

4-2022

## Finding TOV: a Workbook, playbook sketchbook & Coaching Framework

Henry John Graf V

Follow this and additional works at: <https://digitalcommons.georgefox.edu/dmin>

 Part of the [Christianity Commons](#)

---



GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:

FINDING *TOV*: A ~~WORKBOOK~~, ~~PLAYBOOK~~ SKETCHBOOK  
& COACHING FRAMEWORK



IN PARTIAL FULFILLMENT FOR THE DEGREE OF  
DOCTOR OF MINISTRY  
PORTLAND SEMINARY

BY:

HENRY JOHN GRAF V

PROJECT FACULTY:

DR. DAN LIOY

PORTLAND, OREGON

APRIL 2022



## CERTIFICATE OF APPROVAL

---

This certifies that the doctoral Project Portfolio of

Henry John Graf V

has been approved by  
the Evaluation Committee on March 10, 2022  
for the degree of Doctor of Ministry in Semiotics, Church, and Culture.

### Evaluation Committee:

Primary Project Faculty: Dan Liroy, PhD

Second Project Faculty: Phil Newell, DMin

Lead Mentor: Leonard I. Sweet, PhD

Evaluation Committee Referee: Clifford Berger, DMin

Copyright  
©2022 by Henry John Graf V  
All rights reserved

## Dedication

The daughter of a lion is still a lion.

Adeline, without you and your perseverance *Finding TOV* would not exist. You have been the inspiration and source of strength for not one, but two post graduate degrees this year. Strength, beauty, compassion and wisdom are your TOV... in and through you they have been multiplied.

## Epigraph

M-akal, akal, h-kal

מִכַּל עַצְמוֹ אָכַל תֹּאכֵל

## Table of Content

Copyright .....	ii
Dedication .....	iii
Epigraph .....	iv
Table of Content .....	v
List of figures, tables, or illustrations .....	viii
List of Abbreviations .....	x
Glossary .....	xi
Research Method .....	xii
Abstract .....	xiii
Need, Problem, Opportunity (NPO) .....	xiii
Key Benefits.....	xiii
Ministry / Vocational Context .....	xiii
Description of Project .....	xiii
Introduction.....	1
Discovery .....	1
Design .....	2
Delivery.....	4
Obstacles / Challenges .....	6
Risk of Failure.....	6
Viable Alternative Approaches.....	7
Key Learnings.....	8
Next Steps .....	9
Disappointments / Joys / Surprises .....	10
Impact .....	10
Dreams .....	11
Milestone 5: Project .....	12
Front Matter .....	12
Table of Content .....	13
Foreword.....	14
Movement I: TKGE .....	15
Idea One: eaT, eAT, EAT .....	16
Idea Two: X .....	18

Idea Three: Zucchini Are Evil .....	21
Idea Four: Italian for Almond .....	25
Idea Five: oF iT’S kINd .....	27
Movement II: Success .....	30
Idea One: S-U-CC-E-SS & Spaghetti .....	30
Idea Two: Focus Un/Re Focus .....	36
Idea Three: Enough .....	40
Idea Four: Not Now .....	45
Idea Five: Bus Number .....	51
Movement III: SEE .....	54
Idea One: God Saw First .....	54
Idea Two: Vision Needs Vocab .....	58
Idea Three: What is? .....	60
Idea Four: Eyes & Ears of Faith .....	63
Idea Five: What Can Be .....	69
Movement IV: SABBATH .....	73
Idea One: Look Onward .....	73
Idea Two: Look Down .....	80
Idea Three: Ready, Set, Stop .....	88
Idea Four: Look Back / Move Forward .....	94
Idea Five: Play the Long Game .....	98
Movement V: SAY .....	101
Idea One: Words do Things .....	101
Idea Two: Size Matters .....	105
Idea Three: It Starts with Me .....	109
Idea Four: No Take-Backs .....	113
Idea Five: Clarity not Volume .....	118
Movement VI: Separate .....	123
Idea One: What Will Be .....	123
Idea Two: Chip David .....	128
Idea Three: Almonds and Orbits .....	132
Idea Four: Aloha .....	135
Idea Five: It Ain’t Easy .....	138
Movement VII: Succession .....	141

Idea One: Sabbatical .....	142
Idea Two: Ask.....	147
Idea Three: Capacity .....	152
Idea Four: 40/70 Faith.....	155
Idea Five: 4 Fishermen, An IRS Agent & An Insurrectionist.....	159
Coaching Framework.....	162
Endnotes.....	163
Milestone 6: Project Launch Plan .....	171
Project Description: .....	171
Audience: .....	171
Development Plan:.....	172
Development Process:.....	176
APPENDICIES .....	177
Milestone 1: NPO Charter .....	177
Milestone 2: NPO Topic Expertise Essay.....	197
Milestone 3: Design Workshop Report.....	240
Milestone 4: Prototype Iteration Report .....	270
Bibliography .....	346



## List of figures, tables, or illustrations

Discovery Session Exhibit I.a.1.: Pre-organized Potential Audience Photo.....	185
Discovery Session Exhibit I.a.2: Organized Potential Audience Photo .....	185
Discovery Session Exhibit I.b.1: Pre-clustered NPO Photo .....	188
Discovery Session Exhibit I.b.2: Clustered NPO with Symptom Photo .....	188
Discovery Session Exhibit I.b.3: Clustered NPO with Symptom and Root Cause Photo .....	189
Discovery Session Exhibit i.c.1: Clustered “If Solved” Photo .....	191
Discovery Session Exhibit I.d.1: Working NPO Statement Photo .....	193
Discovery Session Exhibit II.b.: Finding Tov 1x1 Interview A Notes Photo.....	195
Discovery Session Exhibit II.c.: Finding Tov 1x1 Interview B Notes Photo .....	195
Discovery Session Exhibit II.d.: Finding Tov 1x1 Interview C Notes Photo.....	196
Design Workshop: Exhibit I.a.: Email One .....	255
Design Workshop: Exhibit I.b.: Email Two .....	256
Design Workshop: Exhibit I.c.: Email Three.....	256
Design Workshop: Exhibit II.a.: Post-up.....	259
Design Workshop: Exhibit II.b.: \$100 Test.....	263
Design Workshop: Exhibit II.c.: Session Notes.....	265
Design Workshop: Exhibit III.a: Email .....	266
Design Workshop: Exhibit III.b: Attachment.....	266
Design Workshop: Exhibit IV.a: Email .....	267
Design Workshop: Exhibit IV.b.: TB Interview Notes.....	268
Design Workshop: Exhibit IV.c.: CV Interview Notes .....	268
Design Workshop: Exhibit IV.d.: KG Interview Notes.....	269
Prototype One: Recruitment Text .....	277
Prototype One: Concept Introduction during the last part of Zoom .....	277
Prototype One: Email PDF of FSD <del>wp</del> SB.....	277
Prototype One: Record One Day of Engagement.....	278
Prototype One: Upload Video.....	278
Prototype One: Engagement .....	278
Prototype One: Self report survey at the beginning of the following ZOOM (RA) .....	279
Prototype One: Engagement with concept via ZOOM.....	279
Prototype One: Concept Introduction Screen Shot.....	280
Prototype One: <del>wp</del> SB .....	287
Prototype One: Individual Engagement Screen Shots .....	288
Prototype One: Final Upload Request .....	289
Prototype One: Online Questionnaire.....	293
Prototype One: Survey Results .....	296
Prototype Two: Recruitment Text .....	297
Prototype Two: Concept Introduction during the last part of Zoom .....	297
Prototype Two: Email PDF of weeklong <del>wp</del> SB.....	297
Prototype Two: Record engagement with <del>wp</del> SB (RA).....	297
Prototype Two: Upload <del>wp</del> SB Engagement Video .....	298
Prototype Two: Record one activity .....	298
Prototype Two: Upload activity video.....	298
Prototype Two: Self report survey at the beginning of the following ZOOM (RA) .....	298

