

LIBERTY BAPTIST THEOLOGICAL SEMINARY

TEACHER TRAINING MANUAL FOR THE CHRISTIAN EDUCATION

PROGRAM OF BETHESDA CHURCH

A Thesis Project Submitted to  
Liberty Baptist Theological Seminary  
in partial fulfillment of the requirements  
for the degree

DOCTOR OF MINISTRY

By

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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## ABSTRACT

### TEACHER TRAINING MANUAL FOR THE CHRISTIAN EDUCATION

### PROGRAM OF BETHESDA CHURCH

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Liberty Baptist Theological Seminary, 2008

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Current teacher training in local churches often consists of asking a teacher to read pre-developed curriculum and follow the publishers' instructions. Teachers are not being taught to critically evaluate the materials, and as a result they simply follow the directions provided. The purpose of this project is to train teachers in the local church in basic theology, hermeneutics, and preparing a Bible lesson. As a result, teachers will be trained to study Scripture and evaluate lessons based on Scriptural truth, and to prepare their own lesson plans. Recruiting and retaining teachers will become more effective as a result of providing this training to the teachers.

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## CHAPTER ONE

### INTRODUCTION

#### **I. Introduction**

“Christian Education”—what does this term mean for the local church? Many local churches have a program for “Christian Education” (hereafter referred to as CE), yet there is not much standardization for the meaning or the purpose of such a programs. CE programs include the traditional “Sunday School,” but also include other planned programs of teaching, such as home Bible study groups, children’s and youth ministries, and other teaching situations. However, many churches have nothing in written form that promotes or organizes their CE program. This proposal seeks to create a CE Teacher Training Manual for the CE program of Bethesda Church of Huron, South Dakota. At present, this church has no manual, nor is there any organized plan.

“*Christian*” is first used in Acts 11:26, where Barnabas goes to new believers in Antioch. Their attention to the teachings of Paul and Barnabas from the Word of God, apparently coupled with their steadfastness and obedience, gives rise to their being called “Christians.” “*Education*” has a wide variety of definitions. For the purpose of this project, it means to be taught from the Scriptures according to the command of Matthew 28:20. “*Christian Education*” must mean, as a result, teaching that imparts knowledge of God through the Scriptures and leads the student to living as Christ did, in obedience to God. To put it another way, the goal of CE is to make mature Christians. This is the task given to the local church by Jesus Christ. Kenneth O. Gangel states, “the purpose of

education is to nurture individuals toward Christian maturity.”<sup>1</sup> F.F. Bruce states that, “Christians are the people who are always talking about *Christos*, the Christ people . . . the adherents of Jesus Christ.”<sup>2</sup> It seems clear that from Acts 11:26, the disciples were called Christians as a direct result of being taught, according to the command of Christ in Matthew 28:19, 20. *A Handbook on the Acts of the Apostles* says that the Christians were called by that name because they were adherents of Jesus Christ, not merely intellectual consumers.<sup>3</sup>

Churches utilize a wide variety of approaches to CE programs. Some follow curriculum developed by a denomination, some developed by a private company, and some churches write their own. The challenge is to develop a written, organized program that can be utilized by present and future leaders, with stated goals, which will provide teacher training. However, there are many churches in which CE is a program that is conducted because “it has always been that way” and no one will challenge its operation or effectiveness. This does not result in making people “Christian,” but only in creating consumers of religious knowledge. There exists a glaring need for training of teachers, evaluation, accountability, and a design for teaching that brings people into a fullness of

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<sup>1</sup> Kenneth O. Gangel, *Building Leaders for Church Education* (Chicago: Moody, 1981), 33. He goes on to say that genuine desire for impacting society will ultimately come only from Christian maturity, which is the task of CE.

<sup>2</sup> F.F. Bruce, *The New International Commentary on the New Testament: The Book of the Acts* (Grand Rapids: Eerdmans, 1990), 228.

<sup>3</sup> B.M. Newman and E.A. Nida, *United Bible Society Handbook Series, A Handbook on the Acts of the Apostles* (New York: BibleSoft, 1972), CD-ROM.

knowledge of God through the Scriptures. Teaching the Scriptures is one of the most important tasks a local church has. Ephesians 4:6-11 gives the mandate for this and declares the results. To accomplish God's plan requires an organized program of instruction by qualified instructors that keeps the ultimate goal in focus: "Education that results in a person becoming a mature Christian".

Much of the current CE in local churches revolves around the "small group movement." Alan Wolfe, author of the book *The Transformation of American Religion*, writes that the current "small group movement" is more about personal feelings than authentic Bible study.<sup>4</sup> Roy B. Zuck agrees, stating that neo-orthodoxy implies that a person's response to God's written revelation is subjective, making that the ultimate determinant of spiritual truth.<sup>5</sup> Philip Ryken states that Christianity is being evaluated by the standard of self-interest.<sup>6</sup>

There must be an intentional, organized plan for the local church to make disciples, that is, to "make believers into Christians." Evangelism is part of this process.<sup>7</sup> Unfortunately, it appears that most people in a local church have little idea or training in

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<sup>4</sup> Alan Wolfe, *The Transformation of American Religion* (New York: Free Press, 2003), 72. Mr. Wolfe writes about the church's CE programs from the perspective of an outsider. Essentially, he has no bias one way or the other, but frankly states what he sees, from many interviews, as the impact of the current CE program of the Christian Church as a whole.

<sup>5</sup> Roy B. Zuck, *Spirit Filled Teaching* (Nashville: Word, 1998), 86.

<sup>6</sup> Philip Ryken, *City on a Hill* (Chicago: Moody, 2003), 118.

<sup>7</sup> Joseph M. Stowell, *Shepherding the Church into the 21st Century* (Wheaton: Victor Books, 1994), 37.

leading a person to Christ. Thom Rainer notes that, all too often, “Christians are trying to reach the lost by [diluting or] compromising the truths of Scripture.”<sup>8</sup> Alan Wolfe says, “It is impossible to tell where the immensely popular language of self-help ends and the language of salvation through Christ begins.”<sup>9</sup> The unchurched are looking for people with the conviction of the Scriptures—they want strong biblical teaching.<sup>10</sup> In his book *Boiling Point*, George Barna describes how mankind, both saved and unsaved, only seems to desire “religious participation” if it is convenient and meets their felt needs. The implication is that CE programs have succumbed to societal pressures and have not maintained the integrity of the Scriptures.<sup>11</sup> Immediate cultural and personal concerns seem to have become the rule for judging what is taught in local churches’ CE programs. The result has been that Scripture is given little real authority over a disciple’s life, and the command of the Lord Jesus Christ is ignored.

## **II. Research Questions – What this project will accomplish**

Two questions must be asked and answered in relation to the goals of this project:

1. What are the visions and goals of the CE program in this local church? 2. Who is qualified to teach in the CE program to fulfill the visions and goals? These two questions

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<sup>8</sup> Thom Rainer, *The Unchurched Next Door* (Grand Rapids: Zondervan, 2003), 199.

<sup>9</sup> Wolfe, 83.

<sup>10</sup> Rainer, 199, 201.

<sup>11</sup> George Barna, *Boiling Point* (Ventura: Regal Books, 2001), 213.

will guide this project. Vision is the Scriptural mandate for having a CE program; goals are the outcomes of defined strategies to accomplish the vision. Colossians 1:27 provides a vision, “that we might present every person perfect in Christ.” Matthew 28:19, 20 and Ephesians 4:6-11 provide an outline for the goals, as well as the realization of the vision. It is the Scriptures that will provide the curriculum from which to teach. Jesus did not say that the “principles” are inspired, but the words are. Peter writes and confirms the importance of knowing the Scriptures in 2 Peter 1:3-4. However, not only is there a dearth of Scriptural knowledge among the members of the local church, but there is the same dearth among the teachers. Therefore, in order to have a strong CE program, there must be a strategic plan for training the teachers. It is time for the local church to move away from its dependence on curriculum companies, in which teachers are told what and how to teach. It is time for the local church to recruit and train teachers who are willing to do the hard work of study and preparation. God will hold teachers and church leaders responsible for the lack of study and preparation (James 3:1).

### **III. Limitations of the Project**

This project does not seek to write an entire CE manual, but instead to prepare a program of training the teachers within the CE program. This project will not develop curriculum for the teachers to teach, but rather for the teachers to be taught. This project will not attempt to evaluate any current curriculum, but may use some examples as illustrative. This project will not attempt to create a training program for age-based classes, but for all teachers in general. Age-based learning methods are important but are

not a part of this project. This project is understood to be for Bethesda Church of Huron SD and no other, although the principles may be transferable. This project does not claim omniscience in every aspect of teacher training or to fully cover every possible topic of training. Unless otherwise stated, the KJV will be used in Scripture quotations.

#### **IV. Theological Basis**

Scripture must be the source of the basis for an effective CE program. Kenneth O. Gangel says that there are two New Testament passages that provide the basis: Matthew 28:18-20 and Ephesians 4:11-16.<sup>12</sup>

##### ***A. Matthew 28:18-20***

There is currently a lack of solid theological training for the local church member. Instead, an appeal to people's self interest has spawned "the renewal movement," with teaching that emphasizes self-help and topics of interest, but provides little if any theological or doctrinal teaching. Findley Edge, a professor of the Southern Baptist Seminary, said that the "renewal movement emphasizes the external man to the exclusion of sound theology."<sup>13</sup> In this passage, Jesus states the authority by which He gives the

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<sup>12</sup> Kenneth O. Gangel, *Building Leaders for Church Education* (Chicago: Moody Press, 1981), 29. Verses 11 through 13 seem to present the theological basis, whereas verses 14-16 present the results and methods. One cannot be dogmatic about this, but it does appear to be an acceptable division.

<sup>13</sup> *Ibid.*, 21. This is a general term describing the current emphasis on personal growth as opposed to theological instruction and/or doctrinal teaching. The idea is that God is more interested in one's relationship than his knowledge. Therefore, professor

command, and also implies that this authority is the foundation of what must be taught in a CE program.

1. “Go, therefore”—this phrase is filled with meaning as the basis for CE. Often it is said that this phrase refers to “as you are going” in the sense of being a disciple maker as one walks in his daily life. However, the meaning actually refers to a specific point of departure, or a specific decision to go and make disciples. *A Greek-English Lexicon of the New Testament and other Early Christian Literature* says that this word, *poreuomai*, means a destination specified, to go, proceed, or travel.<sup>14</sup> *The New International Dictionary of New Testament Theology* says that this word means to go in a specific direction with a specific intention.<sup>15</sup> The work goes on to say that in the LXX uses, Judges 13:11 indicates following someone; and 1 Kings 14:8, obedience. Then Genesis 22:2 and 2 Samuel 7:5 both indicate that God sends a man out on a particular path. All of this clearly shows that the making of disciples is obedience to a specific command of God, and with the specific intention of the one obeying to make disciples. Therefore, it cannot mean “as you go,” as if making disciples was something one does as a sidelight of his walk with Christ. Rather it is a definite decision and choice to

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Findley's statement is not meant to be opposed to relationship, but rather is opposed to its exclusivity.

<sup>14</sup> Walter Bauer, William F. Arndt, F. Wilbur Gingrich, F.W. Danker, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, ed. Frederick William Danker (Chicago: University of Chicago Press, 2000), 853.

<sup>15</sup> Colin Brown, ed., *The New International Dictionary of New Testament Theology*, vol. 3 (Grand Rapids: Zondervan, 1986), 945, 946.



intentionally make disciples as a means of obedience. This is the very basis for an intentional, organized CE program.

2. “Teach all nations”—This is an imperative verb, *mathateuo*, meaning to “teach, make disciples.” This is the primary command upon which the two commands to baptize and teach are built.<sup>16</sup> It is implied here one is becoming a disciple as well as going and training others to become disciples. A true disciple will have a desire to reproduce others as disciples and will do whatever is necessary to accomplish this task. Further, it is unnatural to beg a disciple to follow the Lord Jesus Christ and to obey this command. The phrase “all nations” clearly indicates that everyone is included in the command.

3. “Baptizing them in the name of the Father, Son, and Holy Spirit”—Rather than going into a lengthy discussion about the wording used in the act of baptizing, two major aspects need mention. First, it is water baptism, as shown by Jesus’ example (Matthew 3:13-16). Second, it is the beginning of formal fellowship within a local church, as indicated in Acts 2:41-47. Therefore, baptism is obedience to Christ’s command and is part of becoming a disciple.

4. “Teaching them to observe everything I have commanded you”—This is the continuing work of all disciples: not only to learn (as the renewal movement stresses), but to train others. It is interesting that in this way of putting the command, two important things are accomplished: the disciple maker matures as a disciple, and new disciples are

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<sup>16</sup> PC Study Bible 4 (4.3C), BibleSoft, Seattle, WA, 1986.

created. It is similar to the idea in this passage that evangelism is implied within the command to make disciples. Therefore, a local church would learn how to become effective in all three aspects—evangelism, making new disciples, maturing disciples.

The disciple is taught to “observe” the teachings of Jesus Christ. Observe means to “mark attentively.” Learning is done with the intention of obeying, being conformed to the image of Christ (Romans 8:29) and being transformed by the renewing of the mind (Romans 12:2).

As a summary, this passage emphasizes the proclaiming of Christ’s teachings, calling for a decision on the part of the hearers, and addressing people in the sense of teaching them what God requires of the whole man; “to teach in the sense of handing down a fixed body of doctrine which must be mastered and preserved intact.”<sup>17</sup> It also implies that the disciples are being taught the Scriptures and how to reproduce new disciples.

### ***B. Ephesians 4:11-13***

This passage deals directly with the teachers who will be training up disciples. Rather than dealing with every verse at this point, certain aspects will be highlighted, then more detail will be presented later in the manual.

1. “And He gave some . . . pastors and teachers”—This verse is teaching that Jesus Christ has given certain gifted individuals to the local church to perform certain

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<sup>17</sup> Brown, ed., *NIDNTT*, 765.

duties in specific offices. The office at hand is a combined office of “pastor and teacher.” F.F. Bruce compares this verse to 1 Corinthians 12:28 in which the spiritual gift of teaching is listed. He goes on to say that the literal meaning in Ephesians 4:11 is “shepherd/teacher” and that it is only used here. As elders, pastors are to be “well able to teach” (1 Timothy 3:2). In addition, Paul commands Timothy to train others who can pass on the teachings, to perpetuate the teachings of the Lord Jesus Christ (2 Timothy 2:2).<sup>18</sup>

2. “For the perfecting of the saints”—Perfecting (KJV) means to bring people to maturity, and is directly tied to the teaching they receive. It is safe to infer, then, that if the teaching ministry is not well-organized, or does not teach doctrinal truth, maturity will not be the result.

3. “For the work of the ministry, for the edifying of the body of Christ”—The reason for bringing God’s people to maturity is stressed in these two prepositional phrases. Maturing believers are to be involved in works of service, both in the church and outside. The doctrine of Christ is to be adorned by the way disciples live and serve (Titus 2:10).<sup>19</sup> This clearly shows that it is not the “professional clergy” who are solely responsible for the work of ministry, but rather it is the people of the local church.

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<sup>18</sup> F.F. Bruce, *The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 1984), 346-349. Bruce also points out that pastors are referred to as bishops and elders in other parts of the New Testament (Acts 20:28; 1 Peter 5:2).

<sup>19</sup> Several other passages indicate this as well - Matthew 5:16; Ephesians 4:1; Philippians 1:27; 2:15-16; 4:8; 1 Peter 2:12; 3:16.

Second, building up the body of Christ indicates that the teaching process is continual; that no one ever reaches the end of learning or study.

James 3:1 states that God considers the work of the teacher as a great privilege and responsibility. Teachers should also be continual learners, and they are to pass on what they learn to others. In this way the entire body is strengthened and grows to maturity.

4. “Until we all come in the unity of the faith”—This phrase speaks of “doctrinal truths” in teaching. When the phrase “the faith” appears, this is the specific meaning. Unity can only come to the people in the local church when they are learning the same truths as taught in the doctrines found in Scripture (Titus 2:1). It is the mission of the CE program to bring people to unity in doctrine, both understanding the academics and the practical application.

5. “And of the knowledge of the Son of God”—Teachers in the CE program are to teach the Scriptures, which reveal the Lord Jesus Christ. It is not enough to teach religion or virtues, for these can exist part from direct knowledge of Jesus Christ. How many people in a local church can explain what the Bible teaches about the deity of Christ? What about other doctrinal and theological issues? Do they know where their Bibles came from? Are they able to study and interpret Scripture? Experience indicates that it is very, very few. Further, many teachers are not grounded in the essential doctrines of “the faith” and cannot, therefore, pass them on.

It has been said that “all truth is God’s truth”. If this were true, then teaching any kind of truth would seem to be the goal of a CE program. However, this passage tells us

something quite different. We might, as humans, exhaust various psychological or scientific teachings, and merely present the information in varied forms. However, the knowledge of the Son of God can never be exhausted! The infinite cannot be filled or depleted. To teach the knowledge of the Son of God will be of greater value in every aspect of life than other topics will ever serve.

6. “To a perfect man, to the measure of the stature of the fullness of Christ” —The passage that follows (verses 14-16) show how the body grows and comes to maturity. Christians are to strive toward the highest of all possible standards, becoming Christ-like. Everything that the CE program does must have this as the objective.

## **V. Methodology**

Creating a CE manual for an existing program is difficult. The present program cannot simply be tossed-out, but neither can it continue as it currently exists. The program needs a consistent and biblical purpose statement and a time-table for implementation. One resource that assists in the design can be found in the book *Master Planning* by Bob Biehl. This book contains a “Master Planning Arrow” that provides a detailed time table for projects.<sup>20</sup>

Ephesians 4:14-16 provide a basis for writing a mission statement, providing for teacher training and motivation, and evaluation.

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<sup>20</sup> Bob Biehl, *Master Planning* (Nashville: Broadman and Holman, 1997), chapters 4-10. This book has excellent information to aid in creating a new project or for changing an existing program. It is good for the church leaders to study and provides an organized manner to make necessary changes

### ***A. Ephesians 4:14--a warning***

1. “That we henceforth be no more children tossed to and fro”— this passage begins with *hina* in the Greek, which is a preposition meaning “in order that”. Therefore, immediately the purpose is stated for the existence of a CE program. Children are easily swayed by others. The implication here is that there is something from which to be protected, which is false teachings and/or improper religious education. The Scriptures must remain the source for CE. To be “tossed to and fro” gives the image of someone who is being controlled by an outside force and has no stability. CE, then, should provide stability for those who are being taught, and aid them in recognizing what is harmful.

2. “Carried about with every wind of doctrine”—*The United Bible Society Handbook* describes this phrase as a picture of a small boat being tossed around in a storm (similar to James 1:16).<sup>21</sup> The boat is without power, turned around at every whim of the wind. The thought here is that there are many “winds of doctrine” that are ready to push God’s people around. Without being prepared, these doctrines will drive people, and the local church, to beliefs and practices that are not biblical, although they will be religious in form. The church is warned about this in 1 Timothy 4:1 and 2 Peter 2-3. When there is no plan for CE, these doctrines will effectively infiltrate the church.

3. “By the sleight of men, and cunning craftiness, by which they lie in wait to deceive.”—*The United Bible Society Handbook* describes this as a picture of “playing

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<sup>21</sup> R.G. Bratcher and E.A. Nida, *United Bible Society Handbook Series*, ed. *A Handbook on Paul's Letters to the Ephesians* (New York: BibleSoft, 1982), CD-ROM.

with loaded dice.”<sup>22</sup> This is planned trickery, not simply being confused or mistaken. There is no mistaking here that the CE program must be conducted in such a way that this craftiness is recognized and thwarted. To teach men’s wisdom, regardless of how religious, is to be tricked into playing with loaded dice. These “winds of doctrine” are being taught by people who are attempting to bring harm to the people of the local church. They are “investigating” how to accomplish their evil purpose. Their teachings change according to the desired outcome, and those who are listening to them are simply being manipulated. The Greek word for “lie in wait,” translated “wiles” in Ephesians 6:11, means “scheming,” and is only used in these two verses.

***B. Ephesians 4:15 – motivation for teachers***

1. “But, speaking the truth in love”—Error is motivated by scheming and a desire to deceive and bring harm; *agape* motivates the teachers to prepare and bring health to those they are teaching. There is no scheming involved, but there are personal preparation and a desire to be thorough in presenting truth from the Scriptures.

2. “May grow up into Him in all things”—This is a conditional phrase, indicating that there must be a definitive choice to grow up. In addition, this implies a choice that is maintained, not simply short-lived. There is a phenomenon often referred to as “youth camp syndrome” where young people sincerely make a decision to become more spiritual, and the atmosphere of the camp makes their decision “real” for the moment.

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<sup>22</sup> Ibid.

However, upon their return to home, the decisions usually lose their impact. This cannot be allowed in a CE program. Growing up never stops and is hard work. 2 Peter 1:34 clearly teaches that the Scriptures can teach God’s people what they need in order to live full lives, both in the world and in the church.

3. “Who is the head, even Christ”—becoming like Christ is the ultimate goal of CE, as said in Romans 8:29. There is also the picture here of a body and its head. The body does not determine its lifestyle, but the head does. A good CE program will teach the body what the head decides. As stated earlier, this is not the case in many churches today.

### ***C. Ephesians 4:16 – the final product***

1. “From whom the whole body”—Every person in the body is in view here. It is not God’s will that only a few should grow up (see Colossians 1:27-29).

a. “Fitly joined together”—This is a picture of how a builder makes joints in order to put pieces together that will be strong and support a structure. The same idea is found in Ephesians 2:21. Christ is the Builder, but He chooses to use teachers to be His accomplices.

b. “Compacted by that which every joint supplies”—The previous phrase and this one are both passive participles. The idea is that this joining and compacting is from an outside source and refers to the entire body. This shows the necessity of the local church to gather together for teaching and discipleship. Every individual is responsible to help the entire body grow up to maturity. When some of the people refuse



to participate or grow, the entire body is affected; when the CE program is weak or disorganized, growth is affected; when the teachers are not teaching doctrine and the knowledge of Christ, growth is affected. Every person has a part in supplying what the body needs.

2. “According to the effectual working in the measure of every part”—The idea here is that every person, as a result of being properly taught, brings an effective work to the other members of the body. Each person is integral in the maturing process.<sup>23</sup>

3. “Makes increase of the body to the edifying of itself in love”—The body becomes stronger and more loving, according to the teachings of Scripture. Two ideas present themselves in this phrase: building is something that must be “made” by labor; the body is responsible for doing the work. The CE program is the vehicle for bringing this to pass. When people know and obey the teachings of Scripture, love is the result (see 1 John 5:2,3).

## The Structure of the CE Manual

### *Chapter 2*

This chapter will instruct about the development of the final mission statement for the CE program and for each individual class. One glaring lack today is that the individual classes have no written mission or goals. Without these there will be little

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<sup>23</sup> The need for people to feel value is enhanced by a properly conducted CE program. Every person is integral to the maturing process; no one is more important or can be left out.

success. Included in this chapter will be guidelines for the selection of a CE Director who will oversee the process. An Appendix will have a detailed description of the qualities of the CE Director and a CE Committee.

### ***Chapter 3***

This will be the chapter that is used to prepare teachers for their important work. Teachers today are little more than “warm bodies” according to Howard Hendricks, and need training to be effective. A program covering 13 weeks of training will be prepared for this chapter. The training topics will include: Bible study methods, hermeneutics, systematic theology, preparing Bible lessons, classroom preparation, personal preparation, and growth. Teachers need to know these topics, at a minimum, if they are to teach God’s Word to others. While the training does not need to be as detailed as what a Bible college would conduct, it must still be done with thoroughness. Whether the local church uses pre-written curriculum or prepares their own, teachers must be trained to evaluate the materials and prepare proper lessons. Most churches operate on a quarterly basis for their CE programs, so this will be the time frame for the training of the teachers as well.

### ***Chapter 4***

This chapter will deal with the recruitment and retaining of teachers. The selection and application process are included here, as well as the identification of potential teachers. A great deal of information is available from many publications. Dr. Frank Schmitt’s materials will be utilized, as well as similar publications. This chapter

will also address ongoing, in-house training; teacher standards; teaching aids; and possible future materials.

### ***Chapter 5***

This chapter will deal with the evaluation process of the CE program as it regards teachers. The evaluation is not going to cover the topics of classes.

### ***Appendixes***

Various forms will be included as they relate to teacher recruitment, application, and evaluation. Others may be added as deemed necessary.

## CHAPTER 2

### VISION STATEMENTS

#### I. Characteristics of a Vision Statement

In approaching the process for determining a CE vision statement it is necessary to have a written pattern to follow. A vision statement is the centerpiece for developing, implementing, and evaluating the CE program.

Several characteristics are necessary for determining a vision statement:

1. The vision statement must be based on one or more Scripture passages. God is the One Who must be consulted if the CE program is to be grounded and directed properly and effectively.<sup>24</sup>

2. The vision cannot be the consensus of a group.<sup>25</sup> It takes a leader to seek God in His Word, hear from God, then cast the vision. The vision must be determined and cast by the leader of the church, the senior pastor. However, once the senior pastor has

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<sup>24</sup> Roy B. Zuck, *Spirit Filled Teaching* (Nashville: Word Publishers, 1998), 90. Dr. Zuck says that the distinctive mark of true Christianity is the authority of God's written Word, and that this is the only basis for true Christian Education.

<sup>25</sup> George Barna, *Vision and Team Leadership* (Ventura: Issachar Resources, 2001), 41.

been given the vision from God through His Word, a group can get together and write the vision statement.

3. Once the Scriptures are determined and the vision cast, the vision statement must be developed using the terminology of God's Word. This will take a great deal of time. The statement must be written and re-written, eventually being pared down to a concise sentence that includes the critical words and phrases of the Scripture passages.<sup>26</sup> This is where the consensus will apply. It is better to have several people working together because each person will have something valuable to add and will have a different perspective.

4. The vision statement must be directed specifically to Bethesda Church. Other churches will have different statements, ideas, and purposes. The main idea is to develop a vision statement to be implemented in a particular local church. This will require observing the demographics of the church, as well as observing the spiritual condition of the people. In addition, because the CE program will have an evangelistic element, the community must be considered as to its needs and spiritual condition.

5. The words used in the vision statement must be from the Scripture passages, and the statement must include action-oriented words to provide for strategic planning. The statement must provide motivation as well as direction. In his book, *The Power of Vision*, George Barna states several factors important for writing a vision statement. He

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<sup>26</sup> Ibid., 43. George Barna believes that a vision statement must have 15 to 25 words. However, it is better to have a lengthier statement if necessary to fully cover all aspects. The statement is determined by the Scriptures, not merely by sentence length. However, his belief that the statement needs to be brief and concise is proper.

says that it must be a statement that can be understood by Christians and non-Christians because it is working toward a long-term relationship with the local church. The statement must be motivating because this leads to excitement and decision making. The statement must contain vivid language because it is looking toward a preferable future; the statement must be upbeat and compelling, with reasonable goals. In addition, he discourages the use of slogans because they cheapen the task at hand and usually leave out too much that is important.<sup>27</sup>

6. The vision statement must be flexible enough to allow for changes when evaluated. It should not set deadlines (time, dates, etc). It needs to be a vision that is connected to the vision statement for the local church. Further, it should be written so that it is a long-term statement, one that can be followed for at least five years before a major overhaul.

## **II. Observations of Bethesda Church for the Vision Statement**

For Bethesda Church, the following information is to be used for developing the CE vision statement:

1. The Scriptures to be used are Romans 15:25-27; Colossians 3:16; and 2 Timothy 2:15. These go very well with Ephesians 4:11-16, which is the basis for the entire education process at Bethesda Church.

