GOAL

The prophetical writings were included in Scripture to expand and contextualize the revelation of God to Moses, to reveal the folly of Israel and the nations, to explain Yahweh’s righteous judgment of humanity, to set forth the nature of his sovereign and ecumenic kingdom, and to encourage hope in the kingdom of God and of his Messiah. The prophetic vision anticipates a new era of righteousness, peace, and joy in the Holy Spirit whose light began to dawn after the post-exilic reconstruction and more fully in the coming of the Lord Jesus Christ. It is my prayer that this course may shape your walk with the Lord and your ministry in years to come.

LEARNING OBJECTIVES

1) Scripture: Cultivation of interpretive skills
   a) Hermeneutical orientation to the prophetic literature of the Old Testament.
   b) Understanding of the genre specific requirements that open up understanding through the interpretation of particular texts.
   c) Theological contribution of these books.
   d) Cultivation of the art of (re)imagination by entering into the world of the text.

2) Reformed Theology and winsomely Reformed: Comprehension of the message of the prophets and poets of Israel and its bearing on the theological mission, and vision of the Lord Jesus and the apostles, and hence of the Church.

3) Sanctification: Growth in character, vision, and mission through living out of the message of the prophets of Israel.

4) Articulation of the message of the Prophets and its contribution to the message of the Old Testament in relation to the coming of the Lord Jesus Christ. It will have a bearing on Preaching, Worship, Shepherding, and the witness of the Church to the World.

ASSESSMENT OF THE LEARNING OBJECTIVES

1. Scripture and Articulation
   b. Reading of the Prophets in the EB
   c. Critical engagement with the lectures and readings
   d. Answering the course review questions
   e. Participation in class discussion
   f. Notebook and the Course Paper

2. Reformed Theology
   a. Course review questions that pertain to hermeneutics and interpretation
   b. Notebook and the Course Paper

3. Sanctification: Growth in character, vision, and mission: Course Paper

COURSE REQUIREMENTS

I am asking you to be fair in assessing the issues raised in the interpretation of the prophetic books. The prophets of Israel challenge our innermost being as a prerequisite for becoming more
"open" with God. The lectures are intentionally designed to encourage poetic imagination. The prophetic books demand that we grow in the language of imagination. As such some of the teaching will be uncomfortable, but I ask you not to reject these challenges immediately. Grow in your being by reflecting on the interpretive implications of these books.

1. **PREPARATION**
   a. **Before class:** 1. complete the reading assignment, ii. look over the Review Questions covering the material to be covered that day, and iii. take notes on the assigned readings.
   b. **During class** I will ask several of you regarding your reading. You may consult your notes.
   c. **After each class** reflect on your own growth in the message of the book(s) covered in class and write up a 1-2 page reflection paper. Hand it in the next class period. The final Reflection is due together with the Course Paper and Reading Report.

2. **CLASS PARTICIPATION**
   a. Class attendance, involvement, and engagement are vital to personal and communal growth. See before, during, and after class expectations (above). It is also expected that you will present, unless providentially hindered.
   b. It is expected that no one use the computer to connect to the internet, prepare for other classes, play games or write emails, etc. during class time.
   c. Questions and dialogue are strongly encouraged.

3. **Required readings**
   a. Bible: Prophetic books
   b. Articles (carefully read these articles before class)
      - Rose, Walter. “Messianic Expectations in the Old Testament.” *In die Skriftig* 35(2) 2001: 275-88. (Article will be made available)
      - VanGemeren, Willem A. “Isaiah,” *A Theological Introduction to the Old Testament*. Ed. Miles Van Pelt (Wheaton: Crossway, 2016). (Chapter will be made available)

4. **NOTEBOOK & Provisional Reading Report. Due at the beginning of the final class (3/27).**
   a. A statement of completed reading, including the English Bible. Sign the
report as follows; "I have read ----% of the reading required for this course. Add your signature and the date. You need not have completed 100% of the reading by this time, but should at least have done substantial reading. Turn this in with your notebook.

b. Answers to the Review Questions (see below). Be sure to write in such a way that you will be able to review the course at any time in the future. They are for YOUR benefit (minimum 20 pp.; double spaced). Review questions and answers cannot be divided up among the members of the class and answers are not to be shared. You are encouraged to discuss them in groups. Include the following statement: "I have answered these questions personally and in keeping with the expectations of this course. Add your signature and date. Turn this in with your notebook and place it on the same page with the statement of completed reading.