Prototype Two: Engagement with concept via ZOOM .....	299
Prototype Two: Concept Introduction Screen Shots.....	299
Prototype Two: Concept Introduction Screen Shot .....	300
Prototype Two: WPSB.....	305
Prototype Two: Final Upload Request.....	306
Prototype Two: Online Survey .....	312
Prototype Two Survey Results.....	316
Prototype Three: No WPSB announced on ZOOM.....	317
Prototype Three: Look Down (Where am I? / What is?).....	317
Prototype Three: Look Back (Where am I? / What is?) .....	317
Prototype Three: Look Up (Bigger story / What could be?) .....	318
Prototype Three: Look Forward (What's next) .....	318
Prototype Three: Video of engagement in sabbath activity.....	318
Prototype Three: Upload activity video.....	319
Prototype Three: Self report survey at the beginning of the following ZOOM (RA) .....	319
Prototype Three: Engagement with concept via ZOOM .....	319
Prototype Three: Concept Introduction Screen Shot .....	320
Prototype Three: Concept Introduction Screen Shot .....	321
Prototype Three: Online Survey .....	326
Prototype Three: Survey Results .....	331
Prototype Interview C Screenshot .....	334
Prototype Interview L Screenshot.....	334
Prototype Interview B Screenshot .....	334
Prototype Interview J Screenshot.....	335
Prototype Interview S Screenshot.....	335
Prototype Interview D Screenshot .....	335

## List of Abbreviations

EPIC	Experiential, Participatory, Image Rich, Connected
ESE	Extraordinary Spiritual Experience
FT	Finding Tov
<i>FTSD</i>	<i>Finding Tov Discovery Session</i>
KBT	Key Biblical Texts
MVP	Most Viable Prototype
NPO	Need, Problem, Opportunity
TKGE	Tree of Knowledge of Good and Evil
<del>wp</del> SB	<del>work</del> <del>play</del> sketchbook

## Glossary

tov / טוב (translated “good”):

multiplication (not morality, not mediocracy)

Ra / רע *ra* (translated “evil”):

Overgrown tov that keeps another (and ultimately self) from finding and/ or living tov.

da’ath / דעת (translated “know”):

know about, but not intertwined

yada / ידע *yada* (translated “know”):

1. transformability intertwined / mandorlic.
2. means by which tov comes to be

mandorla (Italian for almond):

1. the overlapping part of a Venn diagram.
2. a synergistic third thing created by the coming together of two other things

miyn / מין *miyn* (translated “of its kind”):

of its kind

## **Research Method**

This Project utilized blended methodology that draws upon bibliographic resources, data derived from stakeholder collaboration, and human-centered design and iteration process to create a heuristic based, application- oriented Project.

## Abstract

### Need, Problem, Opportunity (NPO)

In telling a more accurate story about the Tree of Knowledge of Good and Evil (TKGE), I want to guide creatives to find and live their *tov*.

### Key Benefits

Two key benefits emerged in the process of this research. First, anchoring TKGE in *tov* has evangelistic impact. Nones and Dones are the fastest growing religious demographics in America. Releasing *tov* from morality and mediocrities addresses the theodicy and brings gospel back to TKGE. Second, people are invited and, more importantly, equipped to participate in living their *miyn* as *tov*.

### Ministry / Vocational Context

This project has caused my ministry / vocational context to evolve from the longstanding Senior Pastor / CEO of a mid-sized Midwest congregation to amending my call to Associate Pastor and begin deployed as a Missionary at large. To meet the long-term goals of this project I now serve as Executive Director of *Brother Dog, Inc.* where my primary duty is helping individuals and organization find and live *tov* through implementation of this project.

### Description of Project

This project is a ~~work play~~ sketchbook of seven movements: Introduction, Success, See, Sabbath, Say, Separate, and Succession, each engaging with five ideas intended to accompany a 26 week coaching framework.

## Introduction

People wonder if their life is making an impact. They get involved with organizations only to discover they have the same struggle. I created a 26-week coaching framework to help answer that question, so people and organizations alike can multiply the impact they were made for.

It's called: *Finding TOV*.

### Discovery

Since my daughter Adeline had her bilateral tibial and femoral osteotomies, I'd been thinking about *tov* and *Ra*. A couple years passed before I put pen to paper in 2013. At that point, I'd been a Senior Pastor for three years, after serving the same congregation for a decade<sup>1</sup> prior to my ordination. When I started this program, I'd just completed a decade as Senior Pastor, Adeline was on a J-tube, but she could still paint, and articulating the NPO was fairly straight forward:

In telling a more accurate story about TKGE,  
I want to guide creatives to find and live their *tov*.

In retrospect, I was unconsciously incompetent when it came to two words: "guide creatives." The NP (need and problem) of the NPO was apparent. An unanchored signified meant "good" and "*tov*" had unlinked (much in the same way the signifier "gay" signified "happy" in 1920 and "homosexual" in 2020), so an inaccurate story was being told. Telling a more accurate story was easy, but the key discovery was how big the opportunity really was.

Initially, I'd envisioned the project being two six-episode seasons of short films. However, one Sunday afternoon with a Church Elder, Church Professional, Corporate Artist,

---

<sup>1</sup> 2000-2004 Director of Youth Ministries, 2004-2007 Postmodern Missionary, 2007-2009 Executive Director of Educational Development.

Freelance Artist, Entrepreneur, Medical Professional, Teacher, and Twenty-something brought about three critical insights, that were more formative than I ever imagined. First, they thought of 71 potential audiences. This was the moment I realized the breath of what *Finding Tov* could be. Second, they noted this would be a major paradigm shift and recommended developing a workshop to help people process when they would engage with it. Finally, these individuals brought the most critical insight, one that I was not ready to receive at the time, and frankly more than two years later am surprised by. They foresaw the potential need for a vocational change to bring *Finding Tov* to fruition. When a Denominational Chief of Staff, a Famous Person, and a Fame Adjacent individual confirmed these insights, the seeds of coaching were planted; however it was time for academic research. So, these seeds went underground and grew roots.