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<sup>27</sup> George Barna, *The Power of Vision* (Ventura: Regal Books, 1992), 138-140. This is a book that can and should be consulted by those developing the vision statement.

The key terms from these verses are: establish, revelation, Scriptures, obedience, dwell richly, study, approved, rightly dividing, and not ashamed.

The Vision Statement for the CE Program of Bethesda Church:

*To present the Word of God accurately and in a manner that will: establish people in the eternal truth's of the Bible; bring the knowledge of salvation and joyful obedience to all; strengthen other's in the worship of God; glorify Jesus Christ.*

2. The demographics of Bethesda church are, generally speaking, as follows: Approximately one third of the attendees are between the ages of 60 and 90. This is a dwindling but very traditional group, many of whom have built the church from its beginnings. They have seen many good things accomplished in the past, they desire to keep the church the way it is (change is the most difficult for this group), and they believe that the Scriptures are to be taught expositionally. Because they have built the church, they believe the CE program should continue as it has in the past. They do not see the need for change to the vision or methods.

Approximately 50% of the attendees are couples between the ages of 30 and 50, and their children. These families are growing in number. They desire to be taught the Scriptures with application to their daily lives. They want the teaching to be relevant, intellectually stimulating, discussion-oriented, and visually enhanced. This group wants to see major changes in the current CE program; they want to study topics and are willing to study from materials apart from God's Word itself as long as God's Word is the basis.

They do not have a deep understanding of traditional doctrine, theology, or how to study the Bible. They also desire that their children be taught the basic stories of the Bible. This group is also very interested in outreach to the community and in evangelism.

The local community is growing, mainly from the addition of families in the age group of 30-50. Most of those moving into the area are not from traditional church backgrounds, and the majority are not believers. However, they are open to their children learning the Bible, and are open to topics that will help them in their daily lives. They desire community involvement and morality for their children.

### **III. Outcome Instead of Activity**

An important aspect of the CE program, and therefore its vision statements, must be that the program is outcome-based, not activity-based. The CE program exists, by its very title, to educate people to be Christians, that is, disciples of Christ. The vision statement must reflect this. Philip Ryken says that people in today's churches do not want to make church "too hard" for fear that new people will not attend. He believes that people do not really understand the call to discipleship because they are not being taught what that means.<sup>28</sup>

When the CE program is outcome based, it will affect every aspect of church ministry. Missions, volunteerism, public services, giving, worship music, attendance, prayer – every single aspect of church life will be affected. Traditional methods are no

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<sup>28</sup> Philip Graham Ryken, *City on a Hill* (Chicago: Moody Press, 2003), 116. He says that God's method of discipleship is "mind-renewal."



longer effective. Therefore, new ideas and plans must be formulated to train people to be disciples. Church cannot afford to be “separated” so much that it ignores the spiritual needs of people and defines its own form of discipleship. Sue Mallory says that the church must figure out how to move people from consumerism to real sacrifice and true discipleship.<sup>29</sup> The CE program must be one that results in transformation, not simply acquiring information. Joseph Stowell says that this will only occur through the long-term teaching of Scripture.<sup>30</sup>

#### **IV. Selection of Director and Teachers**

The CE Director is the lynchpin of the CE program. This person is responsible to oversee, implement, and evaluate the CE program according to the vision statement. The day of choosing a superintendent according to popularity or community position is past. The director must be a person who studies the Bible regularly, is knowledgeable of theology and doctrine, and has leadership abilities. This person must be spiritually mature and growing (2 Peter 3:18). He/she must be willing to spend the time and energy to provide for an effective program. He/she must be willing to work closely with the senior pastor in the spiritual development of the attendees of the church and of the teachers in the CE program. This should be a position that is paid, even if only part-time. This is a position that must be seen as imperative to the life and health of the church. (An

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<sup>29</sup> Sue Mallory, *The Equipping Church* (Grand Rapids: Zondervan, 2001), 15.

<sup>30</sup> Joseph M. Stowell, *Shepherding the Church Into the 21st Century* (Wheaton: Victor Books, 1994), 62.

interview form and a more detailed description of the selection of the CE Director are included in the Appendix).

The director will be responsible for developing the vision statement and for helping the teachers to develop vision statements for their individual classes. The superintendent will have authority to make changes to the CE program with the approval of the senior pastor.

Selecting teachers has been a difficult task. Usually someone is asked, they are afraid to say “no”, and the classes end up with teachers who are unable to teach, and consumerism takes over. The goal of this manual is to select people who are willing to be trained as teachers.

Each teacher needs to know how to develop a vision statement for his particular class. Clearly this will not be done by reading a curriculum guide, and will take a great deal of time and effort. The advantages, though, far outweigh the work. When each teacher is developing his vision statement, he will have a greater passion for what he is teaching, he will spend adequate time in preparation, and his students will be motivated because the teacher has a vision and direction. The teacher further will be able to evaluate his methods and grow in his skills. This will likely result in greater retention of teachers as well. Some other advantages are: the teacher will be seeking God’s mind; choice of materials becomes more effective; leadership skills are developed; the end product can be seen and evaluated; and future plans can be made.

Teamwork is becoming a modern strategy for churches. Rather than one person making all of the decisions, groups of people work together to create a strategy, methods,

outcomes, and plans that enhance their abilities, give them ownership, and produce disciples of Christ. This is the goal of CE.

## CHAPTER 3

### Teacher Training Lessons

The importance of teacher training cannot be over emphasized. While there are many valuable resources for lessons, the training provided in this manual is of a theological nature, as outlined in the introduction.

The notes containing the course lessons are typed out in detail. The students will have note pages with some information included, some blanks to fill, and a great deal of blank space for taking their own notes.

The **bold** items in the instructor notes are also in the student notes. The underlined words or phrases are blanks to be filled by the students in their notes. The **shaded areas** are extra information for the instructor and may or may not be taught during the class time.

It is important for the instructor to be familiar with each lesson in order to present the necessary information to the students. Because there is more information than is needed for each class session, it is necessary for the instructor to study and choose the information to present, and then to make available the remainder by way of further study for the students.

The instructor must give time for questions, but must take great care not to get off of the subject. The purpose of these lessons is to provide information for further and

future discussion. Therefore, these lessons are better suited to lecture more than question and answer.

### ***Overview of Training Plan***

The teacher training plan is designed to provide every teacher with the basic tools and knowledge to effectively teach the bible. There are 13 lessons, each lesson being taught per week. The outline is as follows:

1. The Importance of the Teacher. This is a single, opening lesson that covers the various aspects of the value of teaching and the importance of the preparation of the teacher.

2. Theology: 8 lessons cover various aspects of theological subjects:

a. Theology Proper – the study of God

b. Hamartiology: the study of sin

c. Soteriology: the study of salvation and of the Person and Work of Jesus Christ (3 lessons)

d. Pnuematology: the study of the Holy Spirit

e. Ecclesiology: the study of the Church

3. Studying the Bible: 4 lessons that will cover the fundamental issues of how to study and interpret the Bible (2 lessons) and how to prepare Bible lessons (2 lessons).

## LESSON 1

### Importance of Being a Teacher

**“Christian Education”:** educating people to be followers of Christ – this is the definition and direction of the CE program.

**Who will teach these people to be followers?** Should it be the trained professionals, i.e., pastors, professors, seminary graduates? Surely that is one possibility. However, it is better by far for those within a church’s membership to do the majority of the teaching, because there can be a greater number of teachers. However, these teachers need to be prepared for such an important task. This is the purpose of the lessons in this training program: to train the laity to be effective teachers.

Lesson 1 is about the importance of being a teacher and being personally prepared for the task.

**What kind of person should a teacher be? The following acronym is helpful<sup>31</sup>:**

**T-Teachable E- Enthusiastic A- Approachable C- Consecrated**

**H- Honest E- Enduring R- Ready S- Sensitive**

**These are the qualities for anyone who would be an effective teacher. As a Christian Education teacher, your further goals should be:**

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<sup>31</sup> Mark Schoonover and the CEF staff, *Child Evangelism Handbook*, ed. Barth and Sally Middleton (Warrenton: CEF, 1987), 14.

1. To see the Lord Jesus Christ exalted, magnified, and lifted up through the teaching of the Word of God.
2. To win each student to Christ as Savior.
3. To guide each person in systematic Bible study.
4. To train other burdened Christians to reach and win people to Christ.
5. To give God the glory in all things.<sup>32</sup>

In his book, *The Transformation of American Religion*, Alan Wolfe recognizes that Americans have shaped religion toward their personal needs. Instead, then, of religion shaping American culture, culture shapes religion.<sup>33</sup> The Bible is a book meant to transform people and, ultimately, culture. Teachers of the Bible must see themselves as being change agents.

**What is it, then, that the teachers need to know so they can be change agents?** It is more than teaching methods or skills, though these are needed. What teachers need is to know what they believe and why, if they are to be successful. Teachers need a database from which to draw: Bible facts, doctrines, and teaching principles. Teachers need to study the Bible for themselves, which is one of the purposes of their training program.

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<sup>32</sup> Ibid., 14.

<sup>33</sup> Wolfe, 2.

Kenneth Gangel has written extensively about CE in churches. He notes that CE teachers must have a solid knowledge of doctrine and theology.<sup>34</sup>

**James 3:1-4** speaks of the attitude with which one approaches being a teacher. It is something not to be taken lightly, or something to be hastily entered. God sees this as one of the most important ministries to which He calls people. Teachers are speaking for God as they teach His Word and must accept that as an inestimable privilege and with an uncompromising sense of responsibility.

**Romans 12:7 teaches that those who would teach must be well-prepared. Teachers must meet high standards if they are to take on this task.**

**Howard Hendricks said, “No one can teach from a blank disk. Teachers need a database from which to draw: Bible facts, doctrines, and teaching principles”.**<sup>35</sup> He believes that Christian teachers are educators with several unique perspectives:

**1. A means of revelation. The Christian educator is an instrument of revelation. The Holy Spirit can use the teacher to illuminate the Word of God to the student.**

**2. *Concerned first with God*. God-centered education puts all history into the right perspective. God is at the center of all, is sovereign, and interprets everything.**

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<sup>34</sup> Gangel, 19.

<sup>35</sup> Howard Hendricks, "Training People to Teach," *Leadership Books* (2006), 1, <http://ChristianityTodayLibrary.com/> (accessed January 30, 2006).



**3. Concerned with things that last.** Christian education has the authority to speak about more than this visible world. Only Christian Education will teach people the greatest and most vital truths of life.

**4. Superintended by the Holy Spirit.** The Holy Spirit is the ultimate teacher, orchestrating the learning experience. He is the Master Teacher. Therefore, the human teacher must have an attitude of dependence and humility.<sup>36</sup>

**Finally, well prepared CE teachers will make an impact on the unsaved community.** In a study done by Thom Rainer, he discovered that the majority of unsaved and unchurched people considered doctrine as the number one issue of importance, and that a local church should be uncompromising in its stand (regarding theology and doctrine.)<sup>37</sup> They are looking for someone who can teach the truths of Scripture and for people with strong biblical convictions. Teachers influence those they teach and train them to influence those around them. This is God's plan for the church: to reach the world with the message of the Gospel and to train people to follow Christ.

Matthew 28 tells God's people to make disciples. It is the privilege and task of teachers to do exactly this. You are God's voice through His Word!

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<sup>36</sup> Howard Hendricks, "What Makes Christian Education Distinct?," *Leadership Books* (2006), <http://ChristianityTodayLibrary.com/> (accessed January 30, 2006).

<sup>37</sup> Thom Rainer, *The Unchurched Next Door*, 200.

## LESSON 2

### Theology Proper

**This aspect of theology deals with the nature and attributes of God.<sup>38</sup>**

#### **I. The Essence of God.**

**This term refers to God's basic attributes or qualities.** God is not an idea or the personification of an idea. Rather, God is a real substance in reality. There is a difference between "essence" and "attributes." First, God's essence will be examined, then some of His attributes.

#### **A. God is not a material substance.**

**1. He is immaterial and incorporeal.** **Luke 24:39; John 5:24.** Although the Old Testament often refers to bodily parts of God, these are representations meant to express His activities and powers. See Isaiah 65:2; Genesis 3:8; 1 Kings 8:29; Psalms 34:15.

**2. He is invisible.** **The Israelites were not to make an image of God, Exodus 20:4.** God told Moses that no man could see God and live, Exodus 33:20. John 1:18 says that no man has seen God at any time. **Paul calls Him invisible - see 1 Tim 1:17; 6:16.**

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<sup>38</sup> The information for this lesson was compiled from Dr. Thiessen's book. Not all information is included due to the vast amount. The lesson is adapted for teaching non-theological students. Henry Clarence Thiessen, *Lectures in Systematic Theology* (Grand Rapids: Eerdmans, 1979), Chapters 8 and 9.

A spirit can be manifested in physical form, but what is seen is a form, not the essence. Therefore, people can “see” God in a form, but not His essence. See Ex 33:23; A Theophany is a manifestation of deity in a physical form, such as Joshua 5:15.

**3. He is alive. He is called the living God (Joshua 3:10; Psalms 84:2; Matthew 16:16; 1 Timothy 3:15).** To be alive implies feeling, power, and activity. He is contrasted to dead idols (Psalm 115:3-9; Acts 14:15). Because He is living, He can love.

**4. He is a person.** What is a “person”? The definition is that a “person” has certain characteristics that make one a unique individual. Some philosophers refer to God as an impersonal spirit; some mystics to God as an impersonal force. The essence of personality is self-consciousness and self-determination.

**5. God is Self-existent. God is conscious of Himself, and is self-determining.** God thinks, plans, and acts with design, not simply with instinct, as do brute beasts (Exodus 3:14; 1 Corinthians 2:10; Ephesians 1:9).

**6. God also has the psychological characteristics of personality.** He has intellect (Genesis 18:19; Acts 15:18); sensibility (Genesis 6:6; John 3:16); and volition (Genesis 3:15; John 6:38). He can speak, grieve, repent, become angry, be jealous, and show compassion. These are all qualities of personality.

## **B. God is Immense and Eternal.**

**Immensity means that He is not limited by space; Eternity means that He is not limited by time or history.** God’s essence is beyond both space and time. These

two are difficult to comprehend because we are finite, limited by both space and time.

Yet the Scriptures ascribe both to God: **Psalm 13:4-6; Acts 17:24-28; Psalm 90:2;**

**Psalm 102:27; and 1 Timothy 6:16.**

## II. The Attributes of God

### A. Non-moral attributes

1. **Omnipresence**: He is “present everywhere at once.” This is seen in the Scriptures such as 1 Kings 8:27; Psalm 139:7-10; Isaiah 66:1; Romans 10:6-8. This is an act of God’s free will, not of His essence.

God could choose to destroy the universe as we know and experience it, and cease to be omnipresent in that universe, but He would still exist. God’s existence does not depend upon a manifestation of physical creation.

2. **Omniscience**: He is infinite in knowledge, knowing all things immediately, exhaustively, and truly. God’s understanding is infinite (Isaiah 46:10, Psalm 147:5, Matthew 10:30).

He knows everything that is possible (Matthew 11:21, 23; Isaiah 48:18). Some believe God’s omniscience to be the same as causation, but these are two different things completely. God knows the future. From man’s standpoint the future is unknown, but God is not limited by time. See Isaiah 44:26-45:7; Micah 5:2; Acts 2:23.

3. **Omnipotence**: He is all powerful, able to do whatever He wills. However, His will is limited by His nature, so He cannot act contrary to His nature. Some things God cannot do: lie (Titus 1:2); deny Himself (2 Timothy 2:13); and tempt or be

tempted (James 1:13). **He cannot do things that are absurd or contradictory, such as creating a round square.** He is called The Almighty (Genesis 17:1); Jesus said that with Him all things are possible (Matthew 19:26); and nothing is too difficult for Him (Jeremiah 32:17).

**God's omnipotence is a source of trust, comfort, and hope to the believer; to the unbeliever it is the source of fear, warning, and judgment.**

**4. Immutability: God is unchanging in His essence, attributes, consciousness, and will. He cannot change, learn, be taught, or be surprised.** He is above all causes, and He does not change His plans or purposes. **There is no variation with God (James 1:17). He does not change—see Hebrews 1:12, 2 Corinthians 1:20; Psalm 103:17; Isaiah 28:17.**

## **B. Moral Attributes**

**1. Holiness: He is separate from and exalted above His creatures, and equally separate from moral evil and sin.** God is purity in being before purity in His will—His will is pure because it stems from His inherent purity.

In the Old Testament, holiness was God's foremost attribute. It emphasized the boundaries God placed between Him, His people and their relations with other people. The Laws set forth in Exodus 20 and Leviticus, and repeated in Deuteronomy, are given as a reflection of God's holiness and separation. He is called The Holy One 30 times in Isaiah alone.

In the New Testament, He is declared to be light with out any darkness at all (1 John 1:5). He is ascribed total holiness in Revelation 4:8. Holiness is given first place. Three important things should be learned from God's holiness:

**a. There is a chasm that estranges God from the sinner, and the sinner from God (Is 59:1; Hab 1:13).** Because of this fellowship is impossible.

**b. Man has no merit to provide access to God. Only through Christ can man approach** God (Rom 5:2; Eph 2:18; Heb 10:19). In God's holiness He provided for the atonement, that which His holiness demanded (Rom 5:6-8; Eph 2:1-9; 1 Pet 3:18).

**c. A correct view of God's holiness means that man must approach Him with reverence and godly fear (Heb 12:28).**

**d. Humiliation, contrition, and confession flow from a scriptural view of God's holiness.**

**2. Righteousness and Justice.** This is the aspect of God in the way He treats His creatures from His holiness (Genesis 18:25; Psalm 89:14; Psalm 97:2). God has instituted a moral government in the world for the punishment and praise of people, Romans 13. God cannot set laws and punishments and then not follow through. Punishment or justice must be meted out—either to the offender or vicariously. **Christ satisfied the justice of God on the Cross (Isaiah 53:6; Romans 5:8; 1 Peter 2:24).**

Further, God's justice is seen in His forgiveness (1 John 1:9). God judges righteously (Acts 17:31). The believer is secure in the righteousness of Christ (John 17:24). Rewards are promised (Revelation 19:8; Proverbs 19:17).

3. **Goodness**: This includes all the qualities of an ideal person, all of God's attributes. More narrowly, it has these 4 qualities:

a. The **love of God**. This is the perfection of the Divine nature, through which God is moved to **communicate** Himself to His creatures. It is not an emotion, but rather a rational and voluntary affection, grounded in truth and holiness, exercised by free choice. God is love (1 John 4:8). He initiates love (1 John 4:10). He loves His people (John 3:16); He loves justice, (Isaiah 61:8); and He loves righteousness (Psalm 11:7).

b. The **Benevolence of God**. He deals kindly with His creatures, (Psalm 145:9, 15). He is good to the just and the unjust (Matthew 5:45, Acts 14:17). He cares for His creatures and provides for them (Psalm 104:21; Matthew 6:26).

c. The **Mercy of God**. This is His goodness manifested toward those in misery or distress. Romans 2:4 combines these two. Mercy is given freely—it is not a debt owed, otherwise it is not mercy. God is rich in mercy (Ephesians 2:4, James 5:11, 1 Peter 1:3).

d. The **Grace of God**. Grace is His goodness manifested toward the ill-deserving. He saves people by grace (Ephesians 2:8,9).

4. **Truth**: He is genuine, cannot deceive or be deceived, and absolute. He is trustworthy and the source of all that is such. He is ultimate reality and truth—(John 18:37; \*\* Teacher\*\* Notice Pilate's question in verse 38.)

God's relationship to His creatures is in veracity and faithfulness. Veracity relates to His revelations about Himself and to what He says. His faithfulness leads Him to keep all of His promises to Himself and to His people.



## LESSON 3

### Hamartiology

**Hamartiology means the doctrine of sin. This lesson will briefly examine the origin, character, and results of sin for creation.<sup>39</sup>**

**Definitions: Sin, Trespass, and Iniquity.**

**1. Sin:** The Hebrew word is *chata* meaning to “miss or forfeit”. It is used in Psalm 51:4. The Greek word is *hamartia* meaning to “miss the mark” (and forfeit the prize). It is used in Romans 3:23.

**2. Trespass:** The Hebrew root word is *maal* meaning ”to cover up”, “to act covertly.” It is used in Numbers 31:16. The Greek word is *paraptoma* meaning “to slip, stumble, offend, lapse”. It is used in Galatians 6:1.

**3. Iniquity:** The Hebrew root word is *avon* meaning “perversity, fault”. It is used in Isaiah 53:11. The Greek word is *adikia* meaning “morally wrong, unjust, unrighteous”. It is used in James 3:6.

#### I. Origin of Sin

In order to deal with the origin of sin properly, two aspects must be considered.

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<sup>39</sup> Dr. Norman Geisler, *Systematic Theology*, ed., *Sin, Salvation* (Minneapolis: Bethany House, 2004), Chapter 4.

**A. God's Permission of sin.** This is an apologetic issue, and one that warrants a more lengthy treatment than can be given here.

The origin of sin, or evil, cannot be assigned to God, but that rather He has allowed evil to come into existence. Several arguments are presented by opponents of God.

1. **If God is perfect, why do evil and suffering exist?**
2. **If God is powerful, why does He not stop evil and suffering?**
3. **If God is benevolent, why does He allow evil to destroy?**

It seems that these questions have no answer. However, there are good, logical, and justifiable answers to this dilemma.

a. **God cannot produce sin.** 1 John 1: 5 states that there is no darkness in God at all. His character cannot produce evil.

b. **God cannot promote sin.** James 1:13 states that God does not tempt, nor is He tempted by sin. Hebrews 1:13 tells us that God cannot tolerate evil. Jesus taught His disciples to ask God to be delivered from temptation (Matthew 6:13).

c. **God can permit sin.** He has a higher purpose than we can know, and He allows sin and evil to occur for that higher purpose.

Simply because we may not know His purpose does not mean it is not true. Since we know God cannot produce or promote sin, we must trust that He permits it for a greater purpose, a greater good than we might comprehend. God allowed Joseph's brothers to sin, Genesis 50:20. Paul declares that suffering produces virtues in us, Romans 5:3-5; also see James 1:2-4.

**B. Origin of Sin by God's Creatures. Sin originated in the free will of God's creatures.** God gave His creatures the right of being able to choose. The first sin is found in Lucifer, an archangel. **Isaiah 14:12-14** provides an description of this in the emulation of the king of Babylon. **1 Timothy 3:6** agrees with this. **Revelation 12:3-9** indicates that many other angels followed Lucifer in his rebellion and were cast out of heaven. 2 Peter speaks of this as well. **Jesus says that Lucifer, or Satan, is the father of lies, John 8:44.**

**When God created mankind, Satan brought temptation to Adam and Eve by appealing to their free will.** They chose to listen to him rather than God, and sin entered human nature. Romans 5: 12-21 teaches this.

An interesting topic regarding the origin of sin is in the doctrine of free will. While this cannot be exhaustively treated here, it will be briefly presented.

There are 3 views of human free will. Regarding Adam's sin, first it involved self-determinism. Adam was free (Genesis 2:16) and held accountable for his choice, Genesis 3:11. God did not cause Adam to sin (determinism); God created Adam perfect, so there was no lack of wholeness in Adam; Adam chose to sin (self-determinism).

Second, Adam's freedom involved the choice between good and evil, or obedience and disobedience to God. He had the power to choose on his own recognizance.

Third, God held Adam personally responsible, implying that Adam knew of his choice. Genesis 2:17 says that Adam was able to do what he knew was right. "There is

no responsibility with out the ability to respond.” The consequences that followed could have been avoided.

## II. The Nature of Sin

### A. Depravity

**1. Depravity: This means that mankind’s nature has been corrupted through the fall of Adam.** Mankind no longer has an affection for or desire toward righteousness or God. See Romans 3:10 – 18.

**2. Total Depravity: Mankind is totally unable to do righteousness in order to please God, or to attain the righteousness that God demands.** This does not mean that man can do nothing good in quality here on earth for others. It does mean that any attempt to earn favor with God is considered sin, Isaiah 64:6.

Man has an aversion to God, Romans 8:7; his faculty is disordered and corrupted, Ephesians 4:18; he has no inner strength to turn away from sin and turn to God, Romans 7:18. He cannot understand the Word of God, 1 Corinthians 3:14. However, this means that man rejects God although he recognizes the meaning of the words. The same is said in Romans 1:18.

## B. Guilt

1. **This is not simply an emotion.** Guilt goes along with depravity, and is the result of sin.

a. God holds every person as personally guilty of rejecting Him,

**Romans 1:18-23.** Guilt is primarily a relation to God, only secondarily a relation to conscience. “It’s only wrong if you are caught” is the attitude of man.

b. Guilt is a tool of God to bring mankind to repentance and faith,

**John 16:7-11.**

2. **There are degrees of Guilt:** In the Old Testament, different sacrifices had to be made for different sins, Leviticus 4 – 7.

a. **Sins of nature and personal transgression.** Man is a sinner by his nature and by his acts. Man sins because of his nature.

b. **Sins of ignorance and sins of knowledge.** Guilt is based on the degree of knowledge the individual has—see Matthew 10:15; Luke 23:34; Romans 1:32: 1 Timothy 1:13-16.

c. **Sins of weakness and sins of presumption.** Strength of will is involved here. Psalm 19:13; Isaiah 5:18. Peter had determined to stand strong, yet was overcome with his infirmity and denied Christ, Luke 22:31-34, 54-62.

d. **Sins of incomplete and complete Hardheartedness.** A man hardens himself and becomes unreceptive to the many offers of God for forgiveness. Pharaoh is one Old Testament example. See 2 Peter 2:20-22.

### C. Penalty

1. **God's system of justice provides a penalty for those guilty of sin.** Penalty is the pain or loss inflicted by the Lawgiver. Penalty is not essentially intended to bring about reformation of the offender. **The fear of penalty is only punitive. In this sense, penalty is an end, not a means to an end.** (John 3:36; note Revelation 20:15).

2. **Physical death is part of the penalty of sin.** At death the body, soul and spirit are separated. See **Psalms 90:7-11 and Isaiah 38:17ff.** For the Christian, death is merely the end of physical life on this current earth. (Psalm 17:15; 2 Corinthians 5:8; Philippians 1:21-23).

3. **Spiritual death is the separation of the soul and spirit from God for eternity.** Mankind is born spiritually dead (Col 2:13). This goes along with total depravity as mankind's inherent nature. Christ makes a person alive spiritually when that one is saved (Col 2:13).

4. **Eternal death is the final state of separation from God. In eternal death there is consciousness, remorse, anger, and pain.** (Is 66:24; Mark 9:44,46,48; Luke 16:20-31).

## LESSON 4

### Soteriology

**This is the study of God’s plan of salvation for mankind.** Within this theme are the History of Salvation, The Person and Work of Jesus Christ, The Person and Work of the Holy Spirit, and a number of other doctrinal fundamentals. Therefore, several lessons will be presented to give a complete view of Soteriology.

#### **I. History of Salvation Revelation**

This section deals with the plan of salvation as it unfolded from the Old Testament and was fulfilled by Christ as recorded in the New Testament.

**Ephesians 3:11 states that God has an eternal plan, purposed in Jesus Christ.** Therefore, it is clear that the plan of salvation did not originate in the New Testament, nor did it originate with the creation of mankind. Further, because we know that God is perfect, this plan has not altered. Therefore we have a basis from which to view His eternal plan as it unfolds, or rather is revealed by Him, in the Old Testament. Salvation must be studied and understood from the whole of God’s Word.

For instance, the story of the “Rich young ruler” in Matthew 19:16-30 would be misunderstood apart from knowing God’s eternal plan as revealed in all of Scripture.