5. **Course Paper, Final Reading Report, Final Reflection, and Answers to the questions of the material covered the last day (Jeremiah, Ezekiel, Daniel).** Turn in hard copies to Mrs. Ceci Helm no later than 12:00 p.m. on April 10 of the following four items:

   a. Course Paper. Go over the review questions carefully in preparation for answering the ten issues for the Course Paper. (see below)
   b. Final Reading Report. By this time all reading should be completed.
   c. Final Reflection covering the last day of class.
   d. Answers to the questions on the material covered the last day (Jeremiah, Ezekiel, Daniel).

**GRADING.** Your final grade will be based on the percentage of your total score:

| Class preparation and participation, incl. preparation, reflections | 200 |
| Notebook, incl. Reading Report | 200 |
| Course Paper | 100 |
| **Total** | **500** |

**NOTES:**

1. Plagiarism will automatically result in a failure in the course. If unclear as to what constitutes plagiarism, please, consult the Student Handbook and/or the professor.

2. Late work will not be accepted or severely penalized, unless excused.

**Schedule**

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Discussion on IPW Reading</th>
<th>Discussion on</th>
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### Review Questions for the Notebook - Prophetic Books (20 pp.)

1) **Order of the Books**

   a) Compare the order of the prophetic books and write a paragraph on some of your observations:

      (1) Canonical order [in EB] with the chronological order (see dates of the prophets as in *IPW*)
      (2) Geographical order (Israel, Judah, Judea) and periodic order (pre-exilic, exilic, post-exilic)
      
      ii) Pre-exilic
      
      (1) Israel: Hosea, Amos (ca. 750 BC, shortly before Israel's fall in 722)
(2) Judah (and Israel): Isaiah (ca. 740-685) and Micah (ca. 725 BC)
(3) Judah: Jeremiah, Nahum and Zephaniah (ca. 630 BC), Habakkuk (ca. 605 BC)
   iii) Exilic: Jeremiah (ca 630-580 BC), Ezekiel (ca. 597-580 BC), Daniel (ca. 605-535 BC), Obadiah (ca. 580 BC)
iv) Post-exilic (Judea):
   (a) Early post-exilic: Haggai (520 BC), Zechariah (520 BC)
   (b) Late post-exilic: Malachi (ca. 450 BC)
   (c) Uncertain of dating (probably post-exilic): Joel and Jonah

2) Introduction to the prophets
   a) Distinguish religion from revelation
   b) Define
      i) Moses as the fountainhead
      ii) Samuel as the guardian of the theocracy
      iii) Elijah as the covenant prosecutor

