

Biblical Theology of Leadership CL/ NT/OT 574

Syllabus/Learning Covenant Summer-2018

****Note: A significant amount of course work is required before the intensive class begins****
See “Exegesis Worksheets” Attachment

Course Instructor: Rodney L. Cooper, Ph.D
Class Meeting Times: June 4-8 Monday-Friday (9:00 am – 4:00 pm)
Syllabus Date: February 6, 2018

Course Description

This course explores the foundational teachings and primary metaphors of leadership in the Bible. These teachings and metaphors are understood in the context of God’s larger calling on the covenant community in redemptive history. Some attention is also given to contemporary metaphors for ministry.

Gordon-Conwell Mission

The GCTS statements of faith and mission are both centered in the authority of God’s inerrant Word. This course specifically aligns with the first article of the mission statement, helping students “to become knowledgeable of God’s inerrant Word, competent in its interpretation...and application.”

Course Relationship to the Curriculum

NT/OT/CL518 is the bridge between Bible content surveys and the focused study of ministry and leadership.

Course Objectives For students to:

1. Explain the value and contribution of biblical theology, i.e., understanding biblical concepts exegetically and within the context of progressive revelation.
> Achieved through classroom interaction with biblical theology assignments and book reviews.
2. Identify and describe the primary biblical themes and metaphors related to church and ministry. > Achieved through book reviews and student case study presentations
3. Identify and exegete key Bible passages on leadership.
4. Build a biblical theology of leadership.
> Achieved through exegesis of selected Bible passages and writing a final paper.

Course Textbooks and Reading

- Laniak, T. S. *Shepherds After My Own Heart*. Downers Grove, IL: IVP, 2006.
- Clarke, A. D. *Serve the Community of the Church*. Grand Rapids: Eerdmans, 2000.
- Fernando, A. *Jesus Driven Ministry*. Wheaton: Crossway Books, 2007
- Forest, Benjamin K. and Roden, Chet. *Biblical Leadership: Theology for the Everyday Leader*. Grand Rapids Michigan: Kregel Academic, 2017.
- Kouzes, James and Posner, Barry, *The Leadership Challenge* 4th Ed. San Francisco: Jossey-Bass
- Alexander, T. Desmond, Rosner, Brian S., Carson, D.A. Goldsworthy, Graeme, *New Dictionary of Biblical Theology*. Downers Grove: IVP, 2000. **Pages 3 - 104**

Suggested supplementary reading on Biblical Theology:

Hasel, G. *New Testament Theology: Basic Issues in the Current Debate*. Eerdmans, 1978. Hasel, G. *Old Testament Theology: Basic Issues in the Current Debate*. Eerdmans, 1991.

Course Requirements and Grading

Achievement of the course objectives will be measured through a variety of assignments and activities as described below. The successful completion of these activities will require each student to spend approximately 135 hours devoted to coursework, both in class and out of class. The following chart indicates how these hours are distributed across the various course assignments. Descriptions of the assignments are listed below. In our continuing efforts to correlate workload to institutional standards, please fill out the third column in the following chart and return to your professor.

Course Assignment	Approximate Time commitment	Student's time on task
Six critical reflections 20%)	20-30 hours	
Worksheet #1 (5%) Attachment	3 hours	
Moses case study (15%) Attachment	15 hours	
Matthew 20:20-28 exegesis (20%)	15 hours	
Luke 6:39-49 exegesis (20%)	15 hours	
Paper: Biblical Theology of Leadership (20%)	20-25 hours	
Class Time	40 hours	
Total	143 hours	

1. Write a 2-3 page critical reflection (critique) on each of six required textbooks:

- Clarke, Fernando, Laniak *Shepherds-IVP*, Laniak, *Shame and Honor*, Kouzes & Posner and IVP Dictionary of Biblical Theology (Pgs. 3-104).

At the beginning of each critique, note the pages read. Together, these critiques are worth **20%** of the final grade. (A critical reflection or critique is not a book report or a summary of what you felt while reading; rather, it thoughtfully engages a number of the book's key topics and perhaps its structure, noting weaknesses and strengths. Criticisms and reflections should encompass biblical, ecclesial, personal, and/or logical issues with balance. You are assessing the book on the basis of what it purports to deliver, not what you would like it to be. Please check with Dr. Mayer's materials on critical reading in IS502 for more detail.)