## A. Old Testament Revelation

1. **Genesis 3:15 is the first annunciation of God's plan of salvation.** Though not completely revealed at the moment of the announcement to Adam, the New Testament reveals this as its true meaning.

2. **The Law is the legislation given to Moses in the Pentateuch.** Theophanies (appearances of God) to Moses, provided for confirming a personal and relational God. This was also seen in the wilderness wanderings. Next, the Law provided for recognizing transgression and for the penalties, Romans 3:20 and Galatians 3:24. Finally, the priesthood administered the Law and the sacrificial system.

3. **The Prophets spoke for God, repeating God's Words through them to the nation of Israel. They spoke of the suffering servant in Isaiah 53. The crucifixion is portrayed in Psalm 22.**

There are also many types or symbols in persons like Adam (Romans 5:12-21); Melchizedek (Psalm 110; Hebrews 7:1-3); Joshua (Deuteronomy 18:18). Also, events pointed to the plan of salvation, such as the brazen serpent (John 3:14-16); the wilderness wanderings (1 Corinthians 10:6,11); and the Passover (1 Corinthians 5:7). All of these are summed up in Christ (Ephesians 1:9).

## B. Revelation in the Gospels and Acts

The first five books in the New Testament unveil the coming of the Savior and the initial spread of the Gospel of God's Salvation.



**1. The Gospel accounts provide the history of Salvation in the incarnation of Jesus Christ! Throughout the four Gospels the eternal plan of God in Jesus Christ is explained by the Holy Spirit, who is the Divine Author of the Scriptures, 2 Peter 1:19-21. In John 16:13, it is recorded that Jesus told His disciples that the Holy Spirit would remind them of all that Jesus had taught them. Therefore, what we have in Scripture is the work of the Holy Spirit.**

**a. In John 1:1-14 we are provided the revelation of the coming of the Savior and told that He is fully Divine, vv. 1,2,14; that He came to give light to all mankind, vs. 9; that He would be rejected by mankind (in general and by the Jewish people in particular), vv 10,11; that He was fully human, v. 14; and that eternal life is freely offered through faith in Him, v. 12.**

**b. Matthew 1:21 is the pronouncement that Jesus would be born for the purpose of saving his people from their sins. Luke 1:67-80 proclaims the preparation of the way of salvation by John the Baptist. Luke 2:25-38 provides two further illustrations that the Savior was now come to earth to provide redemption, particularly vv 32 and 38. Luke 2:49 shows that Jesus came for a particular purpose, to do “His father’s business” of bringing salvation to His creatures – see also Luke 4:18-21 (from Isaiah 61:1,2).**

**c. The work of proclaiming the Gospel began at the baptism of Jesus when He was 30 years old, Matthew 3:13-17; John 1:29. Jesus then went into the wilderness for 40 days to be tempted by Satan, then began His work of choosing disciples and preaching the Gospel; John 1:35-51; 3:16,17; and 3:31-36**

During Jesus' time on earth He taught that the gospel message included Isaiah 53 by teaching that He would be rejected and crucified, and then rise from the dead. He used several illustrations as well as direct teaching. See Luke 9:18-22; 17:25; and 20:17 with 1 Peter 2

**2. Acts begins with the Ascension of Jesus and His teaching regarding the spread of the Gospel to the world.** The first sermon in Acts 2 at the day of Pentecost, in which the plan of God in the gospel is revealed, Acts 2:14-40. **Throughout Acts the message of the crucified and risen Savior is preached and the church grows as a result.** The apostle Paul suffers great persecutions as he preaches the Gospel, earning the hatred of Jews and Romans. During the book of Acts the writings of Paul are produced in which the Gospel is declared in its fullness. **It is a Gospel of grace (Ephesians 2:8, 9); it is a Gospel of judgment (Romans 2:16); it is the Gospel of repentance (Romans 2:4); it is the Gospel of peace (Romans 10:15); and it is a Gospel of faith (Romans 5:1).**

## LESSON 5

### II. Soteriology: The Person and Work of Jesus Christ

**There is much to be studied regarding this subject. This lesson will not be comprehensive but will address basic cardinal doctrines regarding the deity and work of Jesus Christ. Various titles will also be examined.<sup>40</sup>**

#### A. Old Testament promises and revelations of Christ.

The fundamental, historical view of Jesus Christ begins by an explanation from the creation account in Genesis 1:26. Here it is recorded that God said, “Let us make man in our image.” From this it can be deduced that God is a single unity, not unit. It is God that speaks, singular, but refers to Himself in the plural, “our image”. This refers to the fundamental understanding of the Trinity. However, this is a topic for future study.

**1. The first direct reference to the Savior is in Genesis 3:15. Here, God promises a “seed” which will deliver people. Galatians 4:4 speaks of the Son of God, born of a woman.** After Adam and Eve, God again makes the promise of a Savior through Abraham, calling the Savior Abraham’s seed. Galatians 3 defines this as being Christ, not the Jewish nation (3:16). Later in the Old Testament, the Savior is declared to be the seed of David, again explained in the New Testament—see 2 Timothy 2:8. The promise to Abraham was very specific, that in Isaac would the seed come. Isaac was the

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<sup>40</sup> Thiessen, chapter 22. Some of the material is taken from Thiessen's book, some from the writer’s own personal study.

son of promise as opposed to the son of man's doing, Hebrews 11:18. Further, the promise of salvation by faith alone is also taught through Abraham, Genesis 15:6.

**2. When Moses came on the scene, he declared that God would raise up a prophet like him, Deuteronomy 18:15.** This is again explained in the New Testament, Acts 3:22 and Acts 7:37.

**3. Type<sup>41</sup> is a theological designation for a special representation of Jesus Christ.** Types are generally defined as God-ordained correspondence between a person, event, or thing in the Old Testament and Jesus Christ in the New Testament. A type is a pattern or image, as in Romans 5:14 "striking a coin." **Types stand alone as inspired Scripture, but their main use is for God to show something of Jesus Christ. A type is known by the necessary fact that it is explained as such in the New Testament, (Psalms 110:1-4 and Hebrews 7:1-3).**

**Types are like shadows—they are not perfect representations and they must have a substance, or anti-type. Some examples are: Adam (Romans 5:14); David (Acts 2:25-31); Jonah (Matthew 12:39, 40); Melchizedek (Hebrews 7:1-3); The Passover (1 Corinthians 5:7); The Sabbath (Hebrews 4:9); The Sacrificial Lamb (John 1:29); and Priestly Robes (Romans 13:14).**

In studying types, it is imperative to keep the type within its context. Some of the natural qualities of the anti-type do not refer in any way to Christ. For instance, the bronze serpent in Numbers 21:9 refers to Christ's work and to faith, but the bronze itself

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<sup>41</sup> Dr. James A. Freerksen, "Biblical Types," notes from course NBST 968, Liberty University, Lynchburg, VA.

does not mean something about Christ, John 3:14. Types are not meant for developing doctrine, nor are they to be found in every possible Old Testament symbol or story. Remember, to be a type it must be taught as such in the New Testament, and the teaching taken no farther than what the New Testament says about it.

**4. Theophanies, or Christophanies, are theological terms for pre-incarnate appearances of deity, or pre-incarnate appearances of Jesus Christ.** Joshua 5:1-15 is a good example of a Christophany and how these are to be interpreted. In Joshua 5 Christ is called an angel of the Lord; he is worshipped; He is called Lord; He gives commands; He is obeyed; He is holy; and He accepts worship. At other times an angel may be referred to similarly but will not accept or demand worship, but only acts as a messenger. The context will determine the character of the person.

Other appearances of the angel of the Lord: to Hagar (Genesis 6:7-14); Abraham (Genesis 22:11-18); to Jacob (Genesis 31:11-13); to Moses (Exodus 3:2-5); leading the Israelites (Exodus 14:19); to Balaam (Numbers 22:22-35); to Gideon (Judges 6:11-24); and to Elijah (1 Kings 19:5-7).

**5. He is identified with the Old Testament Jehovah.** Things said about Jehovah in the Old Testament are said about Christ in the New Testament.

- a. Creator Psalms 102:24-27; Hebrews 1:10-12)**
- b. Seen by Isaiah (Isaiah 6:1-4; John 12:41)**
- c. Preceded by a forerunner (Isaiah 40:3; Matthew 3:3)**
- d. Disciplines His people (Numbers 21:6 ff; 1 Corinthians 10:9)**
- e. Is Holy (Isaiah 8:13; 1 Peter 3:15)**

**f. Lead captivity captive (Psalms 68:18; Ephesians 4:8)**

**g. Is the object of Faith (Joel 2:32; Romans 10:9, 13)**

**B. New Testament revelations of Christ's pre-existence.**

**1. John 1:1 declares Christ to be God,** existent from eternity past (the description of God's existence before time and history began). Here He is called The Word, a term describing a means of communication or manifestation. John 1:14 shows that The Word became flesh, therefore this is the incarnation of the eternal God. See Hebrews 1:2.

**2. John 1:3 declares Christ to be involved in creation as Creator,** also see in Colossians 1:16 where He is the Creator. He existed prior to creation. He is the Preserver of creation and creations exists for Him (also see 1 Corinthians 8:6).

**3. He is called the Firstborn of all creation in Colossians 1:15 from Psalms 89:27.** This does not mean that He is created, but that He has the preeminence of the firstborn son regarding the headship of a family.

**4. Revelation 1:17 declares that Christ is the first and the last,** and this is repeated in Revelation 2:8 and Revelation 21:6.

**5. Christ has the offices of deity.** He is the Creator (**John 1:3; Colossians 1:16; Hebrews 1:10**) and sustainer (Colossians 3:17; Hebrews 1:3). Only deity can create and keep everything properly (**2 Peter 3:5-7**).

**6. Christ has the prerogatives of deity.** He forgave sins (**Matthew 9:2, 6; Luke 7:47**). He will raise the dead in the resurrection (**John 5:25-29; John 6:39, 54**);

**John 11:25).** He will return to claim His own (**1 Thessalonians 4:18-ff**). He will be the Judge (Psalm 2; John 5:22).

## LESSON 6

## III. Soteriology: The Incarnation, or Humiliation, of Christ.

**Included in this lesson will be the reasons for Christ's incarnation and a brief look at His two natures and their union.<sup>42</sup>**

## A. Reasons for the Incarnation

In previous lessons Christ has been declared to be pre-existent and pre-incarnate. The Old Testament promises of a Savior coming to this world necessitated an incarnation. Apart from this incarnation the Old Testament promises would be meaningless. This was one of the major mistakes made by the religious leaders of Jesus' earthly days - they expected a conquering king who would set up a kingdom, not a human who would become a sacrifice.

**1. To confirm God's Promises. Romans 15:8-12** teaches that this is why Christ came to earth as a human. **Isaiah 7:14** prophesied a child to be virgin born, and Isaiah 9:6 that a Son would be given. Micah 5:2 speaks of Bethlehem as His birthplace.

**2. To reveal God the Father. Christ revealed His Father as never before (John 1:18; John 14:9; Matthew 6:8; John 3:3-5.)** Prior to Christ's incarnation God was revealed as creator and governor. Christ taught His Fatherhood (Matthew 6:9). This seemed to be a new idea to the Jewish people—they had not seen God in this relational idea before, or it at least seemed to them, a new idea.

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<sup>42</sup> Thiessen, *Systematic Theology*, chapters 23, 24.



**3. To become a faithful High Priest.** One of the major aspects of the extensive Old Testament sacrificial system was to be a picture of Christ's ultimate sacrifice. **When Christ declared, "It is finished," He was signifying the completion of the sacrificial system.**

The High Priest in the Old Testament was responsible for overseeing the sacrifices and for making the annual Day of Atonement sacrifice. The priests in the Old Testament were taken from among men in order to represent them, and so was Christ (Hebrews 5:1-4). Christ became a man in order to become a faithful High Priest and to make propitiation for sins (Hebrews 2:17). Because Christ became our High Priest, He can make intercession for His people (Hebrews 7:25); He can help those who are being tempted (Hebrews 2:17); and He can give grace to help in times of need (Hebrews 4:15).

**4. To put away Sin. Christ came in order to become the author of salvation by His sufferings, crucifixion and resurrection (Hebrews 2:10).** He freely admitted during His earthly ministry that He came to set people free from sin and death (John 5:24-31). He became a sacrifice in order to remove sin, Hebrews 9:26; to take away sins (1 John 3:5).

The Old Testament picture of this is the Scapegoat on the annual Day of Atonement. This was the goat upon which the sins of the people were placed symbolically, and then it was sent into the wilderness never to return, Leviticus 16:20-22. In a similar way Christ took upon Himself the sins of mankind (2 Corinthians 5:21). However, Christ actually "became" sin, which is much more than simply taking them upon Himself. He actually bore the punishment of God upon Himself, freeing those who

believe in Him from the penalty. Further, the Scapegoat had to be used annually, but Christ's sacrifice was once for all (Hebrews 10:10).

**5. To destroy the works of the Devil. 1 John 3:5 and 8** teach that Christ appeared to take away sin and destroy the works of the Devil. He came to overcome the one who had power over death, the Devil (**Hebrews 2:14-5**). **Colossians 2:14-15** teaches that Christ triumphed over Satan on the cross (also see John 12:31; John 14:30). Eventually Satan will be cast into the Lake of Fire (Revelation 20:10). All those who reject Jesus Christ will also be cast into the Lake of Fire (Revelation 20:15).

**6. To give an example of a holy life.** Instead of simply giving commands for holiness, Christ came and showed people how to be holy. **1 Peter 2:21** teaches that suffering is after the example of Christ; and 1 John 2:6 tells His people to follow the lifestyle of Christ. Those who know Christ are to be examples (**1 Timothy 4:12**).

**7. To prepare for the second advent (appearance)—Hebrews 9:28** declares that Christ will return to bring final salvation to His people. Everyone who trusts in Christ is forgiven and awaits the resurrection of the just, to a new and immortal body (Luke 14:14, Acts 24:15 and 1 Corinthians 15:51-56).

Final salvation is still awaiting those who know Christ. Even though there is hardship here, eventually these people will be delivered (Romans 8:18-25). He came a first time and is preparing to return.

## **B. The Humanity of Christ**

### **1. Christ had a human birth.**

The angel Gabriel announced to Mary and Joseph that Christ would be born “of a woman” (**Galatians 4:4; compare Matthew 1:18-23 and Luke 2:30-38**). Luke traces the ancestry of Jesus back to Adam (Luke 3:23-38) in direct fulfillment of the promise given to Eve (Genesis 3:15) and to Ahaz (Isaiah 7:14).

He is sometimes referred to as Joseph’s son (Luke 4:22; John 1:45, but Luke 3:23 further explains this as a mistaken supposition). The apostle Paul refers to Christ as of the seed of David according to the flesh (Romans 1:3; Romans 9:5).

**2. Christ had a human development.** He grew up in Joseph’s home and was known as a carpenter (**Mark 6:3; Matthew 13:55-56**). As He grew, He became strong (**Luke 2:40**); He kept increasing in wisdom, stature, and favor (**Luke 2:52**); He knew the Scriptures (**Luke 2:41-52**), and thus lived in proper submission to his earthly parents.

**3. He had the essential elements of humanity.** Not only did Christ have a human body, but He had all of the qualities of human nature, except the sin nature (**2 Corinthians 5:21**).

He also had the characteristics of humanity. These are natural consequences of the Fall of Adam, but are not sinful in themselves. He became weary (John 4:6); slept (Matthew 8:24); was hungry (Matthew 4:2); and was thirsty (John 19:28). He was tempted (Hebrews 2:18; Hebrews 4:15); He depended on His Father for strength (Mark 1:35; John 6:15); and He served in the power of the Holy Spirit (Matthew 12:28; John 3:34)

### C. The Deity of Christ

In previous lessons several attributes of Christ's deity were looked at. Other important aspects are noteworthy as well.

**This is crucial to Christianity. As deity, Christ could pay the eternal price for sin; if He were less than deity He could not pay the entire price, but only a part (as believed by many other religions).**

#### 1. Jesus Christ possesses the attributes of deity.

**a. He is eternal. He existed before John (John 1:15); before Abraham (John 8:58); before creation (John 17:5, 24). He is from the beginning (John 1:1).**

The best explanation is found in John 8:58 in which He uses the Name of God from Exodus 4:14. Here, He is the "Self-existent One."

**b. He is omnipresent.** The Son is not limited to an earthly body, though He voluntarily limited Himself on earth as such for a period of 33 ½ years. (It is noteworthy that He has retained this form in Heaven, as seen from his resurrection appearances, and in Revelation 1:7 where He is recognized as the one who was pierced). He dwells in His people (Ephesians 3:17) and yet is seated at the right hand of God (1 Peter 3:22). He promised to be with His people always (Matthew 28:20).

**c. He is omniscient. He knows all things (John 16:30; John 21:17).** In Him are hidden all the treasures of wisdom and knowledge, Colossians 2:3. In the Gospels, He knew what was in man (John 2:24); the history of the Samaritan woman (John 4:29); He knew the thoughts of men (Luke 6:8; Luke 11:17); the time He would leave this world (Matthew 16:21; John 12:33; John 13:1); and the one who would betray

Him (John 6:70). He also knew the future of history (Matthew 24 and 25); and He knew the Father as no one else could (Matthew 11:27).

**d. He is omnipotent. He is the Creator (Colossians 1:16-17);** He upholds all things (Hebrews 1:3); He is called the Mighty God (Isaiah 9:6; Revelation 1:8); and all authority is given to Him (Matthew 28:18). While on earth He had power over demons (Mark 5:11-15); disease (Luke 4:38-41); death (Matthew 9:11-25; Luke 7:12-16); and nature (Matthew 21:19; John 2:3-11).

The miracles He performed were cited by John to prove His deity (John 5:36; John 10:25, 38; John 20:30). He does the same things as His Father (John 5:19).

**e. He is immutable (Hebrews 1:12; Hebrews 13:8).**

## **2. Christ has the names of deity.**

**a. Immanuel.** Matthew applies Isaiah 7:14 directly to Christ in Matthew 1:22 ff.

**b. Logos.** The term “logos” implies His deity (John 1:1-14; Revelation 19:13).

**c. Son of Man.** This was a name used by Jesus for Himself quite often. As the Son of Man, Jesus could forgive sins (Matthew 9:6); interpret the Law (Matthew 12:8); execute judgment (John 5:27). As the Son of Man He gives His life as a ransom (**Matthew 20:28**); sends angels to separate wheat from tares (Matthew 13:41); sits on His throne of glory (**Matthew 19:28; Matthew 25:31**); will come again (Matthew 24:44; Matthew 26:64). **When Jesus claimed to be the Son of Man from Daniel 7:13 He was**

accused of blasphemy because the High Priest understood this answer to mean that Jesus was claiming deity, in answer to the question (Matthew 26:63-64).

### 3. Metaphors of deity.

He uses metaphors that imply deity. He is the Bread of Life (John 6:41, 58). He is the Door (John 10:9). He is the Way, Truth, and Life (John 14:6). He is the Vine (John 15:5). He is the Alpha and Omega, Beginning and End (Revelation 22:13). He is the Resurrection and Life (John 11:25). He is the I AM (John 8:58; Exodus 3:14)

## LESSON 7

### Bibliology

#### **Inspiration and Inerrancy<sup>43</sup>**

What kind of book is our Bible? Is it a book of religious philosophy, written by religious zealots? Is it a religious allegory to be interpreted and applied by personal whim? Is it a book to reveal God and His will? Who wrote it? What is its purpose? These questions are important and can be answered by studying the doctrines of inspiration and inerrancy.

**“The Bible is the inspired Word of God, without error in its autographs, the complete revelation of His will for the salvation of man, and is the final authority and rule for Christian faith and conduct.”<sup>44</sup>**

#### I. Inspiration

***A. 2 Timothy 3:16-17: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”***

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<sup>43</sup> This material is adapted from The Theology Program, found on the website [www.bible.org](http://www.bible.org). It is a series of theological courses for use by local churches, to teach their members the basic tenants of theistic theology. This particular material is taken from the course called "Bibliology and Hermeneutics." The course is being taught in the author's current church.

<sup>44</sup> This statement is the result of the author's personal study over many years. It is not an exact quote from any single source. It is the result of personal study during bible college, seminary, and leadership in various churches and Christian organizations.

**1. Inspiration—what does this mean?** Webster defines it as “a divine influence or action on a person believed to qualify him or her to receive or communicate sacred revelation; the action or power of moving the intellect or emotions; the act of influencing or suggesting opinion”. **In this Scripture passage, inspiration is the English rendering of a compound Greek word: *theopneustos*.**

**a. Theo—is the word for “God.”**

**b. Pneustos—is the word for “breathed” or “breath.” Genesis 2:7 is illustrative of this.**

**2. Together they mean: “God-breathed”.** This means that the written Scriptures come from the life of God (Genesis 2:7). God is the active agent in providing the written Scriptures. He has “given” the Scriptures to us from within Himself. These two verses show the nature of Scripture and the purpose, and for whom it applies.

**B. 2 Peter 1:20, 21—** *“Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”*

These verses begin with a note of priority, “first of all.” It is important to keep this in mind as the Scriptures are read and interpreted. The process in which the Scriptures were written is in view here.

**1. Prophecy is not foretelling the future, but simply means a forth-telling of information.** Regarding Scripture it means the relaying of information about God. Notice, it is not merely an idea from someone’s mind, but is directly from God. It did not come from personal thoughts or plans that can be easily manipulated.

**2. Moved by the Holy Spirit—here there are two important truths.**



**a. The Holy Spirit is directly the author.**

**b. The writers were “moved” or “borne along” by the Holy Spirit.**

**This word means to be guided or driven, and is similar to what is used in Acts 27:17.**

In this case the Holy Spirit carried the writers while allowing them to use their own vocabularies and writing styles. They were not transcribers of dictation, nor were they in religious trances unaware of what they were writing.

**C. There are two possible interpretations of inspiration. The incorrect one is that Revelation is to the readers so that they might read the Scriptures correctly.**

**This meaning leaves open any possible interpretation and the meaning can change at any time.**

**The correct meaning is that Revelation is to the author so that he might write the Scriptures correctly. This clearly keeps the meaning from changing, and prevents an infinite number of interpretations. Further, it secures the intent of the Holy Spirit apart from the current belief system of culture and society.**

**D. Two theological terms applied to inspiration are verbal and plenary.**

**Verbal means that the very words are inspired; plenary that the entirety of Scripture is inspired. Compare Matthew 5:18.**

**Inspiration is best defined as “The supernatural act in which God guided the writers of Scripture, giving them His words while utilizing the human element to produce the Scriptures without error.”**

## II. Inerrancy

**A. Definition of Inerrancy:** Inerrancy is the doctrinal teaching that the Scripture in the original manuscript is true in all that it teaches. A more direct definition is:

**The Bible tells the truth.**

**B. Christ and Inerrancy.** The many times that Jesus Christ referred to or quoted the Old Testament shows its inspiration and inerrancy.

1. **Deuteronomy 8:3 is quoted in Matthew 4:4**

2. **Jesus declared that Scripture is without error in Matthew 5:18.**

3. Jesus taught that the Scripture is indestructible (Matthew 5:17), is unified (Luke 24:27,44), and is ultimate truth (John 17:17).

4. Proverbs 30:5 is a good verse to memorize. God's Word is pure and is trustworthy.

### C. Clarifications

1. **Variety in style:** Paul and Luke, for instance, used different genres and had individual styles of writing. This does not mean that one writer is better or more correct than another. The same writer may even use variety within the same letter.

2. **Verbatim is not necessary.** In Stephen's defense from Acts 7 he does not repeat word for word the history written.

3. **Approximations.** Sometimes a writer may simply approximate a fact because of the express purpose of his speech or writing. For instance, Acts 7:6 uses 400 years when the actual amount of time is 430 years (Galatians 3:17).

4. **Accommodating language**. For instance, the Bible says, “The sun went down” because that is normal, or usual and customary speech to people. However, it does not teach error, nor is meant to be scientifically precise.

### III. Canonicity

The word “**canon**” means **rule or standard**. Briefly, as the early church expanded and as persecution increased it became necessary for an official New Testament to be developed. Many writings existed but not all have been included.

#### A. AD 40-100

Certain New Testament books attest to the acceptance of the authority of the words of the apostles and of Christ (**2 Thessalonians 2:15; 1 Corinthians 14:37; Galatians 1:8,9; 2 Peter 3:15; 1 Timothy 5:18**).

#### B. AD 100-300

1. **The writings of the early church fathers attest to the acceptance of many New Testament books.**

a. **They quote them as Scripture**

b. **They draw clear distinctions between their own words and those of Scripture.** During this period various heresies arose, such as Gnosticism and Marcionism.

These had to be differentiated from authentic Scripture. In addition, other questionable writings came into existence that were not outright heresy but were not Scripture either, such as *The Epistle of Barnabas* and *The Shepherd of Hermas*.

**2. Various rules became used as the standard for determining inclusion in the canon of the New Testament.** There were 5 basic rules followed by various church councils.

**a. Authority**--Does the writing command the attention as the voice of God?

**b. Prophetic Nature**--Does the writing exhibit genuine authorship from apostles, their disciples, and others close to them?

**c. Authenticity**--Does the writing agree with other already accepted Scripture?

**d. Power**--Does the writing edify?

**e. Reception** is the writing received by other churches and Christians readily? This particular rule was more of a confirmation than determination.

### **C. AD 300-400**

**During this period there were various persecutions and heresies. Marcion, a Gnostic, in AD 140 devised his own canon that consisted of Luke (except chapters 1 and 2) and the Pauline writings (excluding the Pastoral Epistles).**

**Athanasius, a fourth-century bishop of Alexandria, sent a cyclical letter affirming the 27 books of the New Testament around AD 367. This is the first formal attestation to our current canon.**

**Finally, the Councils of Hippo (AD 393) and Carthage (AD 397) both affirmed our current New Testament canon. They also forbade any from claiming any other writings as Scripture—in other words, we have a closed canon.**

## LESSON 8

### **Pneumatology: The Holy Spirit**

Since He is the third person of the Trinity, it is important to study the personality, character, and work of the Holy Spirit.<sup>45</sup>

#### **I. He is recognized as God.**

**A. He is a person.** In order to demonstrate that the Holy Spirit is God, it must be established that He is a person, **not simply a “divine influence.”**

**1. Personal pronouns are used of Him.** Jesus uses the masculine pronoun for the Holy Spirit in John 14:26 and John 16:13.

**2. He is called the Helper, or Comforter, in John 14:16, 26; John 15:26; and John 16:7.** The same name is applied to Jesus Christ in John 14:16; 1 John 2:1.

**3. Personal characteristics and acts are ascribed to Him.** He has intellect (1 Corinthians 2:11), sensibilities (Romans 8:27; Romans 15:30), and will (1 Corinthians 12:11).

He is active in regeneration (John 3:5), teaching (John 14:26), convicting (John 16:8-11), speaking and calling men (Acts 13:1-3), interceding (Romans 8:26), and working (1 Corinthians 12:11).

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<sup>45</sup> Thiessen, *Systematic Theology*, chapters 8 and 27.

**4. He is also treated in personal ways.** He can be tempted (Acts 5:9), lied to (Acts 5:3), grieved (Ephesians 4:30; Isaiah 63:10), insulted (Hebrews 10:29), and blasphemed (Matthew 12:31).

**B. He is deity.** He is not only a person, but a divine person, as distinguished from created persons.

**1. He has the attributes of deity:** He is Eternal (**Hebrews 9:14**), Omniscient (**John 14:26; 1 Corinthians 2:10**), *Omnipotent* (**Luke 1:35**), and Omnipresent (**Psalms 139:7-10**).

**2. He accomplishes the works of deity:** creation (**Genesis 1:2**), regeneration (**Titus 3:5**), inspiration of Scripture (**2 Peter 1:21**), and raising the dead (**Romans 8:11**).

