Bible,
2. tentatively identified your weak areas in the Bible,
3. a basis for identifying core material (which we will do later).

To reach these objectives you will do several exercises which include:

1. The Bible Reading Survey²

Here are listed all the Bible books. You are simply asked to circle the number of times you have read each book. You would probably be surprised at the number of leaders who have never read the Bible all the way through or never done repeated reading over the years in the Bible. Familiarity with the Word relates directly to reading experience in the Word.

2. The Bible Study Survey

Again you have a list of Bible books. Simply circle yes if you have studied this book, that is, analyzed it personally, studied it with some group or Bible teacher, or studied it with the use of some study materials. Also give an estimate of how many times you have studied a book. Many leaders have studied less than 10 Bible books. Core books usually emerge from books that have been repeatedly studied.

2. You are free to copy and use any of the reading, study, and teaching survey forms in this chapter in your ministry as long as you don't sell them for profit and providing you note on them Used By Permission from **Ministry That Lasts**.

3. The Bible Teaching Survey

Not all leaders who will work through this book have a teaching gift but some do. And many have had to do teaching as a role, whether particularly gifted or not. When a leader teaches a Bible book that leader is well on the way to knowing that book in depth. This survey asks you to answer yes or no if you have taught a book or led a study in that book (or the functional equivalent of preaching through a book). Core books closely relate to books that have been repeatedly taught.

4. Theme Matching Exercise

This exercise tests your understanding of the larger purposes and content of given Bible books. You will match a Bible book as a whole with its theme topic or major subjects. I use my own wording for themes and purposes. This may not be familiar to you at first. But most people who know the Bible well have no trouble recognizing the themes and subjects even though I use my own wording.³ And of course some of the themes or purposes use wording that immediately gives away the book.

5. Bible Test—The Bible Mastery Proficiency Instrument (BMPI)

Appendix B contains a detailed Bible Test (called **The Bible Mastery Proficiency Instrument**, abbreviated **BMPI**). There are also instructions so that you can grade this test yourself and plot your results. This test will be the primary way of identifying your strengths and weaknesses. This test can take as few as two hours to do if you really know your Bible or as long as five hours to do if you have to do a lot of reflective guessing.

The surveys and matching theme exercises in this chapter help you recognize the importance of reading and studying the Bible habitually. As you take the the Bible Mastery Proficiency Instrument, in Appendix B, you will also see that there is a fairly good correlation between a high score on the **BMPI** and reading the Word, Studying the Word, and Teaching the Word. If you are a young emerging leader and have done very little Bible reading or Bible study then you will not profit as much from the exercises or the Bible test. But that is alright. You will see the importance of these disciplines (reading and studying) and give yourself to improving your basic familiarity with the Bible.⁴

So, make your best guess as you fill out the sheets. After you have done the three major surveys and the two theme exercises you will intuitively know your strengths and weaknesses in the Bible. The **BMPI**, will simply confirm what you are sensing. I will also have you list specifically strengths and weaknesses.

3. A theme is made up of the central topic of the book and each major idea developed about that topic in the book. It reads as one continuous statement. Most Bible books have a central topic and 3 to 5 major ideas. This exercise concentrates on the central topics.
4. Every leader should read the Bible through repeatedly (say once a year) for several years, until there is a basic familiarity with the Word. After that the equipping formula component for familiarity can be used with great effectiveness.

Exercise 1. The Reading Survey Sheet for the Old Testament

Name _____ Date _____

Instructions. Circle the number of times you have read each Bible book. If you don't know exactly then approximate. You should be able to get within 5 or 10 at least.

Old Testament

Genesis	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Exodus	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Leviticus	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Numbers	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Deuteronomy	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Joshua	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Judges	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ruth	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Samuel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Samuel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Kings	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Kings	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Chronicles	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Chronicles	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ezra	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Nehemiah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Esther	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Job	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Psalms	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Proverbs	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ecclesiastes	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Song of Songs	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Isaiah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Jeremiah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Lamentations	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ezekiel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Daniel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Hosea	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Joel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Amos	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Obadiah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Jonah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Micah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Nahum	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Habakkuk	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Zephaniah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Haggai	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Zechariah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Malachi	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+

Exercise 2. The Reading Survey Sheet for the New Testament

Name _____ Date _____

Instructions. Circle the number of times you have read each Bible book. If you don't know exactly then approximate. You should be able to get within 5 or 10 at least.

New Testament

Matthew	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Mark	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Luke	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
John	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Acts	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Romans	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Corinthians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Corinthians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Galatians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ephesians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Philippians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Colossians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Thessalonians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Thessalonians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Timothy	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Timothy	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Titus	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Philemon	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Hebrews	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
James	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Peter	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Peter	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 John	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 John	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
3 John	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Jude	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Revelation	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+

Exercise 3. The Study Survey Sheet for the Old Testament

Name _____ Date _____

Instructions. Circle the number of times you have studied each Bible book. If you don't know exactly then approximate. You should be able to get within 5 or 10 at least.

Old Testament

Genesis	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Exodus	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Leviticus	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Numbers	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Deuteronomy	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Joshua	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Judges	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ruth	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Samuel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Samuel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Kings	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Kings	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Chronicles	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Chronicles	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ezra	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Nehemiah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Esther	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Job	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Psalms	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Proverbs	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ecclesiastes	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Song of Songs	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Isaiah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Jeremiah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Lamentations	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ezekiel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Daniel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Hosea	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Joel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Amos	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Obadiah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Jonah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Micah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Nahum	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Habakkuk	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Zephaniah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Haggai	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Zechariah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Malachi	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+

Exercise 4. The Study Survey Sheet for the New Testament

Name _____ Date _____

Instructions. Circle the number of times you have studied each Bible book. If you don't know exactly then approximate. You should be able to get within 5 or 10 at least.

New Testament

Matthew	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Mark	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Luke	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
John	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Acts	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Romans	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Corinthians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Corinthians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Galatians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ephesians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Philippians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Colossians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Thessalonians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Thessalonians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Timothy	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Timothy	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Titus	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Philemon	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Hebrews	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
James	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Peter	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Peter	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 John	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 John	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
3 John	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Jude	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Revelation	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+

Exercise 5. The Teaching Survey Sheet for the Old Testament

Name _____ Date _____

Instructions. Circle the number of times you have taught or led a study for each Bible book. If you don't know exactly then approximate. You should be able to get within 5 or 10 at least.

Old Testament

Genesis	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Exodus	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Leviticus	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Numbers	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Deuteronomy	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Joshua	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Judges	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ruth	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Samuel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Samuel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Kings	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Kings	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Chronicles	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Chronicles	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ezra	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Nehemiah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Esther	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Job	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Psalms	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Proverbs	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ecclesiastes	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Song of Songs	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Isaiah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Jeremiah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Lamentations	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ezekiel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Daniel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Hosea	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Joel	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Amos	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Obadiah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Jonah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Micah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Nahum	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Habakkuk	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Zephaniah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Haggai	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Zechariah	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Malachi	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+

Exercise 6. The Teaching Survey Sheet for the New Testament

Name _____ Date _____

Instructions. Circle the number of times you have taught or led a study (or preached through) for each Bible book. If you don't know exactly then approximate. You should be able to get within 5 or 10 at least.

New Testament

Matthew	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Mark	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Luke	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
John	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Acts	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Romans	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Corinthians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Corinthians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Galatians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Ephesians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Philippians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Colossians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Thessalonians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Thessalonians	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Timothy	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Timothy	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Titus	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Philemon	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Hebrews	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
James	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 Peter	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 Peter	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
1 John	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
2 John	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
3 John	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Jude	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+
Revelation	01 2 3 4 5 6 7 8 9 10	10-15	15-20	20-30	30-40	40-50	50+

Exercise 7. Matching Themes Of Bible Books--Old Testament

Name _____ Date _____

instruction Below are listed the books of the Old Testament and a corresponding list of Bible Themes.⁵ Match the Bible book to the theme by placing the letter(s) of the Bible book in the blank beside the theme. This exercise will help you see how well you know the major messages of books as a whole. Of course some are easy since they contain give-away hints.

Old Testament

A. Genesis	K. 1,2 Kings	U. Song of Solomon	ee. Jonah
B. Exodus	L. 1 Chronicles	V. Isaiah	ff. Micah
C. Leviticus	M. 2 Chronicles	W. Jeremiah	gg. Nahum
D. Numbers	N. Ezra	X. Lamentations	hh. Habakkuk
E. Deuteronomy	O. Nehemiah	Y. Ezekiel	ii. Zephaniah
F. Joshua	P. Esther	Z. Daniel	jj. Haggai
G. Judges	Q. Job	aa. Hosea	kk. Zechariah
H. Ruth	R. Psalms	bb. Joel	ll. Malachi
I. 1 Samuel	S. Proverbs	cc. Amos	
J. 2 Samuel	T. Ecclesiastes	dd. Obadiah	

- ___1. **Nominality**, religious form without power and meaning, reflects a lack of understanding of God's love, is manifested by half-hearted obedience which hinders God's purposes, is perpetuated by nominal leadership, and ultimately will be corrected by God.
- ___2. **Effective Leadership In Jerusalem Under Ezra** built on a foundation of that done by Haggai, Zechariah, Zerrubabel, and Joshua, involved a call back to Biblical standards for the people in Jerusalem.
- ___3. **Intimacy With God** (meaning a worshipful , dependent transparency) should be a normal part of life--public and private, will be necessary in the ups and downs of life, demonstrates the reality of God to others.
- ___4. **The Holiness Of God** demands perfection in approach to God, requires perfection in daily living, results in benefits of God's blessing, and has long term lasting implications.
- ___5. **Moses Final Words** (as leader) involve reflective warnings drawn from their short desert experience, remind them of standards of obedience reflecting God's desires for them, give encouraging expectations looking forward to their entering the land, close with songs of warning and blessing that prophesy the future.
- ___6. **David's Kingship Over All Israel** first involved a lengthy transition of 7 years over Judah and military skirmishes with Israel, lasted 33 years over all Israel, of which the first years are the glory years, reaches its turning point in David's sin against Uriah (the Bathsheba incident), was marred by weaknesses in David's family and administration of the Kingdom which led to Absalom's rebellion (part of God's punishment for the Bathsheba incident), included a time of restoration following a major victory over Absalom.

5. For a detailed explanation of these themes and the structural analysis under girding them see **The Bible and Leadership Values** (formerly **Handbook III Leaders, Leadership, and the Bible: Macro Studies**) published by Barnabas Publishers.

Exercise 7. Matching Themes Of Bible Books--Old Testament continued

- ___7. **Nehemiah's Organizational Leadership** made itself felt in the face of obstacles to rebuild the wall, was inspirational in bringing about reform and a covenant in Jerusalem, and included drastic steps of separation in order to insure an on-going meaningful religious atmosphere.
- ___8. **A High View Of God And His Work** includes revelations of His judgments which have ultimate purposes including peace, and always bears in mind the end results (goal) of God's work--peace which is conditioned by righteousness.
- ___9. **The Mystery Of A Righteous Person's Sufferings** is confusing to sufferer and friends, challenges current explanatory views, and becomes clearer when it is seen that God allows it and uses it to bring unreserved consecration to the sufferer.
- ___10. **THE GLORY OF THE SOVEREIGN GOD WHICH WILL BE KNOWN** is seen in judgment on Judah and other nations, is seen, in his hopeful, future restorative dealings with Israel, and is climaxed by His presence in His Temple.
- ___11. **God's Disciplining Of His People** followed His preparation of them to enter the land, was necessitated by their lack of faith and obedience, required 40 years of wandering in the desert to rigorously train them for hardships, and resulted in their avid readiness to conquer the land.
- ___12. **God's Just Judgment** on six surrounding nations and on Israel and Judah is announced with authoritative certainty, and further, for Israel is explained and justified, and is asserted as certain because of 6 graphic visions, and includes a future restoration after the judgment.
- ___13. **The Tender Love Of A Man And Woman** is worthy of a public celebration--the banquet, will have endearing memories worth reflecting on, and should be known in her setting.
- ___14. **God's Wrath Upon Nineveh** flows from His character, is certain, and will be completed.
- ___15. **The Land Promised By God** is entered supernaturally with God's reminder of His holiness and leading, is conquered strategically with a series of battles indicating God's presence and blessing, is distributed according to Moses' intentions for tactical warfare (the mopping up campaign), and after being conquered offers special challenges to maintaining a relationship with God.
- ___16. **Wisdom From God** is drawn from all of life, applies to all kinds of life situations and relationships, and distinguishes between wise people (those who accept it and use it) or foolish people (those who do not accept it or use it).
- ___17. **Habakkuk's Struggle Of Faith** involved his honest questioning of God, was met by God's own explanation, and resulted in a joyous acceptance by faith of that which God was doing.
- ___18. **The Degenerative Times Of The Judges** began after Joshua and the immediate generation which had seen God's work in conquering the land passed off the scene, were usually instigated by compromising loyalty to God and by worshipping the gods of the surrounding people, followed a cyclical pattern (see story line), were inherently evil and lacked a unified leadership to stem the tide.
- ___19. **Jerusalem's Destruction**, saddens Jeremiah's heart and must force reflective evaluation, was justly deserved and done by God, was part of Jeremiah's own personal experience and forced him to the depths of emotions, is doubly sad because of remembrances of what it once was and could have been, and is a reminder to appeal for the eternal God's mercies from whom alone can come any future hope.

Exercise 7. Matching Themes Of Bible Books--Old Testament continued

- ___20. **God's Judgment** (the Day of the Lord) will include Judah, foreshadows a greater judgment, and issues in an appeal for repentance, is given against Philistia, Moab, Ammon, Cush, Assyria and signals a greater judgment, and eventuates in a restoration of His scattered remnant.
- ___21. **Haggai's Task Oriented Inspirational Leadership**, concerning the building of the temple, began with an authoritative word from God which explains the situation as God sees it, recognized that along the way toward completing the task discouragement will come and must be counteracted by seeing God's future blessing, and counted on God's strength in an overwhelming situation.
- ___22. **The Most High** (sovereign God) **Rules** in the affairs of individuals, nations, and history.
- ___23. **The Working Of The Lord Almighty** involves encouragement in the present to leaders, brings correction and hope to sincere followers, and reveals His future plans so as to cause anticipation and encouragement.
- ___24. **Failure Of Israel And Judah And Responsibility For It** lies in part with its centers of influence, cities, which set the example for the nations, lies in part with its leadership whose motivations are improper and lacking, is contrasted with a future hope of restoration and a coming leader who will demonstrate God-given motivation.
- ___25. **The History Of The Kings** after David, included Solomon's united reign, tragically involved a split of the kingdom into northern and southern, traces each from north and south evaluating them in terms of their following God or not, was punctuated by God's attempts to correct through prophetic leaders such as Elijah and Elisha, and resulted in a downward trend with occasional brief episodes of turning to God which ended in the early capture and deportation of the northern kingdom and later the same result for the southern kingdom.
- ___26. **Ruth's Model Of Godliness In Crisis Times** involved a life changing committal to serve God, met with God's approval and provision, providentially led to marriage to Boaz, and resulted in a child who was in the redemptive line.
- ___27. **God's Initial Formation Of A People** involved selection of a special leader, necessitated a supernatural deliverance, required revelation as to His expectations for Holy living, concluded by focusing on patterns of worship.
- ___28. **The Providential Working Of God** involves foresight which includes His use of apparently natural events and responses behind the scenes in anticipation of later events, will test leadership in the crisis, will have timely intervention in unusual yet natural events to protect, and will accomplish His purposes in the end.
- ___29. **David's Reign From A Religious Perspective** is legitimated by a God given heritage, is described in glowing terms beginning with Hebron and continuing with events such as the story of the Ark and others which focus on religious impact in the life of the nation.
- ___30. **The Transition To Centralized Leadership** involved Samuel, the last of the Judges and a widely accepted leader, whose efforts were central to unifying Israel around one leader, initially rested upon Saul, whose failure before God taught the people what government by man really meant, and finally rested upon David, a man prepared by God, to establish it.
- ___31. **Israel's Unfaithfulness To God** is tragically and empathetically illustrated in Hosea's own personal situation with Gomer, is described in terms of Israel's breaking of their covenant with God just like Gomer with Hosea, is in spite of God's tender love for her and His ultimate plans for her.

Exercise 7. Matching Themes Of Bible Books--Old Testament continued

- ___32. **The Emptiness Of Life Based On Materialistic Pursuits** is seen in many specifics including: accumulation of knowledge, pleasure, wealth, intellectual ability, religious life and the fact that death ends it all and is inescapable, results in a hopelessness and a live for the moment attitude since nothing will matter in the end when death conquers, but should drive a person to seek God.
- ___33. **God's Judgment On Edom** will come through allies, is deserved and is part of His overall justice.
- ___34. **Jonah's Reluctant Obedience** was prefaced by initial disobedience, was necessitated by God's discipline, brought about timely deliverance for Nineveh and was used by God to show His concern for non-Jewish peoples.
- ___35. **The Day Of The Lord** is near and demands response, is coming soon and demands response, is ultimately certain and restorative for Judah.
- ___36. **God's Impending Judgment On Jerusalem** was compassionately yet truthfully revealed faithfully over many years (though it was rationalized away and ultimately ignored by its recipients), happened as predicted with aftermath results, and was extended to surrounding nations so as to reveal divine judgmental standards.
- ___37. **The History Of The Kings Of Judah** begins with a glorious start in Solomon's construction of the temple of God, follows a pattern of degeneracy with occasional religious reforms, with each of the reforms usually getting smaller and less penetrating until degeneracy prevailed and led to captivity.
- ___38. **God's Intervention In Human History Involves** His creation of the human race and His plans for it, His judgment of that race, His promise to bless it, and His selection of a people for His purposes.

Exercise 8. Matching Themes Of Bible Books--New Testament

instruction Below are listed the books of the New Testament and a corresponding list of Bible Themes.⁶ Match the Bible book to the theme by placing the letter(s) of the Bible book in the blank beside the central topic of the theme. This exercise will help you see how well you know the major messages of books as a whole. Of course some are easy since they contain give-away hints

New Testament

A. Matthew	G. 1 Corinthians	M. 1 Thessalonians	S. Hebrews	Y. 3 John
B. Mark	H. 2 Corinthians	N. 2 Thessalonians	T. James	Z. Jude
C. Luke	I. Galatians	O. 1 Timothy	U. 1 Peter	aa. Revelation
D. John	J. Ephesians	P. 2 Timothy	V. 2 Peter	
E. Acts	K. Philippians	Q. Titus	W. 1 John	
F. Romans	L. Colossians	R. Philemon	X. 2 John	

- ___1. **Jesus, The Messiah King**, is presented with authentication, inaugurates and teaches on his kingdom, is rejected and crucified, is resurrected, ascends to heaven and will return someday to reclaim His Kingdom.
- ___2. **The Growth Of The Church** which spreads from Jerusalem to Judea to Samaria and the uttermost parts of the earth, is seen to be of God, takes place as Spirit directed people present a salvation centered in Jesus Christ, and occurs among all peoples, Jews and Gentiles.
- ___3. **Church Problems, Individual And/ Or Corporate**, can be solved, by submission to God concerning His truth for them.
- ___4. **Paul's Model Of The Normal Christian Life** is a life in union with a personal Christ (a Christ-centered life), is expressed joyously in all circumstances, and is worthy of emulation by others.
- ___5. **Setting The Church In Order** involves the appointing of qualified leaders, requires leaders who are sound in teaching and who model a Christian life style, and necessitates leaders who exhort others to practical Christian living.
- ___6. **Paul's Special Plea To Philemon** was a request to receive back a former runaway slave, named Onesimus, was based on his special relationship to Philemon, involved strong persuasion yet left the final decision to Philemon, and models the application of Christian principle to a social institution.
- ___7. **Walking In Truth** involves both loving one another, and rejecting those who deny essential truth. demonstrates obedience to Christian truth, and should be imitated by other Christians.
- ___8. **Leading God's People, As Model Representatives Of God's Truth**, requires confrontation against false doctrines and practices, involves selection of quality local leadership, demands personal development as a leader, and outworks itself in meeting social needs for the believers.
- ___9. **A Clear Understanding Of Christ And His Work And His Relationship To His Church**, will result in rejection of man-made efforts towards religious fulfillment and

6. For a detailed explanation of these themes and the structural analysis under girding them see **The Bible and Leadership Values** (formerly **Handbook III Leaders, Leadership, and the Bible: Macro Studies**) published by Barnabas Publishers.

will form the basis for practical Christian living.

Exercise 8. Matching Themes Of Bible Books--New Testament continued

- ___ 10. **Jesus, The Son Of God**, became the mighty (authoritative) wonder working servant of God and, died for all, the supreme act of service.
- ___ 11. **God's Gracious Provision Of Christ's Righteousness To Every Believer** (the gospel of God), encompasses an individual's total need before God, is consistent with redemptive history, and applies to all of life's relationships.
- ___ 12. **The Church And Its Ultimate Purposes** were planned in eternity past, were founded and revealed in history by the Apostles' witness, and demand a unique Christian life style.
- ___ 13. **Contending For The Faith** (basic Christian truth) involves not only recognition and rejection of ungodly influence to depart from truth, but also positive efforts to live in and learn of this truth.
- ___ 14. **God's Redemptive Revelation In Christ**, is superior to any other, is final, and therefore, demands a continued faithful allegiance.
- ___ 15. **Persevering In A Ministry** should be done to meet God's approval, will require the suffering of hardships, involves the modeling of righteous living, and necessitates the proper use of God's word.
- ___ 16. **Christian Faith** which has the ring of authenticity, is tested and strengthened by temptation, is manifested in life style, is illustrated by control of one's words, is rooted in character with proper underlying motivations, and waits for the Lord's coming with expectant prayer answering faith.
- ___ 17. **Jesus, The Eternal God**, became a human being, revealed the Father and His love, and offered eternal life (salvation) to whoever trust Him.
- ___ 18. **Paul's Apostolic Defense**, involved an explanation of his personal conduct, motives, and view of the ministry, was in harmony with his plea for the Jerusalem gift, and concluded with an overwhelming refutation of arguments opposing his Apostolic authority.
- ___ 19. **Knowing Fully That You Have Eternal Life** involves your knowing Jesus as the God of truth which can be tested by your love for God as seen in obedience to Him and your discernment of issues that can sidetrack your relationship--worldliness and a spirit against Christ, is based on a love relationship rooted in your adoption into God's family as tested by your demonstration of love and inner peace in a world opposed to it, inherently depends on your having God's life as confirmed by truth and love and tested by your confidence in God--typically demonstrated in your intercession with God.
- ___ 20. **God's Ultimate Purposes For His Redemptive Program** center in the Person of His Son, involve His churches, will take place in a context of persecution and struggle--as described cryptically by many visions, will focus on the triumph of Jesus and his judgment of all things in harmony with his divine attributes, and will be realized in final victory for His people and ultimate justice accomplished in the world.
- ___ 21. **The Day Of The Lord** is yet future and will be realized by a powerful personal catastrophic return of Jesus, has not yet happened and will be preceded by a Satanic display of power through a lawless leader finally defeated by Jesus, and necessitates a faithful prayerful perseverance and an industrious life style.
- ___ 22. **Paul's Gospel** (of salvation by faith alone) rests upon divine revelation, stands apart from the law, and frees believers from any salvation regulation.
- ___ 23. **Your Response Of Receiving Christian Workers** demonstrates obedience to Christian truth, and should be imitated by other Christians.

Exercise 8. Matching Themes Of Bible Books--New Testament continued

- ___24. **Present Pressure Circumstances In Our Lives**, are under God's sovereign control, are used by Him to perfect us in our character and in our trust of Him, will be accompanied with God's grace, and therefore demand on our part a submissive spirit to them.
- ___25. **YOur Knowledge Of Foundational Christian Truth**, must be life-transforming knowledge, will be opposed and denied by false teachers, and must reveal itself in positive on-going progress (growth), the ultimate solution to these negative pressures.
- ___26. **The Second Coming Of The Lord**, was a value founded in the Thessalonian church, is a true motivation for apostolic work, provides a goal toward which to endure, will result in a present concern for pure living, and will fill you with a joyful expectation.
- ___27. **Jesus, The Son Of Man** (ideal representative of all humankind), identified with all humankind, Jewish and Gentiles, men and women and became the savior of all humankind in order to lift human beings to their fullest potential (a relationship with God and a meaningful life).

KEY TO OLD TESTAMENT MATCHING OF THEMES

Name _____ Date _____

Correct _____ Missed _____

instructions Check your answer sheet for the Old Testament Themes and record your number of correct answers and number of missed ones above.

- ll 1. Malachi
- N 2. Ezra
- R 3. Psalms
- C 4. Leviticus
- E 5. Deuteronomy
- J 6. 2 Samuel
- O 7. Nehemiah
- V 8. Isaiah
- Q 9. Job
- Y 10. Ezekiel
- D 11. Numbers
- cc 12. Amos
- U 13. Song of Solomon
- gg 14. Nahum
- F 15. Joshua
- S 16. Proverbs
- hh 17. Habakkuk
- G 18. Judges
- X 19. Lamentations
- ii 20. Zephaniah
- jj 21. Haggai
- Z 22. Daniel
- kk 23. Zechariah
- ff 24. Micah
- K 25. 1, 2 Kings
- H 26. Ruth
- B 27. Exodus
- P 28. Esther
- L 29. 1 Chronicles
- I 30. 1 Samuel
- aa 31. Hosea
- T 32. Ecclesiastes
- dd 33. Obadiah
- ee 34. Jonah
- bb 35. Joel
- W 36. Jeremiah
- M 37. 2 Chronicles
- A 38. Genesis

Key To New Testament Matching Of Themes

Name _____ Date _____

Correct _____ Missed _____

instructions Check your answer sheet for the Old Testament Themes and record your number of correct answers and number of missed ones above.

- A 1. Matthew
- E 2. Acts
- G 3. 1 Corinthians
- K 4. Philippians
- Q 5. Titus
- R 6. Philemon
- X 7. 2 John
- O 8. 1 Timothy
- L 9. Colossians
- B 10. Mark
- F 11. Romans
- J 12. Ephesians
- Z 13. Jude
- S 14. Hebrews
- P 15. 2 Timothy
- T 16. James
- D 17. John
- H 18. 2 Corinthians
- W 19. 1 John
- aa 20. Revelation
- N 21. 2 Thessalonians
- I 22. Galatians
- Y 23. 3 John
- U 24. 1 Peter
- V 25. 2 Peter
- M 26. 1 Thessalonians
- C 27. Luke

Closure Exercise

The purpose of this chapter is to help you assess beforehand a general feeling for your strengths and weaknesses in the Old and New Testament before you actually start taking the detailed test of Chapter 3. If you have done these surveys and the Theme exercise then you probably have an inkling of which Bible books you are strong in and weak in. Make your best guess as to which books you know best and which books you know least.

List here the 5 Bible books you are strongest in:

1. _____
2. _____
3. _____
4. _____
5. _____

List here the 5 Bible books you are weakest in:

1. _____
2. _____
3. _____
4. _____
5. _____

Are you ready to move on to the test and confirm your estimates? Turn to **Appendix B** and take the **BMPI**. Then grade it. Then come back to this sheet and see how your results of the **BMPI** compare with your pre-test estimates.

Chapter 3. Who Are You?

You might think it strange that chapter 3 is titled, Who Are You? But it is a most important question if you want to become a Bible Centered leader who uses the *Life Long Bible Mastery Paradigm* (LLBMP).¹ For that paradigm is based on important leadership values, such as the following.

Uniqueness Value **A leader ought to be free to be himself/herself and not have to live up to someone else's standards—especially with regards to study and use of the Bible in ministry. God has uniquely created you and will develop you along lines that flow out of who you are and what He has created you for.**

The *Life Long Bible Mastery Paradigm* (LLBMP) is an individualized paradigm. It is a paradigm which demands fit with uniqueness. Here are some observations based on my study of numerous leaders that have led me to this above value:

1. Ministry flows essentially out of being. Who we are, How God has made us, Who we are to become, and What we do are all questions of being. All of this will affect how we study and use the Bible in our lives and ministry.
2. Being includes: character, personality, giftedness, destiny, and values gained through experience. This chapter will focus on giftedness and its relationship to the Word. But each of these other factors are also important. They will also affect how you study and use the Word.
3. Giftedness is especially crucial to our leadership. The kinds of Word Gifts we have will relate to how we study the Word and use the Word in ministry.
4. Giftedness develops over a lifetime so that our approach to the Word will expand as new gifts are recognized.

The single most important concept presented in this chapter concerns the tri-level diagram of Word Gifts and its related concept—different levels of Word Gifts will require study and use of the Word of God in different ways. This is a freeing concept. Recognizing which level your gifting is on should free you up to pursue Bible mastery in terms of a range of Bible books and other core selections that fit you.

1. This whole manual is about this paradigm. The paradigm's features includes (1) the **notion of core items**; (2) the **equipping formula** of four components (1. *obligatory* devotional life, 2. *obligatory* mastery of core items, 3. *optional* /occasional familiarization with weak portions of Scripture, and 4. *optional*/occasional situational studies—usually topical); (3)the communication notion of **levels of communication** and approach to designing them—*slot/filler matrix*, and (4) the **values** underlying the paradigm and their implications for the formula (see Appendix A). This chapter is focusing on the relationships between giftedness and how large your Biblical core materials will be—thus giving some helpful guidelines for later choosing core material.

Objectives for Chapter 3

By the time you finish this chapter you will have,

1. tentatively identified your Word Gift-mix,
2. tentatively identified your level of Word Gifting,
3. recognize the implications of your level of Word Gifting for study and use of the Scriptures—including a notion of your own range of core items.

To reach these objectives you will have to first grasp some preliminary perspectives which include:

1. some definitions: all the Word Gifts, Word Gift-mix, core items, range of core items,
2. overview of giftedness development along a leader's time-line, and
3. understanding of three models: Bible-As-Tether, Bible-As-Yardstick and Bible-As-Inspired-Case-Book.
4. levels of Word Gifts and their implications for use, study and core items.

Explanation of Presentation Format Which Follows

These definitions and perspectives will be presented in a referential format known as information mapping—a technique for presenting concepts so that they can be easily referenced for reuse. Briefly this can be explained as follows.

A major concept will have one or more pages, technically called a map, devoted entirely to explaining it. A **boldfaced label** at the top of the page signals a map and tells the name of the important concept it presents. Sometimes there will be more than one concept on the map if the concepts are closely related. An example,

Spiritual Gifts/ Word Gifts/ Gift-Mix/ Word Gift-Mix

This bold faced label, which would be located at the top of the page, indicates that four closely related concepts will be defined on its map.

Then follows a series of small paragraphs each dedicated to some specific function. Each paragraph will have a label in the leftmost column beside it for handy referencing and for rapid scanning. You should only read the paragraphs that you need to in order to understand the concept being developed. You are free to skip about. Typical labels in the left hand margin would look like:

introduction
definition
description
example
comment

The most important paragraph on most maps is usually the **definition** paragraph (or its equivalent—the **description** paragraph or the **diagram** paragraph or the **table** paragraph). These important paragraphs will be in a larger size print than the other paragraphs. For example,

definition A spiritual gift is a God-given unique capacity which is given to each believer for the purpose of releasing a Holy Spirit empowered ministry either in a situation or to be repeated again and again.

The other paragraphs—introductory paragraphs, comment paragraphs, example paragraphs, etc. all can be read if needed or not if you understand the most important paragraph. These are really supplemental paragraphs helping explain the main paragraph. These supplemental paragraphs will be in a smaller sized print. Let me illustrate with an example paragraph,

example In Acts 13:1 Luke, when describing the church situation at Antioch in terms of a critical incident, points out that among the leaders there, Paul, Silas and some unnamed others, there were at least two spiritual gifts, both Word Gifts, in operation in this critical incident—prophecy and teaching.

Following many of these information maps (i.e. the definition pages) is a **Feedback** page which gives you some exercises to use to see if you can grasp or apply the definition just given.

Then occasionally after a group of related definitions I will have some **Commentary** pages which summarize implications, clarify, or apply the concepts. Toward the end of the chapter, I will usually have a regular **narrative portion** to close off the chapter, to stress what the chapter is about and to point out its implications for the manual as a whole. Finally, I will actually close the chapter by referring to the objectives of the chapter and seeing if you have met them—maybe in the form of a **chapter test** or **chapter review**.

The above special writing and formatting techniques are commonly used techniques for auto-didactic (self-teaching) materials. At first you will find it difficult to read this presentation which is not like a normal narrative format. But soon you will read it very efficiently and effectively.

Spiritual Gifts/ Word Gifts/ Gift-Mix/ Word Gift-Mix

introduction	Spiritual Gifts refer generally to those special Spirit engendered abilities given to believers for use in accomplishing God's purposes related to ministry. Word Gifts are a special category of spiritual gifts. The collection of those Word Gifts are called the Word Gift-mix. Later the importance of this Word Gift-mix will be related to how the Bible will be used, to how the Bible will be studied, and to how much of the Bible a given leader needs to master.
definition	A <u>spiritual gift</u> is a God-given unique capacity which is given to each believer for the purpose of releasing a Holy Spirit empowered ministry either in a situation or to be repeated.
definition	<u>Word Gifts</u> refer to those 10 spiritual gifts which either give revelation, explain God's revelation to others or use that revelation as a bases for carrying out ministry. The 10 Word Gifts include: core Word Gifts = exhortation, teaching, apostleship, and ruling and swing gifts = prophecy, word of faith, word of knowledge, word of wisdom, pastoring, evangelism.
definition	<u>Gift-mix</u> refers to the collection of spiritual gifts that a leader demonstrates repeatedly in ministry over time.
definition	<u>Word Gift-mix</u> refers to the set of Word Gifts a given leader demonstrates repeatedly in ministry over time.
example	In Acts 13:1 Luke, when describing the church situation at Antioch in terms of a critical incident, points out that among the leaders there, Paul, Silas and some unnamed others, there were at least two spiritual gifts, both Word Gifts, in operation in this critical incident—prophecy and teaching.
example	A typical gift-mix might be exhortation, teaching, word of wisdom, faith, giving. Note this mix has Word Gifts and others.
example	From the previous example the Word Gift-mix would be exhortation, teaching, word of wisdom (perhaps faith).
comment	From our developmental case studies ² on leaders we have observed that every leader has at least one Word Gift in his/her gift-mix. Most leaders have several Word Gifts in their gift-mix. Usually one of the Word Gifts dominates the gift-mix and the others synergize to give added power.
comment	Your Word Gift-mix will help you determine your core items and how you should study and use them in ministry. See the map 3 Levels of Word Gifts.

2. I have been researching giftedness material since 1971. My first book, **Spiritual Gifts** was done in 1975. It was revised in 1985. My most recent, with my son, **Unlocking Giftedness**, was done in 1993 and summarized more than 10 years of empirical research data obtained from contemporary leaders.

10 Word Gifts Defined

introduction For purposes of understanding some major overall functions that churches corporately achieve, spiritual gifts can be broken up into three clusters:

1. Word Gifts—which give, explain and use truth from God
2. Power Gifts—which authenticate God's existence
3. Love Gifts—which demonstrate God's nature in His people

10 Word Gifts are defined briefly in terms of major overall thrust and then in more detail in a definitive format. These definitions have been combined from Biblical data and empirical data.³ Some of these gifts are exclusively Word Gifts (called core Word Gifts). Others, called swing gifts, function as both Word Gifts/love gifts or word/power gifts or as word /love/ power gifts.

Table 1: 10 Word Gifts Defined

	Gifts	Central Thrust	Detailed Definition
4 Core Word Gifts	exhortation	To Apply Biblical Truth	The <u>gift of exhortation</u> is the capacity to urge people to action in terms of applying Biblical truths, or to encourage people generally with Biblical truths, or to comfort people through the application of Biblical truth to their needs.
	teaching	To Clarify Truth	A person who has the <u>gift of teaching</u> is one who has the ability to instruct, explain, or expose Biblical truth in such a way as to cause believers to understand the Biblical truth
	apostleship	Creating New Ministry	The <u>gift of apostleship</u> refers to a special leadership capacity to move with authority from God to create new ministry structures (churches and para-church) to meet needs and to develop and appoint leadership in these structures.
	ruling	Influencing Others Toward Vision	A person operating with a <u>ruling gift</u> demonstrates the capacity to exercise influence over a group so as to lead it toward a goal or purpose with a particular emphasis on the capacity to make decisions and keep the group operating together.

3. Seven of these definitions have been relatively unchanged since my original Biblical studies in 1971-75. My empirical studies have helped me tweak a bit the gifts of apostleship, ruling, and faith (as well as other power gifts). All Word Gifts are leadership/influence gifts. See **Unlocking Your Giftedness**, Clinton and Clinton, 1993.

Table 1: 10 Word Gifts Defined (Continued)

	Gifts	Central Thrust	Detailed Definition
2 Swing Word/ Power Gifts	prophecy	To Provide Correction Or Perspective On A Situation	A person operating with the <u>gift of prophecy</u> has the capacity to deliver truth (in a public way) either of a predictive nature or as a situational word from God in order to correct by exhorting, edifying or consoling believers and to convince non-believers of God's truth.
	word of faith	A Trusting Response To A Challenge From God	The <u>gift of faith</u> refers to the unusual capacity of a person to recognize in a given situation that God intends to do something and to trust God for it until He brings it to pass. Sometimes the recognition is in the form of a word to challenge others about a future thing God will do.
2 Swing Word/Power/Love Gifts	word of knowledge	Getting Revelatory Information	The <u>word of knowledge</u> gift refers to the capacity or sensitivity of a person to supernaturally perceive revealed knowledge from God which otherwise could not or would not be known and apply it to a situation.
	word of wisdom	Applying Revelatory Information	The <u>word of wisdom</u> gift refers to the capacity to know the mind of the Spirit in a given situation and to communicate clearly the situation, facts, truth or application of the facts and truth to meet the need of the situation.
2 Swing Word/ Love Gifts	pastoring	Caring For The Growth Of Followers	The <u>pastoral gift</u> is the capacity to exercise concern and care for members of a group so as to encourage them in their growth in Christ which involves modeling maturity, protecting them from error and disseminating truth.
	evangelism	Introducing Others To The Gospel	The <u>gift of evangelism</u> in general refers to the capacity to challenge people through various communicative methods (persuasion) to receive the Gospel of salvation in Christ so as to see them respond by taking initial steps in Christian discipleship.

Feedback on 10 Word Gifts

instructions As far as you can understand your own gifting at this point in your development, check which of the words gifts you believe you have seen in your own ministry on a repeated basis.⁴ If you are very certain then use 3 checks (✓✓✓). If you think it might be so but are not certain then use 1 check (✓).

1. Which of the 4 core Word Gifts have you seen manifested in your leadership?

- a. exhortation
- b. teaching
- c. apostleship
- d. ruling
- e. none of these

2. Which of the swing gifts have you seen manifested in your leadership?

- a. prophecy
- b. word of faith
- c. word of knowledge
- d. word of wisdom
- e. pastoring
- f. evangelism

3. If you have not had much experience in ministry you may not yet have discovered your spiritual gifts yet. In that case, perhaps you can select 2 or 3 spiritual gifts that you would love to have or you think could be possible for you.

- a. exhortation
- b. teaching
- c. apostleship
- d. ruling
- e. none of these
- f. prophecy
- g. word of faith
- h. word of knowledge
- i. word of wisdom
- j. pastoring
- k. evangelism

Answers

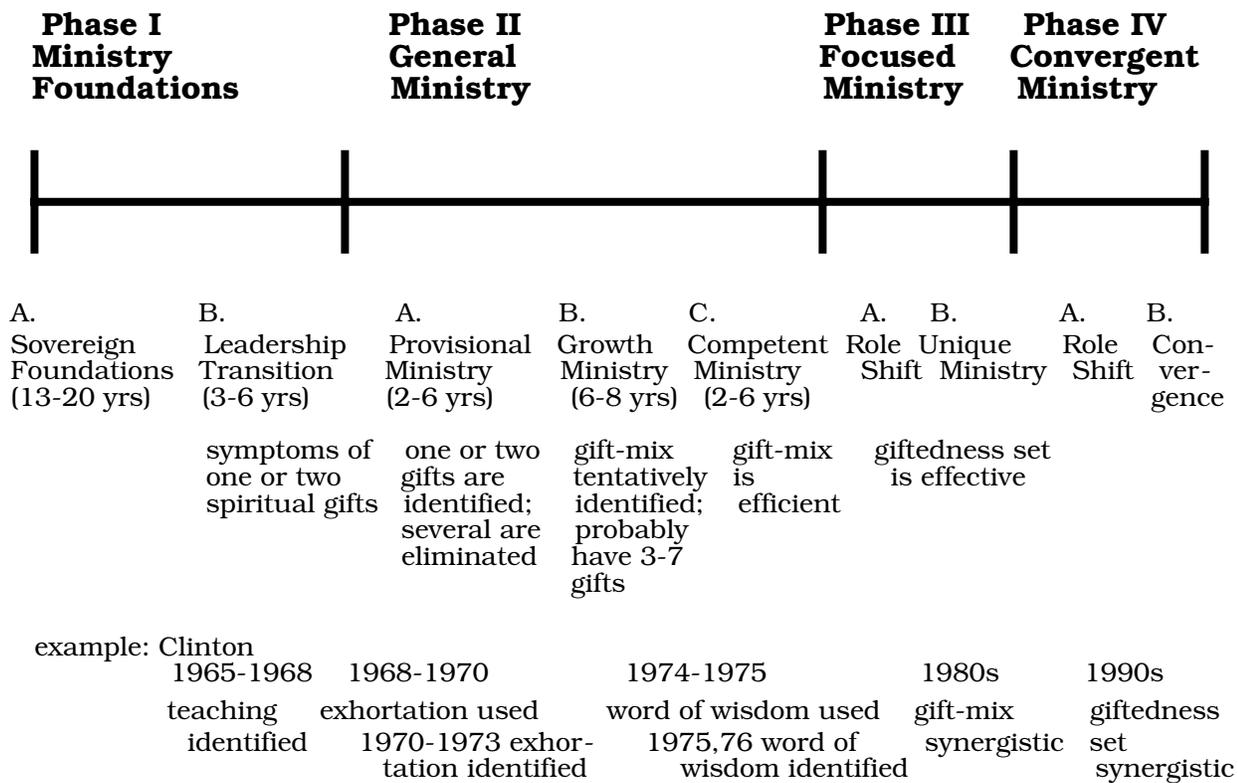
1. Your choice. Mine would be a and b.
2. Again your choice. Mine would be b and d.
3. Your choice—not applicable to me.

4. For a more detailed study into your gifting see **Unlocking Your Giftedness**, a manual devoted to the study of leadership gifting. Available from Barnabas Publishers. On a repeated basis means technically a vested gift (one you can be responsible for developing). Non-vested or come-and-go-gifts may or may not be developable.

Giftedness Development Along A Time-Line

introduction You have been introduced to spiritual gifts. Less you be intimidated because you don't have many (or any) at this point, perhaps it would help you to see when spiritual gifts are recognized over a lifetime. You don't have to know all your gifts at an early point in your development. Below is given the generic time-line for development of a leader over a lifetime.⁵ And correlated to it are the basic spiritual gift discovery insights that we have seen in our case studies of leaders. Then I give you my own time-line and along it when I discovered my own gift-mix. Perhaps these items will help give you perspective

Generic Ministry Time-Line



5. This time-line was derived from comparing many unique time-lines of individual leaders. It is a comparative time-line which does not fit anyone exactly but is helpful in comparing development over time.

Feedback on Giftedness Development Along A Time-Line

1. Make certain you are reading the Generic Ministry/giftedness time-line correctly. Identify when,

- | | |
|---|-----------|
| | Sub-Phase |
| a. the gift-mix is tentatively identified | _____ |
| b. the gift-mix becomes efficient | _____ |
| c. the giftedness set ⁶ become effective | _____ |

2. Notice the Clinton example. It identifies three spiritual gifts as making up Clinton’s gift-mix. What are they?

- a. _____
- b. _____
- c. _____

3. In the Clinton example how long did it take before the gift-mix became fully identified and effective? _____

4. Jot down any observations you may have in looking over this whole diagram.

Answers

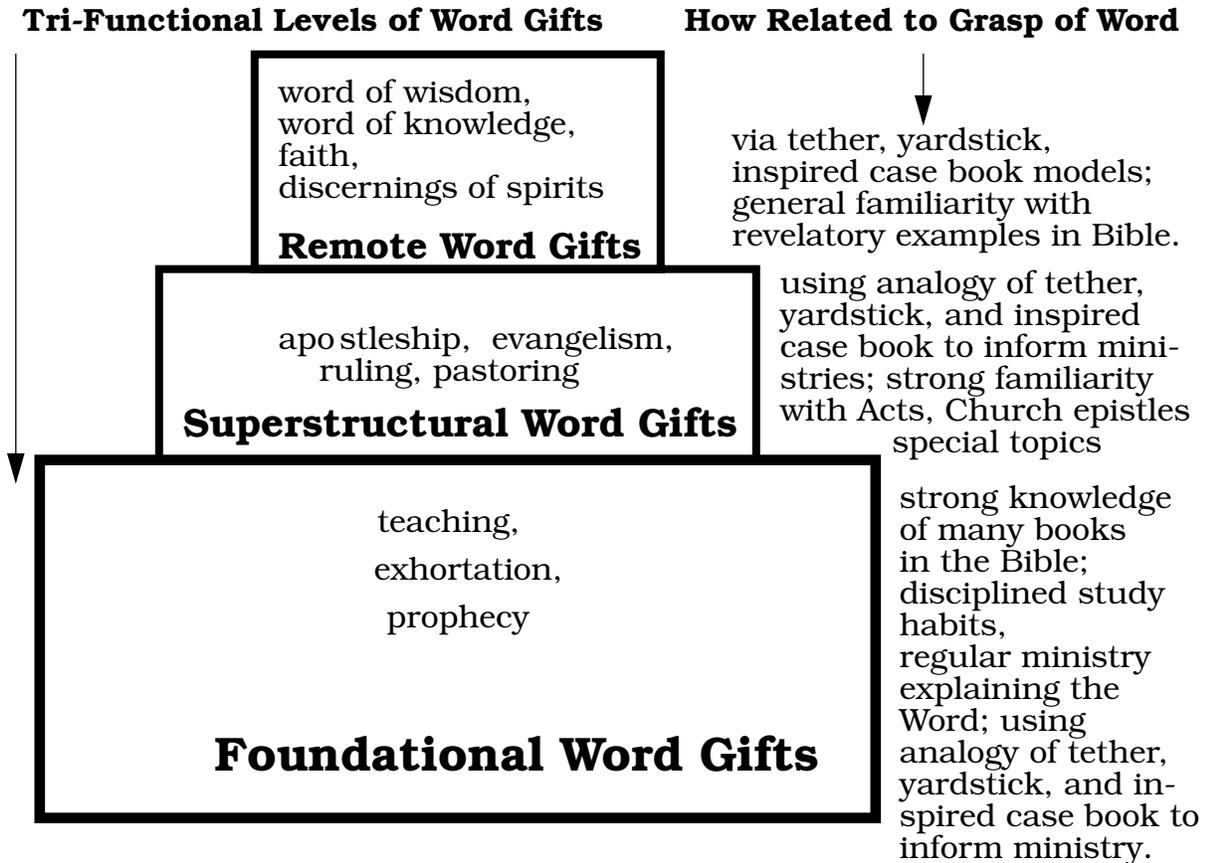
1. a. Growth Ministry Sub-Phase
 b. Competent Ministry Sub-Phase
 c. The Focused Ministry Phase
2. Teaching, Exhortation, Word of Wisdom
3. Teaching was the first gift identified and that was in 1965. Exhortation in 1973. Word of wisdom in 1976. So then it took about 11 years to identify the gift-mix. It became effective in the 1980s. The word synergistic means that the parts are operating together to effectively combine with impact. So it was 15 (+) years from onset of gift recognition to effectiveness.
4. You may have noted that two new words about gifts, not having previously been defined, were introduced on the diagram—giftedness set, synergistic. But for that matter you may have wondered at all the time-line labels. This is a generic time-line that describes the general pattern of moving into leadership (Leadership Transition), moving into full time leadership (Provisional Ministry), learning about leadership (Growth Ministry), becoming a good leader (Competent Ministry), finding one’s niche in ministry (Focused Ministry), and reaching your ultimate potential as a leader (Convergent Ministry). The main point of the diagram is that giftedness develops over time, a lot of time. It does not happen all at once. The years in parenthesis are suggestive at best and give the range it takes. Each leader is unique and will have his/her own time table.

6. We have not previously defined the giftedness set. The giftedness set is comprised of natural abilities, acquired skills and spiritual gifts. Any one of these can dominate the giftedness set. The dominant element is called the focal element. In the case of the Clinton example, Clinton’s major natural ability is leadership; his major acquired skills relate to analytical abilities; spiritual gifts are the focal element. The gift-mix was simplified so as not to clutter the diagram. Clinton also has faith and giving as part of the gift-mix.

3 Levels of Word Gifting

introduction The following pyramidal-like diagram divides the Word Gifts into three levels of Word Gifts. The foundational level applies to those leaders whose Word Gifts require them to teach or explain a lot of the Written word on a regular basis. The superstructural level applies to those leaders who use only limited parts of the Word in their ministry. The remote applies to revelatory gifts.

3 Levels of Gifts in terms of Use of Bible



comment Because of the fact that every leader I have studied so far has at least one Word Gift in their giftedness set, I have looked at the Word Gifts and asked the question: how grounded in the Scriptures should a leader be if he/she is operating in the Word Gifts? This led me to the tri-level diagram above.

comment I believe that there are various levels of Word Gifts in regard to the importance of knowing the Bible, studying the Bible and using the Bible in ministry. Every leader who operates in a Word Gift needs to be at least familiar with the Bible. It is a leader's primary source and ultimate authority of revelation about who God is and what He expects. However, in my opinion, leaders operating in certain Word Gifts need to be grounded more thoroughly than other leaders operating in other Word Gifts. I have thus broken up the Word Gifts into the three levels above in terms of how grounded they must be in the Word.

3 Levels of Word Gifts continued

- comment *Foundational Word Gifts* are said to be foundational because the major thrust of these gifts is the explanation of God and God's will. The operation of these gifts depend very much on one's knowledge of God's revelation of Himself and His ways in Scriptures. Hence a very good working knowledge of the Bible is foundational to such a leader's ministry. Leaders with foundational Word Gifts must continually be deepening themselves in their knowledge of God by studying and understanding the written word of God. It must be their primary source for the operation of their gifts. They must have detailed disciplines for the study of the word of God on a regular and on-going basis.
- comment *Superstructural Word Gifts* are said to be superstructural because their major function is not the clarification of God's word but using God's word to accomplish other major tasks in the body of Christ. These leaders need to know the written word of God well enough to know that what they are building or accomplishing in ministry is firmly founded on the principles and revelation of God's word. They must know the Word well enough that it serves as a tether and a yardstick for evaluating their ministries. For leaders with these gifts, carrying out the tasks related to their gifts is the focus rather than amassing an understanding of God's written word. These types of leaders need to rely on foundational Word Gifted leaders to provide correction, principles, values and guidance based on their more in-depth study of the word.
- comment *Remote Word Gifts* are said to be remote because in the operation of these gifts the primary dependency is on the Holy Spirit and not an accumulated body of knowledge. This does not mean that these gifts should be inconsistent with the written word but the focus is on the immediate ministry situation. These gifts deliver a situational word from God in a specific ministry situation. Dependence on knowing the written word of God is secondary. Leaders operating with remote Word Gifts need to know the written word of God at a level so that the Bible operates as a tether for their situational words. God speaking to a situation through a leader would not contradict His written word or principles based on the written word of God.
- comment Most leaders will have a gift-mix that may bridge more than one level but is dominantly in one.⁷ The **dominant level** will have a great influence on how you study the Word (to what depth), what of the Word you study, and how much of the Word you study. After I define the concept of range and core set (how much of the Word) you will see that your functional level on the pyramid above will also affect how big your core set is.
- comment Hopefully, you will now see how important is your gifting. It will affect your ministry, you use of the Word and your study of it.
- comment The size of the blocks does not indicate importance. Rather, it indicates that the core materials will most likely be larger. That is, foundationally gifted people will usually have a much larger core set and other core items than will a superstructurally gifted person. The same is true for the superstructural with regard to the remote.

7. The prophetic gift can swing between the foundational level and the superstructural level depending on how it is used. The more corrective it is to the church as a whole the more it becomes superstructural. Where it is used to build up as opposed to dominantly correcting it operates in the foundational level. Exhortation may swing too.

Feedback on 3 Levels of Word Gifts

1. For the following leaders, suggest the Level of Word Gifting. The gifts are listed in order of dominance.
 - a. Leader A has a gift-mix of teaching, exhortation, word of wisdom.
Leader A will most likely operate at what level?
 - b. Leader B has a gift-mix of apostleship and discernings of spirits.
Leader B will most likely operate at what level?
 - c. Leader C has prophecy and teaching.
Leader C will most likely operate at what level?
 - d. Leader D has word of wisdom and faith.
Leader D will most likely operate at what level?
2. Which of the above leaders will probably be the most disciplined with regards to on-going Bible study and development in the Word? Leader ____
3. Go back to your response on the Feedback on 10 Word Gifts.
 - a. List here your gift-mix (tentative or not) that you identified.
 - b. Now put them in order. List the dominant gift(s) first.
 - c. On what level of gifting would you most likely operate?
___ Foundational ___ Superstructural ___ Remote

Answers

1. Leader A = foundational, Leader B = superstructural, Leader C = foundational, Leader D = remote.
2. Leader A (Leader C a close second)
3. Your choice. Mine is exhortation, teaching, word of wisdom. Foundational level all the way.

7 Implications of Levels of Word Gifting

introduction Because of the fact that every leader we have studied so far has at least one Word Gift in their giftedness set, I have looked at the Word Gifts and asked the question: how grounded in the Scriptures should a leader be if he/she is to operate in the Word Gifts. The answer to this question has strong implications for developmental thinking. It has repercussions for discipleship. It has repercussions for how others are trained. It will affect gift projection, a tendency of all strong Word Gifted leaders. The following are implications I have drawn.

Table 2: 7 Implications of Levels of Gifting

No.	Label	Statement of Implication/ Applicational Comment
1	Basic Grounding	All leaders are Word Gifted and need the equipping that can only come from the Word./ There must be a basic familiarity with the Word of God in order for tether and yardstick models to operate. ¹
2	Varying Need for Grounding	Beyond a basic grounding, not all leaders need to be grounded in the Word at the same level. / A leader with a dominant foundational gifted level must be grounded in the Word much more thoroughly than a super-structurally or remote level gifted leader.
3	Word Disciplines	In terms of Bible study disciplines and goals, the various groupings of leaders will need different approaches and goals./ Foundational will need the most exhaustive disciplines and approaches. Superstructural the next most and remote the least.
4	Interdependence	Superstructural and Remote Gifted leaders, due to their lesser study and disciplines of the Word, must be dependent upon Foundational Word Gifted leaders./ This same interdependent principle carries over with non-Word Gifted people. ²
5	Range of Core Items	The Corresponding Range of Core Items will differ greatly in number and kind from level to level./ See Summary Map on Levels of Word Gifting.
6	Overlap in Levels	Almost all leaders are multi-gifted and will sometimes overlap among these three levels of Word Gifting./ But there will usually be a dominant gift in the gift-mix. The dominant gift will usually specify the Word Gifting level. That level should basically determine the range and core categories.

Table 2: 7 Implications of Levels of Gifting

No.	Label	Statement of Implication/ Applicational Comment
7	Projection Tendency	Recognition of levels of Word Gifting will help ease the projection tendency of strong Word Gifted people./ Strong Word Gifted leaders (usually foundationally gifted ones but occurs with evangelism also) usually expect followers and other leaders to learn the Bible at the same level they have learned it. That is, they project their own gifting/capabilities/methodologies onto others not gifted for it.

1. These two models will be defined later in this chapter but for now *tether* can be understood simply as the bounds which Scripture allows. *Yardstick* can be seen as the guidelines for evaluating.
2. A typical violation of this notion occurs in discipleship programs. For example, most discipleship programs are heavily biased toward foundational or superstructural gifting. Other gifted people usually can not survive these programs and are often shaped psychologically as inferior Christians.

comment On item 1. Familiarity means different things to different people. I use a score of 80% on the Bible Mastery Proficiency Instrument (**BMPI**) for a given book to indicate familiarity. See Appendix B Bible Mastery Proficiency Instrument.

comment On item 4. Superstructural and Remote level leaders will be using the Word in their ministry to produce results which do not include, for the most, part the teaching or explanation of the Word. Therefore they will find themselves not doing the in-depth study of the Word that a foundationally gifted person will. Hence, they still need to grow both in their familiarity with and understanding of the Word. Hence, in addition to their own study which is for their ministry (and generally limited), they must learn to depend on others with foundational gifting to help expand them.

comment On item 5. The foundational level will have the largest number of core items as well as probably almost all categories of items (Core Books, Core Passages, Core Topics, Core Values, Core Biographical). The superstructural level will have the next largest number of core items and some of the categories. The remote level will have the smallest range both in number and kind.

comment On item 6. Where there is overlap between levels because of a gift-mix, the leader will know which gift is more important at a given phase of ministry. That dominant gift will then help identify the more important level. This dominance may change from time-to-time as the ministry and God's leading may require a different emphasis because of the leadership situation faced.

comment On item 7. Projection is defined as the tendency of a gifted leader to expect and even demand followers to use and operate in the same gift as the leader. For example, evangelists want all to evangelize and preach toward that end. Teachers want all to teach and hence study the Word like they do. In fact, these gifted leaders will expect followers to even use their methodologies.

Core Set/ Core Selections/ Core Items

introduction	<p>Here was a major discovery for me. Leaders usually have favorite Bible books, or special passages, which God has used mightily in their own lives to spur their growth or solve their problems or otherwise meet them. It is these books or special passages which form the basis for much of what they share with others in their ministry.</p> <p>And they usually do so with added impact since these core items have meant something to them personally. This interest in and repetitive use of core items suggests a selection criterion. <i>We can limit what should be mastered in-depth over a life time to our core items.</i> These core items provide a definite starting place for mastery of the Bible. From this observation I have drawn three important definitions.</p>
definition	<p>A <u>Core Set</u> is a collection of very important Bible books, usually from 5-20, which are or have been extremely meaningful to you in your own life and for which you feel a burden from God to use with great power repeatedly in ministry in the years to come.</p>
definition	<p>A <u>Core Selection</u> refers to important passages, important biographical characters, special psalms, special parables, special topics, or special values which are or have been extremely meaningful to you in your own life and for which you feel a burden from God to use with great power over and over in your ministry in the years to come.</p>
definition	<p><u>Core items</u> refer collectively to the total of your core books and other core selections.</p>
example	<p>G.C. Morgan: the Gospels, Acts, Hosea, Job, Romans, Isaiah, Genesis, Jeremiah, Parables and Metaphors of Jesus, Psalms, 1, 2 Corinthians. (in addition he taught survey material on all books of the Bible).</p>
example	<p>J. Robert Clinton: Romans, Philippians, Daniel, Job, Philemon, Habakkuk, Luke, Psalms (25 core psalms), Proverbs, John, 2 Corinthians, 1, 2 Timothy, Titus; biographical characters: Abraham, Joseph, Moses, Joshua, Daniel, Paul; values: numerous leadership values; special topics=finishing well; focused lives; images of God; Bible centered leadership, union life.</p>
comment	<p>Persons gifted with a teaching gift in combination with other Word Gifts will usually have a larger core set (10-20). Persons gifted with other Word Gifts but not teaching will have smaller core sets (5-10). One can expect core items to expand over time. But the major portion of core items will be discovered in the first 10-15 years of ministry.</p>
comment	<p>Over a lifetime a person should be challenged to master his/her core set and to have good familiarity with the rest of the Bible. This is a doable goal. It is one which will result in productive ministry.</p>
comment	<p>I define mastery of a core book along a continuum from minimum mastery on up to maximum mastery. See the Mastery Continuum.</p>

Range of Core Items

introduction	Range refers to the amount and kind of core material you will concentrate on mastering over your lifetime. Your range of core books in terms of numbers will move from small as you transition into leadership to medium as you move through competent ministry and on to large as you move into convergent ministry. For foundational gifted people, small would be 5-8; medium would be 10-20; large would be 20+. For superstructurally gifted people small would be 2 or 3; medium would be 4-8; large would be 8-15; for remote core books are not as important as core passages. Your range in terms of kind will differ depending on your level of gifting. Remote will dominantly have core passages and perhaps core topics and some values. Superstructural will have some core books—those dealing dominantly with expansion of the Kingdom (apostleship, evangelism) and care in the Kingdom (pastoral, ruling)—a number of Core Passages; a number of Core Topics, and probably a few Core biographical characters. A foundational gifted person will have some of every kind and frequently numerous core values and core topics.
definition	<u>Range</u> refers to the extent of one's core items and includes the size and kind of core items.
example	<p>An example of a large range (foundational gifted person) would be:</p> <ol style="list-style-type: none"> a. 23 core books = Deuteronomy, Joshua, Job, Psalms, Proverbs, Daniel, Jonah, Micah, Habakkuk, Malachi, Matthew, Luke, John, Romans, 1 Corinthians, 2 Corinthians, Ephesians, Philippians, 1 Timothy, 2 Timothy, Titus, Philemon, Jude b. 8 core passages =Isaiah 40-48; John 13-17; Exodus 33; Judges 4,5; Judges 6-8; Judges 10:6-12:7; 2 Samuel 11,12; 2 Samuel 13-18 c. 28 core Psalms =1, 3, 5, 8, 13, 15, 19, 23, 27, 32, 37, 39, 40, 42, 46, 51, 62, 90, 91, 92, 97, 103, 105, 116, 118, 127, 139, 145 d. 10 core biographical characters = Abraham, Joseph, Moses, Joshua, Caleb, Daniel, Jesus, Peter, John, Paul; e. 5 core topics =finishing well; focused lives; images of God; Bible centered leadership, union life. f. Many values (especially leadership ones)
example	<p>An example of a large range (superstructurally gifted person) would be:</p> <ol style="list-style-type: none"> a. 9 core books = Joshua, Nehemiah, Acts, 1 Corinthians, 2 Corinthians, Ephesians, Philippians, 1 Timothy, Titus, b. 10 core passages =Isaiah 40-48; John 13-17, Luke 10:1-24; Matthew 20:20-28; 1 Peter 5:1-4 ; all the great commission passages c. core biographical characters = Joshua, Caleb, Paul; e. core topics =the Great Commission; unreached peoples; church planting, apostolic ministry, cooperative evangelism, teams
comment	You can expect your range to grow over time until you reach your capacity and level of gifting. Some of your core books will be identified in the first five years. The remainder in the next 10 years in ministry. You will begin to pick up core passages right from the start of your ministry. This will continue throughout growth ministry. Topics will become clearer as you move into competent ministry. Biographical characters and values will become clearer much later in ministry. But you can always start where you are. Build a base on which you can advance. Then expect God to expand you with new core items and bring you back to older core items to build upon them.

Feedback on Core Set/ Core Selections/ Core Items and Range

1. Here was a major discovery for me.

Leaders usually have favorite Bible books, or special passages, which God has used mightily in their own lives to spur their growth or solve their problems or otherwise meet them. It is these books or special passages which form the basis for much of what they share with others in their ministry.

- a. Is this true for you? If so, list some of your favorite Bible books?
 - b. If true for you, list some of your favorite passages.
2. Below are listed the kinds of core items I have identified thus far. Check any for which you think you have.
 - a. Core Books
 - b. Core Passages
 - c. Core Biographical Characters
 - d. Core Psalms
 - e. Core Topics
 - f. Core Values
 3. If it were possible for you to identify fairly accurately your core items what difference would it make for you?

Answer

1. a. Your choice. My 5 most favorite Old Testament books are Jonah, Job, Psalms, Habakkuk, and Daniel. My 5 most favorite New Testament books are John, Luke, Romans, 2 Corinthians, and Philemon. The basic point is that favorite books may well be indicators of core books.
- 1.b Outside my favorite books, some favorite passages include: Exodus 32, 33; Deuteronomy 32,33; Genesis 39, 50; Joshua 23, 24; 1 Samuel 1, 12, 2 Samuel 13-17:23 tracing Absalom's brief revolution and especially Ahithopel. Proverbs 9:7-12; I have a number of favorite parables. Acts 9, 22,26 (Paul's conversion), Acts 11:19-30, Acts 20:17-38; Giftedness passages (Romans 12:3-8; 1 Corinthians 12-14; Ephesians 4:7-16; 1 Peter 4:7-11); and many more in New Testament.
2. Your choice. I have all of them checked.
3. Your choice. But if I could identify core items then I could plan an approach to studying and learning them over my lifetime. I could be focused in my study of the Bible.

Commentary

- on gifts Let me summarize what I have been saying. All leaders have at least one word gift in their gift-mix. Most have more than one. There are ten word gifts. That collection of word gifts is called the word gift-mix. These gifts are discovered over time. Usually a gift is used for a while before it is recognized. Once recognized it will begin to be used with much more authority. My own word gift-mix,—teaching, exhortation, and word of wisdom—was used, identified, and came together over a period of about 15 years.
- 3 levels The combinations of gifts that make up a word gift-mix can be categorized into three levels: **foundational** (teaching, exhortation, prophecy); **superstructural** (apostleship, evangelism, ruling, pastoring) and **remote** (word of wisdom, word of knowledge, faith, discernings of spirits). The criteria for separating these for these three levels includes 1. *the way the Bible is used in their ministry* (foundational=explain it, teach it, apply it to others; superstructural (use it to shape the ministry being done and to get people into the Kingdom); remote (a situational word for a given moment). The criteria also has to do with 2. *the way the Bible must be studied*: **Foundational** (in depth exegetical and hermeneutical work, lots of original study); **Superstructural** (less in depth; more dependent on others); **Remote** (only familiarization with the Word so as to guard validity of a given situational word). At a given time in a leader's life that leader can identify on what level his word gift-mix is operating by simply knowing the dominant gift of the mix. I mentioned several models that help guard the integrity of word gifts—the Bible-as-Yardstick, the Bible-as-Tether, and the Bible-as-Inspired Case book. I did not define these but will do so in the next section. These models help leaders on all levels to evaluate the use of their word gifts.
- core items All leaders will have core items. Core items include the core set and core selections. The core set refers to Bible books that are specially important to a leader. The core selection refers to other items that are specially important to a leader, like important passages, important biographical characters, special psalms, special topics, or special values. Knowing that these core items are special for a leader and for his/her ministry thus allows that leader to focus on mastering these core items for impactful use over a lifetime. The notion of core allows one to master a sub-set of the Bible that is manageable.
- range The number and kind of core items constitute what is called the range of core items. Here is where the levels of word gifting come into play. The level of word gifting will thus directly affect the range of Bible material. Identification of the level of gifting allows a given leader to be much more focused on how much to study, what to study, how to study it. Basically the range of foundational word gifts is very extensive and diverse. It is less so with superstructural gifting and much less so for remote. The next section will suggest in a more detailed way how the levels of gifts relate to range.
- summary Different kinds of Word gifts often affect how a leader studies the Word, what kinds of genre is studied, how much is studied and what can be mastered over a lifetime. So I began this chapter asking the question, "Who Are You?" I am strongly suggesting that your giftedness is a very strong part of who you are. Further, I am showing how your giftedness affects what, how much, and how you study the Bible.

Summary—3 Levels of Gifts Related to Core Items and Range

Table 3: Foundational Word Gifts and Other Information

Level	Gifts/ Combination	Basic Use of Word	Study Implications	Range	Core Implications for Mastery in Later stages
Foundational	teaching; teacher in combination with others where teacher is dominant	teach the Word to others both publicly and in small groups and with individuals on a regular basis	will need to do hermeneutical and exegetical analysis of a number of Bible books; contextual studies of many passages, characters, topics	large both in size and kind;	<ol style="list-style-type: none"> 1. Core Bible books, 10-20. 2. Core passages, 10-20. 3. Core topics, 10-20. 4. Many Core values. 5. Core biographical works, a few.
	exhortation ; exhortation in combination with others where exhortation is dominant	applies the Word to others both publicly and in small groups and particularly with individuals on a regular basis	will need to do lots of exegetical analysis of a number of Bible passages; situational Bible studies to meet given needs	large both in size and kind;	<ol style="list-style-type: none"> 1. Core Passages, 50-100. 2. Core topics, 50+. 3. Many Core values. 4. Core Bible books, 5-10 (probably wisdom literature, James, other very practical books). 5. Core biographical works.
	prophecy; prophetic in combination with others where prophecy is dominant	<p>applies the Word publicly in a given setting over time;</p> <p>applies the Word publicly in a transient ministry;</p> <p>applies the Word privately in small groups or with individuals</p>	similar to exhortation gift; but must also apply very strongly the tether model, yardstick model, and inspired case book model to the special revelation being received and given in ministry.	less in size than teacher and exhortation	<ol style="list-style-type: none"> 1. Many Revelatory messages, topics, and corrective values 2. Many Core Passages, 10-30. 3. Several Core topics, 10-15. 4. Several Core Values, 5-10. 5. A small number of Core books ,5 or so, sometimes from the prophets. 6. Perhaps some Core Biographies (among the prophets, usually). 7. Frequently, one Biblical prophet serves as an inspirational model and perhaps a model for content.

Summary—3 Levels of Gifts Related to Core Items and Range

Table 4: Superstructural Word Gifts and Other Information

Level	Gifts/ Combination	Basic Use of Word	Study Implica- tions	Range	Core Implications for Mastery —Later Stages
Superstructural	apostleship or apostleship in combi- nation with others but dominating	to derive one's personal philosophy and/or guidance for ministry; to inspire others to action; to define models; to evaluate work; to evaluate leaders/ leadership; to shape organiza- tional culture	Must be generally familiar with whole Bible; Should be especially knowledgeable with leadership information in Bible; must also apply very strongly the tether, yardstick, and inspired case book model to the creative ministry being generated	less in size and kind than teache/ exhorter	<ol style="list-style-type: none"> 1. Core Books, 5-10 to include Acts, and appropriate church epistles. 2. Core passages—10-15 3. Core Topics, a limited number flowing from type of apostolic ministry, 10-20 (e.g. Great Commission, cross-cultural missions, unreached peoples; church planting; recruitment of laborers, etc.) 4. Core Values—usually 10-20 5. Core Biographical Works—a few.
	evangelism or evangelism in combi- nation with others but dominating	to challenge people to come into the Kingdom; to challenge others to be involved in bringing lost into the Kingdom	Must be generally familiar with whole Bible; must also apply very strongly the tether, yardstick, and inspired case book model to evaluate ministry	small in size and kind	<ol style="list-style-type: none"> 1. Core Passages, 10-20; those challenging others to know God and enter the kingdom. 2. Core Topics, 5-10 Usually those dealing with witnessing or evangelism. 3. Core Values, 5-15 usually having to do with outreach. 4. Core Books, 5 or so; those most easily used in evangelism
	pastoring/ ruling usually with teaching and exhor- tation	to care for those in the body; to lead those within the body	See evangelism description. For Combina- tions, use their description ;	depends on gifts united with	<ol style="list-style-type: none"> 1. Core Books, 5-10 Pastoral Epistles. 2. Core Passages, those dealing with leading or caring for the body. 3. Other items vary.

Summary—3 Levels of Gifts Related to Core Items and Range

Table 5: Remote Word Gifts and Other Information

	Gifts/ Combination	Basic Use of Word	Study Implica- tions	Range	Core Implications for Mastery —Later Stages
Remote	Word of Wisdom/ Word of Knowledge/ Word of Faith/ Discernings of Spirits/ if in combi- nation with other levels use those levels to determine study impli- cations, range, and core impli- cations	revelatory for a specific instance	general famil- iarity with all of Word; study passages in Scripture where God give situa- tional words; know wisdom literature; apply tether, yardstick and Inspired Case Book Models	small in size and kind	This section's implica- tions are unclear. Word of Knowledge and Discernings of Spirits are similar and probably would have similar Core Implications. Word of Wisdom and Word of Faith are similar and likewise would have similar Core Implica- tions.

comments The core implications for Mastery assumes a latter stage in the development of a leader. In earlier stages of ministry the Core Items will be smaller as they are in the process of being discovered. However, within the first five years many of the core items will be discovered in seed form. During the first 10 years the large majority of core items will have been used though perhaps not yet seen as core items.

comments I will discuss mastery later in another chapter. For now, you should recognize that mastery has to do both with knowing the content of core items and being able to communicate them with impact.

Feedback on 3 Levels and Implications

1. Suppose you knew that **Leader A** had the following word gift-mix: apostleship, teaching, and word of wisdom and that apostleship was very dominant. And suppose further that the range of this leader was described as:

core books = Acts, Philippians, 1 Corinthians

core passages = several in the gospels having to do with selecting and training; and a very few in the Old Testament having to do with courageous leadership

core topics = about 5 having to do with unreached peoples, missions, church planting, lordship committal, and power in ministry

core biographical = mostly important insights from the Apostle Paul's life.

Using the table just given on 3 Levels of Gifts Related to Core Items and Range as a helpful guideline what could you say about **Leader A**?

2. Suppose you knew that the main ministry of **Leader B** was to challenge people to come into the Kingdom.

Using the table just given on 3 Levels of Gifts Related to Core Items and Range as a helpful guideline what could you say about **Leader B**?

3. You have tentatively identified your own word gift-mix and the dominant gift in that mix. Assuming that your assessment is correct, what can you say about your own range and implications for mastery in your later stages of development?
4. Suppose you are mentoring an emerging leader. How could these tables help you in your mentoring of that leader?

Answer

1. One, **Leader A**, is at the superstructural level. Two, at that level the core items for a mature leader are significantly more than described above. Hence we could assume this leader is in earlier stages of ministry.
2. One, **Leader B** has evangelism as dominant in his/her gift-mix. Two, probably this leader is in an earlier stage in development since the additional thrust of evangelism, that is, developing others to be evangelists was not described as part of his/her ministry. We can not say much more without knowing something of range.
3. Your choice. For me with dominant gifts at the foundational level and my length of time in ministry, I should have a very large range (10-20 core books, 10-20 core passages, 10-20 core topics, many core values, and some core biographical works).
4. I would tentatively identify the level of gifting and my developmental tasks would be to identify core items appropriate to that level. Further, I would develop in general along gifted lines.

The Bible-As-Tether Model⁸

introduction	As the confirmed inspired record of the way God works, the Bible provides the set radius within which contemporary revelational encounters may occur. Events that occur outside that range are by definition not revelational. Within this tether the contemporary repersonalization of the Scriptures is also to occur.
descriptive analogy	Model 3. <u>The Bible-As-Tether Model</u> , is analogous to a tether which is a means such as a rope or chain by which an animal is fastened so that it can range only within a set radius. A tether, then, provides both a circle within which one moves and a point at the center of that circle to which one is tied. The Bible is the in-culture point of reference that provides the set radius within which contemporary revelational encounters may occur and in terms of which all claims of divine revelation are evaluated.
assertion	The Bible Provides The Set Radius Within Which Contemporary Revelational Encounters May Occur.
comment	The Bible-As-Tether Model is combined with the Bible-As-Yardstick and the concept of range of acceptable variation to conceptualize the fact that the Scriptures show us both the range within which God works and the borders at either extreme of that range. We recognize that God often presents ideal understandings (e.g. Matthew 5:28 on adultery and 5:21,22 on murder), exhibiting one extreme of the range. But He also shows where He is willing to start at the other end of that range. The Biblical range, then provides the tether within which contemporary interaction with God can move and the yardstick by means of which it is possible to evaluate whether or not contemporary practices can be considered Biblical.
bottom line of the analogy	The Bible shows the limits from ideal to non-acceptable. God will permit interaction anywhere within these limits.
comment	The above model applies primarily to our understanding and judging of contemporary revelation and so would apply directly to the Remote Word Gifted leaders. But its basic tether notion also applies to the <i>use of the Word</i> , whether contemporary revelation or in the Bible. As such the Bible-As-Tether Model would apply to all three levels of Word Gifted people. Each needs to use the Word within the tether of the written word, the Bible.

8. This model was adapted from C. H. Kraft's description of it in his book, **Christianity in Culture**. My dissertation for my Doctor of Missiology contained many of his ethnotheological concepts. The above is my analysis and synthesis of his original work on this model and was contained in my dissertation.

The Bible—As—Yardstick⁹

introduction	The Bible serves an important yardstick-like function in measuring God's contemporary revelations of Himself. This same model can be extrapolated backwards to see God using this same basic process to reveal Himself to leaders in both the Old and New Testaments. The Biblical repository of previous revelation adequately screens so that contemporary messages from God will not fall outside the range there allowed.
descriptive analogy	<u>The Bible-As-Yardstick</u> , provides a standard for judging contemporary revelation by its adequate repository of previous revelational examples just as a yardstick provides a linear standard of measurement.
Major Assertion	The Bible Provides Numerous Examples Whereby Contemporary Revelation Can Be Judged.
premises	<ol style="list-style-type: none"> 1. This model is essentially the same as that currently used by evangelicals to test application of Scriptural truth. 2. This model labels and measures a contemporary application as divine revelation, not as something that is qualitatively different from God's past revelatory work. 3. This model emphasizes a difference between what the Bible is and how it is used.
example	George McBane (Does God Allow For Belief In Other Gods), uses the Bible-as-a-yard-stick to measure general revelational concepts of gods among the Meghwar people in Pakistan.
comment	The Bible-As-Yardstick , Bible As Allowing A Range and the Bible-As-Tether combine to give us a range within which God works and the borders at either extreme of that range. God often presents ideal understandings (e.g. Matthew 5:28 on adultery and 5:21,22 on murder), exhibiting one extreme of the range. But He also shows where He is willing to start at the other end of that range. The Biblical range, then provides the tether within which contemporary interaction with God can move and the yardstick by means of which it is possible to evaluate whether or not contemporary practices are Biblical.
bottom line of analogy	The Bible record of revelational activity provides the standard whereby we judge contemporary revelation.
comment	The above model applies primarily to our understanding and judging of contemporary revelation and so would apply directly to the Remote Word Gifted leaders. But its basic tether notion also applies to the <i>use of the Word</i> , whether contemporary revelation or in the Bible. As such the Bible-As-Tether Model would apply to all three levels of Word Gifted people. Each needs to use the Word within the tether of the written word, the Bible.

9. This model was adapted from C. H. Kraft's description of it in his book, **Christianity in Culture**. My dissertation for my Doctor of Missiology contained many of his ethnotheological concepts. The above is my analysis and synthesis of his original work on this model and was contained in my dissertation.

The Bible-As-Inspired-Casebook¹⁰

introduction	This model likens the Bible to a casebook, a collection of descriptions of illustrative real-life exemplifications of principles to be taught. Case studies teach by analogy, assuming not only a closeness between the experience in the case and that of the learner but also that the learner has the ability to identify through the analogy that which is being recommended for personal use.
description	<u>The Bible-As-Inspired-Classic-Casebook</u> , likens the Bible by analogy to a casebook—a modern methodology for teaching.
definition	<p>The Bible is an inspired classic casebook in that:</p> <ul style="list-style-type: none"> • the illustrative real-life exemplifications were selected and canonized in a Spirit-guided process, • it contains time-tested and value-proven case studies which have wide applicability to human cultures, • it is a collection of divine-human interactions over a long period of time in which God's revelation of Himself fits each of the specific situational needs and yet has unifying relevance to God's overall plan for human beings.
major assertion	The Bible, God's inspired classic casebook, contains a collection of descriptions of illustrative real-life exemplification of principles He wishes to communicate to others.
premises	<ol style="list-style-type: none"> 1. God utilizes the principle of analogizing from the specific to the general. 2. God follows the basic principle: Interpersonal communication is by analogy. 3. In using the case study approach the Bible assumes that in spite of significant differences in culture, there are impressive basic human similarities between peoples so that the Bible cases become appropriate analogies. 4. The Bible cases are classic, i.e. they are selective in that they exemplify widely applicable principles and not just specific analogous situations. 5. That the Bible is multicultural, along with classic cases dealing with universal human problems, insures with certainty that anyone of any culture can identify with at least certain major portions of the material recorded. 6. The Bible as classic casebook remains personal. It describes and invites the reader by indirection to identify with the participants and become involved in discovery which produces the most effective impact-learning.

10. This model was adapted from C. H. Kraft's description of it in his book, **Christianity in Culture**. My dissertation for my Doctor of Missiology contained many of his ethnotheological concepts. The above is my analysis and synthesis of his original work on this model and was contained in my dissertation.

Feedback On Three Models—Tether, Yardstick, Inspired Case Book

1. For which level or levels do you think the three models (tether, yardstick, inspired case book) are most important?
2. What is the essential difference between the Bible-As-Tether and the Bible-As-Yardstick?
3. What do all three of these models have in common?
4. Now go back to the 3 Level Diagram. According to this diagram the tether, yardstick, and inspired case book models apply directly as they are to what level. At which levels do they inform ministry?

Answers

1. They are most important to the remote level since they apply directly to that level. They are useful at other levels because they put guidelines around how the ministry is done. But they are less important to how the Bible is studied.
2. The Bible-As-Tether sets the boundaries within which revelation can occur or application of revelation. The Bible-As-Yardstick suggests guidelines by which ministry can be evaluated.
3. All stress the importance of using the Bible not only for content but for processes, for methodology, for evaluation. The Bible is the authoritative base for judging and using the Word.
4. They apply directly to the Remote level. They inform ministry at the superstructural and foundational level. They apply less to foundational since foundational is directly dealing with using the written Word.

Chapter Review

This chapter has sought to show that giftedness has a strong impact on what you study of the Bible, how you study the Bible and how you use the Bible in ministry. Who you are is important? You will uniquely have core items that God has led you to. You should have tentatively identified your own unique Word Gift-mix. This should have allowed you to determine your level of word gifting. Knowing your level of word gifting suggests some things about the range of core items you will need to master over your lifetime, assuming of course that you will be using the *Life Long Bible Mastery Paradigm*. This chapter has been foundational in that it lays the base for what is to follow. I am moving you toward a *Life Long Bible Mastery Paradigm*. Note the following observation and value flowing from it. These were the underlying bases for this chapter.

Observation 1. *The life Long Bible Mastery Paradigm is an individualized paradigm. The paradigm demands fit with uniqueness.*

Value: A leader ought to be free to be himself/herself and not have to live up to someone else's standards—especially with regards to study and use of the Bible in ministry. God has uniquely created you and will develop you along lines that flow out of who you are and what He has created you for.

Comment: Ministry flows out of being. Being includes character, personality, giftedness, destiny, and values gained through experience. Giftedness is crucial to one's life long Bible mastery. The levels of Word gifting should free up a leader to pursue Bible Mastery in terms of a range of Bible books and other core selections so as to master what fits that person. Most people who challenge others to master the Bible are foundational word gifted people and they expect and want others to master the bible just as they do. This paradigm recognizes differences in gifting and implications for Bible mastery. It recognizes differences in God's shaping activities in lives and the fact that different books have been used in different leader's lives to shape them and their ministry. It recognizes differences in ability to retain scripture (familiarity component). It recognizes differences in needs in lives as they face ministry challenges (situational component).

Recognize where we are. Chapter 1 was motivational. It was trying to challenge you to be a Bible Centered Leader. Chapter 2 was helping you assess what you already know about the Bible. Now this Chapter has sought to show you that you are unique and your study of the Word will flow out of that uniqueness. We know where you are and who you are which will help us have an idea of where you are going. But how to get there? We are now ready for the *Life Long Bible Mastery Paradigm*. We are prepared to look at the *Life Long Bible mastery Paradigm* itself and to begin to apply it to your life. It will help you get there. In the ensuing chapters I will help you specifically identify your core

items as presently understood. I will describe what mastery of those items means.

For Further Study

Much of the material in this chapter comes from my ten year giftedness research project with leaders in my classes at the School of World Mission of Fuller Theological Seminary. That research is written up in a book co-authored by myself and my son, Dr. Richard W. Clinton, called **Unlocking Your Giftedness**. The Biblical basis for my studies in giftedness and all the concepts including the giftedness set (natural abilities, acquired skills, and spiritual gifts), the focal element of the giftedness set, the three clusters of gifts (power, love, word), further information on word gifts, giftedness patterns and information on each of the spiritual gifts is detailed in that work. Included are developmental suggestions for a leader to follow in order to more effectively use gifts. There are developmental suggestions for each spiritual gift. This emphasis on development of one's giftedness set is unique to gifts materials.

This book is available from Barnabas Publishers, P.O. Box 6006, Altadena, CA, 91003-6006.

Chapter 4. The Life Long Bible Mastery Paradigm—An Overview

In chapter 2, I asked the question,

Where Are You?

That is, where are you at present in your mastery¹ of the Word? What have you already accomplished? This is also an important question if you want to become a Bible Centered leader who uses the *Life Long Bible Mastery Paradigm* (LLBMP).² By now you should have a foreshadowing of your mastery of the Bible. The various surveys and tests associated with Chapter 2 (see also Appendix B) should have given you preliminary insights not only into your mastery of the Word but also into some of your core items. In chapter 3, I presented a second question,

Who Are You?

And its answer pointed out how much your giftedness relates to your mastery of the Word.

Well, you have learned some things. Some good and maybe some not so good. Can you do anything about it? I would answer a strong affirmative. Yes! You can! And here's how. You are ready for me to introduce you to *The Life Long Bible Mastery Paradigm* or more specifically the application portion of it—*The Equipping Formula*—which will build on your present understanding of the Word. This application is *doable*. The value underlying this notion can be is:

A leader should have goals which challenge yet are reachable.

I believe *The Equipping Formula* will do just that. It will challenge you but also allow reachable goals.

My experience with Goodwin's Expectancy Principle,³

An emerging leader tends to live up to the expectations of a leader he/she respects,

-
1. I have not yet defined mastery. I will do that in the next chapter. You will see that mastery is an on-going process, not one of final perfection. Even mastery itself is a challenge. And best of all, it is achievable at various levels so that progress can be seen.
 2. This whole manual is about this paradigm. The paradigm's features includes (1) the **notion of core items**; (2) the **equipping formula** of four components (1. *obligatory* devotional life, 2. *obligatory* mastery of core items, 3. *optional* /occasional familiarization with weak portions of Scripture, and 4. *optional*/occasional situational studies—usually topical); (3)the communication notion of **levels of communication** and approach to designing them—*slot/filler matrix*, and (4) the **values** underlying the paradigm and their implications for the formula (see Appendix A). This chapter will introduce *The Equipping Formula*, that is, the applicational aspect of the *Life Long Bible Mastery Paradigm*. At the end of this chapter I will more formally describe the *Life Long Bible Mastery Paradigm* itself.
 3. I first identified this principle in a little InterVarsity leadership booklet by Charles Goodwin. Since then I have found this principle in leadership literature which pre-dated his small booklet. However, I have continued to use his name to describe the principle (also called the Pygmalion Effect).

has led me to be extremely careful with setting expectations for others. Too high expectations can kill the spirit. Too low can turn them off due to no challenge. You will see that the applicational portion of the LLBMP paradigm I introduce in this chapter, *The Equipping Formula*, challenges but also allows for flexibility which makes accomplishment achievable.

The Equipping Formula challenges one to grow. It stimulates reachable goals. When a leader is challenged by goals that are unattainable he or she will attempt and fail and give up. And that leader may well be effectively inoculated against any other like thing. On the other hand if the goal has real challenges and yet is achievable it will reaffirm and continue to impact and guide the leader. The levels of mastery and the fact of a range of Bible books and core selections make the paradigm doable.

Early on, I was challenged to master the whole Bible. I was a very disciplined person and so I attacked what seemed to me to be an overwhelming task. And I have made great progress on it over my 34 years of studying the Bible. But I have also recognized that not many would be that disciplined. And too, I have also recognized that I really use about 15 books with great power.⁴ Really I am only using familiarity with the other books. Most people will be overwhelmed by the challenge to master the whole Bible. They will not even get started. On the other hand, most people will easily respond to and be challenged to follow the *Life Long Bible Mastery Paradigm* and apply *The Equipping Formula*. Realistically, they can identify a much smaller portion of the entire Bible which can be mastered over a lifetime. It is perceived as doable. And I predict that they will see relative success all along as they continue mastery.

The most important concepts of this chapter include:

1. The four components of the formula: Devotional Input, Core Items, Familiarity Reading, Situational Study.
2. A suggested ordering of the relative importance of these 4 components, that is, which are mandatory and which optional and when.
3. A number of Core Items which I will more formally define: Core Books, Core Passages, Core Psalms, Core Parables, Core Bios, Core topics, and Core Values,
4. Suggested guidelines for identifying core items,
5. Scheduling of these Core Items as you use *The Equipping Formula* on a yearly basis,
6. An integrated description of the Life Long Bible Mastery Paradigm.

This chapter will suggest how you can go about planning for mastery of the

4. I do also have many core passages and other core material from those other 51 books which I use with power.

Bible—at least the most important parts of the Bible for you. It will give a well rounded approach which will touch your heart as well as your mind. It will challenge but not overwhelm you.

Objectives for Chapter 4

By the time you finish this chapter you will have,

1. noted two methods for devotional input from the Word and will have decided on what kind of method best suits you,
2. identified some of your core items, including a tentative listing of your core books,
3. understood the importance of familiarity reading and will have decided on whether you need this component now and if so what to do about it,
4. understood the importance of situational study and will list some pressing issues one which you need to do situational study,
5. sketched out a plan that will integrate what you need to do to apply *The Equipping Formula*.
6. been introduced to the overall paradigm, the *Life Long Bible Mastery Paradigm*.

This chapter will use the format introduced in Chapter 3 which integrates concepts into pages focusing on defining and explaining major concepts. It will use the marginal labels that help you identify quickly at a glance what you need to read about the basic concepts being defined. It will also give you feedback exercises which will help you meet the objectives given above.

The Equipping Formula—Overview of Its 4 Components

introduction The *Life Long Bible Mastery Paradigm* is made up of a number of elements of which the equipping formula is central. The Equipping Formula is made up of four components as shown below. Two of these, devotional input and core work, should be on-going components while the other two will be done from time-to-time as needed.

The Formula

Mastering The Word

Over a Lifetime for Use With Power = **+ Devotional Input** **+ Core Work** **+/- Familiarity Reading** **+/- Situational Study**

definition Regular devotional input means a disciplined quiet time in which you use the Word to feed your own soul and to grow in your intimacy with God and His ways.

definition Core Work refers to the yearly on-going study of one or more of your core items which includes core books, core passages, core Psalms, core parables, core Biographical findings (Bios), core topics, and core values.

definition Familiarity reading means a regular reading program through the whole Bible or various smaller portions of it to keep up familiarity with the Word.

definition Situational study is the study of a concentrated portion of the Word or some topic throughout it for some personal reason, or for direct use in a ministry setting.

comment The symbol **plus, +**, means obligatory, is required, must be done. The symbol **plus or minus, +/-**, means optional, done when needed or not done if not needed.

comment All leaders need regular input from God from the Scriptures in a devotional way. Leaders must be able to hear from God. Hearing from God in one's devotional life is a vital aspect of hearing from God in general.

comment Any devotional methodology will work if there is regularity and if there is a touch with God in it and if the written Word forms a major input source. Two different methods will be suggested here but your own unique method is adequate as long as the three input basics are there: 1. regularity, 2. hear from God, 3. use of Word as input source.

comment All leaders need to be making progress on some of their core material. For planning purposes a leader can usually plan on working one or more core books a year, several core passages, and one or two of either core topics, core biographical findings, or core values. If one is especially working on intimacy then one or two core psalms could be done in a given year where this is in focus. See **How To Plan Core Work** for details.

comment All leaders need to be relatively familiar with the Bible as a whole. Systematic reading through of the whole Bible is the foundation for familiarity. A person who has read through the Bible from 7 to 10 times probably should expect to score above 80% on a given book in the Bible, called basic familiarity (see test in Appendix B). After establishing basic familiarity, the Bible need not be read through every year but portions which are weak may need to be done. Of

The Equipping Formula—Overview of Its 4 Components continued

course, reading systematically through the Bible is always a positive discipline. Some of the Giants of past times read the Bible through once a year every year of their lifetimes. See Hudson Taylor and Jonathan Goforth for two missionary stalwarts who disciplined themselves in this way. Watchman Nee was a great Chinese churchman who also disciplined himself for repeated readings of the Scriptures. G. Campbell Morgan, pastor and Bible teacher, also repeatedly read the Scriptures. In fact, before he actually began a core book study he would repeatedly read a book 30 or 40 times until he could see his way through the content.

- comment Familiarity with the Scriptures as a whole, content wise, is the basis for discovering Core Books, Core Passages, Core Psalms, Core Parables, Core Biographical Information, Core Topics and Core Values. I would use a score of less than 80% on a given book in the Bible, on the Bible test of Appendix B, as an indicator of need for familiarity reading. See **Familiarity Reading** for suggestions.
- comment All leaders will face situations in their ministry which demand study of God’s Word to find out what the Bible says about some given issue. **Situational Study** refers to this kind of study of the Bible. Sometimes the issue may not be as much a situation in ministry as it may be something of personal interest like establishing one’s personal convictions on a given issue. **Situational Study** is one place where participative group studies can be done with great profit both for the group and for an individual leader. Simply select a topic or issue relevant to individuals and the group.
- comment The 4 components provide a balanced approach to the Word. **The Devotional Input** allows for God to impact the affective and conative sides of learning as well as some cognitive.⁵ The **Core Work** focuses on the cognitive. **Situational Study** allows for a solid cognitive focus. In addition, situational study usually leads to strong impact communication since there is a need behind the study.
- comment The Equipping Formula reflects a number of values underlying the *Life Long Bible Mastery Paradigm*. See the Table which follows showing values and *The Equipping Formula*.
- comment *The Equipping Formula* is not simply an approach for amassing Bible knowledge. Its emphasis is on learning with a view to impact communication. Core Material is studied in order to identify the impactful ideas which can be used and communicated in ministry.⁶ It is this resulting impact that gives added incentive toward becoming a Bible centered leader.
- comment Four of the six values underlying the *Life Long Bible Mastery Paradigm* are directly related to *The Equipping Formula*. The following table points out the values underlying *The Equipping Formula*.

5. Affective describes learning which touches the feelings, the heart of a person. Conative describes learning which touches the will of a person, the decision to use the learning. Cognitive describes the ideation learned. A fourth word experiential describes the integration and use of all of these kinds of learning.

6. By used, I mean these ideas become part of a leader’s values and impact his/her life and ministry.

Table Relating Values and The Equipping Formula

Table 1: Equipping Formula and Values Underlying The Life Long Bible Mastery Paradigm

Value	Label	Statement	Connection to Equipping Formula
1	Individualized	Value: A leader ought to be free to be himself/herself and not have to live up to someone else's standards—especially with regards to study and use of the Bible in ministry. God has uniquely created you and will develop you along lines that flow out of who you are and what He has created you for.	<i>The Equipping Formula</i> is an individualized paradigm. It allows fit with uniqueness. It revolves around the core items which are uniquely yours. It allows adjustment of your devotional life to fit you and your needs. It allows you to choose important things to study which flow out of your ministry and personal needs. It pinpoints your unique weaknesses in Scripture and allows you to improve them while at the same time having you focus on building on your strengths.
2	Strengths	Value: A leader ought to primarily build on his/her strengths and secondarily improve weaknesses.	The obligatory components (+) force you to build on your strengths. The optional components (+ or -) allow you to improve on weaknesses. But it is the strengths that are in focus.
3	Doable	Value: A leader should have goals which challenge yet are reachable.	This paradigm challenges one to grow. It stimulates reachable goals. The goals are self-initiated. The levels of mastery and the fact of a range of Bible books and core selections make the paradigm doable.
4	Building	Value: A leader should build on past studies and advance them at each new opportunity.	The Equipping formula assumes a Building concept—a base plus advance concept—conserving what you have done in the past and adding to it. You will never arrive at mastery but are always advancing and expanding your base for any core item. There is planned reworking of your core items over a lifetime with movement toward mastery always happening. Conserving what you have done in the past and adding to it and reusing it with more impact will continue to encourage you to be always building. This is a self-perpetuating concept.

Devotional Input

- introduction A leader needs to have the Word impact his/her life as well as ministry. This is an obligatory component in *The Equipping Formula*. The devotional input recognizes that fact. A major part of leading is hearing from God. A leader who can not hear from God about his/her own life will probably not hear from God about the lives of those being influenced. The basic function of this component is the touch of God in a life through the Word. All leaders need to know this touch. You should be able to see God speak to you through your core material.
- definition Regular devotional input means a disciplined quiet time in which you use the Word to feed your own soul and to grow in your intimacy with God and His ways.
- definition The quiet time is a regular time spent alone in fellowship with God.
- comment From a leadership standpoint, the single most important reason for devotional input of core material is simply *that if God touches your heart through your core material you will use that material with impact in the lives of others*. A cognitive understanding of core material is not enough. As leaders we must feel and see God in this material for us as well as our ministry.
- comment On regularity—The Bible does not command that a person set aside time each day for a quiet time. However, there is a need for a close intimate appreciation of and awareness of the presence of God in the events of each day. This suggests that at least for most a daily time is appropriate. A person should meet privately with God as often as needed so as to maintain an intimate daily fellowship with God. This is a special dedicated time consciously set aside for fellowship with God. It is time uniquely devoted to God. For some, the same time each day (whether morning, night, or during the day) helps structure the discipline needed. For others, situations of work, children, or other scheduled activities do not allow for such a repeated structured quiet time schedule. Nevertheless, times can be found each day for precious moments alone with God.
- comment By *spent alone* I mean time with God not shared by (or distracted by) the presence of another. There is a need for development of the *inner person* which is best done alone with God. This is not to say that family devotions or times with others are not important. But it is to say that nothing can take the place of time spent alone with God.
- comment The most important thing about the quiet time is not the regularity nor the aloneness **But** fellowship with God. It is sharing with God, knowing His life-sustaining presence, worshipping Him, hearing His word for you, talking with Him—in short **Meeting With God**.
- comment Remember, you need regular fellowship with God (for most, a daily need). Trust God to lead you to the regularity that fits you. The time that is best for one person may not be so for another. The same is true for *methods*. Don't force a *method* but rather suggest some methods and trust God to give freedom to use the methods best suited. Remember any disciplined procedure for anything (prayer, Bible study, quiet time, etc.) has within it seeds of legalism.
- comment I use two basic quiet time methods for devotional input from my core books. These two methods include: **The Seven Question Method** and **The One Thought Method**.

How To Have A Quiet Time--4 Basic Steps

introduction Generally, a person who is enjoying a meaningful quiet time will be doing several things. He/she will have a right heart attitude toward God. And because he/she does have a right heart attitude he/she will expect to commune with God. That communion with God will involve talking to God and being talked to by God. And as a result of that inner heart life shared with God, he/she will just naturally share what is being learned with others. The following four essentials reflect these *several things* that a person enjoying a quiet time normally does. No special importance is given to the order other than the first, of course.

Table 2: 4 Steps in Having a Quiet time

Step	Procedure	Details
1	Make Sure You Have The Right Heart Attitude.	<ol style="list-style-type: none"> 1. Use verses like Proverbs 2:3,4 and Matthew 5:6 and pray them to God asking that he give you an expectant hungry heart. 2. Use a simple verse like Psalm 119:18 to express to God your desire to trust Him to teach you. 3. Use verses like Psalm 119:34 and John 7:17 to express a heart-willingness to obey truth God shows you.
2	Let God Speak To You.	<ol style="list-style-type: none"> 1. Read or study or meditate on some portion of God's Word. Small chunks are easier to digest. 2. When reading a small portion, read it several times. Use a different question to help you focus on the portion. Examples—What is it saying generally? What did it mean to those for whom it was intended? What does it imply to me? 3. Whether or not you use a question you should always have an objective in mind as you read to sharpen your concentration—such as one or more of the following. Expect or look for God to: <ul style="list-style-type: none"> • give you one thought, • point out a promise to claim, • give you a command to obey, • give you a truth about Himself which allows you to praise Him, • give you a prayer thought, • give you a key verse to underline, meditate on, or memorize, • point out emphasis through repeated words or phrases, • give direction meeting your special existential situation. • give the thought that weaves together the entire passage, • give you a principle of truth valid for today. 4. Sometimes you may not read the word directly but may read someone else's meditation on the Word or someone's sermon or Bible teaching or some other indirect approach to the Word.

Table 2: 4 Steps in Having a Quiet time

Step	Procedure	Details
3	Talk To God During Your Quiet Time.	<ol style="list-style-type: none"> 1. You should be free to spontaneously talk to God anytime during your quiet time. 2. As God shows you things from His Word, perhaps it is in order for you to stop and thank Him, or to Ask Him how He desires you to respond to Him. Perhaps you may adore Him or worship Him or question Him. 3. You may wish to spend extended time in intercessory prayer as well as your fellowship prayer with God. Many people include their intercessory prayer time as a regular part of their quiet time. Others feel that the intercessory time should be separate (it is hard work) and so reserve their quiet time for fellowship prayer with God.
4	Share With Others What Happens In Your Quiet time.	<ol style="list-style-type: none"> 1. Try to make it a habit to share something from your quiet time with somebody during the day. 2. Also feel free to get others to share with you what God is saying to them in their devotional lives. 3. Remember that Expression Deepens Impression. Your sharing of truth will help deepen the impact of that truth in your own life. 4. Things God shows you may be just what someone else is needing right at that moment. 5. And things God is showing someone else may be just what you need at a given moment.

comment Of course it is not necessary to do all of the above to have a meaningful quiet time. But for one who is enjoying a meaningful fresh quiet time these things will be normally happening whether consciously or sub-consciously.

comment I have loosely called these things *essentials* or *steps*. I hope you realize that they are not really essentials. Many people may meet meaningfully with God without reference to these things—these guidelines or principles. And all these *essentials* may happen simultaneously and spontaneously and not in some sequence.

comment Now I will describe two methods I use to give me devotional input from my core materials. For the New Testament I use the **One Thought Method**. For the Old Testament I use the **7 Question Method**. Both of these allow me to commune with God as well as build up my knowledge of my core materials.

The One Thought Method

- Introduction** To think small doesn't sound very spiritual. However, it makes sense when you apply it to the devotional life. By think small I mean to focus in on only one idea. Usually Scripture is so rich and suggestive that when I read it I get many ideas. And usually I go away with a hazy overview with very little specific. When I use the one thought method instead of going away with nothing much I actually go away with something very specific—something I can recall—rethink about—even share meaningfully with others.
- definition** The one thought method is a process used by an individual in the quiet time in which he/she reads a portion of Scripture and from his/her thoughts about it, selects one, writes it down, turns it into a prayer, and prays it back to God.
- how it works**
- Prepare your heart for your quiet time by praying a short paraphrase of Psalm 119:18 something like this, “O Lord, show me one truth from yourself today.”
 - Trust God to answer this prayer. Believe He will be active in your very thought processes.
 - Choose a short portion of Scripture and read it several times.
 - During one or more of the readings you will get one or more thoughts. Take one of these (perhaps the one you are most impressed with, or the one which seems to fit your circumstances, or the one which repeatedly comes back to mind, or just simply choose one). Sometimes you may want to underline the sentences or phrases in your Bible, from which the thought came. And you may want to date it to remember it later.
 - Jot down the thought. This may force you to rethink it or modify it slightly. Remember, you asked for a thought and you trusted God to give you one so take it by faith that He has given you this thought. Thank Him for it.
 - Now turn this thought into a prayer and tell it to God.
- sample** Wednesday Date 21 April 76 Passage 1 Timothy 1:3-11
- I was particularly impressed with Phillips on verses 5,6, “the ultimate aim of the Christian ministry, after all, is to produce the love which springs from a pure heart, a good conscience, and a genuine faith. Some seem to have forgotten this and to have lost themselves in endless words.”
- One Thought: DON'T GET SIDETRACKED. (in the issues we face as a mission it is easy to get sidetracked on side issues rather than the ultimate aim)
- Prayer based on this thought: Lord, help me to do that which leads to this ultimate aim.
- suggestion** You should choose units of cohesive thought for the passages you read. In the New Testament I have found that J. B. Phillips' version of the New Testament to be very good in identifying contextual units of thought. I usually follow his paragraph and multi-paragraph breakdowns.

One Thought Method—Worksheet For Time Alone With God—One Week's Worth

Day _____ Date _____ Passage _____

A thought from God:

A prayer based on this thought:

Day _____ Date _____ Passage _____

A thought from God:

A prayer based on this thought:

Day _____ Date _____ Passage _____

A thought from God:

A prayer based on this thought:

Day _____ Date _____ Passage _____

A thought from God:

A prayer based on this thought:

One Thought Method—Worksheet For Time Alone With God—One Week's Worth cont.

Day _____ Date _____ Passage _____

A thought from God:

A prayer based on this thought:

Day _____ Date _____ Passage _____

A thought from God:

A prayer based on this thought:

Day _____ Date _____ Passage _____

A thought from God:

A prayer based on this thought:

The Seven Question Method

introduction The original form of these questions are sometimes attributed to George Muller, that old Bristol Saint who was such a great man of faith. I have modified them slightly to focus on leadership insights as well as their original intent. It is an easy method to use with bigger portions of Scripture like a chapter or a group of related chapters. It certainly fits core books and core passages in the Old Testament.

The 7 Questions

1. What is the subject of the passage?
2. Where and when is it taking place?
3. What does it teach about God?
4. What does it teach about leadership, if anything?
5. What warning is there to heed or example to follow?
6. What promise is there for me to claim or command to follow?
7. What is the most meaningful verse to me?

comment In general, you read much more efficiently and attentively when reading with a specific purpose in mind. Not all the questions will always have an answer but as you read looking for answers you will more likely see other things as well. This is the underlying principle which makes the 7 Question Method so effective.

comment Some advantages of this method include:

- This method allows for a form of Bible study as well as devotion.
- It encourages self-discovery of truth.
- It demands application of truth.
- It can be used with a regular Bible reading program.
- It can be used with narrative literature.
- It allows for structure in a quiet time which people who need discipline can find profitable.

How To Use The 7 Question Method Of Quiet Time

introduction Some people find that reading a portion of Scripture with specific questions in mind helps to focus attention and particularly encourages self-discovery of Biblical truth. The following questions help focus your attention as you read while encouraging you to be God-centered as well as application oriented in your discovery of truth.

comment The 7 Question Method is best used with Biblical material which is narrative in nature. It fits quite well with almost all Old Testament books. Such New Testament books as the Gospels, Acts, and Philemon also fit the 7 Question Method. Portions of chapter length and beyond can be handled by the 7 Question Method since it is a summary form of analyzing truth.

Table 3: Steps in Using 7 Question Method in Your Quiet Time

Step	Procedure
1	Pray asking and trusting God to meet you during your Quiet Time.
2	Read the portion through in its entirety simply observing where, and when the things described are taking place and what the portion is talking about.
3	With Question 1 in mind, skim hurriedly through the entire portion. Jot down any thoughts which seem to answer the question. Repeat this for each question.
4	If you don't see an answer to a question (sometimes the question may be inappropriate for a passage) then leave the answer blank.
5	After answering the questions reflect on what you have learned and ask God to show you in what ways He wants you to use what you have learned in your own life.

comment I will give you the worksheet to use with **The 7 Question Method**. Then I will give you an example from my own work in my Core Book of Daniel.

7 Question Method Of Quiet Time Worksheet

Date _____ Passage _____

1. What is the subject of the passage?
2. Where and when is it taking place?
3. What does it teach about God?
4. What does it teach about leadership, if anything?
5. What warning is there to heed or example to follow?
6. What promise is there for me to claim or command to follow?
7. What is the most meaningful verse to me?

Sample—7 Question Method Of Quiet Time Worksheet

Date 8 April 96

Passage Daniel 7

1. What is the subject of the passage?

Daniel has a vision in the first year of Belshazzar's reign. He records this dream. The dream shows a panorama of beasts, each rising up from a great sea which is being whipped into white water fury by winds coming from all over. Each of the beasts devours or in some way overcomes the beast that came before it. It is clear that each beast is uniquely different from the others. And finally there is not a beast but a throne which is set up and the *Ancient of Days* sits and judges based on recorded testimony and restores God's people. Millions are at this judgment and being judged. In the dream itself, Daniel is present and troubled by what he sees. He goes up to a being standing there and asks for meaning. Daniel then sees the final kingdom restoring the Saints after the judgment. While not getting the whole answer he does get partial answers. He records this dream, probably with hope, that more will come later.

2. Where and when is it taking place?

This takes place in the first year of Belshazzar's reign. Daniel is probably in his fifties. Note this takes place as he is regularly sleeping. He did not fast, pray, or isolate himself in solitude to get this vision.

3. What does it teach about God?

God initiates renewal experiences. Visions about the future give hope. They are renewal experiences.

God, as the *Ancient of Days* image connotes, has come before all and will exist after all. He will win and restore righteousness and justice and his own kingdom. This is the end of history toward which we are processing. The image of the *Ancient of Days* gives added confirmation to the *Eternity Paradigm* and the end goal of the procession.

4. What does it teach about leadership, if anything?

- a. As leaders we will not always have prominent positions.
- b. As leaders we should expect renewal experiences in terms of our giftedness.
- c. We should faithfully keep records of unusual things that happen to us in our development as leaders. We will need them in the future to stir our memory, to give hope, for further clarification.
- d. We should ask for clarification of these unusual experiences.

5. What warning is there to heed or example to follow or illustration to use?

Leaders should journal important destiny processing. Daniel records this dream.

6. What promise or truth is there for me to claim, recognize or use? Any command to obey?

God is going to win. We must always hold on to this. For there will be apparent setbacks.

7. What is the most meaningful verse(s) to me?

7:27 Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of *the Most High*. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'

Feedback on Devotional Input

1. Scan again the **Equipping Formula** and the definition of **Devotional Input**. In your opinion what is the single most important reason why the **Devotional Input** is included in the Equipping Formula?