After writing the Topic Expertise Essay, I had planned to walk the Camino de Santiago (among other things) on a four month Sabbatical. Six weeks of walking would be dedicated to looking back over the last 25 years of professional ministry and looking forward to the next 25. Capturing B-roll and rough sketches of *Finding Tov* short films filled my imagination. Then in the middle of writing, the world experienced a global pandemic.

### Design

Rather than walking the Camino, I attempted to hike the Kentucky Bourbon trail. I'd been percolating on walking alongside individuals and organizations, forming community rather than a consumable. The shift from short film to a coaching framework was solidified through an Extraordinary Spiritual Experience<sup>2</sup> (ESE).

---

<sup>2</sup> Special thanks to Seth D. Jones, a colleague in this cohort, whose research centered on ESE. Gratitude is not sufficient for the wisdom, mentorship, and hours he invested as I processed this experience. Personally, and professionally, I owe an unrepayable debt to this man and his work.



With an inkling of what this could be, and the time to coordinate schedules, an all-all star team of:

- Sr. Pastor of a Large Church,
- Seminary Professor,
- Regional leader of a national discipleship development organization,
- Military officer (*ret.*) / Executive Pastor / Corporate Coach,
- Chief of Staff to a denomination I am not a member of,
- Talent Management (booking coordinator) for an international child sponsorship / aid organization, and
- a Sr. Pastor of a Large Church / Executive of a Denomination I do not belong to.

In the end, only two tools, post-up and \$100 test, were utilized. The expertise of the individuals was exceeded by the excitement and energy in the room, and the conversation flowed freely.

All three napkin pitches: an Introductory Dinner, a 6-week coaching framework / 40-day workbook, and a business plan were steps in the right direction. However, the conversation centered around the medium rather than the message. Whatever the medium was had to be *tov* itself. All of this was affirmed by a Visual Artist / Entrepreneur, Disney Imagineer, and Training Organization Founder in one-on-one interviews.

Practicality was the driving force in prototyping. Although a business plan was necessary and has been developed, it didn't make sense to prototype. As a plan, the end product itself could be considered a prototype. With a resurgence of covid-19 and state-imposed restrictions on gathering, prototyping an introductory dinner was out. Through process of elimination two one-week versions of what came to be known as a ~~work~~ play sketchbook (~~wp~~SB)<sup>3</sup> prototypes were designed and paired with a single coaching session. Likewise, a prototype of a single coaching session, with no ~~wp~~SB, was developed.

---

<sup>3</sup> Embracing play over work is a guideline principle in *Finding Tov*, hence the word “work” remaining in the title, but being struck through. Semiotics, particularly the unanchored signified are another key principle. When “play” is compounded with “book” a semiotic shift occurs. The signifier “playbook” indicated a predetermined path that often undermines *miyn* (of its kind or —ness) of essential in *Finding Tov*; hence, play remaining, but struck through. Sketchbook is intended to indicated the unfinished nature of *tov* itself.

In the end, the most viable prototype (MVP) was a ~~wp~~SB with “daily” opportunities for engagement paired with a coaching framework. However, what I had anticipated being daily engagements worked better as weekly engagements. That is, participants could only process one, two at most, daily engagements each week and coaching was requested / suggested for each engagement. So, the scope of what this could be, grew.

### Delivery

In the end, the project scope for the ~~wp~~SB is seven movements:

1. Movement I: Intro/Review has 30 pages (10-39),
2. Movement II: Success has 48 pages (40-87),
3. Movement III: See has 38 pages (88-125),
4. Movement IV: Sabbath has 54 pages (126-179),
5. Movement V: Say has 44 pages (180-223),
6. Movement VI: Separate has 40 pages (224-263), and
7. Movement VII: Succession has 44 pages (264-307).

Each section will be divided into five “ideas.” To achieve the intended “sketchbook” feel, pages will be six inches square. An outline of the 26-week coaching framework will be included on the final two pages (308-309).

Six EPIC<sup>4</sup> benchmarks were developed to evaluate ~~wp~~SB. It should:

1. be experiential, inviting participants to play along by providing multi-sensory engagement (Experiential / Participatory).
2. connect individual to a larger mandoric community (Connected/Community).

---

<sup>4</sup> Leonard Sweet, *Post-Modern Pilgrims: First Century Passion for the 21st Century World* (Nashville: B&H Books, 2000).

3. be internally connected via a cohesive through line both in ideas and movements  
(Connected/Community).
4. include image (in addition to words), beauty (in addition to truth) and is itself a thing of beauty. (Image Rich / Beauty)
5. position itself as a guide rather than the hero<sup>5</sup>, ensuring *terror*, by asking questions (rather than exclusively giving answers).
6. be ready to publish, free from error (typographical, spelling, or grammar).

The long-term objective of the ~~w~~pSB and coaching framework simply the fulfillment of the NPO statement:

In telling a more accurate story about TKGE,  
I want to guide creatives to find and live their *tov*.

To that end, *Brother Dog, Inc.*,<sup>6</sup> a Tennessee non-profit company, has been formed. Form 1023 has been filed with the IRS to obtain federal recognition as a 501(c)(3). In accordance with ideas in the ~~w~~pSB the goal is by my Sabbatical in 2029, *Brother Dog* will be self-sustaining. We will be positioned to help 75 churches (450-900 individuals) find and live *tov* each year. At this point we will have helped 186 churches (between 1,116 and 2,232 individuals) find *tov* and live *tov*.

In order to live *tov* as an organization, *Brother Dog* must have a simple repeatable pattern of growth. A key element to ensure this, and not slip into *Ra* will be soliciting, rather than

---

<sup>5</sup> Donald Miller, *A Million Miles in a Thousand Years* (Nashville: Thomas Nelson, 2009).; Donald Miller, *Building a Story Brand: Clarifying Your Message So Customers Will Listen* (New York: Harper Collins Leadership, 2017).

<sup>6</sup> Find out more at [www.BrotherDog.online](http://www.BrotherDog.online)

receiving feedback, and responding to it through adapting when appropriate. To that end, soliciting feedback is beguile into the coaching framework.

### Obstacles / Challenges

Henri Nouwen<sup>7</sup> utilizes a “from/to” framework when reflecting on Christian Leadership. This framework illustrates the primary obstacle/challenge of this project, a personal movement from comfort to discomfort, from control to wonder, and from predictability to mystery. I’d hoped for a lucrative side hustle. God made the call, “go all in” abundantly clear.

My obstacle is learning to trust, or more theologically, a journey of faith. While I’ve been a professional Christian, preaching and teaching faith since 1993, starting something feels riskier than depending on an established organization. Questions like “will God provide?” and “will anybody really want this?” flood my mind in the predawn hours. Yet, it was time to, as James 1:22 says “be a doer not just a hearer,” and what I heard was undeniable.

