



The ‘Called to Serve’ Course Introduction

At Calvary Chapel of Boston we believe that the purpose of the church can be found in Ephesians chapter 4 verses 15-16 where Paul states ***“but, speaking the truth in love, may grow up in all things into Him who is the head – Christ – from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.”*** These verses point out a few key concepts. First, the church is compared to a body, specifically the Body of Christ, and as believers we are effectively His hands, feet, mouth etc. Secondly, Jesus Christ is the Head of the Body and therefore the Head of the Church. Thirdly, as each member is serving Christ within the church (***“doing their share”***), the body of Christ is ***“built up in love”***. God is glorified as believers mature in Christ and the message of the gospel goes out to the world as a natural result of a strong Body.

For this reason we believe it is essential for God's people to be committed to a local fellowship of believers. This is where they can exercise the gifts they have been given to contribute to the growth and development of people within that Body. We learn in 1 Cor. 12:7 that the reason the Holy Spirit gives gifts to individuals is for the benefit of others in the Body of Christ – they are not primarily for our own benefit or advantage. In Romans 12, Paul lists other gifts and discusses the need for diligence to be applied in the exercising of those gifts within the Body of Christ. Some may serve God by teaching a Sunday school class or greeting people as they enter the church. Others may volunteer in the church nursery or help with a building project. Some believer's service may be limited for a season due to certain conditions (mother with infants, illness, handicap etc.) but can be actively praying for others within the body and the overall needs of the fellowship. Either way we believe the New Testament makes it clear that believers can and should be involved in serving Jesus within a local church no matter their current situation. As an added and important note, prayer should not be isolated to people who cannot do other things, for if believers don't pray individually and corporately, it's equal to removing the power from the Body of Christ to be effective in any work or efforts put forth by its members.

Knowing that Jesus shed His blood to redeem believers, we realize the importance of serving them effectively. Jesus wants His people fed and cared for and it's for this reason we have developed a short series of classes to help people that have caught the vision of serving their Lord in a manner worthy of Him. We call it, **“Called to Serve”**.

The ***“Called to Serve”*** class is a series of studies designed to prepare the heart and lay the foundation for those seeking to serve God through this local church. ***“Serving”*** can mean many things to many people from differing backgrounds and experiences. It is our aim to have everyone at Calvary Chapel of Boston serving with the same vision and direction as we seek to glorify God in our service to Him.

Everyone who responds to God's call to serve, needs above all to have a servant's heart. Jesus said, ***“he who is greatest among you shall be your servant”*** (Matt 23:11). Additionally, Jesus



“sat down, called the twelve, and said to them, ‘If anyone desires to be first, he shall be last of all and servant of all.’” (Mark 9:35). It is of vital importance that the servant of God has the heart to serve and not selfish motivation (it’s not about them but about Jesus). People who serve God for the wrong reasons often burn out quickly or hinder others from being effective. All servants can get tired “in” the work of God, but only those who are there for the wrong reason will get tired “of” the work itself. Being the ***“servant of all”*** is impossible without the enabling of God through the power of the Holy Spirit. Many people “talk” like servants, but God is interested in those who “are” servants. What we do, how we behave and the things we say are reflections of who we are and Who we are representing.

True servants act, speak and think like servants. If God is calling you to serve Him here at Calvary Chapel, begin by asking Him to give you a servant’s heart. You will know when God does that work in you because it won’t just be an attitude that is there when at church, but will be prevalent throughout all the other areas of your life.