- ___a. Leaders must be able to hear from God.
- ___b. Leaders need to grow in their intimacy with God.
- ___c. This allows you to do work on your core without wasting time in your devotional life.
- ___d. From a leadership standpoint you should recognize that what God has used in your own life in a personal way forms a base from which you can minister in the lives of others with power.
- ___e. none of the above

2. What is your present method of devotional input? Can it be adapted to do devotional input on your core materials?

3. What is the strength(s) of **The One Thought Method**?

4. What is the strength(s) of **The 7 Question Method**?

5. If you were to use **The One Thought Method** on your core material what book would you choose first to do?

6. If you were to use **The 7 Question Method** on your core material what book would you choose first to do?

Answers

1. Your opinion. In my opinion, A, B, and D are all important but from the standpoint of becoming a Bible centered leader, D would be my choice for most important.
2. At the moment I am simply reading 4 chapters a day in the Bible going straight through from Genesis to Revelation and marking important leadership insights in the margins of my Ryrie study Bible. I have done **The One Thought Method** previously through all but two books of the New Testament (and a few more than one time). I have done **The 7 Question Method** through a number of Old Testament passages and two core books, Deuteronomy and Daniel.
3. It is suited for almost all of the New Testament literature.
4. It fits well the chapter oriented Old Testament literature (with the exception of Hebrew Poetry sections).
5. Your choice. I would probably pick some of my core passages dealing with leadership values and leadership topics since I have already done most all of the books as books.
6. Your choice. My core leadership passages and bio passages in the Old Testament.

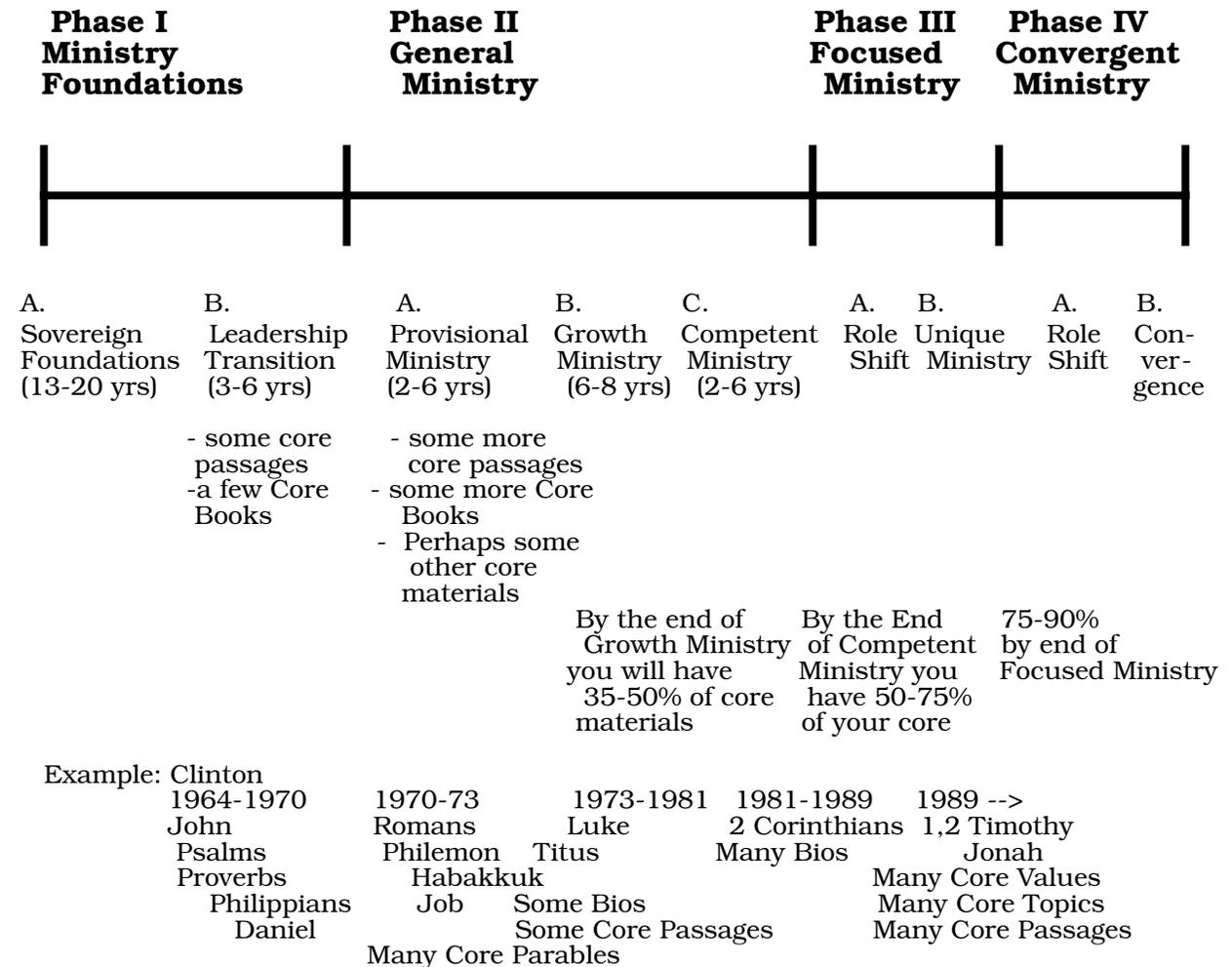
Core Work

introduction	The second component of the Equipping Formula is called <i>Core Work</i> . Like the first, the <i>Devotional Input</i> , it is <u>obligatory</u> . Having recognized your core items you should throughout your lifetime be working to use these core items with impact in your own life and ministry. The <i>Devotional Input</i> component brings impact from your core items into your life. The <i>Core Work</i> component helps you use the core items to impact your ministry. You should be yearly planning on advancing your grasp of your core items. <i>Core work</i> refers to that effort.
definition	<p><u>Core Work</u> refers to the yearly on-going study of one or more of your core items.</p> <ol style="list-style-type: none"> 1. with a view to advancing your knowledge on the core item(s) and 2. to designing communication events to use the results of those studies.
example	This year Pastor Tim Barton is studying Ephesians, 1 Timothy, and 2 Timothy as core books. In addition he is doing a biographical study of Barnabas, another core item. This is Core Work. In addition to core work he is also doing some familiarity work and some situational study.
comment	<p>Your core work can involve:</p> <ol style="list-style-type: none"> 1. Study of core books, 2. Study of core passages or core psalms or core parables, 3. Study of core biographical material (shortened to bio sketches or bios), 4. Study of core values, 5. Study of core topics. <p>Usually it will be a combination of these (see Pastor Barton example above).</p>
comment	If you are studying a small core book (like Philippians or Haggai) you can probably do 1 to 3 of them in a year. If you are studying a longer book, like John or Deuteronomy, you would probably only expect to do one a year. In addition, to the core book(s) you would probably do several core passages and perhaps one core bio. You should always be working on one of your core books to improve your grasp of the book and to identify impactful ideas for communication events. In addition you will be working on other smaller core items.
comment	When you first study a core book you would be building a base to which you will add to in repeated studies in the years to come. You would seek to master the book at the minimum mastery level. Later I will define various mastery levels. In repeated later studies you would seek to improve your mastery level (to medium mastery and finally to maximum mastery).
comment	This part of the Equipping Formula, an obligatory component, is the prime factor in your becoming a Bible Centered leader. When you are doing Core Work, you are building upon strength. Your core items are those things that God has uniquely led you to. They are Biblical materials that are especially meaningful for you. You want to communicate to others the insights that have meant something to you from these materials. Building upon strength is a major value underlying the Equipping Formula.
comment	Your planning of core work will flow out of your personal needs and ministry needs. The next chapter will suggest how to do core work.

Identification of Core Material Along A Time-Line

introduction In chapter 2, I introduced a time-line to help you understand your development of giftedness over your lifetime. Let me use that same time-line to give you perspective on how your core material accumulates over a lifetime. I don't want you to be intimidated by thinking that you will suddenly have lots of core material to master. No, you will identify core materials over a lifetime. You don't have to know all your core material at an early point in your development. Below is given the generic time-line for development of a leader over a lifetime.⁷ And correlated to it are the basic core material discovery insights that we have seen in our case studies of leaders. Perhaps this time-line will help give you perspective. I give my own example as well.

Generic Ministry Time-Line



7. This time-line was derived from comparing many unique time-lines of individual leaders. It is a comparative time-line which does not fit anyone exactly but is helpful in comparing development over time.

How To Identify Core Set/ Core Selections

introduction Assuming that you as a word gifted leader have a core set of books and even some core selections, the question is, How do you identify them? At this point the identification of a core set and other core items is more of an art than a science. But the following suggestions can at least start you thinking about it. If you have 5 to 10 years of ministry experience and know your giftedness set you will find it fairly easy to identify core items. But if you have not had much experience you may find it more difficult to identify a core set. If that is the case you may want to start with a *pseudo-core* set, called the *Basic Core Book Set*, which has some basic Bible books that all word gifted leaders ought to have some familiarity with. In general, three steps are used to help you identify your core items: 1. Broadly Set the Range of your core items, 2. Use intuitive insight or past experience to get a potential list of core items, 3. Use your range determined in Step 1 to narrow your list to a starting core list.

Table 4: 3 Steps in Identifying Core Material

Step	Basic Idea	Details
1	<p>Set the Range: that is, determine roughly how big your Core Set/ Core Selections should be.</p>	<ol style="list-style-type: none"> 1. If you know your gift-mix, then use the Summary—3 Levels of Word Gifts Related to Core Items and Range, given in Chapter 3, p. 67ff, to help you set your range with the following guidelines. The suggestions given assume a core set at maturity for a Word Gifted leader. If you are in your Growth Ministry Phase of development, assume about 35% of these numbers. If you are in your Competent Ministry Phase of development, assume about 50% of these numbers. If you are in your Focused Ministry Phase assume about 80% of these numbers. 2. If you don't know your gift-mix but believe it might be something foundational then start with 5-8 as your core book range. 3. If you have little or no experience then Use the Basic Core Book set to start with until you get experience. The Basic Core Book Set = Psalms, Proverbs, John, Romans, Philippians. Skip the next two steps and start working through this Basic Core Book Set. Philipians is a good place to begin. 4. Having set your Range move on to the next step.

Table 4: 3 Steps in Identifying Core Material

Step	Basic Idea	Details
2	Identify a Potential List.	<ol style="list-style-type: none"> 1. Intuitively just list a batch of Bible books that you think ought to be in your core set with out thinking about why they should. 2. Add to the list (or at least underline if already on the list) any which are books that God has used to personally help you in some way. 3. Add to the list (or at least underline if already on the list) any books that you have repeatedly read. 4. Add to the list (or at least underline if already on the list) any books that you have studied personally or have been taught by some teacher. 5. Add to the list (or at least underline if already on the list) any books that you have always wanted to study and felt you should but have not yet done. 6. You should have a list of 15 or 20 at this point. 7. If you have lots of experience you can probably immediately come up with a fairly accurate list of core books.
3	Reduce the List to a Starting List for Study over the next 5 Years.	<ol style="list-style-type: none"> 1. Use the range you determined in Step 1 above to narrow your list down by prioritizing the books using one or more of the following questions as you compare each book on your list with each other book on the list: <ol style="list-style-type: none"> a. If I could only study one of these books in my lifetime, which one of the two would it be? b. Which of these two books is more important for my own personal life and growth right now? c. Which of these two books is more important for my ministry right now? 2. If you have chosen the Psalms as one of your core books seek to identify about 10 core psalms (the most important psalms for you personally or for your ministry). These core items should be studied for communication impact just like a core book. 3. You may have some contextual passages (e.g. like some in Isaiah 40-48) which are important to you. Add these core passages to your core items. They should be studied for communication impact just like core books. 4. You may have some core Bible characters who you will use in your ministry. Add these to your core items. These should be studied for communication impact like core books. 5. You may have some core values (special topical teachings) which are important to you. These should be identified and added to your core items. These should be studied for communication impact like core books.

comment

When you compare items using a criterion question, compare each item with each other item. The items can then be prioritized in terms of which occurs most.

Feedback on Core Set

1. Follow the Procedures given on **How To identify a Core Set, Core Work**. Below, list your Core Books. You have tentatively done this before in an intuitive manner. You may want to glance back to the Feedback Exercise on Core Set, Core Selections, etc. in Chapter 3, p. 65, to see what you had guessed earlier for your Core Books.
2. If you do not have any Core Books as of yet then list the Basic Core Book Set. See Step 1 Detail Procedure 3. List these basic books. Then choose the top one you would like to study first. Which one would it be for you?
3. Now using either the list of Exercise 1 or 2 above, whichever is appropriate for you, prioritize the list in terms of the top three you should study. List these top three in priority order.

comment

Later, in Chapter 5 Studying a Core Book, you will use the information from this feedback exercise.

ANSWER

1. Your choice of course. I have given mine on the time-line, Identification of Core Material Along A Time-Line in this Chapter, p. 95, and in Chapter 3, p. 63, on the definition page for core Set.
2. The Basic List is a good starting point. Basic Core Book Set = Psalms, Proverbs, John, Romans, Philippians. If I were just getting started I would work in Philippians first because it is short, thus manageable and because it contains such powerful insights into living the Christian life.
3. For me this year: 1. Romans (advance); 2. Philippians (advance); 3. Psalms (advance).

Core Passages/ Core Psalms/Core Parables

introduction	In addition to core books sometimes a leader has very special passages within a book (whether core or not) which may be especially meaningful and to which the leader returns many times, perhaps often using these passages in ministry. Such a passage is called a core passage. For people for whom the Psalms is a core book it is usually the case that selected Psalms are special, not all the Psalms. These Core Psalms function just like Core passages.
definition	A <u>core passage</u> is a contextual unit within a given book which has special meaning for a leader and which is frequently used in ministry.
definition	A <u>core Psalm</u> is a Psalm which has special meaning for a leader and which is frequently used personally or in ministry.
definition	A <u>core Parable</u> is a parable, usually in the Gospels—Matthew, Mark, and Luke—which has special meaning for a leader and which is frequently used personally or in ministry.
example	Core Passage: Isaiah 40-48 forms a large contextual unit within the book of Isaiah and is one from which many leaders have drawn hope and comfort.
example	Core Passage: Exodus 18. A mentoring passage in which Jethro mentors Moses in leadership, particularly delegation of ministry functions.
example	Core Passage: Genesis 15. Major renewal experience, Abraham.
example	Core Passage: Exodus 17:1-7. An illustration of leadership backlash in Moses' desert leadership.
example	Core Passage: Exodus 32/33. Moses illustrates 5 great macro lessons about his leadership.
example	Core Passage: Numbers 21. The Bronze Serpent—a Type of Christ.
example	Core Psalm: Psalm 1. A foundational Psalm showing the importance of the Word of God to a godly person.
example	Core Psalm: Psalm 23. David describes his experiences with God in terms of three common figures, God as Shepherd, God as Guide, God as Host.
example	Core Psalm: Psalm 90. A Psalm of Moses describing two important challenges: use of a lifetime; leaving behind a legacy.
example	Core Parable: Mark 4. The Sower
comment	Usually a core passage occurs in some book that is not a core book. It is something special that a leader needs and uses, even though the leader may not use the whole book.
comment	A person for whom the Psalms is a core book will have anywhere from 20-30 core psalms.

Sample Core Passages—Old Testament

introduction As I have asked Bible Centered leaders about Core Passages I have accumulated some of their suggestions. Many of these are my own core passages. Perhaps they could be suggestive for you and help you identify some core passages for yourself. Normally core passages are identified for books which are not core books since it is assumed you will teach or preach or exhort from core books. For that reason I listed none from books which are core books for me. Some of these core passages are also parts of bio sketches from prominent leaders. In the Kings and Chronicles I mostly list items under bios.

Some Old Testament Core Passages

Genesis 15 Abraham, Renewal Experience
 Genesis 17 Purity Macro Lesson, Abraham
 Genesis 18:22-33 Abraham's Intercession
 Genesis 39 Joseph's Integrity
 Genesis 50:15-26 Joseph Finishes Well
 Exodus 3,4 Moses' Call/ Sense of Destiny
 Exodus 17:1-7 Leadership Backlash
 Exodus 17:8-16 Blessing Macro Lesson
 Exodus 18 Mentoring/ Leadership Eyes
 Exodus 19 Destiny Fulfillment/ Moses
 Exodus 32/33 Moses—5 Great Macro Lessons
 Numbers 9:15-23 Guidance/ Presence
 Numbers 11 Leadership Backlash
 Numbers 12 Miriam/Aaron/Spiritual Authority
 Numbers 13,14 Moses' Leadership Tested
 Numbers 16 Rebellion/ Spiritual Authority
 Numbers 17 Aaron's Authority Validated
 Numbers 20 Moses' Pivotal Point
 Numbers 21 The Bronze Serpent
 Numbers 27:1-11 Leadership Problem Solving
 Numbers 27:12-23 Leadership Transition
 Joshua 1:1-9 Sense of Destiny Joshua's call
 Joshua 1:10-18 Joshua/ Accepted/ Presence
 Joshua 3 Joshua's Spiritual Authority Validated
 Joshua 4 Memorial Stones/ Celebration
 Joshua 5:1-12 Purity Macro Lesson
 Joshua 5:13-15 Joshua/ Presence/ Guidance
 Joshua 6 Jericho/ Joshua's Spiritual Authority
 Joshua 7 Sin in the Camp Deters Victory
 Joshua 8 Ai—The Faith Challenge
 Joshua 14:6-15 Caleb, Model of Obedience
 Joshua 23 Joshua's Final Words to Leaders
 Joshua 24 Joshua's Final Words to the People
 Judges 4,5 Deborah's Leadership
 Judges 6-8 Gideon/ did not finish well
 Judges 10:6-12:7 Jephthah's Leadership
 1 Samuel 1 Hannah's Prayer/ God's Answer
 1 Samuel 3 Samuel's Word Check
 1 Samuel 8 Samuel's Sons Rejected/ Kingdom
 1 Samuel 12 Samuel's Final Public Leadership Act
 1 Samuel 12-15 Saul's Failures
 1 Samuel 12 Nathan Confronts David in His Sin

Some Old Testament Core Passages

1 Samuel 17 David and Goliath
 1 Samuel 25 Abigail's Leadership Act
 1 Samuel 11 David/Abuse of Power
 1 Samuel 16:1-13 David Anointed
 1 Samuel 13 Family Barrier/ David
 1 Samuel 14-17 Absalom/Ahithophel
 1 Kings 3:2-15 Solomon/Holy Ambition
 Isaiah 6:1-13 Isaiah's Special Call
 Isaiah 9:17 Messianic Prophecy
 Isaiah 36,37 Assyrian Challenge Met
 Isaiah 38 Hezekiah's Sickness
 Isaiah 39 The Babylonian Envoy
 Isaiah 40-48 God's Comfort
 Isaiah 49-54 Servant Passages
 Jeremiah 25, 27, 29 70 Years
 Jeremiah 33 Faith Challenge
 Ezekiel 34 Shepherd Leadership
 Ezekiel 37 Dry Bones
 Micah 1 Centers of Influence

Sample Core Passages New Testament

introduction The following are some core passages which are derived from books other than my core books in the New Testament (Luke, John, Romans, 2 Corinthians, Philippians, 1 Timothy, 2 Timothy, Titus, Philemon). Many of these are my own and others are core passages I have heard other leaders use.

Some New Testament Core Passages

- Matthew 4:1-11 Jesus' Temptation
- Matthew 5-7 Sermon on the Mount
- Matthew 10 Training of the Twelve
- Matthew 13 Kingdom Parables
- Matthew 16:13-20 Peter Identifies The Messiah
- Matthew 17:1-21 The Mount of Transfiguration
- Matthew 18:21-35 Parable of Forgiveness
- Matthew 19:3-12 Divorce and Remarriage
- Matthew 19:16-26 Riches and the Kingdom
- Matthew 19:27-30 Rewards for Sacrifice
- Matthew 20:1-16 Parable Laborers/Vineyard
- Matthew 20:20-28 Servant Leadership
- Matthew 21:28-32 Parable of Two Sons
- Matthew 21:33-46 Parables of the Vineyard
- Matthew 22:1-14 Parable of the Wedding Feast
- Matthew 22:15-22 Caesar and God
- Matthew 22:23-33 Teaching on Resurrection
- Matthew 23:1-36 Denunciation of Leadership
- Matthew 24:1-41 Olivet Discourse
- Matthew 24:42-44 Parable of Householder
- Matthew 24:45-51 Parable of Wise Servant
- Matthew 25:1-13 Parable of Ten Virgins
- Matthew 25:14-30 Parable of Ten Talents
- Matthew 25:17-30 Last Supper
- Matthew 28:16-20 The Great Commission
- Mark 4:1-20 Parable of The Sower
- Mark 4:21-25 Parable of The Lamp
- Mark 4:30-34 Parable of The Mustard Seed
- Acts 2 Pentecost and Aftermath
- Acts 3, 4 Healing of Lame Man and Persecution
- Acts 5:-11 God's Discipline of Ananias/ Sapphira
- Acts 6:1-7 Choosing of Deacons
- Acts 6:8-7:60 Stephen/ Martyrdom
- Acts 9,22,26 Paul's Conversion
- Acts 10 Cornelius' Conversion
- Acts 11:19-30 The Church at Antioch
- Acts 12:1-23 James Martyred; Peter in Prison
- Acts 13 Barnabas and Paul Sent Out
- Acts 15 The Jerusalem Council
- Acts 16 Europe Opened to the Gospel
- Acts 17 Church Planting in Asia Minor
- Acts 18 Corinthian Ministry
- Acts 19 Ephesian Ministry
- Acts 20:17-38 Message to Ephesian Elders
- Acts 27 The Shipwreck
- 1 Corinthians 7 Marriage Issues

Some New Testament Core Passages

- 1 Corinthians 8 Doubtful Things
- 1 Corinthians 12-14 Passages on Gifts
- 1 Corinthians 15 Resurrection
- Galatians 5:16-26 Walk in the Spirit
- Ephesians 2:1-10 Saved by Grace
- Ephesians 5:18-21 Holy Spirit
- Ephesians 6:13-20 Mighty Prayer
- Hebrews 11 Hall of Fame of Faith
- Hebrews 12:1-2 The Model
- Hebrews 12:3-11 Discipline
- Hebrews 13:7,8 Leadership Mandate
- Hebrews 13:7-19 Leadership Insights
- James 1:2-12 Wisdom, Endurance
- James 3:13-18 True Wisdom
- James 5:13-18 Prayer Power
- 1 Peter 5:1-4 Leadership Insights
- 2 Peter 3:14-18 Diligent Growth
- 1 John 4:1-6 Discernment
- 1 John 5:14-17 Divine Initiative Prayer

Table of Clinton Core Psalms

Table 5: Some Core Psalms

Psalm	Label	Comments
1	Stability/ Word	Personal/ Wyn Wilhoite; word-stable/ prosperity; memorized; 1:3 is key
3	David in Crisis	on run from Absalom; have serendipity study on this
8	Value of Human	Son of Man/ Mankind in the image of God
13	How Long	Need for Sensed Presence of God
18	Telescopic	very long Psalm; release idiom
19	Word	Johari Window; need for perspective of others
22	Messianic Psalm	Picture of physical crucifixion
23	Shepherd Psalm	have serendipity on this; have memorized entire
26	Slandering	how to handle vicious slandering; the great surprise
27	Paradox	Mark 9:23,24 in Old Testament
32	True Repentance	David's repentance after sin with Bathsheba and Uriah; you are my hiding place
37	Fret Not	Attitude is everything; fret not = 3 times
39	Finishing Well	Show me, O Lord, my life's end and the number of my days; let me know how fleeting is my life
40	A Renewal Psalm	5 Keys to Renewal: recognizing God, submission, looking back-testimony to other renewals, need, risk; also a messianic Psalm Hebrews 10:7
42	Renewal Psalm	Intimacy with God; where is your God; hope in God
44	Corporate Processing	44:4 promise with Richard
51	Repentance	David, Bathsheba, Uriah
62	God Only Psalm	God (He) alone=4 times
73	Paradigm Shift	View of Life; Do the Bad Guys always win?
90	Finishing Well	Moses song; Two major pieces of advice.
91	Intimacy	Abiding under the shadow of the almighty
92	On Being Green	Finishing Well
93	Royal Psalm	The Lord Reigneth
100	Worship	Old One Hundred
110	Messianic	Melchizedek
139	Acceptance	Who We Are is Important to God
145	Promise Keeper	vs 13b The Lord is faithful to all his promises

Table of Clinton Core Parables

Table 6: Clinton Core Parables

Reference	Title	Comments
Matthew 13, Mark 4, Luke 8	The Sower	Basic communication principle—receptor oriented communication.
Matthew 18, Luke 15	The Lost Sheep	Importance of individual in sight of God.
Matthew 24, Luke 12	The Waiting Servants	Leadership principles applying to our era.
Matthew 18	The Unforgiving Servant	Importance of forgiving others and its importance to my relationship with God.
Matthew 20	The Vineyard Laborers	Leadership principles applying to our era.
Matthew 21	The Two Sons	Lessons on obedience and inner heart attitude.
Matthew 22	The Marriage of the King's Son	Attitudes and responses to acceptance and rejection of the King.
Matthew 25	The Ten Virgins	Expectant attitude of leaders during our era.
Matthew 25	Ten Talents	Stewardship model—underlying principles.
Luke 7	The Two Debtors	Responses to forgiveness.
Luke 10	The Good Samaritan	Ministry to those in need.
Luke 11	The Friend at Midnight	Praying with specificity and patience.
Luke 12	The Rich Fool	What are you amassing?
Luke 12	Servants Awaiting Absent Master	Leadership principles during our era.
Luke 14	Lowest Seats at Feast	Principles of leadership in our era.
Luke 14	Great Supper	Principles of response to invitation to serve.
Luke 15	The Lost Coin	God's attitude toward those away from Him.
Luke 15	The Lost Son	God's attitude toward those who stray.
Luke 16	Worldly Wise Steward	Principles of stewardship for our era.
Luke 17	Unprofitable Servant	Reward principles for our era.
Luke 18	Judge and Widow	Praying with tenacity.
Luke 18	Pharisee and Publican	Heart attitudes about righteousness.
Luke 19	Pounds	Stewardship principles.
Matthew 5, Mark 4, Luke 8	Lamp Under Bushel	Major Principle: Use it or lose it.

How To Identify Core Psalms/ Core Passages/Core Parables

introduction I know of no sure way to identify core passages, core Psalms and core parables. But the key is familiarity first, personal application second, and use in ministry third. Usually the book of Psalms is a core book for people who have a special hunger for intimacy with God. If you are such a person then you can expect God to give you some core Psalms. If your giftedness lies in the superstructural level of the tri-level listing of gifts then you can expect God to give you many core passages which you will use repeatedly in ministry. If you are inclined toward teaching you will probably have numerous core parables.

5 Suggestions for Identifying Core Psalms

1. Read 5 Psalms a day in your Quiet Time. This will get you through the 150 Psalms in one month. Do this for several months. This will give you a basic familiarity with the Psalms.
2. Having become familiar with the Psalms you should be able to identify any given Psalms that you have heard preached on or taught and that were meaningful to you. That is, you sensed God speaking to you through that Public ministry. Jot these down on a tentative list of Core Psalms.
3. As you go through the Psalms in exercise 1 above, expect God to point out several Psalms that are to be your core Psalms. In fact, before you begin your reading of the Psalms ask God to give you some core Psalms. Jot down any such Psalms and add them to your list.
4. Ask someone you respect who is a Word Gifted Leader to suggest their core Psalms. Expect one or more of these to be important to you.
5. The following 10 Psalms are some of the all time favorites of the Saints down through the ages. If you don't have at least between 5 and 10 core Psalms why don't you start with this basic list and try to identify if any of them should be on your list. Psalm 1, 3, 8, 19, 23, 27, 42, 51, 90, 139

6 Suggestions for Identifying Core Passages

1. Be alert to the notion of core passages. Once you recognize that you will have core passages they will come. Sometimes they will come from a sermon you hear, or a teaching you hear. Sometimes they will come as you are reading some book. Recognize that you are gifted and that God wants to use your gifting to challenge others. The things He challenges you personally about, those things that make an impact on you, are potential for challenging others. Note the passages that have impacted you personally. Be alert to God's challenging activity through the Word. Listen well. Read well. Always think, how can I use that in my own ministry.
2. Familiarity with the Word is a key. If you haven't done so already, then begin a once a year reading through the Scriptures for a period of 5 years. As you read note the passages which challenge you and which you believe can be challenging to others. Jot down in the margins of your Bible the notation, Core Passage, for any such potential passages.
3. Find a contemporary model with a similar gift-mix. Interview this leader to find out the core passages of the leader. From the list identify any that appeal to you as potential core passages that you would like to study sometime down road. Start forming your list of potential core passages.
4. If you are a superstructural gifted leader on the tri-level diagram especially an apostolically gifted leader you should seek to identify passages that are faith challenges or describe pioneer attempts at accomplishing something for God. You should especially reread the book of Acts many times since it is the transition book that describes the pioneering of the church into various cultures.
5. Read good sermon collection books. Studying what and how good preachers craft sermons about important topics or passages will lead you to passages that you yourself can use.
6. If you need a starting place, go to the list of Core Passages I gave previously. Quickly scan the list to see if any of these might be potential Core Passages for you.

How To Identify Core Psalms/ Core Passages/Core Parables continued**6 Suggestions for Identifying Core Parables**

1. List any parables you know that God has used in your own life.
2. To that list add any parables you have used in your own ministry.
3. Use this compiled list as a beginning base for core parables. Read each of these potential core parables asking these two questions: Should this parable be a core parable for me? If so, what is the central truth I should teach or application truths from it?
4. As a help to finding new core parables why don't you spend time in your devotional life in reading all the parables and parable-like teachings in your devotional life. You may need help in identifying these. Various Biblical reference books can help you with this. My own book, **Parables—Puzzles With a Purpose**, lists all the parable and parable-like teachings in that occur in one Gospel, overlap in two Gospels, or occur in all three Gospels. Reading through each of these will allow God to apply some of these to your own life and/or point out to you the need of some of these for your ministry.
5. Select a Bible Teacher who has majored in the Gospels like G. Campbell Morgan and use his/her material as a spur to identifying and selecting impactful parables. Morgan has books on Matthew, Mark, Luke, John and a special book just for parables.
6. If you have no idea at all about parables then why not use the base core parables list which follows which is a good start on building a list of core parables.

Base List of Core Parables:

1. 2 Samuel 12:1-14 Nathan's Impact Communication in David's Life
2. Mark 4 The Sower
3. Mark 4 The Lamp Under the Bushel
4. Matthew 18 The Unforgiving Servant
5. Luke 7 The Two Debtors
6. Luke 15 The Lost Sheep, The Lost Coin, The Lost Son
7. Matthew 25 The Ten Talents
8. Luke 19 The Ten Pounds

comment

While most of the important parables and parable-like teachings occur in the synoptic Gospels (Matthew, Mark, Luke) one very important one occurs in 2 Samuel 12:1-14. There Nathan confronts David about his sin. This is one of the most powerful illustrations of how a parable can impact a life.

Feedback on Core Psalms/ Core Passages/ Core Parables

1. If you already have identified some Core Psalms list them here:

2. Compare your list of Core Psalms with:
 - a. The Ten Favorite Psalms down through the ages. Do you have any in common. Check off the ones from the list of ten which are also on your list.
 Psalm 1, 3, 8, 19, 23, 27, 42, 51, 90, 139

 - b. The following Psalms are other Psalms from my own list in addition to the 10 most favorite Psalms. Check if any on your list is also on this list.
 Psalm 13, 18, 22, 26, 32, 37, 39, 40, 44, 62, 73, 91, 92, 93, 100, 110, 145

 - c. Exercise: If you do not have a list but feel that you should have some Core Psalms, then read the top ten from a. above in your devotional time and allow God to show you if any of these should be on your list. You may want to try the same exercise expanded by using the list of b. above.

3. If you already have identified some Core Passages list them here:

4. According to the Summary—3 Levels of Gifts Related to Core Items and Range given in Chapter 2 what should your range of core passages be when you are a mature Christian worker? Check which is appropriate for your dominant spiritual gift.
 ___ a. teaching—10-20 core passages ___ b. exhortation—50-100 core passages
 ___ c. prophecy—10-30 core passages ___ d. apostleship—10-15 core passages
 ___ e. evangelism—10-20 core passages ___ f. pastoring/ruling—10-20 core passages
 Place the number of core passages that are suggested for you ____

5. Now using the rule of thumb given:
 - ___a. if you are in the growth phase multiply your number obtained in 4. by 1/3 to see how many Core Passages you should have by now. Place that number here ____.
 - ___b. if you are in your competent ministry phase multiply your number obtained in 4. by 1/2 to see how many Core Passages you should have by now. Place that number here ____.
 - ___c. if you are in your focused ministry phase multiply your number obtained in 4. by 3/4 to see how many Core Passages you should have by now. Place that number here ____.

How does this rule of thumb number of core passages compare with your answer in 3.

6. Jot down your starting list of core parables. If you don't have any could I suggest the following as a basic starting list of core parables: 1. 2 Samuel 12:1-14, 2. Mark 4 The Sower, 3. Mark 4 The Lamp Under the Bushel, 4. Matthew 18 The Unforgiving Servant, 5. Luke 7 The Two Debtors, 6. Luke 15 The Lost Sheep, The Lost Coin, The Lost Son, 7. Matthew 25 The Ten Talents, 8. Luke 19 The Ten Pounds

Answer

1. Your choice. 2. Again your choice. 3. Your Choice. 4. Your choice. For me the number is 50-100. 5. I should have about 75. I probably have about 50.

Commentary on Core Psalms, Core Passages, Core Parables

introduction	At this point in the chapter I have covered portions of two of the components of the Equipping Formula. I have detailed the Devotional Input component. And I have defined part of the Core Work component. I have talked about how to identify Core Books, Core Psalms, Core Passages and Core Parables. I have given suggested lists of Core Passages, Core Psalms, and Core Parables. The next section will continue defining other elements of the Core Work component: Core Bios, Core Topics, Core Values.
Core Psalms	Probably some of the most profitable study in the Scriptures you can do is to work in the Psalms. The Psalms can contribute greatly to both of the first two components of the Equipping Formula. The Psalms will be used by God to meet devotional needs for you personally. Almost regardless of what your gifts are you can use the Psalms to minister to others. In the next chapter I will suggest ways to work on your Core Psalms. For now it is enough that you begin to build a list of Core Psalms that you intend to use in ministry. Down through the ages the Psalms have been the favorites of all kinds of leaders. Mastering a given Core Psalm is attainable. And mastering 10 or so over a life time is doable.
Core Psalms	The very fact that you are aware of the notion of a Core Psalm should trigger in you an openness for God to touch your heart via Core Psalms. Be sensitive to the notion of Core Psalms—that is, individual Psalms that have potential for you to use repeatedly throughout your ministry. God will give them to you.
Core Passages	The discovery of a Core Passage is an exciting thing. Usually it happens that you become aware of God speaking to you through some Core Passage. This may come about in your normal Bible reading. It may come about due to participation in some Bible study group or your own personal Bible study or it may come through some one else teaching or preaching on a passage. Or it may come from your reading in some book. But the fact is, there is that awareness that something in the passage is being used by God to challenge you, or convict you, or inspire you, or give you a breakthrough insight. There is that sense that God is in it and speaking to you. And there is that sense that God will use it in your ministry. That is part of the Holy Spirit's ministry in a leader's life. Truth will be brought to bear when you are able to handle it and when you need it. You can count on it.
Core Passages	The very fact that you are aware of the notion of a Core Passage will cause you to be alert for God's pointing out to you those special passages meant for you and to be used through you. Whenever you sense God is giving you a core passage jot it down on your list and date it and describe the circumstances surrounding it. Over the years you will forget these occurrences unless you are disciplined to note them as you go.
Core Parables	One of Jesus' favorite methods of teaching involved using parables. They both concealed truth from those who did not want it and they revealed truth in a teasing way to those who wanted truth. Much of Christian behavioral truth is wrapped up in parabolic teaching. You should have at least 5-10 Core Parables in your Core materials.
closure	Core Psalms, Passages and Parables should be listed. And each time you use one in your ministry, seek to go a bit further in your study of it. Core Psalms, Passages and Parables can be much more easily studied than almost any of the other types of Core Work. What it takes is discipline. Each year seek to advance further on Core Psalms and Core Passages.

Biographical Information **syn: Core Bios, bios, bio sketches**

introduction	Some of the most impactful communication events flow from the use of biographical information from the Scriptures. Of the seven leadership genre in Scriptures, the biographical source of leadership information is by far the most prevalent. ⁸ Biographical information is an important source particularly for apostolic types and for those leaders who have many core values and core topics dealing with leadership. In fact, anyone interested in what the Bible says about leaders and leadership will have a number of biographical characters as part of their core.
definition	<u>Biographical information</u> , sometimes called bio sketches, core bios or simply bios, refers to that category of core materials in the Scriptures referring to Biblical leaders and which provides leadership lessons, leadership values, and other leadership perspectives for use in guiding one's life long development and leadership and for use in instructing others about leadership.
example	Some Old Testament bios include Abraham—Genesis 11:27-25:11. Joseph—Genesis 30:22-24; 37, 39-50; Moses—Exodus-Deuteronomy.
example	Some New Testament bios include Jesus—Matthew, Mark, Luke, John, Acts. Paul—Acts 9, 11:19-30, 13-28 and all the Pauline epistles
comment	Two things are essential for bios to become core for a leader: <ol style="list-style-type: none"> 1. God touches that leader through some insights flowing from some biographical information, 2. These insights must be identified, clarified, and passed on to others.
comment	The essential task then for this kind of core material is to derive ideas—principles of truth, leadership lessons, leadership values, perspectives on how God develops or uses leaders, or other perspectives that help a leader understand and evaluate leadership—that can be communicated to others.
comment	The study of bios can be one of the most inspirational applications of the whole notion of core. For the study of bios will give perspective on how leaders develop over a lifetime. It will give warnings on what causes leaders to fail. It will give encouragement by showing what things help leaders to continue and to finish well. Biblical leaders who finish well can be a great source of encouragement to current leaders struggling with their leadership.
comment	My own personal list of characters (that is, those I repeatedly use in my ministry) includes: Job, Abraham, Joseph, Moses, Joshua, Caleb, Deborah, Gideon, Jephthah, Samuel, David, Solomon, Hezekiah, Asa, Josiah, Uzziah, Habakkuk, Jonah, Daniel, Ezra, Nehemiah, Esther, Mordecai, Jesus, Peter, John, Paul, Barnabas, Timothy. See Appendix D for suggestions.

8. The 7 leadership genre include: (1) Biographical: Joseph, Moses, Joshua, Caleb, Jephthah, etc. (2) Historical Leadership Acts like Samuel's final leadership act 1Samuel 12. (3) Actual leadership contexts: e.g. 1 Peter 5:1-5. (4) Parabolic leadership literature: e.g. Stewardship parables (5) Indirect--passages dealing with Christian character or behavior which also apply to Christian leadership as well. (6) Study of Bible books as a whole: placing them in their context hermeneutically and in terms of leadership development. (7) The Study across Books for common themes and lessons on leadership.

Core Topics/ Core Values

introduction	Leaders frequently have strong ideas that they feel should be passed on to others. These ideas can flow from some topic when the topic is taught or discussed or preached. Or these ideas may be statements of conviction about behavior or thinking which a leader feels are to be strongly heeded. Core topics refer to those subjects that leaders feel obligated to pass on to others. Values refer to statements of conviction about behavior or thinking which a leader feels he/she must abide by and which they usually want to pass on to those they influence. A core topic may include one or more core values.
definition	A <u>core topic</u> refers to some specific subject label that is important to a leader and which that leader teaches on, preaches on, or otherwise uses to impact others in his/her ministry.
definition	A <u>core value</u> refers to a statement of conviction that a given leader feels is a must, an ought, a should do kind of truth for one's life.
examples	Typical Core Topics I have observed leaders excited about: Church Planting, The Great Commission, Mobilizing to Reach Unreached Peoples, Bible Centered Leadership, Church Growth, Inner Healing, Spiritual Warfare, Developmentally Biased Organizational Leadership, Mentoring, Developing Leadership Giftedness, Life Long Development of Leaders, Change Dynamics, Spiritual Authority, Seeker Sensitive Churches, Evangelizing, etc.
examples	<p>Typical Core Values include:</p> <p>Pauline—Paul felt that openness and careful procedures must accompany handling of church finances and gifts.</p> <p>Pauline—Paul felt that leadership must be trained in life-contexts.</p> <p>Pauline—Paul felt that ministry must be personal.</p> <p>My own—Ministry flows out of being hence the development of the interiority spirituality component must be a priority. A leader must know who he or she is in terms of giftedness, personality, destiny, values shaped, and gender strengths.</p> <p>My own—Spiritual authority should dominate a leader's power bases.</p> <p>My own—Small group structures are necessary for believer's to learn about their spiritual gifts and hence ought to be part of a ministry which develops people.</p> <p>My own—One-on-one face-to-face ministry for mentoring purposes should characterize my ministry.</p>
comment	A topic is a label which subsumes much teaching content and all kinds of ideation, including various values. A value itself is much narrower and basically communicates a simple idea, fully stated, which ought to be a guideline for a leader.
comment	A value is a complete statement which contains must, should, or ought to show the force of the statement.
comment	A given leader may have many, many values. But a value only becomes a core value when the leader explicitly identifies it and wants to pass it on to others and senses it is part of his/her core material

How To Identify Core Topics, Core Values and Core Bios

introduction

Usually Core Topics flow from things God has challenged you on in your own life. Once you respond to a major challenge by a step of obedience or a surrender to God on some issue it will usually become something you will want to pass on to others. Thus you can usually identify Core Topics by reviewing what you repeatedly teach on or preach on or what things you are passionate about passing on to others. Just seeing a list of Core Topics of others will stimulate you to identify your own Core Topics.

Usually Core Values are used implicitly by a leader long before he/she recognizes the force of the underlying idea. Once recognized explicitly, a leader usually will pass on the value to others. Values are underlying assumptions. When these assumptions are explicitly identified a leader can modify them, clarify them, or pass them on with greater power. The questions which prompts discovery are usually, Why questions? Why do I do this or that? What is the underlying idea of this or that? Or why is this important to me? Why should others want or need this?

You will usually identify a Bible character as a potential Core Bio because God will challenge you with some truth from that character. But some leaders have never been introduced to the powerful leadership potential inherent in Biblical leaders stories. The following suggestions can help spur such a one on to beginning a list of Core Bios. A Basic Core Bio list will be given for beginners.

3 Suggestions for Identifying Core Topics

1. Ask other leaders what are the major subjects that they preach on or teach on repeatedly in their ministries.
2. Read over the following Core Topics which I have identified as important to various leaders. Just reading over the list may stimulate you to identify some of these as your own or spur you on to seeing some of your unique ones.

Typical Core Topics include: Women in Ministry, Church Planting, The Great Commission, Mobilizing to Reach Unreached Peoples, Bible Centered Leadership, Church Growth, Inner Healing, Spiritual Warfare, Developmentally Biased Organizational Leadership, Mentoring, Developing Leadership Giftedness, Life Long Development of Leaders, Change Dynamics, Spiritual Authority, Seeker Sensitive Churches, Evangelizing, Inspiring Lifetime Laborers, Generational theory, Reaching the Next Generation, Union Life, Intimacy with God, Missions Minded Churches, World Christians, Prayer Walks, Intercessory Prayer, The Second Coming, Evangelizing Jewish People, Interpreting Scripture, Leadership in the Bible, Studying a Bible Book for Leadership Lessons, Teaching with Impact, The Parables, Devotional Study of the Bible, Biblical Ethics, Apostolic Ministry, The Church, Signs and Wonders, Worship, Spiritual Renewal, Prophetic Ministry, Organizational Dynamics, Communication of the Gospel through Artistic Endeavor, Power Ministry, Celebration, The Poor, InnerCity Ministries, Justice Issues, Peace Issues, etc.

3. As you read Christian Publications, books, biographies topics will be suggested to you. Those which touch your heart and for which you may get a desire to do Bible study about and develop communication events for are potential Core Topics.

2 Suggestions for Identifying Core Values

1. Go back and read the definition of core value and take a look at the typical examples of values given. Then ask other leaders do they have major values that they preach on or teach on repeatedly in their ministries.

How To Identify Core Topics, Core Values and Core Bios continued

2. Other Core Materials may suggest values. Values are usually identified later on in ministry. Examine your other core materials that you communicate to see if you can explicitly state values that underly the major ideas you are communicating. If you can identify a value taught in a Core Book, or Core Passage or Core Bio you can probably identify the value in other places in the Scriptures. Once a value is identified which has appeal beyond one kind of Core Material it can be taught with great power due to its diverse confirmation in the Scriptures.

comment Values are more easily caught than taught. But once you see the notion of looking for underlying assumptions that carry force and can explicitly write these and then can see them in various core materials, you have something powerful to communicate.

4 Suggestions for Identifying Core Bios

1. Ask yourself the following questions:
 - a. Have you been impressed with some truth from a Bible character even though you may not have taught it to someone else?
 - b. Has God used a given Bible character in your own life? How? For What?
 - c. Have you taught or preached or otherwise shared truth from some biographical character in your own ministry?
 - d. Have you ever felt like you ought to study some Bible character in response to reading about the character, seeing some reference to the character or to hearing someone teach or preach on the character?

If your answers to any of these questions are yes, then formulate a list of names as potential Core Bios for you.

2. Recognize the force of the Leadership Mandate, Hebrews 13:7,8. I have paraphrased Hebrews 13:7,8 as follows:

Remember your former leaders. Think back on how they lived and ministered. Imitate those excellent qualities you see in their lives. For Jesus Christ is the same today, as He was in the past and as He will be in the future. What He did for them He will do for you to inspire and enable your leadership.

This is a great encouragement to study Bible leaders. In a life time any given leader will never have enough time nor experiences to learn first hand all that has to be learned about leadership. The Bible has lots of leadership lessons wrapped up in the biographical data about leaders.

3. Ask other leaders what leaders in the Bible have impressed them and why? Ask if they ever use biographical characters in the Scriptures in their ministry? Who and How?
4. If you want a basic list of biographical characters to start with to form Bio Core Material then use the following list to get you started: Abraham, Joseph, Daniel, Barnabas, Paul. If you are more ambitious you can add Moses and Jesus both of which contain major data.

How To Plan Core Work

- introduction There are three basic rules that should guide your planning:
- (1) You should be working on 2 to 3 Core Items each year.
 - (2) You should be always either be building a new base (new Core Material being worked for the first time) and/or advancing on an old base (reusing and updating old Core Materials worked in the past).
 - (3) You should always record your work in some format or medium which is easily accessible and can be added onto in the future.

With these three rules in mind here are some basic suggestions for planning your Core Work.

10 Suggestions For Planning Core Work

1. Make a **Complete List** of all your core materials:
 - a. Core Books
 - b. Core Passages
 - c. Core Psalms
 - d. Core Parables
 - e. Core Topics
 - f. Core Values
 - g. Core Bios
2. As you **discover new Core Items** add them to this list, whenever you discover them.
3. Decide on the various formats and media you will use to **record the various Core Items** you study. I use Notebooks for my Core Books and print out hard copies of everything I study about the Core Books and arrange them in my notebooks. I use a special format, that is, table of contents, for Core Books which I will discuss in **Chapter 5. Studying A Core Book—Mastery Goals**. I keep Communication Events for Core Topics and Core Values on my computer. Core Parables are marked in a wide margin Bible containing the synoptic Gospels. In addition I put my Parables analysis sheets in that notebook. Core Bios, study notes and communication events are kept on my computer. Communication Events concerning Core Passages are kept on my computer.
4. Once a year check your **Complete List** and update it if necessary. Use this updated list for your plans of suggestion 5.
5. Make tentative plans to **study several Core Items** for the year.
 - a. Make sure you choose some **new Core Book**. If a long Core Book I suggest that you choose only one. If a short one then choose 2. Tentatively assign a space of time to complete your goals for the basic work. Plan into your schedule time to do Core Book study. Identify the mastery goals⁹ you want to accomplish for this first pass at the new material. Set up some accountability means (a peer mentor is a good way to do this; or actual presentation of Communication Events to a group is another way or doing Core Work with a group also doing it is healthy) for checking your basic mastery for this new Core Book. Record all your work in some means that is accesible and can be added to later during your life.

9. I have not yet discussed mastery. I will do that in chapter 5. Basically there are three levels of mastery: minimum, growing, maximum. And there are choices of items under each of these.

How To Plan Core Work continued

- b. Try also to choose some other type of new Core Item that you have discovered recently (within the last year or so) that is on your **Complete List**. Again tentatively assign a space of time to complete your goals for the basic work and your accountability means.
 - c. **Revisit** at least one Core Book to move your mastery of it further along. Determine in what way you want to advance your mastery along the continuum. Again tentatively assign a space of time to complete your goals for this Base + Advance work and your accountability means.
 - d. Choose some other **older type of Core Material** (Book, Psalm, Parable, Bio, Topic, Value) and seek to advance it a bit.
 - e. Whenever you use any Core Material of any kind in your ministry (and you will be doing this regularly) seek to do some **advance as you prepare** to use it.
 - f. Recognize that all **plans may go awry**. But keep in mind that **any progress** on any Core Material is a step forward and in the long haul if you keep at it you will master Core Material even if there are temporary set backs.
6. Coordinate Your Core Work with your **Devotional Input**. You may want to work any new Core Book devotionally before you do the analytical work. You may want to revisit some older Core Materials in a devotional way.
 7. Coordinate Your Core Work with your **Familiarity Reading**. From time-to-time it is a good thing to rework Core Materials by simply reading the Scriptures referring to them.
 8. Coordinate Your Core Work with your **Situational Study**. Things you are doing for **Situational Study** may well involve discovery of new Core Material or the special application of old Core Material to a new situation.
 9. Write down your intended **Plan for Core Work** and share it with others both to challenge them and to help you be consistent and accountable for it.
 10. Commit your Plan for **Core Work to God**. Get your prayer partner(s) or prayer groups to pray for you in terms of your Plan for Core Work. From time-to-time give them feedback and reports on what you are doing. Praise God for every advance you make on **Core Material**.

Commentary on Equipping Formula: Devotional Input and Core Work

- introduction The Equipping Formula has four components: **Devotional Input**, **Core Work**, **Familiarity Reading** and **Situational Study**. Thus far I have discussed the first two. These are the obligatory items. By making them obligatory I am stressing the basic value of *Building on Strength*. Later I will talk about the last two components. I will then be stressing the notion of *Improving Your Weaknesses*. But it is the *Building on Strengths* that has priority.
- comment I have suggested that all leaders need to meet with God in a devotional way in the Word. By that I am suggesting that Word Gifted leaders need to commune with God and hear from God in the *written word*. Regularity will vary with individuals. Some may need to meet with God in this way every day or two or even three. Some may need to meet with God daily. Some may need to meet with God more than once daily (Daniel met three times a day for prayer with God but we are not certain how often for study of the Word—we do know that he studied it and that he prayed the Word, See Daniel 6, 9). Now I am building on this assumption: Leaders need to hear from God in the Word. I am suggesting that there is added power to a leader's ministry when he/she uses Core Material that God has used in the life of a leader. And I am suggesting that **Devotional Input** can be used with Core Material just so that will happen. Work your core material in a devotional way so God can touch your heart with the truths that you will later share in your ministry.
- comment Again methodologies for **Devotional Input** will vary with people. I have suggested that the notion of a Quiet Time may be helpful to some leaders. Having conceptually described the notion of a Quiet Time I have shared two different types I use: *The One Thought Method* and *The 7 Question Method*. The first is helpful to me for small contextual passages. The second is helpful for larger portions like chapters (I use it in the Old Testament). I even record my devotional input for these two methods (a form of journaling for me). These are even put into my Core Notebooks as part of my advance on the Core Material. Whether or not you use these methods is not the point. Use some method that lets God speak to your heart in your Core Material. You will find then that your teaching, preaching or using it with others will carry much more weight.
- comment The heart of the *Life Long Bible Mastery Paradigm* is your Core Work. It is here that you will focus on mastery over your lifetime. Your Core Materials will expand over your lifetime. The amount of your Core Materials will vary to depending on your giftedness and the type of ministry you are involved with. But it is the constant attention to mastering core material for impact communication that will make a difference over a lifetime. I have defined the various kind of Core Materials that I have observed in some leaders: Core Books, Core Passages, Core Psalms, Core Parables, Core Topics, Core Values, Core Bios. I have even suggested some typical items for these various types. Further I have suggested that you should have a **Complete List** of Core Materials and be adding to it as you discover new items. Further I have given 10 Suggestions for **Planning to Do Core Work**. In later chapters I will give suggestions for actually studying each of the types of Core Materials. But for now I am suggesting that you ought to plan to do core work. If you don't plan you may be able in a haphazard way to do Core Work. And if you do plan you may not be able to carry out your plans. But the odds are that you will get more done with planning than if not. And even if you carry out only some of your plans, if you do it year after year, you will see accumulated progress.

Familiarity Reading

- introduction The third component of *The Equipping Formula* is labelled **Familiarity Reading**. I assume that any Word Gifted leader will want to have a general familiarity with the Written Word of God. The only way that will come is through repeated reading. Familiarity with the Written Word is the precursor to discovery of Core Materials. Note that in *The Equipping Formula* this is an optional item (+or-). That means it does not have to be done all the time. It is simply done in order to maintain familiarity with the Written Word and to allow for discovery of new Core Materials. And too you will find that as you mature in your Christian leadership you will have eyes to see more when reading the Scriptures, even when reading familiar Scripture. And too you will find that as you grow older you will forget some things you used to be familiar with in the Scripture. So **Familiarity Reading** is not only helpful for remembering but also for discovery of new Core Materials.
- definition Familiarity reading refers to a leader's reading of Scripture so as to stimulate remembrance of it and to provide an opportunity for discovery of new Core Materials.
- example Pastor Barton, a good friend of mine, is reading the Pentateuch, 1,2 Samuel, 1,2 Chronicles, Daniel, and the 12 Minor Prophets through this year to refresh his memory on the contents of these books.
- example This year, 1997, I am reading through the whole Bible (haven't done so for last three years). I am doing it for reinforcing familiarity. And in order that I may focus on identifying new insights about leadership issues.
- comment I suggest that leaders should read the Word on some regular basis so that they build a base of knowledge of content of the *Bible as a whole*. For most this will take from 7 to 10 times through the whole Bible to start with. Regularity varies but a number of powerfully used Word Gifted leaders have used a schedule of a yearly read through of the Scriptures.
- comment While some leaders (Taylor, Goforth, Nee, Morgan) read the Bible through every year of their lives I do not think this is necessary for one who wants to use *The Equipping Formula*. The question is that of priorities. I believe the priorities should be on devotional input and study of core materials. However, I believe each leader should have a basic familiarity with content of the Bible as a whole. Hence I suggest that a leader maintain a good level of familiarity with the Bible as a whole. For me I use a criterion of 80% on my General Bible Test (see Appendix B and C). From time-to-time I retake the test. Whenever I score below 80% on a given book or section of books then I plan to read them in my next year. And then too when I find that I can't recall things that I should about given books in the Bible or sections (I notice this more and more these days as I age) I plan on doing **Familiarity Reading** in those weak sections. And then in general, though I have read through the Bible many times in the past, I do a whole read through of the Bible for a given year. This helps both familiarity and also discovery of new or expanded ideas about core material.
- comment Keep the goal in mind for this component of the formula. The goal of **Familiarity Reading** is familiarity and discovery of new Core Items. When you are unfamiliar with a section of Scripture it is time to read it. As long as you maintain good familiarity you probably don't need to read it. This criterion allows for prioritizing and working on other components of *The Equipping Formula*.

Feedback on Familiarity Reading

1. Check which is true for you.
 - a. I have never once read completely through the Bible but have some familiarity with some of the Bible.
 - b. I have read completely through the Bible but not too many times. I do have some familiarity with most of the Bible.
 - c. I have read through the Bible a number of times and feel I am very familiar with it. I probably do not need to do any **Familiarity Reading** at this time.
 - d. I need to do basic read throughs of the Bible to gain familiarity.

2. If you have done the Bible test in **Appendix B** and know your scores answer do this exercise.
 - a. The Bible books on which I scored less than 80% include:

 - b. The Sections in the Scripture on which I scored less than 80% (check any which are appropriate) include:
 - (1) Pentateuch
 - (2) Historical Books
 - (3) Poetical Books
 - (4) Prophetical Books
 - (5) Gospels/Acts
 - (6) Pauline Epistles
 - (7) General Epistles
 - (8) The Revelation

3. From your answers to questions 1 and 2 what planning, if any, should you do for your **Familiarity Reading** component of *The Equipping Formula*.

Answers

1. Your answer. For me X c. But I do need to read through the Scriptures for Core Topic, Core Passage, and Core Value insights. This year I am reading through the Scriptures looking for such Core Material in terms of leadership things.
2. Your Choice. For me I am above 80% on all books and sections.
3. I am systematically reading through the Ryrie Study Bible reading all his footnotes and marking things for leadership insights. I plan on later this year Ransacking the NIV study Bible for the Pauline books, again for leadership information that will add to my core material.

Situational Study

- introduction Due to the situations they are in, the needs of the people, or needs in general of the ministry, Word gifted leaders will frequently be forced to go to the Scriptures for special answers. This search may require some special Bible study. Results of such study may well involve discovery of Core Topics, Core Values, or of Core passages or other Core Material. This component of *The Equipping Formula*, **Situational Study**, is hence labelled optional (+or-). You will not be doing this all the time, but from time-to-time as needed. But as the needs arise for such study keep in mind the notion of Core Materials. Usually these studies are providentially driven and hence will often result in identification of Core Material if you are sensitive to this happening.
- definition Situational study refers to the special study that a leader does in the Bible which arises due to needs in a given situation or to ministry needs in general.
- example Because of my interaction with women in my classes and due to a long series of providential interventions along the way I was pressed to study about Gender and Leadership. I studied women in ministry. I studied giftedness looking for gender bias or absence of it. I studied spiritual authority. I defined what a Biblical leader was. I studied all the so-called passages barring women from ministering in the church. From this **Situational Study** came a number of core passages and core values relating to Gender and leadership issues.
- example Early in my teaching at the Jamaica Bible College I saw the need for understanding spiritual gifts. So I began a **Situational Study** of spiritual gifts. Out of this eventually came a book, later a class on giftedness, and later a revised book especially treating leadership giftedness. A number of core passages, core values, and core topics have emerged from this study as well as general knowledge on leadership in the Bible.
- example In his yearly plan for this year, Pastor Barton simply lists *Preaching Texts* under this category of *The Equipping Formula*. He has a regular pulpit ministry. He regularly studies for this each week. But it is situational study in that it is prompted by his preaching needs rather than prompted as a result of teaching Core Materials.
- comment This component of *The Equipping Formula*, **Situational Study**, brings balance and diversity to a leader's life. The first two components stress building on strengths. They focus on a few important Core Materials, in essence ignoring much in the Scriptures. They are narrowing. They are important and thus do require this focus. However, **Situational Study**, allows for broadening, for the acquisition of new material, and for growth in the life of a leader. Much of the results of **Situational Study**, will eventually add to the Core Materials which then become a part of the Bible work required by Components 1 and 2.
- comment For those leaders who have regular speaking engagements (like a Pastor who has pulpit obligations), or a Bible teacher, or a small group leader, **Situational Study** will flow out of these regular needs to produce ministry on a regular basis.
- comment As suggested in the notes on **How To Plan Core Work**, you should seek to coordinate your **Situational Study** so that it relates to Core Work, whenever you can.

Feedback on Situational Study

1. List here some specific Bible study work you have done that you would classify as situational.
2. In what way, if any, has any of the Bible study work you listed under 1 generated Core Materials. List here the any of the Bible study in 1 and resulting Core Items.
3. What plans have you for doing **Situational Study** in the future? Can it be coordinated with any old Core Work or can it generate some new Core Items? Jot down you plans and thoughts of what Core Work may be involved.
4. Why do you think **Situational Study** is a very important component of **The Equipping Formula**, even though it is optional and not obligatory?

Answer

1. Your choice. I have studied many, many items under this rubric. Two of which I listed as examples. I have also studied all of the parables and parable-like material in the Gospels in order to see teaching principles, leadership insights, and Biblical truth in general.
2. Your choice. **Situational Study** has yielded Core Values, filled out Core Topics, and resulted in a number of Core Passages for me.
3. Your choice. This year I will do a study of Haggai and a study of Philippians to wring out every drop of leadership insights I can. This is dealing with a major Core Topic for me, Leadership in the Bible. These kind of studies usually yield leadership lessons some of which are values. Other Core Items flow out of this for me.
4. It might be easy to plateau (if we were thinking of the concept of Base + Advance) if we concentrate only on Core Items as our major focus, which we do by nature of the obligatory components of the formula. This option component frees us from plateauing and allows for expansion—especially the generation of new Core Items.

How To Plan Using the Equipping Formula

introduction Assuming that you have a **Complete List** of Core Materials and have worked out suggestions 1-10 given in the **How To Plan Core Work** and that you have done the **Feedbacks** on **Familiarity Reading** and **Situational Study** you are now ready to put together an overall plan for using *The Equipping Formula*. Here are some suggestions to help you do that. Bear in mind that different people need different kinds of planning. Some need lots of structure. Some do not. So feel free to alter the suggestions below. The bottom line is you want to make progress on your ability to know and use the Word with impact over the years. To make progress in using your core materials to impact, is certainly an important part of this for most leaders. You may decide that you will do only one of these suggestions for a given time period, or two or none of these but substitute something else of your own. As long as you are making progress, go to it.

9 Suggestions For Organizing Your Plan.

1. First of all set an annual date when you will plan for a year to use *The Equipping Formula*. You should then construct a regular plan annually. I do this in the last part of December for the on-coming calendar year. I try to reevaluate quarterly and modify. I find that things often intervene so that not all of my plans get done. The intervening things are usually important so I do not feel bad that all of my plans for using *The Equipping Formula* don't get done. I almost always make some good progress. My quarterly review helps me update what I have done, where I need to go in the next quarter. I would also update my **Complete List** (current list of Core Materials) at this time.
2. Use the Core Work plan you have previously done or use those 10 suggestions to do it at the time of your annual planning.
3. Now from your identification of weak areas of the Scriptures write out what you intend to do for **Familiarity Reading** during the year. Where you can, try to coordinate this with your Core Work plan (that is, try to get overlap—doing something that touches both components).
4. Now from your assessment of needs for **Situational Study**, jot down what you need to do for this component. Again seek to coordinate these needs with Core Work.
5. Finally, review all of your plan thus far and determine where best you could do **Devotional Input** so as to overlap any of the other components.
6. Organize your plan in terms of
 - a. a general description of your intents,
 - b. a listing of your **Core Work** that you intend to do,
 - c. a listing of your **Familiarity Reading** that you intend to do,
 - d. a listing of your **Situational Study** that you intend to do,
 - e. a listing of your **Devotional Input** that you intend to do.
7. A time table which lines out the various work you need to do in terms of months, quarters, or some other time interval.
8. The Accountability means you will use to help you insure progress.
9. A general description of the end results you would like to see if you were to carry out your plan successfully.

Chapter Summary: Life Long Bible Mastery Paradigm Described

introduction	I have been describing in detail in this chapter the various individual elements of the equipping formula, the major component of the <i>Life Long Bible Mastery Paradigm</i> . I have not yet described in detail the <i>Life Long Bible Mastery Paradigm</i> , of which the equipping formula is germane. I have hinted at its components in footnotes in almost every chapter. I have described its values. Now let me write a description of the whole paradigm.
description	The <u>Life Long Bible Mastery Paradigm</u> includes four components: Component 1. a philosophical base; Component 2. the notion of mastery of Core items; Component 3. the notion of impact communication from core; and Component 4. the equipping formula which encourages balanced continual growth building on strengths and yet improving weaknesses.

COMPONENT 1. A **philosophical base** with six major values underlying the model.

Observation 1. *It is an individualized paradigm. The paradigm demands fit with uniqueness.*

Value: A leader ought to be free to be himself/herself and not have to live up to someone else's standards—especially with regards to study and use of the Bible in ministry. God has uniquely created you and will develop you along lines that flow out of who you are and what He has created you for.

Observation 2. *The Paradigm Builds on Strength but takes into account weaknesses.*

Value: A leader ought to primarily build on his/her strengths and secondarily improve weaknesses.

Observation 3. *The Paradigm is doable.*

Value: A leader should have goals which challenge yet are reachable.

Observation 4. *It uses a Building concept—a base plus advance concept—conserving what you have done in the past and adding to it.*

Value: A leader should build on past studies and advance them at each new opportunity.

Observation 5. *It is focused on using the Bible with impact, that is, impact communication.*

Value: A leader ought to master his/her core books and selections always with a view to using these studies for impact communication.

Observation 6. *It is a reproducible paradigm.*

Value: A leader, especially those concerned with developing others, should be able to pass on skills, knowledge, and models to others who can use them with the same effectiveness.

COMPONENT 2. The notion of **mastery of core items**¹¹ including: core books, core passages, core Psalms, Core parables, Core biographical characters, Core topics, Core values.

explanation	A Bible Centered leader can reasonably, over a lifetime, become familiar with all Scripture and can master, to a growing extent, core material so as to use this material with deep impact in ministry. Mastery for core items can
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11. At this point in the manual I have not yet described mastery. I have concentrated on defining core. In the next chapter I will explain mastery in depth. For now, assume mastery means a thorough familiarity that allows for identification of and communication of impactful ideas. I will define mastery more technically in the next chapter.

Chapter Summary: Life Long Bible Mastery Paradigm Described continued

progress from initial grasp to minimum mastery, to growing mastery, to maximum mastery. Mastery is always relative but can be actually done for a limited number of core items (as opposed to trying to master the whole Bible). And then mastery is for communication not for knowledge.

- COMPONENT 3.** The notion of **designing impact communication** for core items including a slot/filler approach to design which guarantees impact at 4 different levels.
- explanation Good communication due to natural ability alone is rare. Most good communicators work at it. This paradigm offers one approach to working at communication which includes several foundational notions: 1. *learn a little, use it a lot*; 2. Repeated use in a variety of *time/contextual* slots builds proficiency (4 levels of communication), 3. a *nested design* allows for effectiveness/efficiency (the slot/filler approach); 4. A basic knowledge of how a listener learns includes *application of Gregory's laws* of teaching: attention getting, illustrating, the core idea(s) explained, applicational illustrations, and closure techniques. The basic underlying idea is that you must work at communicating if you want to get impact.
- COMPONENT 4.** The **Equipping Formula with its 4 components** of Devotional Input, Core Work, Familiarity, and Situational Study. This component insures balanced input with a bias toward building on strengths.
- explanation The equipping formula has two mandatory components—Devotional Input and Core Work. These two insure that you build on strength. You work with those Bible items that God has impressed on your heart. The two other components—familiarity and situational study—will bring balance, bring expansion and insure that you improve weaknesses. It would be unusual for a person to master the Bible who did not have some disciplined approach to doing so. The Equipping Formula gives a disciplined approach but allows for adaptation uniquely to fit a given leader.
- comment Becoming a Bible centered leader and thus moving toward **Having A Ministry That Lasts** will not just happen. It will take discipline and some approach involving a life long commitment. But its rewards are great. You will be ministering truth that can impact and bring about lasting changes in lives and ministry.

Chapter 5. Studying A Core Book--Mastery Goals

In our last chapter I explained the four components of *The Equipping Formula* and gave suggestions for planning based on it. I described Core Work as the dominant component of the four. Having defined Core Work to include all of the core items—Core Books, Core Passages, Core Psalms, Core Parables, Core Topics, Core Values, Core Biographical—I am ready in this chapter to suggest how to study Core Books. This is probably the most important of the Core Items, at least for foundationally Word Gifted people. This chapter draws on my long personal history with mastering Core Books. I am a highly disciplined and structured person who needs a strong philosophical base for what I do. So I will describe how I approach the study of a Core Book. But I realize not all will need this much detail or structure. Therefore I will always describe the bottom line or least common denominator that underlies my rather detailed approach. I will suggest that you use any approach, just so long as you accomplish these bottom line goals. I will be explaining two pillar ideas of Core Studies:

1. You need to work over a lifetime with your core materials from a **base + advance approach** as a guiding principle. This will necessitate recording the results of your study in some form that you can continue to add to over the years. I use a Core Book Notebook to do this. I began my studies of Core Books before the advent of the computer. So I have the results of all of my Core Books in hard printout copies in notebooks. Of course, much of this information is also on computer.
2. I will explain the base + advance concept in terms of the basic notion of an ongoing **mastery**. I will suggest a mastery continuum which moves from a minimum mastery to a growing mastery to a maximum mastery.

One value underlying these two pillars can be simply stated:

A leader should build on past studies and advance them at each new opportunity.

I remember when I was challenged by Pastor Thompson, more than 30 years ago, to master the Bible over my lifetime. In that overwhelming challenge was the notion that some sort of mastery was possible for each book of the Bible. In those days my notion of mastery was simply to know about each book in the Bible and perhaps be able to teach on it in a small group setting, such as a home Bible study. Now I break that mastery idea up into several components: (1) know some core books very very well so as to teach with passion from them key ideas that will impact, (2) be familiar with other books so as to know their place in the redemptive drama and what they contribute overall to the Bible, (3) be familiar enough with the Bible as a whole to know where to go to study, when I face needs in my ministry. I want to be able to go to Biblical source material to identify dynamic ideas that apply to the situational need I may be facing. In this chapter I am working on that first idea, know some core books very very well so as to teach with passion from them key ideas that will impact.

I have come to realize that I (and probably you as well) will never arrive at an absolute mastery of even a core book. I will always be advancing and expanding my base for any core book or any other core item, for that matter. So I have built into my philosophy of mastery the idea that there will be planned reworking of my core items over a lifetime. I will be progressing in my mastery. I will always be conserving what I have done in the past and adding to it. I will reuse it with more impact. And each bit of progress will continue to encourage me to keep on building upon what I know. So I am not so much overwhelmed with the notion of mastery anymore. I just recognize that mastery can be broken down into bite size goals. And the accomplishment of each bite sized goal adds on to my growing mastery.

A second value underlying the chapter as a whole recognizes the importance of a Core Book:

A leader ought to primarily build on his/her strengths and secondarily improve weaknesses.

When you study a Core Book you are primarily building on your strength. You are preparing something that you can communicate to others with passion, because it is already important to you.

The most important concepts of this chapter include:

1. Ministry flows out of being which includes personality, gender, character, giftedness, destiny, values learned. And hence mastery will be conditioned by your being. Mastery will differ depending on whether you are dominantly foundationally Word Gifted (orientation toward explanation and application of Scripture) or Superstructurally Word Gifted (using certain Biblical emphases to expand the Kingdom). This chapter is dealing primarily with foundationally Word Gifted leaders. The next will probably apply more to Superstructurally Word Gifted leaders since it deals with other Core Items that may more appropriately fit those types of Word Gifted leaders.
2. Over a lifetime building on your strengths will not only produce meaningful results, it will encourage you to continue to build. Success encourages success.
3. Base + advance is the basic guideline to apply to a lifetime of mastering any core item, especially a Core Book.
4. For a core book, Base + advance can be measured in terms of a mastery continuum: minimum mastery with its suggested attainments, growing mastery with added attainments, maximum mastery, with attainments that will insure very competent use of the book in ministry.
5. My personal approach to the study of a Core Book which involves the construction of a wide margin version of the text, how I mark

the wide margin text, the compilation of my results of study into a notebook, the basic table of contents for a notebook which follow my interpretive principles for the study of a book.¹

6. On the one hand, you should be free to do both original study for your Core Books or secondary study (using commentators). You should study some Core Books from scratch. That is, do all the fundamental interpretation yourself before going to outside commentators. You need to recognize the whole process and do original work. This will help you better understand how to evaluate commentators and other experts on the Scripture.
7. On the other hand, for much of your Core Work you will do minimum original study and much study from commentators or other experts. In fact, since the emphasis on *The Life Long Bible Mastery Paradigm* is using Core Material with impact, the communication of the material rather than the amassing of knowledge about it, you will learn to freely use secondary study to aid your mastery. You don't want to get bogged down in original study, as fun as it might be. Take advantage of what God has given to the Church over the years. You don't have to reinvent the wheel all the time.

This chapter then will challenge you to study your Core Books so as to meet mastery goals.

Objectives for Chapter 5

By the time you finish this chapter you will have,

1. been introduced to the notion of base + advance for a Core Book. You will identify what Core Books you already have a base for and the nature of that base,
2. been introduced to the mastery continuum and recognize what the goals are for each of the three mastery levels. You will have assessed some of your Core Books for where you are on the mastery continuum,
3. tentatively chosen some mastery goals for one of your Core Books you want to build a base for or add onto,
4. recognized the importance of a Wide Margin version of the Scriptures for a Core Book and will know how to make a Wide Margin version,
5. read my suggestions for how I do a Core Book study and modified it to fit you,
6. seen some samples of entries from one of my Core Books.

1. Technically speaking I am talking about my hermeneutical approach to the Bible. I use a modified form of the Grammatical-Historical approach which includes 7 major principles for General Hermeneutics (dealing with the normal written communication) and 7 Major Areas of Special Hermeneutics (dealing with special language genres). I will introduce the statements of these principles in this chapter. But I will put my applicational guidelines and practical study guides for applying them in the Appendices for those who want more details.

Base + Advance

introduction	A major notion involved in the <i>Life Long Bible Mastery Paradigm</i> is, <i>Build upon the past</i> . A lifetime of building upon the past will accumulate into a powerful reservoir from which you can deliver truth that will impact. What you are building upon is a base. What you build onto that base is called the advance. A base that is advanced becomes a new stronger base which can have further advance later on.
definition	A <u>base</u> refers to a beginning minimum of information and communication preparation for a given Core Item.
definition	<u>Advance</u> refers to any progress that can be added to a base so that you are stronger in that Core Item than you were before the advance. You know more and/or you can communicate more.
description	Base for a Core Book includes: devotional input from it, know how it fits in the Bible as a whole, a recognition of cultural issues in it, a knowledge of its theme and structure, recognition of some important ideas to communicate from it, some preparation of some communication events using those ideas.
description	Base for a Core Passage includes: identification of the context as to length and integrative idea, study of important words in the context, identification of important ideas flowing from this passage; some preparation of communication events for the significant ideas.
description	Base for a Core Psalm includes: analysis of the Hebrew Poetry including reductions and theme statement for the entire Psalm, study of important words affecting the flow of ideas, identification of key ideas to communicate from the Psalm; some preparation of communication events for these significant ideas.
description	Base for a Core Parable includes: analysis of the parable for its central truth and other component parts (setting, story, sequel, comparisons, non-comparison), study of items in the setting, story, sequel which have cultural overtones, identification of major idea from the central truth to communicate and other important ideas, some preparation of communication events for these significant ideas.
description	Base for a Core Topic includes: identification of the topic, outline of major ideas that flow from the topic, identification of the major Scriptural passages, or contexts that relate to the topic, some preparation of communication events for the major ideas related to the topic.
description	Base for a Core Value includes: a statement of the value, identification of major passages or characters which demonstrate the value, analysis of these appropriate passages, identification of implications of this value for today, some preparation of communication events for the value and its implications.
comment	A base will differ with each kind of Core material. But in each case it is a minimum of analysis of content plus identification of significant ideas and a minimum of planning to communicate those ideas.

Feedback on Base + Advance

- List your top three Core Books. You have previously identified these in Chapter 2 and Chapter 4. List them in priority order—that is, the order you plan to work on them over the next year or two.

_____ a. Core Book (number 1 priority)

_____ b. Core Book (number 2 priority)

_____ c. Core Book (number 3 priority)

- For the Core Book you listed as number 1 priority, evaluate your base by checking which of the Minimum Base Characteristics you already have done for this book.

Base for a Core Book includes:

___ a. devotional input from it,

___ b. know how it fits in the Bible as a whole,

___ c. a recognition of cultural issues in it,

___ d. a knowledge of its theme and structure,

___ e. recognition of some important ideas to communicate from it,

___ f. some preparation of some communication events using those ideas.

- For the Core Book you listed as number 2 priority, evaluate your base by checking which of the Minimum Base Characteristics you already have done for this book.

Base for a Core Book includes:

___ a. devotional input from it,

___ b. know how it fits in the Bible as a whole,

___ c. a recognition of cultural issues in it,

___ d. a knowledge of its theme and structure,

___ e. recognition of some important ideas to communicate from it,

___ f. some preparation of some communication events using those ideas.

- For the Core Book you listed as number 3 priority, evaluate your base by checking which of the Minimum Base Characteristics you already have done for this book.

Base for a Core Book includes:

___ a. devotional input from it,

___ b. know how it fits in the Bible as a whole,

___ c. a recognition of cultural issues in it,

___ d. a knowledge of its theme and structure,

___ e. recognition of some important ideas to communicate from it,

___ f. some preparation of some communication events using those ideas.

ANSWERS

- Your choices.
- Your evaluation.
- Your evaluation.
- Your evaluation.

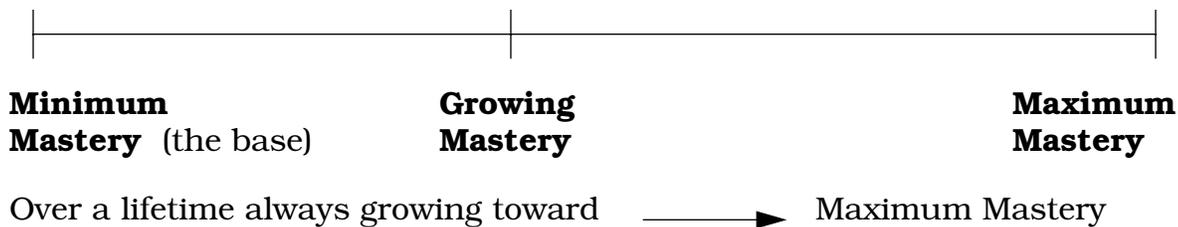
The point of these feedback exercises is to familiarize you with the Minimum Base Characteristics and to help you see which of them you may want to do first as you begin to work on your core book.

Mastery and The Mastery Continuum

introduction Mastery is a relative term. A person who has *mastered* a Bible book certainly knows that book much better than someone who is not familiar with it. But even when one has mastered a book there is always the realization that there is much more about the book that could be learned and much about the book which is unknown and maybe will never be known. So I repeat—mastery is a relative term. Therefore, to help, I have defined mastery as an ongoing process and have specified levels of mastery.

definition To say that a leader has Mastery of a Core Book means that the leader, has a minimum base concerning the book which includes,

- (1) familiarity with the content of the book,
- (2) knowledge of its place in the Bible and its basic purposes for being there,
- (3) knowledge of its theme and arrangement of parts to present that theme,
- (4) a list of major ideas that should be communicated from the book,
- (5) preparation for communicating at least 5 important truths from the book to others,
- (6) and a continuing desire to study the book to add to this minimum base of mastery.



Where Minimum, Growing and maximum levels are specified by the following descriptors.

Minimum Mastery

1. You will have worked through the book devotionally so that God has touched you through it. You know the basic content of the book; you can go through the flow of material and are familiar with it. You have identified the contextual flow in your wide margin Bible and have started marking it. This means you will have identified repeated words and marked them.
2. You know where it fits historically in the flow of the entire Bible and have a minimum understanding of cultural issues that affect your interpretation. You are aware of the impact of culture. You can recognize need for further study when you run across things in the book that relate to cultural issues. You have begun to mark and collect inserts on historical background.
3. You know the basic theme of the book as a whole: its subject and each of the major ideas. And you have marked your wide margin Bible accordingly. That is, you could open your wide margin Bible and teach the theme at a moment's notice.
4. You know the basic structure of the book and its relevance to development of the theme. And

Mastery and Mastery Continuum continued

you have marked your wide margin Bible accordingly. And you could open your wide margin Bible and teach the structure at a moment's notice.

5. You have identified a list of critical ideas that you feel you need to communicate from the book and you have at least three communication events around three of those important ideas. And you can share stump speeches at every level for each of the three ideas. And you do so whenever you can do it appropriately.

comment At this point you know some things about this Core Book and you know it is important. And you can motivate people toward the book and especially some of its important ideas. But you are aware that you have much more to do. But you do have a base to build upon. And you will take new opportunities to use the book as a challenge to add to the base.

Growing Mastery

In addition to the minimum mastery elements you:

1. Will have done some important word studies, particularly those that have impact on your major communication ideas in the book.
2. You will have expanded your communication events so that you have another five or so.
3. You will have expanded your further study of historical background material so that you have more inserts.
4. You will have begun to do some special hermeneutical study if appropriate (figures, idioms, Hebrew Poetry, symbols, prophecy)
5. You find yourself very comfortable in communicating with power any of the things from the core book that you have mastered to this level.

comment You will probably have read through the core book 20-30 times by this level. You will probably have 5 to 10 key verses that go along with your communication events memorized so that you quote them when communicating rather than read them.

Maximum Mastery

In addition to your Growth Mastery,

1. You will have done to your own satisfaction all the communication events you want to for the book.
2. You will have adequate historical background study to buttress all your communication events.
3. You will have done word studies and can use them with power for whatever are the important words.
4. You will probably have from 5-15 of the contexts in the book studied in detail (contextual and grammatical analysis as well as important words studied) and can teach them or use them in your communication events. These will be marked in your wide margin and you can review them quickly if you need to use them.
5. You will have used with power your communication events and can use them at any time; at least with a brief restudy.
6. People will recognize that you are an expert in this book because of the way you share from it, whenever you do share.

comment You will probably have read through the core book 50 or more times by this level. You will find yourself constantly trying to get other people, who need it, to do core book analysis on the book. You will know what significant commentators have said about this book. You will find yourself sharing major ideas frequently.

Feedback on Mastery/ Mastery Continuum

1. Glance again at the **Mastery Continuum** given below.



- a. From the description given below about Leader A and his work with Romans as one of his core books, where would you put Romans on the continuum?

John Broome first was introduced to Romans by his pastor who taught a six part series on The Victorious Life over a period of six weeks in a home Bible study. Each attendee had to read through the book of Romans twice during the six weeks and memorize about 10 key verses: 1:16, 3:23, 4:20,21 5:8,10, 6:6, 13, 23, 8:13,14, 28. Later after that initial study John decided to study Romans on his own. He first began by reading three chapters a day for two months before he even started to study it. In addition, he was marking important verses that he wanted to memorize and memorized eight more verses. He read the section in **The Bible and Leadership Values** which analyzed Romans. He then reread Romans and marked the theme of Romans and the outline into his study Bible (using colors to overwrite important verses corresponding to the theme). Finally he prepared two basic sessions for his youth group (one on Romans 1:16 concerning the power of the Gospel and how Paul presented that message; one on Romans 3:21-31 Whose Record). He presented both of these inputs to his youth group with good results.

2. John Broome continued to study Romans for the next year. He reread it twice a month during that year. During that time he also identified the following as important ideas he wanted to communicate from Romans:
 - a. I am completely confident of the Gospel of God. For it is the power of God both for the lost person and the believer.
 - b. A believer can be completely freed from the guilt of sins.
 - c. A believer can be freed from the controlling authority of sin in his/her life.
 - d. Union life refers to a believer who is living above the controlling authority of sin in a life, not a perfect life, but also not controlled by sinful habits, tendencies, sinful addictions, the sinful self.
 - e. Two secrets to living in Union Life include: Learning to sensitively listen and obey the Holy Spirit in daily life and counting on the adoption into the family of God for what it is.

John developed strong input sessions on each of these ideas over the next year. In addition, John taught his first six week series on Union Life out of Romans to an adult class. At the end of this year of study, where would you put John's grasp of Romans on the Mastery Continuum above?

ANSWER

1. I would put John's grasp of Romans under Minimum Mastery to the far left (he lacks a bit having the minimum base but has a good start on it).
2. I would now move Romans over about 1/2 way toward a growing mastery. If I could talk to John and find out more details I might move it further.

Clinton's Personal Approach to Study of A Core Book

introduction I have listed here my own methodology for studying a Core Book. You may find this approach too detailed. Just bear in mind the notion of mastery (minimum, growth, maximum) and the notion of *When To Use The Calculator and When to Do Hand Calculations*.² Bottom-line—You want to get mastery and you want to do it at whatever level is appropriate. So use any of these suggestions that will help you do that and toss away the ones that don't fit you.

14 Suggestions for Studying a Core Book

1. I create a **wide margin copy of the book** to use to study and mark my findings.
2. I first **work the book devotionally**. I teach two methods for doing this: the Old Testament uses a 7 Question method based on a chapter; the New Testament method uses the One Thought and is based on the smallest context in a book. I have a basic value which says that a book should touch me first. If it does I can usually touch others through it. I want God to speak to me in my core books.
3. I **read the book over and over and over for familiarity**. I want to read it enough so that I can see my way through every context. I occasionally read the whole book at one sitting. I was impacted early on by reading that Evans and Morgan read a book over and over and over, frequently at one sitting, before they began to do study. Morgan would sometimes read a book 50 times before he started actual Bible study and analysis.
4. I identify **key verses to memorize** and start memorizing them. I mark these verses in my wide margin. I also put them on verse cards and carry them with me in my leather pocket sized verse pack.
5. I identify important **words for study**. As I read the book devotionally and for familiarity I mark the words that if studied can make a difference in opening up ideas. I will begin to study them using my basic hermeneutical approach to word study.
6. I begin to **identify ideas** that I feel have communicational impact. Since I am focusing on studying the Bible books for leadership, many of these ideas will be leadership ideas. I try to get about 10 important ideas at least to start with from a core book.
7. I organize a **core notebook** with major sections (these are the 4-6 inch huge notebooks) which are based on my interpretive (hermeneutical) principles for studying a book.
8. I begin to study the book and do my **interpretive laws 1,2,3,4** (explained shortly) and mark them in my wide margin so that I can actually use the wide margin to teach the results of these studies. Each study has a section in the notebook to be filled. I also mark the results of those studies in the wide margin at the appropriate place(s).
9. I **mark the wide margin Bible text** with all kinds of information as well as put in important inserts when I have things I want to save. Some of this comes from my original study and some comes from my studying the experts who have written on the book.
10. I identify **10 or more major ideas** for communication events (impact communication using slot/filler grid—this will be explained in Chapter 7).
11. I design three **impact communication events** for three of these 10 ideas.
12. I **practice** using the communication events at all levels until I am proficient with them.
13. Over time I work up an **additional** seven or so communication events. I am prepared to use them at any time.
14. After I move a bit on the mastery continuum I will then **go to commentaries** for additional help and mark information in the wide Bible from them or put information in the various sections. I prefer to do my own personal study first. And after some level of mastery usually better than minimum I will go to commentaries. But I recognize that for some core books it is more efficient to go to commentaries first.

2. I will discuss this very important notion in the commentary page which follows Examples of Wide Margin Notes.

A Wide Margin Notebook—Table of Contents

introduction This is how I organize my Core Notebook. The basic principle is to have a method of storing your material so that you can use it to communicate and you can continue to build upon it in the future. You can use any kind of method you want (computer or hard copy notebook) as long as it allows for easy use to communicate truth from and can be a reservoir for collecting all your further studies. I have organized my notebook around a wide margin version of the Bible book (which allows my comments in the wide margin), my interpretive (hermeneutical laws), and a section which collects my communication preparation.

Table of Contents for My Core Notebook

I. The Title page for the Core Notebook.

On this title page I have typed out the theme and structure of the book. I also mark each idea of the theme with a coded color marking. I then mark verses throughout the book which reflect these ideas. This allows me to teach the theme ideas by simply thumbing through the pages and noting the marking. I also type into the wide margins the structure so that at a glance I can identify the sections of the book that I am in.

II. The wide margin Bible.

I use *On-Line Bible* as my program for source Bible texts. I print out the version that is best (I use the NIV quite a lot since it is what is used in many church settings, even though I do not feel it is necessarily the best). I copy the Bible text for the book over to my word processing program which has my pages set up in two columns. A column for the text and a wide column beside it which I can use for marking my observations and results of studies.

III. Interpretive (hermeneutical) Sections—1 For Each of the Major Principles

Then I have actual hermeneutical sections which follow my basic hermeneutical approach to studying any book in the Bible. If a given hermeneutical section is not applicable to a given book I leave it out. These hermeneutical sections are as follows:

1. General Language Principle: Book and Books
2. General Language Principle: Historical Background
3. General Language Principle: Theme/Structure
4. General Language Principle: Contextual Flow
5. General Language Principle: Grammatical Analysis
6. General Language Principle: Words
7. Special Language Principle: Figures
8. Special Language Principle: Idioms
9. Special Language Principle: Hebrew Poetry
10. Special Language Principle: Symbols
11. Special Language Principle: Prophecy
12. Special Language Principle: Parables
13. Special Language Principle: Bible Types

IV. Important Communication Ideas Page

I list my important ideas for communicational impact. I also color code these and mark the appropriate verses that build on or carry that idea.

V. Communication Events

Here I put in my actual designed communication events for the core book. I usually design the event for the longest communication event (one to two hours). Using the slot/filler approach I can then reproduce any of the lower levels of communication by cutting out fillers so as to meet the time requirements for the lesser communication events.

VI. Miscellaneous Studies/ Other Notes

Commentary on: **Base + Advance; Mastery; Studying Core Books, Wide Margin Notebook**

- Base + Advance** Over a lifetime you will want to build upon what you have done in the past. The *Base + Advance* notion explicitly describes that notion. For each of the Core Materials I suggest a tentative base. Each time you preach and teach on your core materials through the years you review that base and advance it to a new base. And you also year-by-year proactively select old Core Material to advance as part of your normal Core Work. Over the years you will build a substantial base for each of your Core materials. Just remember, a little bit of progress goes a long way when done repeatedly over the years.
- Mastery** For a Core Book I have generally specified a way of measuring your *Advance*. I use the notion of *Minimum Mastery* for the starting base for a Core Book. And for it I describe five areas of mastery. For the *Growing Mastery*, the next level, I add another five areas of mastery to the original five. And finally for *Maximum Mastery*, a very competent level of mastery, I add another six measures to the original 10. The areas I specify are not necessarily absolutes. You may well wish to change these descriptions. But at least you need some measures to help you continue to advance and to show your progress.
- wide margin** If you are going to use the *Base + Advance* idea with a Core Book I suggest that you make up a *Wide Margin Notebook* containing the Biblical text for your Core Book. I suggest that you arrange it so that you can capture your progress and update your Base. I use my system of interpretive principles (I will introduce this briefly shortly and also give it in depth in Appendix G) as an organizing means for designing my table of contents for the *Wide Margin Notebook* and for marking in the Notebook. I suggest that you keep much of your study in electronic format but that you actually have a hard copy of your *Wide Margin Notebook* to carry along for ministry outings.
- comment** You should probably review all your *Wide Margin Notebooks* for each of your Core Books every so often to stir up your memory on what you have done and to stimulate you to do *Advance Work*.
- comment** The inability to capture present work done on sermons, Bible teaching, study of Books, words, etc. in some sort of filing system which will allow revisiting in the future for ADVANCE is one of the major hindrances to overall advance. When you first start out it doesn't seem to be a problem since there is so little to file. But as the years go by the helter skelter approach to filing will catch up with you. So I suggest you file Core Book material in a *Wide Margin Notebook*. In chapter six, Studying Other Core Material, I will suggest other kinds of means for filing those materials.
- comment** If you look at the Table of Contents for my core notebook you will see that it can be adapted easily to fit you. The heart of the notebook is Section II. The Wide Margin Bible, Section IV. The Important Communication Ideas page and Section V. Communication Events. You can substitute your own Bible study methodology for my Section III Interpretive Sections. These are the essentials that you should have or have reasonable substitutes for.
- comment** The bottom line is that you need some method of recording your studies and communication designs and you need some way to add to them over the years.

My Interpretive Approach To A Core Book

introduction I mentioned earlier that I am a structured person, a disciplined person, and one who needs philosophical underpinnings for what I do. Let me explain my philosophical underpinnings. You will see how that lends structure to my approach in interpreting a Core Book. And you will see why I had to become disciplined.

Some Basic Underlying Assumptions

1. I assume that the Bible is a book of books. So that **as a whole it is different from most books**. Therefore I must have some guidelines about how to study each book in terms of the Bible as a whole.
2. It is a book which **uniquely combines** the Word of God and the words of humans. Therefore I am going to have some spiritual guidelines for interpreting as well as normal communication guidelines.
3. The Bible is a book of books. Each book can be studied **as a book**—in which case it communicates much like any other book. Therefore, I need to understand how books communicate—the guidelines for interpreting the book as a whole and each of the parts of the book.
4. The Bible was written by many **different people in different cultures over a long span of time and for different audiences**. This means I will have to be aware of the historical significance of the times and the cultures in which each book was written and to the recipients to whom it was intended.
5. The Bible was originally written in **other languages than English** hence I must be aware of original languages and the nature of translations. I will need principles to help me here.

comment The Bible claims to be twofold in nature. Foundationally it claims to be the Word of God. But not only the Word of God, but the Word of God in the words of men. The fact that the Bible is divinely inspired necessitates an understanding of spiritual principles which apply to its interpretation. The fact that it is written by humans alerts us to the need for language laws. The Bible is literature. It will follow language laws that normally apply to literature. As with any literature there will be special forms of language for emphasis or for teaching or whatever. This will necessitate special language laws.

comment The interpretational (hermeneutical) system I will suggest involves some basic spiritual principles that have to do with an interpreter being in tune with the Holy Spirit. It will also follow the general language principles for interpreting any coherent piece of literature.

comment Suppose Tozer is right and *what we think of God is the most important thing about us*. Then taken to its logical conclusion our interpretive principles (hermeneutics) are the most important thing about us. For what we think of God comes, for the most part, from our understanding of what He has revealed about Himself in Scripture. If our hermeneutical system for interpreting is faulty, then we will have a faulty view of God. If our hermeneutical system is solid we will have a solid view of God. Jesus said, "The eye is the lamp of the body. If your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!" Or to capture the metaphor, "Your perspectives are crucial. Good perspectives will allow you to see truth. Bad perspectives will keep you from seeing truth." There probably can be no more important perspectives than our hermeneutical ones.

comment Most folks have no system of hermeneutics, just some implicit understanding of how to study Scripture. It may be adequate or not. The following system will at least provide an explicit coherent set of ideas about how to interpret. One can judge his/her own methodology by it and vice versa.

3 Principles Of The Spirit

introduction A rigorous treatment of revelation and illumination is beyond the scope of this work. It would take a philosophical treatment to do it justice. However, it seems to me that there are some practical things pointed out in the Scriptures which will influence just how we see and appreciate truth. I believe that even these simple practical statements will be helpful.

Three Principles Of The Spirit

To Understand God's Revealed Truth,

1. **One Must Be A Child Of God And Thus Possess The Holy Spirit Who Reveals Truth.**
2. **One Must Be Dependent Upon The Holy Spirit To Teach.**
3. **One Must Be Yielded To Do The Will Of God (that is, respond obediently to the truth that is revealed).**

comment It may be that God will override these principles and give understanding to people who do not accede to these spiritual principles. But from the human side we can not guarantee such a thing. We must follow that norm revealed in Scripture which I think these principles capture.

comment Some facts underlying my wording of the three spiritual principles include:

- God offers truth to people (the Bible itself is evidence of this fact as is the whole incarnation).
- God actively hides and reveals truth to people depending upon their heart attitudes (an illustration of this is seen in Matthew 11:25-30 and frequently in Jesus' ministry).
- God the Holy Spirit is the agent who actually makes truth known to people in terms understandable to them (1 Corinthians 2:6-3:4).
- God the Holy Spirit intimately indwells those who by virtue of their trust in Jesus have become children of God (Romans 8:9 and others).
- God desires response to His truth. The Scriptures seem to indicate that true understanding is demonstrated in or equivalent to obedient response. Obedient response will confirm truth and open one to further truth (John 7:17).

comment I begin the wording of each of the language laws which follow with a strange phrase, **In The Spirit Prayerfully**. I list this phrase intentionally. I do so to call to mind that the Bible is a unique, God-given book. It is more than just the words of men. It is revelation from God. It is God communicating His mind, His will, His intents, and Himself to people. I am trying, by using this phrase, to emphasize the divine side of the two-fold nature of the Bible. The Bible is the **WORD** of God in the words of men. That the Bible is written in the words of men demands that one be aware of and use the basic laws that language follows. That the Bible is also God's own revelation demands that one be aware of and follow the spiritual principles which the Scriptures themselves indicate will affect one's understanding. These last underlined words are what I mean by the phrase **In The Spirit Prayerfully** which you will soon see precedes each of the major language principles. I have not dealt exhaustively with all spiritual principles but have limited myself to those major ones affecting people who will minister in the Word and who study it to know and apply God's truth. I am seeking in wording these spiritual laws to describe the attitudes that should be embraced by those who seek to understand spiritual truth.

comment There are two implications flowing from these statements that I must emphasize.

- **These Spiritual Principles Are Indispensable For A Proper Understanding Of The Scriptures.**
- **An Interpreter Must Continuously Apply These Laws Before, During, And After Applying The Laws Of Language.**

Overview of Principles of Language

introduction The following tree diagram integrates the basic language principles for interpreting a given book of the Bible. There is one principle which deals with the book as a whole in light of all the books of the Bible. There are three principles which deal with the book as a whole. It is these first four principles that are ignored by most leaders. They simply dive in with principles 5, 6, and 7 which deal with parts of the book. Most teaching and preaching is done from this standpoint and not from seeing what each of the smaller portions in a book is contributing to the whole (its major purpose for being there).

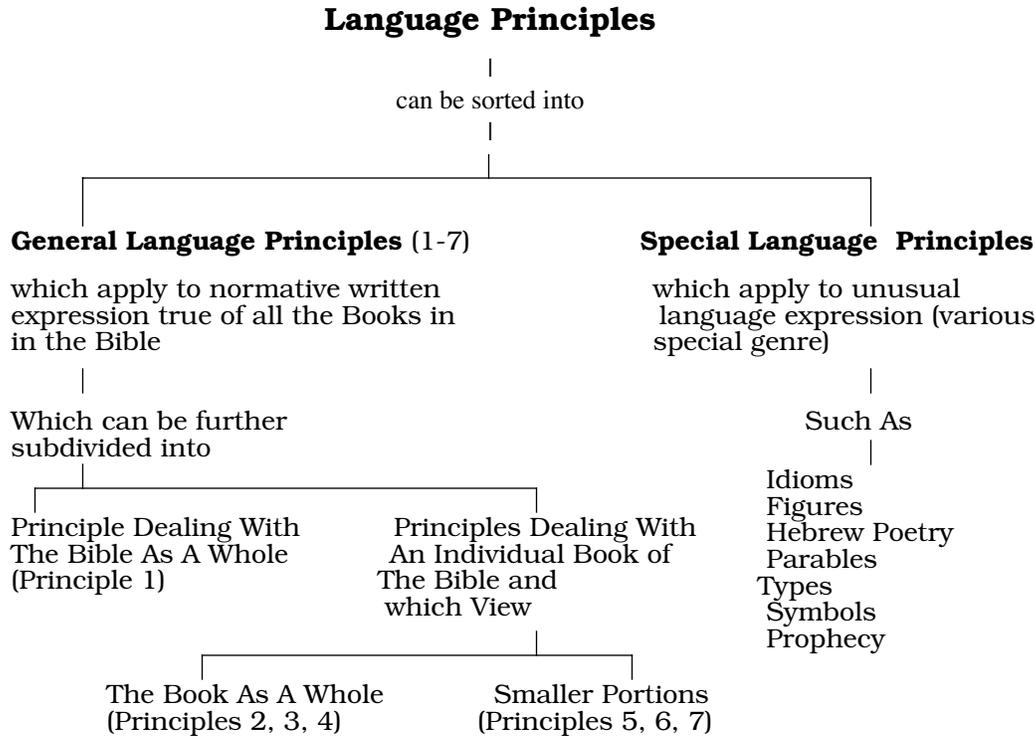


Diagram 1. Overall Scheme of Interpretive System (Hermeneutics)

comment I have used this system rather rigorously since 1967 when I was introduced to it. In fact, I have designed and expanded helps for dealing with each of the principles so that others can apply these principles to their own Bible study.

comment I have applied Principles 1, 2, 3, and 4 to each book of the Bible. I have applied Principles 5, 6, and 7 in part or whole to all of my Core Books. I have applied Principles 5, 6, and 7 to many other Books or portions of books in the Bible.

communication I am aware of the basic and modern notions of epistemology, communication theory and hermeneutics which point out the biases of the interpreter, and the uncertainty of arriving at absolute truth. While a given interpreter may not be able to say with absolute certainty that he/she has meaning of Scripture I do believe that the Holy Spirit will be continually working with a believer to be improving interpretation and to arrive at truth that can be applied to life, ministry, decision making, etc.

Statement of the General Language Principles

introduction Below is given the statement of the general language principles that I have referred to briefly in the tree diagram just given. You will notice how each begins with the phrase, *In the Spirit Prayerfully Study*. I am emphasizing here that the principles of the Spirit must be continuously applied to the whole interpretive process.

Table 1:

Principle	Dealing With	Statement of Principle
1	Book and Books	In The Spirit, Prayerfully Study The Book As A Whole In Terms Of Its Relationship To Other Books In The Bible (i.e. the Bible as a whole) To Include: <ol style="list-style-type: none"> its place in the progress of revelation, its overall contribution to the whole of Bible literature (i.e. its <i>purposes</i>—<i>why is it in the Bible?</i>) and its abiding contribution to present time.
2	Historical Background	In The Spirit, Prayerfully Study The Historical Background Of The Book Which Includes Such Information As: <ol style="list-style-type: none"> the author of the book and the <i>historical perspective</i> from which he/she wrote, the <i>occasion</i> for the book, the <i>purpose</i> for the book including where pertinent the people for whom it was intended and their situation, and their need for it, any <i>geographical or cultural factors</i> bearing on the communication of the material.
3	Structure of the Book	In The Spirit, Prayerfully Study The Book As A Whole Until You See The Author's Plan Or Structure Or The Way He Relates His Parts To The Whole Book To Accomplish His Purpose Or Develop His Theme.
4	Theme of the Book	In The Spirit, Prayerfully Study The Book As A Whole Until You Can Identify And State Concisely The Author's Theme Of The Book.
5	Context	In The Spirit, Prayerfully Study The Author's Paragraphs And Sections In Relation To Each Other So That You Can Concisely State The Central Idea Of Each.
6	Grammar/Syntax	In The Spirit, Prayerfully Study The Author's Grammar (i.e. the way he/she relates words, phrases, and sentences to develop paragraphs and larger sections) In Order That You Can State Not Only The Context Of A Paragraph But The Flow Of Thought In Developing The Context In The Paragraph Or Larger Section.
7	Words	In The Spirit, Prayerfully Study The Author's Words To Determine The Sense In Which He/she Uses Them In Developing A Given Context.

The General Language Principles Related As To Focus

introduction The general language principles view a book as a unified written piece of literature. Each of these principles in its own way seeks to explain some factor of the book in terms of the book's unit. These principles integrally relate to each other. When applying a given principle in studying the book one recognizes just how much each principle interplays with the others. The following table gives the title of the principle and its focus in study of a book. It also briefly describes the end result of applying the principle to study of a book.

Table 2:

Principle	Title	Focus	End Result When Used
1	Book and Books	Bible as a Whole	an understanding of how this book fits into the message of the Bible as a whole; an understanding of the unique contribution of the Book to the Bible and its common contributions along with other Books.
2	Historical Background	Book as a Whole	uncovers historical factors which influence an understanding of the book as a whole; an understanding of cultural issues which affect interpretation.
3	Theme	Book as a Whole	the unifying concept(s) developed by the book as a whole and to which all parts of the book relate; it is this theme (a subject and its major ideas) that the structural units of the book relates to or develops .
4	Structure	Book as a Whole	an understanding of how the author arranges the major parts of his book to develop his theme or carry out his purpose; usually a major structural unit will develop a major idea about the subject.
5	Context	Unit within Major Structure	an understanding of how the unit as a whole relates to the unifying concept of the major structural unit in which it is located; larger books are broken into sections, subsection, and smaller units right down to paragraph size. Each section from small to big develops an idea or ideas which carry the flow of the overall structure.
6	Grammar	Units of Context	an understanding of how concepts within the paragraph size unit develops the topic of the paragraph; the connections between these smaller units.
7	Words	Smallest Contextual Unit	how the use of a word develops concepts within some given context

Commentary On: Interpretive Approach; Interpretive Principles

Bible unique The Bible is unique. It is God's Word to humans in human language. One could expect that both spiritual and language principles are necessary to give guidance in interpreting it. I have suggested only three Spiritual principles. These are based on the nature of the Bible and what I understand of the Holy Spirit and the Holy Spirit's ministry. Does it then follow that a spiritual person following these spiritual principles will necessarily arrive at correct interpretation? No. There are the language principles that must be applied as well. But suppose the contrary. Suppose you have an expert in the use of language principles but one who is not a believer and does not follow the spiritual principles at all. Will that person arrive at correct interpretation? Again the general answer is no. Both spiritual principles and language principles must jointly be applied to this unique book.

calculator I often use the *calculator illustration* with my leadership Bible classes. In those classes I am stressing what the Bible says about leadership and what it means for a person to become a Bible centered leader. Here is how it works. After having introduced them to the interpretive principles and how important they are, I then tell them I am going to take about 30 minutes to do an illustration which basically teaches one point. I am taking this amount of time because of how important the point is.

I start with a question: **When do you use the calculator and when do you do it by hand?** With no context they don't have a clue about what I mean.

With no further explanation I then have them take out a blank sheet of paper and proceed to teach them how to take a square root by hand. It is a laborious procedure based on a trial and error method which involves guessing, trying, and trying again. I take a relatively small number, say like 29, and get the square root. I learned this method in the 8th grade, way back in 1950. I don't even think they teach it now. Well, the class is generally really confused as I demonstrate it before their eyes. A few math majors follow it. Then I give them a number like 989 and tell them to try to find the square root. I let them flounder around a bit then I stop them and take out my hand calculator (solar cells and all). And I show them the square root button. I enter the 989 and hit the square root button and behold—31.44837.

I then go on to explain that any Bible centered leader should be able to hand calculate a given Core Book (and other Core Materials as well) in the Bible. And further, they should do some from scratch so that they can understand what is involved and appreciate it and —this is most important—so they can evaluate the expert commentators' interpretations. But they should feel free to use the calculator whenever they feel like it. That is, they should freely use what God has given to the body through experts. In other words they should use the outside helps in their studies freely. Some have been told that they ought always to study the Bible for themselves before going to commentaries or outside helps. I am suggesting that they need to do both but to use the method that is most appropriate for any given Core Book or portion of it.

You will usually find very few interpreters who analyze any given book in terms of the Bible as a whole (principle 1). And too you will find few who analyze the theme of a book as a whole in terms of a subject and major ideas and how the major structure contributes to the development of it (principles 3 and 4). You will usually find many who will give the basic overall structure of the

Commentary On: Interpretive Approach; Interpretive Principles continued

book (outlines—which may help in principle 3). You will find quite a few who will give lots of information on historical background and all kinds of cultural insights (principle 2). You will find some who actually analyze the flow of contextual thought through a book (principle 5). And you will find many who actually analyze grammatically or syntactically the smaller units (principle 6).

And you will find good help on the study of words within given small contexts (principle 7). So my advice is remember what you are about: becoming a Bible Centered leader who can understand Biblical leadership values, has grasped the intent of Scriptural books and content so as to apply them to current situations and who uses the Bible in ministry so as to impact follower. Don't get sidetracked. Original study can be good. But not all have to do it and certainly not all the time. Use the calculator where it helps you more effectively move toward your goal of becoming a Bible centered leader. Do it by hand where doing it by hand is going to help you better become a Bible centered leader. Both are good and necessary and you should be free to go to either method at any time in the study of any of your core material.

comment Probably the greatest mishandling of the Word comes because people analyze smaller units within a book without regard to why those units are in the book as a whole. They interpret these smaller units without regard to what they are contributing to the book as a whole. Each unit in a book contributes something to the flow of ideas in the book. They should never be interpreted apart from that flow and their intended contribution.

comment I have studied each book of the Bible both in terms of principle 1 Book and Books and for Principles 2, 3 and 4. Because the ability to synthesize wholes and reduce them to themes and accompanying structures are skills that take time to learn I recommend that you try to do a few small Core Books by hand so you can see the difficulty involved. Then I suggest that you go ahead and start with my analysis of theme and structure for a given book. I have included my studies of each book in the Bible in terms of principles 1, 3, 4 and some of principle 2 in a book entitled **The Bible and Leadership Values. Use the calculator!!!** Then modify and adapt them as you do your own study. I don't claim that these are the final accurate results of applying these important principles. But they are a good starting point. And your own study can confirm or change them. There will always be plenty of *doing it by hand* for lots of the principles because you will not be able to find expert analysis on many of the principles.

comment Up to this point I have not said anything about the special language principles. But like all language there are special forms in the Bible that are used to communicate uniquely in order to emphasize. Of these special language forms only Bible types are unique and do not appear in other secular language. Hebrew poetry is rather unique in its forms but poetry in general occurs in all languages (albeit with different forms, meanings, etc.). All the rest of the special forms—Idioms, figures, parables, symbols, and prophecy—all occur in other language. So you may be familiar with them. But if not then go to Appendix G. I will define these special forms in the Appendix G and give some of the study materials that I have developed as well as resources you can go to for help. You can study them on your own as you have need of them in your given Core Materials.

Samples of Core Notebook Entries

introduction In the next several pages I will give samples of Core Notebook Entries. This will perhaps better explain what I mean by a Core Notebook than simply my definitions and description of it given earlier. The following are the samples I will give in this section.

