

Returning from the first Interlude

We've had a week off
We've finished the first major section
We are preparing to embark into several key sections

Therefore, we need to see the big picture, let me review with you:

- Overview of our curriculum plan and purpose
- Overview of our goals
- A challenge for teachers

Coordinated Curriculum Plan

Context

Mission

Calvary Church exists to bring glory to God through the growing of a biblical spiritual family of fully devoted followers of Jesus Christ who make disciples among the nations.

Vision

Founded on the Word, Focused on the world

Equipping people to:

- Drink deeply of Christ and Flow to others from
Neighborhoods to Nations

Values

God will be most glorified through Calvary Church by G.R.O.W.T.H. . .

- | | |
|-----------------------------|--|
| Depth with G od | Focus on glory of God in dynamic worship |
| R ead Community | People are the focus not programs |
| Ministry O wnership | Participation in ministry is the norm |
| W orld Vision | Reaching the least reached |
| T horoughly Biblical | Equipping people to think and act biblically |
| Local H arvest | Impacting our community |

Curriculum Outcomes

Our goal is to develop fully devoted followers of Christ—disciples who know and apply the Word of God consistently and faithfully in all areas of life.

This requires faithful biblical teaching and relational connections.

Our curriculum must be designed to provide a foundation (Biblical/Theological/Practical) on which a framework of additional truths can be built—the foundation and truths then don't simply inform our world-view, they *form it*. Our theology is not simply informed by the Word, but is *formed by it*. And once our theology and world-view are formed by Scripture—they must be lived with integrity (wholeness).

To that end, the follow explains the driving forces behind our curriculum at Calvary Church.

Focus¹

God's glory among the nations

Foundations

Knowing God and His Word personally

¹ For the fuller explanation see, lesson 00_Introduction.Teachers notes

Fundamental Goals (Core competencies: Know, Be, Do)

The fundamental goals or core competencies of our curriculum aim at transforming the whole person—mind, heart and hands.

Therefore our curriculum content, teacher training and teaching methodology will seek to not only be practical but purposeful.

Therefore, the content of the curriculum is the means, not the end.

Know

Fluency with God's Word in Life Situation

Be

Heart motivated Love for God and Others

Do

Impacting and Influencing others toward Christ

Adult Bible Fellowship Coordinated Curriculum

Since a coordinated curriculum for ABFs has not been in use for many years, since our individual ABFs each are unique, and since we desire our curriculum to be expository, the decision was made to start our coordinated curriculum with the study of the book of Romans.

Romans was chosen for a number of reasons:

1. to allow us to review and teach the basic truths of our relationship with God
2. to allow us to review and teach many basic doctrines
3. to allow us to teach inductive Bible study
4. to help us show that God's program for the nations is evident throughout Scripture, not just in the Great commission

So as part of our overall curriculum plan the study through Romans has a number of goals:

To equip teachers to

- Enhance their abilities in understanding and communicating God's Word
- Engage people in active learning

To help students

- Develop a deeper understanding of God
- Develop a better understanding of how the Bible and God's plan flows from the Old Testament through the New Testament
- Develop a greater appreciation of the doctrines of salvation and sanctification and their continued impact on every area of life
- Develop an understanding of the priority of relationships in their growth process
- Develop an understanding of how to do personal Bible Study

Overview of Romans Curriculum

Inductive

The Romans curriculum is designed to be studied and taught from an inductive approach. Our desire is to equip people with the ability to be self-feeders. That is, we want all regular attendees at Calvary Church to know how to study the Bible for themselves.

With this in mind, let me encourage you as a teacher to also not only study but teach using the inductive bible study method.

PBS handouts

The students will have available to them worksheets to begin the process of inductive Bible study prior to attending class. The hope is that some of your class members will get involved in the study and add to the interaction.

Interactive

Engage

Our goal is not to communicate content, but to allow the Word of God used by the Spirit of God in the context of the church of God to transform individuals.

For the greatest transformation to occur, students must be engaged.

Encourage

Encourage students to read the devotionals
Encourage students to read and study the passage for the week
Encourage students to participate in class

Intentional

Main point

It will be impossible to teach every truth, every principle, and every doctrine in the book of Romans. We will seek to point people to the main point. Our goal is not to communicate all that we can, but to communicate what we should. To help people grasp the truth with their minds allowing the truth to transform and mold them to the glory of God.

May we truly understand and life the transforming power of the righteousness of God.