It is understood by all of us here at Calvary Chapel that we serve under the direction of Senior Pastor Randy Cahill. It is because of the call of God upon Pastor Randy’s life that we are able to have a place to exercise the gifts and talents that God has distributed to us. Paul the apostle writing to the Romans said, ***“I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man’s foundation...”*** (Rom 15:20). Paul was not interested in getting involved with another man’s work to build his own ministry. Those of us who support Pastor Randy and the work God is doing through him are not interested in building on his foundation, but we serve under “his” ministry. At Calvary Chapel we serve because we are happy to support Pastor Randy as Aaron and Hur did Moses (see Ex. 17:12), and be an extension of his arm in the work. In reality, if Pastor Randy could do all the jobs required, he wouldn’t need our assistance. But since he can’t, it gives us the opportunity to minister for Christ. Therefore we seek to exercise our service to God the way Randy believes God is leading us Calvary, because God has designed His church to function as a Body, within an organized authority, beginning with Jesus as the Head. We are joyfully grateful for the opportunity to be a part of what God is doing here at Calvary Chapel and count it a privilege to be part of this work of God.

The ‘Called to Serve’ course is currently being offered ***online***, which you can go through at your own pace. It is intended to help people understand what it means to “serve the Lord”. The course will acquaint each one with Calvary’s basic philosophy of ministry; enabling each to determine what calling God has on their life and to help develop that call. We ask that those who take the course commit to serve in some ministry for at least 6 months, after which they can move to another ministry if they desire to. It is our desire to help in any way we can to assist those interested in serving along with us. May God bless you as you determine in what way God has called you to minister to His Body, the Church.

In His Service,
Pastoral Staff



Called to Serve Homework Instructions

The Homework for the “*Called to Serve*” class is a key piece of the learning process. It is during the class that concentration on the homework is vital to understanding service in its New Testament context. The homework consists of listening to the assigned MP3’s and answering the questions associated with each MP3. These are all available for download at the bottom of the Called To Serve webpage. The homework should be completed **prior** to each class (*which means you need to do homework for week one before watching the class*) so that you can keep up with the class and be prepared with questions of your own. What you put into the homework you will get out of the class. If you “*rush it*”, you will only shortchange yourself and those who will be touched by your service for Christ. This is not the way to glorify God, remember you are preparing for your service to the living God. Paul wrote to Timothy and said, “*Give diligence to present yourself approved by God, a workman who doesn’t need to be ashamed, properly handling the Word of Truth.*” (*quote from the World English Bible*). We should be diligent in our study of God’s Word in order to handle it properly. Each subject of the Bible needs to be understood in its correct context for proper application. In the “*Called to Serve*” class, we need to correctly study what the Bible has to say about service to God so our application in serving Gods people is accurate and effective.

There are no tests in this class. Our aim is a correct understanding of the texts in the homework and what they intend to teach, along with the class presentation. Currently with the class being offered online, if there are questions either call the church and speak with Pastor Scott Mitchell, or email him at scott@calvarychapelboston.com. We are all here to learn and grow in our understanding and application of God’s word, specifically in this class regarding our service to God. If there are questions regarding things we do at Calvary Chapel that you want answered, this is the place to ask them. We want you to be comfortable and realize that you are serving along with others that have already committed themselves to glorify God. So relax, go through the class at your own pace and receive the blessedness of serving our Lord and Savior Jesus Christ.



Called to Serve FAQ Sheet

Question: How long do I need to attend Calvary Chapel before I can serve?

Answer: You should be attending Calvary on a regular basis for several months. This gives you a chance to get to know us and for us to know you. Our views on ministry should be evident after a few months of regular attendance. It also offers a chance for new people to find out if they agree with the style of ministry we practice.

Question: Are there any requirements for serving at Calvary Chapel?

Answer: Yes. The “*Called to Serve*” class. Each person who serves at Calvary is required to go through this class. It will help people discover some of the history of Calvary Chapel and how we view church ministry. We have found that the class gives folks our ministry focus and an opportunity to ask questions.

Question: If I have not taken the “Called to Serve” class, can I serve at Calvary?

Answer: Yes. If you have been a regular attendee for several months and want to serve, you can get involved in serving and take the class online.

Question: How do I get involved in serving?

Answer: Speak with the person who is heading up whatever ministry interests you. They will direct you to fill out a ministry application form (available in the church office). When you hand the form back in, the pastoral staff will review your application. You will then receive a call from a pastor or the ministry leader in response to your application.