3) The interpretation of the prophets: (keep looking at the issues below, because they will receive attention throughout the week.)
   a) Explain how the Prophets write in accordance with Moses. Give several illustrations. How does the NT witness to the accordance with Moses and the Prophets. (Give several illustrations from class discussion.)
   b) Explain the components of the Message of the Prophets. Explain the distinctive contribution of each prophetic book (Minor Prophets, Isaiah, Jeremiah, Ezekiel)
   c) Explain “figural reading,” “accordance,” and God’s sovereign providential patterning, including
      i) God-centered hope vs. event-centered expectation
      ii) Messianic expectations vs. predictions of the Messiah
      iii) God’s freedom vs. human expectations
      iv) Continuous (progressive) fulfillment vs. single or multiple fulfillment
   d) Explain hope from a continuous (progressive) fulfillment perspective. What is the difference in the experience of salvation of the godly before the exile, the post-exilic restoration, the present age, and the new creation?
   e) Discuss the post-exilic period as an era of fulfillment. What is the witness of Haggai, Zechariah, Ezra-Nehemiah, Chronicles? Be specific.
   f) Discuss how the promises of God regarding a new creation and a new humanity give structure to the prophetic message.
   g) Explain carefully the prophetic framework of expectations by
      i) The pattern of suffering and glory
      ii) The witness to and inclusion of the nations
      iii) The themes/aspects of God’s plan of redemption (Day of the Lord, Kingdom of God, etc.)
4) Discuss the contribution of these books to the theology of the Prophets:
   a) Minor Prophets (the Twelve)
      i) Hosea and
         (1) The images of Israel as a whore and as a prodigal son
         (2) The renewal of the covenants and the depth of Yahweh’s love (commitment)
         (3) False and true repentance and the knowledge of God (Commitment as a way of life)
         (4) Faithfulness
      ii) Joel and the Day of the Lord: true repentance, the promises of God, and the coming of the Spirit on “all flesh”
      iii) Amos and
            (1) The day of the Lord and justice as a way of life
            (2) The fallen booth of David and the new creation
            (3) Justice
      iv) Obadiah: the Day of the Lord and the principle of retribution
   v) Jonah and Yahweh’s freedom
   vi) Micah and
       (1) The prophet as paradigm of a suffering servant
       (2) The correlation of the kingdom of God and the messianic kingdom
   vii) Nahum and Yahweh’s vengeance and vindication
   viii) Habakkuk and the Day of the Lord: the crisis of faith, and his model of faithfulness, hope, and prayer
   ix) Zephaniah and the Day of the Lord: the remnant and the kingdom of God
   x) Haggai and the post-exilic era as a time of fulfillment
   xi) The Temple and the Second Exodus
   xii) Zechariah and
       (1) The post-exilic era as a time of fulfillment
       (2) The coming of the Kingdom of God
   xiii) Malachi and
       (1) Yahweh’s fear and honor
       (2) The redefinition of the remnant
       (3) True sonship
   xiv) Summarize the Message of the Twelve (1 page)

b) ISAIAH. Discuss the message of the book by
   i) Explaining the symbolic significance of the names of Isaiah and his sons.
   ii) Explaining how Isaiah’s message is shaped by three crises.
   iii) Discussing Isaiah's theology of the Old and the New Order.
   iv) Discussing Isaiah's contribution to the Davidic hope (1-39) and to the themes of the Servant, the Suffering Servant, and the heritage of the Servants (chs. 40-66)
   v) Why did the Early Church perceive Isaiah to be the Fifth Gospel?

c) JEREMIAH. Discuss Jeremiah’s concept of the New Covenant within the co-text of Jer.
31-34 and the present experience of the New Covenant in Jesus Christ.

d) EZEKIEL. Discuss the reunification of Israel and Judah within the larger co-text Ezekiel's vision of the Presence of God.

e) DANIEL: Discuss the issues involved in the interpretation of the "seventy sevens."

COURSE PAPER (10 pp.)
Reflect on the Review Questions (above) and write about a page on each of the following 10 topics. Make every attempt to integrate the course material and readings.

1) How has this course helped you to define your own view on
   a) the relationship of Moses and the Prophets?
   b) the prophetic heritage?
   c) the relationship between the two testaments?
   d) biblical eschatology?
   e) the experience of salvation before Christ, in Christ, and in the new creation?

2) How has this course helped you define
   a) Your perspective on God, the world, and humanity?
   b) Your vision of the kingdom of God?
   c) The mission of the church and your sense of calling?
   d) Your new identity in the Gospel?
   e) Your new being (character) in Jesus Christ?

For Bibliography, see IPW and recent commentaries

SELECT RESPONSES TO THE COURSE (at TEDS)

“The Kingdom of God is wherever the gospel/good news is preached.” This statement transformed my understanding of the gospel, of the Day of the Lord, of my ministry. I am beginning to see the unified, continuous way in which Yahweh deals with the world. My own salvation is part of that stream; my ministry is part of that stream. It has opened my eyes to both the NT and the OT. Maranatha!