Sample Section I. Title Page for Daniel

Sample Wide Margin Bible for Daniel—Using Two Columns

- Sample Entry Section III. Folder 1.** General Language Principle: Book and Books
- Sample Entry Section III. Folder 2.** General Language Principle: Historical background
- Sample Entry Section III. Folder 3.** General Language Principle: Theme/Structure
- Sample Entry Section III. Folder 4.** General Language Principle: Contextual flow
- Sample Entry Section III. Folder 6.** General Language Principle: Words
- Sample Entry Section III. Folder 9.** Special Language Principle: Hebrew Poetry
- Sample Entry Section III. Folder 10.** Special Language Principle: Symbols
- Sample Entry Section III. Folder 11.** Special Language Principle: Prophecy

Sample Communication Ideas Page for Daniel

Sample Communication Event for Daniel (I don't give this here but do include it in Chapter 7, Communicating With Impact From a Core Book.)

comment I am not giving samples for all of my Core Notebook entries but enough so that you can get an idea of what one looks like. You, of course will tailor make your own approach anyway.

Sample Section I. Title Page for Wide Margin Daniel with Theme/Structure**DANIEL
WIDE MARGIN NIV BIBLE****Marked Hermeneutically
Marked For Leadership
Marked For Impactful Teaching****Part Of A Core Set****For J. Robert Clinton****Dates of Study** Latest (advance)—November 95**Theme:** Subject: The Most High Rules (underline in red all verses dealing with subject)

Major idea 1— in the affairs of individuals, (use red slant right lines)

Major idea 2— nations, (use red slant left lines)

Major idea 3— and history (use red circle whole phrases)

Structure: (type this outline into place where it goes—overshade in blue)

- I. Ch 1 God's Sovereign Preparation of Daniel (and friends)
- II. Ch 2-6 God's Sovereign Rule over the Nations
- III. Ch 7-12 God's Sovereign Rule over History

Sample Wide Margin Bible for Daniel—Using Two Columns

Section I. Chapter 1. God's Preparation of Daniel (and Friends) (shaded blue)

Shade: Names of God (yellow); Leaders (brown): king, master of eunuchs, royal family, nobility, guard, magicians, etc.

Scripture in Contextual Units: Chapter 1:1-21	Comments
<p>1 In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and <u>besieged</u> it. 2 And the Lord delivered Jehoiakim king of Judah into his hand, along with some of the articles from the temple of God. These he carried off to the temple of his god in Babylonia and put in the treasure house of his god.</p> <p>3 Then the king ordered Ashpenaz, <u>chief of his court officials</u>, to bring in some of the Israelites from the royal family and the nobility-- 4 young men without any physical defect, handsome, <u>showing aptitude for every kind of learning, well informed, quick to understand</u>, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians. 5 The king assigned them a daily amount of food and wine from the king's table. They were to be trained for three years, and after that they were to enter the king's service.</p> <p>6 Among these were some from Judah: <u>Daniel</u>, Hananiah, Mishael and Azariah. 7 The <u>chief official</u> gave them new names: to Daniel, the name <u>Beltshazzar</u>; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego. 8 But Daniel <u>resolved</u> not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way. 9 Now God had caused the official to show favor and sympathy to Daniel, 10 but the official told Daniel, "I am afraid of my lord the king, who has assigned your food and drink. Why should he see you looking worse than the other young men your age? The king would then have my head because of you." 11 Daniel then said to the guard whom the chief official had appointed over Daniel, Hananiah, Mishael and Azariah, 12 "Please test your servants for ten days: Give us nothing but vegetables to eat and water to drink. 13 Then compare our appearance with that of the young men who eat the royal food, and treat your servants in accordance with what you see." 14 So he agreed to this and tested them for ten days. 15 At the end of the ten days they looked healthier and better nourished than any of the young men who ate the royal food. 16 So the guard took away their choice food and the wine they were to drink and gave them vegetables instead.</p>	<p>Context: 1:1-2 The Lord delivered Jehoiakim King of Judah to be captured by Nebuchadnezzar. Michelson p 17 If Daniel was 15 years old when carried away in 605 he would be 84 when receiving last visions. besieged = do word study vs2 = And the Lord delivered Jehoiakim king of Judah into his hand(Theme subject + major idea 2)</p> <p>Context: 1:3-5 A group of young Israeli leaders (hostages) who had great potential for leadership were selected for special training. vs3 See Isa 39:7—predicted they would become eunuchs—KJV <u>master of his eunuchs</u>—SRN 07217 vs4—natural abilities, well endowed for exhibiting learning posture—one of the characteristics of a good leader</p> <p>Context: 1:6-16 Daniel and his three friends who were among the selected group, took a stand on their religious convictions about certain foods and were blessed by God for it. vs6 <u>Daniel</u> = God's Judge; vs 7 chief official = SRN 08269; <u>Beltshazzar</u> = Prince of Baal, He whom Bel favors; What are meaning of other names: Hananiah, Shadach; Abednego? vs 8 <u>resolved</u> (SRN 07760—do word study) vs9 KJV = brought (SRN 05414) <u>Daniel into favour</u>(SRN 02617) (Do word studies) vs9 Now God had caused the official (theme—subject + major idea 1) vs 11 guard = KJV Melzar (vs 16 also)</p>

Sample Wide Margin Bible for Daniel—Using Two Columns continued

Section I. Chapter 1. God’s Preparation of Daniel (and Friends) continued

Scripture in Contextual Units: Chapter 1:1-21	Comments
<p>17 To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds. 18 At the end of the time set by the king to bring them in, the chief official presented them to Nebuchadnezzar. 19 The king talked with them, and he found none equal to Daniel, Hananiah, Mishael and Azariah; so they entered the king’s service. 20 In every matter of wisdom and understanding about which the king questioned them, he found them ten times better than all the <u>magicians</u> and <u>enchanters</u> in his whole kingdom.</p> <p>21 And Daniel remained there until the first year of King Cyrus.</p>	<p>Context: 1:17-20 Daniel and his friends were gifted by God for their leadership and were promoted into good positions as a result of their positive testimony. vs17 God gave knowledge and understanding of all kinds of literature and learning (theme:—subject + major idea 1); linguistically gifted, analytical minds vs 19 so they entered the king’s service (This is an example of the positive testing pattern—Test/Positive Response/Expansion) vs 20 ten times better (figure—hyperbole); <u>magicians</u>=SRN 02748; <u>enchanters</u> = SRN 0825</p> <p>Discourse marker ending one large structural unit. See also 6:28 for 2nd discourse marker. These are summary/ time span markers.</p>

Structure (color structure headings blue)

Previous I. (ch 1) God’s Sovereign Preparation of Daniel

Next II. (ch 2-6) God’s Sovereign Rule Over The Nations

Scripture in Contextual Units: Chapter 2:1-49	Comments
<p>1 In the second year of his reign, Nebuchadnezzar had dreams; his mind was troubled and he could not sleep. 2 So the king summoned the magicians, enchanters, sorcerers and astrologers to tell him what he had dreamed. When they came in and stood before the king, 3 he said to them, "I have had a dream that troubles me and I want to know what it means. " 4 Then the <u>astrologers</u> answered the king in <u>Aramaic</u>, "O king, live forever! Tell your servants the dream, and we will interpret it." 5 The king replied to the astrologers, "This is what I have <u>firmly decided</u>: If you do not tell me what my dream was and interpret it, I will have you cut into pieces and your houses turned into piles of rubble. 6 But if you tell me the dream and explain it, you will receive from me gifts and rewards and great honor. So tell me the dream and interpret it for me." 7 Once more they replied, "Let the king tell his servants the <u>dream</u>, and we will interpret it." 8 Then the king answered, "I am certain that you are trying to gain time, because you realize that this is what I have firmly decided: 9 If you do not tell me the dream, there is just one penalty for you. You have <u>conspired</u> to tell me misleading and wicked things, hoping the situation will change. So then, tell me the dream, and I will know that you can interpret it for me." 10 The astrologers answered the king, "<u>There is not a man on earth who can do what the king asks!</u> No king, however great and mighty, has ever</p>	<p>Context: 2:1-13 Nebuchadnezzar has a troubling dream which he wants his wise advisers to tell him along with its interpretation—to fail to do so will result in death vs 1 Who gave the dream? God in control historical background—Eadie says events recorded in Daniel 1 take place while Neb was a regent under his father Nabopolassar—Divine networking; Daniel will rise as Neb rises vs1 second year = 603B.C. Michelson p 17 vs4 <u>astrologers</u> = KJV Chaldeans; <u>Aramaic</u> = KJV Syriack—lingua franca from region of Aram called Syria—from ch 2:4-ch 7, all in Aramaic—See Baxter, p 75 for explanation vs5 <u>firmly decided</u> = KJV <u>thing is gone from me</u> (the decree is out and you will obey or suffer the consequences); <u>dream</u> = not a forgotten dream. They knew he knew it and was testing them. vs9 <u>conspired</u> = vs10 <u>There is not a man on earth who can do what the king asks!</u> and vs11 set up a Power Encounter; their gods can not reveal this; if it is revealed it will be a supreme God.</p>

Sample Entry Section III. Folder 1. General Language Principle: Book and Books

introduction

I have found a few writers who have been helpful to me in studying a book of the Bible in terms of its place in the canon as a whole. One such is G.Campbell Morgan. His book **Living Messages of the Books of the Bible** (now reprinted by Baker as **Handbook for Bible Teachers and Preachers**. 5th Printing) has been a well used book on my shelf for 30 years. W. Graham Scroggie's **The Unfolding Drama of Redemption** by Zondervan has been another strong help in this regard. Sometimes a writer may speak of something unique about a book in terms of its literature genre in the Scriptures (like John F. Walvoord's remarks on apocalyptic literature noted in his commentary, **Daniel—The Key to Prophetic Revelation**). J. Sidlow Baxter's **Explore the Book**, has also been helpful to me.

Below are some excerpts in this section of my Daniel Notebook. I also frequently put quotes in this section about Daniel which can be used to motivate or pique interest in the book. Following I give three pages of information that are typical of that included in my Daniel Notebook.

Walvoord, John F. **Daniel—The Key to Prophetic Revelation** (page 13)

"The book of Daniel is rightly classified as an apocalyptic writing, because of its series of supernatural visions which by their character fulfilled what is intimated by the Greek word *apokalypsis*, which means unveiling of truth which would otherwise be concealed. Although apocalyptic works abound outside the Bible, relatively few are found in Scripture. In the New Testament only the book of Revelation can be classified as apocalyptic; but in the Old Testament, Ezekiel and Zechariah may be so classified in addition to Daniel.

Ralph Alexander has provided an accurate and comprehensive definition of apocalyptic literature in his study of this literary genre. He defines apocalyptic literature as follows: 'Apocalyptic literature is symbolic visionary prophetic literature, composed during oppressive conditions, consisting of visions whose events are recorded exactly as they were seen by the author and explained through a divine interpreter, and whose theological content is primarily eschatological.'³ Alexander goes on to define the limits of apocalyptic literature, 'On the basis of this definition, a corpus of apocalyptic literature was determined. The biblical and extrabiblical apocalyptic passages are shown to include the Apocalypse of the New Testament; Ezekiel 37:1-14, Ezekiel 40-48; Daniel's visions in chapters 2, 7, 8 and 10-12; Zechariah 1:7-6:8; I Enoch 90; II Esdras; II Baruch; and A Description of New Jerusalem.' " Following is my adapted definition and comments after studying Alexander's definition.

definition Apocalyptic literature is a special form of prophetic language, occurring during oppressive conditions and which consists of visions involving symbols and/or symbolic action, whose events are recorded exactly as they were seen by the author and explained or commented on by a divine interpreter

comment Apocalyptic literature can hide true meaning from the oppressors and yet reveal meaning to those being oppressed. Its symbols grasp the mind and sometimes fearfully the heart. Its obscurity often leaves it open to varying interpretations.

comment Frequently one can not resolve with certainty some aspect of a given apocalyptic prophetic passage. When such is the case you will find apparently godly interpreters differing. Such a lack of resolution indicates one must not be dogmatic. What is needed is simply an interpretation which fits the context and symbols/symbolic action and could explain the passage. Any such interpretation is valid but can not be promoted dogmatically. But, that it can explain the passage, lends

3. Ralph Alexander, Abstract of "Hermeneutics of Old Testament Apocalyptic Literature," doctoral dissertation, p. 1.

heart to an interpreter.

Sample Entry Section III. Folder 1. General Language Principle: Book and Books continued
Overview by G. Campbell Morgan

I take this book, then, with its mystic passages and its strange figures; with its days, and dates and dating, its times, half times, times missing, and times found; caring very little about these things for the moment, I see that its **living message** to this age is that of the wisdom and might of God; of the fact of His actual government, setting up and casting down, **guiding evil on the one side to its full development and its ultimate destruction** and on the other, **preserving good to its full development and final victory**. The vision is that of the overruling god, in wisdom knowing, and in might working; of kings reigning and passing, of dynasties and empires rising and falling, while God, enthroned above them, overrules their movements.

Looking through the visions of this book at the government of God, there are two things impressed upon the mind. The first is that God is guiding evil to full development (see Daniel 8:23, chapter 9, 12:10; Genesis 15:16), in order to realize final destruction. The second is that he is overruling good to full development in order to realize ultimate victory. There is untold value in the fact that both these movements are revealed. Sometimes we are told that the days in which we live are the most wonderful that the world has ever seen, that the world is getting better everyday; on the other hand, there are those who affirm that we are in the midst of dreadful days, that the world is getting worse every day.

What shall we do with these opposing views? The message of this book is that we shall only discover the truth as we believe both of them. Evil is today worse than it ever was—more subtle, more devilish, and more refined, and therefore more dangerous and more damnable. On the other hand, good is more abounding than ever before. Men today have fuller revelation than they had, and are growing towards fuller realization.

If these two things be true, it follows that sooner or later there must be a crisis, a final conflict between the two forces. That is exactly what this book and the whole Bible teach. The Scriptures never suggest that these two processes will end by the reconciliation of good and evil, or by the weakening of good until there is nothing but evil, or the weakening of evil until there is nothing but good. The crisis will come when the stone cut without hands smites the image, and it breaks and crumbles, and the new kingdom of goodness fills the world. (**Living Messages of the Books of the Bible**, pages 159-161).

Quotable Quotes About Daniel from J. Sidlow Baxter's **Explore the Book**

For sheer interest this Book of Daniel surely stands first among the writings of the prophets. It is full of supernatural marvel, both in the events which it records and in the visions which it decries. But its interest is eclipsed by its importance; for it preserves to us not only unique links in the chain of history, but also vital keys to the interpretation of prophecy. (page 49)

On The Importance of Models in a Life

Naturally, we cannot but connect Daniel's early faith and godly resolve with the influence of the good king Josiah and the great prophet Jeremiah. It was in the third year of Jehoiakim, or just afterward, that he was carried to Babylon (1:1). King Josiah had then been dead scarcely four years. If, then, Daniel was about eighteen to twenty when taken to Babylon, he must have been about fourteen to sixteen when Josiah died. Josiah's was a long reign of thirty-one years. Daniel was born about the middle of it, and, being of princely descent, grew up in closest connection with it. Now it was in Josiah's reign that the temple was repaired, and the worship reformed, and the Book of the Law re-discovered, and the great national Passover kept. The godly king gave a grand, royal lead which could have saved the nation if the people had really responded. Also, it was in the thirteenth year of Josiah that Jeremiah commenced his powerful public witness (Jeremiah 25:3), which was still continuing at Jerusalem when young Daniel was carried away. The influence of these two men was never lost on the future prime minister of Babylon. More than sixty years later we find Daniel pondering the words of Jeremiah concern-

Sample Entry Section III. Folder 1. General Language Principle: Book and Books continued

ing the seventy years' servitude (9:2). A godly example and influence are never without power over someone. There is almost always some young Daniel watching and listening. Here is a ministry which we can all exercise. We need not be kings or prophets. What a power can be wielded by the godly example of a father, a mother, a brother, a sister, a friend, a teacher, a business associate! Let us take heed—and, if we have become discouraged, let us also take heart. Nor must we miss that great truth which is both the centre and the crown of Daniel's personal history, namely, that God honours those who honour Him (1 Samuel 2:30). (page 74)

Baxter quoting Justin Martyr

There is the witness of fulfilled prediction. Nothing more strongly proves the inspiration of the Bible than fulfilled prediction. Justin Martyr said, long ago. "To declare that a thing shall come to be, long before it is in being, and then to bring about the accomplishment of that very thing according to the same declaration, this or nothing is the work of God." (page 69)

Baxter Quoting Sir Isaac Newton

The books of the Bible stand or fall together. They are so truly a plurality in unity that the validity of the whole is bound up with the veracity of each. If "one member suffer, all the members suffer with it." Again and again we have seen that it is impossible to disparage any one part without involving some others. This is emphatically true in connection with this Book of Daniel. So closely has it entered into the warp and woof of the New Testament that, in the words of famous Isaac Newton, "To reject Daniel's prophecies would be to undermine that Christian religion." Paul's doctrine of the coming Antichrist obviously reflects Daniel 7 and 11. Still more are the visions of John in the Apocalypse bound with those of Daniel.

But, most vital of all, the authority of Christ Himself is bound up with this Book of Daniel; for He has chosen to put the seal of special recognition upon it. His self-given and oft-repeated title, *the Son of Man*, as all agree, was taken from the pages of Daniel.... (page 70)

On the Timing of Daniel 9, the Coming of Messiah

See now how exactly Daniel 9 was fulfilled. No date of history is made clearer than the commencement of our Lord's public ministry. Luke tells us that it was "the fifteenth year of Tiberius Caesar" (3:1). Now the reign of Tiberius began 19th August, A.D. 14, so that the fifteenth years of his reign, when our Lord commenced His public ministry, was A.D. 29; and the first Passover of our Lord's ministry was in the month of Nisan of that year. Three Passovers after this, in A.D. 32, our Lord was crucified. We give a final quotation from Sir Robert Anderson: "According to Jewish custom, our Lord went up to Jerusalem on the 8th Nisan (John 11:55, 12:1; and Josephus, Wars, book 6 chapter 5, paragraph 3), which, as we know, fell that year upon a Friday., And having spent the Sabbath at Bethany, He entered the Holy City the following day, as recorded in the Gospels. The Julian date of that 10th Nisan was Sunday the 6th April, A.D. 32." What then was the length of time between the decree to rebuild Jerusalem and this climactic public advent of Christ—between the 14th March, 445 B.C. and the 6th April, A.D. 32? Sir Robert tells us that it was EXACTLY 173,880 DAYS, THAT IS, 483 PROPHETIC YEARS OF 360 DAYS! Again, if this is not evidence of Divine inspiration, then nothing is. [Baxter has previously show that the prophetic year is one of 360 days, page 84]. (page 85)

Sample Entries Section III. Folder 2.General Language Principle: Historical Background

Historical Background—The Kings for Whom Daniel Worked

Labashi-Marduk (4 months)

Nebuchadnezzar	Evil-merodach	Neriglissar	Nabonidus	Belshazzar	Darius	Cyrus
34 years	2 years	4 years	?	?	?	?

See J. Sidlow Baxter page 73 for the description of these.

Daniel 4:32 “thou shalt be made to eat grass like oxen”

The technical name for this rare form of insanity is bo-anthropy (ox-man), whereby the victim, inwardly normal in consciousness behaves like an ox, eating grass as his exclusive diet! Dr. Raymond K. Harrison gives an account of his own observation of such a case in a British institution:

A great many doctors spend an entire, busy professional career without once encountering an instance of the kind of monomania described in the book of Daniel. The present writer, therefore, considers himself particularly fortunate to have actually observed a clinical case of boanthropy in a British mental institution in 1946. The patient was a man in his early twenties, who reportedly had been hospitalized for about five years. His symptoms were well-developed on admission, and diagnosis was immediate and conclusive. He was of average height and weight with good physique, and was in excellent bodily health. His mental symptoms included pronounced anti-social tendencies, and because of this he spent the entire day from dawn to dusk outdoors, in the grounds of the institution. He was only able to exercise a rather nominal degree of responsibility for his physical needs, and consequently was washed and shaved daily by an attendant. During the winter of 1946-47, when the writer observed him, he wore only light underclothing and a two-piece suit, with or without a sweater, during his daily peregrinations. The attendant reported to the writer that the man never wore any kind of rain-coat or overcoat, and that he had never sustained such ill effects as coryza, influenza or pneumonia.

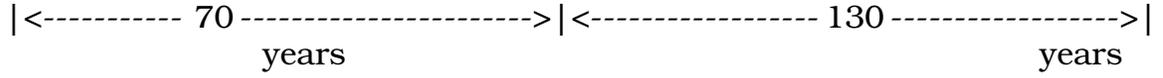
His daily routine consisted of wandering around the magnificent lawns with which the otherwise dingy hospital situation was graced, and it was his custom to pluck up and eat handfuls of the grass as he went along. On observation he was seen to discriminate carefully between grass and weeds, and on inquiry from the attendant the writer was told that the diet of this patient consisted exclusively of grass from the hospital lawns. He never ate institutional food with the other inmates, and his only drink was water, which was served to him in a clean container so as to make it unnecessary for him to drink from muddy puddles. The writer was able to examine him cursorily, and the only physical abnormality noted consisted of a lengthening of the hair and a coarse, thickened condition of the finger-nails.

Without institutional care the patient would have manifested precisely the same physical conditions as those mentioned in Daniel 4:33. After having passed through a difficult and debilitating period occasioned by the second World War and its aftermath, the writer was soberly impressed by the superb physical condition of the patient. His skin exhibited all the clinical indications of a healthy body; his muscles were firm and well-developed, his eyes were bright and clear, and he appeared to manifest a total immunity to all forms of physical disease. According to the attendant he was quiet in his behavior, reasonably co-operate for one so far divorced from reality, and never damaged institutional property.

From the foregoing it seems evident that the author of the fourth chapter of Daniel was describing quite accurately an attestable, if rather rare, mental affliction. The Biblical source contains none of the legendary accretions detectable in the accounts of Berrosus and Abydenus, and for this and other reasons the present writer regards it as an accredited historical record preserved by one who, because of his nationality, was under no particular obligation to conceal or distort the facts of the case so as to spare the royal family and the court officials any embarrassment. Despite this, however, the narrative presented the clinical facts with discrimination and good taste, and bears all the marks of a genuine contemporary or near contemporary record. (**Introduction to the Old Testament**, Eerdmans, 1969, pages 1116-117 as cited in Dr. Whitcomb's Daniel notes at Grace Theological Seminary)

CYRUS
DECREE

Babylon Crisis



|
Jehoiakim
|Jehoichin
|Zedekiah

Zerrubabel
Joshu

Esther

Ezra
Nehemiah
Malachi

Sample Entry Section III. Folder 3. General Language Principle: Theme/Structure

introduction I used the basic theme study analysis sheets and the structure analysis sheets given in Appendix G to work through and identify the following theme and the structure which develops it in the book. The theme statement should be read in two different ways. First read it completely as a full statement. Then you can read the subject and each major idea as a complete thought also. The following Theme and structure notes are my summary notes from my study of Daniel using language principle 3 and 4.

Theme: Subject: **The Most High Rules** (marked by red underline)
 Major idea 1—**in the affairs of individuals**, (marked by red right slash)
 Major idea 2—**nations**, (marked by red left slash)
 Major idea 3—**and history**. (marked red phrase circled)

Structure: (all structural entries are inserted in the text and overshadowed in blue)

- I. Ch 1 God's Sovereign Preparation of Daniel (and friends)
- II. Ch 2-6 God's Sovereign Rule over the Nations
- III. Ch 7-12 God's Sovereign Rule over History

It is clear from a repeated reading of the book that this is not a biography of Daniel. Nor is it only a prophetic book about the future. What it is, is a book about Daniel's God.

There are at least 70 or more names or descriptions for God in the book of Daniel. These include God in various combinations, 45 times. Lord—13 times, LORD—3 times; Most High 9 times; Most High God 4 times. Such phrases as The God of heaven, the God of My Fathers, the God in Heaven, He that revealeth secrets, The Great God, the God of gods. The Lord of Kings, etc. See front sheet before wide margin for actual verse references.

Daniel's favorite name for God is the **Most High** (or for special emphasis, the **Most High God**).

So it is Daniel's God that is in focus. Each of the three sections present God as specially doing something.

Section I. The Most High God rules in the affairs of Daniel, Shadrach, Meshach, Nebuchadnezzar, Jehoiakim, Ashpenaz. Especially Daniel and his friends.

Section II. The Most High God rules in the affairs of nations. Nebuchadnezzar, Belshazzar, and Darius see that God is the Most High who rules. Five times over in this section we are reminded of this with powerful interventions by God into the affairs of these kings.

Section III. The Most High God rules in the affairs of history. The visions (key one given in chapter 2 and then built upon by Chapter 7, Chapter 8, Chapter 9 and Chapters 10-12) show that there are human made kingdoms but these will pass off the scene and God's kingdom will emerge and eternally last.

See the red markings for the theme given below. When a verse is colored by more than one of the different markings it signifies that verse is revealing more the thematic intent of Daniel. I list verses which bring out the subject and major ideas. These should be marked in the wide margin Bible.

Theme: Subject: The **Most High Rules** (1:2, 17; 2:21, 28, 37, 44, 47; 3:15, 17,26, 28; 4:2, 3, 17, 24, 25, 32, 34, 35, 37; 5:18, 21, 23; 6:8, 22, 23, 25, 26; 7:22, 27; 8:25)

Major idea 1— **in the affairs of individuals**, (1:17; 3:28; 4:28; 5:18; 6:22, 27; 9:23; 10:11,12, 19; 12:13)

Major idea 2— **nations**, (1:2; 2:37; 4:2, 17, 24, 25, 32, 35; 5:18; 6:23, 26,

Major idea 3— **and history** (2:28-45; 7:17, 22, 27; 8: 25; 9:24, 27; 10:12,13; 11:27, 29, 35; 12:1, 13)

Sample Entry Section III. Folder 3. General Language Principle: Theme/Structure cont.

The breakdown for Structure of the book is indicated in two major ways:

1. The **content** of each of the sections unites around a **major idea** for the section.

Section I sets the stage by showing how God is in charge of this particular time in history and is working to place individuals where He can use them.

Section II gives repeated evidence that the rulers who think they can independently do what they want are in fact governed by The Most High God behind the scenes. He knows what will happen. He predicts it. He gives dreams then has Daniel interpret them. Five times God is seen to be ruling (so called hidden dream, fiery furnace, tree dream, handwriting on the wall, Daniel in the Lion's Den).

Section III takes the image dream of chapter 2 and expands it giving overall perspective and detailed perspective on various parts of it. Enough of it has come true for Daniel and us to see that God has predicted, worked behind the scenes and brought it to pass. So that we are greatly encouraged to study the remaining parts of the vision and to believe God will bring them to pass.

2. There are two **discourse markers**⁴ breaking up the sections. Two common characteristics set these apart as discourse markers. Each,

1. summarizes about Daniel and
2. speaks of a longer time span than the section it just ended.

1:21 And Daniel remained there until the first year of King Cyrus.

6:28 So Daniel prospered during the reign of Darius and the reign of Cyrus the Persian.

4. In linguistic theory a discourse marker is a type of genre which breaks up long narratives into sections. A classic discourse marker is seen in the book of Acts in the New Testament. It is broken up into sections with a summary-like phrase, the discourse marker (*The Word of the Lord grew* or a functionally equivalent phrase).

Sample Entry Section III. Folder 4. General Language Principle: Context ⁵**Section I. Chapter 1: God's Sovereign Preparation of Daniel** (and friends)

Larger Contextual Unit 1:1-21

<u>Contextual Unit</u>	<u>Contextual Statement</u>
1:1,2	The Lord delivered Jehoikim King of Judah to be captured by Nebuchadnezzar.
1:3-5	A group of young Israeli leaders (hostages) who had great potential for leadership were selected for special training.
1:6-16	Daniel and his three friends who were among the selected group, took a stand on their religious convictions about certain foods and were blessed by God for it.
1:17-20	Daniel and his friends were gifted by God for their leadership and were promoted into good positions as a result of their positive testimony (positive testing pattern-expansion).
1:21	Discourse Marker showing end of Section I and beginning of Section II

Section II. Chapters 2-6 God's Sovereign Rule over the Nations

Larger Contextual Unit 2:1-49

<u>Contextual Unit</u>	<u>Contextual Statement</u>
2:1-13	Nebuchadnezzar has a troubling dream which he wants his wise advisers to tell him along with its interpretation—to fail to do so will result in death.
2:14-23	Daniel hears of the decree and asks for time in order to interpret the dream.
2:24-28	Arioch takes Daniel to the King and Daniel gives testimony to God as the revealer of mysteries.
2:28-45	Daniel tells the story of the Image dream and the Kingdoms for which it stands. [This is the key dream which will set the framework for the visions of Chapter 7 The Four Beasts, Chapter 8 The Ram and the He Goat, Chapter 9 The Times, and Chapter 10-12 The Kings of the North and South).
2:46-49	Nebuchadnezzar recognizes Daniel's God as a revealer of mysteries and rewards Daniel and his three friends by promoting them.

5. Context can be used to speak of a length of text which is a unit or it can be used to describe the summary-like statement which captures the whole flow of the unit (like a topic sentence does for a paragraph). I distinguish these two uses of the word context by contextual unit, and contextual statement.

Sample Entry Section III. Folder 6. General Language Principle: Words

introduction Below is given a table of words I identified to study in Daniel. This is typical of how I identify words to study in a book. Then I use the Word Study sheet given in Appendix G to do actual studies. As I read through a book I notice these kinds of words and add them to my list. SRN below stands for the Strong's Reference Number. This number is keyed to several Word Study Resource books that I use. As you can see I always have plenty of room for "Advance" when it concerns Words to study. In this section I also will have the results of the word studies.

Chapter/ Verse	NIV Word (KJV word)	SRN	Comment
1:8	resolved (purposed)	07760	
2:48	high position (great man)	07236	
2:49	request (requested)	01156	
3:8	denounced (accused)	07170, 0399, (8754)	
4:19	perplexed (astonied)	08075 (8733)	
5:10	queen	04433	
5:15	wise men enchanters (astrologers)	02445 0826	need one line definition for all leaders listed in Daniel—see What Is This Overhead
6:4	trustworthy (faithful)	0540	
6:10,11	prayed giving thanks prayed asking (making suppli- cation)	06739 (8743) 03029 (8683) 01156 02604	
7:1	wrote down (wrote) dream visions substance (sum= of the matters=)	03790 (8754) 02493 02376 07217 04406	
7:9,13,2 2	Ancient of Days	06268 03118	
7:10	court (judgment was set) books	01780 05609	

Sample Entry Section III. Folder 9. Special Language Principle: Hebrew Poetry

introduction As is the case in much prophetic literature, Daniel contains Hebrew Poetry. In fact, there are seven major poetic passages. Each is used to emphatically bring closure to some important event or prophetic word. I give some below. I usually reproduce the text in poetic format and analyze it using the Hebrew Poetry study sheet given in Appendix G. In this case, for Daniel, since Hebrew Poetry is used for emphatic underlining of important conclusions. I give what I think the poetry is emphasizing in relationship to the passage and book as a whole as well as identify the important words for study in the poetic passage. I also list where else these significant words are used in Daniel.

Passage 2: Daniel 4:3 (introduction 4:1,2)

Occasion: Nebuchadnezzar is summarizing what he will say in the chapter by showing his response to God.

Relationship to Theme of Book: God is ruling in Nebuchadnezzar's affairs, even if he is one of the most powerful rulers on earth at this time.

[1 Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.

2 It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me.]

3 How great are his signs!
and how mighty are his wonders!
his kingdom is an everlasting kingdom,
and his dominion (07985) is from generation to generation.

07985 (Aramaic) {shol-tawn'}; from 07981; TWOT - 3034a; n m; AV - dominion 14; 14

1) dominion, sovereignty: 1a) dominion, sovereignty; 1b) realm

Da 4:3 How great [are] his signs! and how mighty [are] his wonders! his kingdom [is] an everlasting kingdom, and his dominion <07985> [is] from generation to generation.

Da 4:22 It [is] thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion <07985> to the end of the earth.

Da 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion <07985> [is] an everlasting dominion <07985>, and his kingdom [is] from generation to generation:

Da 6:26 I make a decree, That in every dominion <07985> of my kingdom men tremble and fear before the God of Daniel: for he [is] the living God, and stedfast for ever, and his kingdom [that] which shall not be destroyed, and his dominion <07985> [shall be even] unto the end.

Da 7:6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion <07985> was given to it.

Da 7:12 As concerning the rest of the beasts, they had their dominion <07985> taken away: yet their lives were prolonged for a season and time.

Da 7:14 And there was given him dominion <07985>, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion <07985> [is] an everlasting dominion <07985>, which shall not pass away, and his kingdom [that] which shall not be destroyed.

Da 7:26 But the judgment shall sit, and they shall take away his dominion <07985>, to consume and to destroy [it] unto the end.

Da 7:27 And the kingdom and dominion <07985>, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom [is] an everlasting kingdom, and all dominions <07985> shall serve and obey him.

Sample Entry Section III. Folder 9.Special Language Principle: Hebrew Poetry**Passage 3: Daniel 4:10-17**

Occasion: This is Nebuchadnezzar's dream; it is in poetry.

Relationship to Theme of Book: Who gave this dream? see verse 17; decree by the watchers; the supernatural is controlling what is happening whether Nebuchadnezzar wants it or not.

10 Thus were the visions of my head upon my bed:
I saw, and, behold, a tree in the midst of the earth;
and the height thereof was great.

11 The tree grew, and was strong,
and the height thereof reached unto heaven,
and the sight thereof to the end of all the earth.

12 The leaves thereof were fair,
and the fruit thereof much,
and in it was food for all:
the beasts of the field had shadow under it,
and the birds of the heavens dwelt in the branches thereof,
and all flesh was fed from it.

13 I saw in the visions of my head upon my bed,
and, behold, a watcher
and a holy one came down from heaven.

14 He cried aloud,
and said thus,
Hew down the tree,
and cut off its branches,
shake off its leaves,
and scatter its fruit:
let the beasts get away from under it,
and the fowls from its branches.
15 Nevertheless leave the stump of its roots in the earth,
even with a band of iron and brass,
in the tender grass of the field;
and let it be wet with the dew of heaven:
and let his portion be with the beasts in the grass of the earth:

16 let his heart be changed from man's,
and let a beast's heart be given unto him;
and let seven times pass over him.

17 The sentence is by the decree of the watchers,
and the demand by the word of the holy ones;
to the intent that the living may know that the Most High ruleth in the kingdom of men,
and giveth it to whomsoever he will,
and setteth up over it the lowest of men.

01510 (Aramaic) {ghez-ay-raw'}; from 01505 (as 01504); TWOT - 2654a; n f

AV - decree 2; 2:1) decree. Da 4:17 This matter [is] by the decree <01510> of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

Da 4:24 This [is] the interpretation, O king, and this [is] the decree <01510> of the most High, ...

06600 (Aramaic) {pith-gawm'}; corresponding to 06599; TWOT - 2950; n m; AV - answer 2, matter 2, word 1, letter 1; 6: 1) command, work, affair, decree: 1a) word, report; 1b) decree

Da 3:16 ... answered and said to the king,...we [are] not careful to answer thee in this matter <06600>.

Da 4:17 This matter <06600> [is] by the decree of the watchers, and ...to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth...

Sample Entry Section III. Folder 9. Special Language Principle: Hebrew Poetry**Passage 4: 4:34-35**

Occasion: This is the praise/testimony that Nebuchadnezzar gives after he recovers his mind and his kingdom and recognizes that the Most High indeed rules in the affairs of nations.

Relationship to Theme of Book: The Most High rules and is worthy to be recognized and worshipped.

[34 And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever;

for his dominion is an everlasting dominion,
and his kingdom from generation to generation.

35 And all the inhabitants of the earth are reputed as nothing;
and he doeth according to his will in the army of heaven,
and among the inhabitants of the earth;
and none can stay his hand,
or say unto him, What doest thou?

Passage 5: 6:26,27

Occasion: King Darius gives testimony to the God of Daniel after Gd delivers Daniel from the Lions' den.

Relationship to Theme of Book: An edict that can not be overturned is set aside because The Most High is ruling.

[25 Then king Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.

26 I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel;]

for he is the living God,
and stedfast (07011) for ever (05957),
And his kingdom that which shall not be destroyed;
and his dominion shall be even unto the end.

27 He delivereth and rescueth,
and he worketh signs and wonders in heaven and in earth,
who hath delivered Daniel from the power of the lions.

07011 (Aramaic) {kah-yawm}; from 06966; TWOT - 2968b; adj; AV - sure 1, steadfast 1; 2

1) secure, enduring

Da 4:26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure <07011> unto thee, after that thou shalt have known that the heavens do rule.

Da 6:26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he [is] the living God, and stedfast <07011> for ever, and his kingdom [that] which shall not be destroyed, and his dominion [shall be even] unto the end.

05957 (Aramaic) {aw-lam}; corresponding to 05769; TWOT - 2912; n m; AV - ever 12, everlasting 4, old 2, ever + 05705 1, never 1; 20

1) perpetuity, antiquity, for ever

Sample Entry Section III. Folder 9. Special Language Principle: Hebrew Poetry**Passage 6: 7:9-10**

Occasion: The picture of the Ancient of Days getting set to judge in the Vision of the 4 Beasts

Relationship to Theme of Book: The Most High is not only ruling in history but is going to bring history to a fitting conclusion; there will be a judgment.

9 I beheld

till thrones were placed,
and one that was ancient of days did sit:
his raiment was white as snow,
and the hair of his head like pure wool;
his throne was fiery flames,
[and] the wheels thereof burning fire.

10 A fiery stream issued and came forth from before him:
thousands of thousands ministered unto him,
and ten thousand times ten thousand stood before him:
the judgment was set,
and the books were opened.

Passage 7: Daniel 12:1-3

Occasion: Gabriel gives a final word to Daniel after he has explained the Vision of the Kings of the North and South

Relationship to Theme of Book: This is the fitting conclusion to which the Most High is moving history.

Daniel 12

1 And at that time shall Michael stand up,
the great prince (08269) who standeth for the children of thy people;
and there shall be a time of trouble,
such as never was since there was a nation even to that same time:
and at that time thy people shall be delivered,
every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake,
some to everlasting life,
and some to shame and everlasting contempt.

3 And they that are wise shall shine as the brightness of the firmament;
and they that turn many to righteousness as the stars for ever and ever.

[4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.]

08269 {sar}; from 08323; TWOT - 2295a; n m; AV - prince 208, captain 130, chief 33, ruler 33, governor 6, keeper 3, principal 2, general 1, lords 1, misc 4; 421

1) prince, ruler, leader, chief, chieftain, official, captain

1a) chieftain, leader; 1b) vassal, noble, official (under king); 1c) captain, general, commander (military)

1d) chief, head, overseer (of other official classes); 1e) heads, princes (of religious office)

1f) elders (of representative leaders of people); 1g) merchant-princes (of rank and dignity)

1h) patron-angel; 1i) Ruler of rulers (of God); 1j) warden

Sample Entry Section III. Folder10. Special Language Principle: Symbols

introduction A symbol is a visible object or quality of an object which stands to represent an idea by a striking resemblance. A symbolic act is the use of a person or thing in some kind of action to represent an idea by a striking resemblance. Daniel's prophetic visions are full of both. I have used a chart to identify the key symbols in Daniels chapter 2 vision which is the foundational vision to which all the other visions relate by expanding, clarifying details, etc. I give a portion of the chart and leave the rest for you to fill in some time on your own.

Table 3: Symbols in Daniel's Vision of the Metallic Man, Chapter 2

Symbol(s) Symbolic Act(s)	Bible Vs	Stands For	Striking Resemblance (thing being emphasized)
1. Great Image	vs 31 vs 35	world governments ruled by pagan ruler (4 given as representative governments)	Image is Man—Governments are ruled by men (However we see God overruling)
2. Head of 3. Gold	vs 38 vs 39	Babylonian Empire (Neb as head); riches, absolute power, splendor of kingdom, extent of reign, morality, unification, duration	first of series of Gentile governments—most powerful
4. beast & arms of 5. silver	vs 39	2nd Kingdom following Babylon; 6:31 shows Medes/ Persians	A kingdom which has two parts (i.e. Medes-Persians)
6. Belly and thighs of 7. brass	vs 39	and another third kingdom of brass which shall bear rule over all the earth	3rd kingdom following after Babylon inferior
8. legs of 9. iron	vs40	4th Kingdom: strength—military power; conquering	Movement crushing those under it; iron=military strength; helps evaluate other metals; Gold-silver-brass-iron; going to right = increase of strength; going to left = increase in wealth
10. feet 11. parts of iron and clay	vs41 vs42, 43	division of 4th kingdom:	
12. Stone Cut out w/o hands 13. Stone smashes image	vs44 vs44	God's kingdom God's kingdom smashes human governments and rules	Stone cut out with out hands = God's work; Climactic event of history

Sample Entry Section III. Folder 11. Special Language Principle: Prophecy

introduction Below is a sample from Daniel 11:1-34 (fulfilled prophecy). The Wide Margin text for Daniel 11 is in the left column and the fulfilled interpretation is in the right column. I give here only a sample. I take this all the way to verse 34.

New International Version Text Historical Interpretive Paraphrase

<p>Chapter 10</p> <p>1 And in the first year of Darius the Mede, I took my stand to support and protect him.</p> <p>2 "Now then, I tell you the truth: Three more kings will appear in Persia, and then a fourth, who will be far richer than all the others. When he has gained power by his wealth, he will stir up everyone against the kingdom of Greece.</p> <p>3 Then a mighty king will appear, who will rule with great power and do as he pleases.</p> <p>4 After he has appeared, his empire will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants, nor will it have the power he exercised, because his empire will be uprooted and given to others.</p> <p>5 "The king of the South will become strong, but one of his commanders will become even stronger than he and will rule his own kingdom with great power.</p> <p>6 After some years, they will become allies. The daughter of the king of the South will go to the king of the North to make an alliance, but she will not retain her power, and he and his power will not last. In those days she will be handed over, together with her royal escort and her father and the one who supported her.</p>	<p>Context: 10:15-11:1 The supernatural being explains to Daniel that there is warfare in the heavenlies surrounding these earthly kingdoms and that he backed and supported Darius.</p> <p>2 Let me clear up for you what you have seen. There will be 4 more kings of significance in Persia: Cambyses (529-522), Pseudo-Smerdis (522-521), Darius Hystaspes (521-485), and Xerxes (485-465). But it is Xerxes who will exert the most influence. By his accumulated wealth and powerful influence he will be able to raise an army of one million men and a navy of 1200 ships. With these he will attack Greece. He will be defeated and return to Persia. Xerxes' ill-fated intrusion upon Grecian soil will be used a century and a half later by Greece as an excuse for retaliation.</p> <p>3 Alexander of Macedonia shall unite Greece and exercise a powerful rule. His kingdom shall expand rapidly. He will finally put an end to the Persian empire in 331 B.C.</p> <p>4 And at the apparent height of his conquests Alexander shall meet an untimely death. During the 20 years following his death there will be several power struggles to see who will rule. Alexander's sons will be murdered so that none of his kin will inherit the empire. Finally, 4 kingdoms (Greece, Egypt, Chaldea, Syria) will emerge from the power struggles. These 4 will not be as powerful as Alexander's empire.</p> <p>5 And Ptolemy Soter shall arise as the Egyptian King and shall be strong; and one of his under rulers Seleucus Nicator shall be even more powerful and will rule over more territory—even into Syria</p> <p>6 Later on after a number of years the two kingdoms, Egypt and Syria will try to make an alliance by marrying Bernice, the daughter of Ptolemy Philadelphia (second King of Egypt) to Antiochus Theos, King of Syria. It will be a scandalous affair which won't work out. Antiochus will have to put away Laodice his wife in order to marry Bernice. But Bernice, will lose her place and be poisoned as well as her offspring. Laodice will be taken back as wife.</p>
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Sample Communication Ideas Page for Daniel

Some Important Ideas to Develop for Communication Events from Daniel

1. The most important thing about Daniel is Daniel's God. The secret of Daniel's success was his understanding of God.
2. The Most High rules.
How many times does God have to say something for it to be true? When God repeats something five times we must hear it and heed it. Testimony bringing closure to five miraculous interventions by God. Ch 2-6.
Application: It is God who is controlling your destiny and shaping you through the events, people, and times in which you live.
3. God shapes character in a leader and then uses that leader.
Integrity checks, positive testing pattern. Daniel's three positive testing patterns. God shapes foundational leadership character then works through the leaders.
4. When all of life is said and done for you, what will you leave behind.
Daniel's ultimate contribution set: *Saint*—a person who has lived an exemplary life and is thought of by those who know him/her as a model for others to emulate. This person is usually thought of as having a very intimate relationship with God. Frequently there are mystical experiences. He or she demonstrates the fruit of the Spirit. Godliness is important to this kind of person. There is a zealotry for God that is beyond the ordinary. The thrust of this accomplishment is vertical, upward toward God. *Stylistic Practitioner*—this is a person who exemplifies an important or unique ministry model. Daniel demonstrated leadership in a time of oppression and in which spiritual authority alone was his major power base. There were no structures to work his ministry through. This ministry model is considered worthy of emulation. The model itself is the legacy. *Writer*—this is a person who produces a body of literature that affects a significant portion of Christianity either in a time bound way or in a timeless way—it is continually read by later generations. The basic thrust of the contribution is the written product; *Stabilizer*—This is a person who builds an organization and brings stability to it so that it will survive and will be effective. The stable organization or on-going institution is the contribution. Daniel's contribution as a stabilizer was actually in his secular profession.
5. Effective leaders maintain a learning posture all their lives.
6. God uses deep processing via crises to build maturity in a leader. Proverbs 24:10 If you are weak in a crisis, you are weak indeed. Share Daniel's nine crises and his response and God using him. Observations on crises.
7. Daniel demonstrates the three ways that spiritual authority comes in a leader's life: Godly character, personal experiences with God and knowledge of God, gifted power. Teach on spiritual authority. Daniel 5:11
8. Three interrelated truths to be held in dynamic tension:
 - a. Ultimate Victory—The ultimate victory of God is independent of the attitudes of peoples toward him.
 - b. Leader's Limiting Factor—God's opportunity to work through a leader is created by the attitude of that Leader Towards God.
 - c. Leader's Expansive Factor—A leader's opportunity is created by the attitude of God towards him.
9. Repeated renewals are needed by leaders. Daniel's repeated renewals and his use of spiritual disciplines in his life.
10. Daniel finished well. Use Daniel, the O.T. Classic example of a leader who finished well, to demonstrate what finishing well means.
11. Daniel answers the question, "What is a righteous person?" Eze 14:14,20
12. Daniel answers the question, "What is a wise person?" Eze 28:3; James 3:17-18 (first of all, knowing the source of wisdom).

Some Important Ideas to Develop for Communication Events from Daniel continued

13. See supernatural aspect—pink markings: The essential ingredient of leadership is the powerful presence of God in the life and ministry of a leader. Sensitivity to this varies with leaders. Daniel shows how one can grow in this.
14. Daniel answers the question, “What is integrity?” and “what difference does it make to a leader?” (notice it is connected to spiritual authority).
15. Daniel answers the question, “What is gifted power?”
16. The images of God in Daniel:
 - a. The Most High
 - b. The God of Darkness/ i.e. revealer of mysteries
 - c. Sovereign over Kingdom of men
 - d. Rock cut out—not by human hands.
 - e. King of Heaven
 - f. Ancient of Days
 - g. The Faith Confirmer (see next point)
17. Ch 11 The Image of God—The Faith Confirmer
See historical interpretive paraphrase—The New Testament shows that:
 - a. fulfilled prophecy is given to increase our faith.
 - b. unfulfilled prophecy is meant to change our behavior—get ready—see insert.See also Daniel 1:1ff which is a fulfillment of Isa 39:7; see also tape, Adrian Rogers, Ch 9. Baxter also on this.
18. Why is Daniel important Today? (Law #1 Book and Books)
See Morgan. The upcoming generation as a whole are hopeless. They need, like Daniel and the people of his times hope. Hope in a Hopeless world, that is what Daniel gives.
19. Jesus’ use of Daniel—authentication of Daniel; see Baxter for detailed help.
20. The Old Testament and resurrection—John 5:28,29 and Daniel 12:3, Matthew 13:43
21. Daniel gives us the prominence of the supernatural. This correlates to hope in the times of the hopeless. That is why power is so needed today.

Sample from Section VI. Miscellaneous Studies/ Other Notes

introduction The miscellaneous section can contain anything. Below I show my summary sheet for the character Daniel. I do a summary sheet like this for all my Core Bios. It gives the essential important findings about a Bible character.

Summary Sheet

Person Studied: Daniel

Direct Data: See book of Daniel; approximately 12 vignettes.

Indirect Data: See Ezekiel 14:8, (14), 20; Ezekiel 28:3; (2 Kings 20;16-18), Matthew 24;15, Mark 13;14

Abbreviated Time-Line

I. SHAKEN FOUNDATIONS

Personal Sovereignty

II. CRISIS LEADERSHIP

Sovereignty Over Nations

III. FINISHING WELL

Sovereignty Over History

A. Crisis in Jerusalem— Deportation	A. Nebuchadnezzar—Giftedness Crisis: ch 2 Golden Image	A. Vision of Beasts: ch 7
B. Integrity Crisis	B. Fiery Furnace Crisis: ch 3	B. Vision of Ram/He Goat Ch 8
C. Enculturation in Babylon	C. Tree Dream Crisis: ch 4	C. Vision of Weeks: ch 9
D. Expansion into Leadership	D. Isolation—Handwriting on Wall: Courage Crisis: ch 5	D. Vision of Kings: ch 10-12
	E. Personal Life Crisis—Darius The Mede: ch 6	E. Finishing Well

Giftedness: Revelatory Gifts, Analytical Abilities, Organizational Leadership Skills, Wisdom

Sphere Of Influence: Counselor to Nebuchadnezzar, Darius, Administrator over large territories of Babylon Empire

Major Contributions:

1. Daniel demonstrates a leader in non-ideal conditions who relies on God's sovereignty in life crises.
2. Daniel is an exemplar of saintliness—the Scriptures refer to him as a righteous person.
3. Daniel demonstrates the importance and fruit of a life long learning posture.
4. Daniel's prophetic visions and writings have given future hope and encouraged faith in God.
5. Daniel's response to testing patterns is exemplary and models for all how God expands positive responses.
6. Daniel introduces us to the value of spiritual disciplines such as Bible study, prayer, and fasting.
7. Daniel inspires us to future hope not only in terms of a personal resurrection but also in terms of God's working out history to a just conclusion fitting His purposes.
8. Daniel lays the ground work for a power theology in the several power encounters between God and rulers which he mediated.

Ultimate Contribution Set: saint, stabilizer, writer, stylistic practitioner

Chapter Summary

- comments In this chapter I have talked about the importance of having a good approach to the study of a book. That approach must have perspective which views both the spiritual nature and language nature of the Bible. It must view the Bible as a book of books and must interpret books as a whole in the light of the Bible as a whole. It must further interpret portions of books in terms of the book as a whole. I have shared with you the spiritual and language principle which guides my own study. You don't have to do it according to my interpretive principles but you should have some guidelines.
- comment Further I have shown how I organize my Core Study of a book into a core notebook. Now you don't have to do it my way but you need something that will allow you:
1. to capture the results of your study in a way that allows you to use it,
 2. to come back at future times and add to what you have already done.
- comment I have given you samples of entries in my core notebook. Just enough to show you that I do record it in a format that follows my language principles. And you can see how I can do advance work which will add to these notes.
- groundwork I have done the basic application of the General Language Principles 1, 2, 3, 4 to every book in the Bible. My analysis is contained in the book **The Bible and Leadership Values**. You may remember the analogy of the *Calculator or Doing It by Hand*. I would suggest that for most readers of this book you ought to take my analysis for Principles 1, 3, and 4 and start with them. Modify them to agree with your own study but use them at least to start. For Principle 3 on historical background you will have to go to the experts. For Principle 5 on Context you can use a combination of your own study and what the experts have done. For Principle 6 on Grammar you will probably have to rely on expert help along with your own study. For Principle 7 the study of Words you will probably do a lot of these on your own as you will not necessarily be able to find studies on them. But where you can you should get help from the experts.

Chapter 6. Studying Other Core Materials

Well, did you survive the last chapter? If so, this one will be easy. I talked about studying a Core Book in the last chapter. That is probably the most important type of Core Work for most foundationally word gifted leaders. But for other leaders perhaps the other types of Core Work—Core Psalms, Core Parables, Core Biographies, Core Passages, Core Topics, Core Values—may be the focus of their use of the Word of God in their *Ministry That Lasts*. This chapter touches on how I study each of these other types of Core Work.

Again this chapter draws on my long history in studying:

1. Core Psalms,
2. Core Parables,
3. Core Biographies
4. Core Passages
5. Core Topics
6. Core Values

I will simply share with you my approach for doing these kinds of studies. Again I don't say you have to do them this way. Use your own approach and perhaps modify it from some of my suggestions. Or if you don't have an approach, start with mine and eliminate those things that don't help you. Feel free to experiment. But remember you do need an approach. You do need to be deliberate. And you should keep in mind the following important guideline no matter what special approach you use for studying any of these kinds of Core Items.

1. You need to work over a lifetime with your core materials from a **base + advance approach** as a guiding principle. This will necessitate recording the results of your study in some form that you can continue to add to over the years. Since most of these types are much smaller than a Core Book you probably can put them all on computer. But I still prefer a hard copy reservoir—especially so I can grab them and take them along with me when I am going somewhere to minister.

Remember the value I am stressing from which the above guideline flows:

A leader should build on past studies and advance them at each new opportunity.

Remember also the second value underlying the chapter as a whole which stresses the importance of your Core Work:

A leader ought to primarily build on his/her strengths and secondarily improve weaknesses.

When you study your Core Work you are primarily building on your strength. You are preparing something that you can communicate to others with passion,

because it is already important to you.

The most important concepts of this chapter include:

1. You will always have a passion when you are communicating from the Bible, material that has touched your own life. And that is one of the essential elements of discovering Core Work such as Core Psalms, Core Parables, Core Biographies, Core Passages, Core Topics, Core Values.
2. Over a lifetime building on your strengths will not only produce meaningful results, it will encourage you to continue to build. Success encourages success. The miscellaneous Core Works in this chapter are all small enough that you can get success quickly as you study them and use them. This will spur you on to further work.
3. Base + advance is the basic guideline to apply to a lifetime of mastering any core item. This holds for the Core Work in this chapter as well as for a Core Book.
4. My personal approach to studying each of these kinds of Core Materials also follow my interpretive principles for the study of the Bible, even though most of these are only parts of a book.¹
5. Again I advise you as I did with Core Books that you should be free to do both original study for your miscellaneous Core Materials or secondary study (using commentators). You should study some of these Core Materials from scratch (maybe a lot of them). That is, do all the fundamental interpretation yourself before going to outside commentators. You need to recognize the whole process and do original work. This will help you better understand how to evaluate commentators and other experts on the Scripture.
6. But again as I mentioned for Core Books, for much of your miscellaneous Core Work, you may want to do minimum original study and as much study from commentators or other experts as you can. In fact, since the emphasis on *The Life Long Bible Mastery Paradigm* is using Core Material with impact, the communication of the material rather than the amassing of knowledge about it, you will learn to freely use secondary study to aid your mastery. You don't want to get bogged down in original study, as fun as it might be. Take advantage of what God has given to the Church over the years. You don't have to reinvent the wheel all the time.

1. Technically speaking I am talking about my hermeneutical approach to the Bible. I use a modified form of the Grammatical-Historical approach which includes 7 major principles for General Hermeneutics (dealing with the normal written communication) and 7 Major Areas of Special Hermeneutics (dealing with special language genres). I will introduce the statements of these principles in this chapter. But I will put my applicational guidelines and practical study guides for applying them in the Appendices for those who want more details.

This chapter then will challenge you to study your miscellaneous Core Materials so as to meet mastery goals.

Objectives for Chapter 6

By the time you finish this chapter you will have,

1. been introduced to the various approaches I use for studying these miscellaneous Core Materials.
2. seen some sample entries for these kinds of Core Materials.
3. set yourself some goals for at least some of your miscellaneous Core Materials.

How To Study A Core Psalm

introduction If Psalms is a Core book for you then you will probably use the following or your own functional equivalent procedure to do original studies of many of your Core Psalms. You can take short cuts of course. For example, you may not do procedures 1 and 2 as original work but instead use some commentator's analysis of it. Or you may not have Psalms as a Core Book but do have some Psalms as Core Passages. Again the following may help you.

Basic Procedures

1. Study the Psalm using the normal Hebrew Poetry Study Analysis for any Psalm.
2. From your analysis determine the major theme being taught in the Psalm. Usually the major theme will be the most important idea that you will want to communicate. But if not it will be the guiding contextual statement to which all your important ideas will relate.
3. Select important ideas from the Psalm. These will flow from reductions of important parallel phrases, from important words studied, from your analysis of the stanzas which make up the Psalm, etc. You are looking for statements of truth, principles, values, important observations, applications, things being emphasized in the Psalm, etc.
4. Be sure you state each important idea as a complete sentence.
5. Relate each important idea to the theme as a whole.
6. Do question analysis for each important idea.
 - a. Why is this idea important to me?
 - b. What do I want a hearers to do if they are to respond to this idea?
 - c. If the idea is a high level idea what are related ideas that support this idea?
 - d. Do initial thinking for answering the following: how can I motivate my hearer to respond to this idea? You will do further work on this kind of thinking in Chapter 7 when doing slot/filler analysis.

comment You do not have to use the above procedure to study a Core Psalm. Use whatever works best for you but make sure you:

1. Study the Psalm as a whole and know how what you are going to communicate from it fits in the Psalm so that you are not violating normal contextual interpretive procedures.
2. Identify the important things you want to communicate from the Psalm. These are the bottom line results of studying a Core Psalm for impactful ideas.

comment You should have a list of your Core Psalms in prioritized order so that you can be planning your next Psalm to study.

comment I keep the results of my Core Psalms studies both in my computer and in individual folders labeled with the Core Psalm number.

Hebrew Poetry Analysis Sheet

introduction See my self-study booklet on **Hebrew Poetry**. The following is a simplified study sheet that is normally used by someone after they have studied through my **Hebrew Poetry** booklet.

General Hebrew Poetry Study Sheet Adapted for a Psalm

A. Analysis of the Form

1. Read the Psalm in the New English Bible, Revised Standard Version, American Standard Version, or other translation which puts its words in poetic form. Identify the stanza(s) that make up the Psalm.
2. Indicate the number of parallel thoughts which make up each stanza.

B. Analysis of the Meaning (Do this part for each stanza).

1. Check each thought for figurative language. Reduce any figurative language to a non-figurative paraphrase which emphasizes the focal point of the figure. Identify here the important words that ought to be studied. Frequently the parallelism will help you identify the meaning of words. This is especially helpful when studying idioms.
2. For each stanza indicate the relationship between each of the parallel thoughts: same, opposite, progressive or other. Reduce parallelisms into their reductions. A good way to do this is to identify the first thought in your own words. The second thought ... etc. Then reduce each parallelism into one summary thought that emphasizes the focus of the parallel thoughts. Then look for flow of thought between the reductions. Keep reducing till you have a thought that summarizes the stanza.
3. Keep in mind the role of parallelism to convey and reinforce meaning. Why was the particular relationship between thoughts used? i.e. What is brought out by this relationship that could not be brought out by one of the other relationships?
4. Paraphrase the entire stanza without using parallelism adding focal paraphrase wording where necessary to intensify emphasis.

C. Analysis of the Truth Taught

1. List here any principles of truth seen in connection with your analysis.
2. Identify the important ideas you want to communicate from this Psalm. Usually they will flow from the topic idea of a stanza or from the theme of the entire Psalm or from your principles of truth. But sometimes they will flow from the study of an important word or figure or idiom or from some significant parallelism.

Sample Core Psalm—Psalm 23

introduction Psalm 23 expresses David's intimacy with God with pictures taken from common everyday life. I analyzed Psalm 23 using my interpretive principles concerning Hebrew Poetry and Figurative language. The following is my final results. I have come back many times to advance my base on Psalm 23. I have presented this Core Psalm many times. I find always it is received with a great longing in the hearts of the hearers to have a deeper intimacy with God. I believe leaders must experience the presence of God in their lives as well as ministries. Psalm 23 shows how one great leader experienced God. When we can express our relationship to God in terms of the commonalities of our life we are advancing in our intimacy with God. In the next chapter I will give a communication event from Psalm 23 so you can see how I use this analysis. But below is the analysis. Note how I have reduced the truths of the stanzas until I have an overall thematic statement for the Psalm.

Psalm 23 Summary

Removing the figures and reducing the Hebrew Poetry parallelisms here is what David was emphasizing in the Psalm as a whole.

David's Intimate Relationship With God

- involved God's taking care of and fully satisfying David's personal needs,
- resulted in a dependence upon God to reveal Himself in life's trials and to give necessary guidance in life's decisions,
- drew David to commit himself to God's ample provision and protective care all his life.

Paraphrase thought by thought, removing figures and yet emphasizing what they intended.

Stanza 1 Because God knows me personally,
I know He will meet my deepest needs.
He gives me the inner peace I need
in the midst of life's complex situations.
He renews my desire to face up to life.

Stanza 2 He gives guidance for life's decisions
because he is responsible to do so.
He reveals his comforting presence
in the midst of life's trials.

Stanza 3. He openly protects me
no matter what complications I am facing.
I thoroughly enjoy my special friendship with God
and I don't ever want to lose this closeness with God.
I am committed to Him for life.

The Challenge—How Personally Do You Know God?

If I were to describe my personal relationship with God in terms of everyday familiar things I know and experience and if I had to do it in 120 words or less, here is what I would say:

Some Important Ideas From Psalm 23

introduction I try to always start with the **basic overall message** (in this case David's intimate relationship with God and what it meant to him) of a Psalm to first draw out my principles. Then I consider the **content** (in this case ideas about an intimate relationship with God) of what is being said throughout. Then I also look for **modeling insights** (in this case a leader shows how important intimacy is to him personally) if the passage is dealing with modeling. Then I look for **communication principles** (here using common pictures from everyday life to illustrate a relationship between a human being and God). Finally, I look for any **other** kind of truth or insight that I think might challenge or enlighten a hearer.

Main Teaching of the Psalm as a Whole:

David's Intimate Relationship With God

- involved God's taking care of and fully satisfying David's personal needs,
 - resulted in a dependence upon God to reveal Himself in life's trials and to give necessary guidance in life's decisions,
 - drew David to commit himself to God's ample provision and protective care all his life.
1. An intimate relationship with God involves God's meeting of personal needs (inward and outward), his competent and trustworthy guidance in daily life and in crisis moments, and results in joy as God protects and showers an intimate friend with benefits.
 2. An intimate relationship with God draws the believer to want this kind of intimacy for life.

Principles Drawn From Content Being Given

From the Names and Descriptive Phrases of God

1. Intimacy involves knowing God in many aspects. The titles and phrases you use to describe your personal relationship with God are one criterion for your intimacy. Use names and phrases and pictures of God which have variety and communicate different things about God. (David did.)

From the Shepherd Extended Metaphor

1. God satisfies inner personal psychological needs as well as outward physical needs. A believer's job is to realize this satisfaction in the midst of life, whether it looks like it or not. (Shepherd--extended metaphor; main point = no lack; sub-points = satisfied, rested in turmoils of life, refreshed and renewed again to cope).
2. Renewal is one of the intimacy outcomes that a believer can expect from God. It will be needed. He will provide it if you are moving in intimacy with Him.

From the Guide Extended Metaphor

1. He Leadeth Me. In this phrase is found the fundamental principle of guidance. N.B. The Most Important Thing About Guidance Is The Guide. **Summary: In Guidance The Guide Has The Main Responsibility; Keep Your Eye On The Guide.** (competency and trustworthiness are characteristics of a good guide. God is trustworthy and competent.)
2. God is responsible to guide (for his namesake). Guidance is His responsibility. Following closely is mine.

Some Important Ideas From Psalm 23 continued

From the Host Extended Metaphor

1. God is honor bound because of his intimate relationship with you to protect you (God as Host).
2. God will lavish you as a guest with benefits which will bring joy to your heart. (feasting at the banquet table of the host).

Modeling Principles

1. (overall on intimacy) David models not only in this Psalm but in several others the basic principle “Leaders need intimacy with God on a regular and on-going basis as well as unusual times of God's affirmation.” (see also the special intimacy Psalms: 18 Affirmation of God's leading in a life, telescopic; 23 personal; 27 crisis; 51 repentance; 62 The God only Psalm; deliverance, dependence upon God; 131 Centering on God; 139 intimacy in being known).
2. A leader needs to relate personally to God. Be personal with God (I, me, mine) David did (17 personal pronouns).
3. The essential ingredient of leadership is the presence of God in the life and ministry of a leader. Here we see the life part being emphasized. His presence is enough. David knew that and practiced it (note the emphasis in Acts 2:25-28).
4. Commitment toward intimacy is a life long commitment (all the days of my life).

Communication Principles:

1. If you want to communicate something to today's generation put it in a meaningful song, David did.
2. Meaningful communication can be done even in short communiques. Keep it short (David did—120 words or less).

Other:

1. Examine something that is familiar with an expectant attitude to learn something new. Use it as a base for growth not a barrier to learn. Never let familiarity with something rob you of new insights from it. Psalm 23 is one of the most familiar passages in all the Word of God. Yet it is full of good insights which one might overlook because of a, “I already know Psalm 23 attitude.”
2. There is a need within all believers for an increased intimacy with God. If you seek to improve your own intimacy with God, you will be able to challenge others to intimacy.

comment

This Psalm is given as an example in Chapter 7 of a Communication event. The Slot/Filler Technique for designing a Communication Even is illustrated as well as the text for a major communication even. You can see there how some of these ideas actually get presented.

How To Study a Core Parable

introduction If some of the Parables are Core for you then you will probably use the following or your own functional equivalent procedure to do original studies of many of your Core Parables. You can take short cuts of course. For example, you may not do these procedures as original work but instead use some commentator's analysis of any one of them or of the whole parable.

Basic Procedures

1. Study the Parable using the normal Parables Study Sheet² you would use with any parable.
2. From your analysis determine the *central truth*³ being taught in the Parable. Usually the *central truth* will be the most important idea that you will want to communicate. But if not, it will be the guiding contextual statement to which all your important ideas will relate.
3. Select important ideas from the ones being emphasized by the *comparisons*. These will always be connected in some way to emphasize something about the *central truth*. Sometimes the *punch of the story* is emphasizing some important idea, again usually relating to the *central truth*. Study the *sequel* to see how Jesus applied the central truth. Usually the Sequel will contain some application or challenge.
4. Be sure you state each important idea as a complete sentence.
5. Relate each important idea to the *central truth*.
6. Do question analysis for each important idea.
 - a. Why was this important to Jesus' hearers? Does it contain the same relevance for today? Why is this idea important to me?
 - b. What do I want a hearers to do if they are to respond to this idea?
 - c. If the idea is a high level idea what are related ideas that support this idea?
 - d. Do initial thinking for answering the following: how can I motivate my hearer to respond to this idea? You will do further work on this kind of thinking in Chapter 7 when doing slot/filler analysis.

comment You do not have to use the above procedure to study a Core Parable. You may have your own procedure for doing so. But you will find the study sheet has questions and exercises that are based on sound hermeneutical (interpretive principles).

2. This study sheet is taken from my hermeneutical text on studying parables, **Puzzles With A Purpose—A How To Book on Parables**. That text demonstrates how to answer every question on the study sheet.
 3. The central truth is the main idea that the parable as a whole is trying to illustrate. Each parable is used to teach a major truth by a series of comparisons.

Parables Study Sheet

Title of Parable _____

Scripture References For: Setting _____ Story _____ Sequel _____

- Question 1. From your analysis of the *Setting* write a **Concluding Statement** which clearly sets forth **WHY** the parabolic teaching was given.
- Question 2. Be sure you **UNDERSTAND** the *Story* as the original listeners did. Write down any hindrances to your understanding the *Story*. Give the results of your analysis to clear up these hindrances.
- Question 3. Recognize the **MOST IMPORTANT POINT** in the *Story* element which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.
- Question 4. Give here in a concise statement what the story teller **EMPHASIZED** to the listeners in the *Sequel*. Write also a statement indicating what **Response** the story teller expected as a result of this emphasis.
- Question 5. List here any *comparisons* which you feel are **RELIABLE COMPARISONS**. List also any comments from others which tend to confirm your *comparisons*.
- Question 6. Give here your final statement of the **CENTRAL TRUTH**. Add any comments concerning the *Central Truth* made more vivid by *Details Not Compared*. Give also any comments from others which confirm your concepts of the *Central Truth*.
- Question 7. List here your **MAIN PRINCIPLE** drawn from the *Central Truth*. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

Sample Core Parable—The Sower**Parables Study Sheet**

Title of Parable The Sower (or The Different Soils), Mark 4:1-25

Scripture References For: Setting vs1,2 Story vs 3-8 Sequel vs9 (10-25)

Question 1. From your analysis of the *Setting* write a **Concluding Statement** which clearly sets forth **WHY** the parabolic teaching was given.

Jesus recognizes that this large crowd must respond to his teaching if they are going to profit from it. Therefore, he gives this story to impress upon their minds the different ways in which they are going to respond and to warn them to respond positively by obeying the truth they hear.

Question 2. Be sure you **UNDERSTAND** the Story as the original listeners did. Write down any hindrances to your understanding the Story. Give the results of your analysis to clear up these hindrances.

Hindrance: What is meant by the *wayside* in verse 4?

Answer: The wayside here refers to a path which went into the sower's field. A given path might wander through several farmer's fields since the fields were not normally enclosed. The path would often go right to the middle of good ground.

Hindrance: How did this sower plant his seed?

Answer: Edersheim mentions two ways—by hand and by cattle. In either case the seed was scattered out as it were on the top of the ground. One method of farming scattered the seed fist and then plowed the ground. It is easy then to see how the seed might be blown around and come to rest on the various kinds of soils mentioned in the parable.

Hindrance: What would *thorns* be doing in the middle of the farmer's field?

Answer: The thorns might be growing very near the path which winds itself into the middle of the field or in hilly ground in areas which were not plowable. Evidently all the land in many of these fields was not always plowable and may have had boulders and clumps of thorn bushes in them.

Hindrance: What is meant by some thirty and some sixty and some an hundred?

Answer: According to thomson's first hand account for every three bushels planted two were expected to be wasted. If the one good bushel brought forth 100 other bushels it was considered to have brought forth 100 fold.

Question 3. Recognize the **MOST IMPORTANT POINT** in the *Story* element which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

The most important point in the *Story* is the response of the soils to the seed. Three bad soils and their results are contrasted to one good soil and its results. The emphasis then, is on the results seen in the various soils with the good results being highlighted.

Reason: The obvious contrasts in the *Story* and the final statement emphasizing the good results are my reasons for writing the above conclusion.

Sample Core Parable—The Sower continued

Question 4. Give here in a concise statement what the story teller **EMPHASIZED** to the listeners in the *Sequel*. Write also a statement indicating what **Response** the story teller expected as a result of this emphasis.

Jesus emphasizes in the *Sequel* the responsibility of the listener of parables to obey what he/she has heard. Those who obey will receive more teaching. Those who refuse to obey lose the privilege of more teaching. Jesus also shows that the purpose of parabolic teaching is to confront people with truth, not hide it from them.

Question 5. List here any *comparisons* which you feel are **RELIABLE COMPARISONS**. List also any comments from others which tend to confirm your *comparisons*.

<u>Category</u>	<u>Story Items</u>		<u>Actual Life Items</u>
Reliable	1. Sower	=	one who gives out the word (truth)
Reliable	2. Seed	=	word (truth)
Reliable	3. Wayside	=	people who hear the word but lose it due to Satanic influences
Reliable	4. Birds	=	Satan
Reliable	5. Rocky Places	=	people who apparently receive the word but do not follow it when tribulation and persecution arise
Reliable	6. Sun	=	persecution and tribulation arising from the world
Reliable	7. Thorns	=	people who can not receive the word and use it because other interests (material things) take priority over the word
Reliable	8. Good Ground	=	people who hear the word and use it and see results in their lives because they use it.

Question 6. Give here your final statement of the **CENTRAL TRUTH**. Add any comments concerning the *Central Truth* made more vivid by *Details Not Compared*. Give also any comments from others which confirm your concepts of the *Central Truth*.

I must warn you that you will respond to what I say by rejecting my sayings and losing the benefit of them or by accepting these sayings, obeying them, and receiving more of my teaching as well as life-changing results.

Question 7. List here your **MAIN PRINCIPLE** drawn from the *Central Truth*. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

Main Principle: People must be warned that they are responsible to accept truth and benefit from it or in rejecting it they lose its benefits.

Other Principles:

- a. God has revealed truth to people.
- b. God warns people about their responsibility to his truth.
- c. People must obey this truth they have received.
- d. People who obey the truth will receive and understand more truth.
- e. People who obey the truth will find it relevant and beneficial in everyday life.
- f. God uses the most effective method for revealing his truth for a given situation.

Important Ideas from the Core Parable—The Sower

introduction The answers to question 7 are a good starting place for identifying the important ideas. Notice that each of these principles are stated as complete sentence ideas. In addition, I have suggested some new ones simply from observing Jesus method of communicating.

Main Principle:

1. People must be warned that they are responsible to accept truth and benefit from it or in rejecting it they lose its benefits.

Other Principles:

2. God has revealed truth to people.
3. God warns people about their responsibility to his truth.
4. People must obey this truth they have received.
5. People who obey the truth will receive and understand more truth.
6. People who obey the truth will find it relevant and beneficial in everyday life.
7. There are many things that can distract people from receiving and using truth.
8. God uses the most effective method for revealing his truth for a given situation.

Communication Principles:

8. A communicator should realize that when he/she is communicating even important teaching that there will be a varied response in the target audience. This should temper unrealistic expectations.
9. A communicator can use illustrations from life, common to the audience, to emphasize truth.
10. A communicator should use creative methods to communicate.
11. A communicator should teach in a way to lead the listener to discover truth for himself/her.
12. Just because an idea is good does not guarantee that people will hear it and heed it.

How To Study a Core Biography

introduction Years ago I heard Dr. Howard Hendricks teach a Core Bio series on Elijah. I wrote him and asked him for guidelines on how to do a character study in the Scriptures. He sent me back a list of 18 Questions he uses to Interview People and Material in the Bible in order to draw out basic biographical insights that he uses when he teaches a Core Bio. I used that as my first basis upon which to do biographical studies. Later after leadership emergence theory arose in my research I developed my own approach (which still has within it the seeds of Dr. Hendricks' work). The following steps are taken from my book, **Leadership Perspectives—How To Study The Bible for Leadership Insights**. They give a basic approach to biographical study in the Bible. Not all 12 steps can be done with each leader but they provide the ideal framework that should be attempted. Do as much of the 12 as you can depending on the material available for a leader.

12 Steps For Studying Bible Leaders

Step 1. Identify All The Passages That Refer To The Leader.

- a. Use an exhaustive concordance to help you identify all such passages.
- b. There are two kinds of passages:
 - (1) Direct, which refers to actual historical vignettes—a short literary sketch of a given slice of life, which gives raw data about the person and his/her actions. This is data that can be interpreted for leadership findings.
 - (2) Indirect, not actual vignettes but references to the leader or accomplishments usually in retrospect such as summary passages, intentional selection which groups several important names, etc.
- c. For the Direct—actual historical vignettes—Number and label each vignette separately for reference.
- d. For the Indirect—note the commentary on the leader. What was said? Why important? Why remembered? Why selected? Ultimate contribution? Some trait or characteristic?
- e. Books written by the leader or prophecies made by the leader.

Step 2. Seek To Order The Vignettes Or Other Passages In A Time Sequence.

- a. Bible dictionaries or encyclopedias usually have articles on most Bible characters. These articles usually help in establishing time of events in the life. Actual vignettes as given in the Bible may be out of chronological order.
- b. Remember the time period in the *progress of redemption* in the Bible (Introduction, Chapter 1 Making of a Nation, Chapter 2 The Destruction of a Nation, Chapter 3 Messiah, Chapter 4 The Church, Chapter 5. The Kingdom) in which the leader is acting. Put the leadership in the broader time framework.
- c. Remember the *leadership era* (1. Patriarchal, 2. Pre-kingdom, 3. Kingdom, 4. Post-Kingdom, 5. Pre-Church, 6. Church) in which the leader is acting. Remember what is expected of a leader in that era. Remember the kind of leader he or she is and the basic thrust of leadership for that kind of leader at that time.
- d. Note how the leader fits those stereotypes or doesn't.
- e. Notice if the leader is breaking new ground.

12 Steps For Studying Bible Leaders continued**Step 3. Construct A Time-line If You Can. At Least Tentatively Identify The Major Development Phases.**

- a. See my booklets on Joseph, Barnabas, and Joshua for examples of time-lines.⁴ A time-line is simply a horizontal display of the leader's development over a life time. It is usually broken down into significant development phases. The time-line can be the integrating tool for analyzing critical incidents in the life, for identifying patterns, and for noting growth or development over a lifetime.
- b. Sometimes not enough information is given to fill out the time-line completely. You can tentatively construct a time-line and leave gaps recognizing it has limited use.
- c. Be especially alert to how the leader finished.
- d. Check for the six major barriers to finishing well: sex, family, money, pride, power, plenteating and locate along the time-line.
- e. Check for any of the 5 major enhancements to finishing well: life time perspective, renewal experiences, guarding of the inner life with God—spiritual disciplines, mentoring, learning posture. Locate any of these indications along the time-line.
- f. See if the person's life illustrates or sheds light on any of the seven major leadership lessons:⁵

Step 4. Look For Process Items (Critical Events, People, Happenings) In The Life.

- a. The **Making of A Leader** by Clinton or his work **Leadership Emergence Theory** defines process items in-depth. Process items are another name for shaping things God uses to develop a leader. Critical incidents are those shaping activities that carry more long term implications for development.
- b. But even if you don't know the names of processes you can analyze what happened in some critical situation.

Step 5. Identify Pivotal Points From The Major Process Items or Critical Incidents.

- a. A pivotal point is a most crucial critical incident. It is a make or break kind of turning point in a leader's life. Seek to identify pivotal points in a life. Describe the kind of pivotal point it is (Springboard opportunity, missed opportunity, hindrance to development, initiated downfall, downfall).
- b. Seek to determine what might have happened or the after effects of the pivotal point. Various kinds of lessons can be learned from this analysis.
- c. How can knowing about this pivotal point be of aid to other leaders or emerging leaders?

Step 6. Seek To Determine Any Lessons You Can From A Study Of These Process Items And Pivotal Points.

- a. The Gideon Example in this chapter gives samples.
- b. Seek to identify specific lessons first (use wording of the specific situation, time, place, and person concerned).
- c. Seek to abstract the specific lessons into wording that could apply more broadly.
- d. Assess the level of authority for application of the lesson.

4. The booklets are available through Barnabas Publishers (my own business). **Joseph, Destined to Rule—A Study in Integrity and Divine Affirmation; Barnabas: Encouraging Exhorter—A Study in Mentoring; The Joshua Portrait: A Study in Leadership Development, Leadership Transition, and Destiny Fulfillment.**

5. Effective leaders maintain a learning posture all their lives. Effective leaders view and interpret present ministry in terms of a lifetime of service. Effective leaders view spiritual authority as their primary power base. Effective leaders have a dynamic ministry philosophy that changes with development in terms of giftedness, their growing understanding of the Bible, and their ministry situations. Effective leaders view leadership selection and development as a priority function, Effective leaders view relationships both as an end and means in their ministry as they relationally empower others. Effective leaders have a growing awareness of their sense of destiny.

12 Steps For Studying Bible Leaders continued

Step 7. Identify Any Response Patterns (Or Unique Patterns).

- a. Look for unique patterns that only fit the leader's life.⁶
- b. Use the patterns to help you see ideas and lessons in the leader's life.

Step 8. Study Any Individual Leadership Acts In The Life. Use The Approach Demonstrated In This Chapter (see page 193).

- a. Identify leadership style(s). Leadership style refers to the patterns a leader uses to influence followers as he/she leads them.
- b. Identify the situation—look for any dynamics, micro or macro that shed light on the situation.
- c. Study the followership.

Step 9. Use The Three Overall Leadership Categories To Help Suggest Leadership Issues To Look For.

- a. Use the *basal elements* (leaders, followers, situations) to suggest things to look for.
- b. Use the *influence means* (individual leadership styles, corporate group styles) to help you suggest things to look for, i.e. look at the leader in terms of leadership style theory.
- c. Use the influence means (spiritual power) to help you suggest things to look for.
- d. Use the influence means (corporate) to analyze the power situations wrapped up in institutions, or tradition, or cultural family patterns.
- e. Use the *value bases* to help you identify values—philosophical or cultural or theological that are worth noting.

Step 10. Use The List Of Major Functions (Task Functions, Relationship Functions And Inspirational Functions) To Help Suggest Insights. Which Were Done, Which Not.

- a. Were there relational functions in view? Did the leader build a group ambiance and use relationships as a major base to operate from?
- b. Were there task functions in view? Was the leader driven by some consuming task?
- c. Were there inspirational functions in view? Usually you will always have something on this function. How did the leader inspire others?

Step 11. Observe Any New Testament Passages Or Commentary (Indirect Source--anywhere In Bible) On The Leader. Especially Be On The Lookout For Bent Of Life Evaluation.

- a. For example, Ezekiel refers to Daniel 3 times. This is actually a contemporary evaluation of Daniel. See Ezekiel 14:14,20; 28:3. Three names are listed in the first two: Noah, Daniel, and Job. These are intentionally selected—the focus is righteousness. The third commends Daniel's wisdom. This is bent of life testimony. This is what stands out as an important thing to be remembered about the character. These kinds of hints can then lead you back to the direct data for focused study. That is, now go back and study these three characters for ideas on righteousness. Study Daniel for ideas about wisdom in a leader.
- b. The New Testament references are usually bent of life types. See Romans 4:20,21 about Abraham and his faith. See Acts 7 for Stephen's comments. All of these indirect type of references give us focuses with which to go back and search the direct data.

6. I have identified some 23 patterns that commonly occur in leader's lives. See **Leadership Emergence Theory**.

12 Steps For Studying Bible Leaders continued

Step 12. Use The Presentation Format For Organizing Your Display Of Findings For Steps 1-11.

- a. The presentation format is a technical layout for presenting the highlights of your data. The order of presentation is logically arranged.
- b. This standardized approach to presenting findings is used by me and by all that I teach in workshops, seminars, and classes. It makes for ease of referencing material.
- c. For popular consumption (articles, booklets, books, public preaching, etc.) you would not use this technical format but take out of it that which you want to use.
- d. The presentation format organizes data on your Biographical character so that you can now easily go through your data and identify the most important ideas to communicate from that character.

comment Remember you will have to cut out many of the above guidelines for many biographical characters in the Scriptures since the Scriptures may not have information to satisfy all of these suggestions. But the goal is to get as much as you can for as many as you can.

comment Some important reference works I have found helpful are **Wilmington's Complete Guide to Bible Knowledge—Volume I Old Testament People** and **Wilmington's Complete Guide to Bible Knowledge—New Testament People**. Both are published by Tyndale House Publishers in Wheaton.

Presentation Format--Findings On Bible Leaders

introduction The following is a logical order of presenting data. It is standardized for reference purposes. When doing an actual study, the information available on the character and the nature of the findings will actually determine which of these categories are actually filled. Attempt to do them all.

1. *Biblical Name(s)*—Primary: Other:

2. *Biblical Data:*

Here list the direct contextual material on the leader studied, the indirect references to the leader, and note especially any summary passages on the leader (if an Old Testament leader look especially for New Testament references or assessment on that leadership).

3. *Abbreviated Time-Line:*

Construct a time-line with development phases--as much as possible from the data given. Recognize that the time-line is incomplete (if more data were given--more phases or sub-phases probably could be distinguished).

4. *Giftedness Indications:*

If Old Testament, then list areas of natural abilities, acquired skills or special anointings seen in the leader's life. If New Testament, attempt to identify gift-mix or gift-cluster.

5. *Sphere of Influence:*

Here give the followership being influenced. If possible note direct, indirect or organizational categories.

6. *Major Contributions*

Assess the leader's achievements in God's on-going redemptive program in the Bible.

7. *Biblical Context*

Here use the Biblical Leadership Eras. You want to analyze this leader in terms of the kind of leadership seen in the Bible for his/her time.

8. *Capsule*

Give a narrative overview of the leader's life in paragraph format based on a linear time organization of Bible vignettes or data. This narration should follow the time-line and give information that allows one to put the major findings in context.

9. *Major Lessons*

- A. Pivotal Points
- B. Major Processing
- C. Barriers to finishing Well
- D. Here include lessons learned from leadership acts—Give actual analysis in an Appendix attached to the presentation.
- E. General/ Other
- F. Major Lessons Stated

10. *Ultimate Contribution Set*

Here use the categories from the ultimate contribution explanation to assess the long term achievement of this leader.

11. *Appendices:*

Here you would include any leadership acts analyzed or any other pertinent information such as family tree diagrams, etc.

Sample Core Biography—Gideon continued

The characteristics of ideal leadership for this sub-phase include:

- a. courage as seen in mighty deeds of valor,
- b. charismatic/spiritual authority as the influence base for recruiting followers,
- c. anointing from God,
- d. military skills,
- e. ability to organize regionally/ perhaps civil judging functions (e.g. Samuel),
- f. highly directive leadership style/ use force and coercion as well as personal charisma as major power bases,
- g. integrity is important—these leaders keep their word even in vengeance issues; if the make an oath they keep it.

8. Capsule

During the times of the Judges there is a basic cycle of God's people gradually turning away from Him, discipline by God, a turning back, deliverance through a Judge, and peace for a period of time. This cycle is given 13 times in the Judges. Gideon is the 5th Judge to deliver. Only 4 of the 13 Judges have extended material (counting Barak and Deborah as one). Gideon is one.

During the beginning of Gideon's story the Israelites were under discipline from God via the Midianites. There had been seven years of oppression by the Midianites, Amalekites and other eastern peoples. This affected a limited number of the Israelite tribes including : Gideon's own clan, the Abiezrites; Manasseh—particularly the western part; Asher; Zebulun; Naphtali; Ephramites. The raiding bands came in when the crops were ready for harvest and took the crops and ravaged whatever else they wanted. Frequently, this also meant taking women to add to their households and others as slaves.

God raised up an unknown prophet to warn the people. Then He sends an Angel of the Lord (special heavenly messenger in human incarnate form—some theologians say this is Christ in a pre-incarnate form) to Gideon to recruit and empower him. The messenger challenges Gideon to deliver Israel from the oppression. In typical Eastern fashion Gideon bargains or negotiates with the messenger. He denies that he can do it. The messenger gives the all encompassing leadership ingredient—God says, "I will be with you." He gives authority to his message with a power display (food burned with heavenly fire). Gideon knows he has had a heavenly visitation.

God then gives a dream the very night of this first visitation. He challenges Gideon to get rid of worship symbols of Baal and Asherah. In effect, this is a challenge to a power encounter. Gideon takes the challenge and gets rid of the symbols. The people find out the next day and come to punish Gideon. His father makes the power encounter public by saying that the gods behind the symbols should do the punishing if they have any power. Gideon is renamed Jerub-babel (let Baal contend—meaning he won over Baal) from this incident. This name then signifies that God won a power encounter through Gideon and is with Gideon.

The Midianites, Amalekites and other eastern peoples then form a loose alliance, cross the Jordan, and mass their forces for a big attack. Gideon is anointed with power and recruits a delivering force from some of the tribes. Now it is time to act. This drives Gideon to some serious negotiation concerning guidance (the fleece incident) . God patiently deals with Gideon who is finally satisfied that God is really in the deliverance.

God pares down the army that Gideon has raised, from 32,000 to 300. This accentuates the faith challenge involved and shows that when deliverance comes it can only be God's work. Gideon gets a final confirmation via a night reconnaissance into the Midianite camp that he should attack at night and surprise the Midianites. He does this in one of the great military illustrations of a small force surprising and routing a larger force. The confusion in the night attack and lack of communication and the problems of a loose alliance all work to insure that

Sample Core Biography—Gideon continued

the Midianites, Amalekites, and other eastern forces help eliminate themselves under the cover of darkness. They rout and flee the scene. Gideon follows to mop up and sends messages out to other Israelite tribes to help cut off the retreat paths. Gideon essentially wins the battle although he has some problems with Israelites in various local districts.

The end result of the battles is that Gideon is made a quasi-king, asks for booty (gold earrings) from the battle, makes a golden ephod (used to get supernatural directions from gods, other than God), and actually moves away from God in his judgeship. He has many children. The leadership transition is a disaster, one of his sons by a concubine—Abimelech, murders all the rest of the possible heirs to the leadership position and the cycle of the Judges continues again.

9. Major Lessons**A. Pivotal Points**

There are three pivotal points in Gideon's life.

- P1 = is Gideon's encounter with the Angel of the Lord and the faith challenge which led to the power encounter with Baal and the change of name
- P2 = is the faith challenge and response concerning the use of only 300 warriors
- P3 = is the temptation to greed (collects gold earrings and makes golden ephod) which eventually leads to a compromised (divided loyalty to God and animistic gods)

The first pivotal point is the power encounter. Gideon follows God's commands and gets rid of the symbols at night in a surprise maneuver which foreshadows his major military triumph that is to come. It is a fait accompli. His father Joash makes it a spiritual matter by challenging openly the gods behind the symbols. This power encounter clearly won by God enhanced Gideon's reputation and gave spiritual authority for his next exploit, the recruiting of the army. This was a stepping stone to a reputation he would need to recruit the army and deliver.

The second pivotal point, a major faith challenge, is accepted by Gideon, after the double confirmation guidance process item (the external confirmation comes from the conversation in the Midianite camp). This pivotal points actually allows for the major accomplishment in Gideon's destiny—the deliverance.

The third pivotal point, the aftermath of the victory temptation, curtails Gideon's future leadership. His desire for the gold and the ephod (usurping religious power) become his downfall in following hard after God. After this pivotal point we do not hear of anything spiritual in Gideon's life or ministry—just problems. The major lesson of this pivotal point is to expect temptation after a great victory. When you come down from a mountain top experience expect the smog in the valley. Forewarned is forearmed.

B. Major Processing

During Phase I, Weak Foundations, there was 7 years of negative preparation, oppression by the outside raiding parties, which readied Gideon and others for deliverance. There was the destiny revelation, prophetic utterance, given to the group as a whole of which Gideon was a part. The dream was both a destiny revelation (next step) and a ministry task. Gideon proved faithful. This is an example of the positive testing pattern. God expands his ministry anointing him with power so that he can recruit a following. Carrying out the ministry task led to a power encounter—God against spirit world forces (those spirit world beings represented by the symbols). The name change is a destiny revelation item--signifying that God was really with Gideon and contended with Baal. The anointing with power to recruit is an instance of gifted power. The fleece matter is an instance of certainty guidance, specifically an unusual form of double confirmation. The paring down of the army from 32,000 is both an obedience item and a faith challenge. Again we see the positive testing pattern. The command to go on the reconnaissance patrol into the Midianite camp is an obedience check. Responding positively to this Gideon gets confirmation from the enemy that the attack is strategic. It is clear that God is in this. The

Sample Core Biography—Gideon continued

enemy gets the dream. Gideon was given a command to go there. There is the providential working out of timing and space to be at the right place at just the right instance to hear the interpretation of the dream.

The expansion phase of this positive testing pattern is two-fold: the information confirming the attack and the actual victory which comes with the surprise attack. The attack plan (we are not certain how he got this) is the functional equivalence of a ministry insight. In the follow-up skirmishes after the battle there is the confrontation with Ephraim which becomes authority insights processing. Gideon handles this well. After the battle is totally done there is the issue of financial resources. Gideon wants a portion (relatively small) of the plunder, some of the golden earrings. I think this is actually an integrity test but it is difficult to pinpoint the processing. It certainly is a pivotal point which eventually turns Gideon away.

C. *Barriers to finishing Well*

The financial barrier proved to be a snag for Gideon as did the family barrier. See the transition time for family issues.

D. *Leadership acts*—there is no direct data which can be interpreted for a leadership act. We only have the final results of the leadership influence. We do not know how Gideon did these things or the reactions of the followers to his influence.

E. *General/ Other*: We see in this incident the one of the essential lessons of this leadership sub-phase. God uses weak instruments as long as they are given over to him.

F. *Major Lessons Stated*:

1. **Source Of Victory.** God makes it clear for all time that leaders must depend upon Him for victory. No matter what a leader's giftedness or resources, ultimately victory is from the Lord.
2. **Guidance.** God will patiently deal with a leader concerning guidance if the leader is sincere about the guidance and needs it to make major decisions.
3. **Holiness.** There must be spiritual preparedness before God will give His presence and power to a leader. Spiritual issues must be made right. Here, the major issue is spiritual. The prophet warns of the spiritual problem. God has Gideon destroy the symbols of the gods which the Israelites are worshipping. This is done first before the deliverance. See also Moses and the circumcision issue in Exodus 4:24-26. See also Joshua and the circumcision incident after the crossing of the Jordan (Joshua 5:2-12). This precedes the revelation of how to reach Jericho.
4. **High/low Pattern.** Leaders are often most susceptible to temptation after a great victory. After the highs comes the unexpected lows that can wipe a leader out. After a victory we should always be alert to special spiritual warfare or other subtle temptation.
5. **Barriers.** A leader can be thwarted from finishing well by greed or family situations.
6. **No Guarantee.** A spectacular victory in which God is known in power and presence at one point in a ministry does not guarantee a successful leadership for the rest of one's days. To finish well a leader must continue to see God break into the life in renewal experiences as well as other ways.
7. **Inspirational Leadership--authority.** One of the most important motivating factors for a leader is to have spiritual authority that comes from some major experience with God. When followers perceive spiritual authority in a leader, they will tend to be motivated by that leader.
8. **Inspirational Leadership—presence.** The most important motivational factor a leader can have is a conviction about the presence and power of the Lord in a vision that is to be carried out. That conviction is one of the most important influence means of a leader.
10. **Ultimate Contribution Set.** Direct ministry—large public/ deliverance of a portion of Israel during oppressive times.

Sample Core Biography—Gideon continued

11. Appendix A. Vignettes in the Gideon Story

<u>Scenario</u>	<u>Reference</u>	<u>Title</u>
1	Judges 6:1-10	Background/ Setting
2	Judges 6:11-24	Leadership Call/ Encounter with God
3	Judges 6:25-32	Power Encounter with Baal
4	Judges 6:33-40	Gideon-Certainty Guidance
5	Judges 7:1-8a	Test--Dependence upon God Alone
6	Judges 7:8b-15a	Double Confirmation—The Encouragement
7	Judges 7:15b-25	Victory—God Delivers
8	Judges 8:1-3	Opposition of Ephraim—Who gets the credit?
9	Judges 8:4-7	Elders of Succoth—Defiance
10	Judges 8:8,9	Elders of Peniel—Defiance
11	Judges 8:10-12	Final Defeat of Midianites
12	Judges 8:13-17	Elders of Succoth and Peniel Taught Lesson
13	Judges 8:18-21	Zebah and Zalmuna Executed
14	Judges 8:22-27	Gideon's Golden Ephod; financial barrier
15	Judges 8:28-35	Summary of his judgeship

Important Ideas from Study of Core Biography—Gideon

1. A major experience with God, in which God intervenes in a powerful way, is not enough to guarantee an entire life of effective leadership.
2. Few leaders finish well. Gideon did not finish well. He illustrates this idea. About 1 out of 3 Bible leaders finished well.
3. A major barrier to finishing well concerns finances (greed for it, integrity in handling of it, misuse of it as a power base, etc.). Gideon failed at least in part because of this barrier.
4. Victory in a leader's ministry, in terms of its fundamental essence, comes because of God's intervention. No matter how strong our gifting or experience, we must depend on God to effectively use us. God highlights this fact in Gideon's victory (kept paring the forces down until it would be clear it was not the Army's might that did it).
5. A leader will need sponsoring (Gideon's father Joash backed him in the incident about destroying the idols and actually made this incident into a power encounter in which God backed Gideon).
6. Certainty guidance is especially needed when a leader's decisions involve high risk. God will give certainty guidance where it is needed for the leader to accomplish God's purposes (the fleece).
7. Often a leader will need supernatural affirmation in order to walk by faith in some venture (the camp patrol incident shows this).
8. A leader must be sensitive to God's timing in order to discern what He is doing. The whole episode illustrates this. The camp patrol shows how important timing is. Gideon and his mate had to be there at just the right time to hear the men talking about their dream and get the affirmation experience from God. It was a night attack.
9. God uses dreams to intervene both in the lives of his people and others (see also Joseph or Nebuchadnezzar).
10. A leader is often most susceptible to temptation, which can become a pivotal point in all of life, just after some important victory. (Gideon gathered the gold right after the victory).
11. The essential ingredient of leadership is the powerful presence of God in the life and ministry. To be aware of this presence and to count on it makes the difference in accomplishing things for God. Gideon had a series of personal encounters with God which increasingly convinced him that God was with him. That made the difference in his inspirational leadership.
12. Deep experiences with God will build a leader's spiritual authority and greatly enhance inspirational leadership.

How To Study a Core Passage

introduction Having identified a Core Passage, how will you study it? Below is a very generalized approach which takes into consideration the fact that each Core Passage may very well be a different kind of literature. You are expected to know how to study the various kinds of Biblical literature. The below procedure helps you relate the passage to the whole of which it is a part and to identify the important ideas you want to communicate from the passage.

Basic Procedures

1. Identify the contextual relationship of your Core Passage to the Contextual flow of the Section and Book of which it is a part.
2. Study the passage using the appropriate Bible study technique.
 - a. This means identifying the basic literature genre and using the basic Bible study method for that genre. e.g. Use Hebrew Poetry analysis techniques for poetical sections, use a historical narrative approach for historical literature, use epistolary techniques for epistles, use guidelines for studying a particular historical narrative if available like *How To Study a Leadership Act*; use Biographical techniques for a narrative describing a leader; use parable study guidelines for parabolic literature, etc.
 - b. Identify the main teaching for the context of your Core Passage.
3. Be sure you have related the main teaching of the Core Passage to the theme or major idea of the book to which it contributes. That is what is the context, as a whole, saying or contributing to the flow of the context in the section or book. This will usually form the basis for a major idea you will teach from the passage.
4. Select important ideas from the passage. How you see these or get them will depend on the type of literature being studied. Usually a good place to start looking for important ideas is to recognize why the Core Passage is Core for you. By seeing how or why God has impressed this as a Core Passage for you will help you pinpoint some major ideas to pass on to others from the passage.
5. Be sure you state each important idea as a complete sentence.
6. Relate each important idea to the contextual statement of the passage as a whole. How does the idea relate to the main teaching of the passage.
7. Do question analysis for each important idea.
 - a. Why is this idea important to me?
 - b. What do I want a hearers to do if they are to respond to this idea?
 - c. If the idea is a high level idea what are related ideas that support this idea?
 - d. Do initial thinking for answering the following: how can I motivate my hearer to respond to this idea? You will do further work on this kind of thinking in Chapter 7 when doing slot/filler analysis.

Special Kind of Core Passage—Leadership Act synonym: group influence

introduction	I mentioned in step 2 of How To Study a Core Passage that you must use the appropriate Bible study technique to study the passage. A special kind of Core Passage is a narrative passage made up of a vignette or series of vignettes which describe how a leader influences followers in some given historical section of Scripture. I call this special, sometimes extended passage by the title of a <i>leadership act</i> . Such an act occurs when a given person influences a group, in terms of behavioral acts or perception, so that the group acts or thinks differently as a group than before the instance of influence. Such an act can be evaluated in terms of the three major leadership categories: 1) leadership basal elements, 2) leadership influence means and 3) leadership value bases. It should be noted that any given act of leadership may have several persons of the group involved in bringing about the influence. While the process may be complex and difficult to assess, nevertheless, leadership can be seen to happen and be composed essentially of influencer, group, influence means, and resulting change of direction by the group--the four major parts of a leadership act. The next several pages describe what a leadership act is and how to study it. Then follows an example of an important leadership act in Samuel's life (this then is a combination of Core Passage and Core Bio for me).
definition	A <u>leadership act</u> is the specific instance at a given point in time of the leadership influence process between a given influencer (person said to be influencing) and follower(s) (person or persons being influenced) in which the followers are influenced toward some goal.
example	Barnabas, Acts 9:26-30; Acts 11:22-24; Acts 11:25-26
example	Agabus, Acts 11:27-28
example	leaders, whole church: Acts 11:29-30
example	Paul, Barnabas, apostles and elders in Jerusalem, Peter, James: Acts 15:1-21
comment	One can differentiate between a momentary instance of leadership which I call a leadership act, as defined above, and leadership as an ongoing process which I call leadership. The momentary leadership act recognizes the reciprocal nature of leadership (that is, the impact of gifts that all have) for any group in a given situation. The repeated persistence of leadership acts by a given person indicates the permanence of a leader in and specifies leadership.
comment	A major difference in one who influences momentarily in a group and one who persistently influences over time is the emergence of vision and sense of responsibility for seeing that vision fulfilled.
comment	A Core Passage, which is a leadership act, may actually be composed of several Scriptural contexts which flow together to describe the whole leadership act.

How To Study A Leadership Act

introduction A leadership act is a vignette, usually some historical narrative, which contains a leader or leaders, followers, and some situation which demands leadership. The narrative gives enough information for one to analyze what the leader did and how he/she did it. Usually there is indications of leadership styles used, power bases used, problems being faced, solved or not, etc. Leadership lessons can usually be very readily derived. The threefold umbrella categories of leadership basal elements, leadership influence means, and leadership value bases provides categories which can be used to screen the data for ideas.

Steps Procedure

- 1 Study the passage using normal hermeneutics to get the meaning of the passage in terms of its use in the chapter, section, or book.
- 2 Use the leadership basal elements.⁷ Describe what you see using those as stimulants for discovery. See if there is any individual processing or corporate processing that is going on. See if any of the followership laws are present or absent and if so are significant.⁸ Describe the macro context and local context in order to understand the situation. See if you can identify the reason why the act is included.
- 3 Use the leadership influence means to help you discover other leadership ideas. Identify if the leader is basically task, relational, or inspirational leader or some combination. See if you can identify leadership styles that are going on. See if you can identify power bases being used or needed.
- 4 Are there leadership values that are in view. What other lessons are suggested in the act?
- 5 At this point summarize in the form of principles. If you can, generalize the level of specific principles for wider application.
- 6 Comment on the broader application of your findings.

7. Leadership basal elements refer to three basic components that occur in any leadership around the world: leaders, followers, specific leadership situations. Each of these can be studied in detail. See page 17 Clinton,'s **Leadership Perspectives** for more detailed sub-categories for each of these three components.

8. Followership refers to the collective relationship between a leader and those people under that leader's sphere of influence, which has at its base the voluntary acceptance of leadership by the followers and is measured by group characteristics such as: •loyalty to leadership, •obedience to God's vision through the leadership, •service to carry out details of the leader's vision, •discipline imposed upon followers not willing to be loyal, obedient, available for service or to those rebelling against God's will and direction for their lives, •sacrifice displaying their willingness to give of what they have for the carrying out of God's vision, •quality of relationships of followers with each other. I have identified 10 followership principles reflecting this followership definition (loyalty, discipline, backlash, spiritual authority, volunteers, balance core, goal, birth, reciprocal living). See **Leadership Perspectives**, page 40,41 for detailed explanation of these

Sample Core Passage—Samuel's Final Leadership Act

introduction The following is an example of one of my Core Passages, an Old Testament leadership act. It also contains a Core Value that I teach here from this passage as well as other passages in the Scripture. This is an example of a leader who is finishing well (at least the formal/official part of his leadership).

Samuel's Final Leadership Act—A Leadership Reflection on 1 Samuel 12:1-25

I. The Leadership Act Examined

A. Influencer--Samuel

Samuel is performing the last formal act of his leadership.⁹ He is in convergence in his ministry development and moving into afterglow.¹⁰ He is at the height of his power to discern God's direction and to be a channel through whom God works. He has been a judge, deciding on issues, throughout all of Israel. This has been a major step in God's plan to unite the commonwealth tribes into a nation. He has given spiritual leadership through his traveling judgeship in all the tribes. He has also introduced a leadership role of the era to come through which God will often give spiritual leadership—that of the prophet. So Samuel, as is often the case of a leader in a transition period reveals leadership patterns of the old era and the new.

But Samuel, in his own mind has been rejected as the leader of the people. He has given advice about the problems of kings ruling. And yet he has had this advice rejected. And he has taken it personally. But God steps in and points out a great spiritual authority lesson. (ULTIMATE REJECTION Observation seen here.) When we have spiritual authority and speak for God, rejections of what we say is ultimately rejection of God. Our response to this rejection shows our maturity. Samuel's is outstanding.¹¹

B. Followers

The tribes in Israel are moving from commonwealth status, each little tribe acting as it thinks best, into a united Israel. It is difficult for separate acting entities to come under a centralized authority. The people have gone through the cycles of the Judges and have been delivered numerous times over 400 years. Now they want a better security. A unified group of people with a bigger force.¹² Spiritually the people are at a low level of maturity. They learn their lessons the hard way--do something wrong, punished for it, repent and try again.¹³

9. Samuel continues to bring influence to bear as seen in the patience vignette (1 Sam 13:1-14), the Amalek vignette (1 Sam 15:1-9), Saul's rejection (1 Sam 15:10), David's anointing (1 Sam 16:1-13) etc. However, it was not as the formal leader.

10. See **The Making of a Leader** for a description of a generalized pattern of development in a leader's life. The six generalized phases include: Sovereign Foundations, Inner-life Growth, Ministry Maturing, Life Maturing, Convergence, and Afterglow.

11. Samuel was at first distraught at this rejection and did take it personally (see 1 Sam 8:1-6). But see also God's answer to him in 1 Sam 8:7-9. Samuel rebounded as seen in this passage. Like in the Moses authority incidents (see Numbers 12:1ff and Numbers 16:1ff) and in the question of Aaron's authority (Numbers 17:1ff) Samuel knew that it was God's place to defend his spiritual authority. And in fact in this final leadership act God did vindicate Samuel.

12. I do not personally think the desire for a king was in itself wrong. God had promised to make Israel into a nation which would eventually require a centralized form of government. But in their act of asking for a king and a centralized army they were in fact trusting not in God but in the king and the army. They were rejecting the unseen God for what they could see. See passages in Deuteronomy pointing forward to kingdom. See Hannah's prayer in 1 Samuel 2 which mentions the king.

13. We should note that while this repeated cycle seems rather a low level of maturity it should be recognized that at least they recognized sin finally and did repent. Today's nations and people are not even that mature--for there is not recognition of national sin nor repentance nor a returning to God.

Sample Core Passage—Samuel's Final Leadership Act

C. Relationship between Leader and Followers At this Point in Time.

In chapter 10 Samuel has just seen Saul acclaimed as king. His own traveling about judging all of Israel as come to an end as the only formal leadership pattern. And so he is an old leader, who has seen failure in his own family;¹⁴ he can not pass the traces on to his boys because they are so ungodly and no one sees any spiritual authority in them at all. So God is gently transitioning out an old war horse who has done well but hasn't prepared for the future very well. The old war horse has been rejected by the people. God is going to give him a last triumphal retirement party. (**Leadership Transition** Observation seen here.) Leaders must learn how to transition out of leadership which means both when it is best to do so and preparation of leadership for future.¹⁵

D. The Influence Means (Multi-style/convergence Observation seen here.)

1. Integrity Base—Maturity Appeal (verses 1-3)

In verses 1-3 Samuel uses a leadership style of maturity appeal and obligation persuasion.¹⁶ He has served the people faithfully for a long period. And he has done so with honesty and integrity. And he forces them to commit themselves openly to admit that what he says is true.¹⁷ For a leader to have credibility with followers he/she must have integrity.

2. Power Form—Information Power (verses 6-12)

In verses 6-12 he using information power¹⁸ as a form from which he will admonish with great power. He points out the hand of God in Israel's past history and how God has raised up and ordained leadership. And then he will transition into the present leadership and show that God will use it also if that leadership will listen and obey God. This is a frequently seen power base in the Bible. Leaders will review a period of history and give perspective on it from God's viewpoint. The lessons from this information are then applied to the present situation with great effect.

14. Notice that this is one of those six barriers. Samuel's model Eli had failed in this respect. The failure seems to be in the need for discipline and the inability to do it. The rejection of Samuel's plans for continuing the present form of decentralized ad hoc government was due in a large part to his nepotistic assumptions. However, in the final leadership act in 1 Samuel 12 when Samuel asks if there are any matters of integrity in which he is lacking they do not accuse him of this. Perhaps the context of the question limits it to the judging he has done.

15. Part of the problem of the people wanting a king lies in the fact that Samuel had done such a poor job in providing an ongoing leadership like his own. His sons were evil and the people had no confidence in them. Part of the people's failure in wanting a king can be laid at Samuel's feet in his lack of providing ongoing leadership. His inability to bring his sons up in the nurture and obedience of the Lord (like Eli his predecessor) was costly for all concerned. Most leaders do not think ahead to leadership transition. Many have nepotistic inclinations without evaluating the true needs of the future work, the followers and the true abilities of the future leader.

16. See **Leadership Perspectives**, Chapter 2, for a discussion of leadership style theory including the ten Pauline styles of which these two are part. Obligation Persuasion allows the follower to make a decision on whether to follow or not but recognizes a strong ought to because of past relationship. Maturity appeal uses experience and spiritual authority gained over the years as a means to influence.

17. Personal integrity is highlighted here. This is a must for a leader whom God would use greatly. Integrity is highlighted throughout the Old Testament. The whole concepts of oaths and covenants and the keeping of them is a major manifestation of integrity. In 1 Timothy 3 and Titus 1 the qualifications for leaders is focused in integrity and its manifestations in the various cultures. The central thrust of these qualifications is integrity. The list of qualifiers all manifest integrity in the cultures.