Read		Read, Record, Reflect, Respond
Prayerfully		Conscious dependence
Reflectively		Constantly
Extensively		Background issues Big Idea Basic structure and flow Broad strokes
Creatively		Imagination and View points
Intensively		Questions: Who, What, Where, When, Why, How. . . Repeated Alike Different Accentuated Related
Specifically		Purposefully—with the view of the author in mind
Effectively		By unit of thought— Think Context! Details, ask questions
Observation		
<input type="checkbox"/> What does it say?		
Probe		Mark —people, place, key word
Discover		List —observations
Detect		Summarize —main point
Explore		Identify —what you learn about God Apply —"So what?"
Analyze		
		<i>Interpretation</i>
<input type="checkbox"/> What does it mean?		
Content		Observe—ask questions
Context		Context Rules!
Comparison		Scripture clarifies Scripture
Culture		Bridge the gap Time—When? Space—Where? Customs—How?
Consultation		Last step
<input type="checkbox"/> Correlation: How does it fit other Scripture?		
Do		
		<i>Application</i>
<input type="checkbox"/> How does it affect my life?		
<input type="checkbox"/> How should I respond?		
SPECS		
Sin to be forsaken?		
Promises to be claimed?		
Examples to be followed?		
Commands to be obeyed?		
Stumbling block/hindrance to be avoided?		
Share		
<input type="checkbox"/> How can I share it?		
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Challenge for Teachers

Over the next few months we will be teaching wonderful doctrinal truth and challenging practical theology. Therefore, it is necessary for each of us, to insure that what we are teaching others is working in us, on us, and through us.

So a few challenging words:

Proverbs 22:17-21 Incline your ear, and hear the words of the wise, and apply your heart to my knowledge, 18 for it will be pleasant if you keep them within you, if all of them are ready on your lips. 19 That your trust may be in the Lord, I have made them known to you today, even to you. 20 Have I not written for you thirty sayings of counsel and knowledge, 21 to make you know what is right and true, that you may give a true answer to those who sent you? (ESV)

The Word of God should be “ready on our lips”—Fluency with God’s Word in life situations

“Thus, *theology and all the sciences are ultimately a form of love* – a way of loving God in the study of all things and loving all things (what is real) by understanding and contemplating them in God. In that case, *there are several virtues and vices and spiritual disciplines that help in the training to know and do theology or any science in God.* . . .

Presenting (Romans 12:1-2). . . protects the will from falling asleep to the will of God. . . This *discipline of presenting the self is to guard the theologian from spiritually falling asleep in their task*, from growing dull to God in their study.

Prayer of Recollection is the discipline of reminding the self of its true identity in redemption, of being “in Christ” (having full pardon and full acceptance in the Cross), of the reality of “Christ in us” and the reality of God’s steadfast and constant love (Phil. 3:6ff). The prayer of Recollecting address potential idols and false identities to which the heart has become attached, exposes these and opens the heart to its true identity in Christ.

Honesty and truthfulness . . . have to do with our capacity to open our heart and mind to reality and truth (Ps 15:1-2). . . . theologians must open to the truth of their feelings as they do theology and explore whether these feelings are aids in the process of understanding or adversaries to apprehending the truth due to unhealthy passions. Feelings can be lousy leaders, but they can be excellent windows into the truth of our condition as we pursue knowledge. . . .Of particular importance, then, for the theologian and pastor is to have this reflective attitude of honesty whereby the heart is open to reality and its corresponding assents despite what others may say or despite what is fashionable at any one time.

Discernment is the spiritual discipline whereby we learn to watch what God s doing in us, what His will is working in us versus our will along or that of the devil, and how we can better cooperate with His movement. Here we seek wisdom on how to respond to His work that is ongoing within us as we do the work we are called to, in this case the doing of theology and any science.

Contemplation is the spiritual-epistemological discipline that, in the context of theology or scientific work, attempts to bring all knowledge to its telos in God and in the love of God (Proverbs 9:20; Lk. 10:27). To know something rightly is to know it in the context of the reality of God, who is the ground of all good and knowledge (Prov. 21:30; 22:17-19). This is at the heart of developing a Christian world-view. . . .If contemplation, adoration and love of God are the telos of all we do in life, then it follows that contemplation of God is the telos of theology. Put another way, the contemplation of God in the study of theology bring study to its telos or completion in prayer and love.”²

² Adapted and condensed from John H. Coe, *The Spiritual-pistemological Disciplines for Studying/Doing Theology in Obedience*, presented at the Evangelical Theological Society annual meeting, November 2007.