**3. The words and works of the Holy Spirit are considered as the words and works of God:** compare **Isaiah 9:6** with **John 12:3-41** and **Acts 28:25-27**; **Exodus 16:7** with **Psalms 95:8-11**; **Isaiah 63:9** with **Hebrews 3:7-9**.

**4. He is called God:** **Acts 5:3**; **2 Corinthians 3:17**; **2 Timothy 3:16** with **2 Peter 1:21**.

## II. The Work of the Holy Spirit<sup>46</sup>

### A. His ministry in relationship to Jesus Christ.

**1. Christ was begotten by the Holy Spirit (**Luke 1:35**; **Matthew 1:18-20**).**

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<sup>46</sup> H.L. Willmington, "An Overview of the Person and Ministry of the Holy Spirit," outline of class notes, pp. 4, 6, and 7, Liberty University, Lynchburg, VA.

2. Christ was anointed by the Holy Spirit (Matthew 3:16; Acts 10:38).
3. Christ was empowered by the Holy Spirit (Matthew 12:28; John 3:34).
4. Christ offered Himself through the Holy Spirit (Hebrews 9:14)
5. Christ was resurrected by the Holy Spirit (Romans 1:4; 1 Peter 3:18).
6. Christ gave commands by the Holy Spirit (Acts 1:2).
7. Christ will return and raise the dead by the Holy Spirit (Romans 8:11).

**B. His ministry in relationship to the lost.**

1. Conviction (John 16:7-11).
2. Examples in Acts: Pentecost (Acts 2:37); Ethiopian Eunuch (Acts 8:29-38); Saul (Acts 9:1-6); Philippian jailer (Acts 16:25-34); Felix (Acts 24:24-25); and Agrippa (Acts 26:23-28).

**C. His ministry in relationship to the saved.**

The ministry of the Holy Spirit to the believer is extensive. He is the indwelling Spirit, sent by Christ and the Father to be within each believer. He is intimately involved with saving, giving life, guiding, teaching, empowering and sanctifying.

**1. Salvation.** The Holy Spirit has several operating ministries in the work of initial salvation.

**a. Convicts and illuminates** the sinner regarding the message of the Gospel (John 16:7-11; 1 Peter 1:12).

**b. Regenerates,** giving spiritual life to the lost sinner (Titus 3:5; John 3:3-7).



c. **Baptizes** the new believer into the Body of Christ (1 Corinthians 12:13; Galatians 3:27; Ephesians 4:4, 5).

d. **Indwells** each believer (Romans 8:9; 1 Corinthians 3:16).

e. **Seals** the believer, assuring him/her of eternal life (Ephesians 1:13; Ephesians 4:30; 2 Corinthians 1:22).

**2. Sanctification. The Holy Spirit moves the believer from the kingdom of darkness to the kingdom of Christ, Colossians 1:13. The believer grows in sanctification as he/she learns and obeys the Word of God, becoming more like Christ (Romans 8:29; 2 Peter 3:18). Eventually the Believer will be set free from the very presence of sin in Heaven (Philippians 1:21; Revelation 22:3).**

During this time of growing, the believer depends on the Holy Spirit for victory over the sinful flesh and in engaging in spiritual warfare (Galatians 5:16-26; Ephesians 6:12-20).

**3. Spiritual Gifts are imparted by the Holy Spirit for serving Christ.** There are four passages that list spiritual gifts: Romans 12:3-8; 1 Corinthians 12:1-31; Ephesians 4:7-16; and 1 Peter 4:10-11. A separate course of lessons will deal with these gifts individually.

1 Corinthians 12:1-7 teaches that every believer has at least one spiritual gift, that it is the Holy Spirit who chooses, and that the gifts are for the benefit of others.

**D. His ministry in relationship to the church.**

The universal church is founded and formed by the Holy Spirit, Ephesians 2:19-

22. It is also called the Body of Christ and the Bride of Christ.

1. He inspires the worship in the local church (Philippians 3:3).
2. He directs its missionary work (Acts 8:29; Acts 13:2-4).
3. He appoints its leaders (Acts 20:28)
4. He anoints its preachers (1 Corinthians 2:4)
5. He warns its members (1 Timothy 4:1)
6. He makes decisions for the church (Acts 15:28).

The Holy Spirit is intimately involved, then, in bringing the lost to salvation, directing the life of the believer and the local church, and keeping Christ pre-eminent.

## LESSON 9

### Ecclesiology: The Church<sup>47</sup>

The New Testament speaks of both the local church and the universal church. Jesus established both in Matthew 16:17-19. In this passage, faith in Christ is the rock upon which the Church is built, and the Gospel message is the keys to the kingdom. It is also here that the character of the church is recognized. It is a gathering of chosen people who belong to Christ to meet and to stand in opposition to the powers of darkness. The Church belongs to Christ; and He is its Head (Ephesians 1:22, 23).

#### **I. Definition of Church**

**A. The Greek word is *ekklesia*, and simply means a gathering of called-out people.** Its initial use in the Greek world was of any formal meeting of people in an organization. Jesus took the word and applied it to His called-out people, and the meaning has never changed.

**1. The Church is not a continuation of the Old Testament economy or synagogue. As Jesus said in Matthew 9:17, it is “new wine poured into new wineskins.”**

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<sup>47</sup> Thiessen, *Systematic Theology*, chapters 35, 36, and 38.

**2. The church is not Israel.** God still has a plan and future for Israel, but it is different than the church (**Romans 11:7-12; Revelation 7:14**). The early church leaders recognized this in **Acts 15:13-21**.

**B. The universal church.** The church consists of all who have been saved, being born of the Holy Spirit by faith in Jesus Christ (Ephesians 2:8-9). These are baptized into the body of Christ (1 Corinthians 12:13). **Christ said that He would build His church, not churches (Matthew 16:18).**

As a single body, the Lord is purifying and sanctifying the church (Ephesians 5:26) and using the church to show God's wisdom (Ephesians 3:10). The writer of Hebrews refers to believers as the church of the firstborn (Hebrews 12:23).

Several figures are used to describe the Church.

- 1. A building of God (1 Corinthians 3:9; 2 Corinthians 6:16; 1 Timothy 3:15).**
- 2. The Body of Christ (Romans 12:4; Ephesians 3:6; Colossians 3:15).**
- 3. The Bride of Christ (2 Corinthians 11:2; Ephesians 5:24,32).**
- 4. The Branches of the Vine (John 15).**
- 5. A Flock (John 10; 1 Peter 2:25; 1 Peter 5:2).**

Many others are also used throughout the New Testament.

**C. The local church.** This is a local gathering in various locations of the universal church. In the New Testament there were individual, local churches in many cities. Paul addressed letters to individual assemblies (singular church), except Galatians which is addressed to a region. Therefore, the church in a city is composed of the

individual congregations (churches) in that city. **They were representative of the universal church (1 Thessalonians 1:2-10).**

The figures of building, body, bride and flock are used of the local church as well as the Universal Church (1 Corinthians 3:16; 1 Corinthians 12:12-27; 2 Corinthians 11:2; and Acts 20:28). These are also used of individual believers (1 Corinthians 6:19; Romans 6:12; Romans 7:4; and Luke 15:4-10, respectively).

## **II. Organization of the Local Church**

While the Universal church is what Jesus Christ initially established in Matthew 16:18, the great majority of references in the New Testament are the local churches, such as Revelation 2-3.

### **A. The Government of the Local Church**

**The early church seems to have had a simple structure.** Acts 6 provides a lesson about the various people and needs of the church, and the conduct of church leaders. Acts 2:42-47 describes the spiritual ministries, but Acts 6:1-6 describes the necessity of further organization. As one studies church history it becomes clear that church organization had to become more complex for reasons of numbers and precautions.

**1. The church had various areas of ministry.** Acts 6:1-6 describes a ministry of meeting physical needs; 1 Timothy 5:3-16, a ministry to widows, with regulations; James 3, a ministry of teaching.

**2. The church had regular meetings.** Sunday became the day for regularly scheduled meetings, because it commemorated the Lord's resurrection (John 20:19, 26; 1 Corinthians 16:2; and Revelation 1:10).

**3. The church collected money for the Lord's work.** 2 Corinthians 8 and 9 detail the reasons and time for giving.

Paul refers to giving from one church to another for meeting needs in Romans 15:25-28 and Acts 24:17.

**4. Church discipline was regulated and exercised for believers who fell into sin.** Jesus first gives the method for discipline in Matthew 18:15-20. Paul speaks of this regarding a particular person in 1 Corinthians 5:13. Other instructions are provided in Romans 16:17; 2 Thessalonians 3:6-15; and 2 Corinthians 2:6.

## **B. Offices of the Local Church**

**1. Pastor, elder, and overseer** denote the same office in the New Testament. In Acts 20:17 and 28, the elders are called overseers and shepherds (also known as bishops and pastors, respectively).

**a. The apostles referred to themselves as elders (1 Peter 5:1; 2 John 1; 3 John 1).**

**b. The terms elder and overseer are used interchangeably (Titus 1:5-9).**

**2. Deacon comes from the Greek word *diakonos*, meaning servant or minister. Although used of every believer, the special use is found in **Philippians 1:1** and **1 Timothy 3:8-13**.**

Acts 6:1-6 is regarded by many as the choosing of the first deacons. Qualifications for this office are found in 1 Timothy 3:8-13. The main function of deacons appears to be in administrative areas, although they are also spiritual leaders.

**The New Testament speaks of appointing elders in Titus 1:5, also indicating a “plurality” of elders. 1 Timothy 5:17-19 seems to agree with this.** However, nothing in the New Testament demands this to be the actual case. Churches are free to choose their individual organizational structures, as under the Headship of Christ. The prior comment about the church being made up of individual congregations within a city may help to understand the concept of the plurality of elders.

### **III. Mission of the Church.**

Jesus Christ established the Church, and the Holy Spirit directs the churches. What, then, is the Church, as represented by local Churches, given mandate to do?

**A. To glorify God.** This is pointed out as the primary mission in many passages (Romans 15:6, 9; Ephesians 1:5-18; 2 Thessalonians 1:12; 1 Peter 4:11).

Glorifying God is accomplished through:

- 1. Worship: John 4:23; Philippians 3:3; Revelation 22:9**
- 2. Prayer and Praise: Psalms 50:23; 1 Peter 2:9**

### 3. Bearing Fruit: John 15:8

**B. To build itself up.** This means to become mature in following Christ.

Doctrine is extremely important to this, and the leaders must be aware of what people are learning.

1. Teachers need training (James 3:1-18; 2 Timothy 2:2).
2. Jesus commanded to teach His Word (Matthew 28:19-20).
3. Leaders are given by Christ to the local church for their instruction and edifying (Ephesians 4:11-16).
4. All are commanded to grow in maturity (2 Peter 3:18).

**C. To evangelize the world.** Luke 15:10 teaches that the Father's joy is the conversion of the lost.

1. Preaching the gospel is not optional (Matthew 28:18-20; Mark 16:15; 1 Corinthians 1:10-31; 2 Corinthians 5:18-20; Colossians 1:6).
2. God desires all to hear and repent (2 Peter 3:9).
3. Missionary endeavors are important to God (Acts 13:1-4; Acts 14:26; Romans 10:15; Romans 15:20).

**D. To be God's representative in the world for good.**

1. Jesus declared His people to be the light of the world (Matthew 5:13-16).



2. The church is to hold out and preach the “Word of Life” (Philippians 2:12-16). This preaching is to be done in conjunction with pure conduct.
3. The church is to show God’s praises (1 Peter 2:9-25; 1 Peter 3:13-17).
4. The church is the custodian of God’s truth (1 Timothy 3:15; 2 Corinthians 5:19; Galatians 2:7).
5. The church is to do good to all (Galatians 6:10; Titus 2:14; Titus 3:8).

## Lesson 10

### Hermeneutics

**The study of God’s Word is a great privilege and a great task. In order to teach the truths found in Scripture, the teacher must know how to properly study it. While the Holy Spirit does not demand that every teacher know the original biblical languages, mainly Hebrew and Greek, He does command every teacher to study diligently. Hermeneutics is the study of how to properly study, interpret, and apply God’s Word. Hermeneutics answers the questions: “What did God say?”; “What did God mean?”; and “ What does it mean to me today?”**

There are many methods that people have used in the past to discover the meaning of God’s Word. However, not every method is equal. The method used in these lessons is known as the Historical-Grammatical method. While this may sound intimidating, it is actually the best and clearest method. (Other methods will be mentioned in a later lesson for purposes of comparison). The Historical-Grammatical method basically studies the context of the writing and the meaning of the language.

#### Parts of the Historical-Grammatical Method

**I. Context: This is the setting in which the writing was produced. It includes the immediate context, historical setting, and the intent of the author.**

**A. Immediate context is that in which a verse, passage, or chapter is written.**

The writings of Scripture are not random thoughts thrown together, but have a contextual setting and meaning.

**1. What is the surrounding text of a verse, passage, or chapter?** A single verse of Scripture only carries meaning when it is placed within its surrounding context; the same applies to a passage or chapter.

**Example 1. James 4:7--“...resist the devil and he will flee from you.”** This is a verse often quoted, used to indicate a way to have victory over the devil. However, when its immediate context is considered, this changes the meaning usually ascribed. The context of this verse includes verses 1-12. First, the verse begins with “Submit yourselves, therefore, to God,” which is a condition of the second half of the verse. Second, the passage is about greed and conflict. Therefore, this verse carries the meaning of resisting the temptations of greed and conflict, and instead being humble before God.

**Example 2: Revelation 3:20--“Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.”** This verse is often used to invite others to “ask Jesus into their hearts” for salvation. While this may be a valid principle, it is not the meaning of this particular verse. **The immediate context is verses 14-22, a letter written to the church in Laodecia.** In its context, verse 20 is speaking to church members who are lukewarm, not to people outside of the church (though they may be people who are not truly saved).

**2. Passages must also be considered in their immediate context.** Parables are a good example of this.

**Example 1: Luke 19:12-27.** In this parable Jesus teaches about His coming Kingdom. It is not difficult to understand. However, the purpose for presenting the parable aids greatly in its true meaning. **Verse 11 gives the purpose for the parable,** and this is further emphasized by the beginning of verse 12, “He said, therefore.” Someone once said, “When you see the word ‘therefore,’ see what it is there for.” The immediate context from verse 11 has a direct impact of the meaning of the parable.

**Example 2: Luke 15:8-10.** This parable is actually part of a larger passage that contains four parables, 15:1-16:13. It certainly can stand alone as it is spoken as a separate parable. However, **the immediate context must be considered, which is found in verses 1 and 2.** These four parables are being spoken to several groups of people for a specific purpose. Knowing the context aids greatly in understanding the meaning. A further example within these parables is found in verse 10. It is commonly believed that the angels are rejoicing, but these parables do not teach that. Instead, they teach that “the Father” rejoices.

**B. Intent of the Author.** As the writings of the Bible were made, there are **two authors: The Holy Spirit and the human writer.** This section will deal with the human writer, or author.

**The human author always has a reason, or main purpose, for writing. Often there are also several secondary purposes found within the writing. The teacher needs to discover the author’s intent in order to more clearly understand the meaning.**

**1. Genre, or literary intent.** While this is a separate study in and of itself, the basic idea is that the author uses a particular literary style to teach a truth.

**Example 1: Isaiah 5:1-7.** This is known as a parable or a song. In it various symbolic words are used to indicate something else. The “vineyard” refers to the Lord’s people, Israel. The purpose for the genre here is to explain or highlight the relationship between Israel and God. Knowing the genre helps to understand its meaning.

**Example 2: The entire book of the Revelation.** This final book of the Bible is apocalyptic in genre, which means that much of it is symbolic, and specifically in reference to judgment of sin. Knowing this helps to study the book and helps to avoid fanciful interpretations.

**2. Main intent.** This is particularly important in the study of New Testament writings. While the intent of much of Old Testament writings is historical, the New Testament letters are written for various reasons. **The author usually provides clues to his intent, which can be discovered through careful reading.** The author’s intent guides the understanding of passages and verses.

**Example 1: Main intent: Luke 1 and Acts 1.** In these two letters, or books, Luke provides the reason for writing. **First**, he is writing to provide an orderly presentation about the life of the Lord Jesus Christ and His Church. **Second**, he is writing to a man known as Theophilus in order to give him this orderly presentation. **Third**, he is writing because apparently there are other writings, and he desires to add his

knowledge of Jesus Christ's life on earth to these. Therefore, knowing Luke's intent greatly aids in understanding his meaning.

**Example 2: Secondary intent: 1 Corinthians 7:1. The apostle Paul says that he is answering several questions from those in this church. While this is not his main intent for the entire letter, it is a secondary intent within the main intent.**

**C. Historical setting. This often overlaps with the context and the intent of the author.** In a more particular way, the historical setting provides a glimpse into the situations of the recipients of the writings as well as the author. Often this can only be discovered through the use of study aids, such as commentaries and Bible dictionaries and encyclopedias. However, the biblical text may also provide several clues.

**Example 1: Isaiah 6:1-8. Here Isaiah gives the approximate date of his divine call.** A Bible commentary or encyclopedia can provide greater detail. Knowing the historical situation of Isaiah's call gives emphasis to how he performs his duties – see Isaiah 6:9-12.

**Example 2: 1 Thessalonians 1:5-6. Here the apostle Paul refers to an historical situation found in Acts 17:1-9.** While there is an obvious truth about persecution and hardship in these two verses, knowing the historical situation adds to the meaning of the entire letter. **This is also an example of comparing Scripture with Scripture.**

## Lesson 11

### Hermeneutics

#### II. Comparing Scripture with Scripture: 1 Corinthians 2:12-15

One of the most fascinating principles of Scripture is that it is self-interpreting. God the Holy Spirit has inspired the Word of God in such a way that the student is not left solely to his or her own interpretation. **As one reads and studies Scripture, passages complement one-another and provide divine interpretation. In this way 2 Peter 1:19-21 comes to life, and the Word accomplishes its intended purpose (Isaiah 55:11).**

This may also be open to abuse, so it is not separated from the study of context.

**A. The use of the Old Testament in the New Testament.** Jesus uses this method often, as do the authors of other New Testament writings. **It has been said that the Old Testament is revealed in the New Testament.**

This is a very important principle. The Old Testament is a history of God's dealings, mainly with Israel. **God reveals Himself progressively, yet is revealed fully in the Lord Jesus Christ (Colossians 1:19, 27; 2:2-3, 8-10).** Therefore, when teaching the Old Testament, the revelations of the New Testament must be the primary source of interpretation and application.

**Example 1: The Imprecatory Psalms.** A number of Psalms are about inflicting punishment on the enemies of God's people. **Quite often the individual Psalms are**

**written out of specific historical situations.** While New Testament believers are instructed to “sing Psalms,” (Ephesians 5:19), the content must be weighed against New Testament teachings. Jesus teaches His people to be kind to their enemies and pray for them, not against them (**Matthew 5:43-48; Romans 12:17-26**).

**Example 2: Sermon on the Mount, Matthew 5-7.** In these 3 chapters Jesus explains much about the Law of Moses given in the Old Testament. It is only as Jesus explains these laws that their true nature is revealed. Compare this with Galatians 3:23-4:7. These are examples of how the New Testament interprets the Old Testament.

**B. The Harmony of the Gospels.** This is a topic of lengthy study, but it will be brief in this lesson. **The four Gospel accounts in the New Testament contain many differences. The first three are similar in their recording of the birth, life, and death of Christ. They record many similar events and teachings, but often these have variations. The fourth Gospel, John, is different from the first three as it mainly records the last part of Jesus’ earthly life.**

In these Gospel accounts, the differences among the similar events and teachings actually provide greater understanding. It is like what might be said by four different witnesses in giving testimony about a traffic accident--though differing in some details, the various viewpoints and emphasis give a fuller understanding of the incident. Therefore, the differences in the Gospel accounts add to their reliability and our understanding.



**Example 1: Why does Matthew say, “Why do you ask me about what is good?” in Matthew 19:16-17, whereas Mark 10:17-18 and Luke 18:18-19 both say, “Why do you call me good?”**

There appears to be a theological issue at stake here as well as literary differences. First of all, Matthew says that “one came up”; Mark, that “a man ran up and knelt”; and Luke, that “a ruler” asked a question. These do not pose a great problem. A simple explanation is that each evangelist recorded what he thought to be significant regarding the man asking the question. The answer Jesus gives, however, does seem to be more problematic. Let it be noted that the differences in the ruler’s question and Jesus’ answer is not specifically stated in the KJV.

One solution is to see that Mark and Luke recognized what the man meant by his question while Matthew chose to write it verbatim. Theologically, Mark and Luke make more sense, because it seems obvious that Jesus was getting this man to look beyond his “good deeds” and the commandments to the fact that Jesus is the Messiah and is God in the flesh. This is what Jesus’ answer meant, “Why do you call me good?” This also agrees with the rest of the New Testament regarding keeping the law versus faith in Christ (Galatians 2:16). Further, Jesus even said that people must believe in Him or perish (John 8:24).

It seems, then, that the issue here is not the differences in wording or sources, but what the theological meaning is, which is to recognize Christ as God Himself (John 8:58).

**Example 2: How is it that only Luke tells of Jesus healing the ear of the high priest servant?** Luke, a physician (Colossians 4:14) and a historian (Luke 1:1-4; Acts 1:1) here “shows his hand” in that he has a particular interest in the healing miracles of Jesus. He does a similar thing in Luke 5:17, declaring the power of the Lord to heal. Therefore it is his particular emphasis to note a healing because of the prominence of healing in his professional life. This also gives the event a “closing”, not leaving us to wonder about the servant. Further, Luke notes that it was the right ear, not just an ear, as in Matthew and Mark.

The parallel passage of Matthew 26:51-54, for instance, tells of Jesus’ words regarding His ability to call upon angels, 12 legions of them and more, to come to His aid. Apparently Matthew sees this as important to his purpose of writing to Jews who either believed in angels or did not (such as the Sadducees). Both Matthew and Luke (Luke 22:50, 51) have the command of Jesus to “stop”, or, “put up your sword”, probably as additions to the shorter version in Mark 14:47, clarifying the event and “closing” it for the readers. For Luke, therefore, to add this comment is not out of line, rather it fits with his emphasis for presenting important facts both theologically and historically.

### **III. Application**

**“The study of Scripture is incomplete if personal application is left out of the process. Scriptures clearly show that obedience to what is taught is the objective:**

***John 13:17 Now that you know these things, you will be blessed if you do them.***

***James 1:22-25 Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man***

*who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it — he will be blessed in what he does.*

**1 John 3:22-23** *And receive from him anything we ask, because we obey his commands and do what pleases him. 23 And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.*

**Romans 8:29** *For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.*

Application is personal as well as corporate. Individuals are responsible for obedience; churches are responsible for obedience (Jesus wrote to churches in **Revelation 2, 3**). Before proper application can be made, the Scriptures must be properly studied and interpreted. As in the previous lesson, it must be determined what the author was saying, and how it was meant to be understood by his contemporary recipients.

Application rests on discovered, unchanging truth. Therefore, the application for any generation may change, but the timeless truth of Scripture will not. Contemporary application depends on finding the truth and applying it to modern situations.

Difficulties arise when making application that result from improper study and interpretation. There are a few examples of this to be reviewed briefly, then a detailed look at proper application.

**A. Improper methods and applications.<sup>48</sup>**

**1. Spiritualizing: this means to look for a deep, “secret or spiritual” meaning apart from what the author communicated in the text.** Basically put, a meaning is created by personal speculation, but is not readily visible in the writing. While there is symbolism used, it is explained. The reader is never allowed to choose a deeper, secret spiritual meaning.

**2. Allegorizing:** This is making extensive use of symbolism, such as in Pilgrim’s Progress or The Chronicles of Narnia. While this is a viable literary genre, it is not a proper method for interpreting Scripture. **Although allegory is used in Scripture, it is always explained, such as in Galatians 4:24. Allegory looks for deeper meanings below the text; makes details stand for many different things; goes far beyond normal comparison; is limited only by the fanciful imagination of the reader.**

Spiritualizing and Allegorizing have some similarities. Each makes the current historical situation, social norms of the day, and the individual reader the determining factors of truth and thus application. Clearly these methods are not going to give proper interpretation or application.

**B. Proper application: once the Scripture has been properly studied and interpreted, application may follow.** Application is how the truth discovered is put into practice. Notice **James 2:17-26**. Here, faith is the subject, and application is what

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<sup>48</sup> Scott J. and Hays Duvall, Daniel J, 175-186. The authors cite several examples of these various types of interpretations. Their main point is that these interpretational methods cannot provide a clear understanding of God's Word.

follows. According to James, when faith is properly understood, action will follow.

**Applications are many, faith is singular. Applications can change, truth never changes.** Application will vary from one person to another; the meaning communicated by the author remains the same.

**The question to be asked regarding application is: “What does this passage mean and how do I apply this meaning to my life?” As a reminder, the Scripture(s) are inspired by the Holy Spirit so that the author will write them correctly, not so that the reader can put any meaning into them.**

The following three steps must be taken when looking for an application:

- 1. Summarize the historical – cultural situation and the meaning of the text for the original recipients.**
- 2. Discover the theological truth being communicated by the text.**
- 3. Make specific application.<sup>49</sup>**

**Example: Luke 19:1-10.** Zacchaeus is a tax collector who desires to meet Christ, and is eventually saved. **The historical-cultural situation is that tax collectors are considered traitors by most Jewish people.<sup>50</sup>** Tax collectors are the worst of sinners, because they collect taxes for the Roman government and steal. The religious

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<sup>49</sup> Ibid., 203-206. The method advocated by the authors is provided here in abbreviated form.

<sup>50</sup> Howard I. Marshall, *New International Greek testament Commentary on Luke* (Grand Rapids: Eerdmans, 1978), 697. Marshall says, "Not only to Pharisees but also to Jews in general the tax-collector was a "hamartolos anayr", or, a sinner man"; to stay in such a person's home was tantamount to sharing in his sin."

leaders soundly condemn these men and upright Jews will have nothing to do with them. Further, the tax collectors know these things and likely have few friends or close family. Zacchaeus ignores what people think and believes that Jesus will treat him differently. Zacchaeus invites Jesus into the house and also invites others like him. Jesus willingly accepts the invitation. Sometime during the meal Zacchaeus is saved, as Jesus says in verses 9, 10.

**There are several theological principles here:**

- a. Jesus is willing to meet sinners in order to bring salvation to them.**
- b. Religious people often look down on those who are considered to be worse sinners than others.**
- c. Zacchaeus is saved because he hears and believes the Gospel. This truth is not presented here, but is known from other parts of Scripture.**
- d. Zacchaeus gives evidence of his salvation by a changed life, verse 8.**

**Specific applications can be many here.**

Ask the students for specific examples to their own life. Do not allow philosophizing about the principle, but ask for specific actions they can take.

## Lesson 12

### Preparing a Bible Lesson<sup>51</sup>

**What is the difference between a Bible Story and a Bible Lesson? A story provides information and entertainment; a lesson adds timeless truth and personal application. The question is: “How can the teacher make a portion of the Bible a valuable lesson for the student?”**

#### **I. Steps in creating a Bible Lesson**

**A. Study the Bible.** While this may seem obvious, often pre-written curriculum has done this part for the teacher, and the teacher moves on to application. While this may work occasionally, it is the least effective.

**1. Reading and studying the Bible text, apart from other literature.** It is often experienced by the teacher that, as he/she studies the Bible text, the Holy Spirit will be teaching them. Then, that which the Holy Spirit teaches the teacher will be the objective for teaching the students.

**Other literature: commentaries, curriculum, and such are useful after studying the Bible text.**

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<sup>51</sup> The material in lessons 12 and 13 are taken from the author's personal experience in teaching. Much of this was learned as a full-time missionary with Child Evangelism Fellowship.