All critiques are due the first day of class in hard copy, separately stapled.

2. Complete the attached, "Worksheet #1" in preparation for *a small group discussion*.

3. Complete the attached assignment, "Case Study Moses: As God's Shepherd Leader." This case study and presentation is worth **20%** of the final grade. There will be faculty and peer feedback in class on the content and quality of the presentation. ***Bring this paper with you to the seminar.***

4. **Matthew 20 and Luke 6 exegesis** – Exegete and prepare a sermon on each of these passages.

- The goal of this assignment is for you to present a biblical theology of leadership to a congregation or class. You will present one of these two sermons in class and be prepared to answer questions on your interpretation of either passage. ***Bring a manuscript of the sermon to class with you.***

5. Write an 18-20 page paper (1” margins, 12 pt font, excluding bibliography) on your **biblical theology of leadership**. Worth **50%** of the final grade, this essay is meant to be a summary of **several key leadership principles and themes** that surface repeatedly across Scripture. Be specific and provide lots of examples and references from various genres. Use appropriate secondary sources. Note which Bible translations you quote. ***To be emailed to rodneylcooper@carolina.rr.com on or before August 18th.***

Note that your paper should demonstrate sensitivity to the genres and historical and literary contexts of cited passages. They should exhibit clear thought, organization, writing style, accurate grammar, syntax, spelling, and citation/bibliography. All papers must be double-spaced with 1” margins and 12 point font. The page length excludes the bibliography. Please consult the most recent version of the Turabian style guide for all questions related to form and style.

RESEARCH PAPER GRADING RUBRIC

Category and Criteria	Possible Points	Score
Thesis and Content <ul style="list-style-type: none"> • Thesis is clear and significant • Thesis is supported throughout • Content is interesting and insightful • Argument is logical and theologically sound • Essay satisfies the purpose of the assignment 	50	
Supporting Evidence and Citations <ul style="list-style-type: none"> • Good use of a variety of sources • Evidence supports the main idea of each paragraph and the central thesis of the essay • Source material is properly cited • Effective use of paraphrase and direct quotations 	20	
Organization and Paragraph Unity <ul style="list-style-type: none"> • Essay is logically organized • Introduction effectively introduces the topic and thesis • Body paragraphs are unified by a single idea and smoothly transition to one another • Conclusion satisfactorily answers the question “So what”? 	10	

Style and Usage <ul style="list-style-type: none"> • Sentences are well constructed • Style and tone are appropriate for the purpose and audience • Word use is appropriate for graduate-level writing • Prose reflects the author’s own voice 	10	
Grammar and Mechanics <ul style="list-style-type: none"> • Essay is free of grammatical errors • Essay is free of spelling errors • Essay is free of typographical errors • Essay is free of syntactical errors • Essay is properly formatted • Essay meets page requirements 	10	
Total	100	

Please note: Final grades for written work are subject to point reduction for lateness, excessive pages, and improper document titles.

4. **Participation (– 10%)**: Attendance and active engagement during class is essential for all students to meet the learning objectives of this course. **No credit is given for participation – it is expected.** But failure to contribute to class learning will result in a 10% of grade points. I will “visit” with the student about lack of participation once before deducting those points. We want to take full advantage of students’ experience, thinking, insights and queries.

Course Administration

Due Dates and Late Penalties

The book reviews and Moses case study are due on the first day of class, June 4th, and students should be prepared to share a summary of their findings in class. Due dates for the critical reflections and final paper are noted on the schedule below. **A late penalty of 1/3 letter grade per day will be assessed on work submitted after due dates, unless the work is already discussed in class. In such cases alternative assignments will be given.**

Assistance

I can be reached by email at rodneylcooper@carolina.rr.com or by telephone at 704-942-0908. If you miss me, leave a phone number to call back. State your number slowly and clearly (be kind to an old man).