18. See Hersey and Blanchard (1977: 178,179) for a simplified taxonomy of power forms: coercive power, legitimate power, expert power, reward power, referent power, information power, connection power. See also **Leadership Perspectives**, chapter 3 where power praying and power forms are defined in leadership emergence theory.

Sample Core Passage—Samuel's Final Leadership Act

3. Power Praying (verses 13-17)

In verses 13-17 Samuel gives a word concerning the new leadership. He says that God will be with this new leadership and governmental form if the leadership will obey God and the people follow the God-given direction. In order to authenticate that his word is from God and that God will honor this new leadership he demonstrates power from on high in answer to power praying. Notice verse 7. Samuel is going to demonstrate that the people were wrong in rejecting his leadership and asking for a king.¹⁹ Samuel is using an apostolic leadership style coupled with a confrontation leadership style in this power praying.²⁰ (**Leadership Public Confirmation** observation seen here.)

4. Spiritual Authority (verses 18-19)

It is clear in verses 18-19 that God vindicates Samuel's spiritual authority²¹ by answering the prayer in a way that clearly shows the answer is from God.

5. Nurse Style²² (verses 20-25)

In an amazing way Samuel shows greatness in this act here. He could have berated them and said I told you so. I was right and you were wrong. You rejected me and now I am going to turn my back on you. You deserve my rejection. But he doesn't. Here he is relatively gentle and shows the heart of all leadership--a burden and responsibility for the welfare of the people. He uses his spiritual authority in order to exhort toward the future.

- a. verse 20: Don't be afraid--God will accept you if you follow him with all your heart.
- b. verse 21: Don't go after false gods. The great temptation to go somewhere else for help rather than to the unseen God.
- c. verse 22: Samuel reassures the people of God's great promise is continue making them His people. (**Expectation/ Hope** Observation seen here.)
- d. verse 23: (**Leadership Ministry Prayer** Observation seen here. My Core Value on leaders and praying comes from this observation.) Here Samuel shows that leader definition of God-given responsibility to the fullest. When these people deserve his rejection, instead he will hold them up in prayer. Notice who the sin is against if Samuel neglects to take up the tremendous prayer burden that will be needed to keep these people for the Lord.
- e. verse 24: This is the closure act. Samuel gives his last formal leadership words. It is an admonition to Obey the Lord, to remember the great things God has done in the past (faith is always strengthened by remembering what God has already done), And then closes with a final admonition warning what will happen if they do not follow his warning.

19. In footnote 12 I have already stated that moving to this form of unified government was not necessarily wrong. Let me clarify further that note. My personal feeling is that the timing was wrong, that the motivation was wrong, but the form was proper—a king.

20. These are two more Pauline leadership styles. An apostolic leadership style is a highly directive (command/demand) authoritative, top-down kind of style, which is based on some foundational relationship between the leader and follower. A confrontation leadership style is an approach which directly deals with a conflictual problem.

21. Spiritual authority is the right to lead conferred upon a leader by followers because of their perceived spirituality in the leader. The leader gains this right by deep experiences with God and knowledge of God and His ways, demonstration of Godly character, and use of gifted power which authenticates God-given backing.

22. This is a Pauline leadership style which involves tender concern for and a caring approach to influencing followers.

Sample Core Passage—Samuel's Final Leadership Act

II. The Lessons Seen in this Leadership Act

Major Observation: The Leadership Ministry Prayer Observation.

Observation in Form of Principle

1. If God Has Called You To A Ministry, Then He Has Called You To Pray For That Ministry.

Core Value Drawn From this Observation

A leader ought to pray for those to whom he/she is ministering.

Ultimate Rejection Observation.

Observations:

- 2a. When We Have Spiritual Authority And Speak For God, Rejection Of What We Say And Are Should Not Be Taken Personally Or Held Against The People For They Are In The Ultimate Sense Rejecting God.
- 2b. It Is Therefore God's Responsibility To Defend The Leader's Spiritual Authority.
- 2c. Our Response To Rejection Shows Our Maturity.

Leadership Transition Observation.

Observations:

- 3a. Leaders Should Be Forewarned That Leadership Transition Is A Difficult Problem For Leaders And Followers.
- 3b. Leaders Must Learn How And When To Personally Transition Out Of A Leadership Role Or Function.
- 3c. Leaders Should Be Responsible For Affirming Continuity Of Leadership.

Convergence/Multi-style Observation

Observation:

4. In Convergence A Leader Brings To Bear Powerful Personal Resources Such As Multi-styled Leadership Styles, Demonstrated Power Which Result In Spiritual Authority As The Prime Power Base.

Leadership Public Confirmation Observation.

Observation:

5. New Leadership Must Be Publicly Confirmed And Backed By The Old Leadership In Order To Point Out God's Continuity.

Expectation/Hope Observation.

Observation:

6. A Major Leadership Generic Function Is To Create A Sense Of Expectation And Hope For Followers In Terms Of God's Future Actions For Them.

Sample Core Passage—Samuel's Final Leadership Act

III. Conclusion

In my opinion Samuel ranks as one of the great Old Testament leaders.²³ He was able to take a scattered group of tribal commonwealth Israelites and move them toward a unified nation. He lived a life of integrity as a leader. He was not perfect, as seen by the lapse in disciplining and influencing his own sons. But he did set a marvelous example of transitioning a new leader in. His public coronation as described in this final leadership act gave Saul the best possible start in leadership that Samuel could give.

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23. I rank him in the top 7 Old Testament leaders as viewed strategically (breadth of leadership, complexity of leadership, maintenance of purposes of God, effectiveness as a leader, character, fulfillment of destiny): Moses, Joshua, David, Samuel, Joseph, Daniel, Abraham.

Important Ideas from Final Leadership Act/ Samuel's Bio

introduction Samuel represents one of my Core Bios. I find it contains a number of important Core Passages which I use. It is a source of rich principles and ideas that must be passed on to leaders today. Below are given some principles seen in this final leadership act and then 10 vital macro lessons identified across the leadership eras of the Bible. Samuel manifests outworkings of all of the ten macro lessons.²⁴

Important Ideas from Samuel's Final Leadership Act

1. Leaders with children (or relatives) in their church or organization must guard against nepotism. It can have dire and far reaching systemic consequences.
2. When a leader has spiritual authority, rejection of that authority should not be taken personally or held against the people for they are in the ultimate sense rejecting God.
3. It is God's responsibility to defend a leader's spiritual authority.
4. Ecclesiastical structures are not absolutes. God will work through various structures (structural forms should follow vital functions).
5. Leaders should be forewarned that leadership transition is a difficult and stressful time for leaders and followers.
6. Part of the responsibility of an outgoing leader may be to assess the level of followership the new leader has.
7. New leadership should be publicly confirmed by old leadership to establish the new leadership in the eyes of followers and to demonstrate continuity.
8. The parameters of a new leader's authority and responsibilities should be clearly understood by leader(s) and followers from the beginning of the leadership role.
9. Old leadership should do all in their power to ensure that new leadership has every advantage of success.
10. Leaders should establish continuity during leadership transition. Use of symbols (places, objects, events) is helpful in emphasizing continuity.
11. A major leadership function is to create a sense of hope in followers in terms of the good future God has in store for them.
12. In convergence a leader brings to bear powerful resources such as multi-style leadership styles, a lifetime of experience, and demonstrated power which results in spiritual authority as the primary power base.

24. A macro-lesson is a high level generalization of a leadership observation (suggestion, guideline, requirement, value), stated as a lesson, which repeatedly occurs throughout different leadership eras, and thus has potential as a leadership absolute. 41 such macro-lessons have been identified across the 6 leadership eras of the Bible. See Clinton's **The Bible and Leadership Values** for the six eras and listing of 41 macro-lessons. See Bjoraker's **Samuel** for the full explanation of these 10 vital macro-lessons in Samuel's life.

Important Ideas from Final Leadership Act/ Samuel's Bio continued**10 Vital Macro-Lessons Seen in Samuel's Leadership**

1. Leaders must transition other leaders into their work in order to maintain continuity and effectiveness.
2. Leaders must provide for continuity to new leadership in order to preserve their leadership legacy.
3. God's timing is crucial to the accomplishment of God's purposes.
4. Spiritual authority is the dominant power base of a spiritual leader.
5. Leaders called to a ministry are called to intercede for that ministry.
6. Leaders are endowed by God with natural abilities, acquired skills, spiritual gifts, opportunities, experiences and privileges which must be developed for God.
7. Leaders feel a responsibility to God for their ministry.
8. Leaders must vary structures to fit the needs of the times if they are to conserve gains and continue with renewed effort.
9. Leadership is complex, problematic, difficult and fraught with risk which is why leadership is needed.
10. God will by-pass leadership and structure that do not respond to him and will institute new leadership and structures.

comment

Samuel was a kingmaker. He was involved in the foundation of the Kingdom Era. In fact, he was a transition leader, chosen from birth for this great purpose. Because of his foundational ministry, the nation of Israel reached its greatest heights. He was not a perfect leader but a leader who demonstrated integrity and great wisdom in his leadership. He heard from God. He obeyed God.

How To Study a Core Topic

introduction A Core Topic is a major subject heading which may involve Core Passages, Core Bios, Core Values and numerous important ideas. The following procedures help you organize your Core Topic in terms of the various Scriptural data which are used to teach something about the topic. Whereas in most Core Materials the ideas first flow from the Biblical Data, for a Core Topic the ideas flow from the topic itself (which may well be suggested by some Core Material) and are buttressed, confirmed, illustrated by Core Material which you amass to teach the topic idea. Frequently a Core Topic arises from some life changing experience (experientially based) which the leader wants to communicate to others hoping for that same kind of life changing experience for them.

Basic Procedures

1. For your **Core Topic** first identify the major ideas that you teach about the topic. (e.g. Mobilizing for Mission—a major idea = Every Christian must be involved in a meaningful way to the mission of the great Commission; major idea = Unreached peoples ought to be a strong priority for a mission minded church.) Be sure you state each important idea as a complete sentence.
2. For each of the major ideas identify your **BASE** Core Material. There is probably some Core Material (whether Core Passage, Core Parable, Core Psalm, or even a Core Book which promotes the idea as an important one). Choose the very strongest one as your **BASE** from which to introduce the topic/important idea.
3. Identify other **Supplementary** Core Material that buttresses each of these major ideas.
4. Study your **BASE** Core Material using the appropriate Bible study technique.
5. Study your **Supplementary** Core Material using the appropriate Bible study technique.
6. Design Communication Events based on your study of **BASE** and **Supplementary** Core Materials.
7. Do question analysis for each important idea flowing from the Core Topic.
 - a. Why is this topic/idea important to me and to my hearers?
 - b. What do I want a hearers to do if they are to respond to this topic/idea?
 - c. If the topic/idea is a high level idea what are related ideas that support this idea?
 - d. Do initial thinking for answering the following: how can I motivate my hearer to respond to this idea? You will do further work on this kind of thinking in Chapter 7 when doing slot/filler analysis.

Sample Core Topic—Images of God—God the Promise Keeper

introduction Below I will use the Basic Procedure just shown for How To Study a Core Topic and simply indicate some answers to each of the procedures using a special Core Topic of mine—God the Promise Keeper. Over the past several years I have been realizing the importance of promises in the Bible, God keeping his promises, and my own promises. It culminated for me with a month in December of 1996 in which I went through my record of important Bible verses I had memorized over the years in order to identify which ones were promises. So I collected all of them and identified when they were given or when renewed in my life and what they meant to me. This all heightened for me the importance of God the Promise Keeper. I identified two major books, one in the Old Testament—Isaiah—and one in the New Testament—Matthew which were key books for presenting God as the promise keeper. So this is an important topic for me personally and one important to leaders in general.

Basic Procedures

1. For your **Core Topic** first identify the major ideas that you teach about the topic. Be sure you state each important idea as a complete sentence.

The topic, God the Promise Keeper, is one major idea under a grander topic—Images of God.

What we think about God is the most important thing about us.

Our images about God can hinder or enhance our leadership.

One of the most beautiful and hopeful and yet challenging of the Images of God is that of God as the promise keeper. God keeps his promises. One important image of God is God the Promise Keeper.

definition A promise from God is an assertion from God, specific or general or a truth in harmony with God's character, which is perceived in one's heart or mind concerning what He will do or not do for that one and which is sealed in our inner most being by a quickening action of the Holy Spirit and on which we then count.

There are three parts to a promise: 1. the cognitive part which refers to the assertion and its understanding, and 2. the affective part which is the inner most testimony to the promise, and 3. the volitional act of faith on our part which believes the assertion and feelings and thereafter counts upon it.

We can err in three ways about promises. One, we may misread the assertion. That is, misinterpret what we think God will do or not do. Or two, we may wrongly apply some assertion to ourselves which is not for us. It may even be a true assertion but not for us or our time. Or we may misread our inner witness. It may not be God's Spirit quickening us.

Sometimes the assertion comes from a command, or a principle, or even a direct statement of a promise God makes. The promise may be made

Sample Core Topic—Images of God—God the Promise Keeper

generally to all who follow God or specifically to some. It may be for all time or for a limited time. Commands or principles are not in themselves promises. But it is when the Holy Spirit brings some truth out of them that He wants to apply to our lives that they may become promises. Such truths almost always bear on the character of God.

One thing we can know for certain, if indeed we do have a promise from God, then He will fulfill it. For Titus 1:2 asserts an important God can not lie.

We may not always be correct on our interpretation of a promise and there is room to re-evaluate but if we do have a promise from God we can count on it.

God keeps his promises.

2. For each of the major ideas identify your **BASE** Core Material. There is probably some Core Material (whether Core Passage, Core Parable, Core Psalm, or even a Core Book which promotes the idea as an important one). Choose the very strongest one as your **BASE** from which to introduce the topic/important idea.

Psalm 145 is my short **BASE** for asserting the notion of God as the Promise Keeper. The books of Daniel, Isaiah, and Matthew are Core Books which strongly teach and illustrate God as the Promise Keeper.

3. Identify other **Supplementary** Core Material that buttresses each of these major ideas.

I have many, many **Supplementary** Core Materials which I use to illustrate this: Isaiah 39:1-8 along with the Daniel fulfillment. Genesis 50:24,25 Gives Joseph's final words based on God's promise—fulfilled in Joshua 24:31-33. Genesis 12:1,2; Genesis 15. These can be traced out and shown that God promises, then moves to keep his promise over the years. Nahum is a book about God keeping his promises. Obadiah is another book about God keeping his promises. Habakkuk 2 is a Core Passage for me about God's promises. P.S. He kept them. Luke 1:35 tells of God's promise to Mary. There are many more. All of the ideas I have given in 1 above can be shown and illustrated in one or more of these materials.

4. Study your **BASE** Core Material using the appropriate Bible study technique.

I have done this. In chapter 7, I will give a communication event which treats of God as the Promise Keeper in Daniel. It will illustrate the answer to this exercise.

Sample Core Topic—Images of God—God the Promise Keeper

5. Study your **Supplementary** Core Material using the appropriate Bible study technique.

I have done this. In chapter 7, I will give a communication event which treats of God as the Promise Keeper in Daniel. It will illustrate the answer to this exercise as I draw on several **Supplementary Core Materials** to buttress my Daniel teaching on promises.

6. Design Communication Events based on your study of **BASE** and **Supplementary** Core Materials.

See Chapter 7 for a Communication Event based on this Core Topic.

7. Do question analysis for each important idea flowing from the Core Topic.

- a. Why is this topic/idea important to me and to my hearers?

I believe Christianity is only vital when there is a real personal relationship between a believer and God. One of the ways we can see this vital relationship is in our understanding of what God says to us and our stepping out in faith to believe. Promises are one way in which we can learn to hear from God, learn about his trustworthy character and by faith learn to believe He will do what He says.

- b. What do I want a hearers to do if they are to respond to this topic/idea?

I want them to become sensitized to the notion of God speaking and keeping His word. In particular, I want them to learn to hear God giving them promises. I want them to trust Him to fulfill His promises.

- c. If the topic/idea is a high level idea what are related ideas that support this idea?

This idea relates upward to the notion of images of God. There are many images of God in the Bible. It relates laterally to the notion of God revealing truth in general. It relates downward to the notion of God faithfully revealing Himself and His will to individual believers.

- d. Do initial thinking for answering the following: how can I motivate my hearer to respond to this idea?

One thing I have done is to review my own promises from God over a 33 year time span. I have written up my own record of these. This modeling alone is a powerful motivating factor. I use several attention getters to generate interest and motivate others toward wanting to know God as the Promise Keeper. See my communication event in chapter 7.

How To Study a Core Value

introduction A Core Value is a complete statement inferring some strong use of the idea as a guideline for evaluating, decision making, moral behavior, perspective, etc. It usually flows from the major teaching of some Core Material like a passage or bio. It can also flow from one of the important ideas of some Core Material. It could easily be one of the ideas of a Core Topic. In other words, a Core Value is a single idea flowing somehow from Core Material. But it is a special idea in that it carries force with it. It **should, must, ought** to be a part of the person's thinking and influence how the person sees things or behaves. As such the most important thing, the emphasis, about studying a Core Value is not only to identify the Value explicitly and carefully but also to communicate it with great force.

Basic Procedures

1. For your **Core Value** first make sure you have explicitly stated the value in a clear and forceful way. That is, make sure you know exactly what it is you are making a value statement about (to whom it applies, for what it applies, less forceful or more forceful, etc.) Value statements usually carry the words **ought**, or **should**, or **must** or **will**. Example 1: Paul felt that openness and careful procedures **must** accompany his handling of church finances and gifts. Example 2: Spiritual authority **should** dominate any leader's power bases. Example 3: One-on-one face-to-face mentoring purposes **should** characterize my ministry. Example 4: In a mentoring relationship I **must and will** give myself to help the mentoree as long as I can do this meaningfully and as long as the mentoree responds to this help.
2. For each **Core Value** identify your **BASE** Core Material. There is probably some Core Material (whether Core Bio, Core Passage, Core Parable, Core Psalm, or even a Core Book which promotes the value as an important one). Choose the very strongest one as your **BASE** from which to introduce it or teach it or explain it or illustrate it.
3. Identify other **Supplementary** Core Material that support the Core value. The wider the value is seen to be with various cultures, time, and peoples in the Bible the broader can be the extent of application.
4. Study your **BASE** Core Material and your **Supplementary** Core Material using the appropriate Bible study technique.
5. Design strong applicational Communication Events based on your study of **BASE** and **Supplementary** Core Materials. Question analysis for your value will help you design strong communication.
 - a. Why is this value important to me and to my hearers? To whom does it apply? How strong is it (guideline = should or ought; must = stronger; must or will = strongest).
 - b. What do I want a hearers to do if they are to respond to this value?
 - c. How can I motivate my hearer to respond to this value?

Sample Core Value—Learning Posture

introduction I have identified 7 major leadership lessons in my comparative study of over 1000 leaders over the years.²⁵ Several values have emerged out of these lessons. They are certainly values for me personally (and for others too, I think). The learning posture value given below is crucial, in my opinion, to a leader being effective over a lifetime and to finishing well. Below are given suggestive answers to the Basic Procedures for studying a Core Value.

Basic Procedures

1. For your **Core Value** first make sure you have explicitly stated the value in a clear and forceful way.

From my major leadership lesson, *Effective leaders maintain a learning posture throughout life*, I describe a value that is very important to me (and other leaders). The Value: *An effective leader who wishes to finish well **must and will** maintain a learning posture throughout life.* Note this is the strongest statement (**must and will**) that can be made for a value laden statement.

2. For each **Core Value** identify your **BASE** Core Material.

I have two Core Bios (and one Core Passage for each bio) that I use to introduce the value. Daniel is my Old Testament character who best exemplifies this value (Core Passage = Daniel 9). Paul is my New testament character who best exemplifies this value (Core Passage = 2 Timothy 4). With Daniel I stress the importance of continually learning from the Bible. With Paul I stress learning from reading. Though with both, I point out learning from the many sources they did (life, people, reading, formal and informal study, the Bible, mentors, etc.).

3. Identify other **Supplementary** Core Material for the Core value.

Throughout the book of Daniel you see indications of Daniel's learning posture (note vision curiosity). Throughout Paul's life you will find him constantly learning as he faced new and complex leadership situations in the expansion of the Gospel. Moses (Jethro mentoring example) throughout his lifetime faced many complex leadership issues. He demonstrates a leader who had to learn to survive. There are negative examples as well (Solomon).

4. Study your **BASE** Core Material and your **Supplementary** Core Material using the appropriate Bible study technique.

See chapter 7 for an example of my teaching on this.

5. Design strong applicational Communication Events based on your study of **BASE** and **Supplementary** Core Materials.

See chapter 7 for a communication event on this.

- a. Why is this value important to me and to my hearers? To whom does

25. (1) Effective Leaders View Present Ministry In Terms Of A Life Time Perspective. (2) Effective Leaders Maintain A Learning Posture Throughout Life. (3) Effective Leaders Value Spiritual Authority As A Primary Power Base. (4) Effective Leaders Have A Dynamic Ministry Philosophy. That Is, It Changes Over Time With Respect To Development Of The Leader's Giftedness, Growing Understanding Of The Bible, And Leadership Situation. (5) Effective Leaders View Leadership Selection And Development As A Priority Function In Their Ministry. (6) Effective Leaders See Relational Empowerment As Both A Means And A Goal Of Ministry. (7) Effective Leaders Demonstrate A Growing Awareness Of Their Sense Of Destiny.

Sample Core Value—Learning Posture continued

it apply? How strong is it ?

My studies have identified this lesson also as one of the six characteristics of leaders who finish well. I want to help leaders finish well. If I can challenge them about finishing well and can get this value into their lives earlier and can give them ways to learn and skills that will help a learning posture I will have steered many more toward the probability of finishing well. I think this applies to all leaders (at every level of leadership). I consider this value crucial to all leaders.

b. What do I want a hearers to do if they are to respond to this value?

I want them to face complex leadership situations always learning from them and using what they learn to improve their leadership. I want them to be proactive and set growth goals in their lives. I want them to see learning as a natural thing for a leader to do. I want them to explore changes in their lives as they learn. Their ability to learn and change over a lifetime will help them maximize God's shaping processes in their lives.

c. How can I motivate my hearer to respond to this value?

First, I must model a learning posture in my own life and ministry. And I must show how valuable such an attitude is. I do this in all my classes. I am constantly modeling advances I have made in the subjects I teach. I demonstrate through my on-going accumulation of writing materials I have designed and published for use in my ministry. I am constantly mentioning books and other resource materials that I am learning from. I constantly share the things I am learning from mentors and mentorees. I constantly share what I learn from class members in my classes. Modeling is the major way I stress the importance of this value and show ways that a learning posture is exemplified.

Second, I can show via case studies, both Biblically and historically how important this value has been in many lives. Seeing example after example of this value being lived out is a motivating force in itself. All eight of my characters in my **Focused Lives** book (Simeon, Brengle, Gordon, Jaffray, Morgan, McQuilkin, Mears, Maxwell) are powerful examples of leaders who have this value deeply imbedded in their value systems.

Third, I not only challenge toward a learning posture but help people learn skills that will enable them to learn better. To challenge people with things they can not do is demotivating. But to challenge and provide a way is highly motivating. Nowhere is this seen better than in my helping them learn to read on the continuum (i.e. learn to read different kinds of materials in different ways: scan, ransack, browse, pre-read, read, study). It is not enough to challenge people to do something. You have to show them how and let them see the challenge is doable. Otherwise you will inoculate them from further challenges about learning.

Fourth, I actually link people to learning resources. On-the-spot, in response to queries, in E-mails or any prompting situation I am constantly suggesting how or who or what may help someone. This is second nature to me now. I also have access to much that is available to folks. So it is natural for me to know about something that may help someone about leadership issues.

Fifth, I give resources to people. Whenever I can I will send or give or loan resources from my own library to others to help them learn something they need. Demonstrating generosity and caring enough about a value to practice it by enabling others to do it is a powerful motivating methodology.

Sixth, I am constantly mentoring others, individually and in groups, in terms of learning projects. I learn through this. They learn.

Summary—Studying the Miscellaneous Core Materials

- comment In this chapter I have concentrated on Core Materials other than Core Books. Most leaders will use the many miscellaneous Core Materials such as are suggested in this chapter more than they will Core books. So this is an important chapter for most leaders.
- comment The stress in this chapter has been to push for the bottom-line of why we study Core Materials—to **identify important ideas that we communicate to change lives**. A secondary stress is to set out some orderly procedures for studying the various kinds of Core Materials. I have shown you how I study these various Core Materials (in detail for Core Psalms, Core Parables, Core Biographies and less detail for Core Topics and Core Values). I have not said much about how to organize the filing and saving of the material. I assume for most of these Core Materials that you can put all your findings in the computer and print out hard copies when you need them for ministry.
- comment I recognize that many of you will not have good Bible study methodologies for some of these Core Materials. For you I have not only shown you the study sheets I use but I have suggested the more detailed self-study materials that I have to help people use these study sheets. Where ever possible I have developed materials for others to use in all of the kinds of materials they will study in the Bible. I use these materials in my one-on-one mentoring as well as in some of my classes. I think you will find some of these materials of help for you as you minister to others.
- comment I think the biographical study guidelines are probably new to almost everyone. I introduced them. I demonstrated them. But I suspect, that for you to do a good job for each of these steps, that you will want to refer to my other source materials (**Leadership Perspectives, The Making of A Leader, Leadership Emergence Theory**) in order to get the more detailed help you will really need. I have made it a major part of my learning to study leaders' lives. I have learned much about how to do this. You should want to follow-up and use these resources to gain new perspectives and skills for studying biographical data. Biographical information in the Scriptures is by far the most important leadership genre.
- comment Along the way I have also given some important ideas of my own, some content that I hope does more than just illustrate. I hope some of these ideas will have impact for you. I hope you can use them in your life and ministry.

Chapter 7. Communicating With Impact from Core Materials

This manual, **Having Ministry That Lasts**, is built on a major premise drawn from Isaiah 40:8,

The grass withers, the flower fades; but the Word of our God will stand forever.

When we use the truth drawn from the Word of God in the lives of those we serve we do two important things:

1. we give them truth which is everlasting and will have fruit in their lives,
2. we model for them the importance of the Word of God.

Other things we do in our ministry may last or may not depending on what they are or how situationally oriented they may be (perhaps faddish and going with the flow of a given time). But when we use the Word of God to impact lives we are dealing with that which will last. But how to impact? That is what this chapter is focusing on. This chapter shows how I organize my own study with a view to impact others with truth from the Word of God. Underlying it is a major value:

A leader ought to master his/her Core Books and other miscellaneous Core Materials always with a view to using these studies for impact communication.

The emphasis on the *Life Long Bible Mastery Paradigm* is studying core books and other core selections not just to learn them but for using them for maximum impact on others in your ministry. You are identifying how these core books and core selections can be used with those you influence. The communication designs will fit uniquely the leader. But they will always be designed to impact the hearers.

I will introduce you to a method of organizing your communication around impact ideas from your Core Material. It will use the notion of a Communication Event (stump speeches) and the Slot/Filler Approach to organizing impact communication. Again, I don't believe that all people have to use this method. Each must find the method that uniquely fits best personally. But this method that I will show you is good in that it is built on several foundational ideas such as *communicating from strength* and using the *base plus advance* concept. It is a nested method that allows you to communicate in a variety of time settings. Most leaders will actually face this broad range of time settings as they communicate from the Word. It follows some of the basic teaching guidelines given by Gregory.¹

1. See Gregory's *7 Laws of Teaching* still available today.

I will illustrate these ideas with some communication events from my own ministry.

This chapter then will challenge you to study your Core Materials so as to identify and design communication events that can be repeatedly used with impact over your lifetime.

The most important concepts of this chapter include:

1. selecting Important Impactful Ideas from your Core Material,
2. working From the Whole, always placing your important idea in its context,
3. seeing Various Examples of My Important Ideas from several of the kinds of Core Materials, (pictures are worth a 1000 words),
4. the notion of a Communication Event,
5. the design technique of slot/filler for a Communication Event,
6. seeing two samples of a Communication Event design using the slot/filler technique,
7. the notion of Closure.

Objectives for Chapter 7

By the time you finish this chapter you will have been,

1. introduced to the notion of a communication event, a nested approach to designing communication around an important idea(s) so that the communication can be used in a short time span of 5-10 minutes, a medium time span of 20-30 minutes, a longer time span of 45 minutes to an hour, and a maximum time for input—a 2 hour time span.
2. introduced to the slot/filler notion of designing the communication event, a method which allows base + advance corrections and additions to your communication event and gives a variety of options to choose from when actually communicating on the spot.
3. challenged to design one communication event from some important idea(s) from your Core Work.

How To Select Important Ideas From Your Core Material

introduction Two basic guidelines are in force when you think about selecting important ideas from your Core Material. All the rest given below flow from these two. One, choose the ideas in your Core Material which moved you. This is Core Material for you because God has impressed this material upon your heart and mind sometime in the past. Why? What were the things God used in this Core Material to challenge you, to impress you, to help you? Two, you want to use the Bible to challenge others. So choose those ideas that will do that. You know the Core Material. You know the people you are ministering to. You know your ability to communicate. So within these constraints choose that which will best touch your people.

Table 1: Basic Guidelines for Choosing Important Ideas from Core Material

Label	Basic Guideline	Why Important
Natural Context	1. the ones naturally emphasized by the Core Material	When you teach a theme of a book or a major idea of a book or the context statement of a given context you gain the added advantage of going with the flow of what is being communicated by the text itself. Hearers will sense the inherent power contained in the Word.
Personal	2. the ones that moved you	When you have been moved by some truth or insight that helped you personally you will find that when you use it with others there will be a natural passion about it because you know its inherent power yourself. Hearers will recognize this motivating force.
Needed	3. the ones you see needed in a situation	You should choose, where ever possible, Core Materials which have ideas that meet felt needs in the groups you are ministering to. When there is a real need, whether known explicitly or not, when you bring the Bible to bear on that need there is added impact.
Challenging	4. the ones that challenge people to be a part of God’s work; to surrender their lives; to grow.	Core Materials are often important to you because God used them to challenge you. Seek to recognize the importance of challenges coming from Core Materials. Boldly expect these challenges to work with others as they did you.
Growth	5. the ones that help people grow, especially those that develop leaders	My own bias is showing with this one. I am constantly studying the Scriptures for things that help leaders grow. Many of my Core Materials do just that.
Communicate	6. the ones that you can best communicate.	The communication of your idea is the thing in focus in this chapter. Select ideas that you are enthusiastic about communicating and that you can competently develop into inputs that can be given with power.

Working From the Whole Working From the Intended

synonym: Natural Contextual Resonance

introduction

You will naturally identify numerous ideas some of which will most likely represent each of the basic categories suggested in how to select your important ideas (natural context, personal, needed, challenging, growth, communication). All of these ideas will be good but one carries with it inherent strength—*natural context*. When your important idea teaches what the context is actually saying and properly oriented in terms of smaller and larger contexts of which it is a part—you will have added strength in your communication. Working from the whole suggests always that whatever your idea is, relate it to the flow of every context of which it is a part. That is, seek to orient your important idea to the biggest whole of which it is a part so as to show that the idea flows from the basic teaching.

Premise

Your communication will carry added weight if you can relate your important idea to the entire flow of material from which it comes. The closer your idea is to the actual material being taught in the context, the stronger will be the natural impact.

Table 2: Application of Premise

Guideline	Statement of Guideline
1. Choose Contextual Ideas	<ol style="list-style-type: none"> 1. Whenever possible, choose as your important ideas key ideas that are actually developed in the Biblical context. That is, actual Bible themes—subjects and major ideas that are being taught by a Bible book. 2. For lesser portions of the book choose the context statement of the portion and the key ideas developed about it. 3. For applicational ideas, choose those which are actual implications of the text itself, that is, what the Bible portion is applying. 4. Whenever your important idea can be seen in the Bible itself you will have added weight to what you are saying.
2. Thematic	<ol style="list-style-type: none"> 1. Introduce the Theme of the Book from which you are drawing your major idea(s). If important, also relate the book itself to the whole Bible. 2. Whenever possible seek to show how your idea relates or flows from or applies the theme of the Bible Book from which it is taken. This will apply to any core material from core books on down to a core value.
3. Structure	<ol style="list-style-type: none"> 1. Introduce the structure of the book from which you are drawing your major idea(s). 2. Show how your idea fits into that structure; at whatever level. 3. Show how your idea relates to the structural part from which it flows.
4. Best Location	<ol style="list-style-type: none"> 1. Sometimes an important idea can be taught from multiple sources in the Bible. Always pick the source for which the important idea is most closely related to what is actually being taught from the text. That is, if you have several sources and some are weaker, use the stronger. 2. Likewise if you are using a series of passages to reinforce something check each item in the series and if one is weak eliminate it. One weak incident of what you are doing among strong ones tends to weaken the effect of the strong ones. 3. This basic principle applies to any list of items you may be presenting; eliminate any weak ones as they will bring down the strength of the whole list.

Working From The Whole continued

- example Core Passage: Psalm 90
 Important idea 1. (flows from verse 12)
 We must learn to use our time on earth wisely so that it may count.
 Important Idea 2. (flows from verse 17)
 During our lives here, we must seek to contribute something that will have on-going impact. We must trust God to establish this for us.
 Verse 12 and verse 17 are the natural applications of the Psalm contextually. When you teach their truth you will have the added weight of the Psalm itself. The Psalm as a whole is looking back on all of life and showing how short our time here on earth is.
- example Core Topic: Images of God—God as The Promise Keeper
 Important Idea: God is faithful to do that which He promises or proclaims, always in accordance with his character.
 God as promise keeper is seen throughout the whole Bible and can be taught from many places. hence, choose strong ones which actually are emphasizing this.
 Daniel has a number of revelatory statements about what God is going to do. Within the book itself there is fulfillment. And chapter 10 to chapter 11:35 are statements of what God says will happen which happened exactly as predicted.
 Obadiah is a book, which has as its purpose, the revelation of God as a promise keeper—bringing judgment on Edom. This happened exactly as predicted. See also Nahum which does the same kind of thing for the nation, Assyria.
- example Core Topic: Images of God—God as the Relational God
 The Bible uses the title of Father for God to express his relationship with human beings. Two books actually include this as part of their major teaching; so when teaching on this use one or the other of them as a good jumping off place—Matthew, John.
- comment When you apply Guidelines 2 and 3, besides showing the relevancy of what you are saying to the book’s theme and structure and hence adding weight to the idea, you are also demonstrating that you have a good grasp on the Word, which adds to your spiritual authority and credibility as a leader.
- comment When you find yourself pressing too hard to teach some important idea from a location in Scripture, it is probably the case that there is some other place where it is naturally taught or you are trying to teach some lesser idea than the major idea being presented by the context itself.

Sample Ideas From a Core Book—2nd Corinthians

introduction 2 Corinthians is one of my core books. Ministry philosophy is key to a leader's overall influence and ultimate achievement. 2 Corinthians exposes us to Pauline leadership values and thus helps us begin to see the underpinnings of Paul's ministry philosophy. A ministry philosophy is a strategically organized set of values. They guide a leader in his/her application of personal giftedness, calling, and influence to the leadership situations he/she faces. This will result in achieving God-given purposes and leaving behind an ultimate contribution for a life-work. This ministry philosophy is made up of values learned via experience and flowing from one's beingness. Below are given 19 Pauline values identified in 2 Corinthians which help explain Paul's motivations and actions in his dealing with the Corinthians. I have generalized from specific statements applying uniquely to Paul to possible application statements that may fit other leaders. Each of these are important ideas that can be taught with impact.

19 Important Ideas from 2nd Corinthians

(1) Divine Appointment.

Leaders Ought To Be Sure That God Appointed Them To Ministry Situations.

(2) Training Methodology.

Leaders Must Be Concerned About Leadership Selection And Development.

(3) Personal Ministry.

Leaders Should View Personal Relationships As An Important Part Of Ministry.

(4) Sovereign Mindset.

Leaders Ought To See God's Hand In Their Circumstances As Part Of His Plan For Developing Them As Leaders.

(5) Integrity and Openness.

Leaders Should Not Be Deceptive In Their Dealings With Followers But Should Instead Be Open, Honest, Forthright, And Frank With Them.

(6) Ultimate accountability.

Leaders Actions Must Be Restrained By The Fact That They Will Ultimately Give An Account To God For Their Leadership Actions.

(7) Spiritual Authority--Its ends.

Spiritual Authority Ought To Be Used To Mature Followers.

(8) Loyalty Testing.

Leaders Must Know The Level Of Followership Loyalty In Order To Wisely Exercise Leadership Influence.

(9) True Credentials (competency and results).

A Leader Should Be Able To Point To Results From Ministry As A Recommendation Of God's Authority In Him/her.

(10) True Competence (its ultimate source).

A Leader's Ultimate Confidence For Ministry Must Not Rest In His/her Competence But In God The Author Of That Competence.

Sample Ideas From a Core Book—2nd Corinthians continued

(11) Transforming Ministry.

Followers Who Are Increasingly Being Set Free By The Holy Spirit And Who Are Increasingly Being Transformed Into Christ's Image Ought To Be The Hope And Expectation Of A Christian Leader.

(12) Prominence of Christ in Ministry.

A Leader Must Not Seek To Bring Attention To Himself/Herself Through Ministry But Must Seek To Exalt Christ As Lord.

(13) Servant Leadership.

A Leader Ought To See Leadership As Focused On Serving Followers In Jesus' Behalf.

(14) Death/Life Paradox.

The Firstfruits Of Jesus Resurrection Life Ought To Be Experienced In The Death Producing Circumstances Of Life And Ought To Serve As A Hallmark Of Spiritual Life For Followers.

(15) Motivational Force.

Leaders Should Use Obligation To Christ (in light of his death for believers) To Motivate Believers To Service For Christ.

(16) True Judgment Criterion.

Leaders Should Value People In Terms Of Their Relationship To God In Christ And Not According To Their Outward Success In The World (even in the religious world).

(17) Unequally Yoked.

Christian Leadership Must Not Be Dominated By Relationships With Unbelievers So That Non-Christian Values Hold Sway.

(18) Financial Equality Principle.

Christian Leadership Must Teach That Christian Giving Is A Reciprocal Balancing Between Needs And Surplus.

(19) Financial Integrity.

A Christian Leader Must Handle Finances With Absolute Integrity.

comment

These certainly do not exhaust the values implied in 2 Corinthians but do reflect a number of important contexts explaining Paul's views on ministry and motivating factors for his own leadership actions.

Sample Ideas From Core Psalms

Psalm 1 Planted by the Waters—The Secret of Stability

Theme—Two Choices Of Lifestyle Include

- a Godly pattern taken from Scriptures which insure a stable successful life,
- OR
- an ungodly pattern which will ultimately be judged by God and will lead to destruction.

Main Truth—A person who chooses God's pattern of lifestyle as revealed in Scripture insures stability and success in life.

Secondary Truth—There is a judgment in which lifestyles will be accounted for.

- Other:
1. (vs 6) Intimacy with God is an expected outcome of a person who seeks to have a Godly pattern.
 2. (vs 1,2) Get your priorities straight. Happiness is a by-product of obedience to God, not the goal.
 3. (vs 2) One must learn how to search the Word for lifestyle values, implications, behaviors, etc.
 4. (vs 1) Get your advice and counsel from wise Christians who are Biblically based in their own lifestyles.
 5. (vs 2) The study of and intake of God's word can be a delightful experience.

Psalm 3 David in Crisis—How To Sleep in Troubled Times

Theme—David's Confident Expectation of God's Help

- was contrary to the situation of rebellion and public opinion,
- but was real to David because he personally knew the God to whom he prayed,
- was seen in token fashion in God's protection of David while he slept,
- climaxed in a prayer of faith that God the source of victory would defeat David's enemies.

Main Truth—A person who personally knows God can in a crisis experience trust God for his solution to it.

Secondary—God does not necessarily remove consequences of past sin but His forgiveness can be fully experienced and His solutions to the present crisis resulting from those past sins can be confidently expected (I do not have to feel guilty over past sins even though I'm in the midst of working out problems caused by them).

- Other:**
1. What we are in a crisis is what we really are.
 2. God's forgiveness is so complete that David can turn to God and completely trust Him for deliverance in this crisis moment. If David had guilt feelings hanging over him and breaking his fellowship, he could never have the confidence in God which he shows in this Psalm.

Sample Ideas From Core Psalms (see also Chapter 6 for detailed Psalm 23 ideas)

Psalm 23 An Intimacy Psalm—3 Images of God Reflecting Intimacy

Theme— David’s Intimate Relationship With God

- involved God’s taking care of and fully satisfying David’s personal needs,
- resulted in a dependence upon God to reveal Himself in life’s trials and to give necessary guidance in life’s decisions,
- drew David to commit himself to God’s ample provision and protective care all his life.

Other—

1. Leaders need intimacy with God on a regular and on-going basis as well as unusual times of God’s affirmation.
2. Intimacy with God refers to a close, private, and personal relationship with God in which there is mutual affection, a sharing of interests, and a sense of growing familiarity with God based upon an accumulation of experience with God.
3. Images of God. What we think about God is the most important thing about us—Tozer. 3 Beautiful images of God in this Psalm: God as a Shepherd; God as a Guide; God as Host.
4. Image of God—Shepherd:
David saw God’s care like that of an ancient oriental shepherd who loved, guarded, and provided for his flock. Upon him the sheep depended for water, food, safety —day and night. The shepherd lived for his sheep, and, if necessary, died for them. The psalmist thought of God as his great and eternal shepherd who was able to provide every need in every area of life.
 - a. God knows a follower’s deepest needs.
 - b. God will satisfy needs.
 - c. God wants an intimate caring relationship with a follower.
 - d. In the midst of the complexity of life a follower can trust God.
5. Image of God—Guide:
David saw God’s care to be like that of an ancient experienced guide who knew the right way to the desired destination. He knew the dangerous places and he could lead his follower through each one safely. With rod and staff, protection and assistance were assured. God, the great guide knows the way of life and the desired destination. He knows all the dangerous experiences through which one may pass, and as the omniscient and omnipotent guide he is able to direct his follower through all of them, even the valley of the shadow of death, unafraid and uninjured.
 - a. The most important thing about guidance is the guide. He leads me.
 - b. In guidance the guide has the main responsibility; keep your eye on the guide.
6. Image of God—Host:
David saw God’s care to be like that of an ancient oriental host, who was honor bound to protect the guest within his home. The host could have entertained his guest secretly, thus protecting himself from the guest’s enemies, but, instead, he prepared his guest, for the feast by anointing his head with oil openly. The guest, so well pleased with the gracious hospitality, expressed his desire to remain in the house of the host forever. In this Psalm the guest was the psalmist and the wonderful host was Jehovah.
 - a. God is honor bound to protect me.
 - b. When I know God as my host I will want to stay in this intimate relationship all my life.
7. The challenge—how intimately do you know God. What descriptions of God taken from your culture today express your intimate relationship with God?

Sample Ideas A Core Parable—Mark 4 (see also chapter 6 for details of this parable)

introduction I used the basic parables study sheet of chapter 6 to get my central truths. The Sower is the only parable which occurs in all three of the synoptic Gospels (Matthew 13, Mark 4, Luke 8). Each teaches the same basic truth but with slightly different spins (applications). Below I use my Mark 4 analysis in general but also add some of the other principles from Luke 8 and Matthew 13. The Mark context contains a phrase not seen in the other two versions, “If you don’t understand this parable, how can you understand any parable?” So the Mark 4 parable is a model parable giving its own central truth but demonstrating the communicational methodology of all parables.

The Sower—Mark 4:1-25 (Setting =1,2; Story= 3-8; Sequel=19-25)

Central Truth: I must warn you that you will respond to what I say by rejecting my sayings and losing the benefit of them or by accepting these sayings, obeying them, and receiving more of my teaching as well as life-changing results.

Main Principle: People must be warned that they are responsible to accept truth and benefit from it or in rejecting it they lose its benefits.

- Other:**
1. God has revealed truth to people. Truth is given to be known.
 2. God warns people about their responsibility to his truth.
 3. People must obey the truth they have learned. When God gives truth we must walk in it.
 4. People who obey the truth will receive and understand more truth. God promises more truth to those who obey the truth given.
 5. People who obey truth will find it relevant and beneficial in everyday life.
 6. God uses the most effective method for revealing his truth for a given situation.
 7. Communication truth from this and other parables in general:
 - a. No difficulties (like understanding parables, difficult passages, etc.) are in the Bible by accident. Every difficulty is designed to turn disciples to the King for the answer. He may not always give a clear answer like we want.
 - b. You don’t have to be wordy to get across penetrating truth. This parable can be read in less than 10 minutes.
 - c. You must expect mixed reception to your presentations of truth.
 - d. Hidden truth when seen (revealed) really impacts.
 - e. People need to grapple with and discover truth.
 8. The truth we have received, we must not doubt when we fall under pressure because of our stand on that truth. Never doubt in the dark that which was received in the light.
 9. Expression deepens impression. One practical way of using truth, is to have people share truth as they are learning it.
 10. Warning!! People exposed to much truth stand under great responsibility.
 11. What kind of ground represents you? Is it possible that your heart is growing hard like the beaten track of the pathway? Or do you find your faith resting more on emotions than on convictions? Is your life filled with so many things that your Christian vitality is in danger? Or are you bearing with patience good fruit that looks forward to the harvest.

Sample Ideas From Parables—Two Stewardship Parables

introduction Two stewardship parables, Matthew 25, The Talents, and Luke 19, The Pounds, are important to my own understanding of leadership giftedness and responsibility for a leader developing that giftedness over a lifetime. Therefore, I include the important ideas from these two parables. The central truths of these parables must be held in tension as they have teachings which stretch a leader in two good directions.

The Talents—Matthew 25 (Setting =no immediate; Story= 14-30; Sequel=[29])

Central Truth: You wise kingdom followers must recognize your accountability for I will reward you at my second coming on the basis of service rendered according to your faithfulness to your gifts, abilities, and opportunities and in terms of equal rewards for equal faithfulness.

Main Principle: Christ's followers/leaders must be utilizing their unique God-given resources to further the kingdom, while anticipating Christ's 2nd coming; for Jesus will hold them accountable and reward them at that time on the basis of equal rewards for equal faithfulness.

Reward Basis—Where abilities are the same I recognize that those who produce more with zealous efforts will be rewarded more.

- Other:**
1. A leader will be held accountable not for how much better or worse he/she did than anyone else but how he/she did in respect of his/her own God given resources.
 2. Every believer, leader and follower, should be conscious that there is a ministry for him or her to do for God.
 3. Every believer must exercise his/her giftedness (natural abilities, acquired skills, spiritual giftedness) in such a way as to develop them and be faithful to them.
 4. Kingdom privileges carry kingdom responsibility.

The Pounds—Luke 19 (Setting = vs 11 but 1-10=remote; Story= 11-27; Sequel=26,27)

Central Truth: My kingdom is not coming right away hence do not lose heart in your service for I expect you with utmost zeal to take advantage of opportunities and resources to serve with tangible results until I return. Then I will reward according to your zealous efforts and results.

Main Principle: Those who use their opportunities in the work of the Master will be rewarded according to the degree of their diligence and results. While those who refuse to be His servants will be punished.

Reward Basis—Where there are differing abilities I do not have to compare myself with others but simply remember that equal rewards for equal faithfulness and tremendous loss for unfaithfulness is the basis for my service.

- Other:**
1. Every believer must exercise his/her giftedness (natural abilities, acquired skills, spiritual giftedness) in such a way as to produce results
- This parable also has principles 2-4 above.

comment These two parables taken together give us a mandate for having a developmental perspective on our leadership. We do not have to compare our giftedness and opportunities with others. We must be faithful to what we are and have been given. But we must produce results with our giftedness, develop it, and do it with a heart felt zeal.

Sample Important Leadership Ideas From Core Passages

Genesis 39 Joseph and Integrity

Important Ideas

1. All leaders will go through integrity checks. Joseph does so here. Notice he recognizes that his actions are before God.
2. This is an example of the positive testing pattern. The positive testing pattern is made up of three stages: Stage 1=the test; Stage 2=positive response to the test which includes not only recognizing that it is from God but responding in a God-honoring way; Stage 3=the expansion after the test. God expands the leader's potential to lead or moves the leader onward in development. This is an example of a delayed expansion. Sometimes (as in Daniel 1) the expansion is almost immediate. But not always. In Joseph's case, the way up is down. He goes to prison. While there he makes the connections that will allow the expansion later.
3. Ultimately sin is against God.
4. What is integrity? Here it is believing that something is wrong. And making a decision which is consistent with that belief.

Genesis 50:15-26 Joseph Finishes Well/ The Faith Act

1. Joseph could have used his power to get vengeance against his brothers (who assumed he would). Instead he did not but showed them kindness. This is maturity in action.
2. Joseph viewed his whole life from a sovereign perspective (Genesis 50:20). This core passage is an illustration of two of the major leadership lessons: Effective leaders increasingly walk in a growing awareness of their sense of destiny. Effective leaders view present ministry in terms of a lifetime perspective.
3. Joseph finishes well. This is an illustration of a leader who finishes well.
4. Joseph's last request is a faith challenge to the budding nation and shows his trust in the promise of God. It is a faith/act which will continue to inspire for years to come (see 50:24,25 and Joshua 24:32). This is an example of inspirational leadership, one of the three major functions of high level leaders.

Joshua 3 , 4 Spiritual Authority

1. Timing is critical. Here the Israelites are waiting after purifying themselves. They are here in the rainy season when the Jordan is up. God has brought them here at this time. At the dry season they could walk across it without any problem. So God brings them here at this critical time so he could demonstrate His power and authenticate his leader, Joshua.
2. The first leader succeeding a top leader will have a difficult time carrying on in leadership unless that leader has God-given spiritual authority. Joshua needed that. God promised to give it to him (3:7; 4:14).
3. A leader must have faith and believe God if that leader is to expect to have spiritual authority. Obedience may be risky. Here the waters did not part until the leaders actually stepped into the water (3:15).
4. Great victories ought to be commemorated by tangible memorials and ought to be celebrated from time-to-time in order to renew trust in God and to honor and praise Him for what He has done. It is top leadership's responsibility to have people remember their heritage with God and to be inspired to trust this same God in the future. Remembrances of past significant times with God ought to give hope for the future.

Sample Ideas—Core Topics

introduction I have a number of topics dealing with leadership. The following 7 statements of leadership observations about effective leaders are Core Topics. I teach these from various places (and characters) in the Bible. I will also list another 6 leadership topics. These are the characteristics of leaders who finish well. Again I teach these from all over the Scriptures.

7 Major Lessons About Effective Leaders

1. Effective leaders maintain a learning posture all their lives.
2. Effective leaders view and interpret present ministry in terms of a lifetime of service.
3. Effective leaders view spiritual authority as their primary power base.
4. Effective leaders have a dynamic ministry philosophy that changes with development in terms of giftedness, their growing understanding of the Bible, and their ministry situations.
5. Effective leaders view leadership selection and development as a priority function.
6. Effective leaders view relationships both as an end and means in their ministry as they relationally empower others.
7. Effective leaders have a growing awareness of their sense of destiny.

6 Characteristics Of Leaders Who Finish Well

1. Characteristic 1. They maintain a personal vibrant relationship with God right up to the end.
2. Characteristic 2. They maintain a learning posture and can learn from various kinds of sources—life especially.
3. Characteristic 3. They evidence Christ likeness in character as shown by the fruit of the Spirit in their lives.
4. Characteristic 4. Truth is lived out in their lives so that convictions and promises of God are seen to be real.
5. Characteristic 5. They leave behind one or more ultimate contributions (saint, stylistic practitioner, mentor, public rhetorician, pioneer, crusader, artist, founder, stabilizer, researcher, writer, promoter).
6. Characteristic 6. They walk with a growing awareness of a sense of destiny and see some or all of it fulfilled.

comment The classic example in the Old Testament of a good finish is Daniel who manifests all six characteristics. The classic example in the New Testament other than Christ is Paul—again all six are present in his life. There are gradations of finishing well. Some finish well but not quite having all six or lesser intensity on one or other of the major characteristics.

Sample Ideas From Core Values

introduction Below are given some of my own personal core values which flow from my study of philosophical leadership models in the Scriptures or from study of Jesus' ministry or other leaders' ministries. The teaching examples come from my study of Jesus' use of parables. Some of these core values are more readily seen in the Scriptures and can be taught from them. Others are not quite so visible in the Scriptures. But the Scriptures have informed my leadership with regards to these values.

Some Examples of Specific Values—Teaching

1. The teaching and preaching of God's Word must be for response.
2. Teach only one central truth in each teaching setting and drive it home.
3. Learners learn best by doing. Involve learners in the discovery process.
4. Variety is the spice of the teaching/ learning process; therefore use many methods.
5. Training needs to teach process, not just content.
6. Teach everyone in the church how to profit from the Scriptures for themselves.

Some Examples of Specific Values—Relationships

7. Small groups are vital to Christian fellowship, mutual ministry, personal growth and assimilation into the larger church body.
8. A person's greatest strength can also be his/her greatest weakness. So when you become critical of a person's weakness, consider all the good that comes from that same quality as his/her strength.
9. Ministry is not a solo performance. I need others to make my ministry effective. Iron sharpens iron.
10. Team ministry has the asset of complementary gifts and strengths, and mutual mental and spiritual stimulation.
11. Personal accountability facilitates spiritual growth and increases response and obedience to God's Word.

Some Examples of Specific Values—Ministry Skills

12. People should be placed in areas of ministry that utilize their strengths and gifts.
13. Build the ministry on the faithful (2 Timothy 2:2). You don't build a ministry on peripheral people. You don't involve the uninvolved by turning the ministry of the church over to them.
14. Theological knowledge is not sufficient for equipping for ministry. An effective leader must possess relational skills. More ministers wash out of ministry from a lack of relational skills than the inability to preach.
15. Make decisions on the basis of well established criteria.
16. A person must carefully decide what is worth dying for and what is not. As a rule, fundamental theological truths are; programs aren't.

comment Technically speaking, the above should be stated in terms of value language using such words as I ought, must, should and then reword the statement. But each of the above statements does contain a value which carries with it the sense of oughtness for me personally.

comment Frequently, specific value statements are not readily understood by a reader not familiar with the leader. This is because the leader verbalizing them has a context in which the lesson was learned in mind when writing the statement. There is usually significant processing behind the statements. Let me give some personal specific values of my own which are heavily context laden and illustrate this notion of specific values being unique and meaningful to the leader but not necessarily so to another.

Sample Ideas From Core Values—continued

introduction	Here are some core values drawn from my study of the philosophical leadership model, <i>The Shepherd Leader</i> . I could also give examples for other New Testament leadership models: <i>Harvest, Servant, Steward, Intercessor</i> .
definition	The <u>shepherd leader model</u> is a philosophical model which is founded on the central thrust of Jesus' own teaching and modeling concerning the responsibilities of leadership in caring for followers as seen in the various Shepherd/ Sheep metaphors in Scripture.
Major Premise	Shepherd Leaders Should See As Their Major Emphasis The Care, Protection, And Growth Of Their Followers.
comment	<p>Its central thrust is concern and care for the welfare of followers—that is, growth and development of the members in the Kingdom so that they know God's rule in their lives and can in turn productively impact on God's righteousness in society. This model is concerned primarily with the inward aspects of the Great Commission—teach them to obey all that I have commanded.</p> <p>The primary passages from which this model is drawn are:</p> <ul style="list-style-type: none"> • Matthew 28:19,20, the Great Commission—its Inward Aspect, • Matthew 9:36,37 Shepherd Aspect of the Analogy, • Matthew 18:12 Parable of Lost Sheep, • Luke 15:1-7 Parable of Lost Sheep, • John 10:1-18 The Good Shepherd, • John 21:15-17 Feed My Sheep • I Peter 5:1-4 Peter's View of Shepherd Leadership • Acts 20:17-38 Paul's View, Watching for the Flock

Shepherd Leadership Values

1. Shepherd leaders value personal kingdom growth in each follower. That is, they have a strong desire to see realization of kingdom truth in followers. They have a drive to see followers increasingly experiencing the rule of God (Matthew 28:20, John 21, Acts 20).
2. Shepherd leaders have a strong empathy with followers which seeks to assess where they are and to help meet their needs in order to develop them toward their potential for the kingdom (Matthew 9:36,37).
3. Shepherd leaders value each follower as important to the whole body and want to keep them incorporated in the body (Acts 20:28, Luke 15:1-7, Matthew 18:12, 13).
4. Shepherd leaders value a personal relationship with followers (John 10:3, 4, 14).
5. Shepherd leaders give personal guidance to followers by setting examples—particularly in the area of kingdom values. They value the importance of imitation modelling as an influence means with followers (John 10:4, I Peter 5:1-4).
6. Shepherd leaders protect followers from deviant teaching by giving positive truth that will aid them in assessing counterfeit teaching (John 10:5, 10, 12, Acts 20:28).
7. Shepherd leaders want followers to experience abundant life in Christ (John 10:10).
8. Shepherd leaders willingly sacrifice, knowing that personal desires, time, and financial security will frequently be overridden by needs of ministry (John 10:11).
9. Shepherd leaders are willing to persevere through persecution or hard times in order to better the condition of followers (John 10:11).
10. Shepherd leaders are open with followers exposing weaknesses and strengths and their heart with followers (John 10:14).
11. Shepherd leaders value unity in their local work and the wider work of God (John 10:16).
12. Shepherd leaders willingly take responsibility for followers (I Peter 5:2).
13. Financial gain is secondary to doing ministry to a shepherd leader (I Peter 5:2).

Communication Event syn. Stump Speeches

- introduction The bottom-line of ministry that uses the Word with power is the presentation of that Word to people. At least as much careful thought must be put into delivery of truth to people as there has been put into getting it from the Scriptures. A minister of the Word must first identify carefully the important ideas from some portion of the Word. Then one can design a nested set of deliveries using that idea from the most minimum form in content and time it can be delivered to a maximum form in content and time. This allows repeated communication of the idea. Repeated times allow for improvement. The Word will thus be used with power. All that remains is to practice delivery at the drop of a hat using what ever form of content fits the time available.
- definition A communication event is the use of some idea from the Word to fit the context and time allowed so as to get the idea across with power.
- comment The idea may be big and itself be made up of many separate ideas like the theme of a Bible book as a whole or small like a single idea from a given smallest unit of context.
- comment At least four levels of nested deliveries should be planned for:
1. Minimum—1-3 minutes which focuses on the idea itself.
 2. Expanded Minimum—5-10 minutes which uses the idea and some supplementary information to puff it a bit.
 3. Limited public presentation—20-40 minutes which uses the idea expanded a bit and has supplementary lead in and closure segments.
 4. Maximum—1-2 hours of exposed teaching on the idea.
- comment Procedure:
1. Select your Core Set.
 2. Work on a book of your core set until you have mastered it hermeneutically.
 3. Choose a limited number of key ideas from the book, ideas that you know are needed and can be communicated with impact.
 4. Choose one of those ideas and place it in the Slot/Filler Grid in its minimum form, expanded minimum form, its limited public presentation form, and its maximum form.
 5. Add slots and fillers to build up the idea for any of the four communications.
 6. Practice using your idea at any occasion you can until you are satisfied that you can communicate it with power at all levels.
 7. Use when ever appropriate
- comment The label, stump speech, is used to popularly describe a communication event as defined above. In the olden days politicians gave speeches by standing on stumps. And they could give a 1 minute, 3 minute, 10 minute, 30 minute or longer version of the same speech depending on how long they had their audience.

Slot/Filler Technique for Designing a Communication Event

introduction The grid below is based on the notion of 4 levels of communication: minimum, expanded minimum, limited public presentation, maximum public form.

Table 3: Slot/Filler Grid for a Communication Event

Communication Level	Slot 1 Attention	Slot 2 Lead In	Slot 3 Obligatory/ Main Slot	Slot 4 Follow-Up	Slot 5 Closure
	+ or -	+ or -	+ = Must Do	+ or -	+ or -
1	Attention Getter 1	Illustration or Case Study	1. Minimum Stump Speech/ bottom line idea/ practically no time to do it/ individual or group communication (1-3 minutes)	Illustration or Application	Minimum Closure
2	Attention Getter 1	Illustration or Case Study	2. Expanded Minimum Idea developed a bit—small amount of time/ individual or group (5-10 minutes)	Illustration or Application	Closure
3	Attention Getter 1 Attention Getter 2	Illustration or Case Study 1 Illustration or Case Study 2	3. Limited Public Presentation/ Idea Developed More Sermon-like amount of time/ usually only public (20-40 minutes)	Illustration or Application 1 Illustration or Application 2	Choice of Closures
4	Attention Getter 1 Attention Getter 2 Attention Getter 3	Illustration or Case Study 1 Illustration or Case Study 2 Illustration or Case Study 3	4. Maximum Communication of the Idea/ Fullest Blown Treatment—all the time you need for presentation/ public only/ (1-3 hours)	Illustration or Application 1 Illustration or Application 2 Illustration or Application 3	Extended Closure

comment Good communication for impact rarely occurs just because of natural ability alone. Good communicators work at communication. Good communicators identify, store up and use good attention getters, good illustrations, good organization of input, good follow-up illustrations, and good techniques for bringing closure so that hearers can respond to and use the truth in their lives.

comment This is certainly not the only way to organize communication but it is a good way to use base + advance thinking to be always improving communication.

Commentary on Communication Event and Slot/Filler

- comment Share your ideas whenever you can, informally in conversation, when you are asked to do a small thing (e.g. 5 minute talk), when you can teach it. Try to set up teaching situations. Try to work on a slot/filler stump speech basis. Do time management on this basis: How much time do I have? What is obligatory? What can I cut or add to get pull off the communication event? Always be thinking: if I only had ___ minutes, what would I say?
- comment Be open to Spirit led prompts for fillers in any slot; be prepared to cut out as the Spirit prompts toward some special focus. There can be more slots or less.
- comment This slot/filler approach applies Gregory's basic laws of teaching as its underlying framework. The main thing to recognize is that there is an obligatory slot which carries the thrust of the important communication. Other slots can be cut out or added to supplement, depending on time management of the communication. The same goes for fillers within the slots. More or less or even different kinds can be used depending on audience, situation and time.
- comment One thing the overall slot/filler design of a communication event does for you is to put in perspective what you are communicating in terms of time management. Knowing how much time you have (and few of us have the total time that we assumed we would when we were preparing) you can adjust your talk by cutting out fillers or adding fillers, always with a view of giving the major input its allocated emphasis even if other slots get robbed.

Attention Getter Slot

- introduction When you begin to speak in a communication event you need to have the attention of those you are talking to. You can not count on them being interested just because you are talking. You need to deliberately do something to gain their attention so they will listen. What you do to gain their attention is called by the term, *attention getter*. What can you do? Below is given some examples of things I do to gain attention. There are items which are simply given to turn focus on the time about to begin. Then there are items which not only turn the focus on the time about to begin but onto the subject matter to be discussed as well.
- defintion An attention getter is a 1 to 5 minute communication device such as a question(s), illustration, search for a definition, story, riddle, a pre-test, survey, pointed challenge, etc. which serves as a motivational prompt to help the listener to turn attention away from all the things that could distract and to listen to the speaker with interest and a learning posture.
- example **A question:** 1. Share with your neighbor the answer to this question, a question that Daniel answers very emphatically. What is the most important thing about you? If you only had one minue to say something about yourself that was descriptive of what is important about you what would it be? 2. Tozer's Idea—What comes to our mind when we think about God is the most important things about us? The book of Daniel shows us that the most important thing about Daniel was Daniel's God. The secret of his successful leadership in an oppressive time to the people of God was his view of God. Daniel saw God as The Most High who was ruling in the affairs of individuals, nations, and history. This view of God carried him through a very long ministry.
- example **Daniel**—Unusual Verses. I am going to read some verses that are highly unusual. You tell me why. Ezekiel 14:8, (14), 20; Ezekiel 28:3. A saint during his time. Known for righteousness, known for wisdom during his lifetime. Springboard into one of the characteristics of finishing well seen in Daniel's life—that of godly character.
- example **Non-Cross Cultural Thing.** What is something that is so unique to your culture that you know it would never be cross-cultural? Does not exist in another culture? Share with your neighbor. ...I am going to take you to something in the Bible that is strictly so radical it does not exist naturally in any culture. Can you guess what it is? servant leadership. Define in your own words servant leadership. Share with your neighbor. What is the most attractive thing to you about servant leadership? What is the least attractive thing to you about servant leadership? The point of this attention getter (pointing to teaching on servant leadership) is that Servant leadership is not natural to any leaders anywhere. It must be learned.
- example **Definition to gain interest.** I'm going to read a definition from the American Dictionary. See if you can catch what is being defined. 1. A fixed mental attitude or disposition that predetermines a person's responses to and interpretations of situations. 2. An inclination or a habit.... Share with your neighbor what you think the word is. mindset or mind-set (mind`set`) noun What do you think of when I say the word mindset? What do you associate it with? Now here is the important question. Can we have a mindset about God that will make a difference in what happens to us and how we respond to what happens? I want to suggest that if you don't have the kind of mindset I am

Attention Getter Slot continued

talking about, you probably won't make it in the ministry. The teaching for this attention getter is on a sovereign mindset.

comment

Years ago I was introduced to **Gregory's 7 Laws of Teaching** by one who was adept at using them, Dr. Howard Hendricks. I studied it and have since restudied it many times. Two of the seven laws underlie my notion of the attention getter filler for slot number 1, The Attention Getting Slot. Read the following two laws from Gregory.

Law 2. A learner is one who ATTENDS with interest to the lesson.

Application: Gain and keep the attention and interest of the pupils upon the lesson. Do not try to teach without attention.

Law 5. Teaching is AROUSING and USING the pupil's mind to grasp the desired thought or to master the desired art.

Application: Stimulate the pupil's own mind to action. Keep his/her thoughts as much as possible ahead of your expression, placing him in the attitude of a discoverer, an anticipator.

I try to make my Attention Getters first of all gain the attention of the hearer and to cause the hearer to listen with emphasis. I second of all like to tantalize or tease or give a foreshadowing attention getter which will point to what is important in the teaching. I do this in order to get the hearer to seek to guess at or discover what is coming, to anticipate, to become a discoverer.

comment

Sam Metcalf, a President of a Mission organization and a good friend of mine shared with me the following.

Several of us were up late enjoying a coke with Chuck Swindol after he had spoken for us at a Navigator conference back in 1977. Someone asked him how he went about preparing his messages and he commented that he gave most of his attention to the first two minutes. They were the most important and the most difficult to prepare. He said that if he could get his listeners in the first two minutes, he could keep them for 40. Every time I heard him preach for years afterward, he put that principle into practice. When he stepped up to podium, no matter WHAT had gone on before him in a meeting or a service, I never saw Chuck comment on what had preceded him. Never. He always started, right out of the gate, with an illustration or something that was a vivid attention grabber. I think this is one of the secrets to him being such an exquisite, gifted communicator of biblical truth.

comment

I have about 80 pages of attention getters of all kinds that I have developed over the years. More than 20 of them are Who Am I? questions about Bible characters that I use when I am doing a communication event on a given Core Bio. I have questions, definitions, lists of items, groups of Bible verses, and many more. Two of the most important ministry insights that I have leaned over the years: get their attention before you start and when you finish do some closure exercise that makes them think or use what you have given.

Samples of Attention Getters

introduction For the sample for slot fillers I am going to use a Plenary Presentation I gave at an International FourSquare Church Convention in Kentucky. I will use this presentation for all of the slots. This will enable you to follow all the illustrations and connect them to this same presentation.

From the Presentation—The Mantle of the Mentor

Attention Getter 1: Intent to think about ending.

(These are the opening words of a one hour plenary presentation given to 1200 FourSquare pastors and missionary leaders from all over the world. The address emphasized finishing well)

Almost 43 years ago to the day, I was speaking to another group. The occasion—my eighth grade graduation. I was co-valedictorian and therefore had the honor of addressing my class. I still remember the central thrust of that speech, captured in a quote from Shakespeare:

All's Well That Ends Well.

Would that many who hear me speak would utter their personal heart cry affirming Mr. Shakespeare,

I Want To Finish Well.

Attention Getter 2 : Intent to Move Them To Thinking about FourSquare Leaders and Their Finish

In a major address to congress, in fact his farewell speech, Douglas MacArthur, General of the Army, climaxed his memorable speech with these now famous words:

“I am closing my 52 years of military service. When I joined the Army even before the turn of the century, it was the fulfillment of all my boyish hopes and dreams. The world has turned over many times since I took the oath on the Plain at West Point, and the hopes and dreams have long since vanished. But I still remember the refrain of one of the most popular barrack ballads of that day which proclaimed most proudly that--

Old Soldiers Never Die; They Just Fade Away.

And like the old soldier of that ballad, **I Now Close My Military Career And Just Fade Away—an Old Soldier Who Tried To Do His Duty As God Gave Him The Light To See That Duty.**

Good Bye.”

What happens to Old FourSquare Pastors? Bible School teachers? Administrators? Supervisors? Missionaries? What is their final good bye? Let me suggest three scenarios I have been seeing repeated in various denominations and pastoral situations around the country—perhaps they are in some ways similar to what may be happening in your own FourSquare ministry here in the United States, Canada, and around the world.

Lead In Slot

introduction	After having gained the attention of the listeners you will usually want to introduce them to the material you intend to communicate. That introduction could be a case study, a story illustrating the main ideas, some other kind of illustration, an outline that will help them orient themselves as they listen. When time is short for your communication event you can always skip over this lead in and go directly to the input. But usually this lead in slot bridges from your attention getter to your actual presentation.
definition	The <u>lead in slot</u> is the second element of the communication event and contains filler(s) which bridge the listener from the initial response of attention to listening for the major input. Fillers include illustrations, stories, case studies, outlines, series of questions to be answered, why the input is important, etc.
example	For the plenary presentation of <i>The Mantle of the Mentor</i> I used 3 case studies (Scenario A. Pastor Tom, Scenario B. Pastor Richard, and Scenario C. Pastor Harry.) I will include these in full as samples of the lead in slot.
example	When teaching on Images of God: God the Promise Keeper I have used a song, <i>Standing on the Promises</i> , as the lead in slot filler.
example	When teaching on Images of God: God the Promise Keeper I have used Joseph's death bed wish, his faith act, as a lead in to the notion of promises and seeing them fulfilled. This particular example serves both as an attention getter and a lead in filler.

The Death Wish

I know it probably isn't Kosher. But I like Charles Bronson. The Great Escape, and many others. One that tugs at Society's inability to bring justice is the DeathWish—Bronson plays the part of a husband and father whose wife and daughter were killed by gang members in New York City. So he takes it upon himself in true frontier vigilante style to do something about it. He doesn't care if he lives or dies; his deathwish is to bring justice by killing gang members who are preying on others. The movie title means Bronson himself wishes to die. And hence he isn't afraid to snuff out gang members in very dangerous situations. But there is another view of a deathwish. That is, something we want as we lie dying and we enjoin on those around us to carry it out. The most famous Bible death wish was based on a promise. Can you believe that? Who was it who believed a promise so much that it became his last deathwish? Joseph! Listen to his deathwish.

Genesis 50

24 Then Joseph said to his brothers, "I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob."
25 And Joseph made the sons of Israel swear an oath and said, "God will surely come to your aid, and then you must carry my bones up from this place."

Did his deathwish come true? Did God keep this promise? P.S. see Joshua 24:31-33

31 Israel served the LORD throughout the lifetime of Joshua and of the elders who outlived him and who had experienced everything the LORD had done for Israel. 32 And Joseph's bones, which the Israelites had brought up from Egypt, were buried at Shechem in the tract of land that Jacob bought for a hundred pieces of silver from the sons of Hamor, the father of Shechem. This became the inheritance of Joseph's descendants. 33 And Eleazar son of Aaron died and was buried at Gibeah, which had been allotted to his son Phinehas in the hill country of Ephraim.

God keeps his promises.

Extended Samples of Lead In Slot/ Fillers

introduction For the presentation of the *Mantle of the Mentor* at the International Four-square Convention I used three designed case studies to move them from their initial attention about finishing well to illustrations of various kinds of finishes. I was actually illustrating in the three cases the per centage that finish well, the barriers to finishing well, and the characteristics of finishing well—all of which would be developed cognitively in the Input Section.

Lead In Slot/ Filler—3 Case Studies Building On Each Other and Illustrating Input to Follow

Scenario 1. Pastor Tom

It had started so casually. Pastor Tom had known her for two years. For she was his secretary at the church. She was kind and gentle in her relationships with others. She was efficient in her work—almost having the ability to guess ahead to what Pastor Tom wanted. She was physically attractive and took care of herself. She was always well dressed. She was a number of years younger than Pastor Tom. Well, one thing led to another as from time-to-time she empathetically listened to Pastor Tom. There were lunches together. They enjoyed spending time together. Pastor Tom felt young again. Eventually it led to a physical relationship. It became addictive. Pastor Tom and Mary knew it was wrong—but they didn't care. They just had to. The relationship was covered up for several years. But a chance encounter in a distant city in which a member of the church actually saw the two coming out of a motel room in the morning proved the undoing of Pastor Tom. Eventually, the accusation, which was at first denied gained momentum. And finally with a guilt-ridden conscience, Pastor Tom admitted it. The fall out was tremendous, for Pastor Tom was the senior pastor of a prestigious 3200 member church.

Do you know what happens to Christians who idolize a senior Pastor, when that Pastor falls? Especially young Christians? Do you know what happened to Pastor Tom's wife? His grown children, one of whom was an emerging pastor in the denomination. Not to mention Mary's husband and younger children still in junior high. And to the rest of us in leadership?

What kind of legacy did Pastor Tom leave behind? Eventually, Pastor Tom faded away—remembered not for his three churches he planted, for his hundreds of people led to the Lord, the many healed, the many led to a fuller experience of the Holy Spirit. If remembered at all, it is for the mighty fall which took so many with him.

Scenario 2 Pastor Richard

He had been a good pastor once. Pastor Richard was in his early 60s. Now it seemed that no matter what he did he faced opposition in the church. In the early days he had been a rather heavy handed pastor. But people accepted it then because he got things done. People were saved. He preached with anointing. But little by little over the years he lost it. He had been winging it for some time now. He had moved through several pastorates. In each one he lasted for several years. Now he was getting too old to start over. He had been in this church for six years. He had gone through most of his old materials and sermons which years ago had fire in them. Now very few responded to them. Mr. Wainwright, a leading lay person and one who gave heavily to the church was leading the opposition. He was a formidable opponent. The heart of Mr. Wainwright's attacks was that God no longer was on Pastor Richard. He was going through the motions but had no unction from the Spirit. Pastor Richard wondered how much longer he could last. He needed another three years in order to be eligible for the better pension plan his denomination had set up about ten years ago. Could he hang on?

What kind of legacy will Pastor Richard leave behind? What will he be remembered for? Not for the fire of the early days but a string of conflictual situations and a mediocre life, if at all. He illustrates the many pastors who have plateaued and have stopped growing.

Pastors who plateau in their ministry do a disservice to all—their families, their congregations, their selves and most of all to God. When people have to go to extreme means to get rid of their pastors because their pastors are no

Samples of Lead In Slot/ Fillers continued**Scenario 2 Pastor Richard** continued

longer growing, life giving pastors then we have an intolerable leadership situation. Two of the saddest verses in the Bible, from a leadership standpoint, are:

...But he did not know that the Lord had left him. Judges 16:20

Speaking of Samson after he lost his strength in the affair with Delilah.

She named him Ichabod, saying, The glory has departed from Israel. 1 Samuel 4:21

Speaking of the wife of Phinehas, naming her son as she died in childbirth. Eli had just died upon hearing that the Ark of the Covenant had been captured by the Philistines.

Before me, perhaps, are some pastors who need renewal, who have run out of gas, who have hit the wall in the marathon, who need a second wind, in short, who have plateaued. Their congregations are whispering Ichabod.

Scenario 3. Pastor Harry

The civic auditorium was packed. Over 8000 had gathered for the tribute. He was an old man now, in his early 80s. He was a picture of gentleness and peacefulness. They said as you looked at his face, you saw the lines of Jesus. There was an aura of spiritual authority about him that struck you as you looked at him. He had not called the meeting. In fact, he had opposed it. But those leaders of the denomination and especially several of the leading lay persons of his three major churches he had pastored wanted to honor God, to honor Pastor Harry, and to challenge the younger emerging leaders with a model of one who was finishing well. Tribute after tribute came. It was clear from the testimonies that Pastor Harry had a personal ministry which touched individuals. Incident after incident, many of them secret ones—that no one but God, Pastor Harry, and the individual knew about came to light in which Pastor Harry had radiated the love of God to a given situation. Sometimes quietly by a personal gift of money. Sometimes by an important piece of advice that had changed a life direction for ever. Sometimes by a prayer that brought the intervention of God into a situation. Sometimes by a word of blessing spoken in faith. There was praise for his public ministry also. God's powerful presence was upon his public ministry as well as many testified.

One person who had known him for the entire 59 years of his ministry said, "I remember as a junior high youth that what impressed me about Pastor Harry was his ability to get a word from God from the Scriptures which became promises for Pastor Harry and Gloria. I remember one promise claimed in 1949. God has honored that promise over these many years." Pastor Harry showed me God can be trusted to honor his word.

One person said, "Christianity works. God promises to conform us to the image of his dear son. The fruit of the Spirit is real. It is this godly character which I think makes Pastor Harry and Gloria so refreshing to be around. You know you don't want to be around some old people. But it is always good to be around Harry and Gloria, for their love, joy, peace and gentleness are so encouraging. I know Christianity works."

Many people cited their many achievements left behind.

A few remembered the prophetic promise that had come upon them as teenagers and which had been fulfilled.

One person spoke of a recent time that he and Harry had prayed together in his home. He said it was his personal vibrant relationship with God that was so striking. He carried me right to the throne of God. I knew that here was one who knew God intimately. I saw that intimacy with God was the key to his long life of service to God.

Another spoke of Harry's ability to learn. In his eighties he was still reading, still listening to others, and still studying his Bible--and getting fresh truth from all these sources.

Samples of Lead In Slot/ Fillers continued

Scenario 3. Pastor Harry continued

One of the most important tributes came with the recognition of his wife's role in his ministry. She was rock stable, a woman of godliness, faith, and sacrifice as well as a powerful minister in her own right. Both had had public ministries accompanied by the outpouring of God. Their oneness and dual love for each other and God challenged everyone who knew them. Their children now in their 40s and 50s walked with God in power. They always spoke of mom and dad as the inspiration for their own lives.

Pastor Harry and his wife Gloria were finishing well.

comment The attention getters moved the people to think about a famous American who was finishing his career and then on to their own finishes. The lead in fillers gave three case studies 2 of which illustrated leaders not finishing well due to barriers which were well known to them. The third case study pictured one finishing well with all the characteristics of one who finishes well.

comment The audience is now ready to hear about finishing well. What have I learned about it from my studies of many cases of leaders and from my studies of leaders in the Bible.

Obligatory Slot

introduction	The obligatory slot is the main slot. It is where the important idea(s) are given. Within this slot, the input can again be made up of core input and other explanatory input about the core ideas, called periphereal input. When pressed for time I make sure the core input is given and eliminate the periphereal input.
definition	The <u>obligatory slot</u> is the main slot which contains the basic input that is to be communicated in the communication event.
example	<p>The input for the <i>Mantle of the Mentor</i> involves the following, given in outline form:</p> <ol style="list-style-type: none"> 1. Core Input—Few leaders Finish well. <ol style="list-style-type: none"> A. For Biblical leaders (about 1 in 3) 2. Core Input—There are 6 Barriers to Finishing Well <ol style="list-style-type: none"> A. Barrier 1. Finances their use and abuse. B. Barrier 2. Power, its abuse. C. Barrier 3. Inordinate pride which leads to a downfall. D. Barrier 4. Illicit sexual relationships. E. Barrier 5. Family—critical social base issues. F. Barrier 6. Plateauing—stopping growth and learning. 3. Core Input—5 Enhancements Spurring on a Good Finish <ol style="list-style-type: none"> A. Enhancement 1. Getting a life long perspective on how a leader develops. B. Enhancement 2. Recognizing and expecting that a leader will need several renewal experiences over a lifetime. C. Enhancement 3. Recognizing the need for and using various disciplines, spiritual and otherwise. D. Enhancement 4. Recognizing the importance of a learning posture and hence proactively stimulating learning over a lifetime. E. Enhancement 5. Recognizing the importance of mentors and mentoring in a life. 4. Core Input—Six Characteristics of Those Finishing Well <p>Characteristic 1.They maintain a personal vibrant relationship with God right up to the end.</p> <p>Characteristic 2.They maintain a learning posture and can learn from various kinds of sources—life especially.</p> <p>Characteristic 3.They evidence Christ likeness in character as evidenced by the fruit of the Spirit in their lives.</p> <p>Characteristic 4.Truth is lived out in their lives so that convictions and promises of God are seen to be real.</p> <p>Characteristic 5.They leave behind one or more ultimate contributions (saint, stylistic practitioner, mentor, public rhetorician, pioneer, crusader, artist, founder, stabilizer, researcher, writer, promoter).</p> <p>Characteristic 6.They walk with a growing awareness of a sense of destiny and see some or all of it fulfilled.</p> 5. Periphereal Input—I can give Biblical examples and various other illustrations for each of the major ideas of points 1, 2, 3, 4, core input.
comment	Your input can have a variety of formats.

Post Illustration Slot

introduction This slot can be used for further clarification of the input. This may be done by case studies, illustrations, or contrived case studies or anything similar to the lead in slot, except that it is basically clarifying.

definition The Post Illustration slot is the slot immediately following the obligatory slot and contains any kind of filler that will further explain or illustrate the input in the obligatory slot.

example For the *Mantle of the Mentor* I introduce the question, “Can it Be Done?” Can a leader finish well? Then I give the two Biblical illustrations, Daniel in the Old Testament, and Paul in the New Testament, to show that yes, leaders can finish well.

example When teaching on Images of God: God the Promise Keeper I have the following illustration which I got from Tom Yeakley (and used by permission) to nudge people toward the closure I will give.

Fly Your Kite

The story is told about the building of a great suspension bridge across a raging river. The first step for the builders was to fly a kite across the falls. Once the kite had landed on the opposite side of the river, the string was secured. To this one string was tied a heavier cord which was then pulled across the turbulent waters, and to that one another was added which was heavier yet. And so it went, line added to line until there was a steel cable stretched across the river. Additional cables were also added until at last the great bridge was completed. None would have dreamed from looking at the completed bridge that the construction had begun with the flying of a kite.

And so it is in the development of our faith. Those of great faith do not get there except by adding trial upon trial, testing the promises of God over and over again and proving His faithfulness. With each testing comes another opportunity to see the Lord demonstrate his ability to us. And each time we experience His answers as we claim His promises, we add another heavier cord of faith to our lives. Unfortunately, many a believer’s faith is still in the “kite-flying stage” when we should be stringing steel cables of faith across the turbulent waters of the trials we face in life.

comment The *Post Illustration Slot* can be filled by a question/ answer time in which the listeners ask questions that when answered can clarify the input.

comment The *Post Illustration Slot* can be filled by a testimony time in which the listeners give personal examples from their own lives with regard to the input.

comment The *Post Illustration Slot* provides the opportunity for the communicator to find out what was communicated and what was not. Obviously, the *Post Illustration Slot* is more effective for this purpose when the listening group is smaller and their can be feedback.

comment When pressed for time I will usually skip the Post Illustration follow-up slot and go directly to the closure slot.

Closure Slot

introduction	A speaker who wishes to speak with impact should plan on some kind of response from the listeners. The Closure Slot is the place where the communicator designs communication devices that will allow for response. Some speakers use invitations of various sorts. Some will allow for some kind of direct ministry time. Some will use some sort of prayer exercise.
definition	The <u>closure slot</u> is the final slot of the communication event which contains the various attempts by the communicator to move the hearers to a response (usually affective or conative) ² that paves the way for use of the input in the future.
example	An Invitation. Require response. Ask for show of hands, stand up, or come forward.
example	Combination of Invitation and Prayer. Invite people to respond in the usual way but for the purpose of having special prayer. You can pray for them as a group, or individually or have people around them respond and pray for them.
example	Ministry Time. Here you have people respond to the truths given by responding and being ministered to: counseling, small group laying on hands for them and praying for their special needs, or whatever the Spirit leads in terms of direct ministry to the responders.
example	Blessing. I frequently am led to ask for those who want a blessing in the area of the truth I have taught on to respond. Then I pray, individually, or on the group as a whole the blessings that come to me as I pray for them. I do this by faith. I expect them to receive these blessings by faith.
example	Special Blessing. When I am teaching an intensive (and small class, say 25 or less) I get to know each of them personally during the two weeks. I usually get up early in the morning of the last day and pray for each one of them individually. I have been alert during the two weeks to their needs, to their responses, to God's speaking to me about them. So I pray and ask God to give me a blessing for each one. I write the blessing down. Then I use this technique to deliver it to them. As a final word to them I have them turn to Deuteronomy 33. I read Moses' blessing to the tribes and when I get to verse 29 I keep going and say verse 30 and give the first blessing to the specific listener looking that listener right in the eye. I continue, verse 31 the next one, and so on till each has listened to the special blessing. This has often brought the sense of God's powerful presence in the classroom and moved people to respond to God and receive the blessing by faith.
example	Closing Prayer. Usually I follow any one of the above techniques with a closing prayer. I try to make the prayer flow out of the truth and responses to it. Sometimes it will be a general blessing as well.
comment	To give a strong teaching and yet not apply it is to miss the concept of communicating with impact.
comment	Usually closure techniques that have impact are ministry insights—usually breakthroughs that God gives. Be open to learning how to bring closure in a unique way(s) that fit you.

2. Affect refers to the learning domain that deals with emotions and feelings. Conative refers to the learning domain that refers to the will or an appeal to decision making—a response of determination to follow through, to be committed.

6 Kinds of Closure Techniques

introduction My specific activities for closure can be categorized under six basic headings as follows.

Table 4: 6 Kinds of Closure Techniques

Category	Explanation	Examples of Specific Activities
1. Prayer	<ul style="list-style-type: none"> a. leader led b. listener led 	<ul style="list-style-type: none"> a. The leader simply closes the meeting with prayer usually in terms of some concept or challenge from the input. b. The time is closed in prayer but the prayer is done one-on-one or in small groups by the listeners.
2. Special Ministry Time	<ul style="list-style-type: none"> a. leader focused — b. listener focused—small groups c. special trained help 	<ul style="list-style-type: none"> a. The leader operates out of a revelatory gift base and leads the ministry time following perceived direction given from God. b. The leader breaks the listeners up into small groups and has them recognize what God wants to do. c. The leader has trained people who will counsel or otherwise minister to the people.
3. Invitation	<ul style="list-style-type: none"> a. private b. semi-private c. open d. public e. public with committal 	<ul style="list-style-type: none"> a. private—if you feel led in your heart then I want you to offer a silent prayer... b. semi-private—Every head bowed, every eye closed, now if you want prayer raise your hand... c. open—for those of you to who want prayer or ...raise your hands where you are d. more public—if you want...then stand where you are e. public with committal—if you want...then come forward.
4. Application—Immediate	<ul style="list-style-type: none"> a. one-on-one interaction with an idea or application b. small group interaction with an idea or application 	<ul style="list-style-type: none"> a. I want you to reflect on this idea, share it with your immediate neighbor. b. In small groups of 2-4, I want you to try to illustrate this from examples you have seen...
5. Application—Long term Follow-up	<ul style="list-style-type: none"> a. challenge for development over a longer period of time b. resources that can help c. first steps 	<ul style="list-style-type: none"> a. Have a designed project laid out. b. Have a list of resources that can help—where to go to get... c. first steps—within the next 2 days I want you to do...
6. Blessing	<ul style="list-style-type: none"> a. individual, leader led b. group, leader led c. groups, listener led 	<ul style="list-style-type: none"> a. The leader gives words of blessing to special individuals. b. The leader blesses special groups of people. c. The listeners are broken up into small groups and instructed how to give words of blessing. They bless each other.

Extended Sample of Closure Technique—From the Mantle of the Mentor

introduction I had introduced this presentation by referring to Elijah and Elisha. Now I returned to it, then gave a closing illustration of a contemporary Pentecostal leader from Canada who finished well (I read a letter from his grandson and held up his autobiography which I had read and studied). Then I gave an invitation for those who wanted to finish well to come forward and receive a simple *Finishing Well Exercise* they could do and share with someone else. Then I closed in prayer. People came forward to get the exercise.

Introducing the Closure

Now I want to come back to the notion of the Mantle of The Mentor.

I'll be talking more about mentoring in the workshops. Essentially mentoring is an empowering relationship. Of the nine types of mentor relationships that I have identified, one stands out that all leaders can be involved in. Some leaders will not be able to do some of the nine functions. But there is one that applies to all. It is contemporary modelling. All leaders whether they like it or not are models for up and coming leaders. Current leaders empower emerging leaders by modelling in ministry just what leadership is all about. It happens whether you wish it or not. What you must do is deliberately and proactively recognize the empowerment in modelling. Then live a life of leadership that models the ideals of Biblical leadership. Many will forget our words but they will never forget the fragrance of a life lived for Christ which finishes well.

What then is the Mantle that you should pass on to the next generation?

The greatest legacy you can leave behind is **the model of a life well lived.**

In closing I want to suggest that you use a principle now well established in leadership theory. If your aim is to be a Pastor Harry then,

Begin With The End In Mind

Or if you are right now in Pastor Tom or Pastor Richard's shoes then

Begin Again With The End In Mind.

Take along the autobiography, **Life's Work Completed**. Illustration. Read from Paul Grimes' note in the front: See next page which reproduces this.

28 August 1992

Dear Dr. Clinton,

Warmest Christian greetings from eastern Canada, where my wife and I are thoroughly enjoying our new pastorate. I must admit, though, that we do miss the friends we made at Fuller and we especially miss the climate of southern California. We are living at the northernmost point of the island of Newfoundland, next to the section of the Atlantic Ocean which is nicknamed "Iceberg Alley." In fact, we've already seen several huge icebergs since we moved here just a month ago.

Enclosed you will find a copy of my grandfather's autobiography, **Life's Work Complete**. He had a profound influence on my life and died just prior to my going to Fuller in the fall of 1990. I am proud to send it to you because he was a leader that finished well. Please accept it as a token of my appreciation for your influence on my life. Your teaching, as has my grandfather's life, has challenged me to live every day in such a way that I too will one day hear, "Well done, good and faithful servant."

Please be assured of my prayers as you continue to teach and touch lives at Fuller and around the world.
In His Service, B. Paul Grimes

Closing Remarks

Here is an example of one who finished well and who has passed on his mantle to his grandson. The Mantle you should leave behind is the legacy of a life lived well that will inspire countless younger leaders to aspire to finishing well. That's empowerment. **Will You Finish Well?** After my prayer for you, those of you to whom God has been speaking about Finishing Well. Would you come forward and get this sheet—an exercise on finishing well.

Extended Sample of Closure—From the Mantle of the Mentor continued

introduction Here is the simple exercise sheet I handed out to those who came forward. The exercise reinforced in writing all the main points of the input. It also forced them to choose to recognize and possibly do something about their answers.

Application

1. If you were to assess the 6 characteristics of finishing well at this present moment in your life, which one or two do you feel needs the most attention?
 - a. maintain a personal vibrant relationship with God right up to the end.
 - b. maintain a learning posture and learn from various kinds of sources—life especially.
 - c. give evidence Christ likeness in character as shown by the fruit of the Spirit in their lives.
 - d. truth is lived out in your life so that convictions and promises of God are seen to be real.
 - e. leave behind one or more ultimate contributions (saint, stylistic practitioner, mentor, public rhetorician, pioneer, crusader, artist, founder, stabilizer, researcher, writer, promoter).
 - f. walk with a growing awareness of a sense of destiny and see some or all of it fulfilled.

2. For which of the barriers to finishing well are you the most vulnerable?
 - a. misuse of finances or tendency toward greed or materialism
 - b. abuse of power
 - c. pride
 - d. sexual
 - e. family
 - f. plateauing

3. Which of the 5 enhancements are you strongest on?
 - a. lifelong development perspective
 - b. renewal
 - c. disciplines
 - d. learning posture
 - e. mentoring

4. Which of the 5 enhancements do you need to work on the most?
 - a. lifelong development perspective
 - b. renewal
 - c. disciplines
 - d. learning posture
 - e. mentoring

Example: Slot/Filler Design, Communication Event—Book as a Whole Philemon

introduction Below is the matrix slot/filler design for my communication event on teaching Philemon, book as a whole. I give only the levels 3 and 4 communication designs. With less time I simply pare back what I do in each slot. I also then follow by giving the actual communication event in its entirety.

Table 5: Slot/Filler Grid for Philemon Communication Event

Communication Level	Slot 1 Attention	Slot 2 Lead In	Slot 3 Obligatory/ Main Slot	Slot 4 Follow-Up	Slot 1 Closure
	+ or -	+ or -	+ = Must Do C=core; P=peripheral	+ or -	+ or -
3	Attention Getter 1 Test on Philemon	Lead 3 Motivational Reasons To Study (2 or 3 of these reasons)	(P) Input 1. Dramatis Personnae (P) Input 2. Historical Background in Story Form (C) Input 3. Through the Letter/ Theme of Book (C) Input 4. Leadership Lesson 2. Influence Means—leadership styles Obligation Persuasion		Closure 2 Prayer
4	Attention Getter 1 Test on Philemon	Lead 1 Progress Chart/ Where Philemon Lead 2 Record of Teaching Lead 3 Motivational Reasons To Study	(P) Input 1. Dramatis Personnae (P) Input 2. Historical Background in Story Form (C) Input 3. Through the Letter/ Theme of Book (C) Input 4. Leadership Lessons (here I can choose any one or more of 7 leadership lessons) 2 Done here include: 1. social issue (could apply lesson to gender and leadership); 2. Influence Means—leadership styles Obligation Persuasion	Follow 1. How To Use Philemon	Closure 1. Small Group Application of Lesson Closure 2 Prayer

Sample Communication Event—Presenting Philemon Overview of Philemon Book as a Whole/ 2 Leadership Truths

I. Attention Getter—Philemon An Important One Chapter Book

A Short Bible Test

Questions 1-5. Name the five one chapter books in the Bible

1. Obadiah 2. Philemon 3. 2 John 4. 3 John 5. Jude

The next five questions are all about one book in the Bible—name that book as early as you can as the clues build up.

6. This book teaches us about Christian courtesy—one of its major teachings.
7. This book sheds light on social issues in Biblical times.
8. It serves as a guideline for interpersonal relations—e.g. how I as a Christian leader would appeal to someone to do something.
9. It gives one of God's methods of overcoming great social evils.
10. It is the only one of Paul's letters in the canon of Scripture that is classified as a personal letter (strictly private).

What book am I referring to? Philemon

Now Quote 2 Timothy 3:16,17

Every Scripture inspired of God and is profitable for

- leadership insights (doctrine),
- pointing out of leadership errors (reproof),
- suggesting what to do about leadership errors (correction),
- for highlighting how to model a righteous life (instruction in righteousness)

in order that God's leader (Timothy) may be well equipped to lead God's people (the special good work given in the book Timothy to the young leader Timothy).

Philemon is inspired of God and is profitable for

- leadership insights (doctrine),
- pointing out of leadership errors (reproof),
- suggesting what to do about leadership errors (correction),
- for highlighting how to model a righteous life (instruction in righteousness)

in order that God's leader (in this case, Philemon, maybe Archippus) may be well equipped to lead God's people.

Philemon is an inspired Scripture from God that will help equip us as leaders. What can it teach us about leadership?

Lead 1—Progress Chart--the Cross

OVERHEAD Progress Chart/ or use cloth chart

Where we are in redemptive drama—Cross, the hinge point of the drama. Salvation has been provided. Now we are looking back and seeing its benefits as it moves around the world. We are in Asia minor. Salvation's ideals move into the home and into every institution of society. Where the Gospel goes it brings dignity, freedom, honesty, and relationships.

Sample Communication Event—Presenting Philemon continued

III. Teach On Philemon

A. Lead 2. Record of Teaching

I first heard this little book taught in a home Bible study in 1965 or 1966 by Pastor L. Thompson. Since that time I have taught this book at least 10 times publicly; I have that many listed in my Bible: 1. Brownsville, 1966; 2. Jackson Dec 1967; 3. Columbia, S.C. Dec 1967; 4. Columbia, May 1968, Northwood Hills (woman who was Pentecostal Holiness); 5. Jackson, 1st Bapt Adult S.S. 1969, 6. Columbia Evangelical Church, Fall 1969, 7. Mrs. Gallimore's, Jamaica, Jan 1972; 8. Mandeville Baptist, 31 Dec 1972, 9. for Cornerstone, 198?; 10. Richard Clinton's home, 1991; 11. ML 595 class, 1993; Navigators 1994; every ML 536 class in recent years; Switzerland, spring 1997. I suggest you mark down in your Bible when and where you teach or preach on a book; it will bring back remembrances and celebration in the years to come.

Some manuscripts have an inscription before verse 1 or after verse 25 which reads: Written from Rome by Onesimus, a Servant. You know that Paul dictated most of his letters. Write this in your Bibles.

B. Lead 3 —Motivational Reasons for Studying

There are many reasons for studying or teaching this little book.

1. Its fun. I'll show you in just a moment.
2. Its a different kind of a letter. Philemon is the only one of Paul's letters in the canon of Scripture that is classified as personal (that is, strictly private). Therefore it is safe to conclude that it will contain a unique message given in a special way.
3. Lightfoot says that nowhere is the social influence of the gospel more strikingly exerted; nowhere does the nobility of the Apostle's character receive a more vivid illustration than in Philemon.
4. It teaches us practical righteousness. James 1:22
5. It teaches us Christian relationships and the oneness in Christ.
6. It teaches us Christian courtesy—demonstrates tactfulness, sensitivity to others feelings.
7. It teaches us the law of love—one of the finest practical illustrations of this in the Bible.
8. It throws personal light on life in Biblical times.
9. It is a practical outworking on the doctrine of restitution (Onesimus has done wrong; it must be made right).
10. It gives a guideline to interpersonal relations—particularly how I as a leader would appeal to someone to do something.
11. It gives at least one approach of God's method of overcoming great social evils. Christianity has overcome social evils not by armed force, not by insurrection, not by violence and revolution, but by the establishment of principles by which institutions of cruelty and inhumanity have been undermined and overthrown.
12. From a leadership standpoint it demonstrates some important lessons on influence means: spiritual authority and three specific leadership styles: father-initiator, maturity appeal, and obligation persuasion.
13. It shows two Pauline uses of mentor sponsoring. (Timothy, co-authoring and Onesimus, recommending). It is interesting that church history notes a Bishop Onesimus in this region. It is also held by some New Testament scholars that Onesimus and Philemon were the gatherers of the Pauline epistles and facilitated the New Testament canon.

Sample Communication Event—Presenting Philemon continued**C. Input 1** (periphereal) **Dramatis Personae**

- vs 1 Philemon—I kiss you affectionately, one who is affectionate
 a. agape, love that considers the best welfare of the other, b. phileo—warm affection, very near and dear, c. eros--love of a man for a woman, physical love d. storge—word for family affection.
- vs 1 Paul—the little one; Saul—asked for
 vs 1 Timothy—one who honors God
 vs 2 Apphia—Philemon's wife—a dear one
 vs 2 Archippus—the son, a horse chief, master of horses, a rugged person
 vs10 Onesimus—profitable, helpful one, a slave, Christian brother, a name commonly given to slaves—signified their worth

D. Input 2 (periphereal)**The Story**

Those magic words, Once upon a time—imagination. Come with me 1900 years ago. Lets pick up this wonderful story.

SCENE I. COLOSSE

OVERHEAD boot, isthmus, seas, Asia minor

a. The Geography

Describe the Italian Boot, the Adriatic Sea, The Corinthian Isthmus, the Aegean Sea, Asia minor. This was a Roman Province of Asia, presently just west of what is now Asiatic Turkey. Ephesus, just inland. Further inland was the Lycus Valley with its three towns within a few miles of each other: Colosse, Heirapolis, and Laodicea. It was the point at which the great routes from Sardis and Ephesus joined; a defensive place with an abundant water-supply. The area known for its volcanoes, chalk, dye—great Earthquake in Tacitus time.

b. The Household

Description of house, business, etc.

I always have them living on a big estate up in the foothills overlooking the valley—they were wealthy, slave owners, you know. I have a big house, large front yard, large archway over the entrance to the winding road that leads up to the house. I name the estate Tara—since I liked *Gone With the Wind* so much. In any case, it is a big house with a large front room—suitable for a house church meeting—the local church met there you know. There are a number of slaves—some educated who worked in the household. Some who worked managing the plantation and its output—I like to think they had sheep and the major output was wool. The ample water supply and the rolling green hills would be ideal for that—better than farming. There was a head slave. The men slaves had an earring that marked them as slaves.

One day, Philemon announces to the head slave, the foreman. Its time for a business trip to Ephesus. We must take the bundles of wool to Ephesus. They are shipping in four weeks. It will take us a little over a week to get there. You will be in charge of the household while I am gone.

SCENE II. EPHEBUS

It was an overland trip of about 75 miles. On the way there was lots of time for talking. They met several people on the way and caught up on the latest gossip. They heard that there was an articulate Jew who was teaching a new religion. It was one of the latest attractions. He was holding regular lectures in a location called the School of Tyrannus. You ought to hear him

Sample Communication Event—Presenting Philemon continued

at least once—he is a very educated man. A very interesting doctrine about eternal life and a man who was resurrected, named Jesus. And he has done a number of miraculous healings which some say sure authenticate his message.

Look at Acts 19:8-10 separated the disciples, reasoning daily in the School of Tyrannus—and this continued for the space of two years so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God wrought special miracles by the hands of Paul, insomuch that...power for healing.

Philemon and Apphia talked about this. Archippus said, "I'm going. I want to see if he is as powerful as Magus, the religious practitioner located in Heirapolis." They agreed they should go.

I always have them going to see Paul's School the last week of their stay. They listen and watch. They are impressed with his testimony of what happened to him. And they could not deny his power to heal and especially his revelations of knowledge about people who were listening to him. On the last night of their visit after a week of attending the meetings--they were suddenly convicted from within that this message was for them. They stayed around after the meeting. Paul sensing their need led them to commit their lives to God and to follow Jesus. They decided to stay around an extra three days and they spent all their time now listening eagerly to the teachings of Paul. On their final time, Paul asked them. Do you have a large parlor. Go back and gather your slaves and friends and tell them what has happened to you. Remember what I have taught. Teach them. You need a regular gathering so as to encourage each other and to live for Christ.

The trip home was long but joyous. There was a new reason to live.

SCENE III. COLOSSE TO ROME

Meanwhile back in Colosse, Onesimus was fingering the golden earring. About a week after Philemon, Apphia, and Archippus had gone, he decided to do it. Cutting the earring in two he slid it off his ear. He went to the big picture in the parlor and moved it and there was the safe. In just a few minutes he had it open. He quickly took some of the bags of gold. He took enough, he thought, for all of his life. That night he slipped out. And away he went.

Onesimus headed for Rome. He figured in a large metropolitan area he could get lost. And he did.

Meanwhile Philemon, Apphia, and Archippus return home from Ephesus. And they are new creatures in Christ—2 Corinthians 5:17. They call the whole household together and explain what has happened. They begin a regular meeting to gather as Christians. The slaves sense the difference. Soon there is a housechurch. Philemon becomes the head of it. Life at Tara is different now.

Ten years pass. Onesimus' money has run out. I always have him stealing some food in the market and getting caught. He is put in prison. And guess who is there. Paul! And you can guess what happened—right. Paul impacts his life deeply with the Gospel and Onesimus becomes a Christian. As he confesses his background Paul realizes where he is from and who he belonged to. He tucks this away for a later time.

After several months in which Onesimus has grown tremendously in the things of the Lord, one day Paul says, "Sit down Onesimus I need to dictate a short letter. Get Timothy in here, I want his advice on this as well."

Sample Communication Event—Presenting Philemon continued

And so the time has come. The task which confronted Paul was one of peculiar delicacy. He must compose a letter, a message which would win the favor of Philemon yet would not offend Onesimus. He must bring no compulsion to bear upon one who has himself deeply indebted to Paul. He must plead the merits without denying the guilt of one who had been at serious fault. The successful accomplishment of so difficult a task reveals the Apostle as an ideal Christian gentleman.

And so Paul says, "Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker (at that point, Onesimus let out a gasp), and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house: Grace to your and peace from God our Father and the Lord Jesus Christ."

At that point, Onesimus sobbed. And Paul talked about the Gospel and its transforming power. You must make right what you have done wrong, Onesimus. You must go back. I would love to have you here. You are like a right hand to me. I do need you. But you have grown in the Lord. I know that this is a test from the Lord which will strengthen your character. No matter what happens you will never be free in your soul till you go back. And so the letter continued.

SCENE IV. THE TRIP HOME--TO COLOSSE

Onesimus goes with Tychicus. They (Colossians 2:1, 4:7-8, see also vs 17, Ephesians 6:21) carry the Ephesian and Colossian letters as well as this little book of Philemon. They reach home. Imagine Philemon's surprise. Onesimus begs forgiveness and says Philemon, please read this first. Philemon does. Now Philemon is faced with a dilemma. The social pressure is great for him to punish Onesimus. But the gentle pressure from Paul is greater. What will he do?

IV. Input 3 (core) GO THROUGH THE LETTER

Read the introduction, verses 1-3.

I call this next section the Apple Pie Section (vs 4-7). Just a little bit of sugar makes the medicine go down in such a delightful way. After the meal. Really full. Out comes the Apple Pie. Oh, can't eat another bite. Oh, don't worry it will just ooze down and melt around all that is already down there. Delicious. Always give the apple pie first, then the task after the apple pie. Read verses 4-7. Comment on love and faith (two of the three, faith, love, and hope). What is Philemon's dominant gift? Note how Philemon is an encourager, "because the hearts of the saints" have been refreshed. An unusual word—the deepest innermost being. Exhortation!!!

Verses 8-20 The Task After the Apple Pie. Go through comment ad lib—note play on words profitable and unprofitable. Romans 8:28 gone for a time in order that now forever.

Verse 21-22 Gentle Accountability. When you are in your pastorate or on the mission field if you get a post card with Philemon 22, signed Bobby. Get the guest room ready, I'll be there.

Verses 23-25. The Salutation.

Note the theme:

Sample Communication Event—Presenting Philemon continued

Paul's Special Plea To Philemon

- was a request to receive back a former runaway slave, named Onesimus,
- was based on his special relationship to Philemon,
- involved strong persuasion yet left the final decision to Philemon, and
- models the application of Christian principle to a social institution.

What do you think happened?

As Philemon read the letter, he announced. We must meet as a church. Call everyone in. That night they gathered and by candlelight Philemon read Paul's letter.

Then he turned to Onesimus and said. You are no longer a slave. I declare you free. The best of the house is at your disposal. You are free. You are my brother in the Lord, my equal. It was a triumphal moment for the Gospel.

The Gospel makes the King and the Pauper equal. It is the only thing in the world that will solve racism. Probably the only thing that will settle the abortion issue and the euthanasia issue that is coming. At the foot of the cross as we behold the Lamb of God, Jew, Gentile, men and women are all one.

Philemon has been speaking; Now Onesimus says, master I don't want to be free. I just want to serve you forever.

Slavery: This recognition of brotherly and sisterly love in Christ, this oneness, this declaration of Spirit equality, was destined to undermine and destroy the very institution of slavery, which has been regarded as the Greatest Curse of society. In the days of Paul, the "sum of all villainies." A slave was a mere chattel, absolutely without rights. He/she could be tortured or killed at the caprice of a master.

It is reported that a leading Roman was accustomed to cast an offending slave into a pool where the victim was eaten by electric eels kept there for that purpose. When in the presence of Augustus a slave of this owner broke a crystal goblet the command was given that he should be cast to the eels. He fell at the feet of the emperor, begging not for his life but a more merciful form of death. It is to the credit of Augustus that he secured the release of the slave.

V. Input 4. TWO APPLICATIONS FOR THIS MORNING (could do any of the Philemon Leadership Lessons—see backup notes which accompany this lecture)

A. Social Issue—page 275, Lesson 7

Read this lesson; also go back to Why Important and read highlighted portions:

Why Important

This book shows the power of the Gospel to transform lives and to transform society. It was written in the same time span as the epistle to the Ephesians and the epistle to the Colossians. Those lofty epistles, with great doctrinal truth, were companion letters being carried to churches in the same area. The three taken together serve to emphasize just how important this little epistle was. Its inclusion in the Scripture shows us how important the Gospel is in everyday life. Here is one illustration of three transformed lives, a very complex social problem, and how the Gospel requires love to be applied. We see Paul practicing what he taught others and asking them to do the same.

Sample Communication Event—Presenting Philemon continued

- (1) John Woolman—read attached case story or tell it.
- (2) Importance of the Starting Point Plus Process Model: **Leadership Perspectives**, page 142.

Add following Example to the one on marriage given on page 142.

OVERHEAD See Starting Point Plus Process example on perception of God

Want to suggest Women in ministry is a good issue to view using this model. God has been working on bringing about changes about gender and leadership for many years.

B. Page 272,273 Issue 1, Influence means

Read from Conclusions on **Leadership Styles**: Three Reasons why important

In your leadership—styles will be a major factor. Your major problems both upward to authority over you and downward to those under your authority will be leadership styles. It is worth your study. And once you know leadership style theory you can observe it all around you—can see the problems and potential solutions.

Leadership Perspectives, pages 41 and following: (touch on yellow highlighted portions)

Note in this epistle, Philemon, Father-initiator, pages 47,48 Obligation-Persuasion, page 48, Maturity appeal, page 50

Paul was multi-styled.