**2. Read the text to be taught in its full context.** This might mean reading a few more verses, or reading chapters, even the entire letter. Remember, context is of great importance for proper application.

## **B. Prepare the Lesson**

### **1. Read the text 3 times.**

**a. First time**—write down the people involved.

**b. Second time**—write down any time elements.

This might be as simple as day or night. It might also mean Old or New Testament; before or after Jesus' crucifixion or resurrection; other times.

**c. Third time**—write down places involved.

**2. Write down a sequence of events. This is an outline of brief statements that follows the text in a chronological order.**

**a. Make brief statements.** Do not rewrite the text, but words or phrases to help remember.

**b. Put the verse number to the left of the statement.** Remember, one verse may have several points.

**c. If a story is being prepared as a lesson, choose which of the outline statements seems to be the climax of the story.** The climax is the place in the story where the objective is reached, and anything after that is simply a closing.

### **3. Regarding the Gospel message:**

Look for statements in the outline that may be representative of Gospel truths.



a. **Sin**—this might be a problem in the lesson, a disease, or a clear act of sin.

b. **God**—this might be a character quality of God, such as love, holiness, or other qualities.

c. **Jesus Christ**—this is where a solution to the problem, disease, or sin is offered. This is them compared to the offer of God in sending His Son.

d. **Acceptance of the offered solution.**

#### 4. Regarding Christian growth:

**Look for a truth that can be applied to the Believer.** Each lesson may have more than one truth to discover, and many applications. The teacher must diligently choose one to emphasize.

## II. Exercise – I Kings 5:1-15 Gospel

**A. Context: Elisha is prophet who replaced Elijah**

**B. 3 readings of text:**

**1. People:** Namaan, wife, little girl, Syrian army, Kings of Syria and Israel, Elisha, Gehazi, servants.

**2. Time elements:** War with Syria, Old Testament

**3. Places:** Samaria, Jordan River

**C. Sequence of events**

v.1 1. Naaman might captain of Syrian army

v.1 2. Naaman a leper

- v.2 3. Little maid taken captive
  - v.3 4. Tells Namaan's wife about prophet
  - v.4 5. Wife tells Naaman about prophet for healing
  - v.5 6. Namaan tells King of Syria
  - v.6 7. King of Syria sends letter to King of Israel
  - v.6 8. "Cure Namaan of his leprosy"
  - v.7 9. King of Israel tears clothes
  - v.8 10. Elisha learns of King's fear
  - v.8 11. Elisha tells King to send Namaan
  - v.9 12. Namaan goes to Elisha's house
  - v.10 13. Elisha's servant brings message
  - v.10 14. "Go wash in Jordan river 7 times"
  - v.v.11,12 15. Namaan angry
  - v.13 16. Namaan's servants beg him to try
  - v.14 17. Namaan agrees, goes to Jordan River
  - v.14 18. Namaan is healed of leprosy
  - v.15 19. Namaan returns and thanks Elisha
- Climax is Namaan being healed in verse 14.

**D. Gospel message:**

**1. Sin—leprosy is like sin—incurable, brings death.**

**2. God**—sent little maid to tell Namaan because He is a God of Love; God protected little maid;

**3. Jesus Christ**—Namaan needed to obey God to be healed – God made a way to remove sin in sending His Son Jesus Christ.

**4. Accepted offered solution**—Namaan believed God's Word, so people must believe in Jesus Christ.

**5. Christian growth**—little maid trusted God in difficult situation; little maid knew of God's power and desire to heal Namaan; God's Word is what people need to hear and obey.

## LESSON 13

### Preparing a Bible Lesson

#### **III. Exercise: Philippians 4:10-19 Christian Growth**

**A. Context:** Paul is in prison because of preaching Jesus Christ; writing to church in Philippi to stop some divisions, 4:2, 3; teaching about living as a Christian in every situation; God meeting his needs.

**B. 3 readings of text:**

**1. People:** Paul, people from Philippi who met his needs, Epaphroditus

**2. Time elements:** after Christ's resurrection; after founding church in Acts 16; first imprisonment

**3. Places:** Prison in Rome; mentions Macedonia and Thessalonica.

**C. Sequence of events:** since this is not a story, this aspect should look at the progression of thought as the passage moves:

v.10 1. Rejoiced in the Lord

v.10 2. Previous care renewed

v.11 3. Paul has learned how to be content

v.12 4. Paul knows what it is to be full and empty

v.13 5. Paul's strength is in Christ

v.v.14,15 6. Philippians used by Christ to help Paul

v.v.15,16 7. Philippians faithful to Paul

v.17 8. Paul desires their good

v.18 9. Epaphroditus has brought gift from Philippi

v.18 10. Sacrifice sweet to God

v.19 11. God will supply needs of Philippians

**There is no climax as such, but there is a concluding statement that God will be faithful to supply the needs of the Philippian people.**

#### **D. Message:**

**There is not a clear Gospel message here, although the Gospel might be forced in.**

**The message in this passage is for Christian growth. There are many possible truths and applications to glean from this passage. The teacher needs to choose one and emphasize that rather than mentioning all and emphasizing none.**

**1. Learning maturity through suffering;**

**2. Meeting needs of those who are suffering;**

**3. Sacrificially sharing with others in need.** Here, commentaries and other literature will indicate the economic condition of the church in Philippi.

**4. God is pleased with real sacrifice;**

**5. Contentment is learned;**

6. Christ's strength comes in hardships as He is being served. Here, the usual idea that Christ gives strength for any and every situation does not fit the context in which it is written. The context is suffering terrible hardship because of witnessing for Christ.

7. God will supply His people's needs. Here, the truth that God will supply is based on the context that His people are giving sacrificially.

## General Guidelines

### I. The Classroom

#### A. General conditions

1. Temperature—The classroom should be comfortable for the students. If it is possible, make the room specific for the age group.
2. Lighting—make sure the lights are all working properly. Dim lighting and/or faulty lighting is a distraction.
3. Tables and chairs—make sure enough are available, that they are clean and in good repair. In addition, make sure they are the correct size for your students.
4. Supplies—keep enough on hand; provide necessary paper and writing materials; have a kit for cleaning if needed.

#### B. Set-up

1. Face students away from distractions, such as windows and doors.

2. A semi-circle or U-shaped set-up keeps the students **focused** on the teacher.

3. Keep the teachers **materials** located where they are **easily accessible**.

Unnecessarily “rummaging” through teaching materials is distracting and shows lack of preparation.

4. Avoid **drink and food** in the classroom if possible.

## II. Visual Aids

Visual Aids are not the lesson, but are to be aids for the lesson. Do not build a lesson on visual aids.

### A. Condition

1. Clean, neat, not overly-worn

2. **Large enough** for every student to see clearly

3. Situated so the students do not have to look into **bright lights**

4. If electronic, make sure they are **working well**, the media is **ready** at the proper place, and the **volume** is right for your students.

### B. Using visual aids

1. Lettering must be **large enough** for all to see. A general rule is 1 inch in height for every 10 feet of distance.

2. **Color contrast is important.** The best color combination is black lettering against a yellow background. Whatever colors are chosen, they must be pleasing to the eye.

3. **Refer to the visual aids, but do not stare at them.** The visual aids are for the student, not the teacher.

4. **Keep the visual aids out of sight unless being used, if possible.**



## CHAPTER 4

### RECRUITMENT AND RETENTION

#### **I. The Recruiting Philosophy and Foundation**

##### R E C R U I T ?

Teachers are needed in every local church. Presently, most teachers are recruited by general appeals or “cornering”. It seems that many local churches do not have a well-developed plan for identifying and recruiting teachers. As someone once said, “Churches look for warm bodies.” Since, however, the teaching of 1 Cor. 12 is inspired, it is clear that God has provided the local church with those needed as teachers. It is necessary to identify these teachers, recruit them properly, and allow them to fulfill God’s role for them.

Recruiting must begin with a statement of purpose that provides direction to the overall plan. Recruiting must also provide positive motivation for both the recruiter and the potential teacher.

R – recognize potential teachers

E - engage the potential teachers in dialogue

C – create a positive atmosphere

R – resist the “urgency of the moment”

U – undervaluing teaching is harmful

I – inclusiveness of different styles and personalities is necessary

T – trust the Spirit to lead, motivate, empower

### A. Statement of Purpose: Recruiting Teachers

The statement of purpose will give the process of recruiting a specific objective to meet. Scripture must be the basis for developing the statement because Scripture is the source of the teachings.

Ephesians 4:11-16 and 2 Timothy 2:2 will be the basis of the statement of purpose. From these Scriptures there are several important aspects: 1. Teachers are given to the church by the risen Lord; 2. Teaching provides maturity to the believers; 3. Jesus Christ is the image to which believers are being conformed ; 4. Christians must be on guard against deceptive teachings and doctrines; 5. Christians should be always increasing in love; 6. There must be faithfulness in receiving and in teaching; and 7. Training others to teach is important.

*Statement of Purpose:* It is the purpose of the teacher recruitment process to identify potential teachers who will be able to lead others to Christ through their teaching; teach believers the Scriptures so that they may grow into the likeness of Christ; to faithfully grow in their own abilities; and to look for and train others to become teachers.

#### A. RECRUIT: Recognize potential teachers.

Teaching in the church is both a calling and an ability. The calling is given by the Holy Spirit, and He provides the spiritual empowerment for the task; the developed ability is the result of various human factors. Although the calling is a spiritual matter, practical steps need to be taken for use by the Holy Spirit.

The first step is to perform an assessment of needs. The CE Director must decide what teacher needs are, both existing and future. Once this is accomplished and written down, recruitment can begin.

One method of recruitment is to make the needs known to the church congregation. This can be done by written and oral announcements that will inform about the general need. However, this alone will prove ineffective in consistently recruiting.

Another method of recruitment is the Ministry Fair. This event is held twice per year. The CE Director provides information regarding the teaching needs, receives names of people who show an interest, and follows up by meeting with the people.

In addition, the church must provide the available opportunities to the Assimilation Ministry. This ministry is designed to help people become a functioning part of the church. This is done by various methods of contacting new visitors, providing them with information about the church, and inviting them to return. The goal is not only to receive more people into the church, but to help them to feel accepted and needed.

The Ministry Fair is an annual event in which the various ministries of the church set up information booths. People are then encouraged to visit these booths, ask questions about the ministries, and volunteer to become involved in specific areas.

#### B. RECRUIT: Engage the potential teacher in dialogue.

Once the potential teachers are recognized, they must be engaged in dialogue in order to provide and receive more specific information. This allows the potential teacher to be specifically informed of the purpose, requirements, and importance of the teaching position.

A spiritual gifts assessment should be conducted in this phase. The purpose here is not only to determine if the person has the spiritual gift of teaching, but also to recognize other giftedness. It is not necessary for a potential teacher to be spiritually gifted in teaching in order to teach. However, the assessment will provide the Sunday School Superintendent with information about the person and how to help him fit into the ministry of teaching. A Spiritual Gifts Tool is included in the Appendix.

The potential teacher will fill out an application form. This will not only include general information, but will also indicate his willingness to be evaluated and held accountable, and will indicate his preferences for teaching, such as specific age groups or types of classes. A form for the interview and an application form are included in Appendix D. A sample page from the Spiritual Gifts Assessment is also included.

### C. RECRUIT: Create a Positive Atmosphere.

This is to characterize the recruiting process. During the recognition phase the ministry of teaching needs to be presented as a special privilege from God. During the interview the recruiter needs to keep the positive aspects of teaching at the forefront. Providing a positive, motivational picture of teaching is encouraging to everyone involved.

Too often the teaching ministry is viewed as either a child-care service or as a necessary evil for church ministry. This should not be allowed. Instead the recruiter must be enthusiastic about the teaching ministry. Speaking about the impact teachers have is a powerful motivation. In addition, being positive will help to retain teachers

since they will begin with a proper outlook. The idea of a “self-fulfilling” prophecy is true of the teaching ministry.

D. RECRUIT: Resist the “Urgency of the Moment”.

Often the teaching ministry has become engaged in filling immediate, urgent needs of teachers. This urgency often is due to teachers who stop serving because of a poor view of their impact, or because they are not regularly motivated.

The urgency to “fill a spot” overlooks everything that is positive about teaching, and instead creates an emergency that needs merely a warm body. Once the vacancy is filled, the emergency is past and the new teacher is left to be on his own. This is a pattern to be avoided.

One method for avoiding this “tyranny” is to maintain a list of substitutes who are able to fill in until a full – time replacement can be provided. This is also part of the recruiting process. Some potential teachers may only desire to be substitutes.

E. RECRUIT: Undervaluing teaching is harmful

The recruiter, CE Director, Sunday School Superintendent, pastoral staff and leadership boards must never make this mistake. Too often teachers are forgotten by those in leadership, as long as everything seems to be going smoothly. Teachers need regular encouragement, opportunity for evaluation, and recognition. Often the leadership of a church is engaged in solving problems and the teaching ministry is left to carry on without communicating.

Teachers may feel undervalued if:

1. they are not recognized, given thanks;
2. necessary materials are not available;
3. they are not visited by leaders;
4. they are not provided additional training;
5. their value to the overall church ministry is diminished;
6. they have no forum for dialogue;
7. they feel alone;
8. they are not relieved periodically for their own spiritual refreshment;
9. they feel that their ideas are ignored;
10. they are not treated as individuals, but rather as employees.

F. RECRUIT: Include people of different personalities and styles.

People who are open and friendly seem, to many, to make the best teachers.

However, many excellent teachers are overlooked because they are “too academic” and may not be good at guiding open discussions in a class setting. This kind of inappropriate evaluation results from two misunderstandings: 1. Academic knowledge is not important in church teaching; 2. People do not want to be lectured.

Knowing the personalities, styles, and preferences of teachers will greatly aid the Director in choosing class topics and matching them with teachers. People, including teachers, like variety. Maintaining a list of people who are teachers, or potential teachers, must include keeping observations about their skills and styles.

G. RECRUIT: Trust the Holy Spirit to motivate and empower the teacher

Teaching God's Word has several aspects, such as academic knowledge, study and lesson preparation skills, teaching ability, preferences and styles – yet, the spiritual aspect cannot be underemphasized. The Holy Spirit is the Author of Scripture, and He will do a supernatural work within the mind and heart of each teacher. One of the basic tenets of Child Evangelism Fellowship, Inc. is:

*“At every step, trust the Holy Spirit to enlighten the mind and heart of the child.”*

While this deals primarily with evangelizing children, the principle is true for all teachers. God's Word is supernatural, and only the Holy Spirit can apply its truths to people's hearts. The teacher must do his part in preparation and presentation. The Holy Spirit will do what humans cannot. He will motivate obedience and empower both teacher and student. Teachers are partners with the Holy Spirit, 1 Cor. 3:9, 2 Cor. 6:1

## **II. Steps in RECRUITING: RECRUIT**

### Step 1 - Recognize Potential Teachers

The CE Director needs to conduct assessments of the current CE program as it pertains to teaching positions. A number of items need to be addressed: 1. The current situation; 2. The number of teachers still needed; 3. The future need for teachers; 4. Training status and needs; and 5. Expectations

The following questions need to be answered factually:

#### A. Current situation

1. How many classes are currently being conducted?
2. What are the age groups of these classes?

3. How many teachers are in each class?
4. How long has each teacher been in his particular class?
5. Are there substitutes available?
6. Which classes are continuing with the same teacher?

B. Teachers still needed

1. Is there a disproportionate student-teacher ratio in any class?
2. Are any classes using team-teaching?
3. Are any groups missing a teacher?

C. Future need

1. How many classes can be offered?
2. How many teachers will be needed?
3. How many new positions will be needed?
4. How many prospective teachers are available?

D. Training

1. How many teachers have had the basic training?
2. How many teachers need the basic training?
3. How many prospective teachers are taking the basic training?
4. What advanced training does each teacher have?
5. What ongoing training has been accomplished for each teacher?

E. Expectations

1. Does each teacher have a job description?
2. Does each teacher know what is expected of him? Are expectations in writing? Are they signed?



3. Does each teacher know the purpose for his particular class?
4. Is there a method for teachers to express concerns, share needs, and receive advice?
5. Is each teacher being recognized for his work?
6. Does each teacher have one or more substitutes that can easily be contacted?
7. Who conducts a teacher evaluation?

*Making needs known to the church*

Putting an announcement of a need into the church bulletin rarely has a positive outcome. First, it creates a feeling of guilt for the congregation. Second, it does not provide any motivation. Third, general appeals do not normally reach individuals. Instead people usually think that someone else should be meeting the particular need. Fourth, there is nothing unique and memorable about the request. Fifth, people would rather be asked directly, not have a general appeal made. This step of making the need known to the church body should be creative, unique, memorable, and call for a response.

Here are some suggestions:

1. A skit
2. A testimony of a student or teacher
3. Music
4. Class presentation
5. Sermon, maybe scheduled twice per year.
6. Bulletin inserts from organizations
7. Special Sunday emphasizing Christian Education

An announcement in the bulletin will let people know that a need exists, but will not result in much positive response.

The Ministry Fair. This is conducted once each Fall, normally in early September. The focus is to provide information and volunteering opportunities for the congregation in many ministries throughout the church.

The Ministry Fair will have a special area for the CE programs. Each CE ministry area needs to have information about the service, the goals, the needs, the opportunities, and the benefits. The CE Director must decide how to divide and place information about the various areas of the CE ministries, and recruit workers to be stationed at the information tables.

The tables should be decorated in a way to attract attention and highlight each ministry's main purpose. Information sheets or pamphlets should provide a basic outline. Sign-up sheets should be both for volunteering and for requesting more information. (See the Appendix for samples.) Those who sign-up must be interviewed, but this is a major source of recruiting. The Ministry Fair allows people to look over the ministry areas and get involved where they have a desire. A special Ministry Fair that highlights only Christian Education may be appropriate earlier in the year.

*Personal recruitment.* Of all the methods, this is the best. People want to be involved, but are usually fearful of asking. Being asked is a sign of respect. Of course, the way people are asked is very important. Experience shows that being asked may be viewed as a last-minute tactic to simply fill a need. When this is the situation, those

asked often feel pressured into accepting the assignment. This method is not what personal recruitment is about.

Personal recruitment must follow a well-planned procedure, intended to recruit willing, qualified people. In his book, *The Volunteer Revolution*, Pastor Bill Hybels comments that asking people to volunteer should never be something that elicits guilt, either for the recruiter or the recruited.<sup>52</sup> He goes on to say that people are willing if they believe they are going to make a difference.<sup>53</sup>

In approaching potential teachers, several aspects must be considered. First, one must not immediately assume that a person will say no. Although this seems fundamental, often recruiters fear rejection. They must remember that God has someone to fill the need. A “no” is simply God moving the recruiter to another person.<sup>54</sup> Second, the recruiter must remember that people who are not serving have sometimes simply not been asked.<sup>55</sup> Third, one must make sure the recruited knows what is being asked of them: specific job, time, and place. Fourth, let the recruited know that God is the One to be served. Their response means that they are open to God’s leading, and that there is an interview and preparation process. This will help alleviate fears of inadequacy and of being pressured for an immediate commitment.<sup>56</sup>

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<sup>52</sup> Bill Hybels, *The Volunteer Revolution* (Grand Rapids: Zondervan, 2004), 12.

<sup>53</sup> *Ibid.*, 17.

<sup>54</sup> Gangel, 383,384.

<sup>55</sup> *Ibid.*, 386.

<sup>56</sup> *Ibid.*, 387.

## Step 2 – Engage the Potential Teacher in Dialogue

As potential teachers are being recruited, it is necessary to give them an understanding that teaching is not only a spiritual gift, but also requires a basic knowledge of doctrine and theology. The desire to teach is a good and necessary beginning, but more must be determined. The interview process is very important to accomplish this gathering of information and determination of placement.

The interview process may be the most critical aspect of recruiting. It is during this time that the recruiter and the potential teacher can gather information to determine compatibility and make an informed decision. During the interview the potential teacher needs to be shown the importance and privilege of teaching. This is a time for the interviewer to motivate by enthusiasm and clarity.

The following items must be made clear to the potential teacher:

1. A time commitment is expected, that the teacher will take the necessary time to prepare properly for teaching.
2. A commitment to a minimum service length is expected, no less than 6 months.
3. A commitment to attend training, when provided, is expected.
4. Teachers are a part of the pastoral staff, and are under the authority of the CE Director and Senior Pastor.

It must be made clear to the potential teacher what he/she may expect from the church:

1. Full support of the Pastor, CE Director
2. Training
3. Materials and adequate space

4. Job Description
5. Clear line of communication
6. They are part of a team which supports one another.

### Spiritual Gifts Assessment

The potential teacher will be given a Spiritual Gifts Assessment and will discuss the results with the interviewer. The purpose of this assessment is not to determine if the gift of teaching is present. Rather it is meant to provide a general understanding of the person's gift mix. A teacher in the CE program is not required to possess the gift of teaching, but he must understand his own calling of God. His gift mix can provide an insight to the type of class or group they would be best at teaching, rather than whether or not they ought to teach.

There is also some value in "experimentation" in determining gifts and placements. Nothing is lost when a potential teacher "tries out" certain areas of teaching. Bill Hybels believes that this is better than a spiritual gifts assessment because it gives the person a chance to serve where he has a "passion." Both methods have their value and can be combined.

Clearly it will be necessary to conduct two interviews with enough time between them for completion of the assessment, and an evaluation. While this seems rather involved for a teaching position, the ideal is to place people who will be committed and to whom the church can make a commitment.

### Step 3 – Create a Positive Atmosphere

The potential teachers need to see an environment of CE that provides a positive, dynamic, lively motivation for their service. Approaching a potential teacher to meet a need that seems to be perpetual or hard to fill only provides negative motivation.

Teachers need to know and believe that they are valuable to a team of people within the CE program. Therefore, during the recruiting process the Director and recruiter (if a different person) need to present a positive view of teaching.

People are much more likely to volunteer to teach when they are convinced that their contributions will make a difference in people's lives. In the book *The Volunteer Revolution*, Bill Hybels says that church goers have a choice: they can “park in their usual spot, find a comfortable seat, enjoy a good service, chat, and then go home. Or they can jump in and join the adventure by being on a team of like-minded servants and helping to build the church God has called them to.”<sup>57</sup> This is what the recruiter needs to instill as the motivation for a potential teacher. James 3:1 warns about being a teacher, but it can also be viewed as a great privilege. God is entrusting the teacher with His Word and the minds and hearts of the student! What else could be a greater call or responsibility?

Potential teachers are not simply being asked to fill a teaching slot; rather they are being recruited to join a team of people to help change the lives of others. It is vital to paint this kind of picture throughout the recruitment process. John Maxwell says that it is

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<sup>57</sup> Hybels, 17.

imperative to “paint the big picture for your people.”<sup>58</sup> Seeing the vision of what teaching can accomplish is a powerful motivational tool. People must be able to see what they, as individuals on a team, are working toward.

Another vital aspect is to keep the standards high. One must not make the mistake of believing that potential teachers may back out if the requirements are high. Of course, they are not being asked to teach like professional teachers, but they do need to see that what they are being asked to do is not necessarily easy. Lowering standards to attract teachers is not the goal. Rather, people who are going to be teaching should be people who thrive when standards are high, when expectations are well above par. As a self-fulfilling prophecy, teachers will rise to the level that is expected of them.

Commitment to time, study, training, and preparation will not de-motivate people when presented in a positive manner. Therefore, the recruiter should not apologize for recruiting teachers according to a high standard. People are created to join with God in a mission<sup>59</sup> and will join in if they know that they are on a team with God as well as others.

One way to be positive is to maintain an outlook that the CE program is vital to the church. People need to know they are contributing to something bigger than themselves. If CE is only something in which to participate for “checking off the Christian service box,” then there is little positive motivation. The Director and recruiter must be enthusiastic about the task and the outcomes of teaching. Enthusiasm generates

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<sup>58</sup> John Maxwell, *The 17 Indisputable Laws of Team Work* (Nashville: Thomas Nelson, 2001), 21.

<sup>59</sup> Hybels, 13.

enthusiasm. John Maxwell says that the goal is more important than the role.<sup>60</sup> People will do their utmost if they are convinced that the goal and the team are worthwhile.

#### Step 4 – Resist the “Urgency of the Moment”

The need to fill a teaching vacancy is often seen as urgent. There are times when this may be the case, such as an illness or unexpected resignation. However, with proper recruiting even these kinds of situations can be prepared for.

Howard Hendricks tells of a church in which a woman volunteered to fill a vacancy for a teacher. However, because the need became the goal, she eventually became frustrated and quit.<sup>61</sup> Now, says Hendricks, any time she is asked to teach she responds with a decisive, “No!” While this episode relates to teacher training, it also applies to the perceived urgency of the moment.

Rather than trying to find a “warm body” to fill an immediate need, the CE director should prepare for anticipated needs. Recruiting someone by a sense of guilt or filling an urgent need rarely results in success. Guilt is never to be the motivation for recruiting, either for the recruiter or the recruited.<sup>62</sup> Rather than viewing teachers as “people to fill slots”, the CE Director ought to consider the long term outcomes: be outcome based rather than activity based;<sup>63</sup> provide for long term benefits to the

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<sup>60</sup> Maxwell, 20.

<sup>61</sup> Howard Hendricks, "Training People to Teach," *Leadership Books*, January, 2006,, article <http://ctlibrary.com/> (accessed January 30, 2006).

<sup>62</sup> Hybels, 12.

<sup>63</sup> Sue Mallory, *The Equipping Church* (Grand Rapids: Zondervan, 2001), 15.



teacher; motivation for continued service; and place a high value on people as servants. In other words, spiritual health is to be the focus for the teachers and students.<sup>64</sup>

Preparation is necessary if the “urgent” is to be handled properly. In his book *Talent is Never Enough*, John Maxwell provides a number of principles regarding preparation.<sup>65</sup> First, he says that people fail to prepare for two main reasons: they do not value preparation before action, and they do not discipline themselves to take the time to prepare. This second reason is especially vital to recognize because it affects how the “urgent” is viewed.

Second, he provides six principles necessary for good preparation:

1. Preparation helps to maximize one’s use of time. This means that questions need to be asked for the accomplishment of the recruiting task. What is the work to be done? How and when will it be done, and who will do it? What is the time frame?

2. Preparation is a process rather than an event. The CE Director needs to spend a regular amount of time in assessing current and future needs. It will not do to simply prepare for the upcoming quarter one month prior to it. Once the CE Director begins to be well- prepared in advance, the people in the CE Program will become better as well.

3. Preparation comes before opportunity. An old saying is, “You can claim to be surprised once; after that, you’re unprepared.”

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<sup>64</sup> Ibid, 50.

<sup>65</sup> John Maxwell, *Talent is Never Enough* (Nashville: Thomas Nelson, 2007), Chapter 5.

4. Preparation for tomorrow requires proper use of today. The CE Director must continually look ahead, but must also consider how the present needs to be used to get to that future. This is where the CE Director needs to consider possible needs that are unexpected, and how to meet them. Circumstances may be beyond the Director's control, but preparation for them is not. "If you are preparing today, chances are, you will be repairing tomorrow."<sup>66</sup>

5. Preparation requires continually good perspective. Looking ahead to what needs to be done is a constant effort. If the CE Director is aware of schedules and contingencies, he/she can prepare to meet them, anticipate instead of react.

6. Good preparation leads to action. The idea of preparation is action. If preparation itself is the end result, it does not do much good. Being prepared puts the CE Director in a better position to succeed.

Preparation is good not only for the CE Director, it is also something to be taught to the teachers. Teachers are also liable to be caught up in what is urgent. The CE Director must let the teachers know that they will receive help in being prepared to teach, to help them be the best they can be at their task.