Question: What if I have a question about something not covered in this Q & A sheet?

Answer: Make an appointment through the church office to speak with a pastor.

Question: Who heads up the different ministries?

AWANA	= Todd Hollenbach (elder)
CDs	= Pastor Scott Greenberg
Chapel Store	= Darlene Stewart
Ushers/custodial/Maint.	= Wayne Everett (deacon)
Home Bible Studies	= Pastor Gary Stewart
Meals & Visitation	= Office Staff
Men’s Ministry	= Rich Butler (deacon)
Music, sound, video	= Matthew Handley (elder)
Prayer line	= Office Staff
Prison Ministry	= Scott Howland (elder)
Marriage Ministry	= Pastor Frank Burke
Marriage Ministry (50 and under)	= Pastor Kevin Hanlon
Sound/Video	= Jake Smith
Sunday school/Nursery/VBS	= Mike Nordin (elder)
Young Adults	= Matt Hanley (elder)
Youth Groups	= Pastor Scott Greenberg, Mark Kisiel (elder), Leo Gonzalez (elder)



General Principles of Bible Interpretation

1. Always work from the assumption that the Bible is completely inspired (God-breathed); inerrant (without error); infallible (cannot fail); and authoritative (having authority over our lives). The first verse of the Bible says “In the beginning God created the heaven and the earth.” The assumed position of the Bible is that God exists, He is the Creator of all (time, space, matter) – thus having all authority and the rest of the Bible should be easy to deal with once these assumptions are accepted. No author ever tried to defend their existence, the mere fact that they are writing is evidence of that. God approaches His Word the same way, but also gives evidence that is clear to all His creation (Romans 1:19, 20) from what He made and what He put in each one's conscience.
2. Always remember that the Bible will interpret itself; the best interpreter of scripture is scripture itself. Because of this principle, the Bible must be approached literally, historically and grammatically.
 - a. **Literally** = it is plain in its meaning, i.e. the people receiving the original communication would understand the message (nothing hidden or mysterious). The literal method is normal communication that involves the use of symbols, figurative, analogies etc. to express a particular point. All biblical writers utilized this method of communication, even the poetic sections still were addressing literal issues and were not allegorical (see note on the problem with the allegorical method below).
 - b. **Historically** = it was originally given in a historical context and this is critical to understanding the message within that context. The background and situation are essential to the proper context, otherwise the message is unrelated and can be easily misunderstood. Without the historical context, the text is isolated and can be used to say anything and typically, this ends up being anything but what the original writer intended.
 - c. **Grammatically** = sentence structure, word definitions, repeated words or phrases and at times how things are phrased, all need to be examined when trying to discover the writer's message. The written word is made up of grammatical rules and principles based on the original language it was written in (Hebrew and some Aramaic for the OT, Greek for the NT). Like any language, grammar needs to be addressed for understanding, it's the basis of the writing and communication.
 - d. **The problem with the allegorical method of interpretation.** There is no biblical or historical basis for interpreting the Bible or prophecy in an allegorical manner, which results in spiritualizing the message.
 - i. No biblical basis: The OT prophets, Jesus and the apostles always interpreted and understood the Bible to be literal. This applies to doctrine and prophecy. For example, Daniel understood the prophecy of Jeremiah regarding the 70 years of captivity for the Jews in Babylon to be coming to a close (Daniel 9) because the literal 70 years was about up. Daniel was then given a prophecy that was very specific regarding when the Messiah would come and be crucified. This was prophesied and fulfilled literally. There is a 7 year period



(Daniels 70th week) still waiting for fulfillment which Jesus tied to Daniel (Matt. 24:15). This period is well prophesied in both OT and NT and has not yet been fulfilled, for Jesus categorized it as the worst time the earth would see in human history (Matt 24:21). There is no reason to allegorize or spiritualize it since the first portion of the prophecy was given and received literally.