Stress Servant Leadership—will lead to obligations, careful calling in of markers at appropriate time part of the dynamic of leading by serving and serving by leading. For their own good.

VI. Follow-Up Filler 1. HOW TO USE PHILEMON

1. Teach it as a story to get attention.
2. Then you can choose any one of the lessons given on pages 272-275. These are all important lessons. You can apply truth from Philemon to any of them with power. The prayer encouragement principle can probably better be taught in Luke (no natural resonance) but it can be taught here.

VII. Closure

Closure 1. Depending on Lesson Taught—Apply it. If leadership styles then have groups on identifying from their experience examples of the three kinds of styles. Have them seek to identify an obligation persuasion illustration from their own life (or a time when it should have been used).

Closure 2. Prayer for Any In Group that Want to Apply the Lesson

Backup Material for Lecture (all that follows is material to refresh me; give background for teaching; what I have done previously and included in **The Bible and Leadership Values**, etc. I usually attach backup material and overheads to my communication events)

BOOK PHILEMON Author: Paul

- Characters** People mentioned or involved: Paul, Timothy, Philemon, Apphia, Archippus, Onesimus, Epaphras, Mark, Aristarchus, Demas, Luke
- Who To/For** Philemon, a fellow worker in the Gospel, probably the head of the church meeting in his home
- Literature Type** A very personal letter which makes a special appeal to Philemon.
- Story Line** Onesimus, a run away slave from the household of Philemon, somehow made his way to Rome. There he got converted and came into contact with Paul while Paul was under house arrest. He grew in the Lord and became close to Paul. Paul sends him back to his master, Philemon, to make amends. He sends along this letter (and the letters to the churches in Colosse and Ephesus). The letter asks Philemon to free Onesimus willingly. It is a strong appeal based on Paul's maturity and previous relationship with Philemon.
- Structure**
- I. (verses 1—7) Positive Lead In to the Plea
 - II. (verses 8-21) The Plea—Using Obligation/ Persuasion In a Powerful Way
 - III. (verses 22-25) Possible Follow-up of the Plea
- Theme** **Paul's Special Plea To Philemon**
- was a request to receive back a former runaway slave, named Onesimus,
 - was based on his special relationship to Philemon,
 - involved strong persuasion yet left the final decision to Philemon, and
 - models the application of Christian principle to a social institution.
- Key Words** none
- Key Events** the past event—Onesimus running away is in view and a future event—the return of Onesimus and the reading of the letter with the appeal
- Purposes**
- to appeal on Onesimus' behalf for Philemon to receive him back, forgive him, free him, and accept him,
 - to model tactfulness in dealing with Christians on important issues,
 - to highlight the importance of Christian restitution,
 - to show the power of the Gospel—life in Christ changes every relationship individuals have,
 - to show that our relationship to others tests our relationship to Christ,
 - to show how the Gospel impacts social institutions: social evils are to be ended willingly by individuals whose transformed lives can no longer tolerate them.
- Why Important** This book shows the power of the Gospel to transform lives and to transform society. It was written in the same time span as the epistle to the Ephesians and the epistle to the Colossians. Those lofty epistles, with great doctrinal truth, were companion letters being carried to churches in the same area. The three taken together serve to emphasize just how important this little epistle was. Its inclusion in the Scripture shows us how important the Gospel is in everyday life. Here is one illustration of three transformed lives, a very complex social problem, and how the Gospel requires love to be applied. We see Paul practicing what he taught others and asking them to do the same.

Philemon continued**Where It Fits**

This little book was written along with Ephesians, Philippians, and Colossians about two thirds of the way through Paul's ministry. It is vintage Paul and show how a mature leader in the Church era utilizes gentle yet powerful influence means to motivate and bring about change in a specific situation. This is a prison epistle and shows how productive ministry can flow, even in a major isolation period of Paul's life.

Leadership Lessons**1. Influence Means.**³

This book demonstrates the importance of spiritual authority and three specific leadership styles as the essence of influence means with a mature follower.

Paul is attempting to influence Philemon to accept back a runaway slave, Onesimus. He uses three kinds of leadership styles to bring about that influence. Leadership style refers to the behavioral patterns that a leader exhibits when attempting to influence the attitude and actions of followers in a given leadership act. How a given leader influences others depends upon several factors: personality-bent, toward task or relationship; the leadership function being attempted; the follower maturity; and the leader-follower relationship. Philemon is a mature believer. Paul has a very special relationship with him and others in his church. Normally Paul is a task oriented person (here he is too—the task to link Onesimus back into the situation); but here he is also very relationship oriented. The function is a delicate one. Discipline of run away slaves is expected and even demanded. Paul is trying to circumvent this normal social response with the hope of redeeming Onesimus for the Gospel's sake. Of the ten Pauline leadership styles identified in his epistles, three are seen here with one being in focus: *father-initiator*, *maturity appeal*, and *obligation persuasion*.

The *father-initiator* leadership style uses the fact of the leader as having founded or begun the work as a lever for getting acceptance of influence by the leader. The *maturity appeal* leadership style is a form of leadership influence which counts upon godly experience, usually gained over a long period of time, an empathetic identification based on a common sharing of experience, and a recognition of the force of imitation modeling in influencing people in order to convince people toward a favorable acceptance of the leader's ideas. An *obligation-persuasion* leadership style refers to an appeal to followers to follow some recommended directives which persuades, not commands followers to heed some advice; leaves the decision to do so in the hands of the followers, but forces the followers to recognize their obligation to the leader due to past service by the leader to the follower; strongly implies that the follower owes the leader some debt and should follow the recommended advice as part of paying back the obligation; and finally reflects the leader's strong expectation that the follower will conform to the persuasive advice.

It is this last leadership style that is in focus in the book. Persuasion is at the heart of this leadership style and is also at the heart of the notion of *spiritual authority*. Spiritual authority is a power base from which a leader exerts influence. Leaders using spiritual authority as the power base for influence do so by modeling, persuading, and teaching and not by command or demand. They look for willing response from followers not, a forced response. Followers perceive spirituality in a leader and are thus open to that leader's influence. This spirituality is seen in a leader because of demonstration of supernaturally gifted power, deep experiences with

3. There are three over arching leadership categories: (1) *leadership basal elements* (the what of leadership—leaders, followers, and leadership situation); (2) *leadership influence means* (the how of leadership—the styles by which leaders as individuals and groups get things done); (3) *leadership value bases* (the why—the underlying philosophical reasons for doing things). This book reflects all of these. This particular lesson is dealing dominantly with influence means, the second category of the over arching leadership components.

Philemon continued

God, and modeling of godly character. Paul here illustrates how a godly leader with spiritual authority dominant as the power base influences a mature follower toward an important life changing decision.

2. Mentor Sponsor.

Mentors frequently co-minister with mentorees in order to enhance the mentorees status and standing before followers.⁴ (See Philemon 1, 2 Corinthians 1:1, Philippians 1:1, Colossians 1:1, 1 Thessalonians 1:1, 2 Thessalonians 1:1) Mentors sponsor mentorees. One way is to co-minister with them. Mentorees tend to rise to the level of the mentor in the eyes of followers in terms of status and authority—though they must always eventually earn their own way. Co-authoring is a way of sponsoring and giving prestige and initial credibility to a mentoree.

Paul sponsors Onesimus. This illustrates how mentor sponsors use their influence on behalf of mentorees. It is interesting that church history makes note of a Bishop Onesimus in this region. It is also held by some New Testament scholars that Onesimus and Philemon were the gatherers of the Pauline epistles and thus helped facilitate the New Testament canon.

3. Relational Value.

Paul believed that leadership selection and development and training should be done in a personal/ relational manner. A *leadership value* is an underlying assumption which affects how a leader behaves in or perceives leadership situations. One important value seen in Philemon and almost all of the Pauline epistles concerns personal ministry. Stated Generally—Leaders should view personal relationships as an important part of ministry. This dovetails with another Pauline leadership value: Leaders must be concerned about leadership selection and development. Paul constantly had about him people whom he related to very personally (mentor relationships) in order to train and release them into ministry. Notice even in this small very personal epistle to Philemon how Paul exudes personal relationships and how each are being trained: Timothy, Philemon, Apphia, Archippus, Onesimus, Epaphras, Mark, Aristarchus, Demas, Luke.

4. Prayer Encouragement Principle.

Leaders encourage their people by praying for them and telling them what they are praying for them. This *prayer encouragement principle*, seen in Jesus ministry (Luke 22:31,32), should be part of each leader's repertoire of influence means for development of followers. Here Paul demonstrates it as he so often does in his thirteen epistles. This little epistle also illustrates the *ministry prayer principle*: If God has called you to a ministry then He has called you to pray for that ministry. This is one of 41 macro lessons identified in the six leadership eras. This particular one surfaces in the Pre-kingdom Leadership Era in Samuel's ministry (1 Sam 12:23) and then is seen thereafter—Jesus, being one of the prime examples of a leader operating with the value underlying this observation.

4. Mentoring is a relational empowerment in which one person, called the mentor, empowers another person, called the mentoree in a number of ways such as building habits, helping learn skills, gaining perspective, maturing in spirituality, learning new concepts, imbibing values being modeled, being sponsored, being inspired to emulate a life, linked to resources, etc. Nine mentor types have been identified: discipler, spirituality mentor, coach, counselor, teacher, contemporary model, sponsor, divine contact. See **Article**, *Mentoring—An Informal Training Model*. See also the **Articles**, *Paul the Mentor* and *Paul and His Companions*. Here sponsoring is occurring in three different ways: Timothy in terms of status and acceptance with Philemon, Onesimus in terms of being backed by Paul as to character and being accepted by Philemon, and other leaders being recognized (see Philemon 23). A further mentor sponsor function not seen in Philemon is the use of influence to link mentorees to resources, people and situations that will develop them.

Philemon continued**5. Isolation Processing And Results.**

Productive ministry is often rooted in isolation times. For the most part isolation is a setting aside of a leader from normal ministry in order to develop a deeper relationship with God. But here we see as in the other prison epistles how these times can be productive times in reflection, divine contacts, and production of lasting achievements (Pauline epistles). Productive ministry in the future is often rooted in these isolation times. Contacts, seed thoughts, and evaluation which come in this time may lead to an expanded productivity in the future. Notice how Paul views his isolation situation sovereignly—a prisoner of Christ Jesus. He did not say a Prisoner of Nero or Prisoner of Rome or a Prisoner of Some Bad Circumstances. He was a prisoner of Christ. Four times in this short epistle, he reflects this sovereign perspective (1,9, 13, 15). That is, his perspective viewed his situation always from what God was doing in it. God was sovereignly intervening in the circumstances of Paul's life.

7. Social Issue.

Major wrongs in society can be changed by individuals. Paul attacks a major evil social institution, slavery, by hitting at its roots.⁵ He stresses the transforming power of the Gospel, both to change a slave and a slave holder and himself. When the essence of the Gospel is understood it will cut at the root of issues like slavery. For the historical case study illustrating just this approach to changing slavery see John Woolman's story of ridding the Quakers of slavery. Notice also Paul's change tactics. See especially his tact and approach to getting a hearing—just a little bit of sugar makes the medicine go down, in the most delightful way (Philemon 4-7). Notice also his gentle accountability threat (Philemon 22).

8. Critical Incident

This apparently simple little one chapter Bible book is much more complex than we at first glance realize. It describes a critical incident in the life of three Biblical leaders: Paul, Onesimus, and Philemon. Lets look at this incident through the framework of shaping of a Biblical leader. What was God accomplishing in these three lives through this incident which was important to all, for very different reasons?

Consider Paul. Paul was a mature Christian leader at the time of this incident. The timing is critical for him. He is in the latter stages of his ministry. Earlier in his ministry he could not or rather probably would not have been able to write Philemon with this request. His strong authoritarian conflictual approach to leadership would backfire in this kind of situation. But the numerous life shaping incidents over the years have mellowed him. He is a gentle leader. A powerful leader who with gentleness and maturity can lead without demanding and yet see his influence effectively impacting others. This particular incident is first of all a major demonstration of the **Timing** macro-lesson. **God's timing is crucial to accomplishment of God's purposes.** This macro lesson was first introduced in the Patriarchal Leadership Era in Abraham's life. It was repeatedly highlighted in Joseph's ministry. In fact, it is seen in every leadership era following. It culminates with great force in Jesus Christ's ministry. Paul probably could not or would not have been able to write such a gentle yet powerfully persuasive letter earlier on in his ministry. And too, earlier, Paul was not as personally concerned with the slavery issue. Previously he had written about it; but more so from the view of maintaining harmony in relationships. But now, here, he became more deeply aware of the issues when he saw the Gospel penetrate the life of one slave, Onesimus, and turn him around. And Paul saw the leadership potential in this one man.

5. In my opinion God is using this same kind of process today in gender issues in leadership. He is starting from a non ideal position concerning women in ministry and moving toward a more ideal position based on giftedness and calling.

Philemon continued

This also is a major step forward in God's elimination of slavery. Heretofore, God has been working to eliminate the evil in this institution. He has addressed slavery all throughout the Old Testament, always working, to improve the status of these poor wretched beings. But this incident was a springboard for removing the institution itself. The major values of loving one's neighbor and love one another and the Golden Rule, treating someone like you would like to be treated, were values which cut at this social institution at the root. This incident placed clearly on the agenda the issue of abolishing slavery due to inherent Gospel values which saw importance in every person created in the image of God. It would be another 1700 years before the institution was abolished in the World's social agenda. But this was the death knell for the abolishment of that institution. God works inexorably over time to accomplish His purposes.

This incident was life shaping for Paul, personally. It involved three kinds of shaping processes: an obedience check, networking power, and a word check. In writing to ask Philemon to receive Onesimus back Paul was simply obeying God. It was a logical response to what Paul knew about Gospel truth. It must be applied. It also illustrates the process of networking power. Many times in our leadership we will get things done because we have connections to people—people who can help us get things done. This incident illustrates networking power. Paul is one of the premier modelers of networking power. He ministry was personal. He related to so many people. Philemon, Archippus, and Apphia are simply examples of his personal relational ministry. A third process was that of a word check. Paul had boasted of the power of the Gospel to change lives. Now he was getting a chance to prove it by faith. Could the Gospel change the life of Philemon and enable him to make a right decision based on Christian value rather than one following social mores? Paul believed so. A real challenge to Paul's faith in the word and the power of the Gospel is involved in this incident.

Consider Onesimus. Onesimus had heard Paul's teaching on the Christian life. He knew that he was forgiven in God's sight for the sins of his past. But he knew too that he had responsibilities to make restitution for the wrongs done, where he could. And so for Onesimus two important shaping processes are in view: an integrity check and an obedience check. There are multiple kinds of Integrity checks, one of which involves restitution—having a conviction about having wronged someone in the past and doing what can be done to right the wrong. Onesimus had not only run away but had stolen from his master. He must make this right. For him it was a matter of integrity. And on such matters hinge future use of a leader by God. Onesimus complied. I believe Philemon accepted him. Later tradition describes a Bishop in this region, named Onesimus. I believe it to be this leader. And I believe this incident was pivotal to that future ministry. The issue was clear. Onesimus needed to go back to Philemon, willing to become his slave again and pay back what he owed. The decision was much more complex. Would Onesimus obey? It might mean death. Onesimus did obey and did take this letter, entitled the Letter to Philemon, to his former master.

Consider Philemon. For Philemon this was dominantly a word check. Word checks test a leader's ability to see truth and use it in life. Paul here really applies the law of love—a powerful biblical truth. Could Philemon see it? Would he recognize God's voice in it? Would he respond to it? What a test for Philemon. I believe he did. If not, I do not think we would have even seen the book of Philemon in the canon of Scripture. Tradition has it that Philemon and Onesimus were facilitators to collect the Pauline corpus of literature and see that it became part of the canon of Scripture. Whether or not this is so, it can be clearly demonstrated that this incident was a major test of Christian doctrine. Would the law of love work practically in real life in a tough social issue?

Closure

introduction	An important concept related to impact communication is the notion of closure. When I teach over a protracted time with people I am constantly moving toward closure in regards to the subject matter being communicated. That is, I am expecting things to happen in the listener's life from what I am communicating. I not only count on it, but I also seek to bring it about with deliberateness. The Closure training definition given below refers to an integrated set of information usually given in a seminar, workshop or course. But the same notion applies in a more restricted form to any impact communication event.
definition	<p><u>Closure training</u> refers to the completion of an integrated unit of study in which, the learner,</p> <ol style="list-style-type: none"> 1. has a psychological sense of finishing a unified block of input including cognitive information, affective value changes, willful decisions to use or follow learning, and experiential skills, 2. has changed one-or-more inner values as a result of the dynamic of the training, 3. has one-or-more new perspectives that can be applied directly to ministry (sense of relevance), 4. has an approach attitude toward the subject matter of the material, 5. has sensed a touch with God in the learning process, and the facilitator has some accountability measures for each of the five elements.
comment	All of the above can apply to a level 3 or level 4 communication event. With lesser communication events, levels 1 and 2, there will not be time to develop the material so as to impact along the lines of the 5 closure statements. But the intent of communication ought to be along these lines.
comment	For extended workshops or courses I usually have some sort of written project that forces the listener to reflect on the ideas presented in terms of his/her own life. I find that such an exercise will do much to integrate and bring closure, cognitively wise, to the information.
comment	One of the techniques I use to help bring closure, particularly at affect (feelings) or conative (decisions of the will) is called a Final Day Exercise.. I give a two question/exercise sheet out at the beginning of my time in the workshop or class. I tell them that I expect God to meet them and I expect they will actually use something from our time in their lives and ministry. Then I have them read the two questions/exercises on the Final Day Exercise sheet. Then I pray for them that God would in meet them. During the class or workshop I am constantly encouraging them to write down their answers to these two questions/exercise. They must come into class on the final day with written answers. On the final day of class we share together our answers to these questions/exercises. This is in the form of a praise and prayer testimony meeting. It is usually an inspiring and challenging time in which God moves toward closure with these listeners. See the Final Day Exercise sample which follows.
comment	I usually take up these written forms and go through them, sometimes praying for the person in terms of the response, sometimes learning more about what I am communicating, and sometimes just simply receiving ministry affirmation from God.
comment	Frequently in level 3 or 4 communication events I will do an oral form of the Final Day Exercise sheet as a kind of closure activity.

Closure—Final Day Exercise

Due _____ at beginning of class.

Name _____ Date _____

Permanent Address:

1. At the beginning of this training time you were specifically asked to be on the alert for God's special touch/teaching to you during this time. What has God impressed upon you through this training time? Give here your answer and be prepared to share with the group.

2. Give here some one specific concept, perspective, guideline, or principle which you have received in conjunction with this training time which you feel has been especially helpful to you. Tell how you plan to use this in your future ministry. Be prepared to share what you have written with the class.

a. specific item:

b. how I plan to use it:

Summary

introduction	<p>The <i>Life Long Bible Mastery Paradigm</i> is made up of four components:</p> <ol style="list-style-type: none"> 1. The Notion of Core Items (Core Books, Core Passages, Core Psalms, Core Parables, Core Bios, Core Values, Core Topics), 2. The Equipping Formula (with its four elements: 1. Obligatory devotional life, 2. Obligatory mastery of Core Items, 3. optional/ occasional familiarization with weak portions of Scripture, 4. optional/ occasional situational studies—usually topical), 3. The Impact Communicational Notion of Levels of Communication (i.e. the Communication Event and the Slot/Filler Matrix for designing Impact Communication), and 4. 6 Values Which Undergird the paradigm itself (Individualized Paradigm, Builds on Strength, Doable, Base + Advance, Impact Communication, Reciprocable Paradigm) <p>This chapter has been focusing on the third element, impact communication. In terms of the notion of a Bible centered leader, this chapter is focusing on the 4th major idea.</p>
definition	<p>A <u>Bible Centered leader</u> refers to a leader</p> <ol style="list-style-type: none"> (1) whose leadership is informed by the Bible, (2) who has been shaped personally by Biblical leadership values, (3) who has grasped the intent of Scriptural books and their content in such a way as to apply them to current situations and (4) who uses the Bible in ministry so as to impact followers.
nested	<p>Once important ideas are identified from core materials a Bible Centered leader wants to communicate them with impact. Then begins the creation of a communication event using that input. The nested approach wherein the important ideas are the core around which you build introductory material and follow-up application and closure, all of which can be adjusted to fit time, frames makes up the heart of this chapter.</p>
comment	<p>You have been exposed to the notion of a communication event and the slot/filler matrix design approach. I have defined the various slots and given numerous illustrations of the fillers including two full examples of communication events. I do not say that this is the only method to use to design powerful communication. But I do want to emphasize that it is a method which allows one to build on a base over the years. What ever method of communication design you use remember two things: (1) the communication of important ideas will take as much time (or more) to prepare than did the study you invested to get the important ideas. Therefore it is worthy of serious study and a good systematic way to do it. (2) Always work on the base + advance notion. Design your communication system so that new insights and communication methodologies can be added to what you have done previously to upgrade it.</p>

Chapter 8. Over a Lifetime

What will you do with what you have learned? That is the important question of this chapter. I assume, of course, that you are a person who wants to develop over your lifetime. I also assume that you are interested in communicating with impact from what you are learning in the Scriptures. I hope you will have been helped in this manual to focus your study of the Scriptures on Core Material that God has shown you to be important for your own life and ministry. And further, I want to challenge you to pass on what you have learned to other leaders and emerging leaders. There is a value involved. It is based upon an important observation. The things you have learned in this manual are transferable. This is a **reproducible paradigm**. That is important if the following value is yours. It is mine!

A leader, especially those concerned with developing others, should be able to pass on skills, knowledge, and models to others who can use them with the same effectiveness.

What you are doing in mastering the Bible in your own life will be reusable with others as you coach them how. You can pass on intact whole Core Bible books analyzed and studied for impact communication, intact as a base for others to build on who have that same core book. Or you can profit from others who are doing the same Core Books and give you information to add on to your base. I will give you suggestions on how you can use this manual not only in your own life but with others: in individual mentoring situations and in group situations. I will suggest how you can motivate others.

But it all hinges on your own motivation. A person who is competent as a Bible Centered leader or moving strongly toward that competency will always motivate others.

So as you read this final chapter and respond to its challenge, remember the goal of this manual—to help you move toward becoming a Bible Centered leader yourself. And what is a Bible Centered leader?

Definition A Bible Centered leader refers to a leader,

1. whose leadership is being informed by the Bible,
2. and who personally has been shaped by Biblical values,
2. has grasped the intent of Scriptural books and their content in such a way as to apply them to current situations, and
3. who uses the Bible in ministry so as to impact followers.

Is your leadership being informed by the Bible? Have you been personally shaped by Biblical leadership values? Are you grasping the intent of Scriptural books and their content so as to use them well today? Are you studying the Bible so as to use it with impact in your ministry with your followers? If you

answer yes to all of these questions, then you will motivate others. You will develop others. They will want what you have. They will be attracted to you. They will want to become like you—a Bible Centered Leader.

A leader, especially those concerned with developing others, should be able to pass on skills, knowledge, and models to others who can use them with the same effectiveness.

Some Basic Suggestions

My desire for you is that you will not only become a Bible Centered leader yourself but that you will help many others to become so also. Christian leadership needs them today. Here are some suggestions.

1. **Model** what you have learned in your own life about becoming a Bible Centered leader:
 - a. Each year apply the equipping formula. Always be progressing in your own core work.
 - b. Continue to develop impactful communication flowing from your on-going study on your core work. Work on the base plus advance principle year by year.
 - c. Personally do all you can to become an effective Bible Centered leader yourself.
 - d. Expect to attract others who want to become effective Bible Centered leaders. There is a basic dynamic involved, “Like Attracts Like.”
2. Establish **downward mentoring relationships with individuals** who are attracted to you and your ministry. Use the following basic procedure to work with someone in terms of Core Work.
 - a. Have each person you work with go through chapters 1-3 of this manual. You want to find out as much as you can about the person’s gift-ness and Bible background before taking the person on to specific Bible work.
 - b. Determine what core work the person has already tentatively stumbled upon. Choose a core book for that person to begin to work on. If there is no identifiable core book then choose one from the basic list of core books. It will help if you can choose a core book that is common for both of you.
 - c. Introduce the person to the Equipping Formula of Chapter 4. Help the person set goals for the Devotional Component for one of his/her core books.
 - d. Have the person begin reading the core book over and over and working the core book devotionally. Meet on a regular basis to establish discipline/ accountability and sharing. You want to give helpful feedback to improve the person’s ability to see things, to help the person learn how to spot important ideas, and to encourage them to continue on.

- e. After there is a basic understanding of how to study a core book and to communicate with impact from it, move the mentoree on to other kinds of core material.¹

You will find that doing downward mentoring will force you also to be consistent with your own work on core materials.

Individual Study

Do individual mentoring² and core material studies with those who are drawn to you. And many will be drawn to you. You can maintain a relatively large number of mentorees concerning Bible Centered activities,

1. If you use base material that you have already worked,
2. If you have mentorees who are self-initiated and motivated to learn,
3. If you place the burden of administering³ the mentoring relationship on the mentoree,
4. If you use a-periodic scheduling,⁴ that is, you meet with a mentoree when they have completed some assignment, rather than an on-going regular meeting time,
5. If you co-minister together in activities that are part of your normal schedule,
6. If you use normal activities, meetings, and regular scheduled things as much as possible for deliberate mentoring as well as their normal function.

Nothing replaces the power of time spent with an individual in giving them skills and motivating them to study the Word in order to become a Bible Centered leader.

Group Studies

I have found that when I am in mentoring relationships with a number of

1. As an alternative you may want to take a smaller item of core material (like a core passage, or core Psalm, or Core Parable). It may be less overwhelming than a whole core book. With success at some smaller core material including a good communication event you have a motivational base to move on to more complicated core studies.
2. Mentoring is a special form of relational empowerment. The mentor is the one who knows something that is valuable to pass on to someone else, the mentoree. See J. Robert Clinton and Richard W. Clinton, **The Mentor Handbook** published by Barnabas Publishers. Most people who mentor emerging Bible centered leaders do so as mentor teachers, mentor coaches and mentor contemporary models. See especially these types of mentors. Learn to be effective as a coach and a teacher and deliberately use mentor modeling.
3. I use two tools to have the mentoree help me administer the relationship. I have mentorees turn back to me soon after any meeting an *accountability letter* which lists what I told them that helped, what assignments I gave them, and what I promised I would follow through on. I also have them send me an *agenda letter* one week before we should schedule our next meeting listing what we should do. I keep these items in their folder and review them when I am to meet with them.
4. A-periodic means meeting regularly but not on some regular schedule. We meet whenever they have finished the work that must be done before we meet. For some, the faster workers, the ones with more time to devote, etc. this is more often. For slower workers, those with less time, etc., this is not as often.

people in terms of Bible Centered activities that frequently they have some core material in common. I select that common core material and then invite those with that core material to be part of a group focusing on that. This enables me to do group work as well as individual mentoring. Group work is much more efficient than simply individual work. I usually schedule group work for a period of time about 6-10 weeks (once a week at most, a minimum of 5 meetings at fewest). I have found that longer times (like 3 to 4 months) cause a sag in the learning process. The shorter time, 6-10 weeks, suggested allows for one to develop the group and to bring closure to the subject matter.⁵ I have done this with Psalms as a core book, Daniel as a core book, and with hermeneutics as a skill subject underlying core study. In addition, to the scheduled group meetings I meet with each as an individual. Both the group and individual meetings are necessary. The group meeting stimulates accountability and insures that each person does the work. The individual meeting aids the personal relationship and keeps the mentoree sensing that mentoring is happening.

Motivating Others By Modeling Over a Lifetime

One key to motivating others to become *Bible Centered Leaders* is to **model it** yourself. If you are continuing to grow as a *Bible Centered Leader* and if you are using the Word with impact in your ministry, you will attract people who are *word gifted*. They will want to learn what you know and will want to use the Word with power as you do. So then determine to become a developing Bible Centered Leader over your whole lifetime. Keep working on your core material. Be open to God's leading into new core material.

I began the preface to this manual by referring to a vanishing breed, the *Bible Centered Leader*. Will you help preserve the breed? Become a *Bible Centered Leader* who is recruiting and developing other *Bible Centered Leaders*. Consider the value underlying this final chapter,

Remember this ***Life Long Bible Mastery Paradigm*** is a ***reproducible paradigm***. That is important if the following value is yours. It is mine!

A leader, especially those concerned with developing others, should be able to pass on skills, knowledge, and models to others who can use them with the same effectiveness.

Make this value yours! Blessings on you as you do.

5. I have found it more effective in mentoring to use short periods of time and bring closure, then re-up after a break, for a new learning experience. This works much better than extending a learning time and having some people lag in their learning. The closure allows you to invite back those who are doing well and to not invite those who are lagging. And you can do it normally without loss of face on anyone since it is a normal time to quit.

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Today leadership theory stresses the importance of values in leadership. There is a strong undertow in leadership literature concerning values—both secular and Christian leaders agree on the importance of values to leadership. My *Life Long Bible Mastery Paradigm*, though discovered experientially and pragmatically over 32 years, nevertheless has some foundational values underlying it. Let me describe six of them for you.

Observation 1. *It is an individualized paradigm. The paradigm demands fit with uniqueness.*

Value: A leader ought to be free to be himself/herself and not have to live up to someone else's standards—especially with regards to study and use of the Bible in ministry. God has uniquely created you and will develop you along lines that flow out of who you are and what He has created you for.

Comment: Ministry flows out of being. Being includes character, personality, giftedness, destiny, and values gained through experience. Giftedness is crucial to one's life long Bible mastery. The levels of Word gifting should free up a leader to pursue Bible Mastery in terms of a range of Bible books and other core selections so as to master what fits that person. Most people who challenge others to master the Bible are foundational word gifted people. They expect and want others to master the Bible just as they do. My paradigm recognizes differences in gifting and implications for Bible mastery. It recognizes differences in God's shaping activities in lives and the fact that different books have been used in different leader's lives to shape them and their ministry. It recognizes differences in ability to retain scripture (familiarity component). It recognizes differences in needs in lives as they face ministry challenges (situational component).

Observation 2. *My Paradigm Builds on Strength but takes into account weaknesses.*

Value: A leader ought to primarily build on his/her strengths and secondarily improve weaknesses.

Comment: People will generally have a number of weak areas in the Bible. The tests in Appendix B will show quickly enough that this is true. Now the average approach, if you were to ask someone to take the test and propose a five year plan will be to try to improve on the weak areas. And while this is a good thing. The better thing is to identify the strengths and build on them. The obligatory, master your core book component, takes this into account. The optional familiarity reading takes into account the weaknesses.

2 _____ Appendix A. Values Underlying the Life Long Bible Mastery Paradigm

Observation 3. *The Paradigm is doable.*

My experience with Goodwin's Expectancy Principle (An emerging leader tends to live up to the expectations of a leader he/she respects) has led me to be extremely careful with my expectations of others. Too high expectations can kill the spirit. Too low can turn them off due to no challenge.

Value: A leader should have goals which challenge yet are reachable.

Comment: This paradigm challenges one to grow. It stimulates reachable goals. When a leader is challenged by goals that are unattainable he or she will attempt and fail and give up. And that leader may well be effectively inoculated to try some other like thing. On the other hand if the goal has real challenges and yet is achievable it will reaffirm and continue to impact and guide the leader. The levels of mastery and the fact of a range of Bible books and core selections make the paradigm doable. I was challenged to master the whole Bible. And I have made great progress on it over my 32 years of studying the Bible. But I have also recognized that I really use about 15 books with great power. Really I am only using familiarity with the other books. Most people will be overwhelmed by the challenge to master the whole Bible. They will not even get started. On the other hand, most people will be challenged to do the *Life Long Bible Mastery Paradigm* and will see relative success all along as they continue mastery.

Observation 4. *It uses a Building concept—a base plus advance concept—conserving what you have done in the past and adding to it.*

Value: A leader should build on past studies and advance them at each new opportunity.

Comment: You will never arrive at mastery but are always advancing and expanding your base for any core item. There is planned reworking of your core items over a lifetime with movement toward mastery always happening. Conserving what you have done in the past and adding to it and reusing it with more impact will continue to encourage you to be always building. This is a self-perpetuating concept.

Observation 5. *It is focused on using the Bible with impact, that is, impact communication.*

Value: A leader ought to master his/her core books and selections always with a view to using these studies for impact communication.

Comment: The emphasis on the paradigm is studying core books and other core selections, not just to learn them, but for maximum impact on others in your ministry. You are identifying how these core books and core selections can be used with those you influence. The communication designs will uniquely fit the leader. But they will always be designed to impact the hearers. See the notion of Communication Event (stump speeches) and Slot/Filler Approach to organizing impact communication. See also the

step in my approach to studying a core book which identifies the impact ideas in a core book.

Observation 6. *It is a reproducible paradigm.*

Value: A leader, especially those concerned with developing others, should be able to pass on skills, knowledge, and models to others who can use them with the same effectiveness.

Comment: What you are doing in mastering the Bible in your own life will be reusable with others as you coach them how. You can pass on intact whole Core Bible books analyzed and studied for impact communication, intact as a base for others to build on who have that same core book. Or you can profit from others who are doing the same Core Books and give you information to add on to your base.

Three Bible Assessments

This appendix contains three Bible tests to help you assess your present mastery of the Bible:

1. **Part I** contains the Bible Mastery Proficiency Instrument (**BMPI**)—A 300 question test evaluating your comprehensive grasp of the Bible as a whole.
2. **Part II. A Geographical Evaluation** contains a 100 question assessment of your grasp of geographical terms in the Bible.
3. **Part III. The Leaders in the Bible** evaluation contains a 126 question assessment of your grasp of Biblical leaders.

Part I. The Bible Mastery/Proficiency Instrument: BMPI

Part I, The Bible Mastery/Proficiency Instrument, the **BMPI**, is the main assessment that you can use to evaluate your detailed grasp of Bible knowledge. You will mark your answers to the questions on a special answer sheet which follows the test proper—see B27-B30. You are free to make copies of the answer sheet for your repeated use of the test.

Preparing To Take the BMPI

Before you actually start taking the **BMPI**, why don't you pause a minute and ask the Holy Spirit to lead you as you take the **BMPI**. Read each question carefully. You will probably learn a great deal as you take the test if you do so. You will see as you work through the questions that you will be learning as you go, even on questions you know the answer to. Many of the questions are written to teach important points about leadership or about basic concepts in the Scriptures. After reading carefully then glance at each answer before marking any one. Sometimes you will not know the answer directly but descriptive phrases or other hints in the information in the question will help you narrow the answer. If you do not know the answer directly go back and read the question for those descriptive phrases or other hints that can help you narrow your answer.

Using the Answer Sheet (pages B-27 through B-30)

Darken In The Correct Answer Slot Or Slots.

Example: 1. Abraham is a Bible character first mentioned by name in:

- a. Matthew b. Romans c. Genesis d. Revelation e. none of these

Sample Answer Sheet:

 a b c d e f a b c d e f a b c d e f a b c d e f
 1. ||| X || || 26. || || || || || || 51. || || || || || || 76. || || || || || ||

BMPI—Do Not Write On This Instrument--use Your Answer Sheet

Write your name, etc., and mark your answers on the special answer sheet (Make a copy of the answer Sheet for you to use with this test).

General directions: Part I of the **BMPI** consists of 4 sections. The directions for each section are printed at the beginning of the section. Read them carefully and proceed at once to answer the questions. Do not spend too much time on any one item; answer the easier questions first, then return to the harder ones if you have time.

Table 1: Time To Take Test

Section	Basic Items	Suggested Time
Section I.	Familiar Passages	1 hour and 15 minutes
Section II.	General Bible: Nature	1 hour and 5 minutes
Section III.	Bible Leaders	30 minutes
Section IV.	Miscellaneous	10 minutes

The suggested time allotted for each section is also indicated in the instructions for the section. The suggested times will help you pace yourself to finish the whole **BMPI**. If you finish ahead of time you may wish to come back to a previous section and do the questions you skipped or simply check your answers. There is an explanation about suggested times **following** the **BMPI**. You may want to read it now.

The total suggested time for the **BMPI** is 3 hours. If you proceed at the suggested pace you will be able to finish the whole **BMPI** in 3 hours. If you need a break, take it after finishing Section I, note the time elapsed, then continue for the remainder of the time after the break.¹

Abbreviations for Bible books are as follows:

Old Testament

Genesis=Gen; Exodus=Ex; Leviticus=Lev; Numbers=Num; Deuteronomy=Deut; Joshua=Josh; Judges=Jud; Ruth=Ruth; 1 Samuel=1 Sam; 2 Samuel=2 Sam; 1 Kings=1 Ki; 2 Kings=2 Ki; 1 Chronicles=1 Chron; 2 Chronicles=2 Chron; Ezra=Ezra; Nehemiah=Neh; Esther=Est; Job=Job; Psalms=Psa; Proverbs=Prov; Ecclesiastes=Ecc; Song of Songs (Solomon)=SOS; Isaiah=Isa; Jeremiah=Jer; Lamentations=Lam; Ezekiel=Eze; Daniel=Dan; Hosea=Hos; Joel=Joel; Amos=Amos; Obadiah=Obad; Jonah=Jon; Micah=Mic; Nahum=Nah; Habakkuk=Hab; Zephaniah=Zeph; Haggai=Hag; Zechariah=Zech; Malachi=Mal

New Testament

Matthew=Matt; Mark=Mk; Luke=Luk; John=Jn; Acts=Acts; Romans=Rom; 1 Corinthians=1 Cor; 2 Corinthians=2 Cor; Galatians=Gal; Ephesians=Eph; Colossians=Col; 1 Thessalonians=1 Thess; 2 Thessalonians=2 Thess; 1 Timothy= 1 Tim; 2 Timothy=2 Tim; Titus=Titus; Philemon=Phile; Hebrews=Heb; James=Jas; 1 Peter=1 Pet; 2 Peter=2 Pet; 1 John=1 Jn; 2 John=2 Jn; 3 John=3 Jn; Jude=Jude; Revelation=Rev.

1. You may wish to ignore the 3 hour time limit. Students with English as a second language will find the time limit to restricting. But native English speakers may want the challenge.

BMPI Part I. Basic Bible: Overall Knowledge

The quotations are paraphrases mostly done from the King James Version of the Bible by the author.

Section I: Knowledge Of Familiar Passages Of The Bible

Suggested Time: 1 hour 15 Minutes

There are passages in the Bible which have been identified by saints down through history as being important to them. Some are promises. Others contain comfort. Some tell about God's character. Some are perhaps more familiar than others. Those less familiar passages usually are a logical part of the teaching of some book and can be identified if you know the book as a whole. These passages will normally be familiar to one who regularly reads through the Bible.

Show your knowledge of these passages by blackening, **On The Answer Sheet**, the space(s) which corresponds to the answer. Sometimes there will be more than one correct answer. Darken all such. The question will specify multiple answers. Otherwise assume one answer.

Read the statements carefully. You may not know the passage directly but may understand where it is by other phrases describing the author of it or the Biblical or historical situation surrounding it.

1. In the beginning God created heaven and earth. (one answer)
a. Gen 1 b. Acts 14 c. Heb 1 d. Job 27 e. none of these
2. This love comment occurs in what one book? "My lover is radiant and healthy looking, outstanding among ten thousand."
a. Job b. Psa c. Prov d. Ecc e. SOS
3. "The harvest is past, the summer has gone, and still we are not saved," is a sad statement given by a prophetic leader whose message to a people in decline was constantly unheeded. It occurs only in,
a. Jud b. Isa c. Mic d. Amos e. Jer
4. This great predictive prayer promise given in an utterly bleak moment has sustained and challenged many a leader over the years. "Call on me and I will answer you and open up to you great and unsearchable things you could not know." Its recipient was,
a. David b. Nathan c. Solomon d. Gad e. Jeremiah
5. A fundamental institutional principle is contained in, "For this cause a man will leave his father and mother and be united to his wife, and they will become one flesh." This passage originally occurs in which of the following books.
a. Matt 19 b. Eph 5 c. Mk 10 d. Jud 21 e. Gen 2 f. Col 3
6. A great hymn (Great is Thy Faithfulness) alludes to this testimony given after a long ministry by one of God's most persistent leaders. "Yet because I remember this I have hope: because of the Lord's great love we are not totally done away with, for his compassions never fail. They are new every morning; great is your faithfulness." This victorious leader was,
a. David b. Jeremiah c. Isaiah d. Daniel e. Samuel
7. This response by God was meant to encourage a leader in God's sovereign and just action even though his times did not look as if God was sovereignly working. "Look around at the nations and watch--and be amazed. For I am going to do something in your days that you will find hard to believe, even after I have told you so." The leader was,
a. David b. Hezekiah c. Manasseh d. Amos e. Habakkuk
8. This prophetic passage given to a perplexed prophet gives the ultimate end of God's justice. "For the earth will be filled with the knowledge of the glory of the Lord, like the waters cover the sea." It occurs in,
a. Mic b. Mal c. Zech d. Hab e. none of these

BMPI Section I: Knowledge Of Familiar Passages Of The Bible continued

9. "Perhaps the reason he was separated from you for a little while was that you might receive him back for good—no longer as a slave, but better than a slave, as a dear brother. He is very dear to me but even more so to you, both as a man and as a brother in the Lord. So if you see me as a partner, welcome him as you would welcome me," is part of one leader's persuasive argument to significantly influence another leader and is found in,
 - a. Mk b. Acts c. Phile d. 2 Pet e. 2 John
10. "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will injure his heel." is a prophetic word which can be traced in spiritual conflict throughout the history of God's people. It is found in,
 - a. Ex b. 1 Sam c. Gen d. 1 Ki e. none of these
11. This great response climaxes a period of searching by a great leader and expresses his satisfaction with God's answer. "Though the fig tree does not bud and there are no grapes on the vines, and the olive crop fails and the fields produce little or no food, even if there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord, I will be joyful in God my Savior. The Sovereign Lord is my strength; he makes my feet like the feet of a deer, he enables me to go on the heights." It occurs in,
 - a. Jon b. 1 Sam c. SOS d. Hab e. Ezra
12. This often quoted phrase, meant to encourage two leaders that their ministry would be empowered from on high, is from what book? "Not by might, nor by power but by my spirit, says the Almighty Lord, who controls spiritual armies innumerable."
 - a. Eze b. Zech c. Dan d. Matt e. Rev
13. "In my first book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, ..." opens which important book relating early missions history?
 - a. Luk b. Acts c. Heb d. 2 Pet e. 2 Jn
14. "Stop being anxious about anything, but in everything, by prayers and requests, with thanksgiving, let your requests be known to God, and the peace of God will guard your heart" is a prayer command and comforting promise occurring in,
 - a. Amos b. Zeph c. Rom d. Phil e. 2 Pet
15. This admonition to maintain a spiritual learning posture occurs in which book? "But grow in the grace, and knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever."
 - a. Acts b. 1 Pet c. 2 Pet d. 1 Jn e. Rev
16. One of the great leadership passages dealing with spiritual warfare begins as follows: "Finally, be strong in the Lord and in his powerful might. Put on the whole armor of God so that you can take your stand against the devil's scheming plans." It is given in,
 - a. Josh b. Eze c. 2 Chron d. Dan e. Eph
17. "What good is it, my Christian friends, if a person claims to have faith but has no deeds? Can that kind of faith save that person?" occurs in,
 - a. Mk b. Rom c. Gal d. Jas e. Heb
18. "Make every effort to present yourself to God as one approved, a workman not needing to be ashamed and who correctly handles the word of truth." This admonition to maintain a learning posture and a balanced approach toward using God's word in a ministry is given to a developing leader in what book?
 - a. Mk b. Acts c. 2 Tim d. Titus e. Phile f. 2 Pet
19. "The one going out weeping, carrying seed to sow, will soon return with songs of joy, carrying sheaves with him," predicts the nearness of God's deliverance to his people in captivity. It occurs in,
 - a. Psa b. Jer c. Eze d. Hab e. Neh f. Dan
20. The Lord had said to Abram, "Leave your country, your people and your father's household and depart to the land I will show you." These are the first words of a crucial passage revealing a deep purpose of God that permeates the Bible. They occur in,
 - a. Heb 11 b. Acts 7 c. Rom 4 d. Gen 12 e. none of these

BMPI Section I: Knowledge Of Familiar Passages Of The Bible continued

21. The following describes a critical incident which changed the career of a great leader. "Then Moses raised his arm and struck the rock twice with his staff. Water gushed out, and the community and their livestock drank." In which book is this incident given:
a. Ex b. Num c. Deut d. Acts e. none of these
22. A leadership farewell message creating hope and challenging faith is captured in, "Be strong and have courage. Do not be afraid or terrified because of them, for the Lord your God goes with you. He will never leave you nor forsake you." This was given by,
a. Ruth b. Moses c. Joshua d. Abigail e. Jacob f. Caleb g. Beth
23. The following indicates the acceptance of a faith challenge. "Don't urge me to leave you or to turn back from you. For where you go I will go, and where you stay I will stay. Your people will be my people and your God my God." It occurs in,
a. Josh b. Jud c. Ruth d. 1 Sam e. 2 Sam
24. A great leadership act was under girded by this providential challenge. "For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows perhaps you have come to a high position for such a time as this?" The person accepting this challenge was,
a. Nehemiah b. Esther c. Naomi d. Ruth e. Deborah f. Jehosaphat
25. "But thanks be to God, who gives us the victory through our Lord Jesus Christ." This admonition, following teaching on the resurrection and looking to our future hope, is found in,
a. 1 Cor b. 2 Pet c. 2 Tim d. 1 Pet e. 1 Jn
26. One verse that leaders need to return to time and time again is the following found in what book. "Let us not become weary in doing good, for in due season we will reap a harvest if we do not give up."
a. Psa b. Eze c. Isa d. Jer e. Gal
27. This is what the Lord says, "For three sins of Judah, even for four, I will not turn back my wrath. Because they have rejected the law of the Lord and have not kept his decrees, ...I will send fire upon Judah that will consume even fortified Jerusalem." This strong word was given by a leader in which book,
a. 2 Sam b. Dan c. Lam d. Amos e. Matt
28. "Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ." This occurs in a chapter which relates the church to God's ultimate purposes and is found in,
a. Rom b. Eph c. Col d. 1 Pet e. Rev
29. The two rhetorical questions, "Where can I go from your Spirit? Where can I flee from your presence?" express a great theological truth about God. They occur in,
a. Job b. Psa c. Jer d. Isa e. Eze
30. "You meant it to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives," is one of the great expressions of the sovereignty of God given by which great leader?
a. Joseph b. Daniel c. Barnabas d. Paul e. Peter
31. The following points out a focus of God's character which is still dominant today in Jewish theology. "Hear, O Israel: the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength." It comes from,
a. Matt b. Mk c. Deut d. Num e. all of these
32. A promise often claimed, at least in its intent, by leaders throughout church history is "I will give you every place where you set your foot, ..." It was first claimed by,
a. Abraham b. Isaac c. Moses d. Joshua e. Jeremiah

BMPI Section I: Knowledge Of Familiar Passages Of The Bible continued

33. "For the sake of his great name the Lord will not reject his people, because the Lord was pleased to make you his own. As for me, far be it from me that I should sin against the Lord by failing to pray for you. I will teach you the way that is good and right." This highlights a ministry responsibility that all leaders should have. It was spoken by and modeled by,
 - a. Joseph b. Joshua c. Gad d. Nathan e. Samuel
34. These challenging rhetorical questions from one of the oldest Bible books point out the depth of inner processing that occurs in life maturing critical incidents. "Can you grasp the mysteries of God? Can you find out the limits of the Almighty?" They come from,
 - a. Job b. Psa c. Prov d. Ecc e. Lam
35. The following statement is often used as a standard for evaluating Biblical wisdom from leaders. "But the wisdom that comes from heaven is first of all pure; then peaceable, gentle, submissive, full of mercy and good fruit, impartial and sincere." It occurs in,
 - a. Job b. Prov c. Ecc d. SOS e. Jas
36. "And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth." This passage dealing with futuristic events occurs in,
 - a. Isa b. Eze c. Dan d. Matt e. Rev f. Zech
37. "For the Lord himself will come down from heaven, with a shout, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. This occurs in,
 - a. Matt b. Acts c. 1 Cor d. 1 Thess e. Rev
38. "It is my judgment, therefore, that we should not make it more difficult for the Gentiles who are turning to God. Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, and from the meat of strangled animals and from blood. For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath." This expansion marker event in Christianity occurs in,
 - a. Acts b. Rom c. 2 Cor d. Heb e. Jude
39. This practical warning occurs in what book. "When the sentence for a crime is not quickly carried out, the hearts of the people are filled with plans to do evil."
 - a. Psa b. Prov c. Ecc d. Lam e. Jas
40. "I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised to Abraham, Isaac and Jacob. ...God will surely come to your aid, and then you must carry my bones up from this place." This great leadership faith act was done by which leader.
 - a. Nehemiah b. Ezekiel c. Daniel d. Joseph e. none of these
41. This admonition taken from what book was given to direct the course of leadership but rarely was heeded. "It (a copy of the law) is to be with him, and he is to read it all the days of his life so that he may learn to fear the Lord his God and follow carefully all the words of this law and these decrees and not consider himself better than his brothers and turn from the law to the right or to the left. Then he and his descendants will reign a long time over his kingdom in Israel."
 - a. Gen b. Deut c. Josh d. 1 Ki e. 2 Chron
42. "Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you might be careful to do everything written in it. Then you will be prosperous and successful." This occurs in a leadership transition passage which gives a mandate and foundational guideline for the incoming leader who was,
 - a. David b. Solomon c. Joshua d. Ezra e. none of these

BMPI Section I: Knowledge Of Familiar Passages Of The Bible continued

43. The following critical incident points out the failure of an integrity check by a leader. "Does the Lord delight in burnt offerings and sacrifices, as much as in obeying the voice of the Lord? To obey is better than sacrifice, and to heed is better than the fat of rams. For rebellion is like the sin of divination, and arrogance like the evil of idolatry. Because you have rejected the word of the Lord, he has rejected you as king." Who said them?
a. Moses b. Joshua c. Samuel d. Jeremiah e. none of these
44. The response to deep processing by God is seen in this verse which has been often claimed as a promise which vindicates God. "But he knows the way that I take; when he has tested me, I will come forth as gold." It was given by,
a. Joseph b. Naomi c. Ruth d. Job e. Jeremiah
45. One of the great verses showing the importance of modeling is given in the following words from what book? "Remember your former leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith."
a. Isa b. Mk c. Acts d. Rom e. Heb
46. "To the chosen lady and her children, whom I love in the truth--and not I only, but also all who know the truth--" is taken from,
a. Jas b. 2 Pet c. 1 Jn d. 2 Jn e. Jude
47. "It (the grace of God) teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ." This admonition in a book describing what leadership should do in a local church situation occurs in,
a. Acts b. Eph c. Phil d. 1 Thess e. Titus
48. "If perfection could come through the Levitical priesthood (for on the basis of it the law was given to the people), why was there still need for another priest to come--one in the order of Melchizedek, not in the order of Aaron?" This is part of an argument pointing out the superiority of God's final revelation in Christ. This is a quote from,
a. Col b. Lev c. Rom d. 2 Thess e. Heb
49. This negative ironical warning is probably one of the most well known verses from what book? "Be happy, O young man, while you are young, and let your heart give you joy in the days of your youth. Follow the ways of your heart and whatever your eyes see, but know that for all these things God will bring you to judgment."
a. Job b. Psalms c. Prov d. Jer e. none of these
50. "On that same night I will pass through Egypt and strike down every firstborn--both men and animals--and I will bring judgment on all the gods of Egypt. I am the Lord. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I bring judgment on Egypt." These words highlight a great marker event in the history of God's people. It is taken from
a. Gen b. Ex c. Lev d. Josh e. Eze
51. "The secret things belong to the Lord our God, but the things revealed belong unto us and unto our children forever, that we may follow all the words of this law, to do them," still tests inward faith and outward response today as it did when it was given in what book?
a. Jas b. Acts c. Ex d. Deut e. Job
52. In looking back over a lifetime, this leader modeled for his followers in reciting these words. "Now I am about to go the way of all the earth (that is, die). You know with all your heart and soul that not one of all the good promises the Lord your God gave you has failed."
a. Joseph b. Moses c. Jephthah d. David e. none of these
53. The value of character in a leader is emphasized by this quote referring to the divine selection process of a great leader. "Don't look on the outward appearance, for I have rejected him. The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart." It's in,
a. Ex b. Josh c. 1 Sam d. Neh e. none of these

BMPI Section I: Knowledge Of Familiar Passages Of The Bible continued

54. "I know that you can do all things; no plan of yours can be stopped," highlights the response of a person who has recognized that God's hand has sovereignly been overseeing some difficult processing in his life. This famous quote comes from,
 - a. Job b. Psa c. Isa d. Dan e. Jer
55. "The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you," is given in a book dealing with the importance of leadership in correcting a church situation. It is seen in,
 - a. Acts b. 2 Tim c. Titus d. Phile e. none of these
56. "But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, 'The Lord rebuke you!' " This warning about taking lightly the spirit world occurs in,
 - a. Deut b. Dan c. Eze d. Acts e. Jude
57. "How deserted lies the city, once so full of people! She is like a widow, who once was great among the nations! She who was queen among the provinces has now become a slave. " This is one leader's view of the results of God's discipline upon Judah. It occurs in,
 - a. SOS b. Lam c. Mal d. Matt e. Mk
58. This reflection points out the sovereignty of God and God's testing. It occurs in a historical reflection in what book? "But he sent a man before them--Joseph, sold as a slave. They bruised his feet with shackles, he was put in irons, till what he foretold came to pass, till the word of the Lord proved him true."
 - a. Gen b. 2 Chron c. Psa d. Acts e. none of these
59. "I am my lover's, and his desire is for me," is a statement indicating the closeness in a love relation between two people occurring in,
 - a. Ruth b. Psa c. Prov d. Lam e. SOS
60. God emphasized in early seed form the importance of atonement in this phrase taken from which book. "For the life of a living being is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life."
 - a. Heb b. Zeph c. Zech d. Lev e. Ex
61. This verse often quoted out of context in order to justify some current money practices by some churches, occurs in what book. "Bring all the tithes into the storehouse, that there may be food in my house. Test me in this," says the Lord Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it."
 - a. Mal b. 2 Chron c. Mic d. Zech e. Matt
62. In a moment of crisis a leader took a public stand which included these words, "But if serving the Lord seems wrong to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord." This final leadership act is recorded in,
 - a. Josh b. Jud c. 1 Sam d. 1 Ki e. 2 Chron
63. A leadership prayer/faith challenge is seen in this example given in what book? " Jabez cried out to the God of Israel, "Oh, that you would bless me and enlarge my coasts! Let your hand be with me, and keep me from harm so that I will be free from pain." And God granted his request.
 - a. Josh b. Jud c. 1 Sam d. 1 Chron e. Eze
64. Leader's can respond to pressure by moving away from God or going deeper into the heart of God. An ultimate motivating force is seen in this leader's statement of his personal response in a time when he is receiving ridicule and slander concerning his leadership. He wants to go deep with God. "My inner being says, Seek His face! Your face, Lord, I will seek." The statement occurs in,
 - a. 2 Sam b. Job c. Psa d. Jer e. Lam

BMPI Section I: Knowledge Of Familiar Passages Of The Bible continued

65. One of the great admonitions to leadership selection is given in the following words contained in which book? "And the things you have heard me say in the presence of many witnesses give to reliable men who will also be qualified to teach others."
a. Acts b. 1 Thess c. 1 Tim d. 2 Tim e. Titus
66. "For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death physically but made alive by the Spirit..." This occurs in,
a. Lk b. Acts c. 2 Cor d. Gal e. 1 Pet
67. "Now faith is being sure of what we hope for and certain of what we do not see... for without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him." These words lie at the heart of visionary leadership. They occur in,
a. Rom b. Gal c. Eph d. Col e. Heb
68. This warning about coercing God in prayer occurs in a historical reflection in which book. "So he answered their request, but sent leanness to their souls."
a. 1 Ki b. 2 Ki c. 1 Chron d. 2 Chron e. Psa
69. One of the bright spots in an otherwise bleak book occurs in this affirmation statement. "But blessed is the man who trusts in the Lord, whose confidence is in him. He will be like a tree planted by the water that sends out its roots deep under the stream. Such a tree does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit."
a. Jud b. Job c. Jer d. Lam e. none of these
70. That God's character was essentially that of holiness is the focus of this verse. "Speak to the entire assembly of Israel and say to them: 'You must be holy because I, the Lord your God, am holy.'" It's in,
a. 1 Pet b. Ex c. Lev d. Num e. none of these
71. This leadership challenge was given in what book. "Come, follow me," Jesus said, "and I will make you fishers of men."
a. 1 Ki b. Matt c. Lk d. Acts e. none of these.
72. "In those days Israel had no king; everyone did as he pleased," shows the lack of centralized leadership which necessitated spontaneous leadership as seen in,
a. Jud b. Eze c. Jer d. Ezra e. Neh
73. This leadership selection principle is foundational. "Therefore, pray to the Lord of the harvest to send out workers into his harvest field." It occurs in what two books.
a. Psa b. Matt c. Mk d. Lk e. Jn
74. "Come glorify the Lord with me; let us exalt his name together," indicates the ultimate end of one leader's ambition. It occurs in,
a. 1 Sam b. Psa c. Dan d. Ezra e. Neh f. Acts
75. "For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head having authority over every power and authority." This statement occurs in,
a. Rom b. Eph c. Phil d. Col e. Phile
76. This very pointed quote of the evangelistic mandate occurs in what book. "He said to them, 'Go into all the world, and preach the gospel to all creation.'"
a. Matt 28:19 b. Mk 16:15c. Lk 24:46d. Jn 21:20e. Acts 1:8
77. "In the beginning was the Word, and the Word was with God, and the Word was God," comes from a highly philosophical passage in,
a. Gen b. Psa c. Jn d. Heb e. Rev
78. "Your word is a lamp to my feet, and a light unto my path," shows the central place of God's truth in one leader's life. It's in,
a. 1 Sam b. Psa c. Prov d. Jer e. none of these

BMPI Section I: Knowledge Of Familiar Passages Of The Bible continued

79. This comment by God in a prophecy indicates how crisis times are times for leadership emergence. "I looked for a man among them who would build up the wall and stand in the gap before me on behalf of the land so I would not have to destroy it, but I found none." It occurs in,
 - a. Mic b. Amos c. Jer d. Eze e. none of these
80. An early critical incident in this leader-to-be set the stage for a life of integrity. "But [...] resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way."
 - a. Joseph b. David c. Jonathan d. Daniel e. Jeremiah
81. This verse taken from what book highlights a leadership trait frequently absent in modern Christian leadership. "Now Moses was a very humble man, showing more humility than anyone else on the face of the earth."
 - a. Ex b. Lev c. Num d. Deut e. Josh
82. The essential nature of spiritual leadership is captured in this exhortation. "Not so with you. Instead whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave--just as the Son of Man did not come to be served, but to serve and to give his life as a ransom for many." Though phrased slightly different in essence it occurs in what two books,
 - a. Matt b. Mk c. Lk d. Acts e. Col
83. "I am the good shepherd: the good shepherd lays down his life for the sheep," captures the sacrificial element of leadership. It's in,
 - a. Psa b. Amos c. Lk d. Jn e. Heb
84. One of the great responses to a faith challenge occurs in this passage. "If you can?" said Jesus. "Everything is possible for him who believes." Immediately the boy's father exclaimed, "I believe; help my unbelief!" which occurs in
 - a. Matt b. Mk c. Lk d. Jn e. Acts
85. "Delight yourself in the Lord and he will give you the desires of your heart," has been a promise claimed by many. It occurs in,
 - a. Psa b. Prov c. Dan d. Neh e. none of these
86. God challenges. "Then I will go back to my place until they admit their guilt. And they will seek my face; in their misery they will earnestly seek me." His people respond, "Come, let us return to the Lord. He has torn us to pieces but he will heal us; he has injured us but he will bind up our wounds." This passage giving insight in our response to problems occurs in,
 - a. Mic b. Amos c. Hos d. Hag e. Zeph
87. "You will keep him in perfect peace whose mind is focused on you because he trusts in you," occurs in what book,
 - a. Psa b. Isa c. Jer d. Lam e. Dan
88. "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me." It occurs in,
 - a. Mk b. Gal c. Heb d. Jas e. 1 Pet
89. "We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all," is found in,
 - a. Psa b. Isa c. Acts d. Mk e. Rom
90. "Create in me a pure heart, O God, and renew a steadfast spirit within me," emphasizes the importance of inner character in a leader. It is found in,
 - a. Psa b. Ecc c. Hos d. Lk e. 2 Tim
91. "We live by faith, not by sight." occurs in,
 - a. Matt b. Rom c. 2 Cor d. 1 Cor e. Heb
92. "A soft answer turns away wrath, but harsh words stir up anger," is practical advice occurring in,
 - a. Job b. Psa c. Prov d. Matt e. Jas

BMPI Section I: Knowledge Of Familiar Passages Of The Bible continued

93. Historically, one of the great motivating forces behind missions is captured in the following. "For all have sinned and come short of the glory of God," which occurs in,
a. Ex b. Hab c. Rom d. 1 Cor e. Eph
94. The certainty of God's intent in revealing truth is captured in this word, "So is my word that goes out from my mouth: It shall not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it," which occurs in
a. Psa b. Isa c. Matt d. Lk e. none of these
95. A major guidance principle occurs in the following taken from what book? "Trust in the Lord with all your heart and lean not to your own understanding; in all your ways acknowledge him, and he will make your paths straight."
a. Job b. Psa c. Prov d. Eph e. Jas
96. An unusual word showing God's sovereignty in a book not dealing with God's sovereignty is taken from what book. "The King's heart is in the hand of the Lord; he directs it like a watercourse turning it wherever he pleases."
a. 1 Ki b. 2 Ki c. Jud d. Prov e. Jas
97. "But those who hope in the Lord will renew their strength. They will rise up on wings like eagles; they will run and not grow weary, they will walk and not be faint," occurs in one of the most encouraging sections in all of scripture.
a. Psalm 106 b. Hab 3 c. Isa 40-48 d. Eze 40-48 e. Jn 13-17
98. "The Word became flesh and dwelled among us. We beheld his glory, the glory of the One and Only, who came from the Father, full of grace and truth," captures an incarnational principle under girding all of mission effort. It is found in,
a. Isa b. Lk c. Jn d. Acts e. 1 Jn
99. A powerful motivating factor of missions in various periods of history is captured by this saying from what book? "Salvation is found in none other, for there is no other name given anywhere to people by which we must be saved."
a. Jn b. Acts c. Rom d. Eph e. none of these
100. "Stop letting your hearts be troubled. You trust in God; trust also in me," is a command of comfort revered by many through the ages. It is in,
a. Psa b. Isa c. Lk d. Jn e. Acts
101. One of the foundational passages dealing with the mystical union of Christ is, "For we know that our old self was crucified with him so that the body of sin might be rendered inoperative; we should no longer be slaves to sin--because anyone who has died has been freed from sin," occurring in,
a. Acts b. Rom c. Eph d. Col e. Rev
102. One of the great anthem passages contains this affirmation, "No, in all these things we are more than conquerors through him who loved us." It occurs in,
a. Isa b. Eze c. Josh d. Rom e. Rev
103. "No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it," occurs in
a. Job b. Lam c. Matt d. Acts e. 1 Cor
104. "And now these three remain: faith, hope and love. But the greatest of these is love," a passage pointing out the impermanence of spiritual gifts as contrasted with some eternal character traits, occurs in,
a. Rom b. 1 Cor c. Eph d. Heb e. 1 Pet

BMPI Section I: Knowledge Of Familiar Passages Of The Bible continued

105. "And we know that in all things God works for the good of those who love him, who have been called according to his purpose. For those God previously knew he also preplanned to be conformed to the image of his Son, that he might be the firstborn among many others," showing God's purpose of conforming a believer to the image of Christ, is in
 a. Mk b. Rom c. 2 Cor d. 1 Jn e. none of these
106. "But seek first the Kingdom of God and his righteousness, and all these things (that you need for living) will be given to you as well," occurs in,
 a. Joshua b. Neh c. Matt d. 2 Tim e. Rev
107. Spiritual warfare, an important leadership element, is in focus in this passage from what book. "The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to breakdown strongholds."
 a. 1 Ki b. Matt c. Eph d. 2 Cor e. Rev
108. A most famous quote from this book is, "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come one who will rule over Israel, whose beginnings were told in ancient times."
 a. Isa b. Nah c. Zech d. Mic e. Matt
109. The heart of the Old Testament law was summed up in this quote from what book? "He showed you, O man, what is good. And what does the Lord require of you? To love justice and to love mercy and to walk in humility with your God."
 a. Deut b. Josh c. Psa d. Mic e. Zech
110. A leadership admonition against materialism was given in this quote from what book? "Is it a time for you yourselves to be living in your plush houses, while my house remains a ruin?"
 a. Mal b. Ezra c. Neh d. Hag e. none of these

Section II. General Bible: Nature, Themes, Content

Suggested Time: 1 hour and 5 minutes

The following questions refer to the timing, structure, nature, major content, and major themes of the books of the Bible.

111. The 5 times repeated use of the phrase, the Day of the Lord, in this prophetic book signals the major contribution of this book which is an explanation of that phrase. It shows that the Day of the Lord is now and is yet to come in its fullest. God's judgment in present events and events yet to come highlight his call to repentance.
 a. Obad b. Joel c. 1 Thess d. 2 Thesse. Rev
112. The two books dealing with the time of the charismatic leaders during the period of time in which Israel was in the land but had no centralized authority are (mark both answers):
 a. Deut b. Josh c. Jud d. Ruth e. 1 Ki
113. A book which shows that God's judgment on Edom will come through allies, is deserved and is part of His overall justice.
 a. Obad b. Nah c. Joel d. Zech e. Rev
114. A book containing many portions authored by David.
 a. 1 Ki b. 2 Ki c. 1 Chron d. Psa e. SOS
115. The one book which tells of Israel's initial conquest of the promised land is ...
 a. Deut b. Josh c. Jud d. Gen e. Num
116. The one book which retrospectively views the fall of Jerusalem in poetic language and with great pathos.
 a. Lam b. SOS c. Ecc d. Isa e. Jer

BMPI Section II. General Bible: Nature, Themes, Content continued

117. The book which contains the biographical story of the prophet/judge Samuel.
a. Jud b. 2 Sam c. 1 Ki d. Josh e. none of these
118. A major prophetic book usually attributed to a well educated man whose ministry was dominantly to the southern kingdom during the times of Uzziah, Jotham, Ahaz, and Hezekiah.
a. Isa b. Mic c. Jer d. Eze e. none of these
119. Which of these are among the four books which treat the problems concerning the return of Israel to the land after the exile. Mark all that are correct.
a. Joel b. Job c. Eze d. Zeph e. Obad f. none of these
120. The prophetic book which traces the final decline of the southern kingdom and God's attempts to bring about repentance before its end.
a. Isa b. Jon c. Joel d. Dan e. Jer
121. The one book which gives in poetic language the intimate love relationship between a man and woman and which is sometimes taught figuratively to show New Testament truth about Christ and his love for the church.
a. Psa b. Ecc c. Lam d. SOS e. Job
122. The book which traces events during the time of Israel's wilderness wanderings and contains a census of the major descendants of the tribes of Israel as well as the many failings of the people to obey God from the heart.
a. Gen b. Ex c. Lev d. Num e. Deut
123. A book which traces redemptive history from the origin of the human race until the death of Joseph.
a. Josh b. Ex c. Acts d. Gen e. none of these
124. A book which shows how a spiritual leader persevered through many obstacles to lead the Jerusalem remnant to rebuild the Jerusalem wall and to renew their covenant with Jehovah. That leader was,
a. Job b. Samson c. Nehemiah d. Ezra e. Zechariah
125. Two Old Testament books which shows how a leader who was well versed in God's word affected renewal among the remnant who had returned to Jerusalem.
a. Ezra b. Neh c. Zech d. Dan e. Est
126. Which of these are among the six books which trace leadership during the united kingdom of Israel and the split kingdoms of Israel and Judah. Mark all correct answers.
a. Josh b. Jud c. 1 Sam d. 2 Sam e. 1 Ki f. Eze
127. A book in which any name for God is not mentioned directly but which gives strong implication that God providentially protects His people.
a. Lam b. Obad c. Zeph d. Est e. Ruth
128. The two books which record the law (10 commandments) that Moses was given by God. Mark the correct two.
a. Gen b. Ex c. 1 Chron d. Lev e. Deut
129. A book which shows that "the mystery of a righteous person's sufferings becomes clearer when it is seen that God allows it and uses it to bring unreserved consecration to the sufferer."
a. 1 Pet b. 1 Thess c. Heb d. Job e. 2 Sam
130. A book which highlights the call of Moses as God's leader, the miraculous events, which accompany the release of God's people from slavery in Egypt, the initial formation of Israel into a people of God's law, and the design of the tabernacle--focusing on God's presence among them.
a. Gen b. Ex c. Lev d. Acts e. none of these
131. The book which gives the most detailed biographical information about the first king of Israel, Saul
a. Jud b. 1 Sam c. 2 Sam d. 1 Ki e. 2 Ki
132. Two books used to stimulate worship to God.
a. Num b. Lev c. Psa d. Lam e. Prov
133. The book which reviews the wanderings of Israel in the wilderness and gives Moses final summary/ warnings/ expectations for Israel's entering the land is,
a. Gen b. Ex c. Lev d. Num e. Deut

BMPI Section II. General Bible: Nature, Themes, Content continued

134. Which of these are among the three books which give details of life during the exile or prophetic messages to those in the exile. Mark all correct answers.
a. Joel b. Dan c. Est d. Eze e. Zeph f. Obad
135. Which two books treat in detail David's rise as King, the consolidation of the kingdom of Judah and Israel into one, and the story of David as King. Mark all correct answers.
a. 1 Sam b. 2 Sam c. 1 Ki d. 2 Ki e. 1 Chron
136. The book which traces redemptive history from the time of Israel's slavery (about 400 years after Joseph's death) until Moses has led the people triumphantly out of bondage in Egypt into the desert toward the promised land.
a. Gen b. Job c. Ex d. Num e. Deut
137. A poetical book whose overall thematic concept shows that true devotion (an inner life with God from the heart) reflects total dependence upon God, is filled with worship, and is expressed in the changing experiences of life.
a. Psa b. Prov c. Ecc d. SOS e. none of these
138. A lengthy book which first prophetically warns about the fate of the southern kingdom and its impending fall if repentance is not forthcoming suddenly reverses its message and then spends the rest of the book giving a future hope to those who fell.
a. Zeph b. Zech c. Dan d. Eze e. Jer
139. A book in which the prophet attempted to live out a relationship with an unfaithful wife to symbolize God's continual offer of love to His unfaithful people of the northern kingdom of Israel.
a. Mic b. Joel c. Eze d. Hos e. none of these
140. A small prophetic book which can not be placed with certitude, time wise, but which contains a message which is timeless and can be abstracted to show that the day of the Lord is being revealed in the acts of God upon our lives, is intended to bring us to repentance and acceptance of God's grace, and will bring ultimate and final judgment and justice. Locusts are used probably both literally and figuratively to picture the judgment.
a. Mic b. Hos c. Amos d. Zeph e. none of these
141. The message of this book was given by a lay leader, a shepherd turned prophet, whose corrective message in times of prosperity, was given to the northern Kingdom of Israel but also involved surrounding nations. His message could be abstracted to state that God's judgment is universal, just, and certain.
a. Psa b. Eze c. Jer d. Mal e. Zeph f. Amos
142. A hybrid mix of historical vignettes in a leader's life and prophecies of that leader, this book, written in exile, has an overall thematic intent which shows that the sovereign God rules in the affairs of individuals, nations, and history.
a. Jer b. Eze c. Isa d. Dan e. Zech
143. This Old Testament book uses the characteristic phrase son of man numerous times--a phrase later used by Jesus to refer to himself.
a. Eze b. Joel c. Zeph d. Dan e. none of these
144. This book deals with the call of God on a life and shows what happens when that call is rejected. It also depicts the missionary heart of God in the Old Testament and shows how repentance affects mercy and justice. Nineveh is the city that repents and receives God's mercy instead of judgment.
a. Joel b. Nah c. Jon d. Amos e. Zeph
145. The book which treats numerous requirements that Israel must follow in order to demonstrate that they were set apart to Jehovah (holiness).
a. Zeph b. Joel c. Zech d. 2 Pet e. Lev
146. This very practical book focuses on horizontal relationships, that is, human relationships and gives wise time-tested principles for use in life.
a. Job b. Ruth c. Est d. Prov e. Lam

BMPI Section II. General Bible: Nature, Themes, Content continued

147. This book was written by a prophet who was a contemporary of Isaiah. While Isaiah ministered to the upper class and rulers, this prophet ministered to the rural areas in the southern kingdom and gave basically the same message as Amos had done to the northern kingdom. But it was interlaced with great hope and messianic prophecy for the future.
a. Mic b. Joel c. Amos d. Dan e. None of these
148. This book giving a prophecy about God's wrath upon Nineveh shows that it flows from His character and is certain and will be complete. The prediction came true.
a. Jon b. Joel c. Obad d. Nah e. Zeph
149. This post-exilic (occurring after the return to the land) book urges the few who had returned to rebuild the temple. If they would renew themselves with God and respond by trusting Him and being obedient in building the temple they could expect peace and prosperity.
a. Est b. Ezra c. Neh d. Mal e. Hag
150. This apocalyptic book contains numerous visions which encourage the restoration of Jerusalem, the rebuilding of the temple, and the purification of God's people along with some major messianic prophecies.
a. Dan b. Zech c. Mal d. Ezra e. none of these
151. This book depicts a leader's struggle with apparent inconsistencies in God's justice. It shows that a genuine struggle of faith involves honest questioning of God and His ways, will be met by God's own explanation, and will result in a joyous acceptance by faith of that which God is doing and will do.
a. Zeph b. Jon c. Job d. Hab e. Nah
152. This book is a call to renewal some 30 or 40 years after the temple was rebuilt in Jerusalem and shows how easy it is for nominalism to creep into the practice of God's people.
a. Ezra b. Neh c. 2 Maccabees d. Mal e. Zech f. Hag
153. This highly esoteric and apocalyptic book full of end time visions shows that ultimately Jesus will judge everything in harmony with his divine attributes and will bring history to a fitting conclusion.
a. Eze b. Dan c. Zech d. Rev e. none of these
154. That the Christian life transcends circumstances is taught in this epistle which shows that the normal Christian expression is a life filled with a personal Christ and is expressed joyously in all circumstances.
a. Rom b. 1 Thess c. Phil d. Col e. 2 Cor
155. False teaching can lead believers astray. Hence, this little epistle which teaches that "your knowledge of foundational Christian truth must be life-transforming knowledge though it will be denied by false teachers therefore be forewarned and counteract these negative influences by positive progress in life-knowledge.
a. 1 Pet b. 2 Pet c. Jas d. Jude e. none of these
156. This book presents Jesus as the Son of God who became the mighty wonder working servant of God who died for all. It a rapid moving summary of Jesus' life.
a. Matt b. Mk c. Lk d. Jn e. Acts
157. This book teaches that church problems, individual and/or corporate can be solved by submission to God's truth concerning those problems.
a. Rom b. 1 Thess c. 1 Cor d. Jude e. none of these
158. This philosophically oriented book which presents Jesus as the eternal God, who revealed the Father's love by offering eternal life (salvation) to whoever trusts him, authenticates its message with powerful signs endorsing Jesus claim of who he was.
a. Matt b. Mk c. Lk d. Jn e. Acts f. 1 Jn
159. An old timer, who knew how to persevere, wrote a book to a young trouble shooting pastor which emphasized that persevering in a God-approved ministry requires the suffering of hardships, involves the demonstration of righteous living, and necessitates the proper use of God's Word. The book was,
a. 2 Pet b. Titus c. 1 Tim d. 2 Tim e. Jude

BMPI Section II. General Bible: Nature, Themes, Content continued

160. Which book expresses that a clear understanding of Christ and his work and his relationship to his church will result in rejection of man-made efforts towards religious fulfillment and will form the basis for practical Christian living?
 - a. Jn b. Col c. Phil d. Eph e. 1 Tim
161. This book traces the early growth of the church and shows it takes place as Spirit directed people present salvation to everyone--Jews and Gentiles alike.
 - a. Jn b. Lk c. Acts d. Eph e. Col f. none of these
162. This book opens up Paul's inner leadership values more than any other and teaches that Paul's apostolic defense involved an explanation of his personal conduct, motives, and view of the ministry, was in harmony with his plea for the Jerusalem gift, and concluded with an overwhelming refutation of arguments opposing his apostolic authority.
 - a. Rom b. 1 Cor c. 2 Cor d. Gal e. 2 Tim
163. The New Testament book which gives historical information helpful in studying the Pauline epistles.
 - a. Matt b. Mk c. Lk d. Jn e. Acts f. Heb
164. This book was written to encourage a pastor lacking in self-confidence and enthusiasm as he was dealing with problems in the Church at Ephesus. The content related the true functions of the church and the true functions of a minister in a church.
 - a. Titus b. 1 Tim c. 2 Tim d. 1 Thess e. none of these
165. This book, written from a Gentile perspective, pictures Jesus as the ideal representative of all mankind (Son of Man), who identified with all mankind in becoming the Savior of all mankind.
 - a. Matt b. Mk c. Lk d. Jn e. Acts
166. This is the final book of a trilogy. Numerous Christian workers were frequently traveling and ministering to various churches. They needed hospitality. This book helped meet that need. It applies truth already given and points out that Christians' response of receiving Christian workers demonstrates obedience to Christian truth and should be imitated by other Christians.
 - a. Lk b. 3 Jn c. 2 Pet d. Titus e. none of these
167. In his most vitriolic (strong correction) epistle Paul shows that his Gospel rests upon divine revelation, stands apart from the law, and frees believers of any salvation regulation.
 - a. Rom b. 1 Cor c. 2 Cor d. Gal e. Col
168. This lofty epistle teaches that the revealed wonder and ultimate purposes of the church demand a unique Christian life style.
 - a. Gal b. Eph c. Col d. 1 Tim e. 2 Tim
169. This book presents Jesus as the Messiah King, who is rejected but will return someday to reign.
 - a. Matt b. Mk c. Lk d. Jn e. none of these
170. This short book personally applies previously given truth and emphasizes that the recipients should walk in truth by both loving one another and rejecting those who deny truth.
 - a. 2 Jn b. 2 Pet c. Jude d. none of these
171. A truth to urge believers who were on the verge of turning away from the Christian message can be simply summarized as, "God's redemptive revelation in Christ is superior and final and therefore demands a continued faithful allegiance." It is the main teaching point of what book?
 - a. Lk b. Acts c. Jas d. Heb e. 1 Pet
172. This book teaches that God's gracious provision of Christ's righteousness to every believer (the Gospel of God) encompasses man's total need, is consistent with redemptive history, and applies to all of life's relationships. God can be just and yet the justifier of sinners.
 - a. Gal b. Eph c. Col d. Rom e. none of these

BMPI Section II. General Bible: Nature, Themes, Content continued

173. A present concern for pure living and a proper perspective on the coming of the Lord will result in a joyful expectation. This theme flows through what futuristic oriented book?
a. Phil b. 1 Thess c. Jas d. Reve. Zech
174. This New Testament book adds Christian perspective to the phrase the Day of the Lord, which was introduced and taught earlier in the Old Testament in two of the minor Prophets.
a. Matt b. 2 Thess c. Jude d. 2 Pet
175. A bi-vocational pastor was given a request to forgive and release a former slave, now converted, who was being returned. The strong persuasion which is mainly buttressed by the recipient's obligations to the writer demonstrate one of the effective leadership styles. This occurs in what book.
a. Phil b. Eph c. Phile d. 2 Jn e. 3 Jn
176. The burden of this epistle is ethical not doctrinal. Christianity must be practiced. Faith in God produces life according to the will of God therefore a believer is urged by this book to prove his/her faith.
a. Rom b. Gal c. Heb d. Jas e. Jude
177. Toward the end of his life an experienced Christian worker, writing to a dispersed audience who were undergoing suffering, says that God is in control of everyday circumstances and is using them to perfect our trust hence we must submit to God's purposes in circumstances around us. What book?
a. 2 Tim b. 2 Pet c. 1 Pet d. Heb e. 3 Jn
178. This book purposes to help those who have truly trusted Christ and have a relationship with Him to have assurance of their possession of eternal life.
a. Jn b. 1 Jn c. 1 Pet d. 2 Pet e. Jas
179. This book counteracts false teaching. It shows that contending for the faith (basic Christian truth) involves not only recognition and rejection of ungodly influence to depart from truth, but also positive efforts to live in and learn of this truth. One can identify the counterfeit best by knowing the real.
a. Jas b. Heb c. 2 Jn d. Jude e. none of these
180. An authoritative letter was written to a trouble shooter on an errand which pointed out that setting the church in order (what the young minister was doing) involved the appointing of qualified leaders who through sound teaching and living exhort others to practical Christian living. What was the letter?
a. Gal b. 1 Cor c. 2 Tim d. Tituse. 1 Thess
181. Which two of the following books contain major treatment on suffering and teach how a follower of God should understand about it and respond to it?
a. Gen b. Ex c. Job d. Eze e. 1 Pet f. Phil
182. Which three books of the following would you go to in order to get explanatory teaching about the deity of Christ:
a. Isa b. Jn c. Col d. Eph e. Heb f. Rev
183. Which three of the following books treat the doctrine of justification by faith with explanatory arguments?
a. Matt b. Col c. Rom d. Gal e. Heb f. Jas
184. Which two of the following New Testament books are mainly focused on a doctrinal explanation of the second coming of Christ?
a. Matt b. 2 Pet c. Rev d. 1 Thess e. 2 Thess
185. Which two of the following books mainly focus on the danger of false prophets or false teachers?
a. Obad b. Nah c. Jude d. 2 Pet e. Rev
186. What book does much to elaborate (mainly by illustration) on Christ's human nature?
a. Heb b. Mk c. Lk d. Acts e. none of these
187. Which Gospel gives the most exhaustive treatment of Christ's teaching about the 2nd coming?
a. Mk b. Lk c. Jn d. none of these

BMPI Section II. General Bible: Nature, Themes, Content continued

188. Which one of the Gospels does not contain Jesus giving teaching through parables?
a. Matt b. Mk c. Lk d. Jn
189. Where would you go (one book) to find lofty teaching on the cosmic purposes of the church?
a. Matt b. Eph c. Heb d. Rev
190. Which one of the following does not contain information helpful for understanding the nature and ministry of the Holy Spirit?
a. Rom b. Gal c. Jas d. Jn e. Acts
191. Where would you go (one book) for the best doctrinal treatment of union life (the mystical union between believer and Christ which offers hope for victory in the believer's life)?
a. Lk b. Acts c. Rom d. Heb e. Phil
192. Where would you go (one book) for the doctrine of the fall of the human race into sin?
a. Rom b. Acts c. Jas d. Jude e. 2 Pet
193. Where would you go (one book) for a historical account of the fall of the human race into sin?
a. Gen b. Zeph c. Acts d. Heb e. none of these
194. Where would you go (one book) for the Pauline treatment of "giving" in the church?
a. Rom b. Gal c. Eph d. 1 Cor e. 2 Cor
195. Where would you go (one book) for God's instructions for building the tabernacle "after the pattern?"
a. Heb b. Ex c. Lev d. Eze e. none of these
196. Where would you go (one book) for the New Testament typological interpretation of much of the Old Testament system?
a. Matt b. Acts c. Heb d. Rev e. none of these
197. Which of the following chapters contain an emphasis about the nature and outworking of love in the believer's life? Mark any that are correct.
a. 1 Jn 3,4 b. Rom 12 c. 1 Cor 13 d. Matt 5-7
198. Which three of the following books help us to significantly understand more about the doctrine of God as illustrated by the Father imagery?
a. Matt b. Jn c. Rom d. Rev e. Job f. Jude
199. Where would you go (two places) to validate the certitude and authority of the Scriptures for use in the believer's life?
a. Jn 14 b. Rev 22 c. 2 Tim 2,3 d. 2 Pet 1 e. Gal 6
200. Where would you go (two books) to understand the Pauline teaching on spiritual warfare with the spirit world?
a. Rom b. Gal c. Eph d. Col e. 1 Tim
201. Where would you go (one book) to get the fullest treatment of the Pauline view on the nature and purpose of the church?
a. Rom b. Gal c. Eph d. 2 Tim e. Titus
202. Where would you go (one book) to get Peter's view showing that God's redemptive purpose will be consummated by the return of Christ, will involve meting of justice, and will be certain?
a. Acts b. 1 Pet c. 2 Pet d. Gal 1 e. There is no such view.
203. Where would you go (one book) for a Biblical account of the creation?
a. Gen b. Job c. Acts d. Rom e. Hebrews
204. Where would you go (one book) for a concise philosophical statement of the incarnation of Jesus?
a. Job 38:1-11 b. Prov 8:22-31 c. Jn 1:1-14 d. Matt 1:18-25 e. Lk 2:1-7 f. Heb 1:1-14
205. Where would you go (two books) to get historical accounts of the virgin birth of Christ?
a. Lk b. Matt c. Acts d. Mk e. Jn

BMPI Section II. General Bible: Nature, Themes, Content continued

206. Which three of the following books in the Old Testament would probably be of the most use in helping you to learn about God-- His nature, and some attributes treated abstractly, conceptually, or philosophically.
a. Gen b. Job c. Josh d. Isa e. Prov f. Psa
207. Where would you go (one book) to get an account of the Upper Room discourse between Jesus and his disciples just before he was crucified?
a. Acts b. Matt c. Mk d. Lk e. Jn f. 1 Jn
208. Where would you go (one answer) to get teaching on the believer and resurrection life?
a. Matt 16 b. Lk 12-14 c. Jn 13-17 d. 1 Cor 15 e. Jude
209. Where would you go (one answer) to see a list of Old Testament heroes and heroines of the faith?
a. 1 Cor 13 b. Acts 7 c. Acts 9 d. Heb 11 e. Matt 1
210. Where would you go in the Old Testament (three books) to see high lighted God's repeated miraculous or supernatural intervention in the affairs of non-followers to accomplish his purposes?
a. Ex b. Josh c. Ruth d. Dan e. Zeph
211. Where would you go in the Old Testament (2 answers) to get some indications concerning the resurrection?
a. Gen 50 b. Ex 3 c. Job 19 d. Dan 12 e. Psalm 51
212. If you could only go to one book, where would you go for an in-depth treatment of last things?
a. Dan b. Zech c. 1 Thess d. Rev e. Jn
213. Which of the following Old Testament books mention Satan by the name "Satan" as interfering in human affairs? Mark any correct answers.
a. Gen b. Isa c. Eze d. Job e. 1 Chron f. Zech
214. Which three books of the following gives some insight into spiritual warfare in the heavenlies?
a. Gen b. Obad c. 1 Thess d. Dan e. 2 Cor f. Eph
215. Which of the following in the New Testament mention the evil One by the names--Satan or the tempter, or the devil, or Prince of this world, the god of this age--and give insights about his operations? Mark any correct answers.
a. Matt b. Mk c. Lk d. Jn e. 2 Cor f. 1 Pet

Section III. Recognition Of Biblical Leaders

Suggested Time: 30 minutes

The following questions pertain to various biblical leaders. Some were good and some were not so good. Show your familiarity with leaders in the Bible by selecting the correct leader that fits the descriptive statement. Darken the correct slot on the answer sheet.

216. This king began reigning when he was eight years old. He brought about religious reforms and when the book of the law was rediscovered he responded to its claims whole heartedly. At age 39 he was cut off in battle with Neco, king of Egypt.
a. Saul of Kish b. Hezekiah c. Jehosophat d. Josiah e. Jehoida
217. This military leader who united two kingdoms into one great one, finished rather poorly, but is better remembered for his intimate relationship with God.
a. Saul of Kish b. David c. Solomon d. Rehoboam e. Jehosophat
218. This leader demonstrates the importance of solid formal training in one's foundational phase. His early training equipped his mind for the task of contextualizing theology to the Gentiles.
a. Luke b. Paul c. Titus d. Barnabas e. Epaphroditus

BMPI Section III. Recognition Of Biblical Leaders continued

219. This judge who accomplished a mighty deliverance through a select few finished poorly, being tempted by finances and eventually idolatry.
a. Othniel b. Ehud c. Gideon d. Jephthah e. Sampson f. Deborah
220. This leader was trained by Paul in an apprenticeship/ on-the-job training program. He was used by Paul in several problematic situations where firm leadership was needed most notably that at Corinth and in Crete.
a. Timothy b. Luke c. Epaphroditus d. Titus e. Demas f. John Mark
221. This leader who lived his adult life in Babylon demonstrates how a person who trusts a sovereign God can be effective in the midst of a foreign oppressive government.
a. Nathan b. Ezekiel c. Daniel d. Mordecai e. Zerubbabel
222. This judge was rejected by his family, developed paramilitary skills and later delivered Israel from the Ammonites.
a. Ehud b. Othniel c. Jephthah d. Sampson e. Jehoida
223. This basically good king is remembered for two pivotal points in his life--both with future negative ramifications. One, in the latter end of his reign this king was visited by a Babylonian delegation. His response to their visit was rebuked by Isaiah the prophet as a failure and brought a prediction about a future time when Babylon would conquer the southern kingdom. Two, he was healed miraculously and lengthened his life (during which time a son was born who became one of the most wicked kings of the southern kingdom).
a. Uzziah b. Jotham c. Hezekiah d. Manasseh e. Josiah
224. This leader with simple beginnings became the spokesperson for the movement begun by Jesus. His response to God's revelation concerning Cornelius was a major step in the spread of the Gospel beyond the Jews. His faithful ministry over a lifetime shows the importance of an intimate relationship with Jesus.
a. John Mark b. Barnabas c. Peter d. James e. Paul f. Matthias
225. This military leader finished well and is known for his whole hearted obedience to God.
a. Moses b. Caleb c. David d. Joab e. Abner
226. This Godly priest protected Joash in a coup d'etat and later brought him to power. His life illustrates the power and influence a Godly priest can have on top leadership. As long as he lived he influenced the kingdom for good. After his death Joash went away from the Lord.
a. Aaron b. Eleazar c. Jehoida d. Zerubbabel e. Ezra
227. A patriarchal leader, providentially directed by God to Egypt, in order to eventually preserve Jacob's family and the Godly line.
a. Job b. Abraham c. Isaac d. Jacob e. Joseph f. Reubin
228. This prophet illustrates the importance of trusting God even in the midst of circumstances which seem to deny His presence. His isolation time alone with God in which he dialogs with God about these apparent contradictions ends with an act of the will which trusts God to act justly.
a. Jonah b. Joel c. Zephaniah d. Habakkuk e. Malachi
229. This prophet reveals much of his inner life in his major prophetic work. Over and over again his feelings of inadequacy and rejection are met by God who sustains him over his lifetime. He stands as an illustration of a sensitive, compassionate man who was met by God in his inner life so that he remained faithful to a tough ministry over his lifetime.
a. Isaiah b. Jeremiah c. Ezekiel d. Daniel e. Zechariah
230. This primarily military leader finished well and challenged the on-going generations to yield allegiance only to God. His transition into leadership is a major Old Testament model that contains many good principles.
a. Moses b. Joshua c. Caleb d. David e. Joab f. Abner
231. This seer ministered almost exclusively at the court of David and served also as a recorder of history, an important function which passed on heritage from generation to generation.
a. Elijah b. Nathan c. Gad d. Micaiah e. none of these

BMPI Section III. Recognition Of Biblical Leaders continued

232. This leader led a revolt against David, at a time when there was much dissatisfaction with David's rule. The revolution was momentarily successful but was later overthrown.
a. Sheba b. Shimei c. Absalom d. Rehoboam e. Jehu f. Joab
233. This woman leader challenged Moses spiritual authority and was taught a lesson by God.
a. Miriam b. Rachael c. Deborah d. Zipporah e. Est f. Ruth
234. The first king of Israel whose integrity was found lacking in two tests given him by Samuel. He was rejected by God as the leader though his removal from positional leadership took some time.
a. Saul of Kish b. Eliab c. Abinadab d. Shammah e. David f. Joash
235. His kingdom started out well in response to a prophecy from Azariah son of Oded but in his latter years he failed to trust God in a crisis with Baasha, King of Israel. Hanani the seer reproved him with a word from the Lord. This infuriated him and he went further away from God. His leadership shows that you can start well, continue well, and yet finish poorly.
a. Jeroboam 1 b. Jeroboam 2 c. Asa d. Ahab e. Jehosophat
236. This prophet/judge who transitioned Israel from a decentralized "charismatic need centered leadership" to a "centralized Kingly leadership" exemplified the importance of prayer in leadership.
a. Gad b. Elijah c. Nathan d. Samuel e. Jehoida f. Othniel
237. This prophet ministered almost exclusively at the court of David and was courageous and revealed what God said even if it was unfavorable to David.
a. Nathan b. Micaiah c. Gad d. Samuel e. Abijah
238. This prophet was involved in a classic power encounter between prophets of Baal and Jehovah. His life demonstrates supernatural power, the importance of God's protection, and God's use of an isolation experience to deepen his inner-life.
a. Elisha b. Elijah c. Micaiah d. Baalim e. Abijah
239. A patriarchal leader who received God's promise to bless the world through his offspring.
a. Job b. Abraham c. Eliphaz d. Bildad e. Zophar f. Joseph
240. This greatest Old Testament leader led the children of Israel out of Egypt demonstrating spiritual authority through his miracles and close relationship with God.
a. Aaron b. Jethro c. Moses d. Joshua e. Caleb
241. This priest found a need, dedicated himself to it, and disciplined his life to fulfill it. He studied God's word diligently and expounded it to the remnant who returned after the exile. His influence shows the power of God's written word with followers.
a. Gad b. Eleazar c. Ezekiel d. Ezra e. Mordecai f. Zerubbabel
242. This king started out well but in his latter reign abused his privilege and power by assuming some of the priestly functions for himself when the priests would not do what he wanted. God punished him by striking him dramatically with leprosy. Again as with many others this king shows us that a leader must carefully guard his life in its latter stages or perhaps finish poorly and spoil an otherwise good testimony for the Lord.
a. Asa b. Ahab c. Uzziah d. Jotham e. Hezekiah
243. This prophetess became a leader in a time of national distress in which Jabin king of Hazor and his general Sisera were pressing the tribes of Israel, many of whom were reluctant to join in for battle.
a. Miriam b. Esther c. Ruth d. Deborah e. Rachael
244. This prophet illustrates the important prophetic characteristic of standing alone on convictions even though other religious leaders and prophets disagree. His stand against majority counsel in the time of Ahab and Jehosophat was rejected and he was punished for it.
a. Micaiah b. Gad c. Elijah d. Elisha e. Samuel
245. This prophet's long ministry--warning of impending danger to the southern kingdom of its final demise--was basically rejected all his life. Yet he faithfully gave God's word.
a. Isaiah b. Micah c. Micaiah d. Jeremiah e. Ezekiel f. Daniel

BMPI Section III. Recognition Of Biblical Leaders continued

246. This woman leader, during the time of the exile, was courageous in a timely act which turned out to be decisive in protecting the exiled Jews from destruction. She demonstrates the providential working of God in placing leaders in positions of influence for his purposes.
a. Ruth b. Miriam c. Deborah d. Esther e. Jezebel
247. This encouraging early church leader, an example of an excellent mentor, was used as the catalyst to develop the Antiochian church as a missionary base. His linking of Paul to that church may be one of the most significant pivotal points in the expansion of the Christian movement worldwide.
a. John Mark b. Luke c. Demas d. Barnabas e. James f. Saul of Tarsus
248. This leader began a movement that was small and essentially rejected by the powerful elite. But it expanded greatly. He demonstrates the importance of training a core of leaders in-depth so that they could carry on the movement.
a. Theudas b. Judas the Galilean c. Jesus d. Jephthah e. David
249. This prophet was used to urge a reluctant remnant to build the temple. Repeatedly he admonished them to continue their work after they would become discouraged and stop.
a. Haggai b. Nathan c. Malachi d. Zechariah e. Ezra
250. This leader demonstrated a learning response all his life. In his old age, at least 80 years old, he was still studying scripture and learning from it. In response to one of those study times in the word, God gave him one of the most important messianic prophecies of the entire Old Testament.
a. Micaiah b. Nathan c. Jeremiah d. Daniel e. Zechariah f. Solomon
251. This leader demonstrates the importance of prayer in crisis times. His inspirational leadership prodded the remnant to rebuild the walls around Jerusalem even though they were faced with persecution and many obstacles.
a. Ezra b. Haggai c. Nehemiah d. Malachi e. Zerubbabel
252. As the most intimate follower of Jesus this leader went on to demonstrate a philosophical understanding of who Jesus was. His final writing in scripture is the most complex and esoteric book in the scripture and demonstrates that God will bring history to a climax befitting His purposes.
a. Peter b. Paul c. Jude d. John e. James f. None of these
253. This task oriented leader disciplined himself to carry out his destiny. His ministry of cross-cultural church planting and evangelism stands as exemplary. No other New Testament leader was so greatly used in expanding the Gospel to the world.
a. Barnabas b. John Mark c. Luke d. Timothy e. Titus f. Paul
254. This couple were well known. Everywhere they went they managed to host a house church. Of the two, apparently the woman was the Bible teacher.
a. Lydia/Sergius b. Priscilla/Aquila c. Andronicus/Junias d. Rufus/Persis e. Andronicus/Julia
255. This leader was the companion of Paul on his second missionary journey.
a. John Mark b. Barnabas c. Silas d. Gaius e. Onesimus
256. This woman leader was well respected by Paul and was recommended to the church at Rome.
a. Martha b. Anna c. Phoebe d. Euodia e. Syntyche
257. This leader, a silver smith, was against Christianity because it would affect the economics in his local region. He therefore stirred up the populace to persecute Paul.
a. Paulus b. Onesiphorus c. Demetrius d. Erastus e. Trophimus
258. This Christian evangelist was of Jewish origin and was well known for his effective oratory.
a. Barnabas b. Onesimus c. Philemon d. Apollos e. Matthew f. Timothy
259. A patriarchal leader who was willing to obey God even if it meant sacrificing his only son.
a. Abraham b. Isaac c. Jacob d. Job e. Bildad f. Zophar

BMPI Section III. Recognition Of Biblical Leaders continued

260. This leader mentioned in one of Paul's later letters was once part of Paul's team but later deserted him.
a. Titus b. Luke c. Timothy d. Demas e. none of these
261. This leader, mentioned in one of Paul's prison epistles, was a messenger of a Church who brought financial aid to Paul while he was in prison.
a. Epaphroditus b. Stephanas c. Clement d. Priscilla e. Tychicus
262. This wise king who had one of the best starts in a kingdom rule (united kingdom, prosperity, peace, wisdom, God-given promise), finished very poorly and demonstrates the danger of cynicism in older age as well as divided loyalty to God.
a. Asa b. Rheoboam c. Absalom d. Solomon e. Ahab
263. This woman was evidently a worker in the church of which Philemon was a part.
a. Phoebe b. Apphia c. Mary d. Deborah e. Lydia
264. In Paul's last recorded letter he mentions this leader as having done much damage to him as he was awaiting trial.
a. Alexander, a metal worker b. Linus, a Scribe c. Erastus, a Jewish elder d. Junius, a lawyer
265. Aaron's successor; he worked with Joshua during his leadership.
a. Eleazar b. Jehoida c. Zophar d. Ezra e. none of these
266. This church leader hosted a church in his home.
a. Barnabas b. Paul c. Peter d. Philemon e. James
267. This early missionary leader is the only contemporary leader mentioned in the book to the Hebrews.
a. Paul b. Barnabas c. Timothy d. Silas e. Peter
268. Paul mentions this pair as examples of some who have shipwrecked their faith and warns Timothy to keep a good conscience and finish well.
a. Demas/Luke b. Janus/Diotrephes c. Hymenaeus/Alexander d. Eubulus/Trophimus
269. This leader was backed by Barnabas in a conflict situation with Paul. Later Paul recognized him as a useful leader.
a. Luke b. Demas c. Silas d. Titus e. John Mark
270. This missionary leader was a companion of both Paul and Peter, was with Peter in his later years and is mentioned in 1 Peter.
a. John Mark b. Timothy c. Claudius d. Silase. Miletus
271. This leader was a servant of Elijah who later succeeded him in ministry and was even more powerful in terms of supernatural power. He demonstrates a pastoral heart in the midst of a prophetic ministry.
a. Micaiah b. Elisha c. John the Baptist d. Jehoida e. Gehazi
272. This prophetic leader had the courage to share his testimony which reflects rather negatively on himself and advocates God's concern for Assyria, specifically, and non-Jewish nations in general.
a. Amos b. Micah c. Nahum d. Zephaniah e. Jonah
273. This missionary leader is the only contemporary leader mentioned by Peter in his second epistle.
a. Barnabas b. Silas c. John Mark d. Paul e. James
274. This gentile leader shows the importance of influence through noting history and writing it down for others. His works constitute about 25 per cent of the New Testament.
a. John Mark b. Gaius c. Erastus d. Titus e. Timothy f. none of these
275. This priestly leader shows via negative example the importance of disciplining children who do not follow the Lord. He was not able to heed God's warning through Samuel. Later his sons were killed and the Ark was lost to the Philistines.
a. Ezra b. Zerubbabel c. Jehoida d. Eli e. Micah

BMPI Section III. Recognition Of Biblical Leaders continued

276. This king who was basically good made an alliance to help a wicked king, Ahab, and was admonished by God via the seer Jehu. He was particularly known for standing for justice in the land.
a. Jehosaphat b. Uzziah c. Jotham d. Hezekiah e. Josiah
277. This leader was trained by Paul via on-the-job training. His lack of confidence in his own leadership provided the occasion for Paul to give admonitions and encouragement that help leaders today understand what the church is and how it is to be led.
a. Titus b. John Mark c. Silas d. Timothy e. none of these
278. This bi-vocational pastoral leader who ministered near Colosse and Ephesus was influenced by Paul and was given a request by Paul which countered the accepted social practice of his day. We do not know his response but expect that he complied.
a. Archippus b. Tychicus c. Philemon d. Timothy e. Titus
279. This early church leader in Jerusalem was martyred for his faith.
a. James b. Barnabas c. John d. Matthew e. none of these
280. This leader was used by God to stir up the remnant who had returned to Jerusalem after the exile to a meaningful relationship with God. This remnant had become very nominal in their relationship after 15 or so years in the land. His ministry is a warning to all leaders that they must constantly be aware of followers' tendencies toward secularism and an "outward only" relationship with God.
a. Zechariah b. Haggai c. Ezra d. Malachi e. Habakkuk

Section IV: Miscellaneous Items

Suggested Time: 10 minutes

281. Boaz in this book illustrates the notion of the kinsman redeemer (foreshadowing Jesus in the Gospel of Luke). The book closes by connecting the events in the narrative to the blood line of David.
a. Lk b. Jud c. Josh d. Matt e. 1 Chron f. Ruth
282. This book reputed to be Solomon's and done toward the end of his life gives a warning for aging leaders-- beware of becoming cynical! It essentially portrays life as meaningless.
a. Prov b. SOS c. Ecc d. Psa e. Zeph
283. In this book, God reveals an underlying principle for judging a nation. Edom's relationship to Judah, God's people, from the backdrop for his judgment of Edom. This book, one of five 1 chapter books in the Bible is,
a. Nah b. Obad c. Zeph d. Joel e. none of these
284. The Day of the Lord is a key phrase in this small Old Testament book written most likely in Josiah's reign. It is used more frequently by this prophet than any other. The explanation of this phrase is the permanent value of this book, which is,
a. Joel b. Zeph c. Nah d. Obad e. none of these
285. This statement, given ironically, is one of the more familiar quoted passages from what book? "Be happy, young man, while you are young and let your heart give you joy in the days of your youth. Follow the ways of your heart and whatever your eyes see but know that for all these things God will bring you to judgment."
a. Mic b. Prov c. Obad d. Zeph e. none of these
286. This book shows that the day of the Lord is always near in one sense and yet somewhere in the future. The day of the Lord is a time of God's wrath bringing justice and ending in a restoration. The book exposing this concept is,
a. Amos b. Obad c. Jon d. Mic e. Zeph
287. This sad ending to this book lacks a sense of destiny perspective. "Now we have heard it all; here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole duty of man." The book is,
a. Mic b. Nah c. Obad d. Zeph e. Ecc

BMPI Section IV: Miscellaneous Items continued

288. This book encourages us to believe in the justice of God. Though He uses wicked nations for his purposes He still holds them accountable. Assyria is a case in point. This book predicts its utter destruction. It is,
a. Jon b. Mic c. Nah d. Obad e. Zeph f. none of these
289. This practical exhortation closes out a short book otherwise dealing with a doctrinal explanation of the 2nd coming and some of the symptomatic events preceding it. "For even when we were with you, we gave you this basic principle: If a man will not work, he shall not eat." This is in,
a. Joel b. Zeph c. Jude d. 2 Pet e. 1 Thess f. 2 Thess
290. Each of the major contexts in this book ends with a recognition of the 2nd coming of Christ both as a warning and an encouragement. It expands on the Old Testament concept of the day of the Lord. This book is,
a. Col b. 2 Pet c. Jude d. 3 Jn e. 2 Thess f. none of these
291. This admonition deals with two spiritual gifts--one by implication. "Do not put out the Spirit's fire; do not treat prophecies with contempt. Test everything (implying discernings of spirits). Hold on to the good." This occurs in,
a. 1 Cor b. Rom c. Eph d. 1 Pet e. Heb f. 1 Thess
292. This great climactic book closes with several encouraging words such as this one. "I am the Root and the Offspring of David, and the bright Morning Star. The Spirit and the bride say, Come! And let him who hears say, Come! Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life." This invitation is given in,
a. Zech b. Ezek c. Isa d. Jude e. Rev
293. This mystical writer uses metaphors of light and darkness throughout the book yet he often speaks very plainly too such as, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." This occurs in,
a. Col b. 2 Thess c. 1 Pet d. 1 Jn e. none of these
294. "Now God is dwelling with people, and He will live with them. They will be His people, and God Himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain for the old order of things has passed away." This beautiful future picture occurs in,
a. Isa b. Ezek c. Zech d. Dan e. Mic f. Rev
295. Diotrefes comes off as a poor Christian leader in this book. He represents an authoritarian leader who is threatened by visiting leaders. The letter warns him. It shows that true love can be confronting. This book is,
a. 1 Tim b. 2 Tim c. Titus d. 3 Jn e. Jude
296. This is possibly the only personal letter in the General Epistles. Written to Gaius, it captures the heartbeat of its author in this quote. "I have no greater joy then to hear than my children are walking in the truth."
a. Heb b. Jas c. 1 Pet d. 2 Pet e. 1 Jn f. 3 Jn
297. This book closes by referring to Elijah as a prayer model. "The prayer of a righteous man is powerful and effective." This practical book is,
a. 1 Ki b. Jas c. 1 Chron d. Jude e. 2 Pet
298. This mentoring model for women is given in what book? "Then they (older women) can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one can malign the word of God."
a. Rom b. 1 Pet c. 2 Thess d. Jas e. Tit f. 1 Tim
299. The parable of the seed growing mysteriously occurs only in this gospel. "all by itself the soil produces grain--first the stalk, then the head, then the full kernel in the head." Which one?
a. Matt b. Mk c. Lk d. Jn
300. This leader illustrates what focus means in a ministry philosophy. "For he devoted himself to the study and observance of the law of the Lord, and to teaching its decrees and laws in Israel." He was ready when the time came to use the Word effectively. He was,
a. Daniel b. Gad c. Nehemiah d. Ezra e. Joshua

BMPI Summary Notes

Just a note about the time taken to do this **BMPI**. The times given are suggestions only. There is no merit in doing something fast. Some people are fast thinkers. Others are more methodical and slower. So you should feel free to take as much time as you wish on the **BMPI**. It has been my experience that people who know the Word well will finish the **BMPI** faster than the suggested time. Those who do not know the Word well will also finish the **BMPI** faster than the suggested time. It is those who are somewhat in between, know some things but don't always know it well, who spend time musing and eliminating and guessing. They usually take longer than the suggested time.

Thanks for spending time and energy on this **BMPI**. As you can see there is much detail in the Bible. Not all of it is equally important. But knowledge of content is foundational to use of ideas from it. This **BMPI** is at least a start at indicating whether or not you can use the Bible with power. It is true that you can know many facts and much content about the Bible and still not have it change your life or affect your ministry powerfully. But it is also true that you can not use the Bible very powerful in ministry without knowing it well--facts, interpretation or truths drawn from those facts, and powerful Holy Spirit motivated use and application of them. So knowing it well is at least a start toward using it well.

So, how well do you know it? If you want you may decide to turn to **Appendix C** and find out by correcting your answer sheets. Or you may want to push on and take the work through the second assessment, Geographical Terms and the third assessment, Bible Leaders, and then grade all three of them.

Special Note. You may make copies of the answer sheets to use in your personal ministry. You may also make up to 10 copies of the **BMPI** to use personally in your own ministry but not to be sold for profit. But do not let others make copies. Also clearly mark the **BMPI** as from **Having Ministry That Lasts** and used by permission and **DO NOT COPY, PLEASE**. This **BMPI** has been developed over a number of years including several revisions and additions of sections. I am not out to make money off of it. But neither do I want people to usurp my hard work. Thanks for your cooperation.

Grading To grade this **BMPI** see **Appendix C** which contains answer keys and instructions for grading.