If you have a learning disability or have any other special needs that require classroom or syllabus modifications please notify the instructor *before* the course begins.

VII. Course Outline

Due on June 04

Read and critique Fernando’s *Jesus Driven Ministry*

Read and critique Clarke’s *Serve the Community of the Church*

Read and critique Laniak’s *Shepherds After My Own Heart*

Read and critique Kouzes and Posner's *Leadership Challenge*

Read and critique Alexander, Rosner, Carson, Goldsworthy, *Dictionary of Biblical Theology* pgs. 3-104

Worksheet #1 Church Leadership: Churches and Leaders

Case Study: Moses As God's Shepherd Leader

Matthew 20 and Luke 6 sermons.

Due on June 5-8

Student Presentations (Moses and Matthew or Luke sermons) on days determined on the first day of class.

Topical Outline of the sessions.

Introduction to Biblical Theology as a Foundational Discipline

Discussion and analysis of readings

Analysis of Laniak's Shepherd After God's Own Heart – A case study in Metaphor

General Overview of Leadership in the Bible

 Jesus' Theology of Leadership

 Paul's Theology of Leadership

 Peter's Theology of Leadership

 Hebrews' Theology of Leadership

Student Case Study Presentations

The Importance of Metaphor for Theology and Ministry

 Case Study in Shepherd Leadership

 Nurture

 Protection

 Guidance

Discussion: Contemporary Images of Leadership and Community

Due on August 18

Biblical Theology of Leadership Paper

VII Recommended Resources

Agosto, Efrain. *Servant Leadership: Jesus and Paul*. St. Louis, MO: Chalice, 2005.

Anderson, R. S. *The Soul of Ministry*. Louisville: Westminster John Knox, 1997.

Bartlett, D. L. *Ministry in the New Testament*. Minneapolis: Fortress, 1993.

Belleville, Linda L. *Women Leaders and the Church: 3 Crucial Questions*. Grand Rapids: Baker, 2000.

Bennett, D. W. *Metaphors of Ministry*. Grand Rapids, MI: Baker, 1993.

Blenkinsopp, J. *Sage, Priest, Prophet*. Louisville. Westminster John Knox, 1995.

Campbell, A. R. *The Elders: Seniority Within Earliest Christianity*. Edinburgh: T&T Clark, 1994.

Center for the Development of Evangelical Leadership (CDEL) CD-ROM. Charlotte, NC: Gordon-Conwell Theological Seminary, 2001.