- a) In Luke 4:16-30, Jesus quoted Isaiah 61:1-2a and literally applied it to Himself saying, “this day is this scripture is fulfilled in your ears”. The people certainly understood what He was saying because they tried to stone Him for making the application to Himself as Messiah.
- b) Peter on the day of Pentecost answered the people in Acts 2 regarding the 120 speaking in tongues by literally applying it to the prophecy of the prophet Joel. Peter said “this is that which was spoken by the prophet Joel” (Acts 2:16, Joel 2:28-32).
- c) Matthew quoted the OT at least 11 times saying “that the scripture might be fulfilled” in response to the literal activity of Jesus to demonstrate that He literally fulfilled the scriptures that only the Messiah was to fulfill.

1. Understanding the Bible and prophecy literally was the key to knowing who the Messiah was. There was a group that spiritualized certain aspects the Messiah’s coming and that was the Pharisees and some of the other Jewish leadership. They spiritualized His suffering (Isaiah 53 as an example) and applied it to Israel as a nation or ignored this aspect of His coming because they were looking for Messiah to come and reign. They were more interested in the aspects of prophecy that answered their desires more than just taking the scriptures for what they were saying. Thus, we see the problem of arbitrarily allegorizing scripture and prophecy. In the Pharisees case, they missed the Messiah because they spiritualized their own scriptures. It was a disastrous result then and it would be no less if it is applied to Jesus’ second coming. It is for this reason we understand the Bible as teaching both pre-tribulational rapture and pre-millennial return of Christ to setup His kingdom for 1000 years. He will take His Church out from the world prior to Daniels 70th week, or what is called the tribulation period. He will then return with His Church at the end of the 7 year tribulation period to establish His millennial reign on earth from Jerusalem as described in Revelation 20.
2. What is interesting in this regard is those who allegorize prophecy typically don’t agree among themselves, for the allegorical method makes the interpreter the basis of the interpretation and not the comparison of scripture. For as we



have seen, the prophets don't give or understand prophecy in that manner. The various allegorical interpreters apply prophecy based on various historical, political or theological bias that is private to themselves. But Peter tells us that "no prophecy of scripture is of any private interpretation" (2 Pet 1:20), hopefully they are not spiritualizing that scripture verse. Plus, allegorical interpreters of prophecy agree that if you take the Bible and prophecy literally, it will result in a pre-millennial position.

- ii. No historical basis: The history of allegorical interpretation of the whole Bible can be traced back to Origen of Alexandria around the 3rd century. No conservative Bible believing scholar would ever agree with Origen's interpretation of the Bible for he was always looking for a meaning that was behind the text instead of just accepting the text itself. This led Origen to multiple heresies as is the result of allegorizing scripture in the first place. Around the 4th century, the great Augustine applied this method to prophecy resulting in an allegorical interpretation of the millennial reign of Christ and prophecy in general. The Roman Catholic church adopted this view of end times and maintains it to the present day, thus they are Amillennial (do not believe in a literal reign of Messiah for 1000 years) in relation to their view on Revelation 20 and the 1000 year reign of Christ, they allegorize this period of time. Prior to this the ante-Nicene fathers (those who lived prior to the Nicene council in 325AD) were Chiliasts (chili = 1000 in Greek), they believed in the literal coming of Messiah to setup His kingdom on earth to reign for 1000 years.
 - a) The Reformers in the 1500's didn't address eschatology in their move away from the authority of the Pope and maintained the traditional position of the Roman Catholic churches Amillennialism. But, there is a severe problem with this position. The consequential result of an Amillennial position and allegorical reign of Messiah is that none of the promises or prophecies to Israel for their land, King or kingdom can be literally fulfilled and God is left making promises that He never keeps. Truly, the millennial kingdom is the time of Israel's fulfillment of these critical promises introduced in the OT. Dr. Norman Geisler gives the following 7 reasons for the millennial reign:
 1. Restore Paradise Lost
 2. Fulfill the Abrahamic Covenant
 3. Fulfill the Davidic Covenant
 4. Fulfill Daniels Predictions
 5. Provide a Climax for History
 6. To Destroy Death
 7. To Defeat the Devil