Name _____ Date Taken _____

OT Score _____ NT Score _____ Overall Score _____

BMPI Answer Sheets—Darken In The Correct Answer Slot Or Slots.

a	b	c	d	e	f	a	b	c	d	e	f	a	b	c	d	e	f	a	b	c	d	e	f
1.						23.						45.						67.					
2.						24.						46.						68.					
3.						25.						47.						69.					
4.						26.						48.						70.					
5.						27.						49.						71.					
6.						28.						50.						72.					
7.						29.						51.						73.					
8.						30.						52.						74.					
9.						31.						53.						75.					
10.						32.						54.						76.					
11.						33.						55.						77.					
12.						34.						56.						78.					
13.						35.						57.						79.					
14.						36.						58.						80.					
15.						37.						59.						81.					
16.						38.						60.						82.					
17.						39.						61.						83.					
18.						40.						62.						84.					
19.						41.						63.						85.					
20.						42.						64.						86.					
21.						43.						65.						87.					
22.						44.						66.						88.					

BMPI Answer Sheets—Darken In The Correct Answer Slot Or Slots.

a b c d e f	a b c d e f	a b c d e f	a b c d e f
89.	111.	133.	155.
90.	112.	134.	156.
91.	113.	135.	157.
92.	114.	136.	158.
93.	115.	137.	159.
94.	116.	138.	160.
95.	117.	139.	161.
96.	118.	140.	162.
97.	119.	141.	163.
98.	120.	142.	164.
99.	121.	143.	165.
100.	122.	144.	166.
101.	123.	145.	167.
102.	124.	146.	168.
103.	125.	147.	169.
104.	126.	148.	170.
105.	127.	149.	171.
106.	128.	150.	172.
107.	129.	151.	173.
108.	130.	152.	174.
109.	131.	153.	175.
110.	132.	154.	176.

BMPI Answer Sheets—Darken In The Correct Answer Slot Or Slots.

a	b	c	d	e	f	a	b	c	d	e	f	a	b	c	d	e	f	a	b	c	d	e	f
177.						199.						221.					243.						
178.						200.						222.					244.						
179.						201.						223.					245.						
180.						202.						224.					246.						
181.						203.						225.					247.						
182.						204.						226.					248.						
183.						205.						227.					249.						
184.						206.						228.					250.						
185.						207.						229.					251.						
186.						208.						230.					252.						
187.						209.						231.					253.						
188.						210.						232.					254.						
189.						211.						233.					255.						
190.						212.						234.					256.						
191.						213.						235.					257.						
192.						214.						236.					258.						
193.						215.						237.					259.						
194.						216.						238.					260.						
195.						217.						239.					261.						
196.						218.						240.					262.						
197.						219.						241.					263.						
198.						220.						242.					264.						
																	265.						

BMPI Answer Sheets—Darken In The Correct Answer Slot Or Slots.

- | a | b | c | d | e | f | a | b | c | d | e | f |
|------|---|---|---|---|---|------|---|---|---|---|---|
| 266. | | | | | | 288. | | | | | |
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| 287. | | | | | | | | | | | |

Part II. A Geographical Assessment

introduction Use the **Answer sheet provided on B-37** to actually write down your answers on the tests which follow. This test is listed as optional and not as vital as is the first test in Appendix B. This test deals with detailed information that is not always absolutely vital though sometimes it is. Also it contains details which are easily forgotten. However, it is important for two reasons. One, the test reinforces the hermeneutical law copied below. Two, it will also show you that there is much more to learn about the Bible than you presently know.

The test which immediately follows gives one indication of your proficiency in dealing with details of the historical background of the Bible. A major hermeneutical principle of the Bible can be stated as:

Historical Background

In The Spirit, Prayerfully Study The Historical Background Of The Book Which Includes Such Information As:

- a. the author of the book and the historical perspective from which he/she wrote.
- b. the occasion for the book
- c. the purpose for the book including where pertinent the people for whom it was intended and their situation.
- d. any geographical or cultural factors bearing on the communication of the material.

In order to understand a book as a whole and to grasp its theme and everlasting values it is absolutely necessary that the above principle, especially portions a-c, be used as part of the preliminary background study done when analyzing a book. The d. portion is an on-going guideline to use as you continue to study throughout the book. Now I recognize that few people will be familiar with details along this line. Knowledge of these details will not insure that you can understand and use the Bible with great power. But a careful student will acquire habits that follows up on these kind of details. Such a focus will insure that one progresses in the basics of Bible study which often breaks open passages.

You probably won't score very well on this test. However, don't be discouraged if you do not score well on this section. Use this section to motivate you to be aware of historical background so that when you read and study in the future you will indeed study such details as you encounter them.

Part II. Section I. Geographical Assessment

introduction Below are given about 100 of the more important geographical terms. Match them to the descriptive phrase by placing the letter(s) in the blank next to the description. Use the answer sheet immediately following the matching terms. The key to grade this test occurs in **Appendix C**. The easiest way to do this is to read each question and then look for the correct geographical term to fit it. The geographical terms are alphabetical. It might help to mark off the terms as you use them. If you don't know a question skip over it. Toward the end you will have some blank questions and only a few answers not marked through so that it will be easier to guess. Each answer used only once. Please use the **answer sheet provided on B-38**.

A. Antioch	a. Engedi	aA. Kittim	aa. Plain of Dura
B. Appian Way	b. Ephesus	aB. Laodicea	ab. Plain of Esdraelon
C. Arimathea	c. Ephrath	aC. Malta	ac. Ramah
D. Athens	d. Ethiopia	aD. Miletus	ad. Rome
E. Assyria	e. Euphrates	aE. Mizpah	ae. Salem
F. Babylon	f. Gadara	aF. Moab	af. Sardis
G. Beer-Sheba	g. Galatia	aG. Mt. Ararat	ag. Sea of Galilee
H. Bethany	h. Galilee	aH. Mt. Carmel	ah. Shiloh
I. Bethel	i. Gath	aI. Mt. Ebal	ai. Sinai Peninsula
J. Bethsaida	j. Gethsemane	aJ. Mt. Gilead	aj. Smyrna
K. Berea	k. Gibeah	aK. Mt. Hermon	ak. Sodom and Gomorrah
L. Cana	l. Gibeon	aL. Mt. Moriah	al. Susa
M. Canaan	m. Gilgal	aM. Mt. of Olives	am. Sychar
N. Capernaum	n. Golgotha	aN. Mt. Sinai	an. Syria
O. Caesarea	o. Goshen	aO. Mt. Zion	ao. Tarsus
P. Caesarea Philippi	p. Haran	aP. Nain	ap. Thessalonica
Q. Corinth	q. Israel	aQ. Negeb, The	aq. Thyatira
R. Crete	r. Jabbok	aR. Nazareth	ar. Tigris
S. Cyprus	s. Jericho	aS. Patmos	as. Tyre
T. Damascus	t. Jerusalem	aT. Peniel	at. Ur of the Chaldeans
U. Dead Sea	u. Jezreel	aU. Peraea	au. Wilderness of Judea
V. Decapolis	v. Joppa	aV. Pergamum	av. Ziklag
W. Edom	w. Jordan River	aW. Phoenicia	
X. Egypt	x. Judah	aX. Philadelphia	
Y. Emmaus	y. Kadesh-Barnea	aY. Philippi	
Z. Endor	z. Kidron	aZ. Phrygia	

- ___ 1. An important river rising in the highlands of Armenia flowing more than a thousand miles to join the Euphrates. It eventually exits into the Persian Gulf. It is part of the Fertile Crescent. Mentioned in Genesis 2:14 and Daniel 10:4 (named Hiddekel) this river was an important transportation means. The two important cities of Ashur and Nineveh of the Assyrian empires were located on this river.
- ___ 2. One of the seven churches receiving an admonition from John in the Revelation. The one in which Timothy ministered as a church consultant when he received Paul's letters to himself. It served as the capital of Roman Asia.
- ___ 3. Two locations mentioned together by Jude; they are Old Testament cities reduced to ashes by God's judgment in Genesis. Lot lived in one of them.
- ___ 4. mountains in eastern Armenia where Noah's Ark finally landed.
- ___ 5. This country's capital was Nineveh ; its people reached their zenith in the 8th century B.C. They destroyed Israel, the northern Kingdom. Its center was on the upper Tigris river.

Part II. Section I. Geographical Assessment continued

Please use the answer sheet provided on B-38.

- ___ 6. A term used to describe Palestine west of the Jordan river; sometimes synonymously called the promised land. When Abraham left Haran this is where he headed.
- ___ 7. The country along the Nile river in Africa boasting a highly diversified culture developed a thousand years before the days of Abraham. Joseph became a leader in this country.
- ___ 8. Called also Chinnerith in the Old Testament it is the northern terminus of the Jordan river in Palestine. Scene of Jesus' early ministry and his call of committal to Peter and Andrew (Mt 4:19)
- ___ 9. A river about 65 miles long running north and south in Palestine. Jesus was baptized here.
- ___ 10. A wadi (dry creek or river bed that carries water in the rainy season) which goes through the heart of the tableland of Gilead intersecting the Jordan River about mid way between the Sea of Galilee and the Dead Sea. Here Jacob wrestled with the mysterious man of Genesis 32:21.
- ___ 11. Also known as the Salt Sea, this southern terminus of the Jordan river is more than 1000 feet below sea level.
- ___ 12. The northern limit of Israel's conquest; Its peaks rise to 9000 feet and are snow capped throughout the year and can be seen from the dead sea 120 miles away. It is mentioned in Old and New Testaments.
- ___ 13. The place where Gideon assembled his army--probably east of the Jordan. These ranges reach about 3000 feet in altitude. 22,000 turned back from following Gideon here.
- ___ 14. A town in the territory of Manasseh (Josh 17:11) known for its witchcraft; it was where Saul consulted with a witch to communicate with Samuel.
- ___ 15. This lowland ground north of Mt. Carmel provides access to the Jordan Valley. Its Old Testament name is "the Valley of Jezreel." It is also called the "Valley of Megiddo" from the fortress guarding it from the west.
- ___ 16. Its literal meaning may mean south; the hilly terrain extending southward from Hebron. Beersheba is its principal oasis and market city. Although not a desert the region is dry and unproductive.
- ___ 17. An important city on the Euphrates River which gave its name to an empire. Daniel was exiled to this location. Habbakuk prophesied of its destruction. It happened as he said.
- ___ 18. A Sumerian city on the lower Euphrates River. Abraham departed from here.
- ___ 19. the place on the fertile crescent, on the Balikh, where Abraham tarried for a while before proceeding further on his pilgrimage. Probably in southern Mesopotamia.
- ___ 20. This location mentioned in Genesis 14 is where Abraham returning from his victorious rescue of Lot paid tithes to Melchizedek.
- ___ 21. Sometimes identified as the location of Abraham's obedient response to sacrifice Isaac.
- ___ 22. The famous place, about 12 miles north of Jerusalem where Jacob fleeing from possible vengeance of Esau received his vision of the heavenly ladder.
- ___ 23. Jacob had his mysterious wrestling encounter here and gave this location this name. It was during this encounter that he was crippled and also blessed. Its name means literally "face of God."
- ___ 24. This was Micah's name for it. Its more familiar name is Bethlehem. This little town 5 miles south of Jerusalem was where Rachael died giving birth to Benjamin. This is the birth place of Jesus.
- ___ 25. Also called Horeb, this range reaches an altitude of 7500 feet. Here God gave the law to Moses.
- ___ 26. A mountainous territory alternately called Seir. It is on the southeast border of Palestine in the region south of the Dead Sea between the Zered River and the Gulf of Agaba. Its various names mean "red" or "hairy." Obadiah prophesied of its destruction. Esau is said to have settled here.

Part II. Section I. Geographical Assessment continued

Please use the answer sheet provided on B-38.

- ___ 27. The vast area of land where Israel spent most of her forty year period wandering under Moses' leadership.
- ___ 28. The location of Samuel's home in which Saul was privately anointed to be the first king of Israel. Its New Testament name is Arimathea. Samuel built an altar here. He judged Israel from here.
- ___ 29. A religious center in the area of the tribe of Benjamin. Here Saul was presented to his people as the first king of Israel. This was Jephthah's home.
- ___ 30. A city in the area of the tribe of Benjamin. It was the home and capital of Saul's reign, Israel's first kingdom. Eleazor was buried here. In Judges the shameful rape of the concubine who died occurred here.
- ___ 31. Its literal meaning is "circle of stones." Here Saul was formally received as king by the united tribes of Israel. Site between the Jordan and Jericho where the Israelites first encamped after crossing the Jordan. Location of Joshua's "stones of remembrance."
- ___ 32. On this mountain Joshua built an altar, according to Moses commands, in order to worship God after Ai fell. From this mountain came the curses and from Mount Gerizim the blessings.
- ___ 33. David found refuge in some caves located in this place about 30 miles southeast of Jerusalem (called also the Well of the Wild goat). Here he cut off King Saul's robe but did not take his life.
- ___ 34. A Philistine city in which David took refuge till Saul's death.
- ___ 35. The largest city in Syria. Eliezer, Abraham's servant was from here. Paul was on his way here when he received his blinding vision.
- ___ 36. Also called the city of David, this city with a long history going back beyond Melchizedek, was the center of religious activity in Palestine until destroyed in the A. D. 70 by the Roman general Titus.
- ___ 37. A hill in Jerusalem between the Kidron and Tryopaeon Valleys. The Psalmist uses this expression poetically to refer to Jerusalem a number of times. In Revelation 14 the Lamb with the 144,000 are standing here.
- ___ 38. A mile long ridge of limestone hills reaching an elevation of 2700 feet just across the Kidron Valley from Jerusalem. It parallels the eastern elevation of Jerusalem. Jesus ascended from here.
- ___ 39. A 3 mile long valley bounding the eastern slope of Jerusalem.
- ___ 40. Also called Aram. It was the portion of Solomon's empire north of Mt. Hermon extending as far as the Euphrates. It revolted in Solomon's reign and formed a separate kingdom with Damascus as its capital.
- ___ 41. The name given to the northern kingdom established when Jeroboam came back from Egypt and led a revolt against Solomon's successor, Rehoboam. It was comprised of about ten tribes.
- ___ 42. The name given the southern kingdom and comprised of the tribe of Judah, a part of Benjamin and Simeon. Kings of the Davidic line reigned over this southern kingdom until the fall of Jerusalem in Jeremiah's time.
- ___ 43. A kingdom east of the Dead Sea and north of Edom. It was part of Solomon's greater kingdom. It revolted against Solomon's successors. One of Lot's daughters in the shameful incident with the drunken Lot bore the son who founded this kingdom (Gen 19).
- ___ 44. This northeastern territory was once the location of the tribe of Naphtali. It was the center of Jesus' early ministry. Eleven of his disciples were from this region.
- ___ 45. Its Greek equivalent was Transjordan. This area east of the Jordan and the Dead Sea extends northward from Arnon to the town of Pella. Luke is the only Gospel which describes in detail Jesus' ministry here.
- ___ 46. A region southeast of the Sea of Galilee comprising ten Greek cities. Luke describes Jesus' ministry here.
- ___ 47. A small Galilean village which was the locale for the boyhood and early adult years of Jesus.

Part II. Section I. Geographical Assessment continued

Please use the answer sheet provided on B-38.

- ___ 48. The location for the 40 days temptation of Jesus by Satan just after his baptism by John.
- ___ 49. The site of Jesus first two miracles (the water turned into wine, Nobleman's son healed at a distance).
- ___ 50. Formerly a Roman military post, it was strategically located on the North/ south highway going through Galilee and connecting Damascus to Jerusalem. Jesus made this city his headquarters in Galilee. Here he performed many miracles and taught the multitudes.
- ___ 51. A small village in Samaria. Its major well was the location of Jesus' ministry to the Samaritan woman at the well. Jesus detoured through here for a strategic purpose.
- ___ 52. A small village on the northern slope of the hill of Moreh overlooking the Plains of Esdraelon. Here Jesus raised a widow's only son from death to live as recorded in Luke 7.
- ___ 53. A fishing village on the northern shore of the Sea of Galilee. After his major ministry in central Galilee, Jesus moved to here. Peter, Phillip, and Andrew were from this town.
- ___ 54. The territory containing Semitic-speaking inhabitants of the Levant coast north of Palestine. Tyre and Sidon are principal cities. In this locale on a journey Jesus restored the demoniac daughter of a Greek woman who asked for his help.
- ___ 55. This town at the base of Mt. Hermon, northeast of the Sea of Galilee, was the location at which Peter made his confession acknowledging Jesus as the Christ, the Son of God.
- ___ 56. Meaning "house of figs," this suburb of Jerusalem was the home of Lazarus, Mary, and Martha and was the scene of the resurrection of Lazarus by Jesus.
- ___ 57. Cornelius' conversion took place in this town. This was a major turning point in the missionary outreach of the church. This port town was the Roman capital of Palestine. Phillip was from here. Paul was imprisoned here.
- ___ 58. This city lies thirty miles south of Caesarea and thirty-four miles northwest of Jerusalem. Dorcas was raised to life at this place. Peter received his vision on the rooftop here. Modern day name is Jaffa. Jonah caught a boat here when running away from God.
- ___ 59. This capital of the province of Syria under the Romans was the third largest city in the Roman empire. It became the center of the church's missionary outreach after the famous vision in Acts 13.
- ___ 60. This capital city of Cilicia in southern Asia Minor is strategically located and provided a cosmopolitan environment in which east meets west. It was the home town of Paul the Apostle.
- ___ 61. This Roman province received its name from the Gauls who ruled it in the 3rd century before Christ. It included Pisidia, Lyaconia, Iconium, Derbe, Pisidian Antioch, all cities in which Paul preached and suffered persecution. His strongest letter of admonition was directed to this region.
- ___ 62. This region, like Galatia, was visited by Paul. He preached there (Acts 16:6 18:23). It included cities of Laodicea, Hierapolis, and Colosse. The book of Philemon was carried to this region.
- ___ 63. An island sixty miles west of Syria and forty miles south of Asia Minor. This was the first stop on Barnabas and Paul's first missionary journey. Barnabas was originally from here.
- ___ 64. This city in Europe had status as a Roman colony. Lydia was its first convert. Here Paul and Silas were thrown in jail. The jailer and his family were converted as a result of this.
- ___ 65. The most important seaport of Macedonia, located on the northern port of the Thermic gulf. Paul's three week ministry here was very profitable. He wrote two letters to the church in this location.
- ___ 66. This city at the foot of Mt. Bermius had a Jewish synagogue whose members carefully heard Paul's message and "searched the Scriptures diligently to check him out." (Acts 17)

Part II. Section I. Geographical Assessment continued

Please use the answer sheet provided on B-38.

- ___ 67. The chief city and capital of Achaia, the Roman name for Greece. Two epistles were written to the church founded in this city. This problematic church stimulated Paul to write three whole chapters on spiritual gifts. If Athens was renown for culture, this city was renown for corruption.
- ___ 68. At this Greek city Paul noted the altar dedicated to the unknown god which prompted him in his sermon on Mars Hill. The Acropolis stands out as part of this city and highlighted its religiousosity. Paul debated with the philosophers there.
- ___ 69. A town thirty-six miles south of Ephesus at the mouth of the Meander river. A delay there allowed Paul to send for and give his important leadership address to the Ephesian elders, recorded in Acts 20.
- ___ 70. A large island about 140 miles long by 35 miles wide at the entrance to the Aegean Sea. It is about equidistant from Europe, Asia, and Africa. Paul stayed there for some time on his way to Rome. Titus was sent here later to establish leadership in the churches.
- ___ 71. The island on which Paul landed after the shipwreck (Acts 27). It is located 62 miles south of Sicily.
- ___ 72. A famous road leading to Rome along which Paul traveled (Acts 28).
- ___ 73. The capital of the Roman empire. Paul was a prisoner here (in his “hired house”) for two years as recorded in Acts 28.
- ___ 74. Mentioned in Revelation 2:8. This was an important Aegean port of western Turkey about 40 miles north of Ephesus. It was the recipient of the second admonition to a church by John in Revelation 2:8ff.
- ___ 75. This city located about 60 miles northeast of Smyrna in the district of Mysia was the capital of a small kingdom which arose after the breakup of Alexander’s kingdom. John’s third admonition to a church (Rev 2:12ff) was directed to it. “Satan’s throne” spoken of by John may have been the great altar of Zeus located there.
- ___ 76. A city of ancient Lydia on the road from Pergamum to Sardis. Paul’s first convert in Europe, Lydia, was a cloth merchant from here who did business in Philippi. John’s 4th admonition to a church (Rev 2:18ff) was written about this locale.
- ___ 77. Located 30 miles south of Thyatira, between the River Hermas and Mt. Timolus was this city. It was a wealthy commercial city. Mystery cults abounded here. This locale receives John’s 5th admonition to a church (Rev 3:1ff).
- ___ 78. Located about 28 miles southeast of Sardis on the Cogamus River this city received positive affirmation from John’s 6th admonition to a church (Rev 3:7).
- ___ 79. This capital of Phrygia was about 50 miles from Philadelphia in the Lycus valley. The church here received the sharpest rebuke from John, his 7th admonition to a church, Rev 3:14ff.
- ___ 80. This island, about 70 miles southeast of Ephesus, was where John was exiled and isolated in his latter years and from which was written the Revelation.
- ___ 81. Rising in the eastern mountains of Turkey, this river flows about 1700 miles and joins the Tigris and finally exits in the Persian Gulf. It is first mentioned in Genesis 2:14 and is referred to often in the Old Testament. It was the dividing line between the Babylonian and Egyptian empires in the latter days of the southern kingdom when Jeremiah was ministering. Babylon was located on the lower part of this river.
- ___ 82. A city in the Negeb (part of the Wilderness of Zin) close to the southern border of Palestine. The Israelites encamped here. It is 11 days journey away from Horeb in a straight line. The Israelites took 40 years to get here.
- ___ 83. A Phoenician maritime city 22 miles south of Sidon on the Mediterranean coast. Hiram was king here and provided David and Solomon with materials for the palace and temple.

Part II. Section I. Geographical Assessment continued

Please use the answer sheet provided on B-38.

- ___ 84. Also called Shushan; an ancient Persian capital. Nehemiah served as cupbearer to Artaxerxes here. Daniel saw himself in a vision in a citadel located here (Dan 8:2).
- ___ 85. Joshua set up the tabernacle at this location. It was the spiritual center of Israel before Jerusalem became the religious center. Hannah was here when she prayed for a son. It was Eli's location.
- ___ 86. A cattle district in northeast Egypt where the Hebrews settled during the time of Joseph.
- ___ 87. An oasis in the northern Negeb which marked the southern limits of Israelite territory.
- ___ 88. The Biblical name for Cyprus.
- ___ 89. A town in Issachar's territory (Josh 19:18). It was the country residence of the kings of Israel (2 Sam 2:9). Naboth's vineyard was here.
- ___ 90. A walled city in the Jordan valley which was a key to Joshua's military strategy. It was destroyed in Josh 6 via a supernatural intervention by God.
- ___ 91. Sight of the crucifixion.
- ___ 92. An important Hivite city (Josh 11:19); Its leaders deceived Joshua into making a peace alliance.
- ___ 93. Elijah had his major confrontation with the prophets of Baal on this mountain overlooking the Mediterranean.
- ___ 94. A garden east of Jerusalem just over the brook Kidron near the foot of the Mt. of Olives.
- ___ 95. One of the 5 great Philistine cities and the home of Goliath (1 Sam 17:4, 2 Sam 21:15).
- ___ 96. Located 6 miles east of the Sea of Galilee in Decapolis, this city, was the site of the healing of two demoniacs (Mt 8:28; Mk 5:1; Lk 8:26,37).
- ___ 97. Called Cush in the Bible, this country in Africa, south of Egypt was the home of the eunuch baptized by Phillip in Acts 8.
- ___ 98. A village near to Jerusalem. After his resurrection, Christ taught two disciples about himself from the Old Testament while walking along the road to this village.
- ___ 99. The home town of Joseph who buried Jesus in his own personal tomb.
- ___ 100. The location of the 90 foot high image, that Nebuchadnezzar erected and forced all people in Babylon to worship.

Grading To grade this geographic assessment see **Appendix C** which contains answer keys and instructions for grading.

Answer Sheet. Part II. Section I. Geographical Assessment

Name _____ Date _____ 100 Possible: No. Right _____

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| ___ 1. | ___ 41. | ___ 81. |
| ___ 2. | ___ 42. | ___ 82. |
| ___ 3. | ___ 43. | ___ 83. |
| ___ 4. | ___ 44. | ___ 84. |
| ___ 5. | ___ 45. | ___ 85. |
| ___ 6. | ___ 46. | ___ 86. |
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| ___ 39. | ___ 79. | |
| ___ 40. | ___ 80. | |

Part III. Leaders In the Bible

introduction Below are given about 150 of the more important leaders of the 600 to 700 leaders mentioned in the Bible. Much of what happens in the Bible, good or bad, comes as the result of the influence of these leaders. You should make it a point to become familiar with each of these more important leaders. Match them to the descriptive phrase by placing the letter(s) in the blank next to the description. Use the answer sheet immediately following the matching terms. The easiest way to do this is to read each question and then look for the correct leader to fit it. The leaders are alphabetical. It might help to mark off the leaders as you use them. If you don't know a question skip over it. Toward the end you will have some blank questions and only a few leaders not marked through so that it will be easier to guess. The key to grade this test occurs in **Appendix C**. Each answer is only used once. Please use the **answer sheet provided on page B-50**.

- | | | | |
|---------------------|-----------------|------------------------|---------------------------|
| A. Aaron | a. Belshazzar | aA. Gad | aa. Jephthah |
| B. Abel | b. Boaz | aB. Gaius | ab. Jeroboam |
| C. Abimelech | c. Caleb | aC. Gamaliel | ac. Jeremiah |
| D. Abishai | d. Cornelius | aD. Gideon | ad. Jesus |
| E. Abner | e. Cyrus | aE. Goliath | ae. Jezebel |
| F. Abraham | f. Darius | aF. Habakkuk | af. Joab |
| G. Absalom | g. Daniel | aG. Haggai | ag. Joash |
| H. Adonijah | h. David | aH. Haman | ah. Job |
| I. Agabus | i. Deborah | aI. Hannah | ai. Joel |
| J. Agrippa | j. Delilah | aJ. Herod | aj. John |
| K. Ahab | k. Demas | aK. Hezekiah | ak. John the Baptizer |
| L. Ahaz | l. Ehud | aL. Hilkiah | al. John Mark |
| M. Ahithopel | m. Eleazor | aM. Hiram | am. Jonah |
| N. Alexander | n. Eli | aN. Hosea | an. Jonathan |
| O. Amos | o. Elijah | aO. Hoshea | ao. Joseph |
| P. Amaziah | p. Elisha | aP. Huldah | ap. Josiah |
| Q. Ananias | q. Elizabeth | aQ. Hushai | aq. Joshua |
| R. Aquila | r. Enoch | aR. Isaac | ar. Jotham |
| S. Archippus | s. Epaphroditus | aS. Isaiah | as. Judah |
| T. Artaxerxes | t. Esther | aT. Jacob | at. Jude |
| U. Asa | u. Eunice | aU. Jair | au. Korah |
| V. Azariah (Uzziah) | v. Euodia | aV. James, John's bro. | av. Lois |
| W. Baalam | w. Ezekiel | aW. Jehoiakim | aw. Luke |
| X. Barak | x. Ezra | aX. Jehoida | ax. Lydia |
| Y. Barnabas | y. Felix | aY. Jehosophat | ay. Malachi |
| Z. Bathsheba | z. Festus | aZ. Jehu | az. Manasseh |
| AA. Mary | NN. Nehemiah | aaA. Priscilla | aaN. Stephen |
| BB. Matthew | OO. Nicodemus | aaB. Rahab | aaO. Thomas |
| CC. Micah | PP. Nimrod | aaC. Recabites | aaP. Timothy |
| DD. Micaiah | QQ. Noah | aaD. Rehoboam | aaQ. Titus |
| EE. Miriam | RR. Obadiah | aaE. Reuben | aaR. Tola |
| FF. Mordecai | SS. Onesimus | aaF. Ruth | aaS. Tychicus |
| GG. Moses | TT. Othniel | aaG. Samuel | aaT. Uriah |
| HH. Nahum | UU. Paul | aaH. Samson | aaU. Zacchaeus |
| II. Naomi | VV. Peter | aaI. Saul of Kish | aaV. Zechariah |
| JJ. Nathan | WW. Philemon | aaJ. Sennacherib | aaW. Zechariah the Priest |
| KK. Nathaniel | XX. Phillip | aaK. Shadrach | aaX. Zedekiah |
| LL. Nebuchadnezzar | YY. Phoebe | aaL. Sisera | aaY. Zerubbabel |
| MM. Nebuzaradan | ZZ. Potiphar | aaM. Solomon | aaZ. Zephaniah |

Part III. Leaders In the Bible continued

Please Use the Answer Sheet On B-50 Just After These Questions to Jot Down Answers.

- ___ 1. A patriarchal leader, who rose to be an Egyptian ruler, and preserved Jacob’s family during a long famine.
- ___ 2. A woman in Jericho who protected Israeli spies and requested safety for her family in the ensuing attack; she was preserved.
- ___ 3. An early church leader in Jerusalem who was martyred by King Herod
- ___ 4. A gentile missionary who was part of Paul’s missionary team. He wrote the famous “we” sections included in Acts.
- ___ 5. Was recruited by Jesus who prophesied what his character would become, a solid stable rock.
- ___ 6. An Elkoshite prophet who foretold of Nineveh, indeed all of Assyria’s downfall; his prophecy came true entirely and vindicated God as a just God. One of four Jewish prophets dealing primarily with a non-Jewish nation.
- ___ 7. A woman follower of Jesus who lived in Bethany; she loved to listen to Jesus.
- ___ 8. The priest who Moses commissioned to work with Joshua.
- ___ 9. A post-exilic prophet who strongly urged two leaders, Zerubbabel and Joshua son of Jehozadak, to finish building the temple and chided the people about living in fine homes while the temple of God was unbuilt.
- ___ 10. A post-exilic prophet who encouraged Zerubbael and Joshua that the temple would be finished by the power of God--not by their might or power.
- ___ 11. A post-exilic who prophesied that the prophet Elijah would come and turn the hearts of the fathers to their children and the hearts of the children to their fathers.
- ___ 12. A grandmother who passed on her heritage of faith to her daughter and grandson. The grandson later became part of Paul’s missionary team and ministered in Ephesus.
- ___ 13. A little known judge from Gilead, the 8th, who led Israel for 22 years.
- ___ 14. An Israelite woman who influenced her daughter-in-law a Moabitess to marry Boaz who gave birth to David’s grandfather.
- ___ 15. A woman leader who as a girl was partially responsible for Moses preservation as a baby; later she was a powerful influence in the Desert years of leadership.
- ___ 16. A man of integrity who led a godly life during the times of the Judges; he was the great-grandfather of David.
- ___ 17. A powerful orator and influential consultant at court; he persuaded Absalom to delay his attack on David.
- ___ 18. Timothy’s mother; a real person of faith and a student of the Scriptures.
- ___ 19. A Benjaminite who essentially was responsible for the spread of the Gospel to the gentiles.
- ___ 20. a king who began to reign when he was 8; later after discovery of the a copy of the Scriptures he brought about renewal to the southern kingdom though it was not long lasting. Zephaniah who prophesied in that time period does not even refer to the renewal.
- ___ 21. This patriarch, the fourth son of Jacob by Leah, probably was responsible for saving Joseph’s life when he suggested that they not kill him and instead sell him slavery. He is most remembered for his shameful treatment of Tamar, the widow of his son Er.
- ___ 22. A woman leader, in fact a business woman who was in the fabrics industry. She was Paul’s first convert in Europe. Originally she was from Thyatira.
- ___ 23. An exilic Jewish leader, a Benjaminite, who prospered during King Ahasuerus reign. He foiled a plot to assassinate the king. He is probably remember most as being the Uncle of Esther, the beauty queen.

Part III. Leaders In the Bible continued

Please Use the Answer Sheet On B-50 Just After These Questions to Jot Down Answers.

- ___ 24. This king was ruling in Jerusalem during the time of the early spread of Christianity. He had James put to death. He himself was cut off by the Angel of God.
- ___ 25. This Jewish leader from Cyprus was primarily responsible for Paul's acceptance among Jewish Christian leaders in Jerusalem. He sponsored Paul in Antioch and thus set the stage for the missionary effort which was to come. He led the missionary team that left Antioch.
- ___ 26. The mighty ruler under whom Daniel worked for the first part of his time in captivity. He was the final conqueror of the southern Kingdom. Daniel was taken away in the first of three sieges this leader masterminded.
- ___ 27. An early Christian mystic and one of the top three leaders in the early Christian era. He was exiled to a small island and wrote the concluding book to the canon while in exile.
- ___ 28. A Moabite, she followed hard after God and lived a life of integrity during the closing days of the pre-kingdom, decentralized era of leadership. She was the great-grandmother of David.
- ___ 29. The priest who trained Samuel. His social base failure, his own sons were not godly, was repeated in Samuel's sons.
- ___ 30. The first king of the united kingdom. He failed several important integrity tests and his leadership was eventually by-passed by God. He died in battle.
- ___ 31. He was the son of Jehoida. This courageous religious leader when he stood up to Joash was martyred for his godly stand.
- ___ 32. This Pharisee, a teacher in Israel, once had a private dialogue with Jesus which touched on the essential issue of the kingdom of God. He became a follower though privately until Jesus' death.
- ___ 33. This leader received a vision concerning Paul's conversion and future ministry. He gave confirmation to Paul and also prayed that he might see. Paul's temporary blindness was healed.
- ___ 34. A resident of Jericho, this chief of publicans an influential leader because he controlled taxation and was very rich, was converted as Jesus personally ministered to him. His conversion was seen to be genuine as he made restitution to many he had wronged in his past.
- ___ 35. This high priest in the time of Josiah, was a trustee of a special fund to repair the temple. During the repair a copy of the law of Moses was discovered. He went to a woman prophetess for an interpretation of what God was going to do as a result of transgressions against the law. A minor revival broke out eventually as a result of some response to God.
- ___ 36. This Gentile leader was probably from Syrian Antioch was one of Paul's most trusted associates. He was sent into problematic situations in Corinth and Crete. He exercised apostolic authority in Crete to appoint leaders to stabilize the church.
- ___ 37. This beautiful woman leader from the tribe of Benjamin became a queen during the exile. She took a courageous stand which resulted in many Jewish not being killed. The feast of Purim celebrates this.
- ___ 38. She was Solomon's mother and as David's death approached she helped transition the Kingdom over to Solomon when Adonijah tried to do an end run to get the kingdom.
- ___ 39. He was the final king of the southern kingdom. When he rebelled, after a two year siege he was finally taken to Babylon. His eyes were put out.
- ___ 40. This woman leader, a spiritual person who could hear from God, prophesied during the reign of King Josiah.
- ___ 41. This seventh ruler of the northern kingdom, Israel, ruled for 22 years. He put Moab to tribute. Jericho was rebuilt. He build a magnificent palace in Samaria. He was the most wicked of the northern kingdom up to his time. He was a Baal worshiper. Elijah prophesied against him. He probably best known for murdering Naboth and taking his vineyard and for his wicked wife, Jezebel.

Part III. Leaders In the Bible continued

Please Use the Answer Sheet On B-50 Just After These Questions to Jot Down Answers.

- ___ 42. The nineteenth and final king of the northern kingdom, Israel. He murdered Pekah to obtain the throne. Shalmaneser the Assyrian monarch overthrew him and ended the northern kingdom.
- ___ 43. This pre-patriarchal leader is known for his model life, that is, his relationship with God. He is spoken of as having walked with God.
- ___ 44. This godly woman leader, the mother of John the Baptizer, is best remembered for her dialogue with Mary, the mother of Jesus.
- ___ 45. This Egyptian Army officer, the Captain of Pharaoh's Palace Guard, purchased Joseph from the slave traders. Later he had Joseph imprisoned because of the accusations of his wife.
- ___ 46. One of the twelve disciples, this leader was not present at one of the resurrection appearances of Jesus and doubted his appearance. Later he explained upon seeing Jesus that he was God. Tradition says he died in India where he introduced Christianity.
- ___ 47. This pre-patriarchal leader is best known for two things: (1) his acceptable sacrifice to God; (2) his murder by his brother Cain.
- ___ 48. This Roman military officer, a centurion of the band called the Italian band, was a devout man who feared God. Peter was given revelation about him and was instrumental in his coming to know Christ as his personal savior.
- ___ 49. This Roman governor in Caesarea reviewed a lawsuit against Paul. He hoped to receive a bribe from Paul. He heard Paul a number of times but would not commit himself to Christ.
- ___ 50. This rugged prophet gave a strong word against Ahab and Jezebel and was persecuted for it. He is probably best remembered for his power encounter with the prophets of Baal on Mt. Carmel.
- ___ 51. A son of David. As David was nearing death he tried to take the throne but was thwarted by Bathsheba, Solomon, Zadok the priest, Benaiah, Nathan and others. Later Solomon had him executed.
- ___ 52. This son of Bathsheba succeeded David on the throne and took the united kingdom to its highest earthly glory in terms of materialism and territorial limits.
- ___ 53. Probably the grandson of Nebuchadnezzar, this last king of the neo-Babylon empire, was amazed at a revelation by God of judgment, the handwriting on the wall, which Daniel interpreted for him.
- ___ 54. The successor to Felix; He heard Paul's second trial in Caesarea and sent him on to Rome after Paul appealed to Caesar.
- ___ 55. An early church leader; an evangelist whose ministry in Samaria was authenticated by God's power in miraculous ways. He is well known for his witness to the Ethiopian eunuch.
- ___ 56. This king of Tyre furnished raw materials for David's use in building his palace; he also provided materials to Solomon for use in building the temple.
- ___ 57. A woman leader in the early church; she was commended by Paul to the Roman church on one of her visits to it.
- ___ 58. One of Paul's associates; he was described as a beloved brother, a faithful minister and a fellow servant. He carried Paul's epistles to the churches at Ephesus and Colosse. He also was sent by Paul to help Titus in Crete.
- ___ 59. A pre-patriarchal leader; he was described as a mighty hunter before the Lord. He was an early leader in Babylon and extended his empire into Assyria, founding the city of Nineveh.
- ___ 60. A whole family of strong leaders who maintained integrity and were used by Jeremiah as a positive example of those following God in a degenerate times.
- ___ 61. A powerful wicked woman leader who strongly influenced her husband, one of the Kings of the northern kingdom, to persecute Elishah. She died a violent death.

Part III. Leaders In the Bible continued

Please Use the Answer Sheet On B-50 Just After These Questions to Jot Down Answers.

- ___ 62. Solomon's son whose harsh undiplomatic early decisions helped stimulate the split of the kingdom.
- ___ 63. A great Old Testament leader who served as a transitional leader helping move from the decentralized times of the 12 tribes to the centralized leadership of the kingdom. He anointed both the first and second kings of the united kingdom.
- ___ 64. A mighty warrior, this leader became the second king of the united kingdom. Under him the kingdom became great. He is best remembered for his wonder worshipful psalms he wrote and sung to the Lord and for his repentant attitude after major sin in his life.
- ___ 65. He was the eighteenth king of Judah and served under the aegis of Pharaoh Necho who had deposed his brother Jehoahaz. He rebelled against Nebuchadnezzar and was quickly subdued. He burned the Scroll of Jeremiah and continually refused to heed Jeremiah's warnings.
- ___ 66. This grandson of the Judean King Jehoiachin was a political leader who directed the first return of the Jews from Persia back to Jerusalem. He and Joshua the High Priest and two key prophets Haggai and Zechariah fearlessly followed God and led the people to rebuild the temple.
- ___ 67. This early church leader described as a man full of faith and power did great wonders and miracles among the people. His powerful ministry was opposed by the synagogues of the Libertines, Cyrenians, Alexandrians, and Cilicians. His confrontational speech before these Jewish leaders showed his wonderful grasp of Old Testament history. He was put to death by them.
- ___ 68. This prophetic leader during the divided kingdom ministered to both northern and southern kingdoms concurrently with Isaiah. His prophetic writings show the importance of leaders and centers of influence such as cities in determining the vital life of the nation. He prophesied Christ's birth in Bethlehem.
- ___ 69. This brave warrior under the first king of the united kingdom is best known for his deep friendship with David. He died in battle.
- ___ 70. A friend of Paul's who was an early lay leader in the church which met at Philemon's home. From Paul's mention in Colossians it is likely that he became a full time minister.
- ___ 71. Also called Bartholomew, this skeptical recruit, was convinced to join with Jesus' followers when Jesus gave a word of knowledge about seeing him earlier under a fig tree and then correctly described his character when he spoke of him as a person without guile.
- ___ 72. This fearless prophet was not afraid to go against the crowd or to rock the boat. His courageous word to Ahab and Jehoshaphat were rejected by Ahab. He was slapped publicly by Ahab's false prophet, Zedekiah, and denounced. He was vindicated when his prophecy came true.
- ___ 73. This leader began a movement in Palestine which became a worldwide movement. His insights about God were authenticated by power miraculous interventions.
- ___ 74. This woman leader conspired with the Philistines to influence a major leader during the days of the decentralized pre-kingdom time to reveal the secret of his strength. His mighty exploits were then thwarted except for one last act of revenge.
- ___ 75. This very wise counselor at court gave good advice to Absalom which was rejected. Had it been followed Absalom would have consolidated the kingdom. Instead it was rejected and the kingdom was retaken by David. This leader saw this coming and committed suicide rather than face the consequences of David's return.
- ___ 76. This Babylonian general burned the temple of Judah and destroyed Jerusalem's wall in this final take over. He befriended Jeremiah and freed him from prison.
- ___ 77. This early pre-patriarchal leader was righteous before God. Because of his testimony God preserved him and his family through the flood.

Part III. Leaders In the Bible continued

Please Use the Answer Sheet On B-50 Just After These Questions to Jot Down Answers.

- ___ 78. This prophet was called from shepherding and fruit gathering to bring words of judgment primarily to the northern kingdom under Jeroboam II which at that time was at its zenith of success. His confrontational fourfold prophecy against Amaziah, the priest at Beth-el, who had opposed him at court came true exactly as predicted.
- ___ 79. This great-great-grandson of King Hezekiah was a prophet during Josiah's time. His strong use of "the day of the Lord" showed that judgment was coming both near and far. Nathanael quoted from his prophecy when he described Jesus as the Son of God, the King of Israel.
- ___ 80. This third ruler of the southern kingdom, Judah, reigned for 41 years. He excelled as a military leader and as a spiritual leader for much of his life. There were notable moments when he trusted God. However, toward the end of his life he did not follow God. He disregarded a prophecy by Hanani. He did not finish well, dying of an infection in his foot.
- ___ 81. This strong early church leader knew the value of intercessory prayer in a ministry. He is commended by Paul for his intercessory prayer for the church at Colosse.
- ___ 82. This early church leader had a prophetic ministry. His prophecy about Paul came true.
- ___ 83. This young Jewish leader in exile took a stand with Daniel concerning dietary convictions. He later became a high ruler under Daniel after excellent training.
- ___ 84. This tender prophet obeyed God and married a harlot. His marriage was used to illustrate God's relationship to His own people. His ministry was primarily directed toward the northern kingdom. He constantly referred to it as Ephraim since it was probably the first of the 10 tribes to turn away from following God.
- ___ 85. This strong desert leader followed hard after God. Four times he is referred to in Scripture as following the Lord wholeheartedly. He along with Joshua were the only persons (possible exception of Priests and Levites) of the generation that came out of Egypt to go into the promised land.
- ___ 86. This godly woman longed for a child; God gave her one. She gave him back to the Lord. He served the Lord and became a mighty Old Testament leader who bridged from the decentralized era to the kingdom era.
- ___ 87. This prophet/priest ministered concurrently along with Jeremiah and Daniel. He had a specially intimate relationship with God. On at least 90 occasions God spoke to him personally and he recorded them for us in his prophecy. He saw the glory of God as no other Old Testament leader.
- ___ 88. This exilic prophet demonstrated through his life and ministry that it is indeed God who is superintending and sovereignly reigning. His ministry of more than 70 years spanned the mighty rulers Nebuchadnezzar, Belshazzar, Darius and Cyrus. His integrity in particular and character in general are exemplary for leaders.
- ___ 89. This seventh of the charismatic leaders of the decentralized era is little known. He followed Abimelech, Gideon's successor. He led Israel for 23 years.
- ___ 90. This pre-church leader had an austere life which gave authority to his message. His strong message brought repentance among many. He paved the way for and baptized Jesus. He died in prison.
- ___ 91. This mighty warrior served David during Saul's reign and became the chief of 3 ranking generals during David's reign.
- ___ 92. This mighty warrior stalemated King Saul's armies and brought fear to their midst with his day-by-day challenge to fight in individual combat Israel's best, winner take all. A young lad used a then unconventional weapon, a sling, to down this warrior and inspire Israel to victory.
- ___ 93. This young missionary leader, a relative of Barnabas, got into hot water when the team leadership changed from Barnabas to Paul. He left the team. Eventually this became a point of contention which split up Barnabas and Paul's co-ministry.

Part III. Leaders In the Bible continued

Please Use the Answer Sheet On B-50 Just After These Questions to Jot Down Answers.

- ___ 94. This deeply emotional prophet ministered hard and long in an unsuccessful effort to rally the southern kingdom back to God. He transparently shares his feelings and thoughts about his ministry and those to whom he is ministering. God protected him when the final judgment he had predicted finally came.
- ___ 95. He was the first biblical prophet to use the phrase, the day of the Lord. He is quoted by Peter in his Acts 2 sermon. His locust plague depicted both a present and future judgment.
- ___ 96. Because of an adulterous act with one of his father's wives, this early leader in the patriarchal era forfeited his right as firstborn.
- ___ 97. This was probably Paul's closest associate. Paul assigned him a number of ministry tasks--one of which was to help straighten out the church at Ephesus. He had a godly heritage and had known the Scriptures from a lad.
- ___ 98. This 11th ruler of the southern kingdom, Judah, ruled for 16 years. He was a good king. Isaiah, Hosea, and Micah prophesied during his reign. He actually took over the reign before his leprous father Uzziah died.
- ___ 99. This Assyrian leader succeeded to the throne in 704 B.C. His attack on Jerusalem during Hezekiah's time was supernaturally overruled. God assured Hezekiah through Isaiah that He would defeat this overly proud ruler. That very night 185,000 Assyrian soldiers were destroyed by the Angel of the Lord. The three fold prophecy exactly came true. This ruler was murdered by two of his sons. A third son, Esarhaddon, succeeded him.
- ___ 100. He was the first high priest of the nation after the Exodus. He was probably a weak leader both his brother and sister being stronger.
- ___ 101. This 13th charismatic leader during the decentralized period of the pre-kingdom leadership era is best known for his physical strength and mighty exploits against the Philistines. His leadership story is a tragic one, however, and shows that potential and a good start are no guarantee of a long lasting effective leadership. He died in a might triumphal act of vengeance.
- ___ 102. This 12th ruler of the southern kingdom, Judah, ruled for 16 years. He was an evil king. God through the prophet Isaiah gave a word concerning a crisis situation involving Syria. His faithless refusal to see a sign from God brought about a partial defeat. In the line of southern kings he is sandwiched between two good kings, Jotham his father and Hezekiah, his son. He shows that spirituality is not inherited though a godly heritage can provide a great springboard for one who wants to follow God.
- ___ 103. This fourteenth king of Judah ruled for 55 years, longer than any other king in the Bible. He betrayed his godly heritage, being the son of Hezekiah. He is characterized as the wickedest king of Judah. Through a crisis experience, in which he was captured by the Assyrians and taken prisoner and tortured, he was converted and turned to God. God restored him. He then sought to get rid of foreign gods and altars and to serve God.
- ___ 104. This early follower of Jesus demonstrated a vast knowledge of the Old Testament. He was a tax collector before meeting Jesus. He left behind a narrative record of Jesus' life which presented Jesus as the Messiah King.
- ___ 105. This godly thirteenth ruler of Judah ruled for 29 years. He was the finest king of Judah up to his time. He was also the richest of the kings since the time of Solomon. He trusted God in a number of critical situations. He was also strongly encouraged by Isaiah.
- ___ 106. This commander of Saul's army was rebuked by David for sleeping on duty. He was later treacherously murdered by Joab to avenge a death.
- ___ 107. This great intellectual and godly prophet ministered primarily to the upper class and court in the southern kingdom during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. His prophetic writings are the longest and perhaps most comprehensive in the Old Testament (excepting the Psalms).

Part III. Leaders In the Bible continued

Please Use the Answer Sheet On B-50 Just After These Questions to Jot Down Answers.

- ___ 108. A leader during the patriarchal era; he was King of Gedar who was lied to both by Abraham and Isaac.
- ___ 109. He was a Midianite prophet at Pethor, a city of Mesopotamia. He was asked by Balak, king of Moab, to curse Israel. Six times he attempted to pronounce a divine curse upon Israel but each time, when he opened his mouth to utter the curses against Israel, God instead filled it with blessings.
- ___ 110. A metalworker by trade (Coppersmith) who strongly opposed Paul and his ministry during the days of his final (?) trial.
- ___ 111. A great grandson of Levi and first cousin of Moses; he led a revolt against Moses during the Exodus journey. The crucial issue was his questioning of Moses' spiritual authority. God caused the earth to open up and swallow him and some of his followers. Eventually 14,700 people would die as a result of his influence.
- ___ 112. This Hittite warrior of strong integrity was numbered among the 39 of David's soldiers who were especially loyal and courageous. David conspired with Joab to put him in the front lines where he would be sure to be killed. Joab did so. He was killed. David then married his widow Bathsheba.
- ___ 113. Ahijah prophesied that this leader would become king. He became the first of the kings of the northern kingdom following the rebellion of the 10 tribes. He turned away from God and became a wicked king, ruling 22 years. He set the pattern for the northern kings.
- ___ 114. This fourth king of Judah was basically a good king and ruled for 25 years. His dependence upon God when surrounded by a vast allied enemy army, consisting of Moabites, Ammonites, and Edomites is classic. His later alliance with Ahab and other northern kings marred an otherwise good kingship.
- ___ 115. Isaiah, some 200 years before, prophesied that this ruler would arise, evening calling him by name. His leadership occurred in the post-kingdom era. He was the last of the empire leaders under whom Daniel ministered.
- ___ 116. This great leader followed Moses as leader of the Israelites and carried Israel on to the conquest of the promised land.
- ___ 117. This ninth charismatic leader during the decentralized era was rejected by his father and family and cast out. He developed paramilitary skills and later was asked by Israel to return and lead its armies against the Ammonites whom he defeated soundly.
- ___ 118. This leader in the divided kingdom era was the eighth ruler of the southern kingdom, Judah, and ruled for 40 years. As a child he was hidden by his aunt and escaped the purge by his grandmother to kill all the kings descendants. As long as his godly mentor, Jehoida lived, he followed God. But after Jehoida's death he turned away from the Lord. Later he was put to death by some of his own palace officials.
- ___ 119. This male leader from the tribe of Naphtali worked closely with a female prophetess, the 4th charismatic leader during the decentralized pre-kingdom years. She was the inspirational force behind his leadership. He is mentioned in the Hall of Fame of faith in Hebrews 11.
- ___ 120. This prophetic leader during the divided kingdom years was a protege of Elijah. The miraculous aspect of his ministry is probably the strongest, along with Moses, in all the Old Testament. Some 21 of his miracles are recorded. Two of the best known is the healing of Naaman, a Syrian military commander of leprosy, a man brought to Elisha by a young Israelite maid who served in Naaman's household and the restoration of the dead son of a Shunammite woman.
- ___ 121. This strong leader worked in David's court both as a historian and as a personal counselor to David. He confronted David concerning Uriah's death and prophesied the overthrow that was to come.
- ___ 122. This ninth ruler of the southern kingdom, Judah, ruled for 29 years. His father was Joash. He began well and established his kingdom with some successful battles against Edom. However, in his middle and latter years he went away from the Lord, on one occasion hiring 100,000 soldiers from Northern Israel. He was finally killed by his own officials in the city of Lachish. After his death, his son Uzziah reigned.

Part III. Leaders In the Bible continued

Please Use the Answer Sheet On B-50 Just After These Questions to Jot Down Answers.

- ___ 123. This leader during the patriarchal era was upright and walked with integrity before God. God sovereignly allowed his character to be tested by deep suffering involving loss of family, home, riches, and being falsely accused by friends. He came through the deep processing with a sterling response to God.
- ___ 124. This male Jewish lay leader in the church era of leadership was from Rome. He was deeply influenced by Paul in Corinth, who had the same vocational interests. He is mentioned some eight different times in four New Testament books. He is remembered for his mobility able to uproot and move at Paul's request and for his use of his home for beginning house churches with his wife.
- ___ 125. This 5th charismatic leader during the decentralized pre-kingdom years is best remembered for his unusual requests for guidance from God, a form of double confirmation. He defeated a large Mideanite army with a surprise night attack with only 300 specially chosen soldiers from a larger army. He did not finish well.
- ___ 126. This prophet's story demonstrates how a sovereign God works to motivate a leader to a task that he is opposed to. This leader opposed God's call and ran away only to meet God's sovereign workings. He later agreed to and saw God's mighty work in Assyria.
- ___ 127. This multi-talented leader operated basically as a prophet/counselor at David's court during the united kingdom years. In addition to his personal ministry to David, he, along with Nathan and Samuel, helped record the life and times of King David. He was the prophet who gave David his three choices of discipline after the sin of numbering the people.
- ___ 128. This Agagite, of Amalekite descent, was Prime Minister of the Persian King, Ahasureus. He attempted to exterminate the dispersed Jews in this kingdom but was thwarted by Mordecai, a god fearing Jew, and his niece Queen Esther. He was hanged on gallows that he, himself, had built for Mordecai.
- ___ 129. This leader was the tenth king of Northern Israel and ruled for 28 years. Elisha (in place of Elijah) had anointed him to be king. At his anointing a startling prophecy was made concerning Ahab's descendants and Jezebel. The prophecy came true. He also drove a mean chariot.
- ___ 130. This 10th ruler of the southern kingdom, Judah, reigned for 52 years. Though basically good he did not finish well. Usurping the priestly power, he was discipline by God with leprosy and lived the last years of his life in a separate house, excluded from the temple of the Lord. He was the first king to whom Isaiah ministered.
- ___ 131. This leader operated during the united kingdom years of leadership. He attempted an overthrow of King David and was temporarily successful. However, David, after initially being run out of Jerusalem, was able to consolidate his forces due to time gained when this leader followed advice of a counselor secretly working with David. David's forces successfully defeated this leader's army. This leader was killed by Joab, David's commander of the army
- ___ 132. This woman Bible teacher who had been taught by Paul mentored Apollo. She and her husband started churches in their home in several different locales. Her final ministry occurred in Ephesus during Timothy's ministry there.
- ___ 133. This patriarchal leader is best known for his submissive spirit and for the way the Lord providentially chose his wife for him.
- ___ 134. This godly high priest planned the overthrow and death of the wicked Queen Athaliah and installed as king in the kingdom the young surviving ancestor of Ahaziah, Joash.
- ___ 135. This emperor, a Mede, operated during the post-kingdom years and was one of the rulers under whom Daniel ministered. He was responsible for the capture of Babylon and the killing of Belshazzar.

Part III. Leaders In the Bible continued

Please Use the Answer Sheet On B-50 Just After These Questions to Jot Down Answers.

- ___ 136. This prophetic leader, probably one of the Levitical choristers, operated during the single kingdom years prior to the Babylonian take over of Jerusalem. He is best known for his honest questions and dialogue with God concerning the character of God and God's dealings with Judah. His response to God's revelation, the willingness to serve God come what may while God worked out his justice, is one of the most worshipful songs in the Old Testament. One of four Jewish prophets whose prophecy was primarily about or for a non-Jewish nation.
- ___ 137. This king along with his consort Bernice, heard Paul's testimony and was "almost persuaded."
- ___ 138. This leader during the post-kingdom era was a Persian king in the days of Ezra and Nehemiah who befriended both of these Jewish leaders. Nehemiah was an official at his court.
- ___ 139. This leader, probably the greatest Old Testament leader, carried out his leadership primarily during the pre-kingdom years, specifically the desert years. He is best known for his leadership during the exodus, his intimate relationship with God and for the revelations from God which he received. God authenticated his leadership with many miraculous occurrences.
- ___ 140. This prophetic leader during the kingdom years wrote the shortest Old Testament book which was a prophetic warning to Edom. He is one of four prophets who wrote exclusively for or about non-Jewish nations.
- ___ 141. This nephew of David was a courageous warrior and became commander-in-chief of David's army. He killed Abner and performed other treacherous acts, some at the behest of David. He opposed David's numbering of the people. Solomon later had him put to death.
- ___ 142. Tradition has it that this leader rose to bishop status in Asia minor after Paul's death. Paul mentions him in two epistles. He is best known as a run-away slave, for his conversion in jail by Paul, his ministry serving Paul, and for Paul's appeal to his former owner, to take him back.
- ___ 143. This 2nd charismatic leader, from the tribe of Benjamin, during the decentralized pre-kingdom years is best known for his courageous and deceptive assassination of King Eglon of Moab.
- ___ 144. This 1st charismatic leader, Caleb's younger brother, brought 40 years of peace to Israel after his defeat of the King of Aram.
- ___ 145. This leader during the church era disappointed Paul in his latter years. He was one of Paul's team and is best known for not sticking with Paul during his latter time in prison.
- ___ 146. This faithful church leader received one of John's letters. He is best known for his service of hospitality to roving ministers of the Gospel and for his obedience to the truth.
- ___ 147. This respected elder in the church at Jerusalem was a co-worker with Paul and Barnabas. But he is best known for his New Testament epistle which deals with the problem of apostasy.
- ___ 148. This female church leader was a co-worker with Paul in Phillipi. She received an admonition from Paul in his Philippian letter to cease activity which could bring about a church split.
- ___ 149. This leader in the patricarchal era was a deceptive manipulator whom God had to deal with strongly in order to bring out his leadership greatness. He had several important sense of destiny experience, one of which involved seeing a ladder stretching into heaven.
- ___ 150. This strategic leader in the pre-church era trained rabbis, one of which was Paul. He also gave wise counsel to the Sanhedrin in its activity against the church.
- ___ 151. This focused leader, a priest, during the post-kingdom years was active during the time of King Artaxerxes. He was a gifted Bible teacher who disciplined himself to study and teach God's word. He had a strong ministry in conjunction with Nehemiah. His famous one week Bible conference had tremendous results among the returned people in the land.

Part III. Leaders In the Bible continued

Please Use the Answer Sheet On B-50 Just After These Questions to Jot Down Answers.

- ___ 152. This fearless organizer operated first in the court of Artaxerxes and received permission to go back to the land and build a wall for protection of Jerusalem. There he exercised tremendous leadership in accomplishing his task in 52 days against much opposition. Among other things he is noted for his spontaneous prayers to God for deliverance.
- ___ 153. This early church leader had a church in his home which was located in the Lycus valley and was pre-sumeable started by him after his conversion in Colosse by Paul. Paul appeals to him in a short personal letter to receive a runaway slave and forgive him.
- ___ 154. This courageous female leader, a prophet and charismatic leader, the 4th, during the decentralized era provided inspiration which allowed a military victory over Sisera, the military commander of a king of Caanan. She wrote a song which celebrates this great victory and which was included in the Scriptures.
- ___ 155. A military commander of of a Caananite king who was killed by Jael, a courageous Jewish female, during the decentralized pre-kingdom years. Deborah prophesied that this would happen.
- ___ 156. The patriarchal leader who received a promise from God about blessing the whole world through his offspring. He followed God from Ur of the Chaldeans all the way to the promised land, never knowing for sure where God was leading him. He is characterized as the friend of God.

Grading To grade this leader assessment see **Appendix C** which contains answer keys and instructions for grading.

ANSWER SHEET. PART III. LEADERS IN THE BIBLE

Name _____ Date _____ 156 Possible: No. Right ____ / 156 x 100 = ____

- | | | | |
|---------|---------|----------|----------|
| ___ 1. | ___ 41. | ___ 81. | ___ 121. |
| ___ 2. | ___ 42. | ___ 82. | ___ 122. |
| ___ 3. | ___ 43. | ___ 83. | ___ 123. |
| ___ 4. | ___ 44. | ___ 84. | ___ 124. |
| ___ 5. | ___ 45. | ___ 85. | ___ 125. |
| ___ 6. | ___ 46. | ___ 86. | ___ 126. |
| ___ 7. | ___ 47. | ___ 87. | ___ 127. |
| ___ 8. | ___ 48. | ___ 88. | ___ 128. |
| ___ 9. | ___ 49. | ___ 89. | ___ 129. |
| ___ 10. | ___ 50. | ___ 90. | ___ 130. |
| ___ 11. | ___ 51. | ___ 91. | ___ 131. |
| ___ 12. | ___ 52. | ___ 92. | ___ 132. |
| ___ 13. | ___ 53. | ___ 93. | ___ 133. |
| ___ 14. | ___ 54. | ___ 94. | ___ 134. |
| ___ 15. | ___ 55. | ___ 95. | ___ 135. |
| ___ 16. | ___ 56. | ___ 96. | ___ 136. |
| ___ 17. | ___ 57. | ___ 97. | ___ 137. |
| ___ 18. | ___ 58. | ___ 98. | ___ 138. |
| ___ 19. | ___ 59. | ___ 99. | ___ 139. |
| ___ 20. | ___ 60. | ___ 100. | ___ 140. |
| ___ 21. | ___ 61. | ___ 101. | ___ 141. |
| ___ 22. | ___ 62. | ___ 102. | ___ 142. |
| ___ 23. | ___ 63. | ___ 103. | ___ 143. |
| ___ 24. | ___ 64. | ___ 104. | ___ 144. |
| ___ 25. | ___ 65. | ___ 105. | ___ 145. |
| ___ 26. | ___ 66. | ___ 106. | ___ 146. |
| ___ 27. | ___ 67. | ___ 107. | ___ 147. |
| ___ 28. | ___ 68. | ___ 108. | ___ 148. |
| ___ 29. | ___ 69. | ___ 109. | ___ 149. |
| ___ 30. | ___ 70. | ___ 110. | ___ 150. |
| ___ 31. | ___ 71. | ___ 111. | ___ 151. |
| ___ 32. | ___ 72. | ___ 112. | ___ 152. |
| ___ 33. | ___ 73. | ___ 113. | ___ 153. |
| ___ 34. | ___ 74. | ___ 114. | ___ 154. |
| ___ 35. | ___ 75. | ___ 115. | ___ 155. |
| ___ 36. | ___ 76. | ___ 116. | ___ 156. |
| ___ 37. | ___ 77. | ___ 117. | |
| ___ 38. | ___ 78. | ___ 118. | |
| ___ 39. | ___ 79. | ___ 119. | |
| ___ 40. | ___ 80. | ___ 120. | |

Appendix C. Answer Keys for the Three Bible Assessment Tools

introduction There are three answer keys given in this appendix, one for the **BMPI**, one for the **Geographical Assessment**, and one for the **Leader Assessment**. These Biblical assessment tools are all given along with the answer sheets for responses in **Appendix B**.

Grading The Geographical Assessment and the Leader Assessment are relatively straightforward and easy to grade but not so the **BMPI**. Taking the **BMPI** is relatively simple. Grading it and interpreting its results is a bit more complicated. The **BMPI** has 300 questions but there are way more answers since multiple answers occur on some questions. And some questions test on more than one book simultaneously. This appendix will help you do the following two steps.

Step 1. *Mark Your Answer Sheet Using a Key Answer Sheet*

This will be a straightforward procedure in which you mark through each incorrect answer on your answer sheet using a correct key. This will let you determine your overall **BMPI** score and your Old Testament and New Testament scores.

Step 2. *Determine How You Did on Books and Sections of Books*

You will use a specially constructed key, called a *spread sheet* to determine how you did on each specific book of the Bible and Sections of Books. For purposes of grouping I use the following sections (traditional approach):

Old Testament

A. Foundational—The Pentateuch

Genesis, Exodus, Leviticus, Numbers, Deuteronomy

B. The Historical Books

Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles

C. The Poetical Books

Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon

D. The Prophetic Books

Isaiah, Jeremiah, Lamentations (could easily be put with poetical), Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Ezra, Nehemiah, Esther (these last three could easily be history books).

New Testament

A.Transitional—The Gospels/Acts--New Testament History

Matthew, Mark, Luke, John, Acts

B.Church Related—The Pauline Epistles

Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon

C.General Epistles/ Revelation

Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation

Step 3. Plot Your Results on a Profile Sheet

This will allow you at a glance to compare any of the above sections with your overall score, or your Old Testament Score, New Testament Score. More on this later.

Correct Answer Key For BMPI, Part I, BMPI

(Use your marked up answer sheet from **Appendix B** and follow the instructions below.)

The darkened X's are the correct answers. Circle on your answer sheet the correct answers that you did not mark correctly. Each one of those is a missed answer. You will later use each of these missed answers to mark on the spread sheet.

Correct Answer Key For BMPI, Part I, BMPI

a b c d e f	a b c d e f	a b c d e f	a b c d e f
1. X	23. X	45. X	67. X
2. X	24. X	46. X	68. X
3. X	25. X	47. X	69. X
4. X	26. X	48. X	70. X
5. X	27. X	49. X	71. X
6. X	28. X	50. X	72. X
7. X	29. X	51. X	73. X X
8. X	30. X	52. X	74. X
9. X	31. X	53. X	75. X
10. X	32. X	54. X	76. X
11. X	33. X	55. X	77. X
12. X	34. X	56. X	78. X
13. X	35. X	57. X	79. X
14. X	36. X	58. X	80. X
15. X	37. X	59. X	81. X
16. X	38. X	60. X	82. XX
17. X	39. X	61. X	83. X
18. X	40. X	62. X	84. X
19. X	41. X	63. X	85. X
20. X	42. X	64. X	86. X
21. X	43. X	65. X	87. X
22. X	44. X	66. X	88. X

Correct Answer Key For BMPI, Part I, BMPI continued

a b c d e f	a b c d e f	a b c d e f	a b c d e f
89. X	111. X	133. X	155. X
90. X	112. XX	134. XXX	156. X
91. X	113. X	135. X X	157. X
92. X	114. X	136. X	158. X
93. X	115. X	137. X	159. X
94. X	116. X	138. X	160. X
95. X	117. X	139. X	161. X
96. X	118. X	140. X	162. X
97. X	119. X	141. X	163. X
98. X	120. X	142. X	164. X
99. X	121. X	143. X	165. X
100. X	122. X	144. X	166. X
101. X	123. X	145. X	167. X
102. X	124. X	146. X	168. X
103. X	125. XX	147. X	169. X
104. X	126. XXX	148. X	170. X
105. X	127. X	149. X	171. X
106. X	128. X X	150. X	172. X
107. X	129. X	151. X	173. X
108. X	130. X	152. X	174. X
109. X	131. X	153. X	175. X
110. X	132. XX	154. X	176. X

Correct Answer Key For BMPI, Part I, BMPI continued

a b c d e f	a b c d e f	a b c d e f	a b c d e f
177. X	199. XX	221. X	243. X
178. X	200. XX	222. X	244. X
179. X	201. X	223. X	245. X
180. X	202. X	224. X	246. X
181. X X	203. X	225. X	247. X
182. XX X	204. X	226. X	248. X
183. XX X	205. XX	227. X	249. X
184. XX	206. X X X	228. X	250. X
185. XX	207. X	229. X	251. X
186. X	208. X	230. X	252. X
187. X	209. X	231. X	253. X
188. X	210. XX X	232. X	254. X
189. X	211. XX	233. X	255. X
190. X	212. X	234. X	256. X
191. X	213. XXX	235. X	257. X
192. X	214. XXX	236. X	258. X
193. X	215. XXXXXX	237. X	259. X
194. X	216. X	238. X	260. X
195. X	217. X	239. X	261. X
196. X	218. X	240. X	262. X
197. XXX	219. X	241. X	263. X
198. XXX	220. X	242. X	264. X

Correct Answer Key For BMPI, Part I, BMPI continued

a b c d e f	a b c d e f
265.X	287. X
266. X	288. X
267. X	289. X
268. X	290. X
269. X	291. X
270. X	292. X
271. X	293. X
272. X	294. X
273. X	295. X
274. X	296. X
275. X	297. X
276.X	298. X
277. X	299. X
278. X	300. X
279.X	
280. X	
281. X	
282. X	
283. X	
284. X	
285. X	
286. X	

Determining How You Did on Books and Sections

introduction At this point you have an answer sheet which has some numbers circled (those which were correct and which you failed to get). Now we will use the *Spread Sheet* given below to determine how you did on sections of the Bible and each book.

Instructions

1. The following information spreads the questions/answers out horizontally for each Bible book and for each section. Quickly glance through the whole spread sheet so you can see how each Bible book has the correct answers horizontally to the right of it.
2. Take your answer sheet in hand. Start with Genesis. Use the list of answers to the right of Genesis given below and look them up on your answer sheet to see if you missed any of them. Mark a line through any you missed.

Example: Suppose you had answers 5e, 193a, and 239b circled on your answer sheet, meaning you missed them.

On your spread sheet next to Genesis you would mark out those numbers.

Genesis 1, **5**, 10, 20, 30, 40, 123, **193**, 203, 227, **239**, 259

3. Do the same for Exodus, Leviticus, Numbers, and Deuteronomy.
4. Compute your Pentateuch Score. Follow the instructions.
5. Repeat this same process for each section.
6. Compute your score for each section.
7. Then go on to the next part of scoring the **BMPI** which describes how to plot these scores.

Notice boldfaced correct answers mean that the answer is shared by more than one book.

I. Old Testament--Pentateuch

Use your answer sheet and look up each of the answers listed beside the books. Mark out any you missed. For the **boldfaced** ones it means if you miss it you will have to mark it off where ever it occurs.

Genesis	1, 5, 10, 20, 30, 40, 123, 193, 203, 227, 239, 259
Exodus	50, 128b, 130, 136, 195, 210a, 240
Leviticus	60, 70, 132b, 145
Numbers	21, 81, 122, 233, 240
Deuteronomy	22, 31, 41, 51, 128e, 133, 240 , 265

- There are 36 Correct answers that relate to the Pentateuch.
- Subtract the number you missed from 36 to get your correct number in the Pentateuch.
Write the correct number here: _____
- Your Pentateuch score, percentage wise = Your Correct Number divided by 36 multiplied by 100%.
- Put your Pentateuch score here: _____

II. Old Testament--Historical

Use your answer sheet and look up each of the answers listed beside the books. Mark out any you missed. For the boldfaced ones it means if you miss it you will have to mark it off where ever it occurs.

Joshua	32, 42, 52, 62, 115, 210b, 225, 230, 265
Judges	72, 112c, 219, 222, 243
Ruth	23, 112d, 281
1 Samuel	33, 43, 53, 117, 126c, 131, 217, 231 , 234, 236 , 275
2 Samuel	126d, 135b, 217, 231 , 232, 236 , 237
1 Kings	126e, 235 , 238, 262, 271, 276
2 Kings	216, 223, 226, 242, 244, 271
1 Chronicles	63, 135e, 213e, 217, 231
2 Chronicles	216, 223, 226, 235, 242, 244, 262, 276

- There are 60 Correct answers that relate to the Historical Books.
- Subtract the number you missed from 60 to get your correct number in the Historical books. Write the correct number here: _____
- Your Historical score, percentage wise = Your Correct Number divided by 60 multiplied by 100%.
- Put your Historical score here: _____

III. Old Testament--Poetical

Use your answer sheet and look up each of the answers listed beside the books. Mark out any you missed. For the boldfaced ones it means if you miss it you will have to mark it off where ever it occurs.

Job	34, 44, 54, 129, 181c, 206b, 211c, 213d
Psalms	19, 29, 58, 64, 68, 74, 78, 85, 90, 114, 132c, 137, 206f
Proverbs	2, 95, 96, 146
Ecclesiastes	39, 282, 285, 287
Song of Solomon	2, 59, 121

- There are 32 Correct answers that relate to the Poetical Books.
- Subtract the number you missed from 32 to get your correct number in the Poetical books.
Write the correct number here: _____
- Your Poetical score, percentage wise = Correct Number divided by 32 multiplied by 100%.
- Put your Poetical score here: _____

IV. Old Testament--Prophetic

Use your answer sheet and look up each of the answers listed beside the books. Mark out any you missed. For a boldfaced one it means if you miss it you will have to mark it off where ever it occurs.

Isaiah	87, 89, 94, 97, 118, 206d, 223c
Jeremiah	3, 4, 69, 120, 229, 245
Lamentations	6, 57, 116
Ezekiel	79, 134d, 138, 143
Daniel	80, 134b, 142, 210d, 211d, 214d, 221, 250
Hosea	86, 139
Joel	111, 140
Amos	27, 141
Obadiah	113, 283
Jonah	144, 272
Micah	49, 108, 109, 147
Nahum	48, 288
Habakkuk	7, 8, 11, 151
Zephaniah	284, 286
Haggai	110, 119 , 149, 249
Zechariah	12, 119 , 150,
Malachi	61, 119 , 152, 280
Ezra	119 , 125, 241, 300
Nehemiah	119 , 124, 125b, 251
Esther	24, 127, 134c, 246

- There are 73 Correct answers that relate to the Prophetic Books.
- Subtract the number you missed from 73 to get your correct number in the Prophetic books.
Write the correct number here: _____
- Your Prophets score, percentage wise = Correct Number divided by 73 multiplied by 100%.
- Put your Prophetic score here: _____

Total Old Testament Score

Now we will compute the total Old Testament Score: First list your correct answers for each section. Then total them.

Number right in Pentateuch _____

Number right in Historical _____

Number right in Poetical _____

Number right in Prophetical _____

Total Old Testament Right Answers _____

Old Testament Score, percentage wise equals the total Old Testament right answers, just totaled, divided by 201 (the total number of possible correct answers) times 100 = _____.

V. New Testament--Gospels/Acts

Use your answer sheet and look up each of the answers listed beside the books. Mark out any you missed. For the boldfaced ones it means if you miss it you will have to mark it off where ever it occurs.

Matthew	71, 73, 82a, 106, 169, 187, 198a, 205b, 215a, 248
Mark	76, 82b, 84, 156, 215b, 248 , 299
Luke	73, 165, 186, 205a, 215c, 248 , 274
John	77, 83, 98, 100, 158, 182b, 188, 198b, 204, 207, 215d, 248 , 252
Acts	13, 38, 99, 161, 163, 218, 224, 247, 248 , 253, 254, 255, 257, 258, 267, 269, 270, 277, 279

- There are 56 Correct answers that relate to the Gospels/Acts Books.
- Subtract the number you missed from 56 to get your correct number in the Gospels/Acts books. Write the correct number here: _____
- Your Gospels/Acts score, percentage wise = Your Correct Number divided by 56 multiplied by 100%.
- Put your Gospels/Acts score here: _____

VI. New Testament--Pauline

Use your answer sheet and look up each of the answers listed beside the books. Mark out any you missed. For the boldfaced ones it means if you miss it you will have to mark it off where ever it occurs.

Romans	93, 101, 102, 105, 172, 183c, 191, 192, 197b, 198c, 256
1 Corinthians	25, 103, 104, 157, 197c, 208, 220
2 Corinthians	91, 107, 162, 194, 214e, 215e, 220
Galatians	26, 88, 167, 183d
Ephesians	16, 28, 168, 189, 200c, 201, 214f

Philippians	14, 154, 261
Colossians	75, 160, 182c, 200d, 260
1 Thessalonians	37, 173, 184d, 290, 291
2 Thessalonians	174, 184e, 289
1 Timothy	164, 267 , 268
2 Timothy	18, 65, 159, 199c, 260 , 264, 267 , 277
Titus	47, 55, 180, 220 , 298
Philemon	9, 175, 260 , 263, 266, 278

- There are 74 Correct answers that relate to the Pauline Epistles.
- Subtract the number you missed from 74 to get your correct number in the Pauline Epistles. Write the correct number here: _____
- Your Pauline Epistles score, percentage wise = Your Correct Number divided by 74 multiplied by 100%.
- Put your Pauline Epistles score here: _____

VII. New Testament--General/Revelation

Use your answer sheet and look up each of the answers listed beside the books. Mark out any you missed. For the boldfaced ones it means if you miss it you will have to mark it off where ever it occurs.

Hebrews	45, 48, 67, 171, 182e, 196, 209, 228
James	17, 35, 176, 183f, 190, 297
1 Peter	66, 177, 181e, 202, 215f, 270
2 Peter	15, 185d, 199d, 273
1 John	178, 197a, 293
2 John	46, 170
3 John	166, 295, 296
Jude	56, 155, 179, 185c
Revelation	36, 153, 212, 292, 294

- There are 41 Correct answers that relate to the General Epistles/ Revelation section.
- Subtract the number you missed from 41 to get your correct number in the General Epistles/ Revelation section. Write the correct number here: _____
- Your General Epistles/ Revelation section score, percentage wise = Your Correct Number divided by 41 multiplied by 100%.
- Put your General Epistles/ Revelation section score here: _____

Now we will compute the total New Testament Score: First list your correct answers for each section. Then total them.

Number right in Gospels/Acts _____

Number right in Pauline Epistles _____

Number right in General Epistles/ Revelation _____

Total New Testament Right Answers _____

New Testament Score, percentage wise equals the total New Testament right answers, just totaled, divided by 171 (the total number of possible correct answers) times 100 = _____.

Overall Bible Score

Your overall Bible score, percentage wise is given by adding your total right answers.

Total Correct Answers from Old Testament _____

Total Correct Answers from New Testament _____

Total Correct Answers _____

Overall Bible Score, percentage wise = total right divided by 372 times 100 = _____

Plotting Your Results

Use the sheet which follows to plot your results. This involves:

1. Drawing a heavy horizontal line for your overall Bible Score.
2. Drawing a dashed horizontal line for your Old Testament Score.
3. Drawing a dotted horizontal line for your New Testament Score.
4. Plotting a circled dot for each section score on its corresponding vertical line.
5. Connecting these circled dots with a line to trace your profile.

I will first give a sample profile. Then I'll explain how you evaluate it. Finally, I'll give a blank profile sheet that you can copy and use for your personal plot.

SAMPLE--Mary Student

explanation The following is a sample of a typical seminary student's score of the **BMPI**. My experience with seminary students shows that the average score is around 70. They are usually weakest in the prophetic books. An underlined number is a missed answer.

Mary's Old Testament Pentateuch Score

Genesis	1, <u>5</u> , 10, <u>20</u> , 30, 40, <u>123</u> , 193, 203, 227, 239, <u>259</u>
Exodus	50, 128b, <u>130</u> , <u>136</u> , 195, 210a, 240
Leviticus	<u>60</u> , <u>70</u> , <u>132b</u> , 145
Numbers	21, 81, 122, 233, 240
Deuteronomy	22, 31, <u>41</u> , 51, <u>128e</u> , 133, 240 , 265

- a. There are 36 Correct answers that relate to the Pentateuch.
- b. Subtract the number you missed from 36 to get your correct number in the Pentateuch.
Write the correct number here: 22
- c. Mary's Pentateuch Score = Her Correct Number divided by 36 multiplied by 100%.
- d. Mary's Pentateuch score: 61%

Mary's Old Testament--Historical Score

Joshua	32, 42, 52, 62, <u>115</u> , 210b, <u>225</u> , 230, 265
Judges	72, 112c, <u>219</u> , <u>222</u> , <u>243</u>
Ruth	23, 112d, 281
1 Samuel	33, 43, 53, <u>117</u> , 126c, 131, 217 , 231 , 234, 236 , 275
2 Samuel	<u>126d</u> , 135b, 217 , 231 , 232, 236 , <u>237</u>
1 Kings	126e, 235 , 238, 262 , 271 , 276
2 Kings	216 , 223 , 226 , 242 , 244 , 271
1 Chronicles	<u>63</u> , <u>135e</u> , 213e, 217 , 231
2 Chronicles	216 , 223 , 226 , 235 , 242 , 244 , 262 , 276

- There are 60 Correct answers that relate to the Historical Books.
- Subtract the number you missed from 60 to get your correct number in the Historical books. Write the correct number here: 34
- Mary's Historical score = Her Correct Number divided by 60 multiplied by 100%.
- Mary's Historical score: 57%

Mary's Old Testament Poetical Score

Job	34, 44, 54, <u>129</u> , 181c, 206b, 211c, 213d
Psalms	19, 29, 58, 64, 68, 74, 78, 85, <u>90</u> , 114, 132c, 137, 206f
Proverbs	2, 95, 96, 146
Ecclesiastes	39, 282, <u>285</u> , 287
Song of Solomon	2, 59, 121

- There are 32 Correct answers that relate to the Poetical Books.
- Subtract the number you missed from 32 to get your correct number in the Poetical books. Write the correct number here: 29
- Mary's Poetical score = Her Correct Number divided by 32 multiplied by 100%.
- Mary's Poetical score: 91%

Mary's Old Testament--Prophetic Score

Isaiah	87, <u>89</u> , 94, 97, <u>118</u> , 206d, 223c
Jeremiah	3, 4, <u>69</u> , 120, <u>229</u> , <u>245</u>
Lamentations	6, <u>57</u> , 116
Ezekiel	79, <u>134d</u> , 138, 143
Daniel	80, 134b, <u>142</u> , 210d, <u>211d</u> , 214d, <u>221</u> , 250
Hosea	86, <u>139</u>
Joel	111, <u>140</u>
Amos	27, <u>141</u>
Obadiah	<u>113</u> , <u>283</u>
Jonah	144, 272
Micah	<u>49</u> , 108, <u>109</u> , <u>147</u>
Nahum	148, <u>288</u>
Habakkuk	7, 8, <u>11</u> , 151
Zephaniah	<u>284</u> , <u>286</u>

Haggai	110, 119 , 149, 249
Zechariah	12, 119 , 150,
Malachi	61, 119 , 152, 280
Ezra	119 , 125, 241, 300
Nehemiah	119 , 124, 125b, 251
Esther	24, 127, 134c, 246

- There are 73 Correct answers that relate to the Prophetic Books.
- Subtract the number you missed from 73 to get your correct number in the Prophetic books.
Write the correct number here: 38
- Mary's Prophets score = Her Correct Number divided by 73 multiplied by 100%.
- Mary's Prophetic score: 52%

Mary's Total Old Testament Score

Now we will compute the total Old Testament Score: First list your correct answers for each section. Then total them.

Mary's Number right in Pentateuch 22

Mary's Number right in Historical 34

Mary's Number right in Poetical 29

Mary's Number right in Prophetic 38

Mary's Total Old Testament Right Answers 123

Old Testament Score, percentage wise equals the total Old Testament right answers, just totaled, divided by 201 (the total number of possible correct answers) times 100 = 61%.

Mary's New Testament--Gospels/Acts

Matthew	71, 73, 82a, 106, 169, 187, 198a, 205b, 215a, 248
Mark	76, 82b, 84, 156, 215b, 248 , 299
Luke	73, 165, 186, 205a, 215c, 248 , 274
John	77, 83, 98, 100, 158, 182b, 188, 198b, 204, 207, 215d, 248 , 252
Acts	13, 38, 99, 161, 163, 218, 224, 247, 248 , 253, 254, 255, 257, 258, 267, 269, 270, 277, 279

- There are 56 Correct answers that relate to the Gospels/Acts Books.
- Subtract the number you missed from 56 to get your correct number in the Gospels/Acts books. Write the correct number here: 38
- Mary's Gospels/Acts score = Her Correct Number divided by 56 multiplied by 100%.
- Mary's Gospels/Acts score: 68%

Mary's New Testament--Pauline

Romans	93, 101, 102, 105, 172, 183c, 191, 192, 197b, 198c, 256
1 Corinthians	25, 91, 103, 104, 157, 197c, 208, 220
2 Corinthians	107, 162, 194, 214e, 215e, 220
Galatians	26, 88, 167, 183d

Ephesians	16, 28, 168, 189, <u>200c</u> , 201, 214f
Philippians	14, 154, 261
Colossians	75, 160, 182c, <u>200d</u> , 260
1 Thessalonians	37, 173, <u>184d</u> , 290, 291
2 Thessalonians	174, <u>184e</u> , 289
1 Timothy	164, 267 , 268
2 Timothy	18, 65, 159, 199c, 260 , 264, 267 , 277
Titus	47, 55, <u>180</u> , 220 , 298
Philemon	9, 175, 260 , 263, 266, 278

- There are 74 Correct answers that relate to the Pauline Epistles.
- Subtract the number you missed from 74 to get your correct number in the Pauline Epistles. Write the correct number here: 60
- Mary's Pauline Epistles = Her Correct Number divided by 74 multiplied by 100%.
- Mary's Pauline Epistles score: 81%

Mary's New Testament--General/Revelation

Hebrews	45, <u>48</u> , 67, <u>171</u> , 182e, <u>196</u> , <u>209</u> , 228
James	17, 35, <u>176</u> , 183f, 190, 297
1 Peter	66, <u>177</u> , 181e, <u>202</u> , 215f, <u>270</u>
2 Peter	15, <u>185d</u> , 199d, 273
1 John	178, <u>197a</u> , 293
2 John	46, <u>170</u>
3 John	166, <u>295</u> , 296
Jude	56, <u>155</u> , 179, <u>185c</u>
Revelation	36, 153, <u>212</u> , 292, 294

- There are 41 Correct answers that relate to the General Epistles/ Revelation section.
- Subtract the number you missed from 41 to get your correct number in the General Epistles/ Revelation section. Write the correct number here: 26
- Mary's General Epistles/ Revelation section score = Her Correct Number divided by 41 multiplied by 100%.
- Mary's General Epistles/ Revelation section score: 63%

Now we will compute Mary's total New Testament Score:

Mary's Number right in Gospels/Acts	<u>38</u>
Mary's Number right in Pauline Epistles	<u>60</u>
Mary's Number right in General Epistles/ Revelation	<u>26</u>
Mary's Total New Testament Right Answers	<u>124</u>

New Testament Score, percentage wise equals the total New Testament right answers, just totaled, divided by 171 (the total number of possible correct answers) times 100 = 73%.

Mary's Overall Bible Score

Total Correct Answers Old Testament 123 Total Correct Answers New Testament 124

Total Correct Answers 247

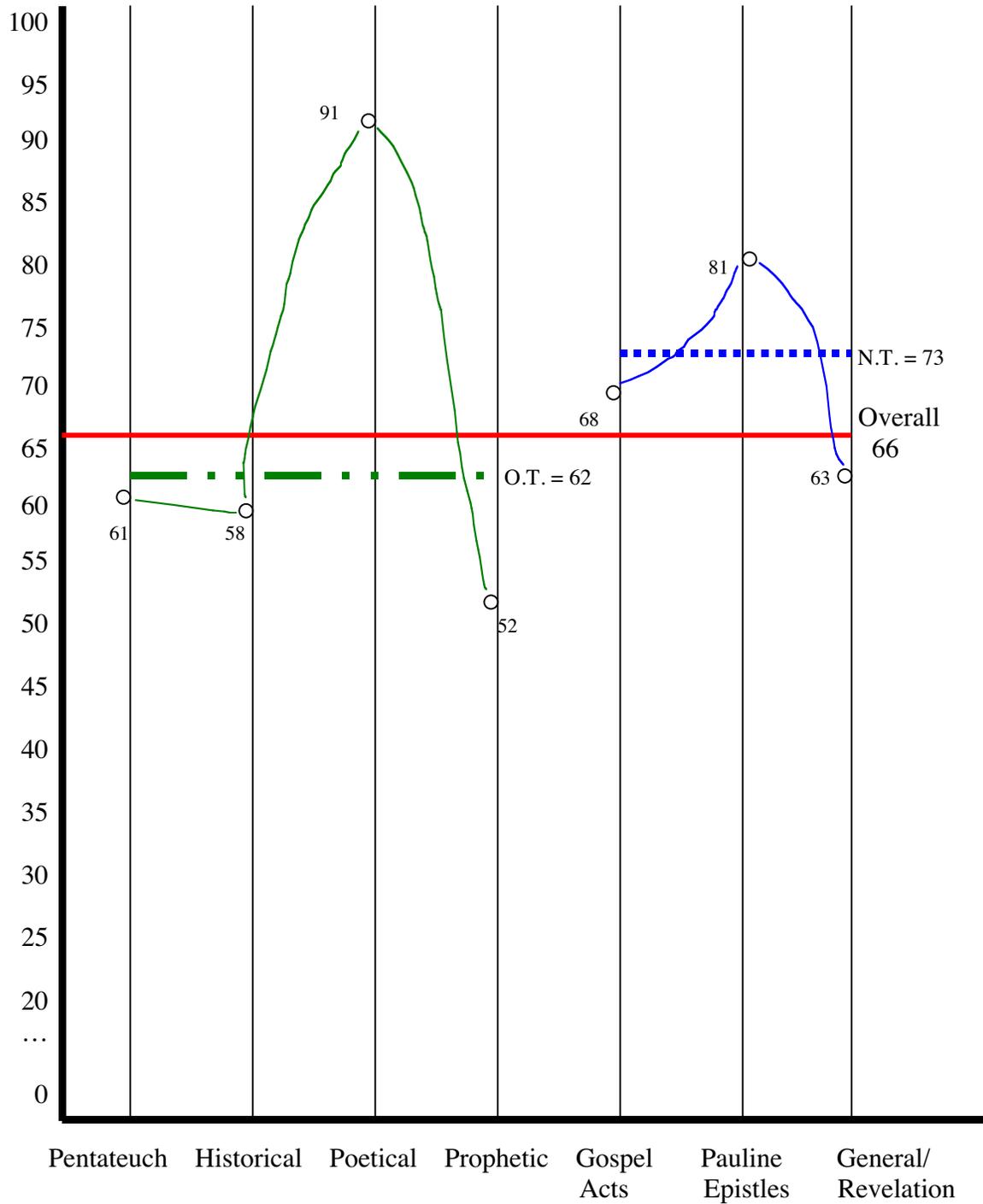
Mary's Overall Bible Score, percentage wise = total right divided by 372 times 100 = 66

Sample Plot of BMPI Profile--Mary Student

Name Mary Student Date BMPI Taken 19 Jan 2004

Old Testament Score 61 New Testament Score 73 Overall Score 66

Score



Overall Evaluation

Mary has scored about average for a seminary student. Most seminary students have not personally studied their Bibles very well and hence have only dipped in depth into certain books in exegetical courses. They usually do not have a grasp of books as a whole. Typically Mary is stronger in the poetical section. Many seminary students have done personal work in the Psalms and Proverbs, sometimes in their devotional lives; so they usually score high on the poetical section. Mary's grasp of the Pentateuch and historical books are below her average Old Testament score of 60. Her prophetic score is well below her average. Typically Mary has done well in the Pauline Epistles—much of church preaching focuses on these. She has done below her New Testament average in the Gospels/ Acts and in General/ Revelation. These books contain many historical details. Most students merge the Gospels with their many facts; they don't distinctively remember enough about them to identify specifically. Typically they do better in John and not as well in the synoptics.

Evaluation Old Testament

Mary needs to work on her Pentateuch and Historical sections as they are weak. She especially needs to upgrade her grasp of the Prophetic portions.

In the historical she is weaker in the Kings and Chronicles. These need work. This probably indicates that she is weak on grasping the Old Testament redemptive drama as a whole.

In the prophetic she is weak in general; slightly weaker in the minor prophets. Usually this is the case since few have heard much pulpit work in this area nor has their Bible studies or Sunday School experience helped them here.

Evaluation New Testament

Mary needs to work on the Gospels first and the General Epistles/ Revelation next. She is weakest in Matthew and Acts and strongest in John.

She is equally weak on most of the General Epistles and probably so in the Revelation. The BMPI doesn't really check the Revelation very well. Most people will identify the questions as applying to the Revelation whether or not they know much about the book.

Mary will need to do her planning based on these general ideas of evaluation. She will probably do some devotional things that will help and will probably institute some special reading program. She probably will decide to study one or two books in-depth. Her actual planning will depend on a number of factors--some of which we will discuss in the next chapter.

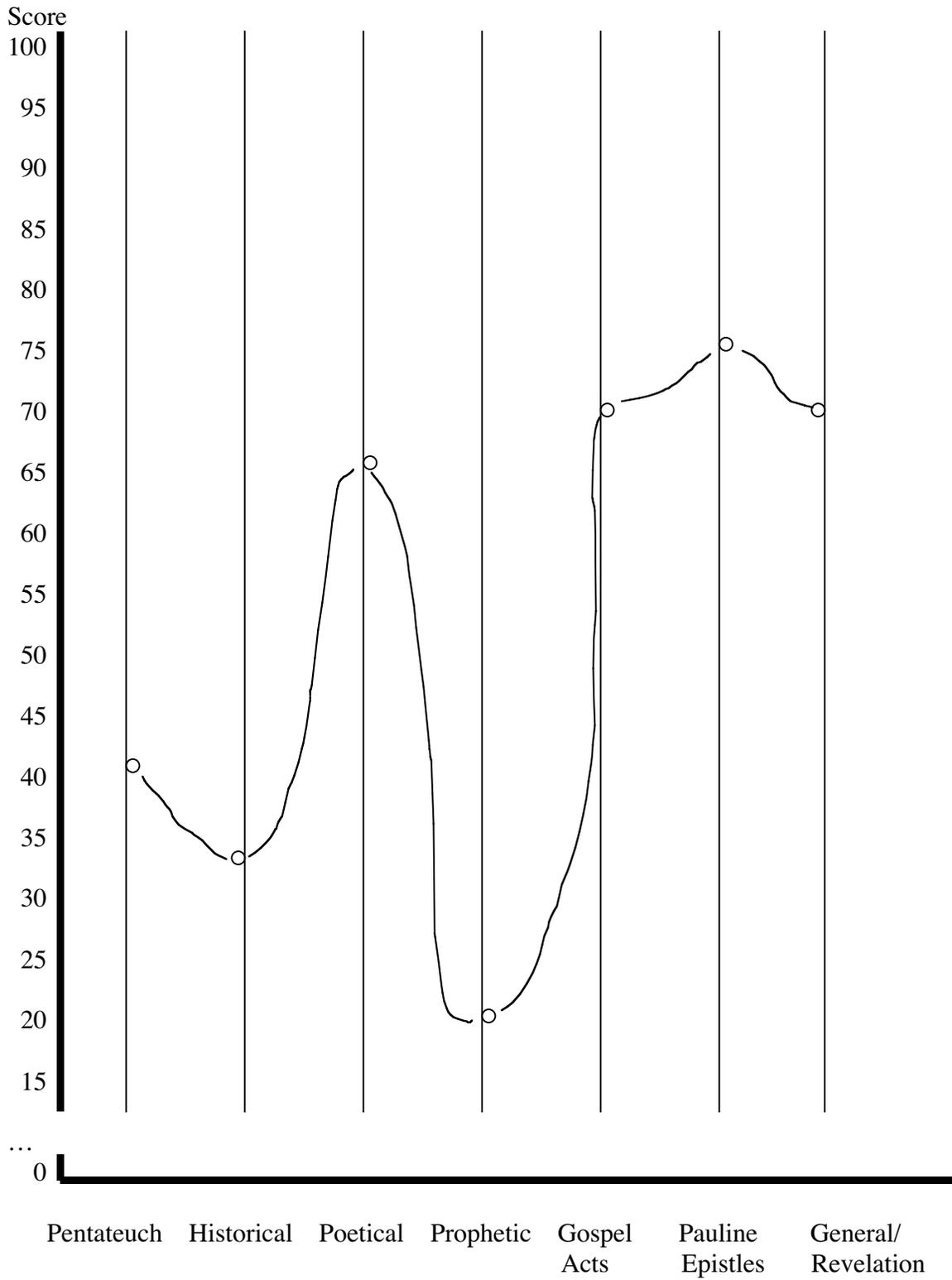
Some Profiles To Start You Thinking

Let me give some typical profiles: The Average Non-Bible Church Profile, The Average Seminary Student Profile, and some suggested norms. Then I will include a blank profile sheet for your use.

Most churches are non-Bible teaching churches. Their pulpit ministry may use the Bible or even preach from it. But few actually teach the Bible in order for people to understand its meaning. The Average Non-Bible Church Profile will show weaknesses in almost everything except the Poetical and Pauline Sections—even there it will be weak. I next show the Average Seminary Student Profile (similar to Mary's). A Bible School Student would be slightly higher. Then I show what some Christian leaders' profiles, who are serious about studying the Bible, should look like after various years of disciplined study.

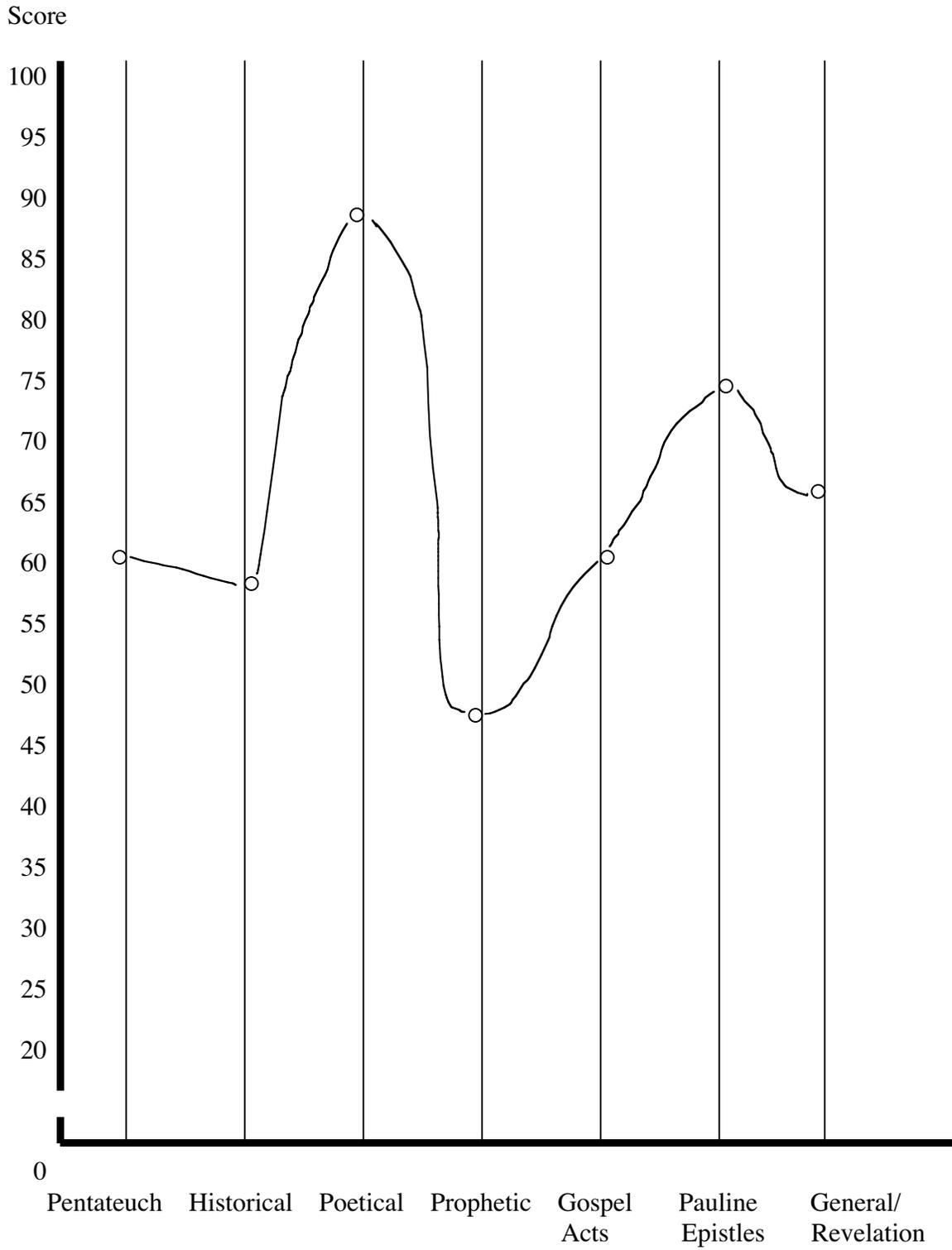
Sample Profile—The Average Non-Bible Church Profile

Plot of Bible Mastery/Proficiency Instrument Profile



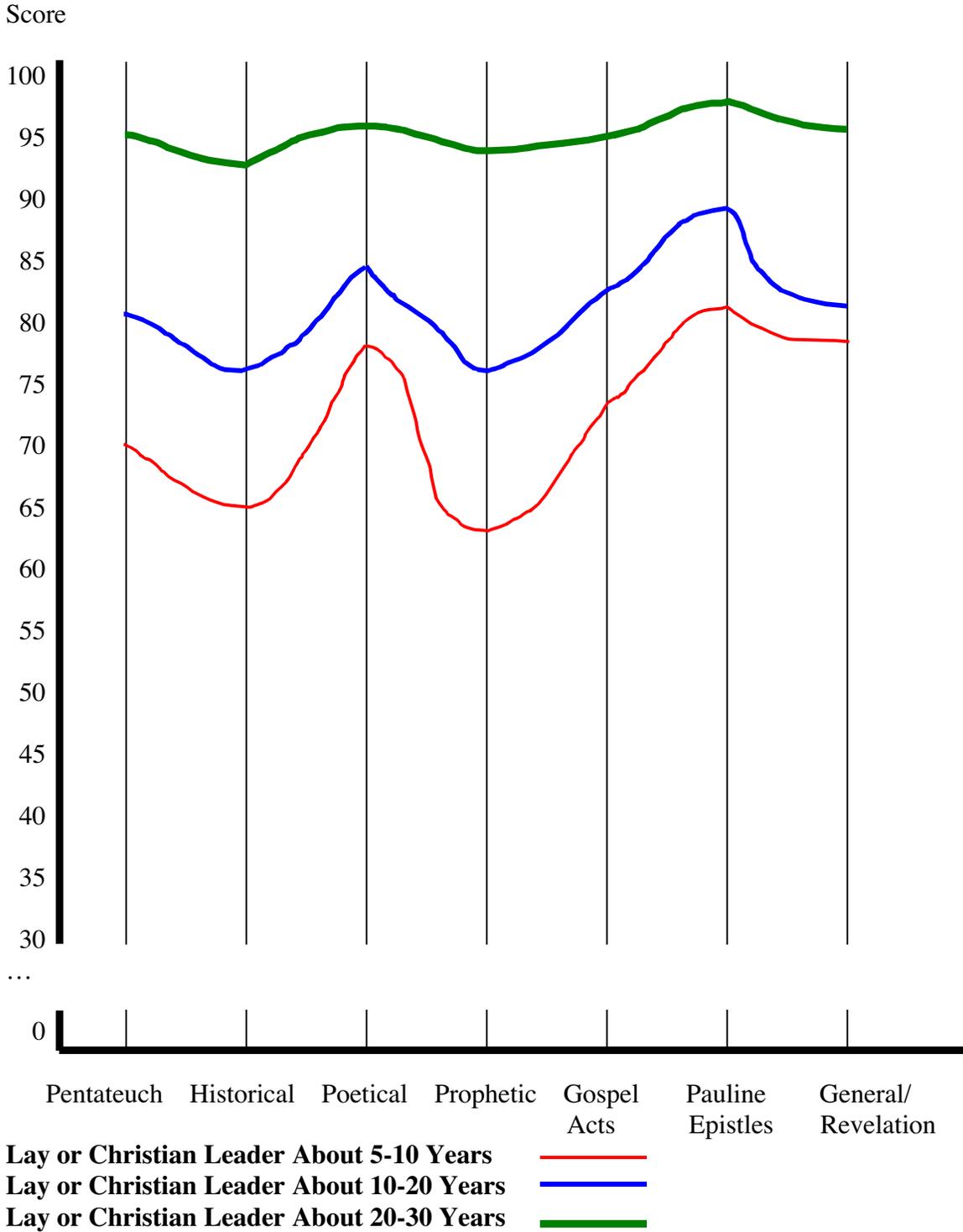
Sample Profile—The Average Seminary Student Profile

Plot of Bible Mastery/Proficiency Instrument Profile



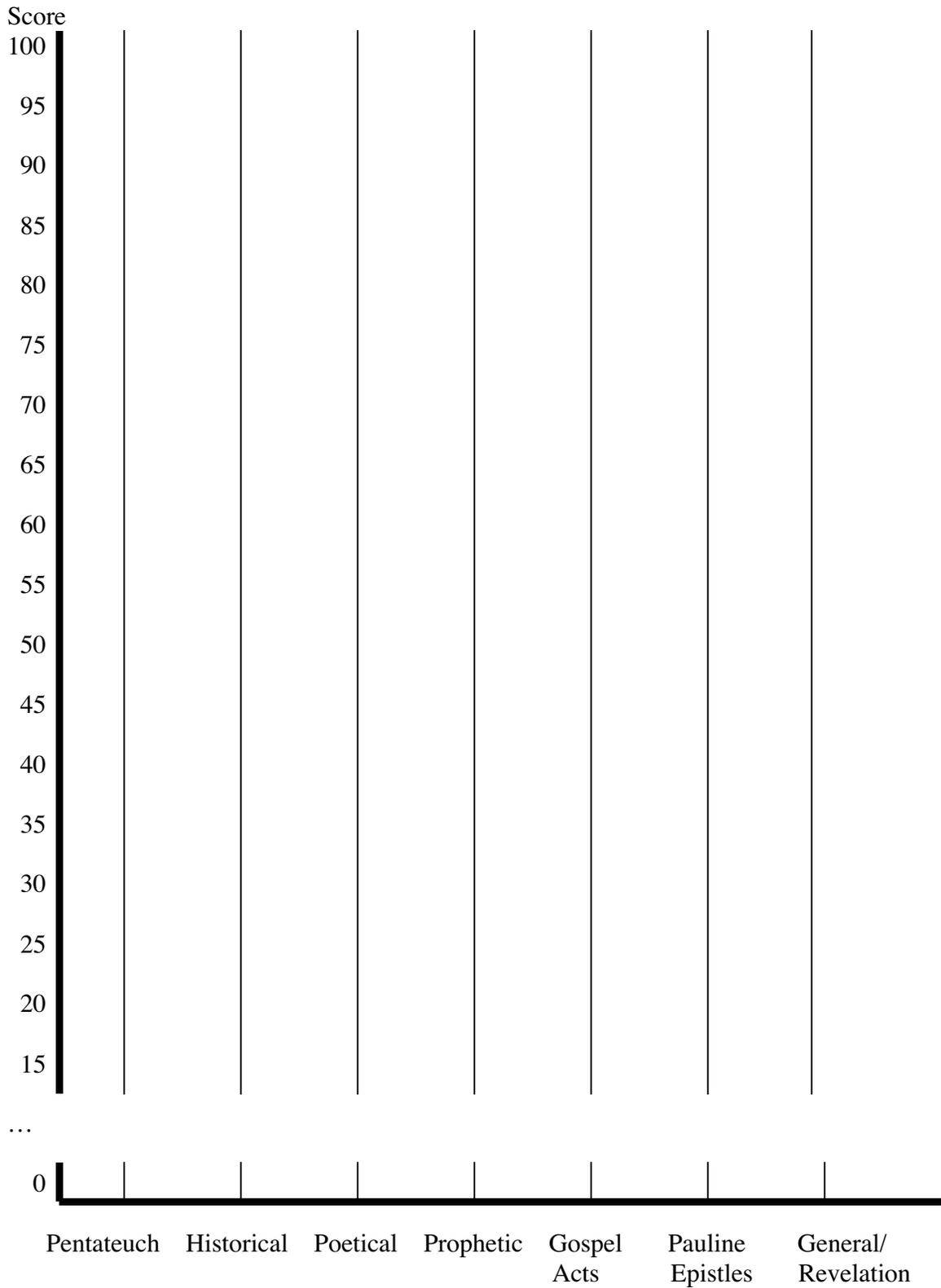
Some Possible Norms—A Leader Moving Toward Being A Bible Centered Leader

Plot of Bible Mastery/Proficiency Instrument Profile



Plot of Bible Mastery/Proficiency Instrument Profile

Name _____ Date BMPI Taken _____



Key To Geographical Assessment

introduction Simply compare your answer sheet with the following. Mark each wrong answer. Subtract your total wrong answers from 100. That is your score on the Geographical Assessment.