The impact this course has had is giving me a holistic perspective on wisdom and the Kingdom of God. No longer do I see wisdom as merely the application of knowledge, but as a way of orienting oneself to God and others. The concept of the fear of the Lord has radically impacted my theology, either for personal or apologetic purposes. I have realized that certain things belong to the realm of God’s knowledge alone, and that fearing Him means accepting this. Yet I have also learned that He wants me to wrestle with Him! This will have an enormous impact on my pastoral ministry. No longer will I view myself as the answer man or the psychologist who exists to relieve the disequilibrium of those struggling with the difficulties
of life. Rather, I will point them to God and encourage them to wrestle with Him. Only then will they truly know and fear Him.

   It has been good to think in terms of the winter of life, & not resist it when I am there, because God is teaching me to trust in Him—even when I don’t know why. Specifically—one area is long-term singleness: it can be lonely. I would love to be married—but I am learning that even though I don’t know why, & I may never know the why—God is trustworthy & faithful. He can handle my questions, but I am to trust him—without the answer. He is bigger than my perception of reality. It’s a very safe & secure place to know this. Thank you, Father.

   Progressive fulfillment as a better mindset than multiple fulfillment on so many fronts. The Suffering Servant—true of Isaiah, Micah, Jesus, Paul, Apostles, and me—all who follow after Christ. Teaching this will be much easier for people to see how their lives should look like. Not just Jesus is the suffering servant, but all who go after God. Every Christian’s life should be a suffering servant.

   Finally, I have learned that it is okay to question God, to be real with my feelings and thoughts. In church I think we are so many times brain washed to think that Christians need to be happy and joyful all the time. But I’ve seen that wisdom leads one to question God, to be transparent with him. And through this process one grows in character & maturity. I have so many questions through the lectures; I felt God truly speaking to me. I almost heard God saying, “I know your pain and questions. Come to me, bring them to me.” It has been liberating. I feel like I have the tools and framework. I would like to go back and study more specifically the message of the poets & prophets.

   “I realize that this is not merely a course which I have taken to fulfill a transcript requirement, but rather a course that has transformed by perspective on who God is.”

   “I have grown in wisdom and true character throughout this course.”

   “This course has helped me embrace a life of submission to God on the way of wisdom. I feel better able to rest in God’s sovereignty and faithfulness. I find people in the poetic and wisdom books who experience the same longings, frustrations and confusion I do in the face of chaos. Yet I know better now that God allows and uses chaos to make me hold onto him, as I have nowhere else to turn.”

   “It also helped me to realize how much God loves good and artistic expression of his truths!”

   “The Bible will no longer be a distant text you seek to master, but a near presence that will, painfully at times, master you.”

   “Biblical wisdom led me to see my inside and to surrender my ego to his majesty.”
“This course has helped me rediscover the prophets of the OT. They were brought alive to me as real men of God.”

“Once I realized that the course really seeks to deconstruct (usually unbiblical!) frameworks and develop new ones, I stopped staring at the trees and noticed the forest. This gave me an entirely different perspective from which to see the prophets and poets.”

“When I started at seminary four years ago…I was approaching life at the external level, and ignoring the internal. I was not seeking the way of wisdom…It is here, at the end of my time at seminary, after taking this course, that I can look back and see that this time has been used by God predominantly as a time of character formation rather than knowledge acquisition.”

“Seeing the many facets of wisdom burst my impression of it and made clear that understanding wisdom was a complex endeavor, a journey.”

“This semester I have been forced to accept limitation as well as imagination—and in that, God has given me a vision for what will give my life true meaning and what has really been making my heart beat all along.”

This class taught me that God’s people are intimately and intricately interwoven into the fabric of God’s saving action in the past, present and future. I surrendered some concepts with which I was clinging so that I could grasp onto the garment of our High Priest. The notebooks were like boot camp—not fun at all and some of the most frustrating times you will have at TEDS. However, the concepts presented can be quite illuminating to the written Word as well as in seeing God’s redemptive relational work throughout history. Thank you, Dr. VanGemeren. Soli Deo Gloria.

This course has helped tremendously in my understanding of the relationship between OT/NT. It has given me a vision to use THE WHOLE BIBLE in my ministry. The focus on commitment to God, a life of wisdom, and the need to preach a full, wide whole gospel, have been extremely helpful.

Be prepared. Wisdom is more than knowledge; it is more than discernment, and looking at it the way this class does will challenge you to understand how its pursuit transforms your life.