- b) But, if these are spiritualized and Israel is not to have these fulfilled in them as a nation, the only group left is the church. This obviously has been the foundation of the churches anti-Semitism throughout the centuries. Its resurgence in seminaries today seen in the current replacement theology (spiritualizing the prophecies for Israel and making them apply to the church, thus replacing Israel with the church). This method is dishonoring to the Word of God and the God of the Word and should be entirely rejected.
- iii. Beyond this, there are 4 basic problems with using allegory as the means of interpreting the bible. Dwight Pentecost in his classic book “Things to Come” provides the first 3 and Dr. Andy Woods in his presentation on “The Protestant Reformation” gives us the 4th, here they are:
- a) First, the text of the bible is not being interpreted. In other words, it’s really a matter of the interpreter making the bible say whatever they want it to say, since the text itself is not allowed to speak for itself.
 - b) Second, the authority is transferred from the text to the interpreter. The interpreter’s doctrinal positions and bias is allowed to drive the interpretation wherever the interpreter wants to go. They have the authority in this case, not the text itself.
 - c) Third, there is no way to test the conclusions of the interpreter. Since the basis of the interpretation is in the mind of the interpreter and not the text itself, there is no test that can be applied to measure the accuracy of the interpretation.
 - d) Finally, there is no way of controlling the interpreter’s imagination. Since no one can control the thinking of another, the interpreter can use speculation, spiritualization, allegorization and misinformation (whether intentional or not) as the basis of what they impose on the text of the bible.
 - 1. These are serious problems once we are removed from the literal (normal) method of bible interpretation. The literal method:
 - i. Allows the text to be interpreted,
 - ii. Allows the text to maintain the authority,
 - iii. Allows for the interpreters conclusions to be tested against the text and comparative texts,
 - iv. Removes the need to control the imagination of the interpreter, since the text is where the focus is directed and not the thinking of the interpreter.
3. A total reliance upon the Holy Spirit is always necessary to achieve a sound interpretation of the Biblical text. The Holy Spirit is the Author of the scripture (2 Peter 1:21) and He is the One that makes the truth of God known to those who read it (John 16:13).



4. Experience must always be interpreted in light of what scripture says, and never scripture in light of personal experience. Our experience should be within the boundaries of what scripture allows, thus we should not allow our experience to dictate to the scriptures what is true. The scriptures should be taken plainly and should be dictating our experience.
5. Biblical examples are authoritative only when supported by a command. Narrative portions of the Bible are not necessarily authoritative regarding instruction. If an apostle in Acts is speaking to a group, the speech must be put in context to have it applied properly. The narrative has the speech in it, but it doesn't always apply directly, at times it may only apply in principle. For example, Peter spoke directly to Jews who crucified Jesus and addressed them as such. In that instance we learn the truth from the sermon and should respond in faith to the message as they did, but the public requirement for baptism (Acts 2:38) would not be a necessary component of repentance for all people. They publically rejected the Messiah and Peter was calling for public repentance in identifying them through baptism with the risen Christ. Peter later when preaching to Gentiles in Acts 10:43 required belief for salvation and the baptism came after they were saved (10:48), and it was commanded to be done by Peter.
6. Church history is important but, not decisive in the interpretation of scripture. The church does not determine what the Bible teaches; the Bible must determine what the church should teach! We can learn from the past how church leaders viewed and interpreted scripture, but that is mostly helpful for confirmation on particular areas and not for absolute truth. As discussed above in the issue of Amillennialism, church history is a good barometer for how things progressed and is helpful in discovering the principles used for biblical interpretation in the past. But we are all subject to the authority of the Bible and what it is saying, not what others say it says, for anyone can wrongly apply the scriptures based on faulty analysis.
7. The primary purpose of the Bible is to change our lives, and not merely increase our knowledge – it is not for information alone, but for transformation. Any application of scripture must be in keeping with the correct meaning, as determined by sound interpretative principles. Learning the truth is the first step in applying the truth. Jumping from observation to application without interpreting the things observed can lead to faulty application. An entire analysis should be sought today with the multiple of helps available to all who desire to learn the Bible.
8. Do not seek to justify the interpretation you favor, but to arrive at the interpretation that best fits the text and context. Everyone has biases; none of us are free from them. But when we approach scripture, we should be conscious of the fact that we are seeking to be objective. There are things the Bible says that I wish it did not say, and there are things that would be much more pleasing to my sin nature if they were said differently. Knowing that ahead of time can save me a lot of grief and misunderstanding of God's Word. No matter what I want the Bible to say, I have to deal with what it says and not seek to change it to satisfy my particular biases.
9. Always stay within the context of the passage being studied in order to prevent an isolated interpretation. All verses fall in the context of the paragraph and book they are in. Thus, it is helpful to read before the verses you are trying to understand and to read those after it. Narratives and epistles have a plan by the writers and the Holy Spirit that guided them in the process of laying out a message that is both logical and understandable. People that approach