Warning **Be Sure You Have Answered The Entire Test Before Your Refer To This Key.**

- ar 1. (Tigris) An important river rising in the highlands of Armenia flowing more than a thousand miles to join the Euphrates and eventually exit into the Persian Gulf. It is part of the Fertile Crescent. Mentioned in Genesis 2:14 and Daniel 10:4 (under the name Hiddekel) this river was an important transportation means. The two important cities of Ashur and Nineveh of the Assyrian empires were located on this river.
- b 2. (Ephesus) One of the seven churches receiving an admonition from JSohn in the Revelation. The one in which Timothy ministered as a church consultant when he received Paul's letters to himself. It served as the capital of Roman Asia.
- ak 3. (Sodom and Gomorra) Two locations mentioned together by Jude; they are Old Testament cities reduced to ashes by God's judgment in Genesis. Lot lived in one of them.
- aG 4. (Mt. Ararat) Mountains in eastern Armenia where Noah's Ark finally landed.
- E 5. (Assyria) This country's capital was Nineveh ; its people reached their zenith in the 8th century B.C. They destroyed Israel, the northern Kingdom. Its center was on the upper Tigris river.
- M 6. (Canaan) A term used to describe Palestine west of the Jordan river; sometimes synonymously called the promised land. When Abraham left Haran this is where he headed.
- X 7. (Egypt) The country along the Nile river in Africa boasting a highly diversified culture developed a thousand years before the days of Abraham. Joseph became a leader in this country.
- ag 8. (Sea of Galilee) Called also Chinnerith in the Old Testament it is the northern terminus of the Jordan river in Palestine. Scene of Jesus' early ministry and his call of committal to Peter and Andrew (Mt 4:19)
- w 9. (Jordan River) A river about 65 miles long running north and south in Palestine. Jesus was baptized here.
- r 10. (Jabbok) A wadi which flows through the heart of the tableland of Gilead intersecting the Jordan River about mid way between the Sea of Galilee and the Dead Sea. Here Jacob wrestled with the mysterious man of Genesis 32:21. This becomes a river in a time of rain.
- U 11. (Dead Sea) Also known as the Salt Sea, this southern terminus of the Jordan river is more than 1000 feet below sea level.
- aK 12. (Mt. Hermon) The northern limit of Israel's conquest; Its peaks rise to 9000 feet and are snow capped throughout the year and can be seen from the dead sea 120 miles away. It is mentioned in both the Old and New Testaments.
- aJ 13. (Mt. Gilead) The place where Gideon assembled his army--probably east of the Jordan. These ranges reach about 3000 feet in altitude. 22,000 turned back from following Gideon here.
- Z 14. (Endor) A town in the territory of Manasseh (Josh 17:11) known for its witchcraft; it was where Saul consulted with a witch to communicate with Samuel.
- ab 15. (Plain of Esdraelon) This lowland ground north of Mt. Carmel provides access to the Jordan Valley. Its Old Testament name is "the Valley of Jezreel." It is also called the "Valley of Megiddo" from the fortress guarding it from the west.
- aQ 16. (The Negeb) Its literal meaning may mean south; the hilly terrain extending southward from Hebron. Beersheba is its principal oasis and market city. Although not a desert the region is dry and unproductive.
- F 17. (Babylon) An important city on the Euphrates River which gave its name to an empire. Daniel was exiled to this location. Habbakuk prophesied of its destruction. It happened as he said.
- at 18. (Ur of the Chaldeans) A Sumerian city on the lower Euphrates River. Abraham departed from here.
- p 19. (Haran) The place on the fertile crescent, on the Balikh, where Abraham tarried for a while before proceeding further on his pilgrimage. Probably in southern Mesopotamia.
- ae 20. (Salem) This location mentioned in Genesis 14 is where Abraham returning from his victorious rescue of Lot paid tithes to Melchizedek.
- aL 21. (Mt. Moriah) Sometimes identified as the location of Abraham's obedient response to sacrifice Isaac.
- I 22. (Bethel) the famous place, about 12 miles north of Jerusalem where Jacob fleeing from possible vengeance of Esau received his vision of the heavenly ladder. It literally means house of God.
- aT 23. (Peniel) Jacob had his mysterious wrestling encounter here and gave this location this name. It was during this encounter that he was crippled and also blessed. Its name means literally "face of God."
- c 24. (Ephrath) This was Micah's name for it. It is also called by its more familiar name Bethlehem, this little town 5 miles south of Jerusalem was where Rachael died giving birth to Benjamin. This is the birth place of Jesus.
- aN 25. (Mt. Sinai) Also called Horeb, this range reaches an altitude of 7500 feet. Here God gave the law to Moses.

Key To Geographical Assessment continued

- W 26. (Edom) A mountainous territory alternately called Seir. It is on the southeast border of Palestine in the region south of the Dead Sea between the Zered River and the Gulf of Agaba. Its various names mean “red” or “hairy.” Obadiah prophesied of its destruction. Esau is said to have settled here.
- ai 27. (Sinai Peninsula) The vast area of land where Israel spent most of her forty year period of wandering under Moses’ leadership.
- ac 28. (Ramah) The location of Samuel’s home in which Saul was privately anointed to be the first king of Israel. Its New Testament name is Arimathea. Samuel built an altar here. He judged Israel from here.
- aE 29. (Mizpah) a religious center in the area of the tribe of Benjamin. Here Saul was presented to his people as the first king of Israel. This was Jephthah’s home.
- k 30. (Gibeah) A city in the area of the tribe of Benjamin. It was the home and capital of Saul’s reign, Israel’s first kingdom. Eleazar was buried here. In the Judges the shameful rape of the concubine who died occurred here.
- m 31. (Gilgal) Its literal meaning is “circle of stones.” Here Saul was formally received as king by the united tribes of Israel. Site between the Jordan and Jericho where the Israelites first encamped after crossing the Jordan. Location of Joshua’s “stones of remembrance.”
- aI 32. (Mt. Ebal) On this mountain Joshua built an altar, according to Moses commands, in order to worship God after Ai fell. From this mountain came the curses and from Mount Gerizim the blessings.
- a 33. (Engedi) David found refuge in some caves located in this place about 30 miles southeast of Jerusalem (called also the Well of the Wild goat). Here he cut off King Saul’s robe but did not take his life.
- av 34. (Ziklag) A Philistine city in which David took refuge till Saul’s death.
- T 35. (Damascus) The largest city in Syria. Eliezer, Abraham’s servant was from here. Paul was on his way here when he received his blinding vision.
- t 36. (Jerusalem) Also called the city of David, this city with a long history going back beyond Melchizedek, was the center of religious activity in Palestine until destroyed in the year A. D. 70 by the Roman general Titus.
- aO 37. (Mt. Zion) A hill in Jerusalem between the Kidron and Tryopaeon Valleys. The Psalmist uses this expression poetically to refer to Jerusalem a number of times. In Revelation 14 the Lamb with the 144,000 are standing here.
- aM 38. (Mt. of Olives) A mile long ridge of limestone hills reaching an elevation of 2700 feet just across the Kidron Valley from Jerusalem. It parallels the eastern elevation of Jerusalem. Jesus ascended from here.
- z 39. (Kidron) A 3 mile long valley bounding the eastern slope of Jerusalem. In John 18 Jesus, after finishing the great prayer of chapter 17, crossed this valley and went to the olive grove on the other side where Judas brought the soldiers and chief priests.
- an 40. (Syria) Also called Aram. It was the portion of Solomon’s empire north of Mt. Hermon extending as far as the Euphrates. It revolted in Solomon’s latter reign and formed a separate kingdom with Damascus as its capital.
- q 41. (Israel) The name given to the northern kingdom established when Jeroboam came back from Egypt and led a revolt against Solomon’s successor, Rehoboam. It was comprised of about ten tribes.
- x 42. (Judah) The name given the southern kingdom and comprised of the tribe of Judah, a part of Benjamin and Simeon. Kings of the Davidic line reigned over this southern kingdom until the fall of Jerusalem in Jeremiah’s time.
- aF 43. (Moab) A kingdom east of the Dead Sea and north of Edom. It was part of Solomon’s greater kingdom. It revolted against Solomon’s successors. One of Lot’s daughters in the shameful escapade with the drunken Lot bore the son who founded this kingdom (Gen 19).
- h 44. (Galilee) This northeastern territory was once the location of the tribe of Naphtali. It was the center of Jesus’ early ministry. Eleven of his disciples were from this region.
- aU 45. (Peraea) Its Greek equivalent was Transjordan. This area east of the Jordan and the Dead Sea extends northward from Arnon to the town of Pella. Luke is the only Gospel which describes in detail Jesus’ ministry here.
- V 46. (Decapolis) A region southeast of the Sea of Galilee comprising ten Greek cities. Jesus’ ministry here is described by Luke.
- aR 47. (Nazareth) A small Galilean village which was the locale for the boyhood and early adult years of Jesus.
- au 48. (Wilderness of Judah) The location for the 40 days temptation of Jesus by Satan just after his baptism by John.
- L 49. (Cana) The site of Jesus first two miracles (the water turned into wine, Nobleman’s son healed at a distance).
- N 50. (Capernaum) Formerly a Roman military post, it was strategically located on the North/ south highway going through Galilee and connecting Damascus to Jerusalem. Jesus made this city his headquarters in Galilee. Here he performed many miracles and taught the multitudes.
- am 51. (Sychar) A small village in Samaria. Its major well was the location of Jesus’ ministry to the Samaritan woman at the well.
- aP 52. (Nain) A small village on the northern slope of the hill of Moreh overlooking the plains of Esdraelon. Here Jesus raised a widow’s only son from death to live as recorded in Luke 7.
- J 53. (Bethsaida) A fishing village on the northern shore of the Sea of Galilee. After his major ministry in central Galilee, Jesus moved to here. Peter, Phillip, and Andrew were from this town.

Key To Geographical Assessment continued

- aW 54. (Phoenicia) The territory containing Semitic-speaking inhabitants of the Levant coast north of Palestine. Tyre and Sidon are principal cities. In this locale on a journey Jesus restored the demoniac daughter of a Greek woman who asked for his help.
- P 55. (Caesarea Philippi) This town at the base of Mt. Hermon, northeast of the Sea of Galilee was the location at which Peter made his confession acknowledging Jesus as the Christ, the Son of God.
- H 56. (Bethany) Meaning “house of figs,” this suburb of Jerusalem was the home of Lazarus, Mary, and Martha and was the scene of the resurrection of Lazarus by Jesus.
- O 57. (Caesarea) Cornelius’ conversion which took place in this Roman town was a major turning point in the missionary outreach of the church. This port town was the Roman capital of Palestine. Phillip was from here. Paul was imprisoned here.
- v 58. (Joppa) This city lies thirty miles south of Caesarea and thirty-four miles northwest of Jerusalem. Dorcas was raised to life at this place. Peter received his vision on the rooftop here.
- A 59. (Antioch) This capital of the province of Syria under the Romans was the third largest city in the Roman empire. It became the center of the church’s missionary outreach after the Acts 13 vision.
- ao 60. (Tarsus) This capital city of Cilicia in southern Asia Minor is strategically located and provided a cosmopolitan environment in which east meets west. It was the home town of Paul the Apostle.
- g 61. (Galatia) This Roman province received its name from the Gauls who ruled it in the 3rd century before Christ. It included Pisidia, Lyaconia, Iconium, Derbe, Pisidian Antioch, all cities in which Paul preached and suffered persecution. Its strongest letter of admonition was directed to this region.
- aZ 62. (Phrygia) This region, like Galatia, was visited by Paul. He preached there (Acts 16:6 18:23). It included cities of Laodicea, Hierapolis, and Colosse. The book of Philemon was carried to this region.
- S 63. (Cyprus) An island sixty miles west of Syria and forty miles south of Asia Minor. This was the first stop on Barnabas and Paul’s first missionary journey.
- aY 64. (Philippi) This city in Europe had status as a Roman colony. Lydia was its first convert. Here Paul and Silas were thrown in jail. The jailer and his family were converted as a result of this.
- ap 65. (Thessalonica) The most important seaport of Macedonia, located on the northern port of the Thermoic gulf. Paul’s three week ministry here was very profitable. He wrote two letters to the church in this location.
- K 66. (Berea) This city at the foot of Mt. Bermius had a Jewish synagogue whose members carefully heard Paul’s message and “searched the Scriptures diligently to check him out.” (Acts 17)
- Q 67. (Corinth) The chief city and capital of Achaia, the Roman name for Greece. Two epistles were written to the church founded in this city. This problematic church stimulated Paul to write three whole chapters on spiritual gifts. If Athens was renowned for culture, this city was renowned for corruption.
- D 68. (Athens) At this Greek city Paul noted the altar dedicated to the unknown god which prompted him in his sermon on Mars Hill. The Acropolis stands out as part of this city and highlighted its religiousness. Paul debated with the philosophers there.
- aD 69. (Miletus) A town thirty-six miles south of Ephesus at the mouth of the Meander river. A delay there allowed Paul to give his important leadership address to the Ephesian elders, recorded in Acts 20.
- R 70. (Crete) A large island about 140 miles long by 35 miles wide at the entrance to the Aegean Sea. It is about equidistant from Europe, Asia, and Africa. Paul stayed there for some time on his way to Rome. Titus was sent here later to establish leadership in the churches.
- aC 71. (Malta) The island on which Paul landed after the shipwreck (Acts 27). It is 62 miles south of Sicily.
- B 72. (Appian Way) A famous road leading to Rome along which Paul traveled (Acts 28).
- ad 73. (Rome) The capital of the Roman empire. Paul was a prisoner here (in his “hired house”) for two years as recorded in Acts 28.
- aj 74. (Smyrna) Mentioned in Revelation 2:8. This was an important Aegean port of western Turkey about 40 miles north of Ephesus. It was the recipient of the second admonition to a church by John in Revelation 2:8ff.
- aV 75. (Pergamum) This city located about 60 miles northeast of Smyrna in the district of Mysia was the capital of a small kingdom which arose after the breakup of Alexander’s kingdom. John’s third admonition to a church (Rev 2:12ff) was directed to it. “Satan’s throne” spoken of by John may have been the great altar of Zeus located there.
- aq 76. (Thyatira) A city of ancient Lydia on the road from Pergamum to Sardis. Paul’s first convert in Europe, Lydia, was a cloth merchant from here who did business in Philippi. John’s 4th admonition to a church (Rev 2:18ff) was written about this locale.
- af 77. (Sardis) Located 30 miles south of Thyatira, between the River Hermas and Mt. Timolus was this city. It was a wealthy commercial city. Mystery cults abounded here. This locale receives John’s 5th admonition to a church (Rev 3:1ff).
- aX 78. (Philadelphia) Located about 28 miles southeast of Sardis on the Cogamus River this city received positive affirmation from John’s 6th admonition to a church (Rev 3:7).

Key To Geographical Assessment continued

- aB 79. (Laodicea) This capital of Phrygia was about 50 miles from Philadelphia in the Lycus valley. The church here received the sharpest rebuke from John, his 7th admonition to a church, Rev 3:14ff.
- aS 80. (Patmos) This island, about 70 miles southeast of Ephesus, was where John was exiled and isolated in his latter years and from which was written the Revelation.
- e 81. (Euphrates) Rising in the eastern mountains of Turkey, this river flows about 1700 miles and joins the Tigris and finally exits in the Persian Gulf. It is first mentioned in Genesis 2:14 and is referred to often in the Old Testament. It was the dividing line between the Babylonian and Egyptian empires in the latter days of the southern kingdom when Jeremiah was ministering. Babylon was located on the lower part of this river.
- y 82. (Kadesh-Barnea) A city in the Negeb (part of the Wilderness of Zin) close to the southern border of Palestine. The Israelites encamped here. It is 11 days journey away from Horeb in a straight line. The Israelites took 40 years to get here.
- as 83. (Tyre) A Phoenician maritime city 22 miles south of Sidon on the Mediterranean coast. Hiram was king here and provided David and Solomon with materials for the palace and temple.
- al 84. (Susa) Also called Shushan; an ancient Persian capital. Nehemiah served as cupbearer to Artaxerxes here. Daniel saw himself in a vision in a citadel located here (Dan 8:2).
- ah 85. (Shiloh) Joshua set up the tabernacle at this location. It was the spiritual center of Israel before Jerusalem became the religious center.
- o 86. (Goshen) A district in northeast Egypt where the Hebrews settled during the time of Joseph.
- G 87. (Beer-Sheba) An oasis in the northern Negeb which marked the southern limits of Israelite territory.
- aA 88. (Kittim) The Biblical name for Cyprus.
- u 89. (Jezreel) A town in Issachar's territory (Josh 19:18). It was the country residence of the kings of Israel (2 Sam 2:9). Naboth's vineyard was here.
- s 90. (Jericho) A walled city in the Jordan valley which was a key to Joshua's military strategy. It was destroyed in Josh 6 via a supernatural intervention by God.
- n 91. (Golgotha) Sight of the crucifixion.
- l 92. (Gibeon) An important Hivite city (Josh 11:19); Its leaders deceived Joshua into making a peace alliance.
- aH 93. (Mt. Carmel) Elijah had his major confrontation with the prophets of Baal on this mountain overlooking the Mediterranean.
- j 94. (Gethsemane) A garden east of Jerusalem just over the brook Kidron near the foot of the Mt. of Olives.
- i 95. (Gath) one of the 5 great Philistine cities and the home of Goliath (1 Sam 17:4, 2 Sam 21:15).
- f 96. (Gadara) Located 6 miles east of the Sea of Galilee in Decapolis, this city, was the site of the healing of two demons (Mt 8:28; Mk 5:1; Lk 8:26,37).
- d 97. (Ethiopia) Called Cush in the Bible, this country in Africa, south of Egypt was the home of the eunuch baptized by Phillip in Acts 8.
- Y 98. (Emmaus) A village near to Jerusalem. After his resurrection, Christ taught two disciples about himself from the Old Testament while walking along the road to this village.
- C 99. (Arimathea) The home town of Joseph who buried Jesus in his own personal tomb.
- aa 100. (Plain of Dura) The location of the 90 foot high image, that Nebuchadnezzar erected and forced all people in Babylon to worship.

Some Hints To Improve Your Grasp of Cultural Background—Geographical Details

introduction Being aware of your need is a first great step toward learning geographical details which will aid you in your Bible study. But you can deliberately add to your knowledge by following a few of the suggestions given below.

Table 1: Suggestions for Improving Historical Background/Geographical Details

Suggestion	Basic Idea
1	Make sure you have a good set of basic reference materials. A minimum would include: <ol style="list-style-type: none"> a. a good Bible atlas such as Baker's Bible Atlas, or The Macmillan Bible Atlas. b. a good Bible dictionary or encyclopedia such as International Standard Bible Encyclopedia, c. several good historical/ cultural/ reference works which have information on geographical items, phrases, and/or other articles on implications of the cultural factors on the interpretation (examples: Edersheim, Lightfoots Essays, Manners and Customs in Bible Times, et al.
2	For each of the geographical terms that you missed why don't you read up on it in your Bible Atlas or Bible encyclopedia and jot a note about it in a key location in your basic study Bible in the margin.
3	In your regular Bible reading program when ever you come upon some geographical phrase or term—like the ones you saw on this test—do three things: (1) underline the term and draw a line going from the underline to marginal space; (2) look up the term in your Bible atlas or Bible dictionary; (3) In the margin put the abbreviation of the reference material you used and the page number that contained the information. (example: Baker Bible Atlas page 321 = BA p 321); (4) If you happen to have lots of room in the margin you may want to jot a note summarizing what you found.
4	In your Bible study program seek to apply the hermeneutical principle in-depth as preliminary background work to your actual interpretation. I would suggest repeated read throughs of the Bible book underlining any possible word or phrase that might lend special insight to your understanding.

The Basic Hermeneutical Principle on Historical Background

In The Spirit, Prayerfully Study The Historical Background Of The Book Which Includes Such Information As:

- a. the author of the book and the historical perspective from which he/she wrote.
- b. the occasion for the book
- c. the purpose for the book including where pertinent the people for whom it was intended and their situation.
- d. any geographical or cultural factors bearing on the communication of the material.

It is meditation on the information and its implications for interpretation that you will want to learn to ascertain. But a starting point is knowing the factual information. Geographical items are part of the necessary background.

Key To Bible Leaders' Assessment

introduction Simply compare your answer sheet with the following. Mark each wrong answer. Subtract your total wrong answers from 156. That gives you your correct number. Then divide your correct number by 156 and multiply by 100 to get your percentage. That will be your score on the **Bible Leader's Assessment**.

Warning **Be Sure You Have Answered The Entire Test Before Your Refer To This Key.**

- ao 1. (Joseph) A patriarchal leader, who rose to be an Egyptian ruler, and preserved Jacob's family during a long famine.
- aaB 2. (Rahab) A woman in Jericho who protected Israeli spies and requested safety for her family in the ensuing attack; she was preserved.
- aV 3. (James, the brother of John) An early church leader in Jerusalem who was martyred by King Herod
- aW 4. (Luke) A gentile missionary who was part of Paul's missionary team. He wrote the famous "we" sections included in Acts.
- vv 5. (Peter) Was recruited by Jesus who prophesied what his character would become, a solid stable rock.
- HH 6. (Nahum) an Elkoshite prophet who foretold of Nineveh, indeed all of Assyria's downfall; his prophecy came true entirely and vindicated God as a just God. One of four Jewish prophets dealing primarily with a non-Jewish nation.
- AA 7. (Mary) A woman follower of Jesus who lived in Bethany; she loved to listen to Jesus.
- m 8. (Eleazar) The priest who Moses commissioned to work with Joshua.
- aG 9. (Haggai) A post-exilic prophet who strongly urged two leaders, Zerubbabel and Joshua son of Jehozadak, to finish building the temple and chided the people about living in fine homes while the temple of God was unbuilt.
- aaV 10. (Zechariah) A post-exilic prophet who encouraged Zerubbael and Joshua that the temple would be finished by the power of God--not by their might or power.
- ay 11. (Malachi) A post-exilic who prophesied that the prophet Elijah would come and turn the hearts of the fathers to their children and the hearts of the children to their fathers.
- av 12. (Lois) A grandmother who passed on her heritage of faith to her daughter and grandson. The grandson later became part of Paul's missionary team and ministered in Ephesus.
- aU 13. (Jair) A little known judge from Gilead, the 8th, who led Israel for 22 years.
- II 14. (Naomi) An Israelite woman who influenced her daughter-in-law a Moabitess to marry Boaz who gave birth to David's grandfather.
- EE 15. (Miriam) A woman leader who as a girl was partially responsible for Moses preservation as a baby; later she was a powerful influence in the Desert years of leadership.
- b 16. (Boaz) A man of integrity who led a godly life during the times of the Judges; he was the great-grandfather of David.
- aQ 17. (Hushai) A powerful orator and influential consultant at court; he persuaded Absalom to delay his attack on David.
- u 18. (Eunice) Timothy's mother; a real person of faith and a student of the Scriptures.
- UU 19. (Paul) A Benjaminite who essentially was responsible for the spread of the Gospel to the gentiles.
- ap 20. (Josiah) A king who began to reign when he was 8; later after discovery of the a copy of the Scriptures he brought about renewal to the southern kingdom though it was not long lasting. Zephaniah who prophesied in that time period does not even refer to the renewal.
- as 21. (Judah) This patriarch, the fourth son of Jacob by Leah, probably was responsible for saving Joseph's life when he suggested that they not kill him and instead sell him slavery. He is most remembered for his shameful treatment of Tamar, the widow of his son Er.
- ax 22. (Lydia) A woman leader, in fact a business woman who was in the fabrics industry. She was Paul's first convert in Europe. Originally she was from Thyatira.
- FF 23. (Mordecai) An exilic Jewish leader, a Benjaminite, who prospered during King Ahasuerus reign. He foiled a plot to assassinate the king. He is probably remember most as being the Uncle of Esther, the beauty queen.
- aJ 24. (Herod Agrippa I) This king was ruling in Jerusalem during the time of the early spread of Christianity. He had James put to death. He himself was cut off by the Angel of God.
- Y 25. (Barnabas) This Jewish leader from Cyprus was primarily responsible for Paul's acceptance among Jewish Christian leaders in Jerusalem. He sponsored Paul in Antioch and thus set the stage for the missionary effort which was to come. He led the missionary team that left Antioch.
- LL 26. (Nebuchadnezzar) The mighty ruler under whom Daniel worked for the first part of his time in captivity. He was the final conqueror of the southern Kingdom. Daniel was taken away in the first of three sieges this leader masterminded.
- aj 27. (John) An early Christian mystic and one of the top three leaders in the early Christian era. He was exiled to a small island and wrote the concluding book to the canon while in exile.
- aaF 28. (Ruth) A Moabite, she followed hard after God and lived a life of integrity during the closing days of the pre-kingdom, decentralized era of leadership. She was the great-grandmother of David.

Key To Bible Leader's Assessment continued

- n 29. (Eli) The priest who trained Samuel. His social base failure, his own sons were not godly, was repeated in Samuel's sons.
- aaI 30. (Saul of Kish) The first king of the united kingdom. He failed several important integrity tests and his leadership was eventually by-passed by God. He died in battle.
- aaW 31. (Zechariah the Priest) He was the son of Jehoida. This courageous religious leader when he stood up to Joash was martyred for his godly stand.
- OO 32. (Nicodemus) This Pharisee, a teacher in Israel, once had a private dialogue with Jesus which touched on the essential issue of the kingdom of God. He became a follower though privately until Jesus' death.
- Q 33. (Ananias) This leader received a vision concerning Paul's conversion and future ministry. He gave confirmation to Paul and also prayed that he might see. Paul's temporary blindness was healed.
- aaU 34. (Zacchaeus) A resident of Jericho, this chief of publicans an influential leader because he controlled taxation and was very rich, was converted as Jesus personally ministered to him. His conversion was seen to be genuine as he made restitution to many he had wronged in his past.
- aL 35. (Hilkiah) This high priest in the time of Josiah, was a trustee of a special fund to repair the temple. During the repair a copy of the law of Moses was discovered. He went to a woman prophetess for an interpretation of what God was going to do as a result of transgressions against the law. A minor revival broke out eventually as a result of some response to God.
- aaQ 36. (Titus) This Gentile leader was probably from Syrian Antioch was one of Paul's most trusted associates. He was sent into problematic situations in Corinth and Crete. He exercised apostolic authority in Crete to appoint leaders to stabilize the church.
- t 37. (Esther) This beautiful woman leader from the tribe of Benjamin became a queen during the exile. She took a courageous stand which resulted in many Jewish not being killed. The feast of Purim celebrates this.
- z 38. (Bathsheba) She was Solomon's mother and as David's death approached she helped transition the Kingdom over to Solomon when Adonijah tried to do an end run to get the kingdom.
- aaX 39. (Zedekiah) He was the final king of the southern kingdom. When he rebelled, after a two year siege he was finally taken to Babylon. His eyes were put out.
- aP 40. (Huldah) This woman leader, a spiritual person who could hear from God, prophesied during the reign of King Josiah.
- K 41. (Ahab) This seventh ruler of the northern kingdom, Israel, ruled for 22 years. He put Moab to tribute. Jericho was rebuilt. He build a magnificent palace in Samaria. He was the most wicked of the northern kingdom up to his time. He was a Baal worshiper. Elijah prophesied against him. He probably best known for murdering Naboth and taking his vineyard and for his wicked wife, Jezebel.
- aO 42. (Hoshea) The nineteenth and final king of the northern kingdom, Israel. He murdered Pekah to obtain the throne. Shalmaneser the Assyrian monarch overthrew him and ended the northern kingdom.
- r 43. (Enoch) This pre-patriarchal leader is known for his model life, that is, his relationship with God. He is spoken of as having walked with God.
- q 44. (Elizabeth) This godly woman leader, the mother of John the Baptizer, is best remembered for her dialogue with Mary, the mother of Jesus.
- ZZ 45. (Potiphar) This Egyptian Army officer, the Captain of Pharaoh's Palace Guard, purchased Joseph from the slave traders. Later he had Joseph imprisoned because of the accusations of his wife.
- aaO 46. (Thomas) One of the twelve disciples, this leader was not present at one of the resurrection appearances of Jesus and doubted his appearance. Later he explained upon seeing Jesus that he was God. Tradition says he died in India where he introduced Christianity.
- B 47. (Abel) This pre-patriarchal leader is best known for two things: (1) his acceptable sacrifice to God; (2) his murder by his brother Cain.
- d 48. (Cornelius) This Roman military officer, a centurion of the band called the Italian band, was a devout man who feared God. Peter was given revelation about him and was instrumental in his coming to know Christ as his personal savior.
- y 49. (Felix) This Roman governor in Caesarea reviewed a lawsuit against Paul. He hoped to receive a bribe from Paul. He heard Paul a number of times but would not commit himself to Christ.
- o 50. (Elijah) This rugged prophet gave a strong word against Ahab and Jezebel and was persecuted for it. He is probably best remembered for his power encounter with the prophets of Baal on Mt. Carmel.
- H 51. (Adonijah) A son of David. As David was nearing death he tried to take the throne but was thwarted by Bathsheba, Solomon, Zadok the priest, Benaiah, Nathan and others. Later Solomon had him executed.
- aaM 52. (Solomon) This son of Bathsheba succeeded David on the throne and took the united kingdom to its highest earthly glory in terms of materialism and territorial limits.
- a 53. (Belshazzar) Probably the grandson of Nebuchadnezzar, this last king of the neo-Babylon empire, was amazed at a revelation by God of judgment, the handwriting on the wall, which Daniel interpreted for him.

Key To Bible Leader's Assessment continued

- z 54. (Festus) The successor to Felix; He heard Paul's second trial in Caesaera and sent him on to Rome after Paul appealed to Caesar.
- XX 55. (Phillip) An early church leader; an evangelist whose ministry in Samaria was authenticated by God's power in miraculous ways. He is well known for his witness to the Ethiopian eunuch.
- aM 56. (Hiram) This king of Tyre furnished raw materials for David's use in building his palace; he also provided materials to Solomon for use in building the temple.
- YY 57. (Phoebe) A woman leader in the early church; she was commended by Paul to the Roman church on one of her visits to it.
- aaS 58. (Tychicus) One of Paul's associates; he was described as a beloved brother, a faithful minister and a fellow servant. He carried Paul's epistles to the churches at Ephesus Colosse. He also was sent by Paul to help Titus in Crete.
- PP 59. (Nimrod) A pre-patriarchal leader; he was described as a mighty hunter before the Lord. He was an early leader in Babylon and extended his empire into Assyria, founding the city of Nineveh.
- aaC 60. (Recabites) A whole family of strong leaders who maintained integrity and were used by Jeremiah as a positive example of those following God in a degenerate times.
- ae 61. (Jezebel) A powerful wicked woman leader who strongly influenced her husband, one of the Kings of the northern kingdom, to persecute Elihah. She died a violent death.
- aaD 62. (Rehoboam) Solomon's son whose harsh undiplomatic early decisions helped stimulate the split of the kingdom.
- aaG 63. (Samuel) A great Old Testament leader who served as a transitional leader helping move from the decentralized times of the 12 tribes to the centralized leadership of the kingdom. He anointed both the first and second kings of the united kingdom.
- h 64. (David) A mighty warrior, this leader became the second king of the united kingdom. Under him the kingdom became great. He is best remembered for his wonder worshipful psalms he wrote and sung to the Lord and for his repentant attitude after major sin in his life.
- aW 65. (Jehoiakim) He was the eighteenth king of Judah and served under the aegis of Pharaoh Necho who had deposed his brother Jehoahaz. He rebelled against Nebuchadnezzar and was quickly subdued. He burned the Scroll of Jeremiah and continually refused to heed Jeremiah's warnings.
- aaY 66. (Zerubbabel, Son of Shieliel) This grandson of the Judean King Jehoiachin was a political leader who directed the first return of the Jews from Persia back to Jerusalem. He and Joshua the High Priest and two key prophets Haggai and Zechariah fearlessly followed God and led the people to rebuild the temple.
- aaN 67. (Stephen) This early church leader described as a man full of faith and power did great wonders and miracles among the people. His powerful ministry was opposed by the synagogues of the Libertines, Cyrenians, Alexandrians, and Cilicians. His confrontational speech before these Jewish leaders showed his wonderful grasp of Old Testament history. He was put to death by them.
- CC 68. (Micah) This prophetic leader during the divided kingdom ministered to both northern and southern kingdoms concurrently with Isaiah. His prophetic writings show the importance of leaders and centers of influence such as cities in determining the vital life of the nation. He prophesied Christ's birth in Bethlehem.
- an 69. (Jonathan) This brave warrior under the first king of the united kingdom is best known for his deep friendship with David. He died in battle.
- S 70. (Archippus) a friend of Paul's who was an early lay leader in the church which met at Philemon's home. From Paul's mention in Colossians it is likely that he became a full time minister.
- KK 71. (Nathaniel) Also called Bartholomew, this skeptical recruit, was convinced to join with Jesus' followers when Jesus gave a word of knowledge about seeing him earlier under a fig tree and then correctly described his character when he spoke of him as a person without guile.
- DD 72. (Micaiah) This fearless prophet was not afraid to go against the crowd or to rock the boat. His courageous word to Ahab and Jehoshaphat were rejected by Ahab. He was slapped publicly by Ahab's false prophet, Zedekiah, and denounced. He was vindicated when his prophecy came true.
- ad 73. (Jesus) This leader began a movement in Palestine which became a worldwide movement. His insights about God were authenticated by power miraculous interventions.
- j 74. (Delilah) This woman leader conspired with the Philistines to influence a major leader during the days of the decentralized pre-kingdom time to reveal the secret of his strength. His mighty exploits were then thwarted except for one last act of revenge.
- M 75. (Ahithophel) This very wise counselor at court gave a good advice to Absalom which was rejected. Had it been followed Absalom would have consolidated the kingdom. Instead it was rejected and the kingdom was retaken by David. This leader saw this coming and committed suicide rather than face the consequences of David's return.
- MM 76. (Nebuzaradan) This Babylonian general burned the temple of Judah and destroyed Jerusalem's wall in this final take over. He befriended Jeremiah and freed him from prison.

Key To Bible Leader's Assessment continued

- QQ 77. (Noah) This early pre-patriarchal leader was righteous before God. Because of his testimony God preserved him and his family through the flood.
- O 78. (Amos) This prophet was called from shepherding and fruit gathering to bring words of judgment primarily to the northern kingdom under Jeroboam II which at that time was at its zenith of success. His confrontational fourfold prophecy against Amaziah, the priest at Beth-el, who had opposed him at court came true exactly as predicted.
- aaZ 79. (Zephaniah) This great-great-grandson of King Hezekiah was a prophet during Josiah's time. His strong use of "the day of the Lord" showed that judgment was coming both near and far. Nathanael quoted from his prophecy when he described Jesus as the Son of God, the King of Israel.
- U 80. (Asa) This third ruler of the southern kingdom, Judah, reigned for 41 years. He excelled as a military leader and as a spiritual leader for much of his life. There were notable moments when he trusted God. However, toward the end of his life he did not follow God. He disregarded a prophecy by Hanani. He did not finish well, dying of an infection in his foot.
- s 81. (Epaphroditus) This strong early church leader knew the value of intercessory prayer in a ministry. He is commended by Paul for his intercessory prayer for the church at Colosse.
- I 82. (Agabus) This early church leader had a prophetic ministry. His prophecy about Paul came true.
- aaK 83. (Shadrach) This young Jewish leader in exile took a stand with Daniel concerning dietary convictions. He later became a high ruler under Daniel after excellent training.
- aN 84. (Hosea) This tender prophet obeyed God and married a harlot. His marriage was used to illustrate God's relationship to His own people. His ministry was primarily directed toward the northern kingdom. He constantly referred to it as Ephraim since it was probably the first of the 10 tribes to turn away from following God.
- c 85. (Caleb) This strong desert leader followed hard after God. Four times he is referred to in Scripture as following the Lord wholeheartedly. He along with Joshua were the only persons (possible exception of Priests and Levites) of the generation that came out of Egypt to go into the promised land.
- al 86. (Hannah) This godly woman longed for a child; God gave her one. She gave him back to the Lord. He served the Lord and became a mighty Old Testament leader who bridged from the decentralized era to the kingdom era.
- w 87. (Ezekiel) This prophet/priest ministered concurrently along with Jeremiah and Daniel. He had a specially intimate relationship with God. On at least 90 occasions God spoke to him personally and he recorded them for us in his prophecy. He saw the glory of God as no other Old Testament leader.
- g 88. (Daniel) This exilic prophet demonstrated through his life and ministry that it is indeed God who is superintending and sovereignly reigning. His ministry of more than 70 years spanned the mighty rulers Nebuchadnezzar, Belshazzar, Darius and Cyrus. His integrity in particular and character in general are exemplary for leaders.
- aaR 89. (Tola) This seventh of the charismatic leaders of the decentralized era is little known. He followed Abimelech, Gideon's successor. He led Israel for 23 years.
- ak 90. (John the Baptizer) This pre-church leader had an austere life which gave authority to his message. His strong message brought repentance among many. He paved the way for and baptized Jesus. He died in prison.
- D 91. (Abishai) This mighty warrior served David during Saul's reign and became the chief of 3 ranking generals during David's reign.
- aE 92. (Goliath) This mighty warrior stalemated King Saul's armies and brought fear to their midst with his day-by-day challenge to fight in individual combat Israel's best, winner take all. A young lad used a then unconventional weapon, a sling, to down this warrior and inspire Israel to victory.
- al 93. (John Mark) This young missionary leader, a relative of Barnabas, got into hot water when the team leadership changed from Barnabas to Paul. He left the team. Eventually this became a point of contention which split up Barnabas and Paul's co-ministry.
- ac 94. (Jeremiah) This deeply emotional prophet ministered hard and long in an unsuccessful effort to rally the southern kingdom back to God. He transparently shares his feelings and thoughts about his ministry and those to whom he is ministering. God protected him when the final judgment he had predicted finally came.
- ai 95. (Joel) He was the first biblical prophet to use the phrase, the day of the Lord. He is quoted by Peter in his Acts 2 sermon. His locust plague depicted both a present and future judgment.
- aaE 96. (Reuben) Because of an adulterous act with one of his father's wives, this early leader in the patriarchal era forfeited his right as firstborn.
- aaP 97. (Timothy) This was probably Paul's closest associate. Paul assigned him a number of ministry tasks--one of which was to help straighten out the church at Ephesus. He had a godly heritage and had known the Scriptures from a lad.
- ar 98. (Jotham) This 11th ruler of the southern kingdom, Judah, ruled for 16 years. He was a good king. Isaiah, Hosea, and Micah prophesied during his reign. He actually took over the reign before his leprous father Uzziah died.

Key To Bible Leader's Assessment continued

- aaJ 99. (Sennacherib) This Assyrian leader succeeded to the throne in 704 B.C. His attack on Jerusalem during Hezekiah's time was supernaturally overruled. God assured Hezekiah through Isaiah that He would defeat this overly proud ruler. That very night 185,000 Assyrian soldiers were destroyed by the Angel of the Lord. The three fold prophecy exactly came true. This ruler was murdered by two of his sons. A third son, Esarhaddon, succeeded him.
- A 100. (Aaron) He was the first high priest of the nation after the Exodus. He was probably a weak leader both his brother and sister being stronger.
- aaH 101. (Samson) This 13th charismatic leader during the decentralized period of the pre-kingdom leadership era is best known for his physical strength and mighty exploits against the Philistines. His leadership story is a tragic one, however, and shows that potential and a good start are no guarantee of a long lasting effective leadership. He died in a might triumphal act of vengeance.
- L 102. (Ahaz) This 12th ruler of the southern kingdom, Judah, ruled for 16 years. He was an evil king. God through the prophet Isaiah gave a word concerning a crisis situation involving Syria. His faithless refusal to see a sign from God brought about a partial defeat. In the line of southern kings he is sandwiched between two good kings, Jotham his father and Hezekiah, his son. He shows that spirituality is not inherited though a godly heritage can provide a great springboard for one who wants to follow God.
- az 103. (Manasseh) This fourteenth king of Judah ruled for 55 years, longer than any other king in the Bible. He betrayed his godly heritage, being the son of Hezekiah. He is characterized as the wickedest king of Judah. Through a crisis experience, in which he was captured by the Assyrians and taken prisoner and tortured, he was converted and turned to God. God restored him. He then sought to get rid of foreign gods and altars and to serve God.
- BB 104. (Matthew) This early follower of Jesus demonstrated a vast knowledge of the Old Testament. He was a tax collector before meeting Jesus. He left behind a narrative record of Jesus' life which presented Jesus as the Messiah King.
- aK 105. (Hezekiah) This godly thirteenth ruler of Judah ruled for 29 years. He was the finest king of Judah up to his time. He was also the richest king since the time of Solomon. He trusted God in a number of critical situations. He was also strongly encouraged by Isaiah.
- E 106. (Abner) This commander of Saul's army was rebuked by David for sleeping on duty. He was later treacherously murdered by Joab to avenge a death.
- aS 107. (Isaiah) This great intellectual and godly prophet ministered primarily to the upper class and court in the southern kingdom during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. His prophetic writings are the longest and perhaps most comprehensive in the Old Testament (excepting the Psalms).
- C 108. (Abimelech) A leader during the patriarchal era; he was King of Gath who was lied to both by Abraham and Isaac.
- W 109. (Balaam) He was a Midianite prophet at Pethor, a city of Mesopotamia. He was asked by Balak, king of Moab, to curse Israel. Six times he attempted to pronounce a divine curse upon Israel but each time, when he opened his mouth to utter the curses against Israel, God instead filled it with blessings.
- N 110. (Alexander, the Coppersmith) A metalworker by trade (Coppersmith) who strongly opposed Paul and his ministry during the days of his final (?) trial.
- au 111. (Korah) A great grandson of Levi and first cousin of Moses; he led a revolt against Moses during the Exodus journey. The crucial issue was his questioning of Moses' spiritual authority. God caused the earth to open up and swallow him and some of his followers. Eventually 14,700 people would die as a result of his influence.
- aaT 112. (Uriah) This Hittite warrior of strong integrity was numbered among the 39 of David's soldiers who were especially loyal and courageous. David conspired with Joab to put him in the front lines where he would be sure to be killed. Joab did so. He was killed. David then married his widow Bathsheba.
- ab 113. (Jeroboam) Ahijah prophesied that this leader would become king. He became the first of the kings of the northern kingdom following the rebellion of the 10 tribes. He turned away from God and became a wicked king, ruling 22 years. He set the pattern for the northern kings.
- aY 114. (Jehoshaphat) This fourth king of Judah was basically a good king and ruled for 25 years. His dependence upon God when surrounded by a vast allied enemy army, consisting of Moabites, Ammonites, and Edomites is classic. His later alliance with Ahab and other northern kings marred an otherwise good kingship.
- e 115. (Cyrus) Isaiah, some 200 years before, prophesied that this ruler would arise, even calling him by name. His leadership occurred in the post-kingdom era. He was the last of the empire leaders under whom Daniel ministered.
- aq 116. (Joshua) This great leader followed Moses as leader of the Israelites and carried Israel on to the conquest of the promised land.
- aa 117. (Jephthah) This ninth charismatic leader during the decentralized era was rejected by his father and family and cast out. He developed paramilitary skills and later was asked by Israel to return and lead its armies against the Ammonites whom he defeated soundly.

Key To Bible Leader's Assessment continued

- ag 118. (Joash) This leader in the divided kingdom era was the eighth ruler of the southern kingdom, Judah, and ruled for 40 years. As a child he was hidden by his aunt and escaped the purge by his grandmother to kill all the kings descendants. As long as his godly mentor, Jehoida lived, he followed God. But after Jehoida's death he turned away from the Lord. Later he was put to death by some of his own palace officials.
- X 119. (Barak) This male leader from the tribe of Naphtali worked closely with a female prophetess, the 4th charismatic leader during the decentralized pre-kingdom years. She was the inspirational force behind his leadership. He is mentioned in the Hall of Fame of faith in Hebrews 11.
- p 120. (Elisha) This prophetic leader during the divided kingdom years was a protege of Elijah. The miraculous aspect of his ministry is probably the strongest, along with Moses, in all the Old Testament. Some 21 of his miracles are recorded. Two of the best known is the healing of Naaman, a Syrian military commander of leprosy, a man brought to Elisha by a young Israelite maid who served in Naaman's household and the restoration of the dead son of a Shunammite woman.
- JJ 121. (Nathan) This strong leader worked in David's court both as a historian and as a personal counselor to David. He confronted David concerning Uriah's death and prophesied the overthrow that was to come.
- P 122. (Amaziah) This ninth ruler of the southern kingdom, Judah, ruled for 29 years. His father was Joash. He began well and established his kingdom with some successful battles against Edom. However, in his middle and latter years he went away from the Lord, on one occasion hiring 100,000 soldiers from Northern Israel. He was finally killed by his own officials in the city of Lachish. After his death, his son Uzziah reigned.
- ah 123. (Job) This leader during the patricarchal era was upright and walked with integrity before God. God sovereignly allowed his character to be tested by deep suffering involving loss of family, home, riches, and being falsely accused by friends. He came through the deep processing with a sterling response to God.
- R 124. (Aquila) This male Jewish lay leader in the church era of leadership was from Rome. He was deeply influenced by Paul in Corinth, who had the same vocational interests. He is mentioned some eight different times in four New Testament books. He is remembered for his mobility able to uproot and move at Paul's request and for his use of his home for beginning house churches with his wife.
- aD 125. (Gideon) This 5th charismatic leader during the decentralized pre-kingdom years is best remembered for his unusual requests for guidance from God, a form of double confirmation. He defeated a large Midianite army with a surprise night attack with only 300 specially chosen soldiers from a larger army. He did not finish well.
- am 126. (Jonah) This prophet's story demonstrates how a sovereign God works to motivate a leader to a task that he is opposed to. This leader opposed God's call and ran away only to meet God's sovereign workings. He later agreed to and saw God's mighty work in Assyria.
- aA 127. (Gad) This multi-talented leader operated basically as a prophet/counselor at David's court during the united kingdom years. In addition to his personal ministry to David, he, along with Nathan and Samuel, helped record the life and times of King David. He was the prophet who gave David his three choices of discipline after the sin of numbering the people.
- aH 128. (Haman) This Agagite, of Amalekite descent, was Prime Minister of the Persian King, Ahasuerus. He attempted to exterminate the dispersed Jews in this kingdom but was thwarted by Mordecai, a god fearing Jew, and his niece Queen Esther. He was hanged on gallows that he, himself, had built for Mordecai.
- aZ 129. (Jehu) This leader was the tenth king of Northern Israel and ruled for 28 years. Elisha (in place of Elijah) had anointed him to be king. At his anointing a startling prophecy was made concerning Ahab's descendants and Jezebel. The prophecy came true. He also drove a mean chariot.
- V 130. (Azariah or Uzziah) This 10th ruler of the southern kingdom, Judah, reigned for 52 years. Though basically good he did not finish well. Usurping the priestly power, he was discipline by God with leprosy and lived the last years of his life in a separate house, excluded from the temple of the Lord. He was the first king to whom Isaiah ministered.
- G 131. (Absalom) This leader operated during the united kingdom years of leadership. He attempted an overthrow of King David and was temporarily successful. However, David, after initially being run out of Jerusalem, was able to consolidate his forces due to time gained when this leader followed advice of a counselor secretly working with David. David's forces successfully defeated this leader's army. This leader was killed by Joab, David's commander of the army.
- aaA 132. (Priscilla) This woman Bible teacher who had been taught by Paul mentored Apollo. She and her husband started churches in their home in several different locales. Her final ministry occurred in Ephesus during Timothy's ministry there.
- aR 133. (Isaac) This patriarchal leader is best known for his submissive spirit and for the way the Lord providentially chose his wife for him.
- aX 134. (Jehoida) This godly high priest planned the overthrow and death of the wicked Queen Athaliah and installed as king in the kingdom the young surviving ancestor of Ahaziah, Joash.
- f 135. (Darius) This emperor, a Mede, operated during the post-kingdom years and was one of the rulers under whom Daniel ministered. He was responsible for the capture of Babylon and the killing of Belshazzar.

Key To Bible Leader's Assessment continued

- aF 136. (Habakkuk) This prophetic leader, probably one of the Levitical choristers, operated during the single kingdom years prior to the Babylonian take over of Jerusalem. He is best known for his honest questions and dialogue with God concerning the character of God and God's dealings with Judah. His response to God's revelation, the willingness to serve God come what may while God worked out his justice, is one of the most worshipful songs in the Old Testament. One of four Jewish prophets whose prophecy was primarily about or for a non-Jewish nation.
- J 137. (Agrippa) This king along with his consort Bernice, heard Paul's testimony and was "almost persuaded."
- T 138. (Artaxerxes) This leader during the post-kingdom era was a Persian king in the days of Ezra and Nehemiah who befriended both of these Jewish leaders. Nehemiah was an official at his court.
- GG 139. (Moses) This leader, probably the greatest Old Testament leader, carried out his leadership primarily during the pre-kingdom years, specifically the desert years. He is best known for his leadership during the exodus, his intimate relationship with God and for the revelations from God which he received. God authenticated his leadership with many miraculous occurrences.
- RR 140. (Obadiah) This prophetic leader during the kingdom years wrote the shortest Old Testament book which was a prophetic warning to Edom. He is one of four prophets who wrote exclusively for or about non-Jewish nations.
- af 141. (Joab) This nephew of David was a courageous warrior and became commander-in-chief of David's army. He killed Abner and performed other treacherous acts, some at the behest of David. He opposed David's numbering of the people. Solomon later had him put to death.
- SS 142. (Onesimus) Tradition has it that this leader rose to bishop status in Asia minor after Paul's death. Paul mentions him in two epistles. He is best known as a run-away slave, for his conversion in jail by Paul, his ministry serving Paul, and for Paul's appeal to his former owner, to take him back.
- I 143. (Ehud) This 2nd charismatic leader, from the tribe of Benjamin, during the decentralized pre-kingdom years is best known for his courageous and deceptive assassination of King Eglon of Moab.
- TT 144. (Othniel) This 1st charismatic leader, Caleb's younger brother, brought 40 years of peace to Israel after his defeat of the King of Aram.
- k 145. (Demas) This leader during the church era disappointed Paul in his latter years. He was one of Paul's team and is best known for not sticking with Paul during his latter time in prison.
- aB 146. (Gaius) This faithful church leader received one of John's letters. He is best known for his service of hospitality to roving ministers of the Gospel and for his obedience to the truth.
- at 147. (Jude) This respected elder in the church at Jerusalem was a co-worker with Paul and Barnabas. But he is best known for his New Testament epistle which deals with the problem of apostasy.
- v 148. (Euodia) This female church leader was a co-worker with Paul in Philippi. She received an admonition from Paul in his Philippian letter to cease activity which could bring about a church split.
- aT 149. (Jacob) This leader in the patriarchal era was a deceptive manipulator whom God had to deal with strongly in order to bring out his leadership greatness. He had several important sense of destiny experience, one of which involved seeing a ladder stretching into heaven.
- aC 150. (Gamaliel) This strategic leader in the pre-church era trained rabbis, one of which was Paul. He also gave wise counsel to the Sanhedrin in its activity against the church.
- x 151. (Ezra) This focused leader, a priest, during the post-kingdom years was active during the time of King Artaxerxes. He was a gifted Bible teacher who disciplined himself to study and teach God's word. He had a strong ministry in conjunction with Nehemiah. His famous one week Bible conference had tremendous results among the returned people in the land.
- NN 152. (Nehemiah) This fearless organizer operated first in the court of Artaxerxes and received permission to go back to the land and build a wall for protection of Jerusalem. There he exercised tremendous leadership in accomplishing his task in 52 days against much opposition. Among other things he is noted for his spontaneous prayers to God for deliverance.
- WW 153. (Philemon) This early church leader had a church in his home which was located in the Lycus valley and was presumably started by him after his conversion in Colosse by Paul. Paul appeals to him in a short personal letter to receive a runaway slave and forgive him.
- i 154. (Deborah) This courageous female leader, a prophet and charismatic leader, the 4th, during the decentralized era provided inspiration which allowed a military victory over Sisera, the military commander of a king of Caanan. She wrote a song which celebrates this great victory and which was included in the Scriptures.
- aaL 155. (Sisera) A military commander of a Caananite king who was killed by Jael, a courageous Jewish female, during the decentralized pre-kingdom years. Deborah prophesied that this would happen.
- F 156. (Abraham) The patriarchal leader who received a promise from God about blessing the whole world through his offspring. He followed God from Ur of the Chaldeans all the way to the promised land, never knowing for sure where God was leading him. He is characterized as the friend of God.

Some Hints To Improve Your Grasp of Bible Leaders

introduction Being aware of your need to learn about Bible leaders is a first great step toward learning. But you can deliberately add to your knowledge by following a few of the suggestions given below.

Table 2: Suggestions for Improving Historical Background/Geographical Details

Suggestion	Basic Idea
1	<p>Make sure you have a good set of basic reference materials. A minimum would include:</p> <ol style="list-style-type: none"> a. a good Bible dictionary or encyclopedia such as International Standard Bible Encyclopedia will often contain articles on Bible leaders. b. A good reference work which lists all the leaders in the Bible and gives information on them is Wilmington's Complete Guide to Bible Knowledge—Volume I. Old Testament People and Wilmington's Complete Guide to Bible Knowledge—Volume II. New Testament People. These are 1990 editions by Tyndale House Publishers in Wheaton, Ill.
2	<p>Get a copy of J. Robert Clinton's Leadership Perspectives, a Barnabas Publishers product, which gives various leadership paradigms for informing your Bible study on leaders. This will help you distinguish the six leadership eras (I. Patriarchal, II. Pre-Kingdom, III. Kingdom, IV. Post-Kingdom, V. Pre-Church, VI. Church) and the various kinds of leadership genre (biographical, direct leadership context, indirect leadership context, leadership acts, parabolic, macro-lessons, books as a whole) in the scriptures. These frameworks will alert you and inform your Bible reading and Bible study so that you will see more of leadership issues in the Scriptures. See also J. Robert Clinton's The Bible and Leadership Values which gives leadership insights from each book of the Bible.</p>
3	<p>In your regular Bible reading program when ever you come upon some leader or leadership implication: (1) underline the term and draw a line going from the underline to marginal space; jot down a note (2) If it is a leader look up in some reference work and read about that leader (3) In the margin put the abbreviation of the reference material you used and the page number that contained the information (example: Wilmington page 321); (4) If you happen to have lots of room in the margin you may want to jot a note summarizing what you found.</p>
4	<p>For important leaders do some biographical study so that you can teach important leadership insights from their lives. See Leadership Perspectives for details of how to do biographical study. See chapter 6 of this manual, pages 180-190 for guidelines and an example.</p>

Appendix D. Some Core Biographical Characters

Below I have listed core biographical characters that are part of my core items. I list the names, core passages or other Bible information about the bio character that I use, and some of the features that I find important about the character. Frequently, I have core topics and core values arising from these bio characters. The Characters are listed in the order in which they appear in the Bible—chronological. Sometimes I use the phrase *major leadership lessons*. These are generally topic headings which refer to analysis previously done in the manual, **The Bible and Leadership Values**. See each of the individual books analyzed there for more detail on these major lessons.

Table 1: Extended List of My Table Core Bios

Character	Core Passages/ Other	Some Features I Emphasize
1. Abraham	Genesis 11, 12, 15, 17, 22, 24	7 Macro-Lessons from the Patriarchal Era—All are seen in Abraham’s life.
2. Job	Job 1,2, 42 and a number of isolated passages throughout	5 Observations—Spiritual Warfare; 8 Steps—Brokenness; 5 Steps in Isolation Processing; 4 Major Process Items (crisis, isolation, spiritual warfare, paradigm shifts); 5 Observations on Paradigm Shifts; 8 Major Leadership Lessons from Job’s Life; Closure—4 General Lessons from Job’s life.
3. Joseph	see attached sheet	Major Process items from 25 vignettes; The Destiny Continuum (three fold pattern); Word Check—Long Time Span; Integrity—The Positive Testing Pattern and Delayed Response; The Faith Act—Inspirational Leadership.
4. Moses	Ex 3, 32-33, Psalms 90	Sense of Destiny; Moses and the Destiny Continuum; 7 Macro Lessons from the Desert; Moses and Jethro—Mentoring Example; Motivational Techniques—3 Ways Moses Inspired; 2 Implications of Burden for Leadership; 11 Overall Major Leadership Lessons from Moses’ life; Moses—Isolation and Brokenness; Finishing Well—Two Pieces of Advice.
5. Joshua	Joshua 1, 2&3, 4, 5, 7&8, 23, 24	Joshua—a Courageous Bible Centered leader; Spiritual Authority; Celebration Events; Purification Before Victory; Victory Plans Come from the Lord; Sin, Defeat and Victory; Destiny Processing—Full Cycle; Guidance Processing; Pivotal Points Illustrated; Decentralization Problems; Essential Ingredient of Leadership—Presence of God; Lack of Leadership Transition; Finishing Well—Inspirational Leadership.

Table 1: Extended List of my Core Bios

Character	Core Passages/ Other	Some Features I Emphasize
6. Caleb	Joshua 14:6-15	4 Major Leadership Lessons: minority opinion, wholehearted Obedience, maintaining fitness, Model Life and Cross-Generational Leadership; Generosity and Leadership; Finishing Well—Seeing Life’s Challenges in the Endgame.
7. Deborah	Judges 4, 5	Prophetess; Leaving a Legacy; Effective Ministry and Spiritual Authority; Inspirational Leadership; Celebration.
8. Gideon	Judges 6,7, 8	Guidance Lessons; Faith Check and Inspirational Leadership; Starts Well But Finishes Poorly—Two Major Barriers stop him—Finances, Abuse of Power.
9. Jephthah	Judges 10:6-18, 11, 12:1-7	Family Dysfunctionality—Turning a Negative into a Positive; Crisis Training; Wisdom—Open Contract; Classic Power Encounter; Charismatic Power Base; Use of History; Integrity; Illustrates 7 Macro Lessons.
10. Samson	Judges 13, 14, 15, 16	Commitment; Gifted Power But Un-disciplined; Major Barriers; Not Finishing Well.
11. Samuel	1 Samuel 1-12; core passage = 12	Classic Process Items: Destiny Preparation, Word Item, Prayer Power; Heritage Leadership—Nepotism; Major Barrier: Family Issues; Integrity in Leadership Highlighted; Selection Principles—King Making; Facing Rejection; Leadership and Intercession—The Leadership Prayer Principle; Positive Leadership Transition Lessons.
12. Saul	1 Samuel 9, 10, 11, 12,13, 14, 15, 16	Integrity Check and Negative Testing Pattern; Not Finishing Well.
13. David	1 Samuel 16,-30; 2 Samuel; 1 Chronicles, many core Psalms; Core Passage = 2 Samuel 12	Classic Faith Check; Authority Lessons; Ultimate Testimony—Heart after God, Served His Generation; Worship; Dependence Upon God; Ultimate Contribution; Leadership Team; Prophetic Ministry; Major Barriers to Finishing Well: pride, family, sexual impropriety, abuse of power; Response/repentance; Poor Leadership Transition; Not Finishing Well.
14. Absalom	2 Samuel 13-20	Intervention Time; Change Dynamics—Sowers’ Model.
15. Ahithopel	2 Samuel 15 -17:23	Wisdom; Intervention Time; Articulation and the Affect; Change Dynamics.

Table 1: Extended List of my Core Bios

Character	Core Passages/ Other	Some Features I Emphasize
16. Solomon	1 Kings 1-11 (cf corresponding chapters in 2 Chronicles); Proverbs; Ecclesiastes	Starting Well Does Not Guarantee a good finish; Holy Ambition—Wisdom; Destiny—Missed; Heart and Mind—Balance Needed; Warning on Cynicism; Wisdom and Obedience; Renewal Experiences; Ultimate Contribution; Major Barriers to Finishing Well: family, pride, finances—prosperity; plateau. Poor Finish.
17. Elijah	1 Kings 17-19, 21; 2 Kings 1,2;	Man of Prayer; Classic Power Encounter; Power Lessons; Isolation Processing; Ultimate Contribution; Leadership Transition; Finishing Well.
18. Elisha	2 Kings 2-9	Power Ministry Over a Lifetime; Spiritual Warfare; Ultimate Contribution.
19. Asa	1 Kings 15, 16; 2 Chronicles 14, 15, 16,	Importance of Balance in Data; Leader not bound by foundational shaping; Illustrates Pivotal Points; Courage as Young Leader; Prayer at Critical Junctions; Response to Prophetic Ministry; Renewal Leadership; Does Not Finish Well.
20. Jehoshaphat	1 Kings 22:41-50; 2 Chronicles 17-20:37; 22:41-50	Renewal Leadership.
21. Uzziah	2 Kings 15:1-7; 2 Chronicles 26:1-23	Renewal Leadership; Major Barriers: pride, abuse of power. Did not finish well.
22. Hezekiah	2 Kings 18, 19, 20; 2 Chronicles 29:1-32:33;	Heritage exceptions; Classic example of the guidance principle—flesh act; Great example of divine initiative praying; Reflective praying (letter incident); Example of courageous leadership; Good example of lateral mentoring; lack of spiritual continuity.
23. Josiah	2 Kings 21:26-23:30; 2 Chronicles 33:25-36:1; 1 Kings 13:1-3; 1 Chronicles 3:14,15; Jeremiah 22:15-18	Renewal Leadership; Important of Mentor Sponsors.
24. Jonah	2 Kings 14:25; book of Jonah	Major Process Items: paradigms, crisis, isolation, ministry task, Major Lessons on Obedience; Ultimate Contribution.
25. Habakkuk	Book of Habakkuk	Major Process Items: faith check; crisis; isolation; paradigm shift; Ideal Response to Processing.

Table 1: Extended List of my Core Bios

Character	Core Passages/ Other	Some Features I Emphasize
26. Jeremiah	Book of Jeremiah	Major Deep Processing: crisis, conflict, isolation; Numerous Leadership Lessons; Major Leadership Lessons on topics such as: Leadership Selection, Transparency, Sovereign Protection, Success Criteria, Communicational Intent, Change Strategy, Power Base, Expectation, Contemporary Models (Recabites), Risk Taker, And Sovereign Purposes.
27. Ezekiel	Book of Ezekiel Ezekiel's personal processing: Sense of Destiny experiences—several (ch 1, ch 2, etc.); Leadership committal (2:1-3:27); numerous obedience checks (ch 4, ch 5); numerous conflict incidents; crisis--Ezekiel's wife dies (ch 24), fall of Jerusalem (ch 33); destiny revelation--the Watchman passage (ch 33). Direct leadership passages: leaders secretly worshipping other gods (ch 8); Judgment on leadership (ch 11), Pelatiah dies; False prophets condemned (ch 13); Lament for Israel's princes (ch 19); elders inquiring of Lord (ch 20); shepherds of Israel (ch 34);	Ezekiel's personal processing including Destiny Processing. Several direct contextual leadership passages (see listing). 9 Major Leadership Lessons: 1. The Essential Ingredient Of Leadership; 2. Glory—High View Of God.; 3. Lead With Certainty Toward God's Purposes. 4. Leaders Must Know The Sovereignty Of God In Their Ministries; 5. Leaders Should Maintain A Balanced View Between What Is And What Ought To Be In Their Ministry; 6. God's Work Through Human Representatives; 7. Leaders—Accountable To God For Their Ministry; 8. Obedience Essential To Leadership. 9. Warning Against Stereotyping Leaders Around You.
28. Daniel	Daniel—Whole Book; Core passages for me: chapters 1, 5, 6, 7, 9, 12.	Positive Testing Patterns. Important Images of God in Daniel: Ancient of Days, Revealer of Secrets; Daniel's view of God as Most High. 9 Major Leadership Lessons: 1. Supernatural Emphasis; 2. Integrity; 3. Giftedness/ Gifted Power; 4. Spiritual Authority; 5. Barriers—none in Daniel; 6. Enhancing Factors—all seen in Daniel; 7. Sense Of Destiny; 8. Finished Well; 9. Ultimate Contribution.

Table 1: Extended List of my Core Bios

Character	Core Passages/ Other	Some Features I Emphasize
29. Ezra	Ezra 7-10, Nehemiah 8-12	Ezra—Model, Great Challenge for strong word gifted leaders. 9 Major Leadership Lessons: 1.Essential Ingredient of leadership; 2. Most Focused life in Old Testament; 3. Destiny; 4.Person Of Prayer; 5. Leadership Selection; 6. Renewal/correction; 7. Ministry Insights; 8. The Barriers/Enhancements; 9. Left Hand Of God.
30. Nehemiah	Nehemiah—whole book	Numerous leadership acts for analysis. Example of Major Boundary. 8 Major Lessons: 1. Motivational Lessons; 2. Prayerful Spirit; 3. Ownership among followers; 4. Costly Convictions; 5. Conflict In Leadership; 6. Opposition Lessons; 7. Balance Between Action And Prayer; 8. Processing—many processing items in his life.
31. Jesus	Matthew, Mark, Luke, and John	9 Macro Lessons of Pre-Church Leadership Era; 5 Philosophical models (servant leadership, harvest leadership, shepherd leadership, intercessory leadership, stewardship); spiritual authority; teaching methodology; training methodology, focused life.
32. Peter	Isolated Passages in all Gospel; Acts 1-11, book of Peter for his finish	Bible Centered leader. Paradigm Shifts—point and process. Numerous personal processing items. Recovery from failure/brokenness. Gifted Power. Spiritual Authority.
33. Barnabas	Acts 4:32-37; Acts 9 (especially 27); Acts 11-15; 1 Corinthians 9; Galatians 2;	Barnabas’ Mentoring Relationship with Paul. Gentleness. Giving. Gift of exhortation. Ability to release. Leadership selection.
34. Paul	Acts 9-28. All the Pauline Epistles.	An Apostolic Bible Centered Leader. The classic example of a Bible Centered Leader. Many, many major leadership lessons (see Each of his epistles). Personal Processing (especially deep processing and destiny processing). The Destiny Continuum (three fold pattern). Leadership values. Mentoring. Pioneer leader. Church Planting. Apostolic Ministry. Ultimate Contribution. Focused life concepts.

Table 1: Extended List of my Core Bios

Character	Core Passages/ Other	Some Features I Emphasize
35. Titus	Acts 18; 2 Corinthians (several); Galatians 2; 2 Timothy 4; whole book of Titus	Limited information but shows value of Ministry Tasks (for training and for achievement). 8 Major Leadership Lessons: 1. Apostolic Function; 2. Paul's Mentoring (counselor, teacher, model, Sponsor); 3.Plurality Of Leaders; 4. Contextualization; 5. Integrity/character; 6. Release; 7. High Standards.
36. Timothy	Acts 16-20; Romans 16; 1 Corinthians 4, 16; Philip-pians (several); Colossians 1; 1 Thessalonians (several); 2 Thessalonians 1; 1 Timothy; 2 Timothy	17 Major Lessons (these are drawn from 1 and 2 Timothy and hence may be as much Paul as Timothy: 1.Mentoring. (contemporary model, spiritual guide, teacher, and counselor); 2. Giftedness development; 3.Bal-ance—ministry achievement and personal development; 4.Disciplining leaders. 5. Complexity of Leadership; 6. Ministry Prayer Principle; 7.Ultimate Accountability; 8. Leadership Selection; 9. Financial Princi-ple; 10. Bible Centered Ministry; 11. Gen-tleness; 12. Opposition; 13. Modeling/ transparency; 14. Advent Of Christ; 15. Learning Posture; 16. Leadership Guide-lines. Patterns or guidelines for local church leadership in this specific church; 17. Spirit-ual Warfare.

comment I have used a number of leadership concepts in my comments on some features I emphasize. See **Leadership Perspectives**, a manual I have written, to explain leadership concepts, paradigms, and other frameworks I use as perspectives to help me see leadership in the Bible.

Summary Sheet: Joseph (son of Jacob)

introduction Joseph is one of the great characters from which to teach leadership.

Table 2: Joseph Data/ Some Teaching Information

Vignette	Bible Reference (25 Direct Data; Additional 5 Entries from Indirect)	Process Item or Teaching Emphasis
1	Genesis 37:2	Incident with Brothers; Integrity
2	Genesis 37:3,4	Favoritism; Family; Conflict
3	Genesis 37:5-8	Sheaf Dream; Sense Of Destiny, Word Check
4	Genesis 37:9-11	Sun, Moon, Stars; Sense Of Destiny, Double Confirmation
5	Genesis 37:12-35	Sold Into Slavery; Crisis, Sovereign Guidance
6	Genesis 37:36, 39:7-23	Steward for Potiphar; Sovereign Guidance, Divine Affirmation
7	Genesis 39:7-23	Potiphar's Wife--Temptation; Integrity Check
8	Genesis 39:21-23	Jail; Isolation, Divine Affirmation
9	Genesis 40:1-23	Jail, Revelation; Divine Contact
10	Genesis 41:1-36	Pharaoh's Dreams; Sovereign Guidance, Gifted Power
11	Genesis 41:37-46	Role Match; Sovereign Guidance, Divine Affirmation, Influence-mix
12	Genesis 41:47-57	Upcoming Famine; Word Check
13	Genesis 42:1-38	Brother's first trip; Word Check--fulfilled
14	Genesis 43:1-34	Brother's 2nd visit; Word Check; Destiny Fulfillment
15	Genesis 44:1-45:28	Benjamin & Silver Cup; Word Check
16	Genesis 46:1-33	Jacob's Vision; Double Confirmation
17	Genesis 47:1-12	Jacob meets Pharaoh. Destiny Processing
18	Genesis 47:13-26	Famine Increases; Convergence Processing
19	Genesis 47:27-31	Joseph Vows to Jacob; Integrity Check
20	Genesis 48:1-22	Jacob blesses Joseph; Divine Affirmation
21	Genesis 49:1-28	Jacob's final blessing; Divine Affirmation

Table 2: Joseph Data/ Some Teaching Information

Vignette	Bible Reference (25 Direct Data; Additional 5 Entries from Indirect)	Process Item or Teaching Emphasis
22	Genesis 49:29-50:3	Jacob's burial wish made public; Sovereign Guidance
23	Genesis 50:4-12	Return for Burial
24	Genesis 50:15-21	Joseph's Brothers fear vengeance; Final Integrity Check
25	Genesis 50:22-26	Joseph's burial wish; final Faith Act
Indirect Data	Psalms 105:16-25	This shows the idea of the word check that Joseph was going through during his isolation time in Potiphar's home and the isolation in Jail.
Indirect Data	Hebrews 11:22	Points out the faith/prophetic aspect of Joseph's last leadership act: that of extracting a promise to have his remains buried in the promised land--don't forget that Jacob left him Shechem.
Indirect Data	Josh 24:32	This shows the fulfillment of Joseph's faith/desire, his last leadership act for God's people.
Indirect Data	Acts 7:9-15	This shows the impact of the sovereignty of God upon Joseph's entire life. This is a summary capsule of Joseph's life accomplishments and bent of life--notice the highlighted focus--God's presence in his life.
Indirect Data	I Chronicles 5:2	This shows the importance of Joseph (and especially Judah) in the family line.

comment See my booklet, **Joseph—A Study in Destiny and Divine Affirmation** for details of my teaching on Joseph.

Some Resources on My Biographical Characters

introduction Below is listed some of the printed materials I have on biographical characters. In addition to these, I have lots of other materials on various characters but not published.

Bjoraker, Bill

1993 **Samuel--Last of the Judges and First of the Prophets: A Model Leader for Transitional Times.** Altadena: Barnabas Publishing.

Clinton, J. Robert

1985 **Joseph: Destined To Rule--A Study in Integrity and Divine Affirmation** (1985 Revised 1997). Altadena: Barnabas Publishing.

1990 *Moses Desert Leadership—7 Macro Lessons.* Altadena: Barnabas Publishing.

Clinton, Dr. J. Robert and Haubert, Katherine

1990 **The Joshua Portrait: A Study in Leadership Development, Leadership Transition, and Destiny Fulfillment.** Altadena: Barnabas Publishing.

Clinton, J. Robert and Raab, Laura

1985 **Barnabas: Encouraging Exhorter-A Study in Mentoring** (1985—revised 1997). Altadena: Barnabas Publishing.

Appendix E. Some Core Leadership Passages _____ 1

introduction I give in this appendix several leadership Core Passages. I have designed serendipity studies for group purposes for these passages. A serendipity study is one that focuses on the affect rather than the cognitive. These are all communication events that can operate at level 3 or level 4 depending on how you lead the group into doing these studies. These are group communication events.

Bible Study—Leadership Act in Acts 20:17-38

introduction The book of Acts is one of the most important leadership books in the Scripture since it embraces the transition of leadership from the Pre-Church Era to the Church era. Of particular importance leadership wise are its illustrations of paradigm shifts and the rise of leadership to fit the new emerging church structure, the fifth element of movement theory that once in place insured the rapid spread of the Christian movement.

Purpose This study examines an important leadership act in which Paul instructs a group of leaders from the Ephesian Church and influences them regarding their leadership. He releases them, that is, transitions them into leadership by inspiring them to be responsible and to provide godly leadership for that church. This study first puts the passage in the context of the whole book. It then focuses on getting you to feel something of the emotions of the moment. It makes you react somewhat as the Ephesian elders did as they heard it. Finally the study forces you to see explicitly the major leadership lessons that Paul introduced in this leadership act and to choose which ones are more relevant to you presently.

Getting The Overall Perspective

1. Remember as you read this portion, Acts 20:17-38, it is contributing to the basic overall message that Acts is presenting. Glance carefully at this theme. In what way does this passage relate to the overall message. Select your answer(s) below.

Theme

The Growth Of The Church

- which spreads from Jerusalem to Judea to Samaria and the uttermost parts of the earth,
- is seen to be of God,
- takes place as Spirit directed people present a salvation centered in Jesus Christ, and
- occurs among all peoples, Jews and Gentiles.

- a. is seen to be of God
- b. has occurred in Ephesus which would be part of the uttermost parts of the earth
- c. is dealing indirectly with the growth of the church—particularly qualitative growth
- d. is a parenthesis in the book of Acts and does not deal directly with any of the thematic elements above
- e. Not sure

2. Notice where this leadership act, Acts 20:17-38, occurs in the overall structure of the book.

- | | | |
|------|-----------------|---|
| I. | (ch 1-2:47) | The Birth of the Church in Jerusalem |
| II. | (ch 3-6:7) | The Infancy of the Church in Jerusalem |
| III. | (ch 6:8-9:31) | The Spread of the Church into Judea, Galilee, Samaria |
| IV. | (ch 9:32-12:24) | The Church Doors Open to the Gentiles |
| V. | (ch 13-16:5) | The Church Spreads to Asia Minor |
| VI. | (ch 16:6-19:20) | The Church Gains a Foothold in Europe |
| VII. | (ch 19:21-28) | The Travels of the Church's First Missionary To Rome (The Church on Trial in its Representative Paul) |

The church has emerged in Asia and is now ready to stand on its own two feet. Paul has seen his Apostolic ministry blessed by God. He is releasing the leadership of this church to do its job.

Bible Study—Leadership Act in Acts 20:17-38 continued**Feeling The Emotional Intensity**

Please read Acts 20:17-38 several times. Read it in different versions if some are available in your group. After having read it thoroughly answer the questions below and be prepared to share with the group your answers and why you chose them.

3. The phrase that moves me the most when I read this passage is (rank in order of most moving to you at least 5 phrases, 1,2,3,4,5. You probably should go back and read each phrase in its context):
- ___ a. vs 18 You know how I lived the whole time I was with you, from the first day I came into the province of Asia.”(Paul’s whole life was an open book. They knew him—and yet he claimed to be a model for them.)
 - ___ b. vs 19 I served the Lord with great humility and with tears, although I was severely tested by the plots of the Jews.
 - ___ c. vs 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry.
 - ___ d. vs 25 shall see my face no more
 - ___ e. vs 29 after my departing shall grievous wolves enter among you.
 - ___ f. vs 30to draw away disciples after them.
 - ___ g. vs 32I commend you to God, and to the word of his grace, which is able to build you up.
 - ___ h. vs 35I have shown you all things...more blessed to give then to receive.
 - ___ I. vs 37and the all wept much and embraced Paul.
 - ___ j. vs 38sorrowing most of all for the words which he spoke, that they should see his face no more.
 - ___ k. (you name it):
4. Of all of Paul’s warnings to the Ephesian Elders, I need most to heed: (check any which especially apply to you in your current situation—if more than one mark 1,2,3 in order of highest need.
- ___ a. vs 20 I have a tendency to keep back things from people which could be profitable to them—I need therefore to be more open and share with people.
 - ___ b. vs 27I don’t even know enough of the whole Bible to give all the counsel of God—therefore I need to begin again a personal program of Bible study.
 - ___ c. vs 28I need to take heed unto myself and be spiritually what God wants; then I can oversee those entrusted to me—therefore I need to clean up something in my own personal life.
 - ___ d. vs 28 to feed the church of God. The leader is responsible to meet the needs of his/her followers. I not only don’t meet the needs of some of my followers but I don’t even know their needs. And in some cases I am the cause of their needs.
 - ___ e. (You name it):
5. I would particularly like to do something about the warning I checked above. Here is what I plan to do (or if you can’t think of something specific perhaps the group can suggest something for you). I want to share this with the group and have them pray about it right now.

The Leadership Lessons

6. According to Clinton in **Leadership Values** Acts touches on leadership lessons dealing with the following leadership topics. Which of these do you think are touched on in this passage?
- ___ a. Transition lessons
 - ___ b. The centrality of a Word based ministry
 - ___ c. Supernatural power
 - ___ d. Apostolic Ministry
 - ___ e. Mentoring
 - ___ f. Special Work of God’s in shaping a leader’s life
 - ___ g. Paradigm Shifts

Bible Study—Leadership Act in Acts 20:17-38 continued

7. According to Clinton, Paul emphasizes, among many things, at least the five following leadership lessons. Read through these. Then mark with a double check, ✓✓, the leadership lesson you feel God is most likely impressing on you at this time. Mark with a single check, ✓, the next most important lesson for you at this time.
- ___ a. Spiritual leaders are accountable for the people whom they directly influence.
 - ___ b. Modeling is a crucial means for influencing followers.
 - ___ c. Leaders must proactively make decisions that will lead to good leadership transitions.
 - ___ d. Progressive disengagement ought to be one means of handling leadership transition.
 - ___ e. Balanced growth must be expected of leaders.
8. For the lesson in exercise 7 above, explain why you feel God is impressing it upon your heart at this time. Tell how it could impact your life and ministry if it were an important leadership value that was strongly yours.
9. Now, with that important leadership lesson in mind, go back and read through the text again and underline the words that support the leadership lesson. Then stop and thank God that he has touched you in this study. Ask him to make this leadership lesson yours.

Bible Study—Leadership Teaching, Direct Context, in Matthew 20:20-28

introduction The book of Matthew is one of the most important New Testament leadership books. It is filled with leadership genre and leadership lessons. And one of the most important direct context passages in the Bible, on leadership, occurs in Matthew 20:20-28. It is the defining passage of the core concept of Servant Leadership.

Purpose This study examines this important direct context which defines the essence of Servant leadership, a concept of leadership that does not occur naturally in any culture. Jesus introduces it into human culture. Servant leadership concepts challenge us all. Few attain servant leadership very well in their ministries.

Getting The Overall Perspective

1. Remember as you read this portion, Matthew 20:20-28, it is contributing to the basic overall message that Matthew is presenting. Glance carefully at this theme. In what way does this passage relate to the overall message. Select your answer(s) below.

Theme	Jesus, The Messiah King,
	<ul style="list-style-type: none"> • is presented with authentication, • inaugurates and teaches on his kingdom, • is rejected and crucified, • is resurrected, ascends to heaven and will return someday to reclaim His Kingdom.

- a. it deals directly with authentication
 b. it deals directly with kingdom teaching
 c. it deals directly with being rejected and crucified
 d. it deals directly with the resurrection
 e. Not sure

2. Notice where this leadership teaching, Matthew 20:20-28, occurs in the overall structure of the book.

- | | | |
|-------|------------|---|
| I. | (ch 1,2) | Introduction to the King |
| II. | (ch 3-7) | The Presentation and Proclamation of the King (Sermon on the Mount) |
| III. | (ch 8-10) | The Credentials and Messengers of the King (Charge to the Twelve) |
| IV. | (ch 11-13) | The Claims of the King About the Kingdom (Parables of the Kingdom) |
| V. | (ch 14-18) | The Withdrawal and Identification of the King and His Followers (The Teaching on Greatness and Forgiveness) |
| VI. | (ch 19-23) | The Rejection of the King (Denunciation of the Pharisees) |
| VII. | (ch 24,25) | The Prophecies of the King's Return (The Olivet Discourse and Parables of the 2nd Coming) |
| VIII. | (ch 26-28) | The Trial, Death, and Resurrection of the King (Exaltation, Enthronement, Great Proclamation) |

The most amazing thing about this teaching, beside the fact that it is an unusual concept not appearing naturally in any culture, is how Jesus gave it and when he did. In the midst of his own ministry being rejected and his knowing that the Cross was ahead and upon an occasion in which his disciples showed they misunderstood his leadership he patiently introduces this teaching at the opportune moment for his followers. But certainly it was not a good moment for him. It is beautifully done. And after the teaching it is clear that he has been modeling this kind of leadership. If you look closely at the 22 vignettes in this section of Scripture you will see that 11 of the 22 deal directly with conflict. It is a pressure time. And yet in the midst of it Jesus gives this most beautiful teaching about leadership.

Bible Study—Leadership Teaching, Direct Context, in Matthew 20:20-28 continued

Feeling The Emotional Intensity

Please read Matthew 20:20-28 several times. Read it in different versions if some are available in your group. After having read it thoroughly answer the questions below and be prepared to share with the group your answers and why you chose them.

3. The phrase that strikes me the most when I read this passage is (rank in order of most striking to you at least 3 phrases, 1,2,3. You probably should go back and read each phrase in its context):
- ___ a. vs 21 The audacity of James and John's mother. She said, "Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom." What right did she have to ask Jesus for such a favor?
 - ___ b. vs 22 James and John's apparently naive answer to the tough question by Jesus, "Can you drink the cup I am going to drink?" "We can," they answered.
 - ___ c. v 24 When the ten heard about this, they were indignant with the two brothers. Why were they upset, because they didn't think of it first?
 - ___ d. v 26,27 Jesus strikingly different viewpoint on leadership as service. "Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave"
 - ___ e. v 28 Jesus own reference to his model of servant leadership, "just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."
 - ___ f. the fact that Jesus did not chide the disciples, James and John's mother, and James and John but instead taught them patiently something which they should have already know by watching his leadership.
 - ___ g. (you name it):
4. If I were in this scenario, and knowing what I believe and actually practice in leadership, I would most likely be identified with,
- ___ a. James and John's mom, for I am always wanting to help others get what they rightfully deserve
 - ___ b. James and John, for I am a strong leader who does stand up for my rights; and I am also a bit naive about things.
 - ___ c. the 10 disciples; I would be indignant too if others of my peer groups thought they were better and were demanding better treatment because of it.
 - ___ d. Jesus, for I patiently deal with my followers who misunderstand me and disappoint me with teaching to help them.
 - ___ e. like the rulers and the gentiles; position and status are important to me. And if you have it why not enjoy the privileges and let others serve you.

The Leadership Lessons

6. According to Clinton in **Leadership Values**, Matthew touches on leadership lessons dealing with a number of leadership lessons. Two such which are emphasized in Matthew 20:20-28 include the following. Select one of them and discuss how Matthew 20:20-28 illustrates this
- ___ a. Radical Perspectives—Jesus teaching included very radical insights counter to his own culture's background and religious concepts.
 - ___ b. Leadership Training—Jesus constantly trained his followers.

Bible Study—Leadership Direct Context—1 Peter 5:1-4

introduction The book of 1 Peter while not overly concerned with leadership is important to leadership for four important reasons. One, it shows how Jesus’ prophetic promise when he recruited Peter (John 1:42) came true. We see Peter as a stable leader who has experienced a long active ministry life. Two, it gives insights into how one of the great New Testament Church leaders is finishing. Peter is now a mature Christian leader who demonstrates the fruit of the Spirit in so many ways. Three it contains one of the most insightful direct context passages on leadership. Four, it is instructive in terms of Spiritual Authority. Peter’s leadership styles used in this passage show the importance of spiritual authority. Peter, out of his long years of ministry as a stable Christian leader gives, in 57 carefully chosen and packed words, outstanding advice to Christian leaders.

Purpose This study reveals how Peter interpreted the most important aspects of the New Testament Servant and Shepherd Models of leadership. When you boil these two models down to their core essence you will get what Peter has to say on them.

Getting The Overall Perspective

1. Remember as you read this portion, 1 Peter 5:1-4, it is contributing to the basic overall message that 1 Peter is presenting. Glance carefully at this theme. In what way does this passage relate to the overall message. Select your answer(s) below.

- | | |
|-----------------------------|---|
| Theme | Present Pressure Circumstances In Our Lives, |
| | <ul style="list-style-type: none"> • are under God's sovereign control, • are used by Him to perfect us in our character and in our trust of Him, • will be accompanied with God's grace, and therefore • demand on our part a submissive spirit to them. |
| <input type="checkbox"/> a. | it is primarily dealing with submission. Leaders must learn to submit to God’s purposes for them as leaders. |
| <input type="checkbox"/> b. | it is primarily teaching about the grace of God. |
| <input type="checkbox"/> c. | both a. and b. are true. |
| <input type="checkbox"/> d. | neither a. nor b. are true. |
| <input type="checkbox"/> e. | Not sure |

2. Notice where this leadership act, 1 Peter 5:1-4, occurs in the overall structure of the book.
- | | | |
|------|----------------|--|
| I. | (ch 1:1-12) | Introduction—Suffering, Salvation and God's Purposes |
| II. | (ch 1:13-2:10) | Submission to Present Circumstances—Special Privileges Spurring Us to Holiness, to Love and Growth |
| III. | (ch 2:11-4:11) | Submission to Demands of Special Relationships: Pilgrims, Citizens, Servants, Family, Innocent Sufferers, Opposition, 2nd Coming |
| IV. | (ch 4:12-ch 5) | Submission in View of Special Trials |

Two of the barriers facing leaders who want to finish well are problems with *finances* and *problems* with abuse of authority in leadership. Peter deals with both of these and suggests at the heart of them lies a lack of submission—to what leadership is and how it ought to operate. He had learned his lessons well (Matthew 20:20-28 and John 13:1-17). A final one he deals with is motivation for leadership. All of these are *Special Trials* for a leader. *Submission* to God in them is a key.

Feeling The Emotional Intensity

Please read 1 Peter 5:1-4 several times. Read it in different versions if some are available in your group. After having read it thoroughly answer the questions below and be prepared to share with the group your answers and why you chose them.

Bible Study—Leadership Direct Context—1 Peter 5:1-4 continued

3. The most significant thing about the passage as far as I am concerned is (rank 1,2,3, etc., in order of significance:
- ___ a. that Peter does not speak down to the elders but speaks on the same level as one elder to other elders (vs1).
 - ___ b. that a leader should face leadership responsibilities eagerly and willingly (not by constraint, not for prestige or rewards) (vs2).
 - ___ c. that a leader's influence and authority comes through example rather than demands of position or status (vs3).
 - ___ d. that there is a special eternal reward for acceptance of leadership responsibility and performing as a leader for the chief leader (vs4).
 - ___ e. that my example of submission to Jesus as my leader sets the pattern for my younger followers to emulate (vs5).
 - ___ f. other (you name it):
4. The thing I get out of this passage for my own life is:
5. The thing I need (as a leader) is:
- ___ a. a willingness to accept the outworkings of my having accepted the responsibility of my leadership role (I didn't recognize all that saying yes meant).
 - ___ b. to be able to sense and to meet the needs (feed the flock) of those under me.
 - ___ c. to learn to first set the example in everything that I want people under me to do.
 - ___ d. to remember that my submission to Jesus will be reflected in submission of my followers to me.
 - ___ e. other (you name it):
6. Here is a specific example of my need expressed in question 5 above. I plan to do (put here a specific application for which you will trust God):

The Leadership Lessons

6. According to Clinton in **Leadership Values**, 1 Peter touches on leadership lessons dealing with the following leadership topics. Which of these do you think are touched on in this passage?
- ___ a. Leadership Style
 - ___ b. Authority/Submission
 - ___ c. Spiritual Warfare.
 - ___ d. Shepherd Model.
 - ___ e. Giftedness
 - ___ f. Empowerment
 - ___ g. Social Base

Bible Study—Leadership Modeling—2 Timothy 4:1-8

- introduction The two books to Timothy and the one to Titus are extremely important leadership books since they deal directly with leadership issues facing Church leaders. And we are living in the Church Leadership Era. Many, many leadership Bible studies could be constructed from many of the contexts in 2 Timothy. But this particular context was chosen for its modeling and inspirational value.
- Purpose Present day leaders are falling beside the way. Few are finishing well. We, today's leaders, need to be inspired to finish well. We need to know it is possible. We need to be challenged to set our goal on finishing well. It can be done. The purpose of this Bible study is to see a leader who finished well and to be inspired to do that ourselves.

Getting The Overall Perspective

1. Remember as you read this portion, 2 Timothy 4:1-8, it is contributing to the basic overall message that 2 Timothy is presenting. Glance carefully at this theme. In what way does this passage relate to the overall message. Select your answer(s) below.

Theme	Persevering In A Ministry
	<ul style="list-style-type: none"> • should be done to meet God's approval, • will require the suffering of hardships, • involves the modeling of righteous living, and • necessitates the proper use of God's word.

- a. it certainly pertains to the major subject, Persevering In A Ministry. Paul is one who did persevere.
- b. it certainly relates to the notion of meeting God's approval.
- c. the whole passage models what righteousness looks like at the end of a life and under great pressure.
- d. it points out that the Word of God is the only thing that will sustain a leader to the very end.
- e. Not sure

2. Notice where this leadership modeling, 2 Timothy 4:1-8, occurs in the overall structure of the book.

I.	(ch 1-2:13)	Exhortations to Persevere And Select Leaders to Carry On in Ministry
II.	(ch 2:14-26)	Warnings for the Newly Selected Leaders To Aid Them in Persevering
III.	(ch 3:1-17)	Persevering in Difficult Days Ahead
IV.	(ch 4:1-8)	End Result of Persevering—A Good Finish
V.	(ch 4:9-18)	Personal Matters

These are almost the very last words that Paul wrote (except for the few personal remarks which follow). The last words of mature Christian leaders are usually full of wisdom and encouragement. Such is the case with the last words of Paul.

Feeling The Emotional Intensity

Please read 2 Timothy 4:1-8 several times. Read it in different versions if some are available in your group. After having read it thoroughly answer the questions below and be prepared to share with the group your answers and why you chose them.

3. I appreciate these last words of Paul to Timothy because of: (rank the top three, that is, 1,2,3 etc. in order of appreciation)
- a. the sense of urgency with which Paul gives his final advice and warnings.
- b. the fact that Paul finished just as he started—operating to the very end with victorious zeal; he never lost his fervor to serve the Lord.
- c. the fact that Paul knew he would be judged by a corrupt judge and sentenced and yet looked beyond that awful circumstance to his real judgment by God.
- d. the fact that Paul (whose time was limited) was urging Timothy to take advantage of the time left and get all done that he could.
- e. the fact that with death staring him in the face and the cards stacked against him, Paul does not ask for self-pity and moan and groan about his situation but instead directs his remarks to exhort Timothy concerning Timothy's ministry.
- f. other (you name it):

Bible Study—Leadership Modeling—2 Timothy 4:1-8 continued

4. The thing that challenges me the most as I read these last words from Paul is (check in order of most challenging to you, 1, 2, 3, etc.):
 - a. Paul’s cry, “I have fought a good fight, I have finished my course, I have kept the faith.” (I want to be able to say that)
 - b. Paul’s attitude as he faces a life-ending pressurized situation. (I want to face situations with that kind of attitude)
 - c. Paul’s attitude of seeing his whole lifetime and life as a sacrifice to God (vs6 I am ready to be offered) (I wish I could say wholeheartedly I am ready to be offered)
 - d. (You name it.):

5. What I believe God is trying to say personally to me from this passage is:
 - a. that my particular pressure situation is certainly no more critical than Paul’s and I need to approach it with a victorious attitude.
 - b. that I no longer have the zeal I used to have for the Lord or His work. I somehow need to be stirred up again.
 - c. that I am wasting precious time. I am letting lazy habits take away time that I could better use in developing myself or in doing things that need to be done for the Lord.
 - d. (some other special thing—you name it.):

6. I particularly would like to do something about what God is saying to me. Here is what I plan to do. (or could the group suggest something for me). I want to share this with the group and have them pray about it right now.

The Leadership Lessons

7. According to Clinton in **Leadership Values**, 2 Timothy touches on 13 leadership lessons. 2 Timothy 4:1-8, contains either explicitly or implicitly 4 of those. Choose any one of these four lessons and jot down how the passage gives insight on the leadership topic.
 - a. Finish Well. A leader must strive to finish well which means maintaining a good effort in ministry, finishing what the Lord gave to do, living by the precepts underlying Christianity, having a good mindset about accountability to God for the lifetime of ministry, and looking also for Jesus return.
 - b. Ultimate Accountability. A leader must be conscious of giving an account for his/her leadership, in an ultimate sense, to God.
 - c. Focus. A leader who finishes well must be focused.
 - d. Modeling/Transparency. A leader must be willing to use his/her own life as a model which can influence other leaders.

For the one you chose explain how 2 Timothy 4:1-8 relates to the leadership lesson. Underline some of the phrases which relate to the concept.

8. This book demonstrates what it means to finish well in a ministry. And this passage, 2 Timothy 4:1-8, particularly focuses on that good finish. Paul is the classic New Testament case of a leader finishing well; Daniel is the classic Old Testament one. Christ is still Lord of His life. Paul is ministering looking for the return of Christ. His relationship with God via Christ is still warm and personal. He has finished his task with honor. A destiny has been accomplished; an ultimate contribution left behind. He has a learning posture. You can be sure that his advice to Timothy comes out of one who has done those things himself. He is a pace setter whose advice should be heeded. See 2 Timothy 4:7,8. This is probably the most important contribution of this book. Paul is the architect of the Christian Church as we know it. How did Christianity work out for him? His failure would probably have torpedoed the whole church era. But his finish to his life caps off a triumphant ministry and gives all leaders of this era hope and a challenge to do likewise.

If you have seen a leader finishing well, identify that leader here and be prepared to share about the good finish. For you personally what do you think is the most important thing that may help you or spur you on toward a good finish? What is it that may prevent you from finishing well?

Appendix F. Some Core Psalms/ Communication Events

introduction In this Appendix I give 3 Core Psalms. The first one is one of my Core Psalms designed for small group use. What I have done here is design a Serendipity type small group study for Psalm 3 which helps one feel the force of the historical background and hence realize with feeling what David was facing in his inner life. In essence, then, this is a group communication event.

Serendipity studies are those which focus on the affect. This Psalm, Psalm 3, can take a minimum of 30 minutes and can be stretched to almost one hour.

The second example is of Psalm 1. It is a straight sermonic design to challenge listeners to desire to be Bible Centered Leaders. It is a level 2 communication design (about 10 minutes) which can be collapsed to a level 1 (5 or less minutes) or expanded to a level 3 (30 minutes). I give the Slot/Filler design for this Psalm.

The final Psalm, Psalm 23, a straight teaching design, is a maximum communication event which can run anywhere from an hour to two hours depending on how many of the fillers are used. For this last Psalm, I also give the outline for the Slot/Filler design for it. This is a good illustration of a slot/filler design where in the actual presentation there will be lots of cutting and pasting depending on actual time management.

<u>page</u>	<u>Contents</u>
F-1	Psalm 3 (Serendipity Group Communication)
F-7	Psalm 1 Defining a Bible Centered Leader
F-11	Psalm 23 David and Intimacy

Psalm 3--The Inner Life, Attitude in Crisis Time

Attention Getter—Henry V, Inspirational leader

introduction	Henry V's last remark before the Battle of Agincourt on St. Crispian's day, in the climatic words of his inspirational speech, capture for us the inspirational application of Psalm 3.
Salisbury	My sovereign lord, bestow yourself with speed: The French are bravely in their battles set. And will with all expedience charge on us.
Henry	All things are ready, if our minds be so.

Lead In slot—Introduction

Read 2 Samuel 12:11-17 hurriedly or have someone familiar with it summarize its import.

Chapter 11

11 LORD, Behold, I will raise up evil against you out of your own house, and I will take your wives before your eyes, and give [them] unto your neighbor, and he shall lie with your wives in the sight of this sun. 12 For you did [it] secretly: but I will do this thing before all Israel, and before the sun. 13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also has put away your sin; you shall not die. 14 Howbeit, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, the child also [that is] born unto you shall surely die. 15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. 16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. 17 And the elders of his house arose, [and went] to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

Now skim along the in between chapters and show David on the run for his life. Climax with chapter 17 showing the counsel given Absalom.

Chapter 17

1¶ Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: 2 And I will come upon him while he [is] weary and weak handed, and will make him afraid: and all the people that [are] with him shall flee; and I will smite the king only: 3 And I will bring back all the people unto you: the man whom you seek [is] as if all returned: [so] all the people shall be in peace. 4 And the saying pleased Absalom well, and all the elders of Israel. 5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he says. 6 And when Hushai was come to Absalom, Absalom spoke unto him, saying, Ahithophel has spoken after this manner: shall we do [after] his saying? if not; you tell us. 7 And Hushai said unto Absalom, The counsel that Ahithophel has given [is] not good at this time. 8 For, said Hushai, you know your father and his men, that they [are] mighty men, and they [are] chafed in their minds, as a bear robbed of her whelps in the field: and your father [is] a man of war, and will not lodge with the people. 9 Behold, he is hid now in some pit, or in some [other] place: and it will come to pass, when some of them be overthrown at the first, that whosoever hears it will say, There is a slaughter among the people that follow Absalom. 10 And he also [that

is] valiant, whose heart [is] as the heart of a lion, shall utterly melt: for all Israel knows that your father [is] a mighty man, and [they] which [are] with him [are] valiant men. 11 Therefore I counsel that all Israel be generally gathered unto you, from Dan even to Beersheba, as the sand that [is] by the sea for multitude; and that you go to battle yourself. 12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falls on the ground: and of him and of all the men that [are] with him there shall not be left so much as one. 13 Moreover, if he is gone into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. 14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite [is] better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

Try to put yourself in David's place,

He is on the run, for his life. He has brought on his problems himself. How must he feel?

- He has sinned against God (2 Samuel 12:13)
- God has told him He would remove him from his post as King (2 Samuel 12:11)
- Absalom has conspired to overthrow the Kingdom and has successfully done so.
- Absalom has been counseled to strike fast while David is weak and unorganized (2 Samuel 17:1 12,000)
- David has traveled for 2 days and his men are tired; the future is uncertain; God has indeed brought about the deserved punishment.

This is the situation behind the study which follows. Do the exercises, then discuss together your different answers.

Handout—A Serendipity Study of Psalm 3

Describing Inner Attitudes

1. If you were David, which of the following would most likely describe your feelings:
 - ___ a. **Bitterness**—God has forsaken me. Why has God done this to me. I have repented. I thought He forgave me. And yet this. Now why has he done this. It does not pay to serve God. If this is the way God is, then I don't want to serve Him. I'll serve Him no longer.
 - ___ b. **Depression**—I don't know what to do. I don't think I've ever been in a worse situation. So many are against me. We'll probably all be killed. There doesn't seem to be any future for me. Perhaps it would be better for all concerned if I were dead.
 - ___ c. **Fear**—I'm too old to fight. It's too late to begin a new career. I've never been so afraid in all my life. I can't sleep. My mind keeps racing on to all the things that are going to happen. It will be all over tomorrow.
 - ___ d. **Guilt**—I deserve this. This is all I can really expect. If I hadn't treated Absalom so badly this may not have happened. I should have listened to Joab sooner. If I had only been a just king and served the people in their needs this all would not have happened. I'm a failure. Nobody needs me or wants me. They are better off without me.
 - ___ e. You name it:
2. Probably the most least likely attitude I would expect in David in this situation would be:
 - ___ a. expectancy that all is going to turn out o.k.
 - ___ b. a peaceful inner attitude reflecting lack of worry
 - ___ c. a clear conscience
 - ___ d. a desire to be alone with God
 - ___ e. You name it: How David Really Felt
3. The 3rd and 4th Psalms are companion Psalms which are written by David concerning this crisis time. Read the 3rd Psalm in your Bible.

Psalm 3 A Psalm of David, when he fled from Absalom his son

- 1 LORD, how are they increased that trouble me!
many [are] they that rise up against me.
- 2 Many [there be] which say of my soul,
[There is] no help for him in God. Selah.
- 3 But you, O LORD, [are] a shield for me;
my glory, and the lifter up of mine head.
- 4 I cried unto the LORD with my voice,
and he heard me out of his holy hill. Selah.
- 5 I laid me down and slept;
I awaked; for the LORD sustained me.
- 6 I will not be afraid of ten thousands of people,
that have set [themselves] against me round about.
- 7 Arise, O LORD; save me, O my God:
for you have smitten all mine enemies [upon] the cheek bone;
you have broken the teeth of the ungodly.
- 8 Salvation [belongs] unto the LORD:
your blessing [is] upon your people. Selah.

Psalm 3 Study Sheet continued

Now read the 3rd Psalm as paraphrased below. Remember this is the morning after the first or second day that David fled Jerusalem with those who are loyal to him. He is camping out in the wilderness—on the run. Absalom, with many who have rebelled against David, has triumphantly entered Jerusalem. David is expecting to be followed and attacked by large numbers. Many have joined the rebellion. Many feel he deserves this as God's punishment and that David has no right to expect help from God.

Psalm 3—A Summaphrase (a summary paraphrase with implied contextual flow connectors)

O Lord, there are so many who are turning against me and
are claiming that you will not help me.

But I don't believe it.

O Lord, you will protect me.

You will again bring honor and will give me courage.

I bring my problem to you.

Your answer is as sure as your very presence in Jerusalem.

With This Assurance

I was able to sleep last night, for you gave me a peaceful rest.

I know that no matter how many enemies surround me,

I can trust you, O Jehovah, to protect and save me.

You will deal openly and give these enemies the insulting treatment they deserve.

You will crush their strength leaving them powerless.

Deliverance comes from you, O God.

Bless your people.

How would you describe David's inner life attitude as seen in this Psalm.

David _____

4. The Psalm can be summarized, thematically, as given below.

David's Confident Expectation Of God's Help

- was contrary to the situation of rebellion and public opinion,
- but was real to David because he personally knew the God to whom he prayed,
- was seen in token fashion in God's protection of David while he slept,
- climaxed in a prayer of faith that God the source of victory would defeat David's enemies.

Psalm 3 Study Sheet continued

Two principles we should learn from this experience of David are:

Major Truth: A Person Who Personally Knows God Can In A Crisis Experience Trust God For His Solution To It.

Secondary Truth: God does not necessarily remove consequences of past sin but His forgiveness can be fully experienced and His solutions to the present crisis resulting from those past sins can be confidently expected. (I do not have to feel guilty over past sins even though I am in the midst of outworking the problems caused by them.)

These are important lessons that we should learn.

5. The thing that God is most likely trying to teach me through this Psalm is: Choose the phrase below taken from the King James Version of Psalm 3 which relates most closely to the lesson you feel God is impressing upon your heart.

- a. vs 1 how are they increased that trouble me
- b. vs 2 there is no help for him in God
- c. vs 3 but you, O Lord, are a shield for me
- d. vs 3 the lifter of mine head
- e. vs 4 I cried unto the Lord...and he heard me
- f. vs 5 I laid down and slept; I awakened; for the Lord sustained me
- g. vs 6 I will not be afraid of ten thousand of people
- h. vs 7 Arise, O Lord, save me; you have smitten
- i. vs 8 Deliverance comes from Jehovah
- j. What God is saying to me does not relate to a particular phrase. Here is the way I would describe what God is saying to me:

6. David's prayer in verses 3,4, and especially 7 is probably the strongest illustration in the Bible of what is known as "the prayer of faith." Notice in verse 7 David is so confident that God will answer his prayers that he uses past tense language as if God had already answered him (idiom=prophetic past).

God Wants Our Inner Attitude In Crisis Time To Also Express This Kind Of Confidence In His Deliverance. Is there some prayer of faith that you wish you could pray right now?

7. The crisis experience that I am facing now and would like to share with the group for prayer is:

Describe your situation:

What specifically do you want the group to pray?

Example—Minimum Communication Event, Psalm 1

introduction This was a final charge to a class in the last class period, the closure time. It was a 10 minute minimum communication event from Psalm 1. Its nature was to remind them of the importance of becoming Bible Centered in their ministries. Below is given the slot/filler design for a presentation of intimacy. It is a level 2 communication event. Following that I give the full text of a presentation at level 2. When I actually do the communication event I will usually paste so that I add, usually from personal experience, how these concepts have worked out in my own life.

Communication Level	Slot 1 Attention	Slot 2 Lead In	Slot 3 Obligatory/ Main Slot	Slot 4 Follow-Up	Slot 5 Closure
	+ or -	+ or -	+ = Must Do	+ or -	+ or -
2	AG1—Where Would You go? verses AG2—Where Would You Go? passages AG3—Where Would You Go? 1 passage, Bible Centered Leader?	Leupold Translation of Psalm 1	Input—Defining a Bible Centered Leader according to Psalm 1 Input—Defining a Bible Centered Leader in General	None	Simple Charge—Become a Bible Centered Leader, a habitual thing all of life.

Closure Challenge—Psalm 1. A Bible Centered Leader

I. Be a Bible Centered Leader

A. Attention Getter—Where Would You Go? If you had to go to one verse in the Scriptures that spoke on the importance of the Word of God where would you go?

Some Possible:

Deuteronomy 6: 6 And these words, which I command you this day, shall be in your heart:

7 And you shalt teach them diligently unto your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.

8 And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes.

9 And you shall write them upon the posts of your house, and on your gates.

Psalm 119:9,11 How can a young man cleanse his way? By taking heed according to Your word.

10 ¶ With my whole heart I have sought You; Oh, let me not wander from Your commandments!

11 ¶ Your word I have hidden in my heart, That I might not sin against You!

Romans 15:4 4 For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

1 Corinthians 10:6, 11 6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.

...

11 Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

My Choice:

2 Timothy 3:16,17 The Guarantee

Every Scripture inspired of God is profitable for teaching, for setting things right, for confronting, for inspiring righteous living, in order that God's leader be thoroughly equipped to lead God's people.

My Response To That Choice

2 Timothy 2:15 The Proper Response to the Guarantee

Make every effort to be pleasing to God, a Bible Centered leader who is completely confident in using God's Word with impact in lives.

Why? The grass withers, the flower fades; but the Word of our God will stand forever. Isaiah 40:8

And leaders are people who are word gifted and need to develop that centrality.

Example—Minimum Communication Event, Psalm 1

B. Attention Getter—Where Would You Go? For a passage?

While there are hundreds of Scriptures that you could go to, that is, talk about the importance of the Word, where would you go if you wanted a one chapter length portion dealing with the importance of the Word of God?

Psalm 1, Psalm 19, Psalm 119.

C. Attention Getter—And Where Would You Go for a Single Passage, If you wanted to define what a Bible centered leader is? A place that describes the contrast between a Bible Centered person and one who is not. **Psalm 1**

II. Psalm 1—Presentation of Text

A. Read Leupold's Translation

My charge to you is simple. Be a Bible centered leader.

Listen. What is a Bible Centered leader, according to this description. I am aware that this passage is not limited to a leader, but certainly it does apply to such a one.

OVERHEAD Psalm 1, Leupold

1. O, how happy is the person
who has not shaped his conduct after the principles of the ungodly
Nor taken his stand in the way of sinners,
Nor taken his seat in the assembly of scoffers!
2. But it is in the law of the Lord that he takes his delight;
And on His law he keeps pondering day and night.
3. And he will be like a tree planted by the side of streams of water,
That yields its fruit in its season;
Its leaves also do not wither;
And whatsoever he undertakes, succeeds
4. Such is not the case with the ungodly,
But they are like the chaff which the wind scatters.
5. On this account the ungodly shall not be able to maintain themselves when the judgment comes,
Nor sinners, in the congregation of the righteous.
6. For the Lord watches over (knows) the way of the righteous;
But the way of the ungodly is headed toward destruction.

Example—Minimum Communication Event, Psalm 1**B. What is A Bible Centered Leader? Psalm 1**

According to this passage:

A Bible centered leader is one who:

1. Gets his/her counsel on life matters from other Bible centered leaders.
2. Delights in the Word of God and lets it permeate his/her soul.
3. Will persevere joyfully and with stability through out life. figure of tree/ rooted deep in water
4. will be watched over by God and will prosper. That is the bent of the life.

C. A Bible Centered Leader Defined

Let me give to you my own definition derived from a comparative study of several Bible characters.

OVERHEAD Definition of Bible Centered leader

A Bible Centered leader

- refers to a leader whose leadership is informed by Biblical leadership values,
- has been shaped personally by Biblical values,
- has grasped the intent of Scriptural books and their content in such a way as to apply them to current situations,
- and who uses the Bible in ministry so as to impact followers.

III. My Charge To You

Become a Bible centered leader. You will not get this at Fuller. You will get some help toward it. You need to put this into your life. You need habits that will do this for you.

What is it that will prevent you from becoming a Bible centered leader?

What is it that might help you the most in becoming a Bible centered leader?

Be a Bible Centered leader. If you want further help in getting started on this—at least the suggestion of a paradigm that will help you I suggest you buy this simple little 5 page article and read it. Then take ML 536 Value Based Leadership in the New Testament.

But whether you do these things or not: Become a Bible Centered Leader.

Our churches and parachurch organizations desperately need Bible Centered leaders.

Example: Level 4 Communication Event—Intimacy With God

introduction Below is given the slot/filler design for a presentation of intimacy with God using David and Psalm 23. It is a level 4 communication event. Following that I give the full text of a presentation at level 4. When I actually do the communication event I will cut and paste so that not all is used and I may add other things impromptu on the spot. This was one of a series of spiritual formations on David.

Communication Level	Slot 1 Attention	Slot 2 Lead In	Slot 3 Obligatory/ Main Slot	Slot 4 Follow-Up, Leadouts	Slot 5 Closure
	+ or -	+ or -	+ = Must Do	+ or -	+ or -
4	<p>AG1 Intimacy Chorus AG2 David’s Most Enduring Quality (used Review to get at) Psalm 27 to Illustrate</p>	<p>L11 Paul Jensen, need for intimacy L12 Intimacy defined (concept of horizontal and vertical) Handout/ Hershey Resource L13 Biblical Characters modeling intimacy L14 Intimacy Psalms L15 Diversity in Intimacy; Personal Illustration L16 The Intimacy Principle L17 Sharing on Intimacy</p>	<p>I1—David and Intimacy, Psalm 23 AG1 The Great Jerusalem Context AG2 Three Readings of Psalm 23 I2—Work The Psalm intimate language 3 everyday metaphorical figures, picture language, showing intimacy I3—Closing Summary Theme Paraphrase</p>	<p>LO1—Illustration Intimacy—Carolyn Cooper, Mutual love LO2—Illustration Intimacy—My Friend—My Heart, Betsy Glanville LO3—Illustration Intimacy—Floodgates (can’t remember who) LO4—Illustration Intimacy—The Perfect Mommy, Cathy Hoellwarth</p>	<p>Challenge—Write your own Psalm 23 using present day pictures and language or whatever to show your own intimacy with God—Handout</p>

SF2 David and Intimacy, The Secret of His Life—Part I

SONG—As the hart panteth after the waterbrooks, so panteth my soul after you

I. David's Most Enduring Quality—His Desire for Intimacy With God

Last week I introduced our spiritual formation time with a quick overview of David. I mentioned that we would be looking at a series of Spiritual Formations from David's life. We looked at his ultimate testimony, at least as represented in two NT evaluations of him.