- Clark, Stephen B. *Man & Woman in Christ: An Examination of the Roles of Men & Women in Light of Scripture & the Social Sciences*. Servant Publications, 1980.
- Clarke, A. D. *Serve the Community of the Church*. Grand Rapids: Eerdmans, 2000.
- Clinton, J. R. *The Bible and Leadership Values*. Altadena, CA: Barnabas, 1993.
- Conn, H. M. *Urban Ministry: the Kingdom, the City, & the People of God*. Downers Grove, IL: 2001.
- Dale, Robert, D. *Leading Edge: Leadership Strategies from the New Testament*. Nashville: Abington, 1996.
- Ellis, E. E., "Paul and His Co-Workers." *New Testament Studies* 17:437-52, 1970-71.
- Elmore, Tim. *Habitudes: Images that Form Leadership Habits and Attitudes*. Growing Leaders, Inc 2004. Fernando, A. *Jesus Driven Ministry*. Wheaton: Crossway Books, 2007.
- Ford, L. *Transforming Leadership*. Downer's Grove, IL: InterVarsity, 1991.
- Grams, R. "Not 'Leaders' but 'Little Ones' in the Father's Kingdom: The Character of Discipleship in Matthew's Gospel." (Off print on reserve)
- Grrenz, S. J. & D. M. Kjesbo, *Women in the Church*. Downers Grove, Ill: Intervarsity, 1995.
- Holmberg, Bengt. *Paul and Power: The Structure of Authority in the Primitive Church as Reflected in the Pauline Epistles*. Sweden: CWK Gleerup, 1978.
- Howell, Don N. *Servants of the Servant: A Biblical Theology of Leadership*. Eugene, OR: Wipf & Stock, 2003
- Keener, Craig S. *Paul, Women & Wives: Marriage and Women's Ministry in the Letters of Paul*. Peabody, Mass.: Hendrickson Publishers, 1993,
- Kruse, C. *New Testament Models for Ministry*. Nashville: Thomas Nelson, 1985.
- Laniak, T. S. *Shepherds After My Own Heart: Pastoral Imagery and Leadership in the Bible*. Downers Grove, IL:InterVarsity, 2006. -
 - "Foundations for Biblical Leadership" & "Shepherds After My Own Heart: A Summary of Biblical Leadership" in CDEL CD-ROM, 2001. (GCTS bookstore)
 -- *Shame and Honor in the Book of Esther*. Atlanta: Scholars, 1997.
- McNeal, R. *A Work of Heart*. San Francisco: Jossey-Bass, 2000.
- Messer, D. E. *Contemporary Images of Christian Ministry*. Nashville: Abingdon, 1989.
- Minear, P. S. *Images of the Church in the New Testament*. Louisville: Westminster John Knox, 1960.
- Nelson, R. D. *Raising up a Faithful Priest*. Louisville: Westminster/John Knox, 1993.
- Oden, T. C. *Pastoral Theology: Essentials of Ministry*. San Francisco: Harper, 1983.
- Peterson, E. H. *Five Smooth Stones for Pastoral Work*. Grand Rapids: Eerdmans, 1980.
- Robinson, H. W. *Corporate Personality in Ancient Israel*. Rev. ed. Philadelphia: Fortress, 1980.
- Russell, Keith A. *In Search of the Church: New Testament Images for Tomorrow's Congregations*. The Alban Institute, 1994.
- Spencer, Aida. *Beyond the Curse: Women Called to Ministry*. Peabody, Mass.: Hendrickson, 1985.
- Strauch, A. *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership*. Lewis and Roth, 1995
 -- *Biblical Eldership: Restoring Eldership to its Rightful Place in the Church*. Lewis and Roth, 1997.
- Tetlow, Elizabeth M. *Women and Ministry in the New Testament*. New York: Paulist, 1980.
- Tidball, Derek J. *Skillful Shepherds: An Introduction to Pastoral Theology*. Grand Rapids: Zondervan, 1986.
- Van Leeuwen, M. S. *Gender and Grace*. Downers Grove: InterVarsity, 1990.
- Walton, Steven. *Leadership and Lifestyle: The Portrait of Paul in the Miletus Speech and 1 Thessalonians*. New York: Cambridge, 2000.
- Wildavsky, A. *The Nursing Father: Moses as Political Leader*. University of Alabama Press, 1984.
- Wright, W.C. *Relational Leadership: A Biblical Model for Leadership Service*. Waynesboro, GA: Paternoster Publishing, 2000.

WORKSHEET #1

CHURCH LEADERSHIP: CHURCHES AND LEADERS

OVERVIEW. Church leadership is addressed in the New Testament in a number of places. Churches are told how to relate to their leaders and leaders are told how to relate to their role as leader and to the churches they lead. In this session we examine passages that deal with the church leadership phenomenon.

Complete this worksheet to prepare your mind for: a small group discussion; and, a class discussion on leadership and followership in the church.

I. PASSAGES ADDRESSED TO CHURCHES

- A. **I Corinthians 16: 15-18.** *15. Now I urge you brethren, (you know the household of Stephanas, they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), 16. that you also be in subjection to such men and to everyone who helps in the work and labors. 17. And I rejoice over the coming of Stephanas and Fortunatus and Achaicus; because they have supplied what was lacking on your part. 18. For they have refreshed my spirit and yours. Therefore acknowledge such men.*

In these closing remarks, Paul urged the church to recognize the household of Stephanas and to "be in subjection to such men" (v. 16, and v. 18). What was Paul saying to the Corinthian church regarding these men?

Why should such men be so honored? What did Paul, under the Spirit's leading, say about them?

V.15. "they have _____ themselves for _____ to the saints"

V.16. "be in subjection to such men and to everyone who _____
_____ and _____."