I consider this class to be one of the most important classes I have taken at Trinity. I had no understanding of how to lament and to come authentically before the LORD in times of suffering. God blessed me with this course during a dark time of my life. In God’s providence, my wife and I experienced our second miscarriage this semester. We both felt abandoned and lost. The lectures opened our eyes to the way of wisdom. By God’s grace
only, we have experienced the healing of the LORD, not in the midst of strength, but in the brokenness of our lament. The hurt still lingers, but God has helped us both grow and find comfort in his praises! Thank you for expanding my local view of wisdom. I used to think that my background was superior, but now my eyes can see the wealth in all other backgrounds.

This is not a class about who wrote which book, etc. but a class about how this or that book will break up the hard soil of your heart and help you to be more sensitive to God’s agenda.

I would encourage you to focus on entering into the material in this course with an open mind ready to have your perspective on the OT changed. Listen to Dr. VanGemeren and be open to the wisdom he communicates on having a more holistic, dynamic view of Scripture, and think of how you might teach these books in your church.

This class can also be tremendously helpful in giving you a perspective on your relationships with other people. Come to class ready to hear God nudge you in areas where you need to grow in faithfulness. I have found that there have been many times that a class discussion will “haunt” me and challenge me to greater faith and obedience to the Lord in how I react to others.

Drink deeply. There is a lot of material that is covered in this course. Be not concerned with details. Rather, seek to gain the tools necessary to embark on a lifelong journey, namely the pursuit of our glorious Lord in whom there are unfathomable riches of wisdom.

No class has ever challenged me in so many ways. I have been intellectually challenged and stimulated through the class discussions and readings, but more importantly I have been challenged in my soul. I have never encountered the prophetic word in such an intimate and pervasive way. This has been the best aspect of this course. I have been introduced to the prophets and I rejoice to see the work they are doing in my life. Even though their witness has been convicting, it is so good and sweet. I have been in need of some revelation from Him to continually break the fallow ground of my heart. My zeal for evangelism has been pretty strong throughout seminary, but this class has exposed the lack of dimensions of my zeal. The prophetic word challenges me in regards to the areas of justice and righteousness. These are so needed in our evangelism and I have been confronted in a life-changing way. My reactions to all aspects of this class has been what I envisioned all my classes at seminary to be like, but far too many have failed. The intense focus of taking this class in the summer has been a great joy and will contribute to being one of the best summers of my life. Thanks.

Because I was largely ignorant of all but the major events of the OT, especially the prophets, this portion of the course really aided in my understanding the interconnectedness of the two and that they make a unified whole. I feel I understand Jesus, Paul, and the Revelation
of John much better. I feel more love for my Jewish brothers in Christ now and will pray more for their continued evangelism.

This course has really helped me see the relationship by emphasizing the prophet's calls for righteousness and justice, and faithfulness. What Jesus calls us to now is really no different than what the prophets were calling people to back then. I see that Christ is the fulfillment of the prophecy of restoration for all nations. God blesses all nations through Christ. The plan of God and the history of redemption hold the whole Bible together and both N.T. and O.T. are part of that plan and therefore are closely related. I gained a great appreciation for the O.T. during this class.

This course has truly helped me to appreciate the background of the N.T. in the Old, both in the poetic writings and in the prophetic corpus. I have seen much greater continuity than before. Even though I came into this class holding Covenant views, these views have been deepened and strengthened as I have studied and meditated on these writings which form the background for the thought of Jesus and of the apostles. I have been drawn to greater worship of Jesus as the one who fulfills all the prophetic expectations of the Old T., and I have been called to live daily in anticipation of his return and the consummation of all things.

I have been challenged to re-read the O.T. in light of the historic context before trying to see its relationship to the N.T. In the progression of revelation God had a purpose for His word and a message for His people. I have been challenged to search out that message rather than find proof-texts for my message. I have also been challenged to find the unique contribution of each prophet rather than lumping them all together. By understanding the O.T. in its proper context I will thereby gain a better understanding of the N.T.