Acts 13:22 The Message

I have searched the land and found this David, son of Jesse. He's a man *whose heart beats to my heart*, a man who will do what I tell him.

a man after God's own heart, the King James Version says

Acts 13:36 The Message

David, of course, *having completed the work God set out for him*, has been in the grave, dust and ashes, a long time now.

having served his generation in the will of God, the King James Version says,

I suggested in closing that there were a number of things we could learn from his life.

From the following list read all but intimacy with God and then add, but at the top of the list, at least in my opinion is his desire for intimacy with God. (add intimacy with God at the top of the following list)

List of Items We Can Learn from a Biographical Study of David

- love of God's word
- sensitivity to God—perceived presence of god in life and ministry
- a repentant heart
- courage/ inspirational leader
- how to trust God in crisis
- how to worship God (especially honesty in worship)
- the great surprise; slander

lessons on finishing well; why didn't he finish well?

Listen to the **Paradox Psalm** (read without telling which one then afterwards tell which one):

Psalm. 27:0 Of David. 1 The LORD is my light and my salvation-- whom shall I fear? The LORD is the stronghold of my life-- of whom shall I be afraid? 2 When evil men advance against me to devour my flesh, when my enemies and my foes attack me, they will stumble and fall. 3 Though an army besiege me, my heart will not fear; though war break out against me, even then will I be confident. 4 One thing I ask of the LORD, this is what I seek: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to seek him in his temple. 5 For in the day of trouble he will keep me safe in his dwelling; he will hide me in the shelter of his tabernacle and set me high upon a rock. 6 Then my head will be exalted above the enemies who surround me; at his tabernacle will I sacrifice with shouts of joy; I will sing and make music to the LORD. 7 Hear my voice when I call, O LORD; be merciful to me and answer me. 8 My heart says of you, "Seek his face!" Your face, LORD, I will seek. 9 Do not hide your face from me, do not turn your servant away in anger; you have been my helper. Do not reject me or forsake me, O God my Savior. 10 Though my father and mother forsake me, the LORD will receive me. 11 Teach me your way, O LORD; lead me in a straight path because of my oppressors. 12 Do not turn me over to the desire of my foes, for false witnesses rise up against me, breathing out violence. 13 I am still confident of this: I will see the goodness of the LORD in the land of the living. 14 Wait for the LORD; be strong and take heart and wait for the LORD.

SF2 David and Intimacy, The Secret of His Life—Part I continued

One thing I ask of the LORD, this is what I seek: that I may **dwell in the house of the LORD** all the days of my life, to gaze upon the beauty of the LORD and to seek him in his temple.

Paraphrase:

4 **Above all else I want to be in your presence**, Lord. I want to know you intimately and see your wonderful beauty.

8 My heart says of you, "**Seek his face!**" **Your face, LORD, I will seek.** 9 Do not hide your face from me, do not turn your servant away in anger; you have been my helper. Do not reject me or forsake me, O God my Savior.

When thou saidst seek ye my face, My heart said unto thee; thy face, Lord, will I seek. King James version.

Paraphrase: 8,9 I know that my present crisis is a call from you to go deep with you. Lord, I am going to respond by going deep with you.

David was in a crisis. *Crises are God's special call to intimacy.*

David had a longing for intimacy with God. In my opinion that is his most enduring quality as a leader.

Overhead Intimacy Lesson—major Point, Intimacy

Leaders Need Intimacy With God On A Regular And On-going Basis As Well As Unusual Times Of God's Affirmation.

II. Intimacy—A Needed Quality

A. Lead in--Read Paul Jensen's note as an attention getter

Use Paul Jensen's note 1993 date

Forming leaders with Spiritual Integrity

Not one of the 124 protestant seminaries in North America requires even 300 hours of contact time with God to reach graduation. Yet to earn a marriage and family counseling license, one must spend 3,000 hours of contact time with clients. The American church is suffering from the secularization of the pastoral education process.

Therefore, our Leadership Institute course requires that 40 of every 120 hours of work be devoted to the exercise of classical spiritual disciplines bringing the student into the presence of God. The remaining work involves academic study and applying models of leadership/discipleship to ministry.

At the "Leadership Institute Evening of Celebration" in October, we presented the first two Certificates of Leadership and Spiritual Formation. The Certificate represents 15 months of study requiring 200 hours of solitude with God and 360 hours of leadership development.

The recipients, Barb Riley of Talbot Seminary and Alan Fadling of Fuller Seminary, have experienced profound transformation in their personal lives and ministries. Their deepened inner journeys are resulting in outer journeys of power. Barb is writing two books, leads recovery groups for incest victims, is assistant director of missions at her church, teaches at Biola University and is a reader for the Institute. Alan, the college pastor at his church, is seeing God do remarkable things in college ministry resulting in growing influence with laymen and other college pastors. He recently accompanied Chuck Miller, an Institute Faculty member, to train church planters in Kiev in the Ukraine. Alan is also a reader for the Institute.

SF2 David and Intimacy, The Secret of His Life—Part I continued

B. Intimacy with God, defining it

intimate--Webster

most private or personal
 closely acquainted or associated
 very familiar
 promoting a feeling of privacy, coziness, romance
 careful study or investigation--thorough knowledge (e.g. He
 has an intimate knowledge of solitude disciplines)
 a very close acquaintance with the facts

synonym--see familiar (familiar, close, intimate, confidential)

familiar is applied to that which is known through constant association, and, with reference to persons, suggests informality, or even presumption, such as might prevail among members of a family;

close is applied to persons or things very near to one in affection, attraction, interests, etc.

intimate implies very close association, acquaintance, relationship, etc. or suggests something of a very personal or private nature.

confidential implies a relationship in which there is mutual trust and a sharing of private thoughts, problems, etc.

OVERHEAD definition of intimacy

HANDOUT Defining Intimacy

definition Intimacy with God refers to a close, private, and personal relationship with God in which there is mutual affection, a sharing of interests, and a sense of growing familiarity with God based upon an accumulation of experience with God.

Such a relationship is indicated by intimate times like:

- times in which God's presence is sensed,
- times of revelation of truth—when God shows something or shares it
- times of affirmation by God
- times of fulfillment of God's purposes in our lives (destiny fulfillment),
- moments of faith, in which we sense God is doing business with us and we accept it,
- crises—in which God delivers
- times of committal, repentance, renewal (fresh starts).

Intimacy—horizontal

Because relationships are so important in mentoring and I am doing a lot of that I have been studying about intimacy on a horizontal plane. I believe as we experience deeper horizontal intimacy with those around us we will in turn have a deeper intimacy with God. And as we experience a deeper intimacy with God we will want a deeper intimacy with those around us. That is, both vertical and horizontal intimacies feed each other and are interdependently related.

I have been helped recently by studying Terry Hershey's book on intimacy:

Hershey, Terry
 1984

Intimacy—The Longing of Every Human Heart. Harvest Ho Publishers: Eugene Oregon.

SF2 David and Intimacy, The Secret of His Life—Part I continued

What he did was to take horizontal intimacy and break it up into several components. One can actually sort of measure progress in intimacy by noting how intimate you are in these various categories.

HANDOUT Horizontal Intimacy elements

I leave this for your further study. But I ask you, **Is It True For You, That Intimacy Is The Longing Of Your Heart?** Is Intimacy With God The Longing Of Your Heart? Should It Be?

C. Biblical Characters--Old Testament, who were intimate with God

Well, there are quite a few in the Bible who thought it was important!

Who in bible comes to mind when you think of intimacy with God?

Old Testament--(maybe add Ezekiel, Jeremiah)

- Abraham—the friend of God
- Moses—Servant of God, Friend of God
- David—a man after God's own heart
- Daniel—greatly beloved

Intimacy Psalms--

- 18 Affirmation of God's leading in a life, telescopic
- 23 personal
- 27 crisis
- 42 desperation, needing God's felt presence
- 51 repentance
- 62 The God only Psalm; deliverance, dependence upon God
- 131 Centering on God
- 139 intimacy in being known

Others you think of:

D. Diversity in Intimacy

Different People Experience Intimacy in Different Ways:

For me intimacy with God:

1. analytical—study of word in Quiet Time. see something, aware God has shown me
2. night times: Isa 50:4 The Lord God has given me the tongue of the learned that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.
Psalm 16:7 I will bless the Lord who hath given me counsel: my reins (heart) also instruct me in the night seasons.
3. destiny fulfillment--PNG two different times 1983 (1967), 1987 (top of hill looking down at classroom, went down, ACRONYMN--AFFIRMATION)
4. ministry affirmation—when someone in my ministry internalizes something I have been working on —I sense God's working in it—
5. ministry success- in which it is evident that gifted power was happening.

I think intimacy, like ministry, flows out of being. Who we are affects what we believe intimacy is. I'm an analytical person—much of my track record of intimacy with God is related to truth shown me in Bible. Some are emotional people—intimacy with them will have to do with feelings.

SF2 David and Intimacy, The Secret of His Life—Part I continued

Others are combinations of these or not either of these directly--intimacy will be different, maybe daily affirmation as they serve, the little things of life affirm.

Sharing Exercise. Open to sharing. Free to share. Free not to share. Recognize that intimacy differs from person to person. Don't be threatened by someone else's experiences of intimacy. You are you. But perhaps sharing about it will help us.

Intimacy

Leaders Need Intimacy With God On A Regular And On-going Basis As Well As Unusual Times Of God's Affirmation.

In any case I think that the leadership principle is worthy of reflection.

IV. Example Of David And Intimacy--23 Psalm

A. Attention Getter—The Great Jerusalem Contest (120 words or less)

As a boy--intrigued by the number of contests--and the prizes to be won in them. As we listened to the adventure stories on the radio--frequently they would challenge with a contest, like in 25 words or less tell why you like Wheaties, the breakfast of champions, or such. I want to propose a contest this morning.

Describe the following thought in 120 words or less:

What God Has Personally Meant To Me

Could you do it? Would it be worth anything? Most of us would need 10 or more pages to express "What God has meant to me." But then who would wade through all those pages? Not many. One hundred twenty (120) words or less--could anything permanent and of lasting value really be done given so brief a task.

Today, young people all over the world are saying what they think:

- the meaning of life,
- their frustrations,
- their physical longings,
- their desire to contribute to the betterment of the world.

A few are speaking of Jesus and God's love. Through the medium of song, poetry, painting. Somehow songs do something for most of us. They move us deep in the innermost recesses of our emotional life--and when the emotion is moved, the will is often not far behind.

This morning I want to suggest that just such a contest was held: in Jerusalem--hundreds of years ago. Caused quite a stir. First, people were not used to talking about God personally. Many did not really know Him intimately but only as part of the religion that they took part in. But one young fellow took up the challenge--to express what God meant to him--in less than 120 words. It has permanent lasting value even though so brief; **And He Won The Contest—hands Down!!!** How did he do it?

- He sang it in the language of the heart--Hebrew Poetry (today Chuck Garrard--closest to this for me).
- He arranged it climactically.
- He used 3 everyday familiar pictures.
- He made it personal.

SF2 David and Intimacy, The Secret of His Life—Part I continued

B. 3 Readings

Let me read it for you. 3 times.

1. Normally
2. personally--emphasize I, me, thou (17 personal pronouns)
3. structurally (louder and louder and faster and faster as the tempo increases in the stanzas)

1-3a Stanza 1—3 beats to measure
3b-4 Stanza 2—4 beats to measure
5-6 Stanza 3—5 beats to measure

C. Personal/ Intimate (key word - intimate)

1. Mark them in your Bible, 17 or so times
2. Begins and ends with Jehovah

God's memorial name--most frequent in Scripture 6000 times

- a. eternal existence--Moffat uses (translates) as The Eternal
- b. All sufficient
- c. Divine Immanence--covenant name

3. Begins and ends with this name of God--and in between are 3 pictures taken from the common life experiences familiar to the hearers--one per stanza--and the pictures themselves build:

Picture 1. human/animal;

Picture 2. professional/guide;

Picture 3. host/guest

D. Picture 1 Jehovah = Shepherd

Shepherd--extended metaphor; main point = no lack

sub-points = satisfied, rested in turmoils of life, refreshed and renewed again to cope

Comment on verses: Palestinian Shepherd

???Do you know God personally/ intimately in this way? Are you "satisfied" in your life because of your relationship with this kind of God? Does your relationship with God allow you to meet the complexities of life? Does God renew you so you can face life?

OVERHEAD Stanza 1. Taking Away The Figure--my Paraphrase:

Because God knows me intimately,
I know He will meet my deepest needs.
He gives me the inner peace I need
in the midst of life's complex situations.
He renews my desire to face up to life.

E. Picture 2--mixes metaphors, moves from Shepherd to guide--Professional Guide/ Client

What do you want to know about a guide? (Suppose you have to get into one of the besieged Bosnian cities? or through the mine fields left in Cambodia? someone tells you there is someone who can guide you in, dodge booby traps, artillery fire, small arms fire--**what do you want to know about this guide?**)

Is he competent? Can you trust him? Will he get us there through the dangers involved?

How does David describe this guide?

SF2 David and Intimacy, The Secret of His Life—Part I continued

He Leadeth Me. In this phrase is found the fundamental principle of guidance.

N.B. The Most Important Thing About Guidance Is The Guide.

right paths—why? for **His names sake**; I like to put it this way. If I am truly trusting Jehovah to be my guide and am willing to do whatever he wants and am keeping my eye on him--then He must guide me--it is His responsibility for **His Character Is At Stake** (2 TIMOTHY 2:13--If we believe not yet He abideth faithful, He can not deny Himself.

his presence—enough
protection—symbolic--rod and staff

Summary: In Guidance The Guide Has The Main Responsibility; Keep Your Eye On The Guide.

OVERHEAD PARAPHRASE--Stanza 2 Capturing the Guide Figure

He gives guidance for life's decisions
because he is responsible to do so.
He reveals his comforting presence
in the midst of life's trials.

F. Picture 3--climactic Picture--host/guest

Wight, Manners and Customs of Bible Lands, page 78

"In the lands of the East, when a host accepts a man to be his guest he thereby agrees at whatever the cost to defend his guest from all possible enemies during the time of the entertainment. Dr. Cyrus Hamlin, an American Missionary in the East was entertained by a governor. The host took a piece of mutton and handed it to the missionary, saying as he did so, 'Now do you know what I have done?' In answering his own question he went on to say, 'By that act, I have pledged you every drop of my blood that while you are in my territory no evil shall come to you. For that space of time we are brothers.'"

This bit of cultural information will break open several other portions of Scriptures:
Genesis 19:8 Lot's strange action—under the shadow of my roof
Judges 19:22 come under my roof
Leviticus—the peace offering—who invites us to partake
John 13:26 "He to whom I give the sop"—loved to the uttermost

R.T. Daniel—In the ancient Orient, to receive a guest and to eat with him was equivalent to a covenant of protection as long as that one was a guest (I will dwell in the house of the Lord). The first part of the statement declares the reality of the complete host-guest relationship—in the presence of mine enemies—For one to assume the position of host where the guest had no enemies did not endanger the host; But if the guest had enemies, the host was honor bound to protect him. Of course, the host, if he desired, may have entered his guest secretly. Not so here—it was a public and unmistakable—**Enemies**—anointing of oil--a sign of honor and a symbol of joy—delightful fragrance during the time of stay. **My Cup Runneth Over**—the host made ample provision. Not like our home when we invite someone home—have to check first. Life is conflict, but here is the condition of God's servant, always conflict, but always a spread table.

A lavish table we are invited to. God's love so amply seen in his lavish invitation. Cup runneth over. Oil for the dry skin parched by the desert dryness. All we need.

All The Days Of My Life. David is not talking about going to church—He is using the figure—I want to be a guest--that is, be related to God in this close protective, provisioned way all my life. I want to be a permanent guest.

SF2 David and Intimacy, The Secret of His Life—Part I continued

Are you a guest with God—enjoying his provision and protection in the midst of the conflict of life. God is willing to take on all enemies: circumstances, self-image, whatever. Are you enjoying this kind of relationship with God?

OVERHEAD PARAPHRASE--Stanza 3 Capturing the Host/Guest Figure

He openly protects me
 no matter what complications I am facing.
 I thoroughly enjoy my special intimate friendship with God
 and I don't ever want to lose this closeness with God.
 I am committed to Him for life.

CLOSING SUMMARY

Well, would you agree with me that David won the Jerusalem Contest hands down?

David, saw God's care like that of an ancient oriental shepherd who loved, guarded, and provided for his flock. Upon him the sheep depended for water, food, and safety day and night. The shepherd lived for his sheep, and, if necessary died for them. The psalmist thought of God as his great and eternal shepherd who was able to provide every need in every area of life.

Moreover, David saw, God's care to be like that of an ancient experienced guide who knew the right way to the desired destination. He knew the dangerous places and he could lead his follower through each one safely. With rod and staff, protection and assistance were assured. God, the great guide knows the way of life and the desired destination. He knows all the dangerous experiences through which one may pass, and as the omniscient and omnipotent guide he is able to direct his follower through all of them, even the valley of the shadow of death, unafraid and uninjured.

Again, David saw God's care to be like that of an ancient oriental host, who was honor bound to protect the guest within his home. The host could have entertained his guest secretly, thus protecting himself from the guest's enemies, but, instead, he prepared his guest, for the feast by anointing his head with oil. The guest, so well pleased with the gracious hospitality, expressed his desire to remain in the house of the host forever. In this Psalm the guest was the psalmist and the wonderful host was Jehovah.

Remember this great lesson on intimacy from the Psalms:

Intimacy

Leaders Need Intimacy With God On A Regular And On-going Basis As Well As Unusual Times Of God's Affirmation.

Psalm 23 Summary/ Thematic Statement of the Psalm as a Whole

Removing the figures here is what David was emphasizing.

DAVID'S INTIMATE RELATIONSHIP WITH GOD

- involved God's taking care of and fully satisfying David's personal needs,
- resulted in a dependence upon God to reveal Himself in life's trials and to give necessary guidance in life's decisions,
- drew David to commit himself to God's ample provision and protective care all his life.

SF2 David and Intimacy, The Secret of His Life—Part I continued**Paraphrase**

Stanza 1

Because God knows me personally,
I know He will meet my deepest needs.
He gives me the inner peace I need
in the midst of life's complex situations.
He renews my desire to face up to life.

Stanza 2

He gives guidance for life's decisions
because he is responsible to do so.
He reveals his comforting presence
in the midst of life's trials.

Stanza 3.

He openly protects me
no matter what complications I am facing.
I thoroughly enjoy my special friendship with God
and I don't ever want to lose this closeness with God.
I am committed to Him for life.

V. Closure—The Challenge--How Personally Do You Know God?

Here is a challenge I have given to listeners in the past.

If I were to describe my personal relationship with God in terms of everyday familiar things I know and experience and if I had to do it in 120 words or less, here is what I would say:

Let me close with some examples of students from the past who accepted my challenge and wrote up what God meant to them personally.

OVERHEAD Carolyn Cooper, Mutual love

OVERHEAD My Friend—My Heart, Betsy Glanville

OVERHEAD Floodgates (can't remember who)

OVERHEAD The Perfect Mommy, Cathy Hoellwarth

Challenge Handout—A one page document with the following on it.

Name _____ **Date** _____

Challenge:

If I were to describe my personal relationship with God in terms of everyday familiar things I know and experience and if I had to do it in 120 words or less, here is what I would say:

Appendix G. Clinton's Interpretation Principles (Hermeneutics)

introduction	In Chapter 5, Studying A Core Book, I introduced my system of interpretive principles for studying a book. My notebook for studying a Core Book has its Table of Contents partially ordered around that system. In this appendix I want explain more about this system. In fact, I will define or describe each of the principles. I'll go further. I'll give some study guides I use for each of the principles. I will also suggest some outside resources that can be used for each of the principles. I have developed these guidelines, principles and study sheets over the years. I have taught these principles formally in classroom settings, informally with mentoring groups and individually with mentorees.
description	The hermeneutical system consists of 3 spiritual principles, 7 General Language Principles, each described in depth, and 7 Special Language forms. Due to the length involved in just describing the 7 General Language Principles, I will not cover the 7 Special Language Principles in this appendix. I include also special study sheets and/or examples for most of these principles.
comment	I seem to be indicating, by giving this system of principles and study sheets for arriving at Bible information, that everyone should do a lot of original study of the Bible. I believe every Word Gifted person should be familiar with the basic ideas of these principles. All should use these basic ideas in helping them grasp the Scriptures. But I do not think all will have to do original study using these principles. I believe that we should take advantage of any who have gone before us and done work in these areas. Foundational Word gifted people will in fact do a lot of original studies developing their own base. Others will do some original studies but will count on experts to help them get the information that these principles point to. So keep a balance. Learn from others. Learn yourself.

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3 Principles Of The Spirit

introduction A rigorous treatment of revelation and illumination is beyond the scope of this work. It would take a philosophical treatment to do it justice. However, it seems to me that there are some practical things pointed out in the Scriptures which will influence just how we see and appreciate truth. I believe that even these simple practical statements will be helpful.

Three Principles Of The Spirit

To Understand God's Revealed Truth,

1. **One Must Be A Child Of God And Thus Possess The Holy Spirit Who Reveals Truth.**
2. **One Must Be Dependent Upon The Holy Spirit To Teach.**
3. **One Must Be Yielded To Do The Will Of God (that is, respond obediently to the truth that is revealed).**

comment It may be that God will override these principles and give understanding to people who do not accede to these spiritual principles. But from the human side we can not guarantee such a thing. We must follow that norm revealed in Scripture which I think these principles capture.

comment Some facts underlying my wording of the three spiritual principles include:

- God offers truth to people (the Bible itself is evidence of this fact as is the whole incarnation).
- God actively hides and reveals truth to people depending upon their heart attitudes (an illustration of this is seen in Matthew 11:25-30 and frequently in Jesus' ministry).
- God the Holy Spirit is the agent who actually makes truth known to people in terms understandable to them (1 Corinthians 2:6ff).
- God the Holy Spirit intimately indwells those who by virtue of their trust in Jesus have become children of God (Romans 8:9 and others).
- God desires response to His truth. The Scriptures seem to indicate that true understanding is demonstrated in or equivalent to obedient response. Obedient response will confirm truth and open one to further truth (John 7:17).

comment I begin the wording of each of the language laws which follow with a strange phrase, **In The Spirit Prayerfully**. I list this phrase intentionally. I do so to call to mind that the Bible is a unique, God-given book. It is more than just the words of men. It is revelation from God. It is God communicating His mind, His will, His intents, and Himself to people. I am trying, by using this phrase, to emphasize the divine side of the two-fold nature of the Bible. The Bible is the **WORD** of God in the words of men. That the Bible is written in the words of men demands that one be aware of and use the basic laws that language follows. That the Bible is also God's own revelation demands that one be aware of and follow the spiritual principles which the Scriptures themselves indicate will affect one's understanding. These last underlined words are what I mean by the phrase **In The Spirit Prayerfully** which you will soon see precedes each of the major language principles. I have not dealt exhaustively with all spiritual principles but have limited myself to those major ones affecting people who will minister in the Word and who study it to know and apply God's truth. I am seeking in wording these spiritual laws to describe the attitudes that should be embraced by those who seek to understand spiritual truth.

comment There are two implications flowing from these statements that I must emphasize.

- **These Spiritual Principles Are Indispensable For A Proper Understanding Of The Scriptures.**
- **An Interpreter Must Continuously Apply These Laws Before, During, And After Applying The Laws Of Language.**

Overview of Principles of Language

introduction The following tree diagram integrates the basic language principles for interpreting a given book of the Bible. There is one principle which deals with the book as a whole in light of all the books of the Bible. There are 3 principles which deal with the book as a whole. It is these first four principles that are ignored by most leaders. They simply dive in with principles 5, 6, and 7 which deal with parts of the book. Most teaching and preaching is done from this standpoint and not from seeing what each of the smaller portions in a book is contributing to the whole (its major purpose for being there).

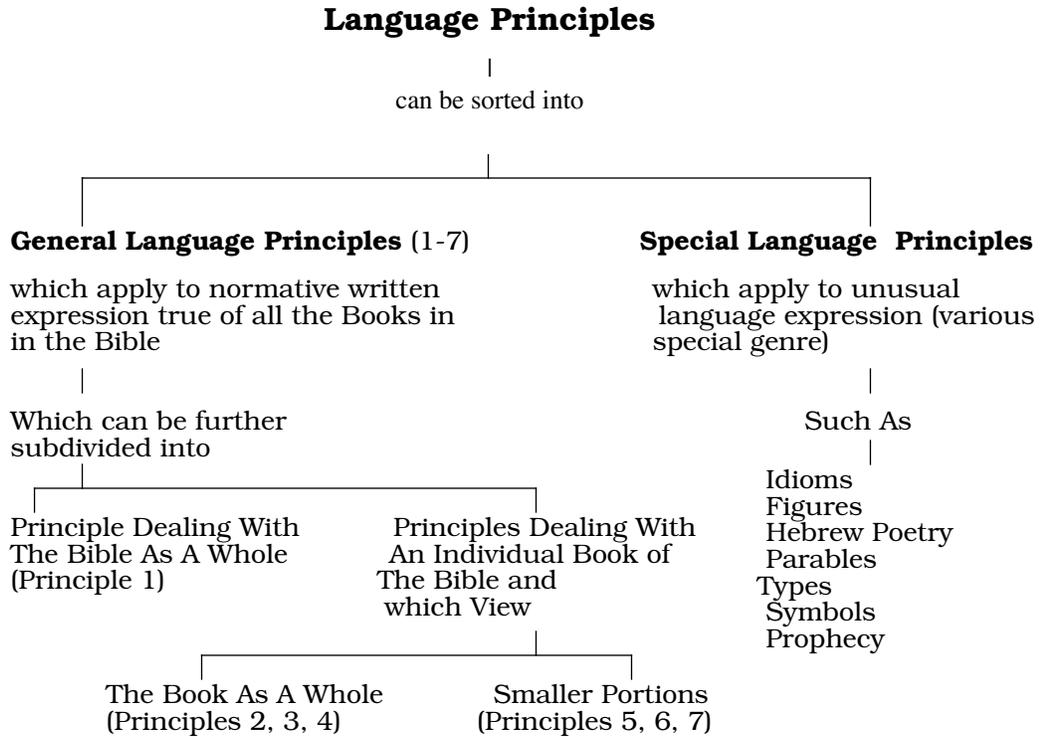


Diagram 1. Overall Scheme of Interpretive System (Hermeneutics)

- comment I have used this system rather rigorously since 1967 when I was introduced to it. In fact, I have designed and expanded helps for dealing with each of the principles so that others can apply these principles to their own Bible study.
- comment I have applied Laws 1, 2, 3, and 4 to each book of the Bible. I have applied Principles 5, 6, and 7 in part or whole to all of my Core Books. I have applied Principles 5, 6, and 7 to many other Books or portions of books in the Bible.
- communication I am aware of the basic modern notions of epistemology, communication theory and hermeneutics which point out the biases of the interpreter, and the uncertainty of arriving at absolute truth. While a given interpreter may not be able to say with absolute certainty that he/she has meaning of Scripture I do believe that the Holy Spirit will be continually working with a believer to be improving interpretation and to arrive at truth that can be applied to life, ministry, decision making, etc.

Statement of the General Language Principles

introduction Below is given the statement of the general language principles that I have referred to briefly in the tree diagram just given. You will notice how each begins with the phrase, *in the Spirit prayerfully study*. I am emphasizing here that the principles of the Spirit must be continuously applied to the whole interpretive process.

Table 1: Statement of the General Language Principles

Principle	Dealing With	Statement of Principle
1	Book and Books	In The Spirit, Prayerfully Study The Book As A Whole In Terms Of Its Relationship To Other Books In The Bible (i.e. the Bible as a whole) To Include: <ol style="list-style-type: none"> its place in the progress of revelation, its overall contribution to the whole of Bible literature (i.e. its <i>purposes</i>—<i>why is it in the Bible?</i>) and its abiding contribution to present time.
2	Historical Background	In The Spirit, Prayerfully Study The Historical Background Of The Book Which Includes Such Information As: <ol style="list-style-type: none"> the author of the book and the <i>historical perspective</i> from which he/she wrote, the <i>occasion</i> for the book, the <i>purpose</i> for the book including where pertinent the people for whom it was intended and their situation, and their need for it, any <i>geographical or cultural factors</i> bearing on the communication of the material.
3	Structure of the Book	In The Spirit, Prayerfully Study The Book As A Whole Until You See The Author's Plan Or Structure Or The Way He Relates His Parts To The Whole Book To Accomplish His Purpose Or Develop His Theme.
4	Theme of the Book	In The Spirit, Prayerfully Study The Book As A Whole Until You Can Identify And State Concisely The Author's Theme Of The Book.
5	Context	In The Spirit, Prayerfully Study The Author's Paragraphs And Sections In Relation To Each Other So That You Can Concisely State The Central Idea Of Each.
6	Grammar/Syntax	In The Spirit, Prayerfully Study The Author's Grammar (i.e. the way he/she relates words, phrases, and sentences to develop paragraphs and larger sections) In Order That You Can State Not Only The Context Of A Paragraph But The Flow Of Thought In Developing The Context In The Paragraph Or Larger Section.
7	Words	In The Spirit, Prayerfully Study The Author's Words To Determine The Sense In Which He/she Uses Them In Developing A Given Context.

The General Language Principles Related As To Focus

introduction The general language principles view a book as a unified written piece of literature. Each of these principles in its own way seeks to explain some factor of the book in terms of the book's unity. These principles integrally relate to each other. When applying a given principle in studying the book one recognizes just how much each principle interplays with the others. The following table gives the title of the principle and its focus in study of a book. It also briefly describes the end result of applying the principle to study of a book.

Table 2: General Language Principles; Their Focus and Interrelatedness

Principle	Title	Focus	End Result When Used
1	Book and Books	Bible as a Whole	an understanding of how this book fits into the message of the Bible as a whole; an understanding of the unique contribution of the Book to the Bible and its common contributions along with other Books.
2	Historical Background	Book as a Whole	uncovers historical factors which influence an understanding of the book as a whole; an understanding of cultural issues which affect interpretation.
3	Theme	Book as a Whole	the unifying concept(s) developed by the book as a whole and to which all parts of the book relate; it is this theme (a subject and its major ideas) that the structural units of the book relates to or develop.
4	Structure	Book as a Whole	an understanding of how the author arranges the major parts of his book to develop his theme or carry out his purpose; usually a major structural unit will develop a major idea about the subject.
5	Context	Unit within Major Structure	an understanding of how the unit as a whole relates to the unifying concept of the major structural unit in which it is located; larger books are broken into sections, sub-section, and smaller units right down to paragraph size. Each section from small to big develops an idea or ideas which carry the flow of the overall structure.
6	Grammar	Units of Context	an understanding of how concepts within the paragraph size unit develops the topic of the paragraph; the connections between these smaller units.
7	Words	Smallest Contextual Unit	how the use of a word develops concepts within some given context; vice versa—how the context influences the use of a word; here we are talking about the important words of a context.

Commentary On: Interpretive Approach; Interpretive Principles

Bible unique The Bible is unique. It is God's Word to humans in human language. One could expect that both spiritual and language principles are necessary to give guidance in interpreting it. I have suggested only three Spiritual principles. These are based on the nature of the Bible and what I understand of the Holy Spirit and the Holy Spirit's ministry. Does it then follow that a spiritual person following these spiritual principles will necessarily arrive at correct interpretation? No. There are the language principles that must be applied as well. But suppose the contrary. Suppose you have an expert in the use of language principles but one who is not a believer and does not follow the spiritual principles at all. Will that person arrive at correct interpretation? Again the general answer is no. Both spiritual principles and language principles must jointly be applied to this unique book.

calculator I often use the *calculator illustration* with my leadership Bible classes. In those classes I am stressing what the Bible says about leadership and what it means for a person to become a Bible centered leader. Here is how it works. After having introduced them to the interpretive principles and how important they are, I then tell them I am going to take about 30 minutes to do an illustration which basically teaches one point. I am taking this amount of time because of how important the point is.

I start with a question: **When do you use the calculator and when do you do it by hand?** With no context they don't have a clue about what I mean.

With no further explanation I then have them take out a blank sheet of paper and proceed to teach them how to take a square root by hand. It is a laborious procedure based on a trial and error method which involves guessing, trying, and trying again. I take a relatively small number, say like 29, and get the square root. I learned this method in the 8th grade, way back in 1950. I don't even think they teach it now. Well, the class is generally really confused as I demonstrate it before their eyes. A few math majors follow it. Then I give them a number like 989 and tell them to try to find the square root. I let them flounder around a bit then I stop them and take out my hand calculator (solar cells and all). And I show them the square root button. I enter the 989 and hit the square root button and behold—31.44837.

I then go on to explain that any Bible centered leader should be able to hand calculate a given Core Book (and other Core Materials as well) in the Bible. And further, they should do some from scratch so that they can understand what is involved and appreciate it and —this is most important—so they can evaluate the expert commentators' interpretations. But they should feel free to use the calculator whenever they feel like it. That is, they should freely use what God has given to the body through experts. In other words they should use the outside helps in their studies freely. Some have been told that they ought always to study the Bible for themselves before going to commentaries or outside helps. I am suggesting that they need to do both but to use the method that is most appropriate for any given Core Book or portion of it.

You will usually find very few interpreters who analyze any given book in terms of the Bible as a whole (principle 1). And too you will find few who analyze the theme of a book as a whole in terms of a subject and major ideas and how the major structure contributes to the development of it (principles 3 and 4). You will usually find many who will give the basic overall structure of the

Commentary On: Interpretive Approach; Interpretive Principles continued

book (outlines—which may help in principle 3). You will find quite a few who will give lots of information on historical background and all kinds of cultural insights (principle 2). You will find some who actually analyze the flow of contextual thought through a book (principle 5). And you will find many who actually analyze grammatically or syntactically the smaller units (principle 6).

And you will find good help on the study of words within given small contexts (principle 7). So my advice is remember what you are about: becoming a Bible Centered leader whose leadership is informed by the Bible, who has been shaped personally by biblical values, has grasped the intent of Scriptural books and content so as to apply them to current situations and who uses the Bible in ministry so as to impact follower. Don't get sidetracked. Original study can be good. But not all have to do it and certainly not all the time. Use the calculator where it helps you more effectively move toward your goal of becoming a Bible centered leader. Do it by hand where doing it by hand is going to help you better become a Bible centered leader. Both are good and necessary and you should be free to go to either method at any time in the study of any of your core material.

comment Probably the greatest mishandling of the Word comes because people analyze smaller units within a book without regard to why those units are in the book as a whole. They interpret these smaller units without regard to what they are contributing to the book as a whole. They perhaps see something in a given unit that can have meaning in a contemporary context and want to use it. But each unit in a book contributes something to the flow of ideas in the book. They should never be interpreted apart from that flow and their intended contribution. If the intended contribution is different from what the communicator wants to use, they, then, usually, wrongly mishandle the text or are at least in danger of mishandling it.

comment I have studied each book of the Bible both in terms of principle 1 Book and Books and for Principles 2, 3 and 4. Because the ability to synthesize wholes and reduce them to themes and accompanying structures are skills that take time to learn I recommend that you try to do a few small Core Books by hand so you can see the difficulty involved. Then I suggest that you go ahead and start with my analysis of theme and structure for a given book. I have included my studies of each book in the Bible in terms of principles 1, 3, 4 and some of principle 2 in a book entitled **The Bible and Leadership Values. Use the calculator!!! Then** modify and adapt them as you do your own study. I don't claim that these are the final accurate results of applying these important principles. But they are a good starting point. And your own study can confirm or change them. There will always be plenty of *doing it by hand* for lots of the principles because you will not be able to find expert analysis on many of the principles.

comment Up to this point I have not said anything about the special language principles. But like all language there are special forms in the Bible that are used to communicate uniquely in order to emphasize. Of these special language forms only **Bible types** are unique and do not appear in other secular language. Hebrew poetry is rather unique in its forms but poetry in general occurs in all languages (albeit with different forms, meanings, etc.). All the rest of the special forms—Idioms, figures, parables, symbols, and prophecy—all occur in other language. So you may be familiar with them. Of course, there will be unique idioms and figures in every language. Such is the case in the Bible. You will have to learn them from scratch. I will define these special forms in this appendix and give some of the study materials that I have developed as well as resources you can go to for help. You can study them on your own as you have need of them in your given Core Materials.

Language Principle 1 Book and Books

introduction	The Bible is a book of books. Each contributes something to its interweaving story of the redemptive drama. A book should first of all be considered for its contribution to the on-going message of the Bible. So this principle is listed first. However, one can hardly determine the contribution of the book to the Bible without knowing the book itself. So you will have to study the book as a whole and in detail, the other principles, while always being aware that the book is also part of a bigger whole.
statement	<p>In The Spirit, Prayerfully Study The Book As A Whole In Terms Of Its Relationship To Other Books In The Bible (i.e. the Bible as a whole) To Include:</p> <ol style="list-style-type: none"> a. its place in the progress of redemption (revelation), b. its overall contribution to the whole of Bible literature (i.e. its <i>purposes—why is it in the Bible?</i>) and c. its abiding contribution to present time.
comment	Notice the first component—the progress of redemption (revelation). One way of viewing this is to use the following outline to trace the progress of redemption: Introduction (Genesis 1-11); Chapter 1 The Making of a Nation (Genesis 12-50, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, 1 and 2 Samuel, 1 Kings 1-10, 1 Chronicles, 2 Chronicles 1-9); Chapter 2. The Destruction of a Nation (1 Kings 11-22, 2 Kings, 2 Chronicles 10-36, Prophets); Chapter 3 Messiah (Matthew, Mark, Luke, John); Chapter 4 The Church (Acts, Epistles, some Revelation); Chapter 5. Kingdom (various prophets, Revelation). The various elements of wisdom literature and the Psalms span across the Introduction, Chapter 1, and Chapter 2. There is a progress of revelation following the redemptive story—with 8 major revelational pieces: Promise, Law, Poetical, Prophetical, Gospels, Acts, Epistles, Revelation. There is a progress both in content and in methodology.
comment	In addition to the redemptive story of God's working through Israel to bring salvation to the world with its focus on the chapters as given above, I use another framework, Leadership Eras. I do this since I am interested in seeing how leadership develops through the Bible. The leadership framework I use includes: 1. The Patriarchal Era (foundations of leadership); 2. The Pre-Kingdom Era ; 3. The Kingdom Era , 4. The Post-Kingdom Era , 5. The Pre-Church Era ; 6. The Church Era .
comment	Each book in the Bible contributes something to its interweaving story. I capture this in my manual The Bible and Leadership Values when I attempt to synthesize the purposes for which a book was designed. Since I am interested in leadership, I also seek to see what each book contributes to our understanding of leadership. I show this for each book when I suggest, in The Bible and Leadership Values , the major leadership lessons in a book.
comment	To properly apply this principle one needs to be a master of the whole Bible and each book in the Bible—or at least continuing to make progress in that direction. One needs to have a very good familiarity with the Bible, its facts, its stories. Synthesis skills are needed. Not everyone can do this. For that reason I recommend that you go to experts to start with and build on (adapt, modify, improve on) that base.
comments	Some helpful synthesists include: J. Sidlow Baxter, G. Campbell Morgan, and Graham Scroggie. Morgan is the best at identifying the abiding contribution.

Resources on Language Principle—Book and Books

introduction There are probably many, many authors and Bible teachers whose materials can help one establish a base for *Principle 1 The Book and Books*. I have found the three following extremely helpful for me. In addition, I would recommend my own work shown below. I have studied these other experts and also done my own work over the past 33 years of Bible study.

Table 3: Helpful Resources For Principle 1—The Book and Books

Name	Resource	Comments
Baxter, J. Sidlow	Explore the Book	Baxter gives a helpful analysis of each book in the Bible as a whole with some correlation to the Bible as a whole. He interweaves historical background information in his explanation.
Bernard, Thomas	Progress of Doctrine in the New Testament	These were the famous Bampton Lectures which Bernard gave. It shows how both the content and methodology of communicating progressed through the New Testament. By extrapolation you can go back and view the Old Testament. Gives a very good framework for seeing books in light of later revelation.
Clinton, J. Robert	The Bible and Leadership Values	Analyzes each book in the Bible for Principle 1 showing purposes for and abiding contribution to leadership as well as placing the book in the Redemptive Story and Leadership Era. It also gives concise analysis of Principles 3 and 4 on theme and structure. When ever I am going to study or even read a given Bible book I go through again the 3-5 pages in this resource on that given book.
Morgan, G. Campbell	Handbook for Bible Teachers and Preachers (formerly Living Messages of the Books of the Bible)	Morgan is one of the finest synthesizers I have come across. He is good in understanding where a book comes in the redemptive story and what it is saying as a whole. He is excellent in identifying the abiding contribution of the book for our day.
Scroggie, Graham	The Unfolding Drama of Redemption	Scroggie is one of the very best at identifying a book in the flow of the redemptive story. He is also very good on historical background.

comment The longer you study the Bible, the more you will see how important this Principle on Book and Books really is. The more you know about the Bible the more you will see its unifying streams and the diverse contributions each book of the Bible makes.

comment Many preachers and expositors today communicate piecemeal from passages and books in the Bible many time wresting the contextual purposes of a book because they omit this important principle of Book and Books.

Language Principle 2 Historical Background

introduction	<p>Listen to these comments from Milton Terry, one of the great hermeneutical experts of the last century.</p> <p style="padding-left: 40px;">It is of the first importance, in interpreting a written document, to ascertain who the author was, and to determine the time, the place and the circumstances of his writing. The interpreter should, therefore, endeavour to take himself into the historical position of his author, look through his eyes, note his surroundings, feel with his heart, and catch his emotion. Herein we note the import of the term grammatico-historical interpretation. We are not only to grasp the grammatical import of words and sentences, but also to feel the force and bearing of the historical circumstances which may be the object or design of a writing and the occasion which prompted its composition. The individuality of the writer, his local surroundings, his wants and desires, his relation to those words whom he wrote--all these matters are of the first importance to a thorough interpretation of the several books of Scripture. (Terry 1964: 231)</p>						
statement	<p>In The Spirit, Prayerfully Study The Historical Background Of The Book Which Includes Such Information As:</p> <ol style="list-style-type: none"> a. the author of the book and the <i>historical perspective</i> from which he/she wrote, b. the <i>occasion</i> for the book, c. the <i>purpose</i> for the book including where pertinent the people for whom it was intended and their situation, and their need for it, d. any <i>geographical or cultural factors</i> bearing on the communication of the material. 						
comment	<p>Here is our basic problem.</p> <p>Bible written here</p> <p>1000s of years -----> We are here 1997</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%;">Jew—different culture</td> <td style="width: 50%;">Us—various ethnic backgrounds</td> </tr> <tr> <td>Eastern thinking</td> <td>Different Culture</td> </tr> <tr> <td>Hebrew, Aramaic, Chaldean languages</td> <td>English or other</td> </tr> </table> <p>The general principle of historical background will force us to go back through those 1000s of years and see to find out: What did the author mean? What was he thinking? How would the hearers have understood it, etc.?</p>	Jew—different culture	Us—various ethnic backgrounds	Eastern thinking	Different Culture	Hebrew, Aramaic, Chaldean languages	English or other
Jew—different culture	Us—various ethnic backgrounds						
Eastern thinking	Different Culture						
Hebrew, Aramaic, Chaldean languages	English or other						
comment	<p>There two major reasons for studying historical background:</p> <ol style="list-style-type: none"> 1. God expects us too (see Isaiah 1:1, Jeremiah 1:1, Amos 1:1 along with 1, 2 Samuel, 1, 2 Kings, 1,2 Chronicles; see the Acts and Epistles) 2. The Bible is the only Scriptures which includes historical revelation. Why has God given us history if not to use it? 						
examples	<p>The following are typical examples of the need for studying historical background, all of which I have researched: a. <i>Feast of Tabernacles</i>—John 7:36-39, 8:12; b. <i>Adoption</i>—Romans 8:12-17 (see Barclay on adoption); c. <i>Philippians</i>—<i>Setting the stage</i> for the epistle (see Ralph Herring's Background on this); d. <i>The Victory Parade</i>—2 Corinthians 2:14 (see Barclay on this).</p>						

Example of Historical Background—Feast of Tabernacles

introduction Below is given an excerpt from the *Feast of Tabernacles* by Marilyn Clinton. This shows how studying the historical background can make a passage come alive. This is just the highlight. The whole research paper was about 15 pages. But enough is given to help you see the importance of historical background.

Feast of Tabernacles as Seen In John's Gospel

There are two customs of the feast that appear in the New Testament that aren't noticed in the Old Testament. These are the ceremony of pouring water from the pool of Siloam and the display of some great lights in the court of women. Jesus used these two customs as emblems of Himself. An understanding of the cultural implications of these customs sheds light on two beautiful passages of scripture in John.

Each morning of the feast witnessed the joyous ceremony of the pouring of water. The water pouring was held to be an ordinance instituted by Moses to call to mind the water that had flowed from the riven rock in the wilderness. One group of Israelites would gather around the altar waving their branches and singing praises. Another group would go with a priest to the pool of Siloam. This pool was near Mount Sion outside the watergate of the Temple. There the priest would draw a golden pitcher full of water and bring it back to the temple to be poured on the altar before the Lord. still others passed the brook of Siloam chanting the words of Isaiah, "Ho everyone that thirst-eth...with joy shall ye draw water from the wells of salvation." Immediately after the ceremony, the great Hallel was chanted antiphonally by the priest and people. On the last great day of the feast the people chanted Psalm 118 wherein they had given thanks and prayed that God would send prosperity and salvation. Jesus was part of that crowd and he saw in the throng many weary pilgrims who had come on pilgrimages and yet they were thirsting, fainting and distressed. It was almost as if Proverbs 14:13 was written on the face of each pilgrim. "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness." and he who knew what was in man saw the great need of these pilgrims. They were drinking of what the festival had to offer but it was not enough. The lack of satisfaction written on their faces was in his mind when he stood and cried:

If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. John 7:37,38

Jesus was claiming that he was to be for all the weary unsatisfied thirsty, world what the riven rock had been for Israel of old. Oh, that they would just drink and be satisfied for ever.

A second custom added to the feast of Tabernacles had to do with the great golden lights. Each night of the festival these great lights were lit and their light was thrown over the whole city. Under their illumination the people joined in the festivities. This scene would be fresh on their minds when Jesus used the golden lights as another emblem of Himself. After the feast Jesus gave a discourse in the temple near the great golden lampstands.

Again therefore Jesus spake unto them saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. John 8:12

Jesus had already claimed to be the source of living water. Here he claims to be the true light who is able to guide and give light to his followers.

Language Principle 2 Historical Background—The Task Defined Sheet 1

Principle:In The Spirit, Prayerfully Study The Historical Background Of The Book.

I. INDUCTIVE STUDY**A. Author****1. His Identity**

a. The Task: Identify as precisely as possible, from your own inductive study of the textual evidence, who the author was.

b. The Procedure:

- i. Examine the book itself to see if the author is named and identified directly. If so write down the identification and skip to "iii."
- ii. If he is not directly named look for any indirect indications of his identity. Write down any helpful information and skip to "B."
- iii. If the author is named but there still remains uncertainty as to the exact identification (e.g. which James wrote James) look for any indications whether within the book itself or in other Scriptures which help to pinpoint his exact identity. Write down the possibilities and the evidence for each.

2. His character

a. The Task: Discover, from your own inductive study, all you can about the kind of person the author was.

b. The Procedure:

- i. Look for any evidence of the author's character (personality traits or educational, cultural, and religious background). List any observations you can make from the book itself.
- ii. Look up the author's name in a concordance. If the author is mentioned elsewhere in Scripture, examine these passages for the above information and list your findings.

3. His situation

a. The Task: Discover, from your own inductive study, the circumstances surrounding the author at the time when he wrote the book.

b. The Procedure:

- i. Examine the book itself for any indications as to where the author was either at the time of writing or at the time the material was given.
- ii. Examine the book itself for any indications as to events affecting the author at this time. Write down the information you find complete with references and pertinent phrases. If the references are numerous, merely give some examples.

B. Target Audience**1. Its Identity**

a. The Task: Discover, from your inductive study, who the people were to whom the book was written (or spoken).

b. The Procedure:

- i. Examine the book itself to see if the target audience is named or identified directly. If so, write down the identification and skip to iii.
- ii. If the target audience is not directly named, look for any indirect indications of its identity. Write down any helpful observations and skip to C.
- iii. If the target audience is named but there still remains uncertainty as to its exact identity, look for any indications either within the book itself or in other Scriptures which helps to pinpoint its exact identity. Write down the possibilities along with the evidence for each.

2. Its character

a. The Task: Discover, from your own inductive study, all you can about the kind of people the target audience was.

b. The Procedure:

- i. Look for any evidence of the cultural and religious background of the target audience that may help you to understand the book. Record any observations from the book itself as to the above items.
- ii. If the target audience is mentioned elsewhere in Scripture, and if you need any further information, examine these portions for the items given above and record your findings.
- iii. If the number of passages above is numerous, list only representative examples.

3. Its situation

a. The Task: Discover, from your own inductive study, the circumstances surrounding the target audience at the time the book was written (or spoken).

b. The Procedure:

- i. Examine the book itself for any geographical indications of the location of the target audience. List the possibilities of the location of the target audience.
- ii. Examine the book itself for any indications as to the events, problems, pressures, or other happenings which the target audience was facing. Record your findings.

Language Principle 2 Historical Background—The Task Defined Sheet 2

C. The Occasion And Purpose Of The Book

1. The Occasion

a. The Task: Discover, from your own inductive study of the book, the circumstances which prompted the presentation of the material in the book.

b. The Procedure:

- i. Examine your previous study of the author's situation and the situation of the target audience to identify which, if any, of these circumstances prompted the presentation of the material in the book. Look for problems (moral, civil, organizational, religious, etc.), previous contacts between the author and the target audience, etc. Record your findings.
- ii. Examine the book itself for evidence not directly related to the situation of the author or target audience which may have prompted the presentation of the material, e.g. It could merely have been the presentation of new content. Record your observations.

2. The Purpose

a. The Task: Discover, from your own inductive study, what the author intended to accomplish by presenting the material.

b. The Procedure:

- i. Examine the book for any direct statement by the author of his intentions. Record your findings.
- ii. Examine the book itself for any indirect hints by the author as to his intentions, e.g. the kind of material presented or the way the material is presented.
- iii. Review your study of the occasion to see if the occasion suggests the author's purpose. Record any relationship you see between the occasion and the purpose.

D. Culture And Geography

1. Culture (a society or group of people's distinctive way of life)

a. THE TASK:

Discover data within the book which requires knowledge of the culture in order to be understood.

b. The Procedure:

Read through the book and jot down any phrases (with the reference) which you feel would be better understood if you were more familiar with the culture. You only need to list them at this time. They will be studied in detail later.

2. Geography

a. The Task: Discover geographical terms within the book for which further study is needed.

b. The Procedure:

Read through the book through and jot down any phrases which include geographical terms requiring further study. Include verse references. You only need to list them at this time. They will be studied in detail later.

II. REFERENCE WORK

A. The Task: Discover, from your study of books other than the Bible, any information which confirms, contradicts, clarifies, or adds to your inductive study of the historical background. Include in this research a study of the date of the book.

B. The Procedure: Write down any helpful information which you have discovered from your use of other books (note name of book, edition, page numbers--someday you may want to go back and check again).

III. EVALUATION

A. Conclusions

1. The Task: From your previous study, draw your conclusions as to the basic facts concerning the historical background.

B. The Procedure:

Review your work done in inductive study and the study of outside helps and write down a final statement as to the following items:

- i. The author's identity
- ii. The author's situation
- iii. The identity of the target audience
- iv. The situation of the target audience
- v. The occasion of the book
- vi. The purpose of the book
- vii. The date of the book.

C. UNKNOWN

If the identity of the author or the target audience is unknown, state here what you believe to be the significance of this fact.

B. REMEMBER

As you continue to study the book in terms of other hermeneutical laws you will get more insights into historical background which you didn't see in this inductive study. There is an interdependent nature of all of the laws. If we could we should study all the laws simultaneously at once since each stimulate and depend upon the others.

Language Principle 2 Historical Background—Worksheet

Name _____ Date _____ Book _____

A Bible student "should be able to take his/her standpoint anywhere along the line of history wherever he/she may find the age of his author, and thence vividly grasp the outlying circumstances. He/she should seek familiarity with the customs, life, spirit, ideas and pursuits of these different times and different tribes and nations, so as to distinguish readily what belonged to one and what to another. By such knowledge he will be able not only to transport himself into any given age, but also to avoid confounding the ideas of one age or race with those of another. It is not an easy task for one to disengage himself from the living present, and thus transport himself into a past age." Milton S. Terry

Principle number two of General Hermeneutics is designed to accomplish what Mr. Terry has outlined above. This worksheet is given to prompt thinking that will lead to the above.

Hermeneutical Law #2 In The Spirit, Prayerfully Study The Author's Historical Background.**A. Author And His Situation**

1. Who was the author of this section of this section of Scripture? Can you see any obvious reasons why he was chosen by God to give this message? What is seen about him in the book itself? Outside the book? If the author is unknown can you see reasons why he is unknown?
2. When did he write? Why did he write? What was happening to the author at the time he wrote which might influence his writing?
3. What were the desires of the author for the people to whom he wrote? Did he state one or more purposes in his writing? If so, list them here.
4. Are there any helpful comments by writers of commentaries or background books on the author? If so, list here.
5. Write a short paragraph which gives a summary sketch of the author. Does your paragraph characterize the author in a distinct manner?

B. Geography, Customs, Culture Of Author And People To Whom Author Is Writing

1. Quickly scan the entire book for verses or passages where historical background information might prove useful in clarifying meaning. List such verses or passages here.
2. Are there any places mentioned that you are unfamiliar with? If so use a Bible Atlas or map or Bible Dictionary to learn about the unfamiliar place.
3. Are there any customs (unusual happenings that can be identified with a way of life of a given people) with which I am unfamiliar? If so, use a background book or commentary to explain the custom.
4. Use the following chart to aid you in analyzing the geography, customs, and culture of the author and his people. Consider each of the passages of B.1 in terms of this chart. What new truth is seen because of this investigation?

Political Social Moral Religious Economic Intellectual Other

people

places

events

times

other

C. Occasion Or Problem Being Dealt With

1. Be sure that you recognize how the book you are studying fits into history. The history which took place before the times of the original hearers or readers often influenced their responses and attitudes. In what way has the previous history influenced or caused the occasion of this book?
2. Examine the forces that brought about stability or instability of the economy. Were there wars, or natural disasters, or political pressures which influence the times in which the people were living? In what way have these forces influenced the occasion of the book?
3. State concisely the occasion of the writing, or the crisis or problem being dealt with in the writing.

Language Principle 2 Historical Background—Worksheet continued

D. Placing Yourself In The Situation

Instructions From your answers to the above questions you should have gathered enough information to place yourself in the time of the author and his writing. Use sanctified imagination as you intertwine available facts to form a paragraph or short story along the lines of the following. The idea of this part of the study is to have you place yourself in the times of the writing and feel what actually went on. Your story or paragraph should do the same for anyone who reads it.

1. Imagine that you are one of the original recipients of the writing. Write a simple paragraph describing your immediate impressions upon coming in contact with the writing.
2. Imagine that you are a close friend of the author. Someone else has asked you to comment on him and his writing. What would you say?
3. If there are people mentioned by name (as often there are in the epistles and prophetic books) then imagine yourself as being one of the characters in the book. Write a short paragraph giving your feelings about the problems that face you or some other aspect of your life. If you are a friendly character show how the writing is relevant to you. If you are an unfriendly character tell what it is that antagonizes you in the writing or events described by the writing.
4. Imagine that you are the author. What are your dreams and hopes for the people to whom you are ministering?
5. Write a short story that places the hearers in the times of the writing. Describe events that led to the writing. Use actual characters and dialogue between them to bring action to your story.

Language Principle 2 Historical Background—Resources

introduction On principle 2, we should always use the calculator when ever we can. That is, the gaps are so great for us in our modern times to take ourselves back into the remote past across time, cultural and linguistic gaps, that we should use the help of experts whenever we can. Many of these experts have spent their lives on researching specific issues. They will know more than we could ever learn, especially given our limited time. And remember our goal, we are moving toward becoming Bible centered leaders, not experts in historical background issues. Historical background is such that, relatively speaking, we can trust experts who studied in the past. That is, most historical background studies in the past are still valid today. Each Bible student will find his/her own special helpful resources. Here are some that have helped me.

comment You will need various kinds of resource materials. You will need at least the following kinds of reference works:

<u>Type</u>	<u>Why</u>
Bible Atlas	For Historical Background issues dealing with Geographical items.
Bible Encyclopedia/Handbooks	Will have researched articles on many issues about the Bible, many of which will refer to Historical Background items.
Bible Introduction/ Overviews	Technical studies about the Bible including why a book is in the Bible and background about each book.
Commentaries	You will need commentaries on the particular Bible book you are studying; commentaries which are alert to historical background issues; commentaries which do good solid exegetical work and good word studies.
Special History Books	You will profit from getting books about Bible history written by experts who have studied various issues relating to historical background.

Language Principle 2 Historical Background—Resources continued

comment Below in Table 4 is given some of my own choices of these special kinds of helpful resources.

Table 4: Some of My Personal Choices—Resources for Historical Background

Type	Author(s)/ Resource
Bible Atlas/ Books about Bible Lands/ Bible Times	Wight, Fred H. 1953 Manners and Customs of Bible Lands. Chicago: Moody Press. Thompson, W. M. 1873 The Land and the Book. London: T. Nelson and Sons. Tenney, Merrill C. 1965 New Testament Times. Grand Rapids: William B. Eerdmans.
Bible Encyclopedia/ Handbooks	Alexander, Pat and David 1973 Erdman's Handbook To The Bible. Grand Rapids: William B. Eerdmans. Eadie, John 1883 Bible Encyclopedia. London: The Religious Tract Society. Orr, James 1939 International Standard Bible Encyclopedia. Grand Rapids: Eerdmans (there is a modern updated version of this). Unger, Merrill F. 1966 Unger's Bible Handbook. Chicago: Moody Press.
Bible Introduction/ Overviews	Harrison, Dr. Raymond K. 1969 Introduction to the Old Testament. Grand Rapids: Eerdmans.
Special History Books	Edersheim, Alfred n.d. Old Testament Bible History. Wilmington: Associated Publishers and Authors, Inc. 1967 The Life and Times of Jesus The Messiah. Volumes I and II. Grand Rapids: William B. Eerdmans. Stanley, Arthur P. 1906 History of the Jewish Church. London: John Murray Publishers.
Commentaries	Barclay, William 1954 The Daily Study Bible: 2 Corinthians. Edinburgh: St. Andrews Press. (Barclay has a commentary for each New Testament Book). Coneybeare, W.J. and Howson, J. S. 1964 The Life And Epistles of St. Paul. Grand Rapids: Wm. B. Eerdmans.

Language Principles 3 and 4 Structure and Theme

introduction A book in the Bible is a large unit of material written at some historical moment in time for some purposes usually related to the need of the historical situation. As such it will be organized to say something. The way it is organized is what is dealt with in the first statement given below. What it is trying to say, as a whole unit at book level, is what is dealt with in the second statement below. Because we are dealing with various kinds (genre) of literary types for the different books we can not always exactly identify structure or say that we have exactly identified the theme of a given book. But we can make good rigorous attempts to do so. And we can keep on improving our structural analysis and thematic analysis as we learn more about a given book. The fact is, few interpreters seek to understand a book as a whole unit. Many interpreters will attempt to outline a given book for convenience in teach through it. But few relate structure and theme and attempt to see what the book is communicating as a whole.

statement **In The Spirit, Prayerfully Study The Book As A Whole Until You See The Author's Plan Or Structure Or The Way He Relates His Parts To The Whole Book To Accomplish His Purpose Or Develop His Theme.**

statement **In The Spirit, Prayerfully Study The Book As A Whole Until You Can Identify And State Concisely The Author's Theme Of The Book.**

example Structure for Daniel:

- I. (ch 1) God's Sovereign Preparation of Daniel
- II. (ch 2-6) God's Sovereign Rule Over the Nations
- III. (ch 7-12) God's Sovereign Rule over History

example Theme for Daniel:

The Most High (sovereign God) **Rules**

- in the affairs of individuals,
- nations, and
- history.

example Structure for Romans:

- I. (ch 1-8) The Gospel and the Individual
 - A. (1-4) How God delivers from Sins
 - B. (5-8) How God delivers from Sin
- II. (ch 9-11) The Gospel and Israel
- III. (ch 12-16) The Gospel and Daily Living

example Theme for Romans:

God's Gracious Provision Of Christ's Righteousness To Every Believer (the gospel of God),

- encompasses an individual's total need before God,
- is consistent with redemptive history, and
- applies to all of life's relationships.

Language Principles 3 and 4 Structure and Theme continued

- comment Where there are clear or at least fairly clear large units of structure in a book you can usually assume that each of the large units will develop a major idea about the theme of the whole book.
- comment If you can identify all of the major structural units and each of the major ideas developed by the unit, you can usually synthesize the subject that is common to all of them. This subject is the major part of the theme to which all major ideas relate.
- comment Frequently there will be some prominent statement of a theme subject captured in a key verse. Or there will be a prominent statement of the intent of the purpose of the author. The theme will relate closely to fulfilling the purpose.
- comment Not all books are structured so logically that easy identification of themes are easy. In fact, the synthesizing of themes, both subjects and major ideas about the subjects, require special analytical skills. Some people naturally have these skills. Other can acquire them. Still others may not be able to do so. For this reason I suggest that you use the calculator approach to begin with in applying Principles 3 and 4 dealing with Theme and structure. I have applied these principles to every book in the Bible. I give my findings in **The Bible and Leadership Values**. I do not claim that these are absolutely accurate. But I have done a lot of study and do have synthesizing skills. So I think they at least are a good base to start from. You can easily adapt them to your understanding and analysis of books.
- comment I have done much of my original work on Bible books. But I also have done much comparison of my analysis with other experts. And I have modified my own findings many times because of my study of experts. Morgan has particularly helped me.
- comment In chapter 2 of this manual, I had you do theme matching exercises, both for the Old Testament and the New Testament, as a preliminary assessment of your grasp of the Bible. The statements on those exercises were my identification of theme statements in the Old and New Testaments. You may want to go back and examine them now, after reading about the theme principle.
- comment I have given in the following pages some crucial definitions of structure and theme which will help you understand these important concepts.
- comment I will also include at least some worksheets displaying the basic procedures I use when I analyze a book from scratch. Some of you may wish to do your own original work first and then compare it to mine.

Structure/ Structural Display

- introduction Books as a whole are organized to say something. They usually say something to fulfill the purpose or reason for the author's writing. The principle dealing with structure seeks to identify how the author organizes his parts to say what he wants to say. Most larger books, as a whole are broken up into divisions. Each division has a bottom line subject and several major topics developed about it. A division's overall thematic contribution can be synthesized into a major idea. Divisions are broken into smaller sub-units called sections which in turn have sub-units called quasi-sections which are broken down into...and so it goes until the book as a whole is totally broken down into its constituent parts. The structure principle, deals with the analysis of this organization and the contribution of each structural unit to the overall theme of the book.
- definition Structure refers to the constituent parts of a book and the way these parts are related to each other to form a unified whole.
- definition A structural display, or outline of a book—the final result of applying the structural principle to a book as a whole—is a concise arrangement of Division Labels, Section Labels, and any lesser labels that are needed to see the author's arrangement of parts to accomplish his purpose or give his theme.

Structural Principle Dealing With The Book As A Whole

In The Spirit, Prayerfully Study The Book As A Whole Until You See The Author's Plan Or Structure Or The Way He Relates His Parts To The Whole Book To Accomplish His Purpose Or Develop His Theme.

Examples

- Joshua Structure
- I. (1-5) Entering The Land
 - II. (6-12) Conquering The Land
 - III. (13-22) Settling The Land
 - IV. (23,24) Joshua's Final Exhortations From the Land
- 1,2 Kings Structure
- I. (1 Kings ch 1-11) Solomon's Reign—A United Kingdom
 - II. (1 Kings ch 12-16) A Divided Kingdom
 - III. (1 Kings ch 17-22) God's Corrective Intervention—Elijah's Prophetic Ministry
 - IV. (2 Kings ch 1-9) God's Corrective Intervention—Elisha's Prophetic Ministry
 - V. (2 Kings ch 10-25) Downhill—With Few Exceptions
- Philippians Structure
- I. (ch 1) Rejoicing in Prison —Spirit of Christ Real And Sufficient
 - II. (ch 2) Rejoicing in Service—The Mind of Christ Real And A Model
 - III. (ch 3) Rejoicing in Purpose—The Power of Christ Available
 - IV. (ch 4) Rejoicing in All Things—Peace of Christ Sufficient

Structural Units Which Organize A Book

introduction In English we have only one label that differentiates between a lower organizational structure, called a paragraph, and the whole book—that being, a chapter. The below given taxonomy starts with the lowest organizational unit and moves successively upward, grouping of structural units, until the book as a whole has been synthesized into its parts. Some books will not have all of the units—particularly smaller units. That is, the middle units collapse into some unit which subsumes them. The units below are arranged in ascending order from smallest to largest.

Table 5: Structural Units Which Organize a Book

Structural Unit	Explanation	Illustration	What We are Looking For
word	smallest unit of meaning	ὁιοθεσίας adoption	meaning as contributing to and determined by the actual paragraph of which it is a part; see Principle on words.
paragraph	smallest grammatical unit of meaning	Romans 8:12-17	a single complete sentence called the context or contextual statement , stating the unifying topic around which the paragraph is organized. Contextual Statement for Romans 8:12-17: As an adopted child in God’s family, the Holy Spirit will free me to experience victory if I rely upon Him.
basic context	one or more paragraphs which relate to the same subject	Romans 8:1-11 8:12-30 a. 8:12-17 b. 8:8-25 c. 8:26-30 8:31-39	a flow of thoughts which are composed of each contextual statement subsumed under a topic label (not a complete sentence). e.g. for chapter 8: <i>Victory for the Saint</i> . There are three groupings: 8:1-11, 12-30, 31-39 All dealing with victory in the life of a believer. Note that 8:12-30 is a local context having three smaller sub-units.
remote context	one or more basic contexts loosely related together	Romans 6-8	a flow of topic labels: e.g. for Romans 6, 7, 8 The Gospel and Salvation for the Saint
section or division (the largest structural part of a book apart from the book itself)	a grouping of remote contexts	Romans 1:18-8:39 (1:18-3:31 4:1-5:21 6:1-8:39)	A major idea ; complete sentence which synthesizes the flow of topics subsumed by the structural units which make it up. The major idea for this division is: God's Gracious Provision Of Christ's Righteousness To Every Believer (the gospel of God) encompasses an individual's total need before God (sins and sin).
Book Structure (all sections)	a grouping of sections—the major structural units of a book as a whole	Romans 1-8 Romans 9-11 Romans 12-16	the theme , which is a complete sentence having a subject which synthesizes the major ideas and what each develops about the subject. See statement of Roman’s theme given previously.

Theme

introduction Normally a book in the Bible has an overall message which is an integrated presentation of the major ideas of its divisions, related to some central dominating perspective which weaves through the book and to which each division contributes some explanation. In short, divisions produce some major idea which relates to an overall subject of the book. A theme statement is a way of displaying that bottom-line analysis of a book's import.

definition A theme is a synthesized and integrated complete sentence-like statement which interweaves the central dominant subject of the book as a whole to each of the major ideas developed about it.

Joshua **The Land Promised By God**

- is entered supernaturally with God's reminder of His holiness and leading,
- is conquered strategically with a series of battles indicating God's presence and blessing,
- is distributed according to Moses' intentions for tactical warfare (the mopping up campaign), and
- after being conquered offers special challenges to maintaining a relationship with God.

1,2 Kings **The History Of The Kings**

- after David, included Solomon's united reign, tragically involved a split of the kingdom into northern and southern,
- traces each from north and south evaluating them in terms of their following God or not,
- was punctuated by God's attempts to correct through prophetic leaders such as Elijah and Elisha, and
- resulted in a downward trend with occasional brief episodes of turning to God which ended in the early capture and deportation of the northern kingdom and later the same result for the southern kingdom.

Philippians **Paul's Model Of The Normal Christian Life**

- is a life in union with a personal Christ (a Christ-centered life),
- is expressed joyously in all circumstances, and
- is worthy of emulation by others.

comment For a left brained book (logically ordered), each division usually is reflected by a major idea—see Romans previously given. A synthesis of these major ideas will result in the overall statement. Sometimes the subject or purpose of the book is stated or strongly implied. This subject is stated so as to relate to each major idea.

comment For a right brained book (flows in an interwoven manner) the major subjects usually are interwoven throughout the divisions. Divisions are not dedicated to a major idea but to presenting material which usually interweaves major ideas. Malachi, Philippians, John, 1 John, Hebrews, along with the Revelation and some historical books do this.

comment At best your outside resources such as commentaries will give the subject of a theme or discuss some major ideas of the book. But rarely will you find a theme statement which identifies the subject and major ideas into a unified whole. See my manual **The Bible and Leadership Values** which states themes as the subject and major ideas in a unifying statement.

Theme/ Structure—Task/Procedure Steps

Basic Task: **Synthesize The Contents Of The Book Into A One-sentence Statement And A Basic Structural Outline.**

1. Sub-task:Familiarize Yourself With The Contents Of The Book.

- A. Read the book over and over until you are able to think your way through the entire book without looking at the Bible. There is no substitute for continued, repeated reading. When ever possible do it at one sitting or for a long book--two sittings.
- B. Classify the various parts of the book according to the following kinds of material:
 - (1) Doctrinal(3) Poetic(5) Exhortative(7) Other--Explain
 - (2) Historical(4) Prophetic(6) Testimonial
- C. Classify the entire book on the basis of the majority of similar classifications in the procedure above (i.e. the book is basically what kind of material?).

2. Sub-task:Identify The Main Sections Of The Book.

- A. Look for literary clues to the basic divisions of the book.
 - (1) Summary passages (i.e. Romans 8:38,39; 11:33-36)
 - (2) Recurring patterns (i.e. "Now concerning...1 Corinthians, the genealogies in Genesis)
 - (3) Change in subject matter or style (i.e. Galatians 1,2 testimonial, Galatians 3-4 doctrinal, Galatians 5,6 exhortative)
- B. Identify and give a title to each section.
- C. Repeat this process for secondary sections in larger books (i.e. Romans 1-8 should be subdivided into secondary sections).

3. Sub-task:Identify The Theme Of The Book.

- A. Review your work on the purpose of the book and write down what you would expect the author to say in accomplishing his purpose.
- B. Look through the book to see if the author states his theme. If he does, write out the statement.
- C. Identify key concepts in the book. Key concepts can be either repeated words and ideas (the wording may vary) or words used with special significance.
 - (1) Look through the book and note words that seem to be important.
 - (2) Check each word in a Concordance to find the number of times it occurs in the book and the proportion of occurrence in the book compared to the occurrences in the rest of the Bible (be sure to trace the Hebrew or Greek word not the English word).
 - (3) Repeat the procedure for any cognate words or synonyms that occur in the book.
- D. On the basis of your work in identifying the section topics and the key concepts, state what you believe to be the major ideas of the book. Make them general enough so that three or four ideas cover all the material.
- E. Choose the main subject of the book. The main subject must be general enough to include all of the major ideas. Sometimes one of the major ideas subsumes the others. At other times you have to generalize from the major ideas to one overall subject.
- F. Compose a sentence which weaves the major ideas to the main subject.
 - (1) The form of the sentence should correspond to the classification of the book (exhortative, testimonial, etc.).
 - (2) The main subject should occupy the essential place in the sentence (i.e. subject or predicate or both).
 - (3) The major ideas should be related to the main subject in a simple and logical fashion.
- G. Check a number of other books (Bible Survey, Commentaries, Bible Dictionaries, etc.) for additions and corrections to your work.
- H. Rework your theme statement until it is as short and striking as possible. Creativity and conciseness are keys here.

SUMMARY:

- 1. Write out the main subject and major ideas.
- 2. Write out the finished theme statement.
- 3. Write out the basic divisions of the book including references and title.
- 4. Write a paragraph which develops the relationship between the theme statement and the book divisions as an explanation of how the author accomplishes his purpose.

Book Structure (Plan) Analysis Sheet

In The Spirit, Prayerfully Study The Book As A Whole Until You See The Author's Plan Or Structure Or The Way He Relates His Parts To The Whole Book To Accomplish His Purpose Or Develop His Theme.

Name _____ Book _____ Date _____

I. Identify The Large Sections

1. Does the author give a statement of his general outline? If so, use it to help identify large sections of the book.
2. Are there large sections which obviously belong together because of their content? If so, list and identify each section with a general descriptive statement.
3. If there are no obvious sections can you see in what way the author has related material to develop his theme? Is there any reason why there is no logical plan?

II. Relate Large Sections To Overall Theme

1. Take each large section and break it down into its component parts. Identify generally each smaller part of the section. (This kind of analysis can be carried down to units of paragraph size if necessary.)
2. Examine your descriptive phrase for each smaller unit. Determine the basic contribution of each smaller unit to the overall message of the larger section. See if you can concisely state the contribution of each larger section of the book to the overall theme.
3. If there are transition passages, summary sections, statements, or words between sections note these and indicate the flow of thought between sections.

III. Check Your Work With Outside Sources

1. Check any Bible Synthesis work, outline, or survey book for their ideas concerning the plan of the book. Modify your plan if necessary.
2. Check good commentaries for their ideas concerning the plan.

IV. Concisely State The Plan Of The Book

1. Seek to reduce your descriptive statement of each large section to an irreducible minimum which still identifies the contribution of each major section.
2. Remember your work thus far on the plan is still tentative. Your detailed study of the book will either confirm or correct your thought. List here your analysis of the plan.

Theme Analysis Sheet

In The Spirit, Prayerfully Study The Book As A Whole Until You Can Identify And State Concisely The Author's Theme Of The Book.

Name _____ Book _____ Date _____

Final Statement of Theme (after doing the entire sheet put your final answer here):

I. Classification Of The Book

1. Classify the book as a whole by checking below the appropriate statements:

Historical Perspective

- a. was written to trace history (If so, what is being traced?)
- b. was written to give a momentary view of a given episode or crisis or slice of life in history (If so, what is being highlighted?)
- c. was written to show what will come to pass in the future (If so, what aspect of the future is in focus?)
- d. not directly related to any of these choices. Can you describe?

People Perspective

- a. was written to an individual or about an individual (if so, who is the individual and why does this book concern this individual?)
- b. was written to a group or about a group (If so, why this group?)
- c. was written to or for a general audience (If so, why this general audience?)
- d. was not directly related to any of the above choices. Can you describe something that fits?

Occasion Perspective

- a. was written to deal with a problem or specific issue (If so, what is the problem or issue?)
- b. was written to answer a question(s) (If so, what is it or what are they?)
- c. was written to reveal unknown truth (if so, what is the truth?)
- d. not directly related to any of the above choices.

Style Perspective

- a. it is primarily devotional in style (If so, what heart attitudes are in focus?)
- b. it is primarily exhortative in style (If so, what is the main force of the exhortation?)
- c. it is primarily a teaching book in style (If so, what is the basic teaching?)
- d. it is primarily narrative in style (If so, what is the narrative about?)
- e. it is primarily a testimony in style (If so, what is the purpose of it?)
- f. it is primarily prophetic in style (If so, what is its nature/)
- g. it is mixed or doesn't seem to fit any of the above categories. Can you describe it?

Theme Analysis Sheet continued

After checking the appropriate categories and thinking about the "If so" questions give her a general statement which will classify the book as a whole.

2. Are there parts of the book which can be classified differently from the classification of the book as a whole? If so, identify them here.

II. Contents Of The Book

1. Divide the book into any obvious sections which seem to fit together as a unit. Give a general description of each section.
2. By comparing your general description of each section seek to find relationships between the sections. Write a sentence which describes or traces the relationships between the sections.

III. Clues In The Book

1. Does the author give a statement of his theme? Or does he give a statement of his intent or his purpose? If the author does not directly give his purpose see if you can identify his purpose from the nature of the content which he obviously includes or excludes.
2. Are there literary clues to the theme? (e.g. summary passages, etc.)
3. What key words seem to have special significance? These may be repeated words or words used in a special way. Use a concordance to determine the frequency of the words. Frequency is often a clue to importance.
4. For each of the words you have chosen see if you can identify why the author uses them. Repeated words are extremely helpful in identifying the subject and major ideas of the theme.
5. Using all the knowledge you have gained in Sections I, II, and III above, identify the subject of the book. Now list what you believe are the major ideas about that subject. Now give a loose tentative statement which relates the subject to ideas.

Theme Analysis Sheet continued

IV. Checks From Outside The Book

1. Check any Bible Synthesis, outline, or survey book for their ideas concerning the theme (most of these give the central subject or simply multiple thematic-like ideas--not a single statement of central subject with major ideas). Modify your statement of the theme if some new contribution is seen.

2. Check good commentaries for their idea of the theme.

V. Concise Statement Of The Theme Of The Book

1. Seek to reduce your statement of the theme to an irreducible minimum which still contains all the vital aspects. Now seek to give a final statement of the theme in a striking way which will help to "barb" the message of the book in your heart.

2. Remember that your work on the theme is still tentative at this point in your study. Your detailed study of the book will either confirm or correct your thought. However, your tentative statement of the theme will be an important guideline for your detailed study through the book. Write your final statement in the blank at the top of this study sheet (page 1).

Principle 5 Context—The Principle Stated

introduction	Have you ever known the frustration of being expected to do something but never being shown how to do it? This is precisely the problem confronting most budding Bible students when it comes to studying in context. Everyone expects and exhorts Bible students to study passages in context yet few offer any really practical help for doing so. The <i>lack of a clear idea of context</i> is probably the main reason for this frustrating situation. If the concept of context was very clearly defined, practical pointers for studying in context would not likely be so scarce.
statement	In The Spirit, Prayerfully Study The Author's Paragraphs And Sections In Relation To Each Other So That You Can Concisely State The Central Idea Of Each.
comment	All too often the Bible is used as a proof-text for one's own particular point of view. Verses are divorced from the overall thought which they are used to convey meaning in relation to that thought and are used instead to convey one's own ideas. Such misinterpretation opens the door to faulty and irrelevant application. And even more seriously, it leads to serious doctrinal errors which may lead God's people away from His truth rather than into it. Sadly enough, this approach to interpreting the Bible is easy to slip into and all too common.
comment	The hermeneutical principle of context is of tremendous importance because it forces an interpreter to take a close look at an author's train of thought and to use that train of thought as the guideline for interpretation and application. It is a primary principle of Biblical interpretation which best insures that our understanding of a biblical text is true to what God wants us to know. Its consistent practice is probably the best preventative against forcing one's own ideas into the Bible.
comment	Here are some advantages the study of context should bring to you. You will be able to: <ul style="list-style-type: none"> • define the term context and describe its various classifications, • delineate paragraphs and the related structural units to which they belong, • identify and distinguish various types of paragraphs, • concisely state in a single statement what a paragraph is saying, that is, give a context statement, • use context statements in analyzing a paragraphs flow of thought, • use context statements to refine statements of theme.
comment	The following pages should help define context and show how important it is to interpret in light of the flow of thought being engendered by the author.
comment	Resources, that are available for studying context, will have to be discovered by you. I have some that are helpful to me but I don't think they are in print any longer. Eerdman's New Testament Commentary series has been helpful. Eerdman breaks the flow of text in a book into basic contextual units. He then analyzes the contextual statement for each unit. He is very careful to note the flow of contextual thought. He is one of the best that I have found along these lines. James M. Stifler also does a good job on contextual flow in the book of Romans. But I do not have a blanket list of resources on this. Some of the exegetical commentators do a good job on this. Others simply exegete a given small unit without connecting it to the flow of the context.

Context

introduction	The word context, although it could be used in a variety of ways, will be defined here in terms of the written biblical text. With a definition of context firmly in mind, the main barrier of studying the Bible in context begins to disappear. Context is used rather freely to mean two things. I will distinguish between these two, the length of a given grouping of unified paragraph(s) or the overall statement which sums up the unified grouping. I will call the first the context and the second the context statement.
definition	<u>Context</u> refers to the words, sentences, paragraphs and/ or sections which precede or follow a given word, sentence, paragraph or section and which are united into a meaningful unit by one central thought or governing idea.
definition	A <u>context statement</u> is an integrative complete sentence which weaves throughout the context and to which all thought relates.
comment	<p>The definition points out two main ideas involved in the concept of context. Context comes from a Latin word meaning connection. Two types of connection are involved in the concept of context.</p> <ul style="list-style-type: none"> • Connection of location. This connection is the most obvious and the most commonly recognized. It simply means that a word, sentence, or paragraph is next to or surrounded by others words, sentences or paragraphs. They are connected by sheer nearness to each other. • Connection of thought. This connection is less obvious—and sometimes not obvious at all!—but is at the heart of a true understanding of context. The words, sentences and paragraphs which are next to each other are not context just because they are next to each other. There must be a thought connection which binds them as a true unit. If there is no connection of thought between sentences or paragraphs, there is no true context [maybe a para-context].
comment	Where a connection only of location is involved, it may be called para-context . This terms means that there is an appearance of context; one element of context is present—location.
comment	A text may deal with one or more thoughts or ideas. These ideas may or may not be immediately or obviously related to one another. One major idea may be developed by several subordinate ideas. The material which develops these subordinate ideas may be considered as contexts in and of themselves even though they may also be considered part of a larger context. Each unit of material in a text which develops an idea, whether that idea is major or subordinate, is a context unit.
example:	<p><i>Context:</i> Romans 12-15:3. This is a very large contextual unit, in fact, a division of the whole book. Its many ideas developed in each of its constituent parts can be summarized into the following general contextual statement.</p> <p><i>Contextual Statement:</i> The gospel applies to all of life's relationship. Because of the size of the overall context unit, a division of the book, this contextual statement is a Major Idea of the theme of the book as a whole.</p>
example:	<p><i>Context:</i> Romans 12:1-8. <i>Contextual Statement:</i> This is one of the sub-units of context involved in Romans 12-15:3. Its subordinate idea is:—There are relationships to God and His church flowing from the gracious gifts of God.</p>

Paragraph	synonym: Minimum Context
introduction	The word paragraph comes from a Greek word meaning to write or mark alongside. Originally it referred to a line drawn beside a text to mark a change of persons in a dialogue. Today the word paragraph retains some of that meaning. A change of paragraphs is an indication of change—of person speaking, point of view, subject matter, time. The paragraph itself is a unit—it is the basic context unit. It is essential to know and recognize paragraphs in interpreting the Bible.
definition	A <u>paragraph</u> is the minimum context within a text. It is composed of one or more sentences which are united into a meaningful unit by one thought or governing idea.
comment	A paragraph usually involves a subordinate idea and relates to or develops an idea of a larger context unit.
example	<p>“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, greeting.” James 1:1</p> <p>This is a one sentence paragraph governed by the idea of opening a letter (epistle). The sender and recipients of the letter are identified.</p>
example	<p>“Then comes Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of you, and you come to me? But Jesus answering said unto him, Allow it now. For it is right for us to fulfill all righteousness. Then he allowed him. And Jesus when he was baptized, went up immediately from the water and at that very moment the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and instantly there was a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.” Matthew 3:13-17</p> <p>This paragraph consists of several sentences which describe the one event, the baptism of Jesus.</p>
example	<p>“Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resists the power, goes against the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to good work but to evil. And shouldn't you fear power? If you do that which is good, you will receive praise from the powers; for those in power are ministers of God for good. But if you do evil, you should be afraid; for that same power has the right to execute; for legitimate authority ministers for God, being an avenger for wrath to evil doers. Wherefore you must subject yourself to authority, not only because of wrath, but also for conscience sake. for this cause you should pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to who custom; fear to whom fear; honor to whom honor.” Romans 13:1-7</p> <p>This paragraph consists of several sentences which are united by the one thought, “Be in subjection to the higher powers (those in governmental authority).”</p>
basic working	The paragraph, being the minimum context unit in a text, is the basic unit a biblical interpreter will work with. He/she will interpret the paragraph itself and study its relationship to other paragraphs in the text. He/she will determine its function in larger context units. Because the paragraph is the basic context unit, it will be given most attention in this study unit on context.

4 Kinds of Paragraph Classification

introduction For purposes of analyzing paragraphs for context statements we will sort paragraphs into four major categories. I have done quite a bit of simplifying in deriving these paragraph types. But on the whole, the categories are helpful for studying much of the Bible text.

All Paragraphs
can be sorted into



Narrative Paragraphs Exhortive Paragraphs Logical Paragraphs Other—Miscellaneous Types

comment The above categories are not necessarily exclusive. A given paragraph might fit into more than one category. For example, an exhortive paragraph might also follow a logical development. The procedures for analysis allows the possibility for overlap. Some paragraphs may be analyzed more than once in order to make a final determination of a context statement.

Table 6: Types of Paragraphs With Examples

Type	Definition
Narrative	A minimum context which informs the reader of an action or sequence of actions or of a discourse or conversation. It reports and informs.
Exhortive	A minimum context which intends to motivate the reader toward a desired response. A paragraph containing one or more imperatives or implied imperatives in which the context statement to which the paragraph relates is an imperative command. (Technically this is called a hortatory paragraph)
Logical	A minimum context that states, explains or develops an idea with the intent of convincing the reader of its validity. Comment: Most paragraphs are what we call logical—that is, they are ordered and structured to achieve a purpose. Hortatory and narrative paragraphs are logical in this sense. However, their purpose is to inform or motivate not simply to explain, develop or state an idea in order to convince or persuade. Where a narrative paragraph would inform you of an action, a logical paragraph may explain its significance, causes, and/or results.
Miscellaneous	A minimum context which does not fit any of the three major description given above. Includes: special epistolary like salutations and closing remarks; special language paragraphs which might have symbolic language focusing on acts or vision—could be future or not; special story illustrations like a riddle or an allegory or a fable; predictive language which is non-symbolic.

comment For each of these types of paragraphs a task/ procedure flow chart has been designed for analyzing it. In real practice, however, the difference in types in not usually done by a Bible student. They simply wing it and hope to come up with a context statement.

comment Hence, because of the technical difficulty of doing distinctive analytical work, I recommend that a Bible student use the simple context analysis sheet which follows. It is like using the calculator approach for theme and structure of a book.

comment I will include the technical details in terms of several flow charts but I expect after you read them to get a feel for what is involved you will revert back to this simple context analysis sheet. But at least you will know what you are eliminating from your work.

Flow Displays

introduction What we are after in applying laws 4 and 5 on context and grammar/ syntax is to interpret any portion of Scripture in light of the flow of thought being generated by the various contextual units. Flow displays allows us to pin-point context statements for various levels of context and to see how each fits or contributes to the whole.

description A flow display lists the basic kinds of contexts involved (paragraph, basic context, local context, remote context, section or division) and then gives a context statement for each unit while grouping units for identification.

example From a section near the end of the Gospel of John.

63-69 = Remote Context

Peter denies his relationship to Jesus in the dramatic events in which Jesus is arrested, tried before Annas, tried before the high Priest, tried before Pilate and finally sentenced to death.

<u>Number</u>	<u>Verses</u>	<u>Type</u>	<u>Heading</u>	<u>Contextual Statement</u>
63.	18:1-11	II,III,IV	The Arrest of Jesus	Jesus is arrested by a mob and Roman soldier.
64.	18:12-14	I,III,IV	Jesus Before Annas	Jesus is tried before Annas.
65.	18:15-18	II,III,IV	Peter Denies Jesus	Peter denies Christ (as was predicted by Christ).
66.	18:19-24	II,III,IV	The High Priest Questions Jesus	Jesus is questioned by the high Priest.
67.	18:25-27	II,III,IV	Peter Denies Jesus Again	Peter denies his relationship to Christ again.
68.	18:28-38	II,III,IV	Jesus Before Pilate	Jesus is officially brought to and tried by Pilate.
69.	18:39-19:16	II,III,IV	Jesus Sentenced	Pilate reluctantly sentences Jesus to death.

70-73 = Remote Context:

Jesus is crucified on a Roman Cross, dies and his death is validated by the puncturing of his side following which he is buried.

70.	19:17-27	II,III,IV	Jesus is Crucified	Jesus suffers a Roman execution on a cross.
71.	19:28-30	II,III,IV	The Death of Jesus	Jesus dies a common criminal's death.
72.	19:31-37	II,III,IV	Jesus's Side Is Pierced	Jesus is seen to be dead as his side is pierced.
73.	19:38-42	I,III,IV	The Burial of Jesus	Jesus is buried in Joseph's tomb.

Where the Types I, II, III, IV, are explained as:

- I = One Paragraph making a unit
- II = Group of Paragraphs belonging to the same unit, that is, making a basic context
- III = one or more groupings of paragraphs making basic contexts yet loosely related to each other, called a local context
- IV = one or more local contexts related loosely and called a remote context

Example of Contextual Flow In 1 Timothy

introduction Below is given a simplified flow diagram for 1 Timothy.

<u>Context</u>	<u>Context Statement</u>
1:1,2	Paul greets Timothy—note the qualifiers, my true son in the faith and apostle by command—relational and authoritative. Leadership style implications: apostolic, Father-Initiator
1:3-11	Paul warns against false teachers of the law and gnostic-like emphasis.
1:12-14	Paul gives an aside teaching concerning his own personal testimony in coming to Christ.
1:15-17	Paul gives first truth discourse marker—asserting the priority of the evangelistic mandate.
1:18-20	Paul gives his first personal exhortation to Timothy concerning beingness—conscience. This exhortation validates the idea that ministry flows out of being.
2:1-7	Paul exhorts on praying as being foundational to a healthy church) and points out the concept of Christ as the only mediator (probably to offset the false teaching by the women dealing with mediation). Another TRUTH ASIDE is given (God our Savior—and Paul's apostolic authority).
2:8	Paul exhorts against hypocritical public prayers by men.
2:9,10	Paul deals with women and apparel.
2:11-14	Paul deals with women who are abusing authority in their teaching. [See A. J. Gordon article on this; see my file "Women in Ministry"—several articles on this by Scholer and Kroeger.]
3:1-10,11	Paul describes selection criteria for elders—local rulers and teachers—that is, church leaders and their wives.
3:12,13	Paul describes selection criteria for deacons—that is, those who serve the church.
3:14-16	Paul gives the major purpose of the letter and a third TRUTH ASIDE.
4:1-5	Paul addresses another kind of false teaching, dealing with matters of food and abstention from sex as being spiritual—which is at its root spiritual warfare.
4:6-8	Paul encourages Timothy to confront on these issues.
4:9,10	2nd Discourse marker is given which emphasizes God's salvational thrust. (evangelistic mandate a high priority)
4:11-16	Timothy encouraged to be authoritative even though younger than the elders and many others in the church and encouraged to continue personal development.
5:1,2	Paul talks about the right procedure to handle elders who need discipline.
5:3-8	Paul addresses the problem of financially supporting widows.
5:9,10	Paul gives advice on older widows and what to do about them.
5:11-15	Paul gives advice on younger widows.
5:16	Final word on the individual responsibility for widows.
5:21-25	Miscellaneous exhortations to Timothy about favoritism, leadership selection, illness, naivete in assessing people.
6:1,2	Slaves are exhorted to submit to their masters in order to have a good testimony.
6:3-10	Paul gives some general teaching on money and its ramifications.
6:11-21	Paul gives some closing exhortations to Timothy, (another doctrinal aside as well) about: personal development (emphasizes ministry flowing from character,) on teaching about finances in the church, persisting (in giftedness and destiny), gnosticism--and its ramifications.

Principle 5 Context Study Sheet—The Context Analysis Sheet

Hermeneutical Principle

In The Spirit Prayerfully Study The Author's Individual Paragraph(S) And Other Contextual Units And Where The Author Unites It By A Logical Thought Identify That Context Statement And Interpret Its Parts In The Light Of It.

Name _____ Paragraph Identification _____

Where a unit is larger than one paragraph simply repeat the process for each paragraph and obtain a unified context statement for the related paragraphs as a whole. This unified statement will be formed by synthesizing the context statements of each of the related paragraphs.

I. Identify the Paragraph

1. Identify the beginning and ending of the paragraph. Look for obvious change of content. The author may give a concluding or summary statement which would signal the conclusion of a paragraph. He may give a statement which is an obvious introduction to a new line of thought. List here the beginning statement and closing statement of the paragraph.
2. Compare your identification of the paragraph with several versions of the Bible which do good paragraph identification like: The American Standard Version (1901) or its equivalent the New American Standard Version; Phillips; New International Version or other of your favorite. If there is a difference in your analysis and the reference Bible, seek to determine why. Perhaps they see a connection of thoughts which you have not seen. Modify your paragraph identification in whatever way that is necessary.

II. Familiarize Yourself With The Contents

1. Read the paragraph repeatedly until you are thoroughly familiar with the contents. Could you summarize accurately the contents of the paragraph from memory?

III. Get A General Statement of the Context

1. Look to see if the author gives a statement of the context (i.e. the topic sentence of the paragraph). Do this by examining the first sentence of the paragraph and asking, "Does every other sentence of the paragraph directly relate to this sentence (by illustrating it, or expanding it, or explaining it, or defining it, or showing a cause or result of it)?" If you do not feel that the first sentence fits as the context sentence then examine the second in the same way. Proceed in this manner until you have either identified one of the sentences as the context sentence or until you have processed all the sentences and are certain that no direct context sentence is given. List here your results.
2. If no direct statement is given is there an obvious statement to which all the sentences relate? Seek to write a loose statement to which all the sentences relate.

IV. Get A Concise Statement of the Context

1. Examine the paragraph in detail by analyzing the individual contribution of each sentence to the context (here is where application of the law of grammar helps). In doing this it is helpful to list the subjects and verbs of each of the sentences. After listing these note the relationships between the various ideas given by these subjects and verbs. Does this detailed analysis change any aspect of your loose statement of the context? How?
2. Rework your statement of the context in light of your detailed analysis. Seek to reduce your statement to a concise wording which includes every aspect of the context.

V. Larger Contextual Units

1. If this paragraph is part of a basic context (one or more paragraphs dealing with a related item) or local context (one or more basic contexts dealing with a related larger topic) or a remote context (several local contexts) then you will basically repeat the above procedures (I-IV) until you arrive at a synthesis statement for the whole involved contextual unit. Eventually this will result in the notion of Law 3, Structure of the Book as A Whole.

Principle 6 Grammatical Analysis

- introduction When you analyze a given minimum context unit like a paragraph you will need to do study into how the author relates words and phrases and clauses and sentences together to express his/her thoughts and the unifying thought of the paragraph. The 6th interpretive principle dealing with grammatical analysis deals with these kind of analytical matters.
- statement **In The Spirit, Prayerfully Study The Author's Grammar** (i.e. the way he/she relates words, phrases, and sentences to develop paragraphs and larger sections) **In Order That You Can State Not Only The Context Of A Paragraph But The Flow Of Thought In Developing The Context In The Paragraph Or Larger Section.**
- comment Most exegetical commentaries on books of the Bible are concerned about this kind of analysis. Rather than teach you how to do this, which would be the subject called Bible exegesis, I am simply going to refer you to identify good commentaries which do analysis.
- comment I have found that diagramming an entire minimum context unit like a paragraph to be the most helpful way for me to understand the analysis of a paragraph. But today, diagramming is by and large not taught in schools. Students do not understand the basics of sentences, clauses, phrases, etc. So I believe it would be beyond the scope of this appendix to try to teach you how to diagram. Instead I say use the calculator approach. Find a good commentary which breaks text up into units and then analyzes in detail the paragraphs of the text.
- comment Diagrammatical analysis can be applied both to translations and to the original language (at least it can be done with Greek in the New Testament).
- comment What grammatical analysis will do for you is help you identify the major idea of the paragraph and how each of the grammatical parts related to it.
- comment I have found Alford's Greek Commentaries helpful in grammatical analysis.

Principle 7 Word Studies

introduction Below is given the basic tasks and procedures for studying a Word in the New Testament. With slight modifications it fits the Old Testament. Following this Task/Procedure Sheet is a Practical Word Study Sheet that I use to teach others how to study words either in the Old or New Testament. I have a manual which teaches one how to use the Strong's Concordance to do words studies on the original language words (Hebrew in O.T. and Greek in N.T.). See Clinton, **Word Studies**.

statement **In The Spirit, Prayerfully Study The Author's Words To Determine The Sense In Which He/she Uses Them In Developing A Given Context.**

Task/ Procedure Guide For Doing Greek Word Studies

The Origin of the Word

The Task: Identify, if possible, the etymology of the word. *The Procedure:*

1. Divide the word into prefix (if any), stem, and suffix.
2. Analyze the stem to determine the root (or roots if it is a compound word).
3. On the basis of your knowledge of the ideas represented by the prefix, root(s), and suffix, state the original use of the word.
4. Consult lexicons, Strong's Concordance, etc. to check your work.
5. Note especially any word picture the etymology suggests.

The Historical Development of the Word

The Task: Trace the different uses of the word through history. *The Procedure:*

1. Look up the word in various lexicons to discover how the word was used:
 - a. In classical Greek
 - b. In the LXX
 - c. In the papyri
2. State your findings as to the development of the word noting especially any illustrative uses.
3. Repeat this procedure for the cognates and major synonyms.

The Usus Loquendi of the Word in the New Testament

The Task: Study the various possible usages of the word during the period of the New Testament.

The Procedure:

1. Look up the word in a Concordance and make note of the following:
 - a. All the English words used to translate the Greek word.
 - b. The number of times the word is used in the book you are studying in proportion to the total uses in the New Testament. Note also the frequency of use by the author you are studying in proportion to the frequency of use by other New Testament writers.
 - c. Any unusual uses, explanatory uses, or illustrative uses of the word in the New Testament.
2. Look up the word in lexicons, word study books, commentaries, etc. to confirm and add to your findings.
3. Repeat this procedure for the cognates and major synonyms.
4. Summarize your findings by stating:
 - a. The predominant use of the word—include connotative components as well as denotative components of meaning if appropriate.
 - b. The additional insight gained from the cognates.
 - c. The additional insights gained from comparing and contrasting synonyms.
 - d. The particular way in which the word is used in the passages being studied.

Summary

The Task: Summarize your study of the word by giving a full definition of the word and by discussing in its use and significance in the passage being studied. *The Procedure:*

1. Write a full definition of the word which includes:
 - a. Any helpful insight gained from the etymology.
 - b. All of the general uses of the word in the New Testament.
2. Write a paragraph defining the particular use of the word in the passage being studied and the significance of the word to the flow of thought in the paragraph
3. You may wish to write an interpretive paraphrase of the passage which reflects your understanding of the word as used, particularly its significance to the flow of thought.

Principle 7 Word Studies Study Sheet

_____ Date _____ Time Spent _____

Strong's Reference Number _____

Word Study Sheet

1 Timothy 4:15 Meditate upon these things...that thy pioneer effort may help others.

Name _____ Word _____ Basic Passage _____

A. Original Work

1. The word you are studying may be translated by several different English words. List each different English word used.
2. Now locate a passage for each different English word used. List the verse references beside the English word used.
3. Now read in context each of the passages you located above. Describe in your own words how the word is used in each passage.
4. Form a tentative descriptive definition. Be sure you list all the different uses you have seen.

B. Outside Aids

1. Use the Strong's Concordance or other suitable aid to trace the etymology of the word. What word(s) did this word come from? If the word is a compound then study each part of the compound. Note here any picture that the etymology brings to mind. List also any help from cognate words.
2. Read several modern versions of the basic passage to get further clarification of the use of the word. List here any significant help from modern translations.
3. If you have access to some reference such as a lexicon or concordance then compare your definition with the one given in the lexicon or concordance. Revise your earlier tentative descriptive definition if necessary.
4. Check the remarks on the word given in commentaries, word study books, or Bible Dictionaries. Again revise your definition if necessary.

C. Final Definition

1. List the final results of your word study here. You may want to rewrite your definition or list some practical thing learned or jot some spiritual truth seen as a result of your study.
2. Now go back to the basic passage under study and write the verse in your own words paraphrasing the word studied. Use the element of our definition which is in focus in the given context. If there is a special connotation associated with the word include phrasing to bring that out. If the word has a broad inclusive area of use then include phrasing to show that.

Principle 7 Word Studies—Resources

introduction There are excellent resources for use by an English speaker which will aid a Bible student in the study of words. In fact, many important Bible words have already been studied by experts. Below are given some that have helped me. There are many of these which are available today. I don't claim that the ones below are the best. I happen to have them handy in my library. They will help you do an adequate job of the study of words. And I know that most of these are available today. I also have Greek and Hebrew reference works but will not list them because they require knowledge of the original languages. The below reference works can be used by an English speaker who has little or no knowledge of Hebrew or Greek.

Table 7: Resources For Word Study

Number	Type	Name
1	Overall Study	Word Studies by Dr. J. Robert Clinton. This is a self-study workbook which will lead an English speaker with no knowledge of the Greek or Hebrew languages to do good word studies by using the Strong's Concordance.
2	Concordance	Strong's Exhaustive Concordance of the Bible with Dictionaries of Hebrew and Greek Words (has reference number system for looking up Hebrew and Greek words in Dictionary from the English translation. Also now used with many other Bible study works). Abingdon Press: New York and Nashville; other publishers have Strong's out also.
3	Concordance	The Word Study Concordance published by William Carey and edited by Ralph and Roberta Winter. This concordance uses the Englishman's Greek Concordance as the base and expands it by using Strong's Reference System for Words. It also keys words to Arndt/Gingrich (a well known Greek Lexicon), Moulton and Geden (a standard Greek Concordance) and Kittel's Theological Dictionary of the New Testament. This is a very good work.
4	Concordance	The New Englishman's Greek Concordance of the New Testament published by Jay Green Sr. This keys Greek words to Strong's Concordance.
5	Bible Text	The Word Study New Testament by Ralph and Roberta Winter and published by William Carey Library Publishers. Has the King James version of the Bible with Strong's Reference Numbers over important words.
6	Reference/ Word Studies	Vine's Complete Expository Dictionary of Old and New Testament Words by W.E. Vine, Merrill F. Unger, William White, Jr. Nashville: Thomas Nelson. Keyed to the Strong's Reference system.
7	Reference/ Word Studies	Wilson's Old Testament Word Studies by William Wilson. Peabody, Massachusetts: Hendrickson Publishers.
8	Reference/ Word Studies	Theological Wordbook of the Old Testament Volumes I and II by R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke. Chicago: Moody Press.
9	Reference/ Word Studies	Theological Dictionary of the New Testament by Gerhard Kittel and Gerhard Friedrich, Editors abridged in One Volume by Geoffrey W. Bromiley.

Special Language Principles

introduction In addition to the regular language principles I have previously described which work with normal written communication there are special language principle which relate to the special forms used in the Bible. These special forms differ from the normal language principles. Special language forms are used to emphasize, to heighten feelings, or to otherwise call attention to important ideas in unusual ways. There are seven special language forms that a Bible student must be concerned with. Only one of them, Bible Types, is unique to the Bible. All of the rest occur in other languages as well as the Bible languages. But even these six categories of special language forms will have their unique Bible representations of them. Table 8 gives each of the forms and their basic definition along with other information, and resources to go to for further study. I have developed extensive study materials for all of these forms. But due to the length of this appendix, I am not going to include these study sheets and materials but will simply point them out. These special language forms are a must if one is to master a core book. All Bible books will have most of these special language forms.

Table 8: Special Language Forms and Resources for Further Work

Form	Definition/ Other Information	Resource To Go To
Idiom	An <u>idiom</u> is a group of words whose corporate meaning is not given by the literal meaning normally found when using the rules of grammar and syntax. Bible students not recognizing idioms tend to take them literally (and get into trouble)	See Clinton's Figures and Idioms . I identify both patterned idioms and non-patterned idioms along with the plain language meaning of them.
figures	A <u>figure of speech</u> is the use of a word or words according to a set pattern that differs from the literal pattern normally used with the word or words in order to draw special attention to the point under consideration. 4 Major Categories of figures include: <i>figures of comparison</i> ; <i>figures of substitution</i> ; <i>figures of deception</i> ; <i>figures of animation</i> . There are many more kinds of figures in the Bible but these 4 categories cover 90 per cent of all the actual occurrences of them. There is hardly a single page in the Bible that doesn't have multiple figures on it.	See Clinton's Figures and Idioms . I define and give procedures and study sheets for all of the major figures including: <i>figures of comparison</i> (simile, metaphor—simple and complex); <i>figures of substitution</i> : metonymy, synecdoche, metalypsis; <i>figures of deception</i> : irony, hyperbole, litotes; <i>figures of animation</i> : personification, apostrophe.
Hebrew Poetry	<u>Hebrew poetry</u> is a way of expressing relationships between parallel thoughts. Usually it is the repetition of phrases in which members of one phrase relate to the members of the other phrase. (about 50% of the Old Testament is made up of Hebrew Poetry)	See Clinton's Hebrew Poetry . I simplify the basic parallel relationships into three major categories: same, different, progressive. I then show how to study couplets and stanzas and to capture the poetic meaning and feeling into reduction statements.

Special Language Principles continued**Table 8. Special Language Forms and Resources for Further Work** continued

Form	Definition/ Other Information	Resource To Go To
Parables	A <u>parable</u> is a true-to-life story which teaches a central truth by a series of comparisons. Jesus uses this methodology to communicate truth. Matthew and Luke have many parables. Mark a few. John none.	See Clinton's Puzzles With A Purpose—A How To Book on Parables . I broaden the basic notion of parable into parabolic teaching to include the use of narrative, pictorial illustration or figurative illustration on a given occasion to teach a central truth by one or more comparisons. I have designed a study sheet which looks at all the major elements of parabolic teaching to include: Setting, Story, Sequel, Comparisons, Non-Comparisons, Central Truth.
Types	A <u>type</u> is a historical person, event, or object in the Old Testament through which God taught His people of old and by which God also planned to teach His people today by using a series of resemblances to picture some New Testament Truth about His son.	I have a rough draft start on a study manual. I have designed a self-study sheet for studying types and have done many types already. See also a simple book by Ketcham,
Symbols	A <u>symbol</u> is a visible object, quality of an object, or acted out object lesson, which is used to teach a truth by a striking resemblance to the truth for which it stands.	I have done rough draft work on this subject to include 12 guidelines for studying symbols and a self-study sheet. I have personally studied many symbols and symbolic acts—especially in the prophets.
Prophecy	<u>Prophecy</u> refers to the genre of Scripture in which the thrust of the passage is an authoritative revelation from God usually through a spokesperson, called a prophet or prophetess, to correct a given historical situation or to warn of a future situation.	I have done rough draft work on prophecy to include describing 4 characteristics of prophecy, 8 guidelines for interpreting prophecy, defining 3 types of prophecy about Christ, give 4 warnings, giving three possible approaches, talk about the law of double fulfillment and the time element, and have designed a self-study sheet. I have also done special work on Messianic Psalms, identifying them all and studying many of them along with designing a self-study sheet for studying them.

Commentary on Interpretive Principles

- groundwork I have done the basic application of the General Laws 1, 2, 3, 4 to every book in the Bible. My analysis is contained in the book **The Bible and Leadership Values**. You may remember the analogy of the *Calculator or Doing It by Hand*. I would suggest that for most readers of this book you ought to take my analysis for Laws 1, 3, and 4 and start with them. Modify them to agree with your own study but use them at least to start. For Law 3 on historical background you will have to go to the experts. For Law 5 on Context you can use a combination of your own study and what the experts have done. For Law 6 on Grammar you will probably have to rely on expert help along with your own study. For Law 7 the study of Words you will probably do a lot of these on your own as you will not necessarily be able to find studies on them. But where you can you should get help from the experts.
- comment I had originally intended to include much more material on interpretive principles—to include at least all the definitions of all of the special language forms (all of the figures for example). But as I worked on this appendix I realized how large an appendix it would have taken to do that. So instead I have given you the basics and pointed you to resources where you can pick up the rest. I will instead do a larger more complete version of this appendix on interpretive principles to include all of the study sheets, definitions, and many illustrations. I will publish this as a separate study help for those who want to study core books.

About the Author

Dr. J. Robert (Bobby) Clinton and his wife Marilyn make their home in Altadena, California where they have been a part of the School of World Mission of Fuller Theological Seminary since 1981. They have four children, all of whom are walking with God. Bobby is Professor of Leadership and Marilyn recently retired after nearly 20 years in the School of World Mission as Director of Operations.

Bobby has been researching leadership emergence theory since 1981. This theory traces the development of leaders over a lifetime. One of the latest aspects of this research concerns Bible Centered leaders.

Having A Ministry That Lasts is the latest of a series of manuals and books dealing with how leaders develop. It focuses on what has been learned about Bible centered leaders. A Bible Centered leader refers to a leader whose leadership is being informed by the Bible and who personally has been shaped by Biblical values, has grasped the intent of Scriptural books and their content in such a way as to apply them to current situations and who uses the Bible in ministry so as to impact followers.

Bobby's life purpose is **to challenge, motivate, and enable**—via study and development of leadership concepts both empirically and from the Scriptures, by teaching of leadership concepts, by modeling of them, by mentoring of select leaders in them, and by providing available resources and materials—**high level leaders all over the world to finish well.**

This manual reflects that life purpose. Its intent is to help leaders understand the importance of the Bible to their leadership. A Bible Centered Leader is more apt to finish well than a fad centered “successful” leader—the dominant kind of leader being marketed today.

Bobby's continuing work after that of this manual is a series of leadership commentaries which helps Bible Centered Leaders inform their leadership from the Bible. This series to date includes the following completed works: 1,2 Timothy; 1,2 Corinthians; Philippians; Philemon; Daniel; John; Titus; Haggai; Jonah; Habakkuk; Nehemiah; and Obadiah. 1,2 Samuel and Acts are presently being developed.