

*LIFEWOR*K BIBLE STUDY

COMMUNICATION



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GENERAL INSTRUCTIONS

The purpose of this Bible study is to help you begin to search the Scripture with “vocational eyes,” the eyes of the accountant, the farmer, or the health care worker. How does the character of God frame your vocation? God is the Master Communicator. What does He have to say about communication? He is the Master Architect. What does He have to teach you, His student, about design or construction? He is the Master Teacher. What does He have to convey to you about the philosophy and methodology of education? He is the Divine Healer. What does Scripture have to say about health, sickness, and healing?

In studying the Scriptures to develop a biblical theology of vocation, we are not looking so much for proof texts as “context.” The Bible does not speak exhaustively on any vocation. It does not give “ten easy steps.” It does speak in terms of principles¹ and precepts.² These provide a context for understanding our work and framing our mind, motivation, and method of our work. As you search the Scriptures, look for principles that have application to your vocation. Be careful not to put human attributes on God, but see things in His nature, as He reveals Himself in Scripture and in the person of Christ. God is the prototype/archetype for human activity.

As you do this study, look from two vantage points. If we think of the Scriptures as a forest, we must first spend some time *inside* the forest studying individual “trees”—verses—as well as their surroundings—the passage or book of the Bible. Second, we must look at the forest from the *outside*, viewing it from a mountaintop. This gives us the big picture—the meta-story, or worldview perspective. The entire Bible is God’s Transforming Story. We may learn details about vocation from examining individual verses—“trees”—of Scripture as well as gain conceptual understanding from looking from the mountaintop of the Biblical worldview. In Genesis 1:29 God said, “I give you every seed-bearing plant on the face of the whole earth...” This provides a mountaintop view of agriculture. God, the Creator of the universe, is The Agriculturalist—He created the concept of seed-bearing plants and the sowing/reaping system. John 15:1-2 reads, “I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful.” Here Jesus used a particular agricultural technique, namely “cutting” and “pruning” as a metaphor for our lives in Christ. Aside from the spiritual importance, we learn that for a vine or tree to maximize its potential, weak branches must be “cut off” and strong ones must be “pruned.”

As you study Scripture generally or in developing a biblical theology of vocation, be sure to spend time reflecting both on the details and on the big-picture Worldview of Scripture.

Some might say, “This is too much work!” I would respond by saying that developing a Biblical Theology of Vocation is not an event in a person’s life; it is part of traveling on the road of life-long learning. We spend most of our lives in some kind of a work capacity. How much more satisfying it could be if we understood the place of our work within the framework of God’s unfolding Kingdom.

In this study, you will find:

¹ Principle: “..., the cause, source or origin of anything; that from which a thing proceeds; ... A general truth;” [Noah] Webster’s 1828 Dictionary, © 1995, Christian Technologies, Inc.

² Precept: “..., any commandment or order intended as an authoritative rule of action;” [Noah] Webster’s 1828 Dictionary, © 1995, Christian Technologies, Inc.

- ◆ **Nature of God:** Offers insight on that part of God’s character from which the vocation may be framed.
- ◆ **Foundation verse(s):** Offers a potential starting point for exploring the vocation.
- ◆ **Discovery verses:** Identifies a few representative verses found in Scripture that may help to shape our vocational understanding. The verses used in the Discovery section are a small starting point. They are representative, not exhaustive.
- ◆ **Vocational insight:** Provides a place to write any insights you gain from the passage. Each vocation has one of the boxes filled in as an example of a potential insight.
- ◆ **Questions for further reflection and application:** Provides a place to answer the question, “How am I going to apply what I am learning?” It is a place to record questions the passage raises on which you may want to further reflect. Again, an example is presented in each vocation.
- ◆ **Quote:** Provides an insight from one of the “great cloud of witnesses” related to the vocation.
- ◆ The symbol * identifies similar vocations

As you study, pray and ask God to open your eyes of understanding as to how the truth of Scripture may speak into your vocation.

As you study the Discovery verses, ask questions of the text in the following order:

1. **What does it say? (Hear the text!)** Look for new insights about God, man, and creation as they relate to your vocation. As mentioned earlier, look at both individual “trees” as well as the larger “forest.”
2. **What does it mean?** What light does this shed on my occupation?
3. **Look for principles.** For example, a principle for relief work may be found in Ruth 2:15-19. Boaz recognized that Ruth’s dignity was as important as her need for food. How would a relief worker do their work in a way that affirms the dignity of people caught in a crisis?
4. **Look for technical knowledge.** For example, under health care, Deuteronomy 23:12-14 establishes the need for “pit latrines.” In addition, note why pit latrines are necessary. What is the relationship between a Holy God and sanitation? What if there is no concept of a Holy God in the culture where a health promoter is working? What are the barriers of that for sanitation?
5. **How does it apply?** What am I going to do with this? What does God want me to do with this as it relates to my vocation? The passage itself may raise questions in your own mind that require further reflection. Those may be recorded in the column labeled “Questions for Further Reflection and Application.”

An individual may want to pick the occupation closest to their own and work through the study to gain a sense of how a Biblical Theology of Vocation can enliven and give depth to one’s work.

Enjoy!

COMMUNICATION*

Nature of God: God is, by nature, the first communicator.

Foundation verses: John 1:1-4, 14 In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

Discovery

Verses	Vocational Insight	Questions for Further Reflection and Application
Genesis 1:3		
Genesis 1:26	<i>“Let us make man in our image,” reflects a conversation that is going on between the members of the Trinity before the foundation of the world. Before the foundation of the world, there was communication, communion, and community. God was the first communicator.</i>	<i>What principles of communication does God unfold for us?</i>
Genesis 3:13		
Exodus 20:16		

* public relations, media, reporter, public speaker, commentator, announcer

Verses	Vocational Insight	Questions for Further Reflection and Application
Exodus 24:12 32:15-16		
Proverbs 19:22		
Proverbs 30:8		
John 1:1-4, 14		
John 8:42-47		
Romans 3:4		
II Corinthians 3:2-3		
Ephesians 5:6		

In England during the 1500s and 1600s, and in most of its American colonies during the 1600s and early 1700s, the role of journalists was to do public relations for the king, the royal governor, or the Anglican state church. Journalists (often Puritans) who undermined public confidence in these individuals or entities were seen to be acting unethically.

Some of those Puritans, however, had a different vision for journalism.

They placed God's honor above the PR needs of earthly powers, and they believed that all have sinned and fallen short of the glory of God. Ethical journalism, they believed, means building God's kingdom by telling the truth.

They did not believe that those who were doing wrong should be propped up. You can imagine the official response, especially by those who saw themselves as righteous. *Unethical!* they cried. Some Puritan journalists were killed. Others had their cheeks branded or their ears cut off (so they would not be able to hear any more news). There is a great cloud of journalistic witnesses made up of men with names that are now forgotten but should not be: John Stubbes, John Hodgkins, Alexander Leighton, William Prynne, and John Twyn are some of my favorites, and each has a story too long to go into here.

Nourished by the courage of such martyrs, the tree of Christian journalism grew and flourished in America during the late 1700s and early 1800s, by which time three-fourths of American newspapers and magazines were Christian, and hard-hitting articles were not unusual. My favorite magazine from the 1830s, *McDowell's Journal*, exposed early abortionists and businessmen who rented out their buildings and brothels.

Marvin Olasky
"Throw the Book at us Please"
in World Magazine, June 14-21, 1997

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