### Risk of Failure

Weeks before meeting with the Board of Director’s at Promise, I had the opportunity to attend the retirement of a Delta Force operator. Hearing stories of valor, humbly told in the team room, reminded me these are the best America has to offer. The elite nature of these men, could lead one to believe the risk was low; However, the exact opposite was true. A member of the support team said it well, “When they do, what they do, all the chips are on the table.” Every toast is accompanied by taping the glass on the table a reminder of those who can’t drink with them. This ritual, a reminder of the risk of going all in.

---

<sup>7</sup> Henri Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (London: Darton, Longman and Todd, 1989).

It was time to go all in on this project. My training, like theirs, has prepared me well. While I knew risking my life was not required, risking my livelihood was. There could be no recklessness, but going all in was required.

A few weeks ago, I ended up in a conversation about *Finding Tov* with Rob Bell<sup>8</sup>. He could sense my fear and asked me to name what was in my head. All I could think of was “unknown...mystery,” so I said it. He challenged me to say those words like they were the best thing ever.

Among the first words written for this project was a personal research manifesto. Although the risk is great, my words to myself seem prophetic at this point:

Humbly, I will hold my answers loosely accepting error as part of the process, especially when entering mystery.

Put simply, I might be wrong. Putting all the chips on the table still demands holding answers loosely.

### Viable Alternative Approaches

Viable alternative approaches to addressing this NPO abound; however, they consistently fall into one of two categories: audience and medium. Notably, the first is not an alternative approach *per se*, but an alternative audience. While the proliferation of audiences seems *tov*, it may already be bordering on *Ra*. Inasmuch, the project itself serves as a first filter in audience selection. Focusing on community rather than consumption serves as the primary heuristic through which alternative audiences are deemed viable, or pruned.

During the Design Workshop, the advice: “Start small. Think big. Go deep.” was given. These six words became a mantra in evaluating viable alternative approaches. Rather than

---

<sup>8</sup> On October 6, 2021 Rob Bell appeared at the Royal Oaks Music Theater in Royal Oaks, Michigan on the *Everything is Spiritual Tour*. Before the show there was an intimate, 12 person Q&A.

recreating the wheel, if a new community existed, we examine the smallest change needed for engagement. Likewise, this filter is used when evaluating the second category: medium.

The initial idea of a series of short films is simply another medium through which to deliver the content. After the potential *tov* and *Ra* of a medium is explored, if it is deemed viable, step one is start small. A series of short films is still on the docket; however, we need the community first. So, it will start with a podcast, grow to a video version of the podcast released on a streaming service, and finally (maybe) a series of short films.

### Key Learnings

In 1965, Jackie DeShannon sang “what the world needs now is love, sweet love.”<sup>9</sup> Peaking at seven on the Billboard charts left room for other things the world needs. The key learning of this project is what the world needs now is *tov*, dare I say, sweet *tov* (and semiotics). Without a semiotic frame, the shift in what “good” signifies is lost. Many who have left the church reject the current telling of the TKGE and are searching for a more accurate story. Those who remain feel the dissonance of this shift.

A through line in family systems<sup>10</sup> is learning to focus not on the thing, but the thing behind the thing. Inasmuch, the key learning of the project was neither five Hebrew words<sup>11</sup> nor

---

<sup>9</sup> Jackie DeShannon, “What the World Needs Now,” track 1 on *This is Jackie DeShannon*, Imperial Records, 1965, Spotify streaming audio.

<sup>10</sup> Edwin Friedman, *Generation to Generation: Family Process in Church and Synagogue* (New York: The Guilford Press, 1985).

<sup>11</sup> טוב *tov*, רע *Ra*, דעת *da'ath*, ידע *yada*, and מין *Miy*

the three easy steps to finding *tov*<sup>12</sup>—these were the things. The key learning was the longing for a rediscover of *tov*<sup>13</sup>—This was the thing behind the thing.

### Next Steps

In addition to the project presented herein, there have been several side steps necessary to make next steps possible. On October 10, 2021 *Brother Dog, Inc.* was incorporated as a non-profit entity in the State of Tennessee. A Board of Directors was formed and Bylaws, as well as a Conflict of Interest policy were drafted, revised, and adopted in preparation to file IRS for 1023. Congruent with the first draft submission of what you are reading the 1023 was filed seeking federal status as a 501(c)(3).

The business of the business had to be done. Bank accounts were established, as were online giving tools. Methods of communication: the draft of a website, social media outlets, and email mechanisms were put into place. Making the next step, going public, possible.

Between now and May, in addition to this project proper, going public is the next step. The primary focus of this step is four fold. First, we will communicate what we are doing and get on people's radar. Second, we will secure 300 individuals and organization who will pray for *Brother Dog* no less than once a month. Third, we will secure 122 pledges of \$122<sup>14</sup> per month to fund this mission. Fourth, we will secure 2 organization for Back-to-School 2022 though presentations at the *Best Practices* conference in Phoenix, Arizona (February 17, 2022 – February 19, 2022).

---

<sup>12</sup> See, Say, Separate are outlined in Genesis 1:3 as the first mention of *tov*.

<sup>13</sup> It is essential to note we are finding not seeking *tov*. We lost *tov* much in the same way *torah* was lost for a time until Josiah (2 Kings 22) found it. In the same way we are not seeking God, but God is seeking us. *Tov* is lost, misplaced and forgotten by us, not hiding.

<sup>14</sup> In addition to being '22 the focus of this funding campaign is James 1:22 encouraging donors to not only hear, but do.

From June 1, 2022, until Sabbatical in 2028 the next step will be to scale. First, this will be done through One Day Events held in the location of those who have gone through the 26-week *Finding Tov* coaching framework. Through these events new individuals and organizations will be exposed to and engage with these concepts. Second, is the development and implementation of a coaching pipeline, so that *Brother Dog* can scale.

### Disappointments / Joys / Surprises

Living in as a finite being in a world of such abundance has been the biggest disappointment of the project. This wasn't something I learned *per se*, but experienced. At first it was learning to say no to amazing opportunities in order to embrace others fully. The climactic finally of this was learning to lament the leaving for a congregation and town I love. The necessity of stepping away to step into was disappointing, to say the least. However, the joys of this journey significantly outweigh this necessary disappointment.

Walking with people as they find and learn to live *tov* is the greatest joy of this project and my life. It has revolutionized my marriage and parenting. One participant in the prototypes stepped away from *Ra* to found a *tov* company of his own. There was joy even in the struggle. I am at the same time honored and humbled that I get to walk with people on this journey.

There is a muchness to *Finding Tov* and that was the biggest surprise. Sadly, like Jesus, the religious establishment seems to struggle to embrace *Finding Tov*, while the “sinners and tax collectors” engage deeply. I thought this was a book, and in that had a very narrow target audience. Being neither a traditional book, nor a narrow audience surprised me as well.