It has helped me avoid "simplistic" and easy answers. Most especially, it has shown me how easily I can violate the integrity of the prophet's word by "importing" NT world view, theology, content (or, worse, my own version of what I think the NT says!) and put it into the prophet's mouth or mind. In helping me hear the prophet's own voice it has increased my appreciation for the "polyphonic unity" of Scripture and actually increased my ability to see more of the OT in the N.T. by seeing how `progressive fulfillment' frees the prophet from a historical-critical person and allow his words to resonate with all of scripture!

Tremendously. Most important for me is the hermeneutic of progressive redemption that holds all the covenants of God together. The prophecies of the O.T., the progress of fulfillment from the post-exilic era to Christ, the church age, and the new heavens and new earth. Secondly, it has clarified my position as a covenantal theologian and helped me to understand the differences between covenantal and dispensational theology. Thirdly, it has helped me understand the prophets more fully and give me a desire to preach the prophetic books. Finally, it has increased my desire to grow closer in my walk with God in purity and fidelity.

This course has opened up the OT for me in an exciting way. I was a bit afraid of the OT before because I didn't know to properly teach from it. Throughout this course, as my wife will
give confirmation, I have grown to love the O.T. I now am beginning to see how God, in his wisdom - has put the Bible together. This course has helped me to understand the NT better as well because of the intimate relationship it has with the OT. I am excited about teaching my people the OT in my future ministry! There is so much there to help train God's people and equip them to live for the Lord Jesus Christ. The OT speaks to us today. I didn't see that clearly before. Now I see the 2 testaments working together in great harmony to teach the people the full counsel of God.

This course has been very enriching in helping me gain new insight into the whole counsel of God. I am beginning to better understand how significant the prophetic messages were and are in God's redemptive plan. The prophets called the people to a deeper understanding of who God is and his purposes for them. Before I wasn't sure how these purposes fit in with the NT and beyond. Now I can better see the progressive fulfillment of these promises. How exciting to be a part of this fulfillment! I am a member of the one people of God. I enjoy the spiritual blessings. I have a renewed passion for God's eschatological plan, which I understood so poorly before. The prophets have spoken to my heart.

The prophets are not only filled with judgment and wrath but also God's love of fidelity and commitment to his people. Learning of their love encouraged my walk with God. Also the work load was challenging but there is a great purpose to the amount of work. I truly learned what the prophets are about and how they ...into the NT. Don't give up or get frustrated with the amount of work.

It is amazing how much one can learn and grow when placed over the fire! This class is by far the most difficult and demanding class that I have taken at Trinity, but it is the one through which God has molded the most. I have sifted out more chaff from my theological understanding here than anywhere else, and developed more questions than answers, but ambiguity can be a good place to tabernacle if one wishes to remain under humble submission to the Word. Don't fight the work load, be transformed by it!

This course has truly opened my eyes to the magnificent glory of God who is at work throughout creation drawing a people for Himself to the praise of His glorious grace. Believe it or not I found studying for the final an occasion of true worship.
**Course Objectives Related to MDiv* Student Learning Outcomes**

<table>
<thead>
<tr>
<th><em><em>MDiv</em> Student Learning Outcomes</em>*</th>
<th><strong>Rubric</strong></th>
<th><strong>Mini-Justification</strong></th>
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<tr>
<td>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes. <em>As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</em></td>
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<td><strong>Articulation (oral &amp; written)</strong></td>
<td>Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.</td>
<td>Moderate</td>
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<tr>
<td><strong>Scripture</strong></td>
<td>Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)</td>
<td>Strong</td>
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<tr>
<td><strong>Reformed Theology</strong></td>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
<td>Significant</td>
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<td><strong>Sanctification</strong></td>
<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td>Strong</td>
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<td>Desire for Worldview</td>
<td>Burning desire to conform all of life to the Word of God.</td>
<td>Strong</td>
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<td>Winsomely Reformed</td>
<td>Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)</td>
<td>Strong</td>
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<tr>
<td>Preach</td>
<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
<td>Significant</td>
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<td>Worship</td>
<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
<td>Minimal</td>
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<tr>
<td>Shepherd</td>
<td>Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.</td>
<td>Strong</td>
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<tr>
<td>Church/World</td>
<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
<td>Strong</td>
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