#### Step 5 – Do not Undervalue Teachers

During the recruiting process it is important for the CE Director and/or recruiter to let the potential teacher know that they are supported. The interview time should include encouraging information in this regard.

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<sup>66</sup> Ibid., 97.

Teachers must know that they will not be forgotten once they are engaged in teaching. The CE Director must be prepared to provide regular times of encouragement, feedback, and opportunities for discussion.

Undervaluing teachers can result from a number of causes. Often the feeling of being undervalued or unappreciated is not caused overtly, but is from overlooking the needs of the teacher in favor of meeting the needs of the CE Program. The CE Director must carefully guard against this.

First, he must let the potential teachers know that they are the leaders of their classes, and are therefore treated as leaders.<sup>67</sup> Their ideas and desires are important. Undervaluing teachers takes away their opportunity for being respected as leaders, and for being creative.

Second, the director must make sure the potential teachers know that they will be provided all necessary materials and supplies. Of course, this does not preclude their bringing their own additional items, but it shows them that they are fully supported.

Third, potential teachers need to know that as leaders they have great accountability. The teaching ministry of the church is one of the most vital ministries. The teachers need to be told what is expected of them. One important item is that each teacher needs to prepare a statement of purpose for his class. This must be done by the teacher because he/she is the one directly responsible.

Fourth, they should know how they will be recognized for their work. A schedule of rewards can be developed based on longevity, consecutive quarters (or other such time

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<sup>67</sup> Ken Hemphill, *Revitalizing the Sunday Morning Dinosaur* (Nashville: Broadman and Holman, 1996), 131.

frames), days not missed, or any number of objective criteria. They need to be rewarded because they are equippers, Eph. 4:11.<sup>68</sup>

Fifth, they should know that training is available to help teachers improve in their skills. Teachers cannot be expected to teach without being given the skills, nor will they be enthusiastic about teaching.<sup>69</sup>

Sixth, the director must be sure the potential teachers know that they will have regular opportunities to share with other teachers in meetings. Holding regular meetings can provide a forum for encouragement, team- building, new ideas, and sharing testimonies. Howard Hendricks believes this sharing of testimonies is invaluable to the team building process.<sup>70</sup> In addition, these meetings can also be times to invite special speakers to deal with specific CE issues. Often having an outside speaker provides an opportunity for learning not available in the local church.

Seventh, the potential teachers should know that their own spiritual well- being is important to the CE Director. While some teachers may thrive on years of uninterrupted service, most need regular times of receiving as well as giving. The CE director must provide teachers the opportunity to get away from teaching and join a class with others. This is necessary for their spiritual refreshment.

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<sup>68</sup> Jeff Jones Rowland Forman, Bruce Miller, *The Leadership Baton* (Grand Rapids: Zondervan, 2004), 35.

<sup>69</sup> Hendricks, *Training People to Teach*, 3.

<sup>70</sup> *ibid*, 5.

## Step 6 – Include People of Different Personalities and Styles

Everyone has a favorite teacher; one who kept the students engaged and held their interest. How does the CE Director find this kind of teachers? Actually, the teacher is not the only deciding factor of likeability or effectiveness. It is also the student and type of class content that makes a good class and teacher.

As the CE Director or recruiter evaluates the programs needs, one important item is to interview the potential teachers regarding their perceived styles and preferences.

The following items must be surveyed:

1. Preference in course content. Does the teacher prefer topical studies, books of the Bible, using pre-printed materials?

2. Style of speaking and teaching. Is the teacher one who likes to lecture, or guide discussion? Does the teacher like to use visual aids?

3. Materials. Does the teacher prefer using printed curriculum, or would he rather develop his own? This does not mean that he will always do so, but it does indicate his method of lesson preparation.

4. Class makeup. Does the teacher like small or large classes? Does he prefer a particular age and gender?

5. Length of class. This refers to the number of consecutive sessions for a chosen course. In a Sunday School program, how many quarters will a class require? For small home Bible studies, how many sessions will be needed?

6. Version of the Bible. Some teachers prefer the KJV; others, newer versions.

The CE Director should approve the type of Bible used.

7. Sign- up forms. Does the teacher like to know ahead of time who will be attending his class? Of course, this will also help determine the room to be used.

8. Special supplies or technical skills. Some teachers may like using white boards or flip charts; others may like using maps; others may prefer using PowerPoint or video. Some may not prefer any of these.

While teachers will differ in these things, every teacher can improve his skills and knowledge. The above points are not meant to preclude on-going development of teachers. Maintaining a current list of teachers along with their styles and preferences is essential for the CE Director to have an effective organization.

#### Step 7 – Trust the Holy Spirit to Empower and Motivate the Teacher

I Corinthians 12:3-11 describes the spiritual gifting of the Holy Spirit. It is the Holy Spirit who calls, equips, empowers, and leads a person to serve. As potential teachers are being sought out and interviewed, it is wise to remember that the Holy Spirit is working throughout the process. The Holy Spirit uses different gifts in various workings (vv. 3-5). Verse 11 is a great encouragement because ultimately the Holy Spirit is the Divine Recruiter. He can be fully trusted to not only call people to serve, but to empower them as they serve. This is what Proverbs 3:5-6 is about: trusting the Holy Spirit.

As the potential teacher is being interviewed, the recruiter must still use spiritual discernment. The Holy Spirit leads, but He worked in and through individuals. The CE Director is responsible for taking proper steps in identifying, recruiting, interviewing, and evaluating the people in the CE program ministry. In Matthew 9:36-38, Jesus sees multitudes of people as being harassed and scattered, mainly by the religion and the leaders. He sees them as sheep needing a shepherd, that is, someone to teach and care for them. He then provides the solution to finding these shepherds in verses 37-38. The CE

Director needs to pray to the Lord who desires to call, motivate, and empower shepherds. It is not only the human processes that need to be followed, but the Divine process that must first be submitted to.

In every step of the recruiting process, the CE Director must rely on the direction of the Holy Spirit. The Spirit will likely call various types of people, with differing levels of spiritual maturity: with differing passions; with differing styles and skills. Everyone called will need to submit to authority, develop skills and abilities, learn new methods, and learn to trust the Holy Spirit. If the recruitment process is permeated by trust in the Holy Spirit, the teacher's ministry will also emphasize the Spirit's leading.

### **III. Recruiting Plan**

Howard Hendricks says that one of the most unpardonable sins is in the lack of good teacher recruiting.<sup>71</sup> Therefore, it is important to have an organized written plan for a recruiting process.

Once potential teachers are identified, there must be a plan to contact them and qualify them for their teaching position. It is very important to put the right people in the right place.

First, the prospective teacher must receive a telephone call. This is simply to let the person know of interest in them, and to set up a time for an initial interview. The initial meeting may be in a church office, a lunch, or at the home of the interviewer. In this meeting the following items are presented:

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<sup>71</sup> Howard Hendricks, "C.E. Doesn't Run on Autopilot," *leadership*, January, 2006,, article.

1. The philosophy and mission of the CE department
2. A job description
3. Training provided and required

It is also a time to get to know the person better, and to answer any questions about being a teacher. The meeting should not be longer than one hour. Finally, two weekss should be given for the prospect to think, pray, and digest the information provided.

Second, another telephone call should be made to set up an interview to find out if the prospective teacher is still interested. In this second meeting, the interview form will be used. The job description will be discussed in some detail, and the requirements for training explained. The prospective teacher should be made to feel at ease during this meeting. It should last no longer than 1 ½ hours. The following materials will be given:

1. Spiritual Gifts Inventory
2. Application form (if not already done)
3. Commitment Agreement

Third, after one week a final meeting is arranged. During this meeting the materials from the second meeting are returned signed and dated. Here the prospective teacher is welcomed as a member of the team. Initial training is scheduled as well.



#### IV. Retaining Teachers

“It is tough to recruit good volunteers, but tougher to keep them.”<sup>72</sup>

Rare is the teacher who volunteers as a young man or woman and teaches until the end of their days. In today’s world people do not seem willing to make long-term commitments. Long-term is defined as 2 or more years. However, people who are motivated by the Lord and who enjoy their teaching are much more likely to stay “long term.” Once a teacher has been recruited, trained and begins teaching, there needs to be a design for encouraging him to continue.

Several ideas regarding the ways to accomplish this have been written. Three of these will be briefly explored, then a compilation under the acronym RETAIN will make a plan applicable and workable.

A. Dr. Frank Schmitt list 12 important points for retaining volunteers.

1. Provide the training needed for the task. Without adequate training workers tend to get discouraged and quit.

2. Make duties and responsibilities clear. Job descriptions are very important so each volunteer knows what is expected.

3. Provide the tools necessary for the task. Workers should not have to “search” for needed materials or supplies; they should not have to “beg” for needed equipment or adequate space.

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<sup>72</sup> This is what Dr. Frank Schmitt has written in chapter 8 of a multi chapter paper regarding teacher policies.

4. Meet the basic needs of the workers. This deals with the feeling of belonging, acceptance, support, and honor. People who volunteer want to know that they and their tasks are appreciated.

5. Offer the possibility of advancement. This may be moving from a teacher to a director, or, it may simply be recognition and reward.

6. Provide rewards. Many ways to show appreciation are available. The key is to do so publicly, with genuineness, and often.

7. Select the right person for the job. The application and interview process aids in this. However, ongoing evaluation is also necessary.

8. Maintain high performance standards. Bill Hybels says that people will willingly volunteer if they believe the job is important and that they will make a difference.<sup>73</sup> Thom Rainer says that keeping high expectations for teachers has a dramatic effect. He goes on to say that the “pain is worth the result.” People will perform to the standard set for them, high or low.<sup>74</sup>

9. Provide good supervision. Support from the CE Director is important.

10. Build a team spirit. Teachers need to be on a team, not an island. John Maxwell’s books on teamwork are good tools to utilize.

11. Don’t overload. Keep the tasks at a workable level. Do not give the volunteers too much to do. Do not cause “burn- out.”

12. Good communication is imperative. Keep the volunteers well- informed.

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<sup>73</sup> Hybels, 17.

<sup>74</sup> Rainer, *High Expectations* 34,35.

B. Bill Hybels in his book *The Volunteer Revolution* has 3 simple keys:<sup>75</sup>

1. A new volunteer is a fragile volunteer. New volunteers will judge their future as volunteers by how they begin. The director must take time to frequently visit with the new volunteer. Write him a brief note of encouragement. Call him on the phone. Have a social time together. Don't discourage him when he struggles, but remind him of his importance.

2. Do not waste the volunteer's time. This is the easiest way to lose them. Make sure his time is useful for his task. Do not use his time for busy work. Make sure that his passions and skills fit the job. Help him to see results.

3. Constantly remind him that his service is not in vain. Matthew 6:4 says "Your Father, who sees what is done in secret, will reward you openly". God takes notice of everything done in His Name. Continually remind volunteers that they are serving the greatest cause in the known universe – they are serving Christ Himself!

C. John Cionca in *Inviting Volunteers to Minister* highlights several churches and their methods.<sup>76</sup> One church makes sure that their teachers have a positive experience.

1. Promise to him them do the best possible. Building relationships with the teacher helps him to do his best.

2. Provide him with necessary resources. This includes curriculum, training and recognition.

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<sup>75</sup> Hybels, 113-118.

<sup>76</sup> John Cionca, *Inviting Volunteers to Minister* (Cincinnati: Standard, 1999), 87-89.

3. Provide a “resource fair.” Make new materials, supplies, and ideas available to the teachers twice each year. Make this a well- conceived and well-conducted fair; make it special, just for the teachers.

4. Help the teachers to function as a team. They should pray together, prepare together, learn together. Periodically they can prepare lessons together.

5. Affirm the teachers often.

#### D. RETAIN

1. Responsibilities must be clear. Teachers are often the type of people who like written standards and responsibilities. However, even for those who are not like this, making sure these are clear and understood is necessary for effectiveness. Further, the teachers need to understand the commitment they are making, and the commitment being made to them by the church and CE Director. The lack of clearly written standards and responsibilities causes poor communications, confusion, and lack of needed control. Judges 17:6 and 21:25 will become the case if this is overlooked.

2. Evaluate according to established standards. These standards must be changing, high standards. Teachers need to know these and be evaluated equally. There is no room for evaluations based on personality, church politics, or personal agendas. The reason for an extensive interview is to help avoid the wrong person getting in the wrong job for the wrong reasons.

3. Train teachers regularly, with an eye to development. Teachers must know that they are not being left along or thrown into the fray without proper and adequate training. The initial training provides them a basic foundation for understanding

Scripture; on-going training is needed for learning new methods, getting creative ideas, and improving their own sense of confidence and satisfaction. Further, ongoing training provides the CE Director with knowledge of where each teacher is and what he needs to help him be the best he can be.

4. Affirm the teachers often. While it is true that teachers are serving the Lord and will receive His commendation, they still need it here on earth, too. There are an unlimited number of ways to affirm teachers. Often the most powerful is a simple “thank-you” for their work, time, and love. However, more tangible methods are also effective and much appreciated.

- a. Occasional small appreciation gifts
- b. Occasional greeting cards of appreciation
- c. Recognition of something special in their lives.
- d. Public recognition in a church service
- e. Appreciation banquets, fellowship times.
- f. Special holiday-theme gifts.
- g. Suggestion box
- h. Taking time to listen to them
- i. Visits during illness, grief
- j. Canvas bags for keeping materials
- k. Various rewards for levels of achievement

5. Involve them as a team. Teachers have individual responsibilities, but they also have a deep need for camaraderie. Knowing that they are vital team members is important for their well-being. Being on a team means that they are involved in a

commitment to God, church, and others. It lets them know that they are working toward a great goal along with others. Team members have the privilege of giving feedback, giving and receiving support, and rejoicing in the successes of others. Communicate with teachers regularly, openly. Solicit ideas, concerns, plans, and dreams.

6. Necessary tools and resources must be provided. Teachers should not be required to provide their own materials, supplies, visual aids, or equipment. The church should provide these and have an adequate budget for it. Of course, some teachers will desire to provide for themselves, and this should be encouraged. However, they need to have confidence that they can acquire what is necessary for their success. Adequate space is included in this as well. It is frustrating to have either too large or too small a room, or to be moved around. The CE director must make sure the teachers are well-supplied and comfortable.

## **V. Standards for Teachers**

James 3:1 provides a basic motivation for teaching, and a basic standard. Teaching carries a powerful influence that must be taken seriously. There is no place for a teacher who is acting with a private agenda, or one who simply desires to be “up in front” for personal recognition.

Although 1 Timothy 3:1-7 and Titus 1:6-9 are generally perceived as qualifications for church leaders, they are also good qualities to seek and to develop in those who are teachers. In 1 Timothy 3:2, the last item mentioned regards teaching. In Titus 1:9-16 the need for proper teaching and application is stressed. Teachers need to meet these qualities and be constantly developing and improving in them. These qualities

should be included in the application form, and be discussed during the interview process.

Teaching also involves a great commitment in time and labor. Every good teacher knows that these two are imperative for being effective. To this end, therefore, the following points must be stressed and accepted:<sup>77</sup>

1. The Bible is the main text. Teaching is meant to produce followers of Jesus Christ. This cannot be accomplished when the Bible is a secondary source of information. It is imperative that teachers know and study the Bible text for each lesson, and that their students are learning from the Bible.

2. The teacher will be a student of the Bible as well. The best teaching is a result of what the teacher is also learning. Therefore, the teacher must have a consistent personal time of study, in addition to his study and preparation for each class. It has been said that a great many people attend a class to not only learn the Bible, but because their teacher knows the Bible well. It will be obvious to all if the teacher does not know God's Word.

3. Teachers must know the gospel message well. It is important that the teacher is able to lead a person to Christ. Students should be encouraged to invite unsaved people to the study class.

4. Adequate preparation time must be set aside. It is not enough to read over the lesson from a book and then expect to be effective as a teacher. This is an extremely important commitment for the teacher to make. Training will be provided to assist the teacher in using his time the most effectively.

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<sup>77</sup> Hemphill, *Sunday Morning Dinosaur*, 132-142.

5. Teachers should be aware of those in their classes who may be potential teachers, if age appropriate. The teacher is a leader, and is therefore called to seek out others as future leaders (2 Timothy 2:2).



## CHAPTER 5

### EVALUATION OF THE CE PROGRAM

Evaluation is a necessary process for checking on the effectiveness of any program. Evaluation is the yardstick or thermometer we apply to any given program.<sup>78</sup> Evaluation focuses on effectiveness, efficiency, and improvement. The quality of the program in achieving stated goals and objectives can only be analyzed by proper and regular evaluation.

Evaluation is a broad concept. It refers to the process of objective data-gathering and the interpretation of that data. The result is that conclusions are reached that determine the success and needed changes or improvements of the overall program. Note what Kenneth O. Gangel says regarding evaluation:<sup>79</sup>

Much of evaluation is subjective. Every honest educator would admit that he is subjectively evaluating most of the time. The teacher evaluates his students continually as he is in contact with them. The director of Christian education or pastor evaluates his teachers and church workers to a much greater extent through subjective observation than through objective teaching. When the results of both

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<sup>78</sup> This work was obtained from Dr. Schmitt during a course taken at Liberty Theological Seminary. The evaluation citation is taken from chapter 10. Dr. Frank Schmitt, "Evaluation of Lay Leadership Development Program," 2005, a work written by Dr. Schmitt for the leadership development program in a local church, p. 1, Lay Leadership Development Program.

<sup>79</sup> Gangel, 190.

the subjective observation and the objective measurement are brought together and decisions are made about the education process, evaluation is taking place.

Put another way, there is quantitative evaluation, and qualitative evaluation. Both types are needed for a comprehensive picture and clear conclusions.

The following principles should be kept clear as the evaluation process moves along:<sup>80</sup>

1. What gets measured gets done.
2. If results cannot be measured, there is no way to differentiate between success and failure.
3. If success isn't recognized it can't be rewarded.
4. If success isn't being rewarded, failure likely is.
5. If success isn't recognized there is no way to learn from it.
6. If failure isn't recognized there is no way to correct it.
7. Results provide support.

#### Questions for Quantitative Evaluation

##### Training of Teachers

1. Have all teachers completed the initial training?
2. What other areas of training has each teacher accomplished?
3. How often is the initial training conducted?
4. Is the training schedule for the initial training adequate?

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<sup>80</sup> Schmitt, p. 2.

### Recruitment of Teachers

1. Has each teacher filled out an application?
2. Has each teacher signed the commitment?
3. Is the interviewer using the checklist?
4. Are any items on the check list frequently overlooked or not accomplished?
5. Are there areas that the check list does not address that should be?
6. Are the interviewers accomplishing their tasks in a timely manner?
7. Is each teacher provided a copy of the standards for teachers?
8. Is there a signed copy of the standard for teachers on file?
9. Are job descriptions provided to each teacher?
10. Is there a chart of communication provided to the teachers?

### Facilities

1. Does each teacher have an assigned room?
2. Does each room have a name of the class and teacher displayed?
3. Does each classroom have:
  - a. White board
  - b. Markers and eraser
  - c. Extra Bibles
  - d. Proper seating and tables
4. Are the classrooms kept clean?
5. Is the climate controlled well?

6. Do the teachers know how to request supplies and materials?

#### Retaining of Teachers

1. Are the teachers asked to provide a critique?
2. Are teachers aware of their progress in training?
3. Are teachers being recognized and rewarded?
4. Is an evaluation conducted regularly?

#### Questions for Qualitative Evaluation

##### Training of Teachers

1. Is the objective of each class being realized?
2. Are there areas in which the teacher is having trouble understanding the curriculum?
3. Does the teacher feel adequately trained?
4. What areas of training would be beneficial?
5. Is the initial training too difficult?

##### General Questions

1. How long has the teacher been teaching?
2. Are the teachers needs being met?
3. Are the teacher's skills being utilized well?
4. What good experiences has the teacher had?
5. What is disappointing to the teacher?
6. Does the teacher feel he/she is doing a good job?

7. Does the teacher feel supported by the CE director? Other teachers?

Pastoral staff?

8. Does the teacher feel ignored? Recognized?

9. Does the teacher have a desire to continue?

10. How can class preparation be made easier or more adequate?

11. Does the teacher need other materials or supplies not readily available?

12. Is the exit interview performed in a timely manner?

### Ministry Fair

1. Is CE representation available?

2. Is written information provided?

3. Are new potential teachers being recruited?

4. Is there a person available to answer questions?

5. Are potential teachers being followed up immediately?

6. Is the timing of the Ministry Fair working?

7. Is the placement of the CE information area beneficial or harmful?

8. Are current and past teachers being utilized to encourage others to become teachers?

9. Does the Ministry Fair make adequate information available to the congregation?

Accomplishment of Objective(s)

1. Are students participating?
2. Are Bibles being utilized by teachers and students?
3. Are teachers demonstrating Christian love and enthusiasm in the class?
4. Are teaching materials being properly used by teachers and students?
5. Are visual aids being properly used?
6. Are Bible verses being memorized?
7. Is the Gospel being presented clearly?
8. Are missions being promoted?
9. Do teachers visit their students at home?
10. Do teachers attempt to secure parental support for classes of children and youth?

Exit Interview

The exit interview is a tool that can be used to learn about the teacher's ministry experience. This interview seeks to understand what the teacher enjoyed, disliked, what were the rewards and disappointments. It is also a time to thank the teacher for his or her service, to recognize the contributions made, and to encourage future ministry participation.

1. Describe your experience with the CE program.
2. What were the challenges you faced when you became a teacher?
3. What talents and abilities were utilized appropriately?
4. Did the ministry description adequately reflect the teaching opportunity?

Would you make any changes in the description?

5. Were recourses adequate?
6. Describe the degree of staff support, pastoral support you received.
7. What did you like best about teaching?
8. What did you like the least?
9. Did the training you received prepare you for your experience? Did the training equip you in other ways?
10. Do you feel that you service was profitable to you? To your students?
11. Would you consider teaching again?
12. Are there other areas of ministry you might like to serve in?
13. Do you have suggestions?

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APPENDIX A  
THE CE DIRECTOR

**Qualifications, Job Description, Recruiting, Responsibilities**

**I. General Qualifications**

The Christian Education department/ministry of the local church is unique. The CE program is dealing with eternal souls and eternal truth.<sup>81</sup> The people involved in this ministry need to continually remind themselves that their role is of utmost importance to God's Kingdom. It is important to keep in mind the Scriptures which command the making of disciples via the educational program.

The CE Director is the person who will direct the educational ministry, and therefore must be chosen wisely. In choosing a CE Director, many factors must be considered.

A. Spiritual maturity: is the person being considered one who fits the profile of 1 Timothy 3:1-9 and Titus 1:5-9? Although these deal specifically with elders and deacons, the qualities are good for foundational qualities of the CE Director. The demand for a male, in the case of the CE Director, is not necessary.

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<sup>81</sup> Howard Hendricks, "What Makes Christian Education Distinct," *Leadership Books*, article <http://ctlibrary.com/> (accessed January 30, 2006).

B. Biblical Knowledge: does the person being considered have a clear depth of biblical knowledge? Are they a student of Scripture? The following questions will be helpful in determining this aspect:

1. How often does the person read and study Scripture?
2. What kind of journal is kept regarding what is learned, studied?
3. Is there evidence of some formal Bible education?
4. Does the person regularly memorize Scripture?
5. Does the person teach Bible studies? What kinds? What materials are utilized?
6. Does the person know how to lead someone to Christ? Have they ever done so?
7. What is their view about the priority of Scripture?
8. What is their view about the purpose of the CE program? Do they believe in transformed lives or only in religious educational activity?
9. What versions of the Bible does the person use most often?
10. What kinds of Biblical study helps does the person own and use?

C. Leadership style and skills: How would this person lead volunteers? Are they leading by example? Do they seek to develop their own skills? Are they humble and submissive to spiritual authority?

D. Administration: are they well-organized? It will be necessary for the CE Director to plan for recruiting and training of teachers. Further, he/she will need a plan for curriculum.

E. Communication: can this person speak clearly, accurately? Are they able to pass on information with a minimum of confusion? Do they have a clear voice? Are they able to speak directly with conviction, or are they always “apologetic”?

F. Time Commitment: is the person willing and able to commit to the time required? An effective CE Program will require many hours of work and research. Along with this, the question may be asked, “Are they willing to delegate”?

G. Church Commitment: is the person fully committed to the local church? Do they regularly attend all services and events? Do they participate in ministry? Do they give finances faithfully? Will they support the pastoral staff and leadership boards?

H. Training: is the person willing to be trained? Provide training for others? Able to teach leaders and teachers? Search for ways to provide training opportunities?

## **II. Responsibilities**

The Job Description of the CE Director is found in the Appendix.

### **A. General Responsibilities**

It is the general task of the CE Director to organize and conduct a comprehensive educational program for the whole church. As a part of the pastoral staff, he/she will be directly responsible to the senior pastor. He/she will provide executive leadership to the CE Committee.

### **B. Specific Responsibilities**

1. Develop and Implement an organized plan for teaching God’s Word throughout the church. Generally this will include the Sunday School ministry, and the

Small Group ministry. Oversight of VBS will be included, but not with direct responsibility to conduct or direct VBS.

2. Plan and implement the training program for new and continuing teachers.

Each new teacher will attend the initial 13 weeks of training outlined in chapter 3.

Ongoing training will be provided for continuing teachers. The CE Director will keep a continuous record of training needed and training completed.

3. In addition to #2, the CE Director is responsible to determine ongoing educational needs. He/she will research various topics and continually update their own knowledge of new ideas and methods.

4. Communicate with the board of elders regarding the needs of the church in education. While he/she answers directly to the senior pastor, the board of elders can provide valuable insight.

5. Communicate with the congregation. This is a vital aspect of the CE Program. Advance planning is required in order to inform the people about upcoming educational opportunities. Further, those involved in teaching need to know in advance their future responsibilities. Typically the CE Director should have a plan at least 3 months in advance.

6. Relationships

- a. To the Senior Pastor:<sup>82</sup> The CE Director and Senior Pastor must work as a team. The CE Director must respond to the direction of the Senior Pastor; the Senior

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<sup>82</sup> Kenneth O. Gangle, *Building Leaders for Church Education* (Chicago: Moody Press, 1981), 171.



Pastor must trust the person and position of the CE Director. They are workers together, 1 Cor. 6:9; 2 Cor 3:9.

b. To the Board of Elders:<sup>83</sup> The spiritual leaders of the church have an ear to the congregation and to the Holy Spirit through God's Word. While the board is not directly supervising the CE Director, they do carry the responsibility for the churches spiritual health. Regular communication and honor should go between these 2.

c. To the CE Committee:<sup>84</sup> Delegation is an important role for the director. While he/she provides direction, the members of the committee should provide advice and participation. The CE Director cannot watch every individual or class. Therefore the committee must provide delegated oversight, and report to the Director.

7. Develop and implement a recruitment process. Recruitment is of two types: 1. the new teachers; 2. keeping current teachers. Chapter 4 deals with the acronym RECRUIT for new teachers. The CE Director will need to develop a plan to identify potential teachers and conduct interviews. Either the Director or trained recruiters (possibly from the CE committee) can accomplish these interviews.

8. Oversee the use of curriculum: This can be accomplished in various ways. He/she may choose to follow an established curriculum through various publishing companies. These types may be used in a variety of levels as well. The Director may choose to allow teachers the opportunity of suggesting their own topics/materials. The Director, in this case, must overview the suggested topics/materials, evaluate the biblical

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<sup>83</sup> Ibid., 272.

<sup>84</sup> Ibid., 271.

content, and evaluate the fit with the overall CE Program. Again, this will require a minimum of 3 months advance planning.