the Bible like a fortune cookie will inevitably fail in understanding the message that is given. The verses are not just short snippets of ancient wisdom collected to gain ethereal wisdom. These verses are the grammatical foundation of a larger message that must be understood in its entirety for there to be proper understanding and the resultant application.

10. Do not set one part of scripture against another part, but do interpret each part on its own terms and in its own context before seeking to understand how they relate to one another. Many Bibles give cross references to verses that seem to apply to each other. But before cross referencing areas in the Bible, make sure that each passage is understood within their own context first. Nothing but the text is inspired by God, so everything else is an addition for study helps. Cross references in Bibles are typically given based on the interpreters understanding of the text. For example, a Bible that is based on a theology different than I adhere to would have cross references to verses I may not believe should be tied together. Each section of scripture that is crossed referenced should be understood in its own context first and then compared to see if the comparison actually fits properly. The 3 rules of real estate are location, location, location. The 3 rules of bible interpretation are context, context, context.
11. The normal and obvious meaning of a passage (in context) is usually the correct one. As Dr. Norman Geisler says, “When the literal sense makes good sense, seek no other sense, lest it result in nonsense”. Great and necessary advice!
12. Read the surrounding chapters or verses to make sure that the context is understood. When that is done, do it again and again. The primary problem with all cults, isms and extremist church groups is their *misunderstanding* of the Bible. This is usually the result of a lack of “*proper*” study, which results in “*improper*” conclusions. These false interpretations set the foundation for further errors in belief. Ignoring the overall context is a major problem in any false teaching. These errors will continue to increase as we move closer to the 2nd coming of our Lord Jesus Christ. Many cults make Jesus some kind of lesser or secondary god in relation to God the Father. The immediate problem with this is that ANY god other than the one true and living God (Isaiah 45:5) is by definition a false god since there is only one God. The point is, before people get hung up on individual verses and what they may appear to say, if the assumed interpretation overrides the clear foundational truth found in other places in the Bible, it has to be incorrect.

Summary:

It is of vital importance that we don't approach the Bible with preconceived ideas, ideals or theologies. This will cause us to be biased to the true meaning of scripture before we actually read it. It is of the utmost importance that we don't try and make the Bible say what we prefer it to say, but to allow it to say what it is clearly saying. In this way we can understand God's message to us, instead of forcing the Bible to say something God never intended it to. Value the time that you can spend in the study of God's Word and use the above principles to guide you, thereby maximizing your time and understanding of scripture. It is far better to completely understand a few verses by the end of your study time than to read multiple chapters and never know what they really mean.



THE INDUCTIVE METHOD FOR BIBLE STUDY

Why Inductive method?

Inductive = pulls out facts

Deductive = starts with a premise

We all start with certain obvious premises (the bible is the word of God). However, the method of understanding what the bible wants to say to us is best served by observing the inductive method.

Inductive Bible study method of observation, interpretation, application

Observation

What does the text say?