### Impact

The impact of this project personally, vocationally, or on my community can not be understated. Personally, we founded a nonprofit and relocated from Fort Wayne, Indiana (my



home base since the 1980's) to Columbia, Tennessee, to best implement this project.

Vocationally, I shifted from Senior Pastor / CEO to an Associate pastor deployed as a Missionary at Large to implement this project full time. This shift included starting a nonprofit and attempting to secure funding for it.

Practicing what was outlined in this project allowed and encouraged the Associate Pastor at Promise to spread his wings and live his *tov*, taking on the role of Senior Pastor. The congregation is experiencing it's first healthy transition because of it and stepping into new ministries itself. Individuals who workshopped this project have transitioned vocations because of it. One daughter finished a Masters Degree and another dropped out of high school, both attempting to live *tov*.

### Dreams

Over the next 6 years, before my next Sabbatical, *Brother Dog* plans to walk with 186 churches (more than 1,000 individual) taking them through the *Finding Tov* ~~wp~~SB and coaching framework. We plan to equip 84 individuals to coach during the same period.

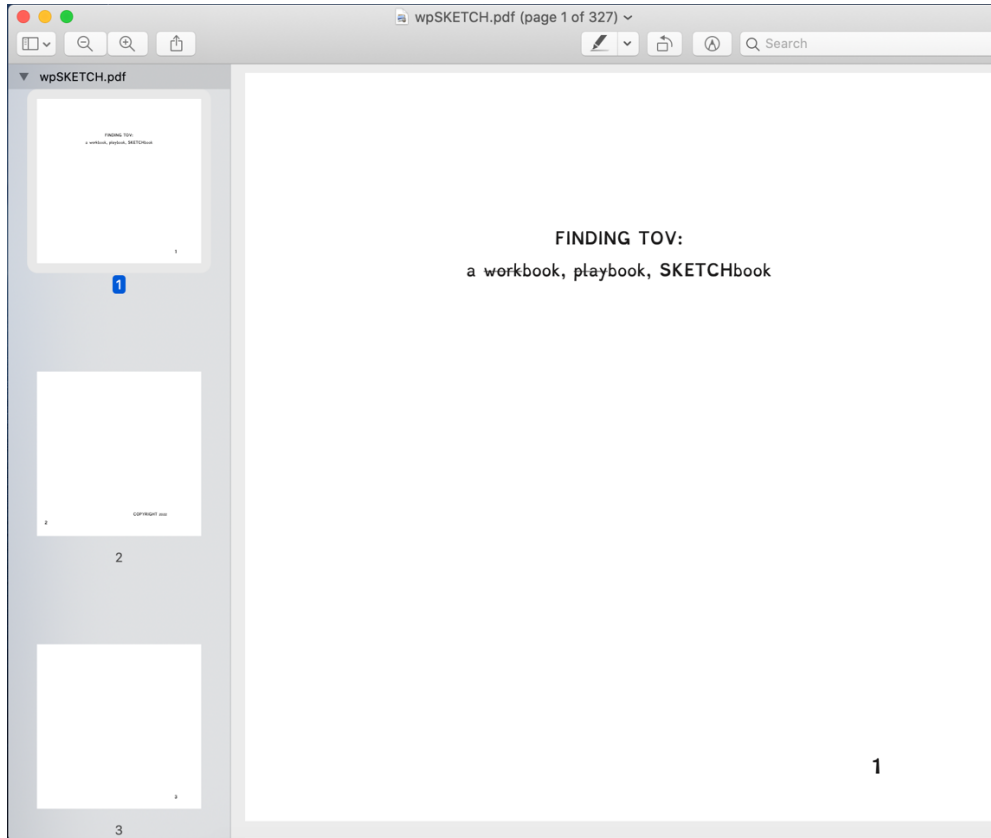
Within one year of returning from Sabbatical *Brother Dog* will be able to walk along more than 100 churches (1,000 individuals) each year. At this point they will not need me, so I can focus on new audiences and new mediums. Already the work has begun on resourcing parents to help children find and live *tov*.

The ultimate dream is to (re)normalize *Finding Tov* as an essential part of individual and organizational spiritual formatio

## Milestone 5: Project

Please note, those pages which are intentionally blank pages have been excluded herein.

### Front Matter



## Table of Content

wpSKETCH.pdf (page 4 of 327)

wpSKETCH.pdf

Table of Contents

**MOVEMENT I: TKGE** **10**

IDEA ONE: eaT, eAT, EAT 11

IDEA TWO: X 15

IDEA THREE: ZUCCHINI ARE EVIL 21

IDEA FOUR: ITALIAN FOR ALMOND 29

IDEA FIVE: oF iT'S kInD 34

**MOVEMENT II: SUCCESS** **40**

IDEA ONE: & SPAGHETTI 41

IDEA TWO: FOCUS UN/RE FOCUS 52

IDEA THREE: ENOUGH 60

IDEA FOUR: NOT NOW 70

IDEA FIVE: BUS NUMBER 82

**MOVEMENT III: SEE** **88**

IDEA ONE: GOD SAW FIRST 89

IDEA TWO: VISION NEEDS VOCAB 96

IDEA THREE: WHAT IS? 101

IDEA FOUR: EYES & EARS OF FAITH 107

IDEA FIVE: WHAT CAN BE 118

**MOVEMENT IV: SABBATH** **126**

IDEA ONE: LOOK ONWARD 127

IDEA TWO: LOOK DOWN 140

IDEA THREE: READY, SET, STOP 157

IDEA FOUR: LOOK BACK / MOVE FORWARD 169

IDEA FIVE: PLAY THE LONG GAME 177

4

wpSKETCH.pdf (page 5 of 327)