APPENDIX B  
CE COMMITTEE

The CE program of the local church requires participation at various levels. Teachers are the front – line leaders, doing the bulk of the work of CE. The CE Director provides central leadership and daily direction to the teachers. The CE Committee is the level which provides advice, assistance, and direction to the CE program. The purpose of the CE Committee is to provide oversight of the educational functions of the local church.<sup>85</sup> The CE Committee is the working team that provides detailed responsibilities to the program and assists in the implementation of all aspects of CE. The Director is responsible for carrying out the directives of the Committee.

A. The CE Committee must be comprised of members who meet certain minimum qualifications.

1. Dedicated and mature Christians. The CE program is of the utmost importance in the church, and is carrying out Jesus’ “Great Commission”. Therefore, those leading and directing the CE program must be spiritual leaders who can keep the mission foremost. They must be able to pray together, not be argumentative, and have a vision for making disciples. They are to be people who are growing and maturing in their own faith.

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<sup>85</sup> Gangle, 276.

2. Willing to sacrifice time and labor for the CE program. The CE Committee cannot afford to be comprised of people who want authority without responsibility. They should be people who are or have been deeply involved in a CE program. They must have experience to know how to provide assistance and direction.

3. Each member of the CE committee should enroll in the teacher training courses, or have had similar training.

4. Membership of the local church is required.

#### B. Values of the CE Committee.

The Committee is responsible for immediate and long – range planning. This is not only in the area of curriculum, but also in recruiting, training, and retaining. The members must see the committee as a leadership group that provides vision for the CE program. The teachers need to know that there is a group of committed, responsible, caring people who are praying and available.<sup>86</sup>

#### C. Work of the CE Committee

The regular duties of the CE Committee are listed as follows:

1. Provision of teaching for all ages.
2. Providing sources of curriculum.
3. Oversight of the training program.
4. Providing a budget.
5. Securing equipment and space.
6. Evaluation according to prescribed CE objectives.

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<sup>86</sup> Ibid., 276.

7. Assistance by participation.

The CE Committee should be no less than five, and no more than ten. Size is determined by need and by the number of qualified people.

D. General duties of the CE Committee

1. The committee plans for the CE program in the areas of needs, recruiting, and curriculum. A needs assessment must be conducted annually. This assessment involves both immediate and long – range goals. The assessment is based on the CE vision statement. The CE Director provides leadership and information to the committee for the assessment.

Current and on going training for teachers is also part of planning. The CE Director will have specific details regarding the current training levels and needs of teachers.

2. The CE committee acquires resources for teaching materials, curriculum, equipment and methodology. The committee will work with the senior pastor in developing a schedule of teaching through the Bible, and teaching Biblical topics. It is likely that the committee members are not theologically able to evaluate every area of curriculum, compared to the senior pastor. However, the committee should be able to provide advice regarding the Biblical content of curriculum, and the possibility of desired results. This is an area in which the committee members must work with the church leadership and the teachers.

3. The CE Committee informs the church congregation about the ministry of CE. The committee also serves as liaison between the congregation and the Director and

teachers. The committee members must be thoroughly committed to the director and teachers in order to protect them from unwarranted criticisms. The committee should be positive toward the congregation, motivating them to participate in the CE program.

## APPENDIX C

### RECRUITERS

Those who will conduct teacher interviews must be prepared for their task. The first impression received by the prospective teacher is an enduring one.

The recruiter, if not the CE Director, must be given the authority to make a decision regarding a prospective teacher. The recruiter ought to be someone well – acquainted with the CE program, who can answer any questions. Further, they must be personally committed to participating in the CE program.

Recruiters may be past or present teachers, or from the CE Committee members. Recruiters are not merely attempting to convince the prospective teacher to get involved. Rather they are explaining to the prospective teacher the program, importance, benefits, and requirements.

The Recruiter must be pleasant, not in a hurry, willing to listen and answer questions and genuinely interested in the person and process. It is likely that the recruiter will be the one who a new teacher spends the most time with in getting help and advice. This is the beginning of being a team member

The Recruiters will follow the recruiting plan and use all forms as prepared.

APPENDIX D  
STUDENT NOTES



## Lesson 1

### Importance of Being a Teacher

“Christian Education”: educating people to be followers of Christ – this is the definition and direction of the CE program.

Who will teach these people to be followers?

What kind of person should a teacher be? The following acronym is helpful:

T- \_\_\_\_\_ E- \_\_\_\_\_ A- \_\_\_\_\_ C- \_\_\_\_\_

H- \_\_\_\_\_ E- \_\_\_\_\_ R- \_\_\_\_\_ S- \_\_\_\_\_

These are the qualities for anyone who would be an effective teacher. As a Christian Education teacher, your further goals should be:

- 1.
- 2.
- 3.
- 4.
- 5.

In his book, *“The Transformation of American Religion”*, Alan Wolfe recognizes that Americans have shaped religion toward their personal needs – instead, then, of religion shaping American culture, culture shapes religion. The Bible is a book meant to transform people, and ultimately culture. Teacher of the Bible must see themselves as being change agents.

What is it, then, that the teachers need to know so they can be change agents?

James 3:1-4

Romans 12:7 teaches that those who would teach must be \_\_\_\_\_.

Teachers must meet high standards if they are to take on this task.

Howard Hendricks said, “No one can teach from a blank disk. Teachers need a database from which to draw: \_\_\_\_\_”. He believes that

Christian teachers are educators with several unique perspectives -

1. *A means of* \_\_\_\_\_. The Christian educator is an instrument of revelation. The Holy Spirit can use the teacher to illuminate the Word of God to the student.

2. *Concerned first with* \_\_\_\_\_. God-centered education puts all history into the right perspective. God is at the center of all, is sovereign, and interprets everything.

3. *Concerned with* \_\_\_\_\_. Christian education has the authority to speak about more than this visible world. Only Christian Education will teach people the greatest and most vital truths of life.

4. *Superintended by the* \_\_\_\_\_. The Holy Spirit is the ultimate teacher, orchestrating the learning experience. He is the Master Teacher. Therefore, the human teacher must have an attitude of dependence and humility.

Finally, well prepared CE teachers will make an impact on the unsaved community.

## Lesson 2

### Theology Proper

This aspect of theology deals with the nature and attributes of God.

#### I. The Essence of God.

This term refers to God's basic attributes, or qualities.

##### A. God is not a material substance.

1. He is \_\_\_\_\_. Luke 24:39; John 5:24.

2. He is \_\_\_\_\_. The Israelites were not to make an image of God, Exodus 20:4. Paul calls Him invisible - see 1 Tim 1:17; 6:16.

3. He is \_\_\_\_\_. He is called the \_\_\_\_\_, Joshua 3:10; Psalms 84:2; Matthew 16:16; 1 Timothy 3:15.

4. He is a \_\_\_\_\_. What is a "person"? The definition is that a "person" has certain characteristics that make one unique, individual.

5. \_\_\_\_\_ . God is conscious of Himself, and is self-determining. God thinks, plans, and acts with design, not simply with instinct, as do brute beasts. See Exodus 3:14; 1 Corinthians 2:10; Ephesians 1:9.

6. God also has \_\_\_\_\_ of personality.

### **B. God is Immense and Eternal.**

Immensity means that He is not \_\_\_\_\_; Eternity means that He is not \_\_\_\_\_.

Psalms 13:4-6; Acts 17:24-28; Psalms 90:2; Psalms 102:27; 1 Timothy 6:16.

## **II. The Attributes of God**

### **A. Non-moral attributes**

1. \_\_\_\_\_: He is “present everywhere at once”.

1 Kings 8:27; Psalms 139:7-10; Isaiah 66:1; Romans 10:6-8.

This is an act of \_\_\_\_\_, not of His essence.

2. \_\_\_\_\_ He is infinite in knowledge, knowing all things immediately, exhaustively, truly. (Isaiah 46:10, Psalm 147:5, Matthew 10:30).

3. \_\_\_\_\_ He is all powerful, able to do whatever He wills.

However, His will is limited by His nature, so He cannot act contrary to His nature.

He cannot do things that \_\_\_\_\_, such as creating a round square.

God's omnipotence is a source of \_\_\_\_\_;  
to the unbeliever it is the source of fear, warning, judgment.

4. \_\_\_\_\_ God is unchanging in His essence, attributes, consciousness, and will. He cannot \_\_\_\_\_.

There is no \_\_\_\_\_ with God, James 1:17. Hebrews 1:12, 2 Corinthians 1:20; Psalms 103:17; Isaiah 28:17.

## **B. Moral Attributes**

1. \_\_\_\_\_ He is separate from and exalted above His creatures, and equally separate from moral evil and sin.

a. There is a \_\_\_\_\_ God from the sinner, and the sinner from God, Isaiah 59:1; Habakkuk 1:13.

b. Man has \_\_\_\_\_ to provide access to God.

c. A correct view of God's holiness means that man must approach Him with \_\_\_\_\_, Hebrews 12:28.

d. \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ flow  
from a Scriptural view of God's holiness.

2. \_\_\_\_\_. This is the aspect of God in the way He treats His creatures from His holiness, Genesis 18:25; Psalm 89:14; Psalms 97:2. Christ satisfied the justice of God on the Cross, Isaiah 53:6; Romans 5:8; 1 Peter 2:24.

3. \_\_\_\_\_ includes all the qualities of an ideal person, all of God's attributes.

a. The *love of God*. This is the perfection of the Divine nature, through which God is moved to \_\_\_\_\_ Himself to His creatures.

b. The *Benevolence of God*. He deals kindly with His creatures, Psalms 145:9, 15.

c. The *Mercy of God*. This is His goodness manifested toward those in misery or distress. Romans 2:4 combines these two.

d. The *Grace of God*. Grace is His goodness manifested toward the ill-deserving. He saves people by grace, Ephesians 2:8,9.

4. \_\_\_\_\_: He is genuine, cannot deceive or be deceived, absolute.

\*\*note Pilates question in John 18:38 \*\*

### Lesson 3

#### Hamartiology

Hamartiology means the doctrine of sin. This lesson will briefly examine the origin, character, and results of sin for creation.

Definitions :Sin, Trespass, Iniquity.

1. Sin: The Hebrew word is *chata* meaning \_\_\_\_\_.
2. Trespass: The Hebrew root word is *maal* meaning \_\_\_\_\_, to act covertly”. The Greek word is *paraptoma* meaning “to slip, stumble, offend, lapse”.
3. Iniquity: The Hebrew root word is *avon* meaning \_\_\_\_\_. The Greek word is *adikia* meaning \_\_\_\_\_.

#### I. Origin of Sin

##### A. God’s Permission of sin.

1. If God is perfect, why does evil and suffering exist?
2. If God is powerful, why does He not stop evil and suffering?
3. If God is benevolent, why does He allow evil to destroy?
  - a. \_\_\_\_\_ 1 John 1: 5
  - b. \_\_\_\_\_ James 1:13
  - c. \_\_\_\_\_.

**B. Origin of Sin by God's Creatures.** Sin originated in the \_\_\_\_\_ of God's creatures.

Isaiah 14:12-14

1 Timothy 3:6

Revelation 12:3-9

Jesus says that Lucifer, or Satan, is the father of lies – John 8:44.

When God created mankind, Satan brought temptation to Adam and Eve by \_\_\_\_\_ to their free will.

## II. The Nature of Sin

### A. Depravity

1. Depravity: Means that mankind's nature has been \_\_\_\_\_ through the fall of Adam.

2. Total Depravity - Mankind is \_\_\_\_\_ to do righteousness in order to please God, or to attain the righteousness that God demands.

### B. Guilt

1. This is not simply an emotion.

a. God holds every person as \_\_\_\_\_ of rejecting Him,  
Romans 1:18-23.

b. Guilt is a \_\_\_\_\_ of God to bring mankind to repentance and faith,  
John 16:7-11.

2. There are degrees of Guilt:

a. Sin of nature and personal transgression.



b. Sins of \_\_\_\_\_ and sins of \_\_\_\_\_.

c. Sins of \_\_\_\_\_ and sins of \_\_\_\_\_.

d. Sins of \_\_\_\_\_ and \_\_\_\_\_ hard heartedness.

### C. Penalty

1. God's system of justice \_\_\_\_\_ for those guilty of sin. The fear of penalty is only punitive. In this sense, penalty is an end,

\_\_\_\_\_ See John 3:36; note Revelation 20:15.

2. \_\_\_\_\_ is part of the penalty of sin. See Psalms 90:7-11 and Isaiah 38:17ff.

3. \_\_\_\_\_ is the separation of the soul and spirit from God for eternity. Mankind is born spiritually dead, (Col 2:13).

4. \_\_\_\_\_ is the final state of separation from God. In eternal death there is consciousness, remorse, anger, and pain. See Is 66:24; Mark 9:44,46,48; Luke 16:20-31.

## Lesson 4

### Soteriology

This is the study of God's plan of salvation for mankind.

#### I. History of Salvation Revelation

Ephesians 3:11 states that God has an \_\_\_\_\_, purposed in Jesus Christ.

#### A. Old Testament Revelation

1. Genesis 3:15 is the \_\_\_\_\_ of God's plan of salvation.
2. \_\_\_\_\_ is the legislation given to Moses in the Pentateuch.
3. \_\_\_\_\_ spoke for God, repeating God's Words through them to the nation of Israel. They spoke of the suffering servant in Isaiah 53; The crucifixion is portrayed in Psalms 22.

#### B. Revelation in the Gospels and Acts

1. The Gospel accounts provide the \_\_\_\_\_ in the incarnation of Jesus Christ! Throughout the 4 Gospels the \_\_\_\_\_ of God in

Jesus Christ is explained by the Holy Spirit, who is the Divine Author of the Scriptures, 2 Peter 1:19-21.

a. In John 1:1-14 we are provided the revelation of the coming Savior and told that He is \_\_\_\_\_, that He came to \_\_\_\_\_ to all mankind, \_\_\_\_\_, that He would be rejected by mankind, that He was fully human, and that \_\_\_\_\_ is freely offered through faith in Him.

b. Matthew 1:21 is the pronouncement that Jesus would be born for the \_\_\_\_\_ from their sins. Luke 1:67-80 proclaims the \_\_\_\_\_ of the way of salvation by John the Baptist.

c. The work of proclaiming the Gospel began at the \_\_\_\_\_ when He was 30 years old, Matthew 3:13-17; John 1:29.

2. Acts begins with the Ascension of Jesus, and His teaching regarding the \_\_\_\_\_ to the world. Throughout Acts the message of the \_\_\_\_\_ is preached and the church grows as a result.

It is a Gospel of \_\_\_\_\_ Ephesians 2:8,9; it is a Gospel of \_\_\_\_\_, Romans 2:16; it is the Gospel of \_\_\_\_\_, Romans 2:4; it is the Gospel of \_\_\_\_\_, Romans 10:15; it is a Gospel of \_\_\_\_\_, Romans 5:1.

## Lesson 5

### II. Soteriology: The Person and Work of Jesus Christ

There is much to be studied regarding this subject. This lesson will not be comprehensive but will address basic cardinal doctrines regarding the deity and work of Jesus Christ. Various titles will also be examined.

#### A. Old Testament promises and revelations of Christ.

1. The first direct reference to the Savior is in \_\_\_\_\_. Here, God promises a “seed” which will deliver people. \_\_\_\_\_ speaks of the Son of God, born of a woman.

2. When Moses came on the scene, he declared that God would raise up a prophet like him, \_\_\_\_\_.

3. Type is a theological designation for a special representation of Jesus Christ. Types stand alone as inspired Scripture, but their main use is for God to show something of Jesus Christ. A type is known by the necessary fact that it is explained as such in the New Testament. See Psalms 110:1-4 and Hebrews 7:1-3.

4. Theophanies, or Christophanies, are theological terms for

\_\_\_\_\_ of deity, or pre-incarnate appearances of Jesus Christ.

Joshua 5:1-15 is a good example.

5. He is identified with the Old Testament Jehovah.

- a. \_\_\_\_\_ - Psalms 102:24-27; Hebrews 1:10-12
- b. Seen by Isaiah - Isaiah 6:1-4; John 12:41
- c. Preceded by a \_\_\_\_\_ - Isaiah 40:3; Matthew 3:3
- d. \_\_\_\_\_ His people – Numbers 21:6 –f; 1 Corinthians 10:9
- e. Is Holy – Isaiah 8:13; 1 Peter 3:15
- f. \_\_\_\_\_ – Psalms 68:18; Ephesians 4:8
- g. Is the \_\_\_\_\_ of Faith – Joel 2:32; Romans 10:9, 13

#### **B. New Testament revelations of Christ's pre-existence.**

1. John 1:1 declares \_\_\_\_\_

2. John 1:3 declares Christ to be involved in creation \_\_\_\_\_.

3. He is called the Firstborn of all creation in \_\_\_\_\_ from  
Psalms 89:27.

4. Revelation 1:17 declares that Christ is the \_\_\_\_\_.

5. Christ has the \_\_\_\_\_ of deity. John 1:3; Colossians 1:16; Hebrews 1:10; 2 Peter 3:5-7

6. Christ has the \_\_\_\_\_ of deity. Matthew 9:2,6; Luke 7:47 John 5:25-29  
John 11:25; 1 Thessalonians 4:18 ff.

## Lesson 6

### III. Soteriology: The Incarnation, or Humiliation, of Christ.

Included in this lesson will be the reasons for Christ's incarnation, and a brief look at His two natures and their union.

#### A. Reasons for the Incarnation

1. To confirm God's Promises.

Romans 15:8-12

Isaiah 7:14

2. To reveal God the Father. \_\_\_\_\_

John 1:18

John 14:9

Matthew 6:8

John 3:3,5.

3. To become a faithful High Priest. When Christ declared, It is Finished, he was signifying the \_\_\_\_\_.

4. To put away Sin. Christ came in order to become the \_\_\_\_\_ of salvation by His \_\_\_\_\_, crucifixion and resurrection – Hebrews 2:10.

5. To destroy the works of the Devil.

1 John 3:5,8

Hebrews 2:14,15.

Colossians 2:14,15

6. To give an example of a holy life.

1 Peter 2:21

1 John 2:6

1 Timothy 4:12.

7. To prepare for the \_\_\_\_\_ (appearance) – Hebrews 9:28.

### **B. The Humanity of Christ**

1. Christ had a human birth.

Galatians 4:4

Matthew 1:18-23 and Luke 2:30-38

2. Christ had a human development.

Mark 6:3

Luke 2:40

Luke 2:52

Luke 2:41-52

3. He had the essential elements of humanity

2 Corinthians 5:21.

### **C. The Deity of Christ**

This is crucial to Christianity. As deity, Christ could pay the eternal price for sin – if He were less than deity He could not pay the entire price, but only a part (as believed by many other religions).

1. Jesus Christ possesses the attributes of deity.



- a. He is \_\_\_\_\_. He existed before John (John 1:15); before Abraham (John 8:58) and before creation (John 17:5, 24). He is from the beginning, John 1:1.
- b. He is \_\_\_\_\_. He dwells in His people – Ephesians 3:17 and yet is seated at the right hand of God – 1 Peter 3:22
- c. He is \_\_\_\_\_. He knows all things – John 16:30; John 21:17.
- d. He is \_\_\_\_\_. He is the Creator – Colossians 1:16,17.
- e. He is immutable  
Hebrews 1:12; Hebrews 13:8.

## 2. Christ has the Names of Deity.

- a. Immanuel.
- b. “Logos”.
- c. Son of Man. Matthew 20:28; Matthew 19:28 Mathew 25:31 When Jesus claimed to be the Son of Man from Daniel 7:13 He was accused of blasphemy (Matthew 26:63).

## Metaphors of deity.

He uses metaphors that implied deity. John 6:41; John 10:9; John 14:6; John 15:5; John 8:58 with Exodus 3:14

## Lesson 7

### Bibliology – Inspiration and Inerrancy

#### I. Inspiration

**“The Bible is the inspired Word of God, without error in its autographs, the complete revelation of His will for the salvation of man, and is the final authority and rule for Christian faith and conduct.”**

**A. 2 Timothy 3:16,17:** *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”*

1. Inspiration – what does this mean?

In this Scripture passage, inspiration is the English rendering of a compound Greek word: *theoneustos*.

a. Theo – is the word for “God”, from Theos.

b. Pneustos – is the word for “breathed” or “breath”. Genesis 2:7 is illustrative of this.

2. Together they mean: \_\_\_\_\_.

**B. 2 Peter 1:20, 21** – *“Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”*

1. Prophecy. This is not foretelling the future, but simply means a

\_\_\_\_\_ of information.

2. Moved by the Holy Spirit – here there are two important truths.

a. The Holy Spirit is directly the \_\_\_\_\_.

b. The writers were “moved” or “\_\_\_\_\_” by the Holy Spirit.

This word means to be guided or driven, and is similar to what is used in Acts 27:17.

**C. There are two possible interpretations of inspiration.** The incorrect one is:

Revelation to the \_\_\_\_\_ so that they might \_\_\_\_\_ the Scriptures

\_\_\_\_\_.

This meaning leaves open any possible interpretation and the meaning can change at any time.

The correct meaning is: Revelation to the \_\_\_\_\_ so that he might

\_\_\_\_\_ the Scriptures \_\_\_\_\_.

This clearly keeps the meaning from changing, and prevents an infinite number of interpretations.

**D. Two theological terms applied to inspiration are \_\_\_\_\_.**

Verbal means that the very \_\_\_\_\_ are inspired; plenary that the

\_\_\_\_\_ of Scripture is inspired. Compare Matthew 5:18.

The best definition of inspiration: “The supernatural act in which God guided the writers of Scripture, giving them His words while utilizing the human element to produce Scriptures without error”.

## II. Inerrancy

**A. Definition of Inerrancy:** The Bible tells the truth.

### B. Christ and Inerrancy.

1. Deuteronomy 8:3 is quoted in \_\_\_\_\_
2. Jesus declared that Scripture is without error in \_\_\_\_\_

### C. Clarifications

1. \_\_\_\_\_:
2. \_\_\_\_\_ is not necessary.
3. \_\_\_\_\_.
4. \_\_\_\_\_.

## III. Canonicity

The word "canon" means \_\_\_\_\_.

### A. 40 o 100 AD

2 Thessalonians 2:15; 1 Corinthians 14:37; Galatians 1:8,9; 2 Peter 3:15; 1

Timothy 5:18

### B. 100 – 300 AD

1. The writings of the early church fathers attest to the acceptance of many New Testament books.

- a. They quote them as Scripture

b. They draw clear distinctions between their own words and those of Scripture.

2. Various rules became used as the standard for determining inclusion in the canon of the New Testament.

- a. Authority
- b. Prophetic Nature
- c. Authenticity
- d. Power
- e. Reception

### **C. 300 – 400 AD**

During this period there were various persecutions and heresies. Marcion and Gnostic from 140 had devised his own canon that consisted of Luke (except chapters 1,2) the Pauline writings (excluding the Pastoral Epistles).

Athanasius, a fourth-century bishop of Alexandria, sent a cyclical letter affirming the 27 books of the New Testament around AD 367. this is the first formal attestation to our current canon.

Finally, the Councils of Hippo (AD 393) and Carthage (AD 397) both affirmed our current New Testament canon. They also forbade any from claiming any other writings as Scripture – IOW, we have a closed canon.

## Lesson 8

### Pneumatology: The Holy Spirit

#### I. He is recognized as God.

##### A. He is a person, not simply a \_\_\_\_\_.

1. \_\_\_\_\_ are used of Him.

John 14:26 and John 16:13.

2. He is called the \_\_\_\_\_, in John 14:16, 26; John 15:26; John

16:7. The same name is applied to Jesus Christ in John 14:16; 1 John 2:1.

3. Personal \_\_\_\_\_ are ascribed to Him.

1 Corinthians 2:11

Romans 8:27; Romans 15:30

1 Corinthians 12:11.

He is active in \_\_\_\_\_ (John 3:5), teaching (John 14:26),  
convicting (John 16:8-11), \_\_\_\_\_ (Acts 13:1-3), interceding  
(Romans 8:26), and works (1 Corinthians 12:11).

4. He is also \_\_\_\_\_ ways.

Acts 5:3,9

Ephesians 4:30

Hebrews 10:29

Matthew 12:31

##### B. He is deity

1. He has the \_\_\_\_\_ of deity:

Hebrews 9:14

John 14:26; 1 Corinthians 2:10

Luke 1:35

Psalms 139:7-10

2. He \_\_\_\_\_ of deity: Creation (Genesis 1:2), regeneration (Titus 3:5), inspiration of Scripture (2 Peter 1:21), and raising the dead (Romans 8:11).
3. The words and works of the Holy Spirit are considered as the words and works of God: compare Isaiah 9:6 with John 12:3-41 and Acts 28:25-27
4. He is called God; Acts 5:3; 2 Corinthians 3:17

## **II. The Work of the Holy Spirit**

### **A. His ministry in relationship to Jesus Christ.**

1. Christ was \_\_\_\_\_ by the Holy Spirit (Luke 1:35; Matthew 1:18-20).
2. Christ was \_\_\_\_\_ by Him (Matthew 3:16; Acts 10:38).
3. Christ was \_\_\_\_\_ by Him (Matthew 12:28; John 3:34).
4. Christ \_\_\_\_\_ through the Spirit (Hebrews 9:14)
5. Christ was \_\_\_\_\_ by the Spirit (Romans 1:4; 1 Peter 3:18).
6. Christ \_\_\_\_\_ by the Spirit (Acts 1:2).
7. Christ will return and raise the dead by the Spirit (Romans 8:11).

### **B. His ministry in relationship to the lost.**

1. \_\_\_\_\_ (John 16:7-11).
2. Examples in Acts: Pentecost (Acts 2:37); Ethiopian Eunuch (Acts 8:29-38); Saul (Acts 9:1-6); Philippian jailer (Acts 16:25-34) Felix (Acts 24:24,25); Agrippa (Acts 26:23-28).

**C. His ministry in relationship to the saved.**

1. Salvation.

- a. \_\_\_\_\_ John 16:7-11; 1 Peter 1:12.
- b. \_\_\_\_\_ Titus 3:5; John 3:3-7.
- c. \_\_\_\_\_ 1 Corinthians 12:13; Galatians 3:27; Ephesians 4:4,5.
- d. \_\_\_\_\_ Romans 8:9; 1 Corinthians 3:16.
- e. \_\_\_\_\_ Ephesians 1:13; Ephesians 4:30; 2 Corinthians 1:22.

2. Sanctification. The Holy Spirit set's the Believer apart, moving him/her from the kingdom of darkness to the kingdom of Christ, Colossians 1:13. The Believer

\_\_\_\_\_

3. Spiritual Gifts are \_\_\_\_\_ by the Holy Spirit for serving Christ.

**D. His ministry in relationship to the church.**

- 1. He \_\_\_\_\_ in the local church (Philippians 3:3).
- 2. He \_\_\_\_\_ its missionary work (Acts 8:29; Acts 13:2-4).
- 3. He \_\_\_\_\_ its leaders (Acts 20:28)
- 4. He anoints its \_\_\_\_\_ (1 Corinthians 2:4)
- 5. He \_\_\_\_\_ its members (1 Timothy 4:1)
- 6. He \_\_\_\_\_ for the church (Acts 15:28).



## Lesson 9

### Ecclesiology: The Church

The New Testament speaks of both the local Church and the Universal Church.

Jesus established both in Matthew 16:17-19.

#### I. Definition of Church

##### A. The Greek word is *ekklesia*, and simply means a

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1. The Church is not a continuation of the Old Testament economy or synagogue.

As Jesus said in Matthew 9:17, it is “new wine poured into new wineskins”.

2. The Church is \_\_\_\_\_.

Romans 11:7-12

Revelation 7:14

Acts 15:13-21

##### B. The universal church. Christ said that

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(Matthew 16:18).

Several figures are used to describe the Church.