How was the church to relate to these men?

What was the basis for their leadership?

How do these statements strike you?

ADDITIONAL INSIGHTS

B. **I Timothy 5:17** reads: *"Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching."*

What attitude should be shown to those who rule well?

What does the word "RULE" do to you?

What sub-group is named among those who rule well?

What did Paul say of that group?

What does this verse say to you?

How do you relate it to the passage in I Corinthians 16?

ADDITIONAL INSIGHTS

C. **I Thessalonians 5:12, 13**: 12. *"But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord, and give you instruction, 13. and that you esteem them very highly in love because of their work. Live in peace with one another."*

v. 12. The object of address in this verse are "those who _____
_____ among you."

Does this refer to an office in the church? Why do you answer as you do?

What qualifies one to be "appreciated?"

What do you think Paul had in mind for the believers to do when he told them to "appreciate" these people?

A second reference to the object of verse 12 is given: "and _____
_____ you in the Lord . . ."

What does this description suggest?

What do you think those so designated actually do?

A third description is given: "and give you i _____."

Do you think these are separate groups/individuals or 3 descriptions of 1 group/individual? Why do you answer as you do?

v. 13 adds to the "appreciate" of verse 12. What does it suggest?

How would a group or individual to that?

What specific reason did Paul give for such a response?

" . . . because of their _____."

ADDITIONAL INSIGHTS

D. **HEBREWS 13: 7, 17, 24:** 7. *"Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith."*

17. *"Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you."*

24. *"Greet all of your leaders and all the saints."*

These verses suggest the presence of people who were responsible to _____ the church. What do these statements suggest to you about a church?

v. 24, while saying little else about the subject, does recognize the presence of two groups in the church:
_____ and _____.

v. 17 suggested a way the church could relate to its leaders that is maximally profitable to the church. This suggestion is made positively,

"let them do this with _____;" and negatively,

"and not with _____."

What do you think the Holy Spirit is urging on the reader here?

What are some specific ways a church could "let them do this (keep watch over your souls) with joy?"

And what are some ways churches "let them do this . . . with grief?"

ADDITIONAL INSIGHT

II. PASSAGES ADDRESSED TO LEADERS

A. **MATTHEW 20: 25-28.** 25. *But Jesus called them (His disciples) to Himself and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. 26. It is not so among you, but whoever wishes to become great among you shall be your servant, 27. and whoever wishes to be first among you shall be your slave; 28. just as the Son of Man did not come to be served, but to serve and to give His life a ransom for many."*

V. 25. Jesus gave His disciples - who were to be the most highly visible and authoritative leaders the Church would ever have - an example of leadership

"You know that the rulers of the Gentiles _____ it _____ them and their great men exercise _____ over them."

V.26. How should the apostles relate to that example?

"It is _____ so among you."

Verses 20 - 24 explain the reason for this teaching. What is it?

V. 26, 27 - What were the paths to "greatness" and "firstness" for the apostles?

"To be great be a _____"

"To be first be a _____"

How many can be "great?"

How many can first "first?"

Who is lower on the social scale, a servant or a slave?

What is Jesus' point about leadership in the church?

V. 28 gives the ultimate example of Jesus' teaching on leadership. What does this verse add to His statement on gaining status in the church?

ADDITIONAL INSIGHTS

B. **ACTS 20: 17; 28.** 17. "And from Miletus he (Paul) sent to Ephesus and called to him the elders (Presbuteroi) of the church." And he said to them . . . 28. "Be on guard for yourselves and for all the flock of God, among which the Holy Spirit has made you overseers (Episkopoi), to shepherd the church of God, which He purchased with His own blood."

There are some very important phrases that need to be seen carefully:

"Be on guard for _____ and for _____ the _____"

"among which the _____ has made you

_____"

"to _____ the church of _____ which He

_____ with His own _____."

1. Who did the elders have responsibility for?

_____ and _____

2. Who had placed them in their position? _____

3. What did Paul call their position?

(v. 17) _____ and (v. 28) _____

4. What, specifically, were they to do with the church? (v. 28)?

5. What did Paul emphasize with the way he described the church? What message do you think these elders received from that description?