wpSKETCH.pdf

**MOVEMENT V: SAY** **182**

IDEA ONE: WORDS DO THINGS 183

IDEA TWO: SIZE MATTERS 191

IDEA THREE: IT STARTS WITH ME 199

IDEA FOUR: NO TAKE-BACKS 207

IDEA FIVE: CLARITY NOT VOLUME 216

**MOVEMENT VI: SEPARATE** **226**

IDEA ONE: WHAT WILL BE? 227

IDEA THREE: ALMONDS & ORBITS 245

IDEA FOUR: ALOHA 253

IDEA FIVE: IT AIN'T EASY 260

**MOVEMENT VII: SUCCESSION** **266**

IDEA ONE: SABBATICAL 267

IDEA TWO: ASK 277

IDEA THREE: CAPACITY 286

IDEA FOUR: 40/70 FAITH 293

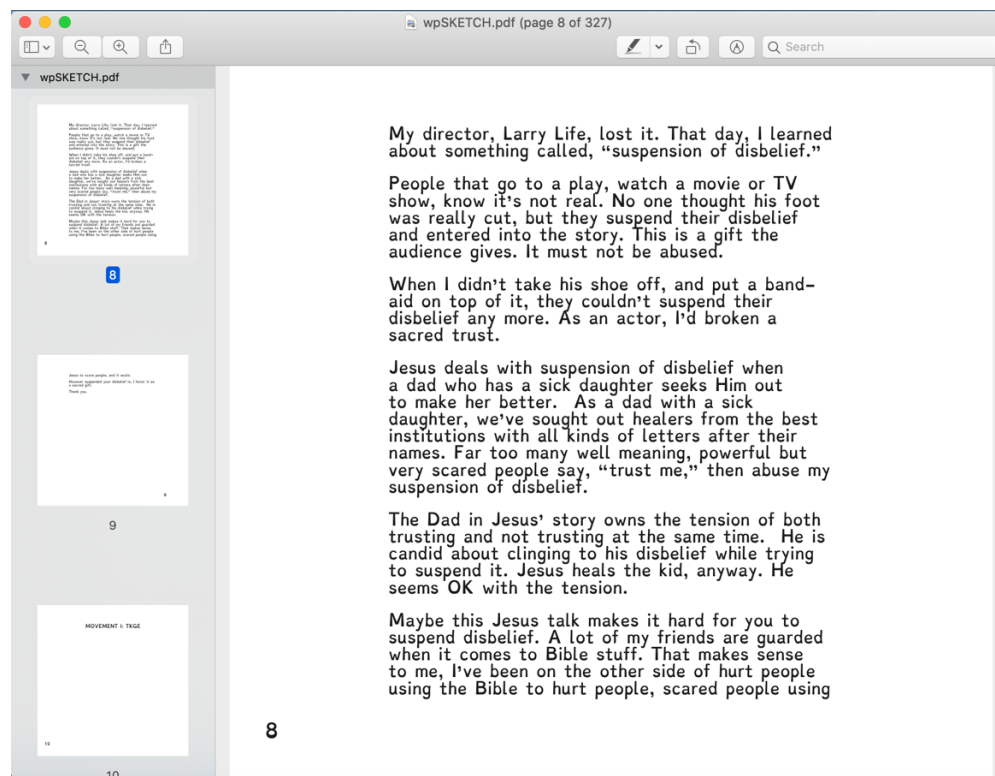
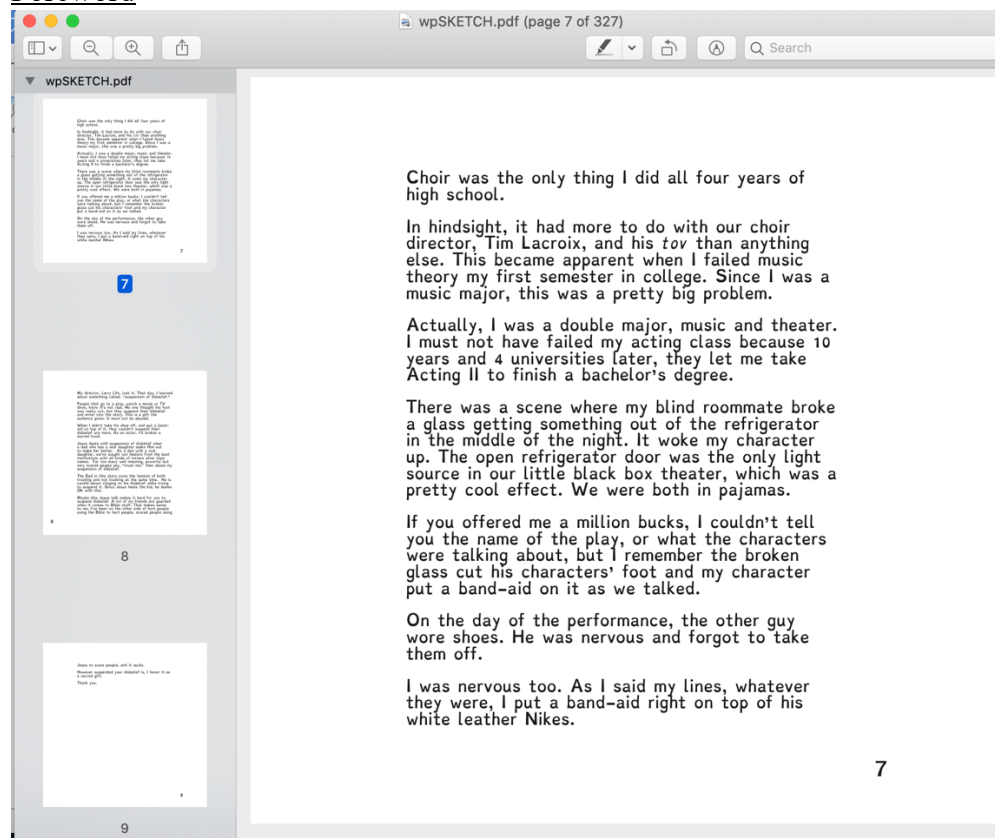
IDEA FIVE: 4 FISHERMAN... 301