1. A \_\_\_\_\_ of God (1 Corinthians 3:9; 2 Corinthians 6:16; 1 Timothy 3:15).
2. \_\_\_\_\_ of Christ (Romans 12:4; Ephesians 3:6; Colossians 3:15).
3. The \_\_\_\_\_ of Christ (2 Corinthians 11:2; Ephesians 5:24,32).
4. \_\_\_\_\_ (John 15).
5. \_\_\_\_\_ (John 10; 1 Peter 2:25; 1 Peter 5:2).

**C. The local church.** They were \_\_\_\_\_ of the Universal Church (1 Thessalonians 1:2-10).

## II. Organization of the Local Church

### A. The Government of the Local Church

The early church seems to have had a \_\_\_\_\_.

1. The church had various \_\_\_\_\_.
2. The church had \_\_\_\_\_.
3. The church \_\_\_\_\_ for the Lord's work.
4. Church discipline was regulated and exercised for Believers who fell into sin.

Matthew 18:15-20

### B. Offices of the Local Church

1. Pastor, elder, overseer
  - a. The apostles referred to themselves as elders, (1 Peter 5:1; 2 John 1; 3 John 1)
  - b. Elder and overseer are used interchangeably (Titus 1:5-9).
2. Deacon comes from the Greek word diakonos meaning \_\_\_\_\_.

Although used of every Believer, the special use is found in Philippians 1:1; 1 Timothy 3:8-13.

The New Testament speaks of \_\_\_\_\_ elders in Titus 1:5, also indicating a “plurality” of elders. 1 Timothy 5:17-19 seems to agree with this.

### **III. Mission of the Church.**

#### **A. To glorify God.**

1. \_\_\_\_\_: John 4:23; Philippians 3:3; Revelation 22:9
2. \_\_\_\_\_: Psalms 50:23; 1 Peter 2:9
3. \_\_\_\_\_: John 15:8

#### **B. To build itself up.**

1. Teachers need \_\_\_\_\_: James 3:1-18; 2 Timothy 2:2
2. Jesus \_\_\_\_\_ to teach His Word: Matthew 28:19,20
3. Leaders are \_\_\_\_\_ to the local church for their instruction and edifying: Ephesians 4:11-16.
4. All are commanded to \_\_\_\_\_: 2 Peter 3:18

#### **C. To evangelize the world.**

1. Preaching the Gospel is \_\_\_\_\_:  
 Matthew 28:18-20  
 Mark 16:15;
2. God \_\_\_\_\_ to hear and repent: 2 Peter 3:9
3. \_\_\_\_\_ are important to God:  
 Acts 13:1-4  
 Acts 14:26  
 Romans 10:15  
 Romans 15:20.

**D. To be God's representative in the world for good.**

1. Jesus declared His people to be the \_\_\_\_\_:

Matthew 5:13-16.

2. The church is to \_\_\_\_\_ and preach the "Word of Life" –

Philippians 2:12-16. In conjunction with this is a pure conduct.

3. The church is to \_\_\_\_\_:

1 Peter 2:9-25

1 Peter 3:13-17.

4. The church is the \_\_\_\_\_:

1 Timothy 3:15

2 Corinthians 5:19

Galatians 2:7.

5. The church is to \_\_\_\_\_:

Galatians 6:10

Titus 2:14

Titus 3:8.

## Lesson 10

### Hermeneutics

The study of God’s Word is a great privilege and a great task. In order to teach the truths found in Scripture, the teacher must know how to properly study it. While the Holy Spirit does not demand that every teacher know the original biblical languages, mainly Hebrew and Greek, He does command every teacher to study diligently. Hermeneutics is the study of how to properly study, interpret, and apply God’s Word. Hermeneutics answers the questions: “What did God say?”; “What did God mean?” “What does it mean to me today?”

#### Parts of the Historical – Grammatical Method.

**I. Context:** This is the setting in which the writing was produced. It includes the \_\_\_\_\_ context, \_\_\_\_\_ setting, and the \_\_\_\_\_ of the author.

#### A. Immediate context is that in which a verse, passage, or chapter is written.

1. What is the \_\_\_\_\_ of a verse, passage, or chapter? A single verse of Scripture only carries meaning when it is placed within its surrounding context; the same applies to a passage or chapter.

**Example 1. James 3:7** “...resist the devil and he will flee from you.”

**Example 2: Revelation 3:20** “Behold I stand at the door and knock, if any man hears my voice and opens the door, I will come in to him and eat with him.”

The immediate context is \_\_\_\_\_, a letter written to the church in Laodecia.

2. Passages must also be considered in their \_\_\_\_\_. Parables are a good example of this.

**Example 1: Luke 19:12-27**

Verse 11 gives the \_\_\_\_\_ for the parable.

**Example 2: Luke 15:8-10.**

The immediate context must be considered, which is found in \_\_\_\_\_.

**B. Intent of the Author. As the writings of the Bible were made, there are two authors:** The \_\_\_\_\_ and the \_\_\_\_\_ writer. This section will deal with the human writer, or author.

The human author always has a reason, or main purpose for writing. Often there are also several secondary purposes found within the writing. The teacher needs to discover the author's intent in order to more clearly understand the meaning.

1. Genre, or, literary intent. While this is study in and of itself, the basic idea is that the author uses a particular literary style to teach a truth.

**Example 1: Isaiah 5:1-7.** This is known as a parable, or a song. In it various symbolic words are used to indicate something else.

**Example 2: The entire book of Revelation.** This final book of the Bible is \_\_\_\_\_ in genre, which means that much of it is \_\_\_\_\_, and specifically in reference to \_\_\_\_\_. Knowing this helps to study the book and helps to avoid fanciful \_\_\_\_\_.

## 2. Main intent.

The author usually provides \_\_\_\_\_ to his \_\_\_\_\_, which can be discovered through careful reading. The author's intent guides the understanding of passages and verses.

### **Example 1: Main intent: Luke 1 and Acts 1.**

\_\_\_\_\_, he is writing to provide an orderly presentation about the life of the Lord Jesus Christ and His Church.

\_\_\_\_\_, he is writing to a man known as Theophilus in order to give him this orderly presentation.

\_\_\_\_\_, he is writing because apparently there are other writings that are not accurate. Therefore, knowing Luke's intent greatly aids in understanding his meaning.

### **Example 2: Secondary intent: 1 Corinthians 7:1.** The apostle Paul says that he is

\_\_\_\_\_ from those in this church. While this is not his main intent for the entire letter, it is a secondary intent within the main intent.

## **C. Historical setting. This often overlaps with the context and the intent of the author.**

**Example 1: Isaiah 6:1-8.** Here Isaiah gives the approximate date of his divine call.

**Example 2: 1 Thessalonians 1:5, 6.** Here the apostle Paul refers to an historical situation found in Acts 17:1-9.

This is also an example of comparing Scripture with Scripture.

## Lesson 11

### Hermeneutics

#### II. Comparing Scripture with Scripture: 1 Corinthians 2:12-15

One of the most fascinating principles of Scripture is that it is \_\_\_\_\_.

God the Holy Spirit has inspired the Word of God in such a way that the student is not left solely to his or her own interpretation. As one reads and studies Scripture, passages compliment one-another and provide \_\_\_\_\_. In this way 2 Peter 1:19-21 comes to life, and the Word accomplishes its intended purpose, Isaiah 55:11.

##### A. The use of the Old Testament in the New Testament.

It has been said that the Old Testament is revealed in the New Testament.

God reveals Himself \_\_\_\_\_, yet is revealed fully in the \_\_\_\_\_, Colossians 1:19, 27; 2:2, 3, 8-10. Therefore, when teaching the Old Testament, the revelations of the New Testament must be the primary source of interpretation and application.

##### Example 1: The Imprecatory Psalms.

Quite often the individual Psalms are written out of specific \_\_\_\_\_.  
Matthew 5:43-48; Romans 12:17-26.

##### Example 2: Sermon on the Mount, Matthew 5-7.



## **B. The Harmony of the Gospels.**

The 4 Gospel accounts in the New Testament contain many differences. The first 3 are similar in their recording of the birth, life, and death of Christ. They record many similar events and teachings, but often these have variations. The 4<sup>th</sup> Gospel, John, is different from the first 3 as it mainly records the last part of Jesus earthly life.

**Example 1: Why does Matthew say, “Why do you ask me about what is good?” in Matthew 19:16, 17 whereas Mark 10:17, 18 and Luke 18:18, 19 both say “Why do you call me good?”**

**Example 2: How is it that only Luke tells of Jesus healing the ear of the high priest servant?**

## **III. Application**

“The study of Scripture is incomplete if personal application is left out of the process. Scriptures clearly show that obedience to what is taught is the objective:

*John 13:17- Now that you know these things, you will be blessed if you do them.*

*James 1:22 – 25 Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it — he will be blessed in what he does.*

1 John 3:22 - 23 *And receive from him anything we ask, because we obey his commands and do what pleases him. 23 And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.*

Romans 8:29 *For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.*

Application is \_\_\_\_\_ as well as \_\_\_\_\_. Individuals are responsible for obedience; churches are responsible for obedience (Jesus wrote to churches in Revelation 2, 3).

Application rests on \_\_\_\_\_, unchanging truth. Therefore, the \_\_\_\_\_ for any generation may change, but the \_\_\_\_\_ of Scripture will not. Contemporary application depends on finding the truth and applying it to modern situations.

Difficulties arise when making application that result from improper study and interpretation. There are a few examples of this to be reviewed briefly, then a detailed look at proper application.

#### **A. Improper methods and applications.**

1. Spiritualizing: this means to look for a deep, \_\_\_\_\_ meaning apart from what the author communicated in the text.

2. Allegorizing:

Although allegory is used in Scripture, it is always \_\_\_\_\_ – such as in Galatians 4:24. Allegory looks for \_\_\_\_\_ below the text; makes details stand for

many \_\_\_\_\_; goes far beyond \_\_\_\_\_ comparison; is limited only by the \_\_\_\_\_ of the reader.

**B. Proper application: once the Scripture has been properly studied and interpreted, application may follow.**

James 2:17-26.

\_\_\_\_\_ are many, \_\_\_\_\_ is singular. Applications can \_\_\_\_\_, truth \_\_\_\_\_ changes.

The question to be asked regarding application is: “What does this passage mean and how do I apply this meaning to my life?” As a reminder, the Scripture(s) are inspired by the Holy Spirit so that the author will write them correctly, not so that the reader can put any meaning into them.

1. Summarize the historical – cultural situation and the meaning of the text for the original recipients.
2. Discover the theological truth being communicated by the text.
3. Make specific application.

**Example: Luke 19:1-10.**

The \_\_\_\_\_ situation is that tax collectors are considered traitors by most Jewish people.

There are several theological principles here.

- a. Jesus is \_\_\_\_\_ to meet sinners in order to bring \_\_\_\_\_ to them.

b. \_\_\_\_\_ people often look down on those who are considered to be worse sinners than others.

c. Zacchaeus is saved because he \_\_\_\_\_ and \_\_\_\_\_ the Gospel. This truth is not presented here, but is known from other parts of Scripture.

d. Zacchaeus gives \_\_\_\_\_ of his salvation by a changed life, verse 8. Specific applications can be many here.

## **Lesson 12**

### **Preparing a Bible Lesson**

What is the difference between a Bible Story and a Bible Lesson? A story provides information and entertainment; a lesson adds timeless truth and personal application. The question is: “How can the teacher make a portion of the Bible a valuable lesson for the student?”

#### **I. Steps in creating a Bible Lesson**

##### **A. Study the Bible.**

1. Reading and studying the \_\_\_\_\_, apart from other literature.

Other literature: commentaries, curriculum, and such are useful \_\_\_\_\_ studying the Bible text.

2. Read the text to be taught in its \_\_\_\_\_.

##### **B. Prepare the Lesson**

1. Read the text 3 times.

- a. First time.
- b. Second time
- c. Third time

2. Write down a sequence of events. This is an outline of brief statements that follows the text in a chronological order.

- a. Make brief statements.

b. Put the verse number to the left of the statement.

c. If a story is being prepared as a lesson, choose which of the outline statements seems to be the climax of the story.

3. Regarding the Gospel message:

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

d. \_\_\_\_\_ of the \_\_\_\_\_ solution.

4. Regarding Christian growth:

Look for a truth that can be applied to the \_\_\_\_\_.

## II. Exercise – I Kings 5:1-15 Gospel

**A. Context: Elisha is prophet who replaced Elijah**

**B. 3 readings of text:**

1. People:

2. Time elements:

3. Places:

C. Sequence of events

**D. Gospel message:**

1. Sin – \_\_\_\_\_ is like sin – \_\_\_\_\_, brings death.
2. God
3. Jesus Christ
4. Accepted offered solution
5. Christian growth

**Lesson 13**  
**Preparing a Bible Lesson**

**III. Exercise: Philippians 4:10-19 Christian Growth**

**A. Context:** Paul is in prison because of preaching Jesus Christ; writing to church in Philippi to stop some divisions, 4:2, 3; teaching about living as a Christian in every situation; God meeting his needs.

**B. 3 readings of text:**

1. People:
2. Time elements:
3. Places:

**C. Sequence of events:** since this is not a story, this aspect should look at the progression of thought as the passage moves:

There is no climax as such, but there is a \_\_\_\_\_ that God will be faithful to supply the needs of the Philippian people.



**D. Message:**

There is not a clear Gospel message here, although the Gospel might be forced in. The message in this passage is for Christian growth. There are many possible truths and applications to glean from this passage. The teacher needs to choose one and emphasize that rather than mentioning all and emphasizing none.

1. Learning \_\_\_\_\_ through \_\_\_\_\_;
2. Meeting \_\_\_\_\_ of those who are \_\_\_\_\_;
3. \_\_\_\_\_ sharing with others in need.
4. God is \_\_\_\_\_ with \_\_\_\_\_ sacrifice;
5. Contentment is \_\_\_\_\_;
6. Christ's \_\_\_\_\_ comes in \_\_\_\_\_ as He is being served.
7. God will \_\_\_\_\_ His people's needs.

## General Guidelines

### I. The Classroom

#### A. General conditions

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

#### B. Set-up

1. Face students \_\_\_\_\_, such as windows and doors.
2. A semi-circle or U – shaped set-up keeps the students \_\_\_\_\_ on the teacher.
3. Keep the teachers \_\_\_\_\_ located where they are

\_\_\_\_\_.

4. Avoid \_\_\_\_\_ in the classroom if possible.

### II. Visual Aids

Visual Aids are not the lesson, but are to be aids for the lesson. Do not build a lesson on visual aids.

#### A. Conditions

1. Clean, neat, not overly-worn
2. \_\_\_\_\_ for every student to see clearly
3. Situated so the students do not have to look into \_\_\_\_\_
4. If electronic, make sure they are \_\_\_\_\_, the media is \_\_\_\_\_ at

the proper place, and the \_\_\_\_\_ is right for your students.

**B. Using visual aids**

1. Lettering must be \_\_\_\_\_ for all to see. A general rule is 1 inch in height for every 10 feet of distance.
2. \_\_\_\_\_ is important. The best color combination is black lettering against a yellow background.
3. \_\_\_\_\_ to the visual aids, but do not \_\_\_\_\_ at them. The visual aids are for the student, not the teacher.
4. Keep the visual aids \_\_\_\_\_ unless being used, if possible.

APPENDIX E  
TEACHER APPLICATION FORMS<sup>87</sup>

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<sup>87</sup> The forms used in this appendix are adapted from generic forms purchased by the author from [www.buildingchurchleaders.com](http://www.buildingchurchleaders.com) *Building Church Leaders*, for the use of local churches.

## Basic Teacher Application

*Please remember to sign and date your application. If you are under 18 years of age, a parent or guardian will also need to sign this application.*

Legal Name: \_\_\_\_\_  
*Last**First**Middle Initial*

Home Phone: (\_\_\_\_) \_\_\_\_\_ Cell / Pager: (\_\_\_\_) \_\_\_\_\_

Work Phone: (\_\_\_\_) \_\_\_\_\_ Best time to call: \_\_\_\_\_

E-mail Address: \_\_\_\_\_

Place of Employment: \_\_\_\_\_ How Long Employed: \_\_\_\_\_

Marital status: \_\_\_\_\_ Spouse's Name: \_\_\_\_\_

Name(s) of children with ages: \_\_\_\_\_

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Do you have a personal relationship with Jesus Christ? Briefly describe:

Date of Baptism: \_\_\_\_\_

Date(s) of Other Spiritual Milestones (please explain):

---

How long have you attended this church? \_\_\_\_\_ Are you in a small group? \_\_\_\_\_

List any leadership/volunteer experience you have had: \_\_\_\_\_

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List any training, education or spiritual gifts that have shaped you: \_\_\_\_\_

---



---

List any other church ministries in which you are involved: \_\_\_\_\_

---



---

Do you have any physical handicaps or conditions that might prevent you from certain types of activities? \_\_\_\_\_ If yes, please describe: \_\_\_\_\_

**Which age group are you applying for?**

Nursery

Toddler  3  4  5

Primary Elementary (1–3rd):

Elementary (4th–5th):

Middle School (6th–8th):

High School (9th–12th):

Young Adults (18-24):

Adults (25-60):

Senior Adults:

**When are you available to serve?**

Sunday School  9:00

Small Groups

## Application to Work with Children / Youth

*This application is to be completed in full by all church paid staff and all volunteers for any position involving the supervision, teaching, or custody of minors. Information will be treated as confidential and is needed to help us provide a safe environment for children and youth who participate in our programs and use our facilities.*

Name (First, Middle, Last): \_\_\_\_\_ Date: \_\_\_\_\_

(List any other names that have been used, including maiden or previous married name)

Address: \_\_\_\_\_  
*Street* *City* *State* *Zip*

Home Phone: (\_\_\_\_) \_\_\_\_\_ Work Phone: (\_\_\_\_) \_\_\_\_\_

Best time to call: \_\_\_\_\_

SS# \_\_\_\_ - \_\_\_\_ - \_\_\_\_ Birth date: \_\_\_\_\_ Drivers License Number: \_\_\_\_\_

Marital Status: \_\_\_\_\_ Spouses Name: \_\_\_\_\_

Emergency Contact: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

Number of Children: \_\_\_\_\_ Ages: \_\_\_\_\_

Do you have any medical training or are you CPR certified? \_\_\_\_\_

### Positions

In which areas would you like to serve? Please check below.

- Nursery
- Toddler  3  4  5
- Primary Elementary (1–3rd):
- Elementary (4th–5th):
- Middle School (6th–8th):
- High School (9th–12th):

- When are you available to serve?**
- Sunday School  9:00
  - Small Groups (high school)
  - After-school bible clubs (elementary)

## Background

How long have you been attending this church? \_\_\_\_\_ years \_\_\_\_\_ months

Are you a member of this church?

Yes  No  In Process

Have you accepted Christ as your Lord and Savior?

Yes  No When? \_\_\_\_\_

List your top three spiritual gifts (if you are not aware of your gifts, please ask for a Spiritual Gifts Inventory): \_\_\_\_\_

List any gifts, talents, training, skills or education that have prepared you to work with children: \_\_\_\_\_

Do you have any physical handicaps or conditions preventing you from performing certain types of activities?

Yes  No If yes, please explain \_\_\_\_\_

Have you ever been convicted of a crime?

Yes  No If yes, please explain \_\_\_\_\_

Have you ever been accused, arrested or convicted of child abuse, neglect, or a crime involving actual or attempted sexual molestation of a minor or other sexually related crime?

Yes  No If yes, please explain \_\_\_\_\_

Do you use illegal drugs?

Yes  No

Have you ever been hospitalized or treated for alcohol or substance abuse?

Yes  No

Are there any circumstances involving your lifestyle or your background that would call into question your ability to work with children?

Yes  No Please explain: \_\_\_\_\_

Have you had any painful experiences in your life that have better equipped you or that may hinder you from a productive ministry with children?

Yes  No

If so, would you like to talk to a pastor regarding this circumstance?

Yes  No



## Passions and Strengths

What motivates you? (Write three or four lines on how you like to be encouraged) \_\_\_\_\_

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A daily encouragement for me would be \_\_\_\_\_

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If I had all day to do something for myself, I would \_\_\_\_\_

---

The most fun I ever had was when \_\_\_\_\_

---

My favorite hobby is \_\_\_\_\_

---

My greatest passion in life is \_\_\_\_\_

---

One area I am growing in is \_\_\_\_\_

---

The greatest strength I possess is \_\_\_\_\_

---

If you have taken a spiritual gifts assessment, what are your spiritual gifts? \_\_\_\_\_

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## Church History

List the name and address of churches you regularly attended during the past 5 years.

Church name: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

Address: \_\_\_\_\_

*Street*

*City*

*State*

*Zip*

Church name: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

Address: \_\_\_\_\_

*Street*

*City*

*State*

*Zip*

Church name: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

Address: \_\_\_\_\_

*Street*

*City*

*State*

*Zip*

List all previous work, paid or volunteer, involving children, youth or minors at churches or any other organization (including babysitting). Please provide name, address and phone, dates worked and work description, (use back of sheet if necessary).

Organization: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

Address: \_\_\_\_\_

*Street*

*City*

*State*

*Zip*

Type of work: \_\_\_\_\_ Dates: \_\_\_\_\_

Organization: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

Address: \_\_\_\_\_

*Street*

*City*

*State*

*Zip*

Type of work: \_\_\_\_\_ Dates: \_\_\_\_\_

Organization: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

Address: \_\_\_\_\_

*Street*

*City*

*State*

*Zip*

Type of work: \_\_\_\_\_ Dates: \_\_\_\_\_

Organization: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

Address: \_\_\_\_\_

*Street*

*City*

*State*

*Zip*

Type of work: \_\_\_\_\_ Dates: \_\_\_\_\_

Organization: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

Address: \_\_\_\_\_

*Street*

*City*

*State*

*Zip*

Type of work:

APPENDIX F  
VARIOUS VOLUNTEER FORMS<sup>88</sup>

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<sup>88</sup> The forms in this appendix were adapted from generic forms purchased by the author from [www.buildingchurchleaders.com](http://www.buildingchurchleaders.com) , for the use of local churches.

## Volunteer Ministry Covenant

Rejoicing in my baptism and celebrating God's grace and gifts in my life, I resolve to minister within the community of this church as a servant of Jesus Christ as follows:

I. I will support the witness of this church:

- by regular attendance at worship
- by living a godly life
- by giving regularly

II. I will serve the ministry of this church:

- by seeking to discover and nurturing my gifts and talents
- by fulfilling the duties of my ministry to the best of my ability
- by participating in training as I am given opportunity
- by serving in partnership with others
- by supporting and affirming the gifts and ministries of others.

III. I will share in the growth of this church:

- by praying for our congregation/ministry/office and for our community
- by inviting those without a church home into our ministry
- by warmly welcoming those who visit.

IV. I will build-up the community of this church:

- by acting in love toward others
- by holding others in high regard
- by working cooperatively with others

I have read and become familiar with the Policy to Protect Children, Youth and Other Vulnerable People in the church.

I understand that this local church is responsible for the well being of all children, youth, and other vulnerable people entrusted to our care.

I will endeavor to minister to the best of my ability and to cooperate fully with this local church and its leaders in the exercise of my ministry.

Applicant's Name \_\_\_\_\_

Applicant's Signature \_\_\_\_\_ Date \_\_\_\_\_

## Volunteer Interview Form

*NOTE: A completed volunteer application form must be in hand prior to the interview. If the applicant has marked "yes" in connection with Conviction for a Criminal Offense, the applicant should be referred to the pastor/manager/director.*

Name of Applicant \_\_\_\_\_

1. Tell me about your experience with volunteer ministry at this church (your joys, sorrows, insights, etc.).

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2. Tell me about your experience with volunteering in other settings (joys, sorrows, insights, etc.).

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3. Describe your interest in the volunteer ministries you have indicated. \_\_\_\_\_

---

---

4. Would you be willing to attend a training session associated with that ministry? \_\_\_\_\_

---

---

5. When would you be available for this volunteer ministry (days and times)? \_\_\_\_\_

---

---

6. What is the minimum length of your commitment? \_\_\_\_\_

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7. What is your understanding of why we require training about abuse, an interview and references? \_\_\_\_\_

---

---

8. Do you have any questions about anything in our policy statement? \_\_\_\_\_

---

---

9. Have you had any personal experience with abuse? If so, how was it handled? \_\_\_\_\_

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---

10. If you had reason to believe that a child, youth or other vulnerable person were being abused, what would you do? \_\_\_\_\_

---

---

11. What do you consider to be an appropriate show of affection with...

...a child? \_\_\_\_\_

...a youth? \_\_\_\_\_

12. Do you have any further questions? \_\_\_\_\_

---

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Signature of Interviewer \_\_\_\_\_ Date \_\_\_\_\_



## Critique of my teaching experience

Name \_\_\_\_\_

My teaching position \_\_\_\_\_

My assignment term: From: \_\_\_\_\_ To: \_\_\_\_\_

1. I enjoyed this teaching position because: \_\_\_\_\_

\_\_\_\_\_

2. I used the following skills in this teaching position: \_\_\_\_\_

\_\_\_\_\_

3. The training I received included: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

4. I felt supported in the following ways: \_\_\_\_\_

\_\_\_\_\_

5. My major frustration was: \_\_\_\_\_

\_\_\_\_\_

6. I could have done a better job if: \_\_\_\_\_

\_\_\_\_\_

7. The highlight of my teaching experience was: \_\_\_\_\_

\_\_\_\_\_

8. The next person to teach this class/age group needs to know: \_\_\_\_\_

\_\_\_\_\_

9. Have you had any personal experience with abuse? If so, how was it handled? \_\_\_\_\_

## APPENDIX G

## CHRISTOLOGICAL CONTROVERSIES CHART

## Review of Trinitarian and Christological Controversies

Adapted from *Chronological and Background Charts of Church History*, Robert C.

Walton, 1986, Zondervan

<b>Controversy</b>	<b>Heresy/ Heretic</b>	<b>Doctrine</b>	<b>Conclusions</b>
(pre-Nicene)	Adoptionism/ Paul of Samasota	Jesus the man became Christ at his baptism, when God indwelt him	Apostles' Creed: "And in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the virgin Mary..."  Creed of Nicaea (325): "true God ... who for us men and for our salvation came down and was made flesh, and became man ..."
(pre-Nicene)	Modalism/ Sabellius	Father, Son, and Spirit are merely three names or	Creed of Nicaea (325): "We believe in one God the Father ... and in one Lord Jesus Christ ... and in the Holy Spirit ..."

		manifestations of one person	
Trinitarian	Arianism/Arius	Christ is a created being	Creed of Nicaea (325): "true God of true God, begotten not made, of one substance ( <i>homoousios</i> ) with the Father, through whom all things were made ..."
Christological	Apollinarianism/ Apollinarius	Christ had no human spirit.  The Word ( <i>Logos</i> ) replaced it.	Alexandria (362): rejected this doctrine.  Chalcedon (451): "... at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body ..."
Christological	Nestorianism/ Nestorius	The Logos indwelt the person of Jesus, making Christ a God-bearing man rather than the God-man.	Chalcedon (451): "... the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as

		Accused of teaching two persons within Jesus Christ.	parted or separated into two persons ..."
Christological	Eutycheanism/ Eutyches	The human nature of Christ was absorbed by the Logos. Christ had one nature.	Chalcedon (451): "... recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union ..."
Christological	Monophysitism	Christ had one nature.	Many attempts were made to forge a compromise with Monophysites, including the 2 <sup>nd</sup> Council of Constantinople (553). Ultimately all were unsuccessful.
Christological	Monothelitism	Christ had no human will, just the one divine will.	Rejected at Constantinople 3 (680)

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## VITA

Rick A. Wolgamott

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