1. Read the text several times
2. Record first impressions
3. Record who, what, when, where, why, how
4. Gather facts, investigate like a detective looks for clues

Interpretation:

What does the text mean?

1. Use principles above – literal, history, grammar, context
2. Let the scripture say what it wants to say
3. Compare scriptures – let scripture interpret scripture
4. The NT always takes precedence for understanding – more complete revelation

Application:

How should I respond?

1. Are there examples to follow?
2. Are there sins to forsake?
3. Are there errors to avoid?
4. Are there promises to believe?
5. Are there commands to obey?
6. Are there actions to take?
7. Are there principles to abide by?

Therefore, we avoid false applications by observing and interpreting correctly, allow the bible to say what it wants to. We want to keep our personal bias out of what scripture is trying to say to us.



Methods of Bible Study:

1. Book study – find the theme
 - a. Most study bibles will give the theme of a book in the introduction
2. Topical study – a study typically of a Bible topic like salvation, sin, justification etc.
 - a. The **Scofield Bible**, **Open Bible** and **Life Application Bible** are good for information on topical studies.
3. Word study – typically related to a context like Rom 4 (*impute*), but not always.
 - a. The Spiros Zodhiates Hebrew-Greek Study Bible is good for word studies.
4. Character study – analyze the life of a bible character.
 - a. **The Open Bible** is also good for character studies, it outlines the characters.
5. These studies all work together:
 - a. To find a book themes; words and topics are necessary to understand
 - b. To study a topic; book themes are necessary to maintain context
 - c. To study words; book themes and topics are necessary
 - d. To do a character study; book themes and topics are necessary
 - i. It all ties together – the bible needs to be understood cover to cover for proper overall comprehension.

Recommended Books:

The Believer Bible Commentary (single book commentary on the whole bible)

The King James Version Bible Commentary (single book commentary on the whole bible)

Halley's Bible Handbook (excellent overview of every book in the bible, plus much more info)

The Genesis Record (commentary on Genesis by the late Henry Morris)

Basic Bible Interpretation, by Roy B. Zuck (overall bible study principles)

The Words and Works of Jesus Christ, by J. Dwight Pentecost (specific to the gospels)

Strong's Exhaustive Concordance, by Charles Strong

Vines Theological Dictionary of NT Words, W. E. Vine

- *See the Chapel Store for various bibles, books and commentaries to help with personal study*

Recommended Electronic Resources:

The BlueLetterBible (blueletterbible.org) excellent online resource for bible and commentaries.

E-Sword (e-sword.net) free downloadable bible and commentary program for PCs and Macs. There are modules to purchase if you like, but there are many that are free at www.biblesupport.com .



Called to Serve – “*Practical Christian Service*”

Time & Date: Online

Course Fee: The MP3’s are online and the books which are required reading for this course are the only fee.

Location: Online



Course Schedule

Class 1

Topic: What is a Servant?
Scripture: Mark 10:35-45
MP3 by: Pastor Don McClure

Class 2

Topic: Spiritual Warfare
Scripture: Nehemiah 4
MP3 by: Pastor Joe Focht

Required Reading (books):

All books can be purchased in **The Chapel Store or online**. We ask that you read the books within 6 months of the classes. The books may be read in any order.

If you cannot afford to purchase the books, we recommend that you try and borrow the books from others who have taken the class since there are plenty in circulation. However, they are excellent references to have in your own personal library if you can afford them.

- ❖ **Philosophy of Ministry** by *Chuck Smith*
- ❖ **Calvary Chapel Distinctives** by *Chuck Smith*
- ❖ **Harvest** by *Chuck Smith*
- ❖ **On Being a Servant** by *Warren Wiersbe*

Required Listening (MP3s):

- ❖ **1 Timothy 3, part 2 (MP3)** by *Pastor Randy*
(download at the bottom of the “Called to Serve” webpage on our website.)
- ❖ **Paul’s View on Ministry (MP3)** by *Joe Focht*
(download at the bottom of the “Called to Serve” webpage on our website.)