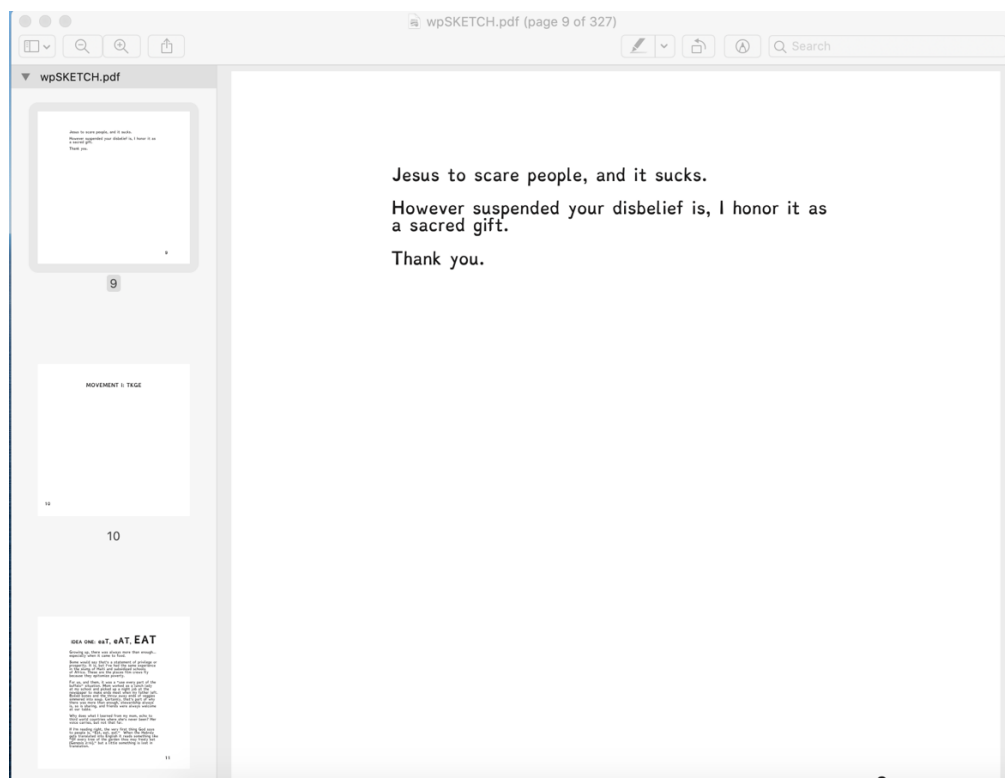
**COACHING FRAMEWORK** **308**

Endnotes 310

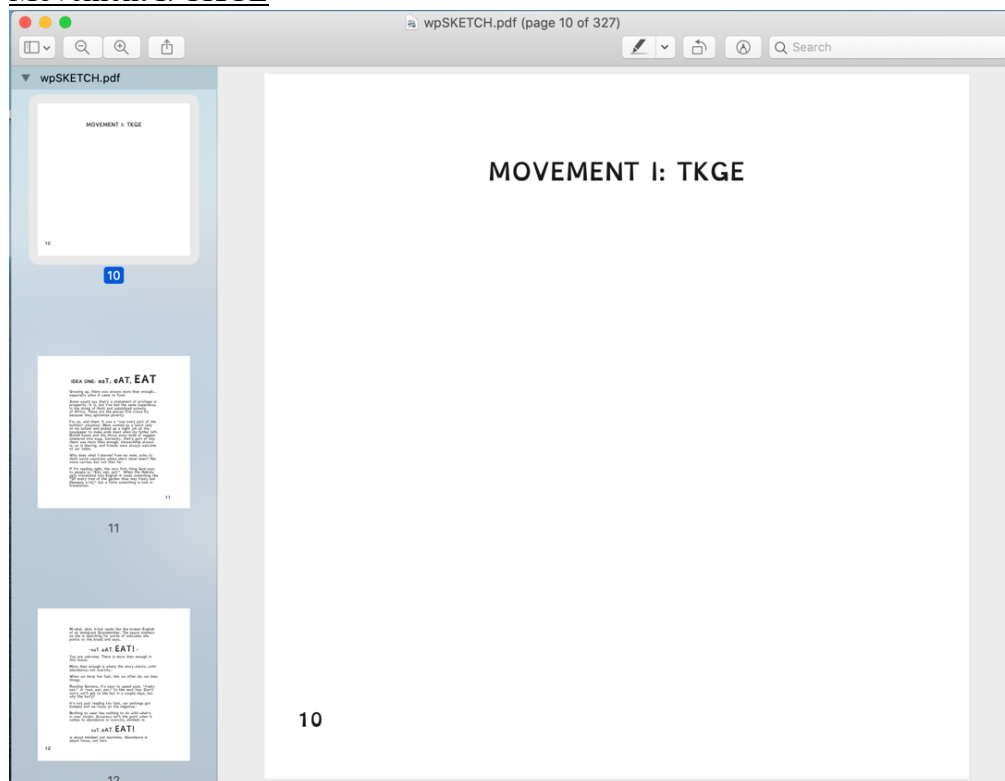
5

## Foreword

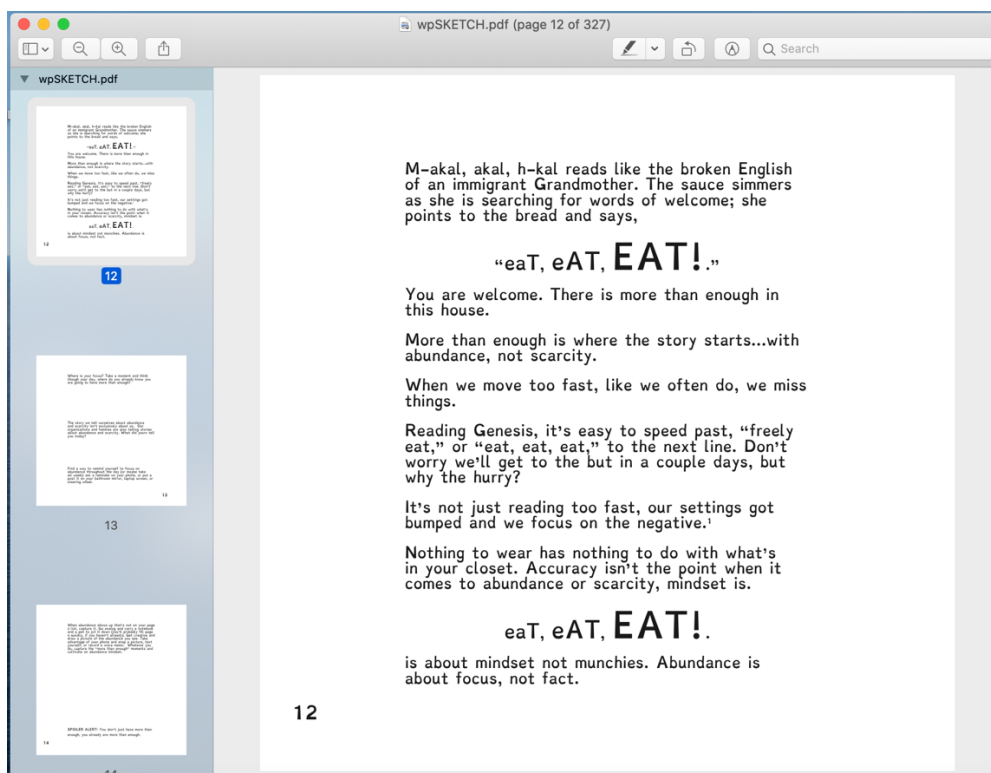
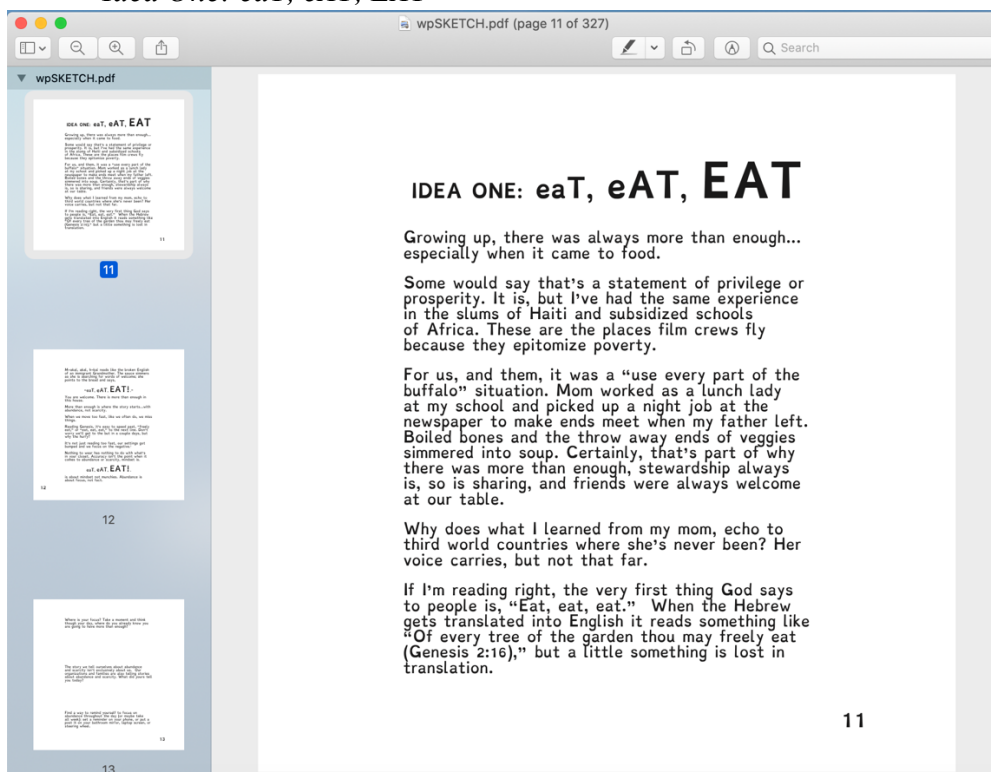