ADDITIONAL INSIGHTS

- C. **I Peter 5: 1-6.** *1. Therefore, I exhort the elders among you, as you fellow-elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, 2. shepherd the flock of God among you, not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; 3. nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. 4. And when the Chief Shepherd appears, you will receive the unfading crown of glory. 5. You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE. 6. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time."*

V. 1 Who is Peter exhorting?

What role did these people play in the church?

In what role did Peter address these elders?

V.2 What did Peter command the elders to do?

_____ the flock.

What does that suggest to you?

VV. 2, 3 Peter gave some specific instructions about HOW to "Shepherd the flock. For each, write a single phrase or clause to explain it?

- a. Not under compulsion, BUT voluntarily, according to the will of God
- b. Not for sordid gain, BUT with eagerness
- c. Nor yet as lording it over those in your charge, BUT proving to be examples to the flock.

V.4 speaks of the reward the shepherd should look for. What should motivate the elder?

VV. 5, 6 addresses the whole leadership/followership situation. What should characterize the process for all concerned?

ADDITIONAL INSIGHTS

Case Study: Moses As God’s Shepherd Leader

In *Shepherds After My Own Heart*, Dr. Tim Laniak wrote:

“The Pentateuch presents a story of this promise [God’s promise to Abraham in Genesis 12:1-3] and its persistent efficacy in the lives of Abraham’s descendants.

In this ‘exemplar history’ (Tunyogi 1962:388) foundational events and persons appear and become paradigmatic in the rest of Scripture. Moses is the archetypal prophet whose leadership becomes a pattern that influences the representations of later figures in the canonical history (Laniak 2006:78-79).

Moses, then, becomes an essential component in a study of biblical leadership. If we are to intelligently use Moses as a paradigm for effective leadership we must know about Moses as a leader. Otherwise comparing other biblical references to Moses, or using Moses as a prototype for our own leadership falls flat. For instance, to say that we should all strive to teach like Ms. Gilbert taught English literature helps no one become a better teacher. The obvious missing component in the comparison is that only a few people on the planet have any idea how Ms. Gilbert taught English Literature.

Dr. Laniak provides a very helpful survey of Moses as a leader in chapter 4 of his book. But the following exercise in “doing a biblical theology of Moses-as-leader” serves two purposes. It provides opportunity to practice the craft of doing biblical theology and it provides a depth of understanding Moses’ leadership that can only be gained by doing such a study.

Process of the exercise.

1. Read Exodus 1-19; 32-34; 40 and Numbers 10-32. Focus especially on Moses as a leader. Set aside time to do this reading in one sitting so you get the big picture of the Moses’ narrative. Then write at least 25 observations/reflections on Moses as a leader. Limit each observation statement to one sentence. BUT realize that each passage may contain more than one observation.

An observation is a simple statement of fact. No elaboration, just the fact that you want to record.
i.e. “Moses questioned God’s call.” “Moses continued to lead disobedient Israel after they refused to enter Canaan.”

2. Now that you have the big picture of Moses leadership story, it’s necessary to dig out the details. Complete the following tables. Read the passages in the tables below and summarize what each says, or implies about Moses. Do this on your computer so you can use more than one line if needed.

Passage	Exodus: Summarizing Comment/Principle/Lesson
Exodus 2:11-12	Moses identified with Israelites as “his brethren” 11 Moses attempted to protect his brethren by killing an Egyptian 11-12
2:13-15	
Acts 7:22-36	
Exodus 2:23-25	
3:1-10	
4:27-31	
5:15-21	
5:22-23	
6:1-9	

6:12-13	
11:3	
12:21-35	
12:50-51	
13:1-16	
13:17-22	
14:10-12	
14:13-15	
14:31	
15:22-25	
16:2-9	
17:2-7	
17:8-13	
18:1-27	
19:1-25	
24:12-18	
32:1-35	
33:1-23	
35&36	
39:42-43	
40	Note a repeated phrase -
Others?	

Opposition and Rebellion in Numbers		
Text	Opposition	God's Response and Moses' Response
11:1		
11:4-15		
12:1-12		

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Passage	Numbers: Summarizing Comment/Principle/Lesson
Numbers 10:29-30	
11:1-9	
11:10-15	
11:16-23	
11:24-30	
12	
13	
14:1-10	
14:11-19	
16:1-40	
16:41-50	
17:1-11	
20:1-13	
21:4-9	
Others?	

14:1-19		
16:1-23		
16:41-50		
20:1-13		
21:4-9		

Passage	Commentary on Moses: Summarizing Comment/Principle/Lesson
Deuteronomy 31	
Deuteronomy 32	
Joshua 1:5, 17	
Joshua 3:7	
Joshua 4:14	
Psalm 106:1-33	
Isaiah 63:12	
Hebrews 3	
Hebrews 11:23-29	
Psalm 90	

Others?	

3. After you have completed the tables, read your work over a few times and write 25 more observations on Moses-as leader. Then walk away from it for a few days and let the material incubate in your brain.

Product of the Exercise

4. Review your findings and organize your material into a 15-minute oral presentation on Moses as a leader. State a Big Idea that summarizes what you want to emphasize about Moses – as a person, his leadership style, a specific event, etc. Then organize your material into an oral presentation that you will present to the class.

5. Reread Laniak’s *Shepherds After My Own Heart* Chapter 4 and generate at least 10 additional observations about Moses that you discovered in that chapter.

Syllabus Addendum

Academic Standards

Cheating and plagiarism are considered serious breaches of personal and academic integrity.

Cheating involves, but is not necessarily limited to, the use of unauthorized sources of information during an examination or the submission of the same (or substantially same) work for credit in two or more courses without the knowledge and consent of the instructors.

Plagiarism involves the use of another person's distinctive ideas or words, whether published or unpublished, and representing them as one's own instead of giving proper credit to the source.

Plagiarism can also involve over dependence on other source material for the scope and substance of one's writing. Such breaches in academic standards often result in a failing grade as well as other corrective measures. For more information, please consult the Student Handbook.

ADA Policy

The seminary complies with the provisions of the Americans with Disabilities Act. A student with a qualifying and authenticated disability who is in need of accommodations should petition the seminary in accordance with the stated guidelines in the Student Handbook.

Cancellation of Class

In the event the seminary has to cancel a class meeting (impending storm, professor illness, etc.), the Registration Office will send out an email (via the GCTS email account) notification to all students registered in the respective course. If the cancellation occurs the day of the scheduled meeting, the Registration Office will also attempt to contact students via their primary phone contact on record. The professor will contact the students (via GCTS account) regarding make-up. If a weekend class is cancelled, the class will be made up during the scheduled Make-Up weekend (see the *Academic Calendar* for the designated dates). For more info, consult your Student Handbook.

Extension Policy

Arrangements for submission of late work at a date on or before the end date for the semester as noted on the seminary's *Academic Calendar* are made between the student and professor. Formal petition to the Registration Office is not required in this case. This includes arrangements for the rescheduling of final exams.

However, course work (reading and written) to be submitted after the publicized end date for the semester must be approved by the Registration Office. An extension form, available online, must be submitted to the Registration Office prior to the stated date. Requests received after this date will either be denied or incur additional penalty. For a full discussion of this policy, please consult the Student Handbook.

Grades

Faculty are expected to turn in final grades by January 15 for fall-semester courses, by June 1 for spring-semester courses, and by September 15 for summer-term courses. Grades are posted online within twenty-four hours of receipt from the professor. Students are expected to check their CAMS student portal in order to access posted grades (unless instructed otherwise). Those

individuals who need an official grade report issued to a third party should put their request in writing to the Registration Office.

Writing Center

Free assistance in writing papers is available to all GCTS-Charlotte students through the Writing Center, online in Sakai. The Writing Center is staffed by writing instructors who are Gordon Conwell graduates, or graduates of other programs with specialized knowledge in writing and/or ESL. Writing assistance is available to all Charlotte students for any course paper. Also, ESL writing tutors are available to ESL students even if they are not currently enrolled in a degree program.

Email writingcenter@gordonconwell.edu for more information.