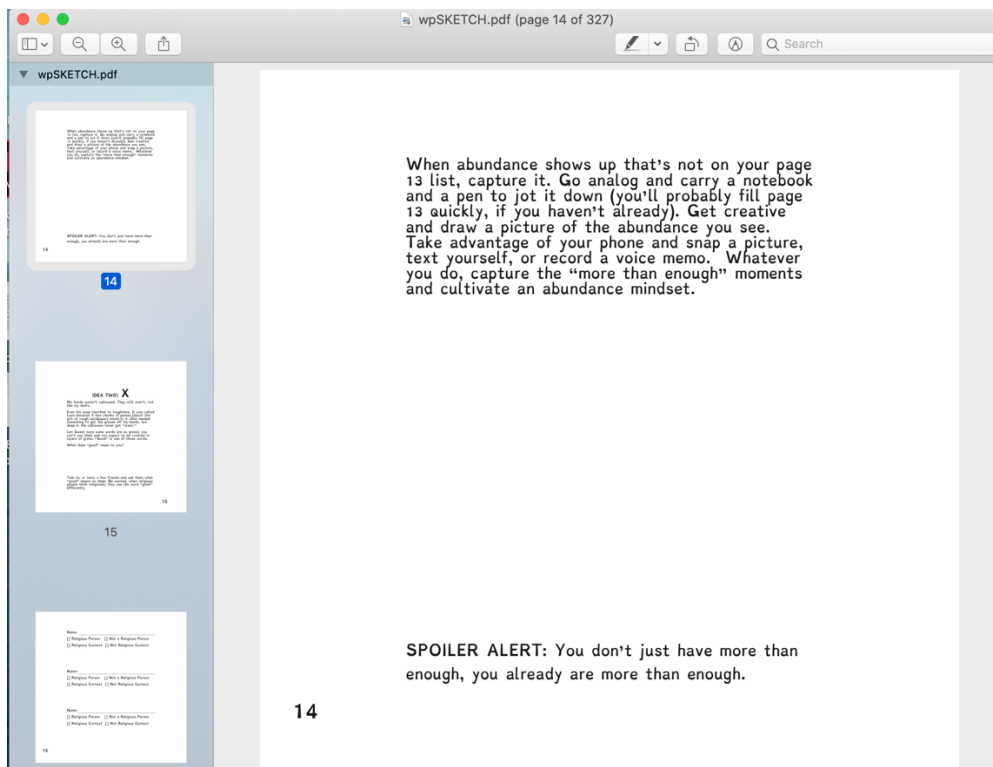
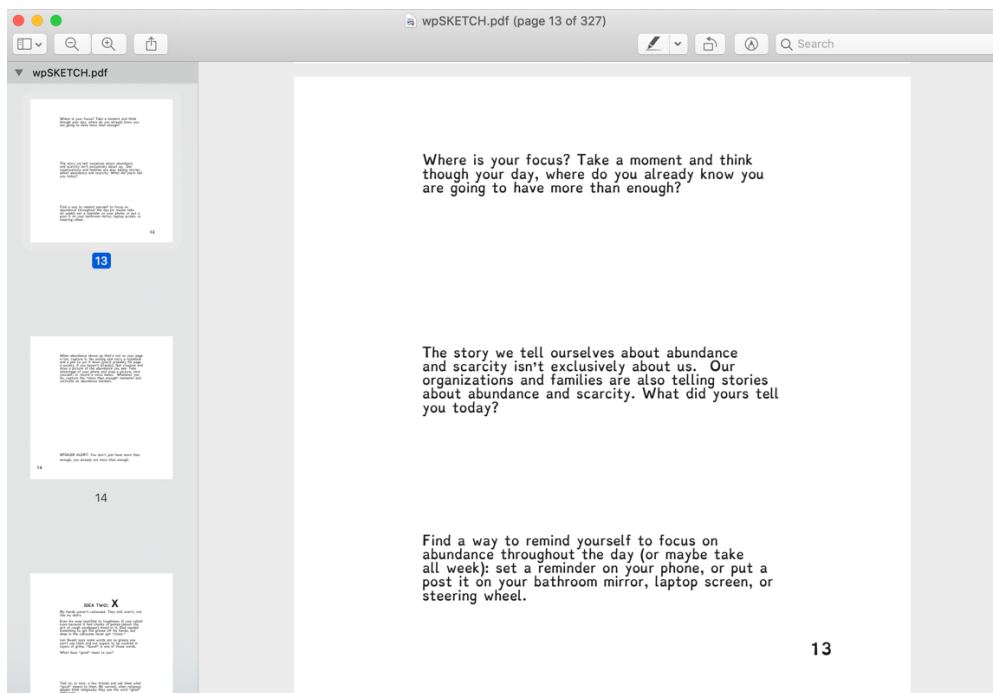


## Movement I: TKGE



## Idea One: eaT, eAT, EAT





## Idea Two: X

wpSKETCH.pdf (page 15 of 327)

wpSKETCH.pdf

IDEA TWO: X

My hands weren't calloused. They still aren't, not like my dad's.

Even his soap testified to toughness. It was called Lava because it had chunks of pumice (about the grit of rough sandpaper) mixed in it. Dad needed something to get the grease off his hands, but deep in the callouses never got "clean."

Len Sweet says some words are so greasy you can't use them and not expect to be covered in layers of grime. "Good" is one of those words.

What does "good" mean to you?

Talk to, or text, a few friends and ask them what "good" means to them. Be warned, when religious people think religiously they use the word "good" differently.

15

wpSKETCH.pdf (page 16 of 327)

wpSKETCH.pdf

Name: \_\_\_\_\_

☐ Religious Person ☐ Not a Religious Person

☐ Religious Context ☐ Not Religious Context

Name: \_\_\_\_\_

☐ Religious Person ☐ Not a Religious Person

☐ Religious Context ☐ Not Religious Context

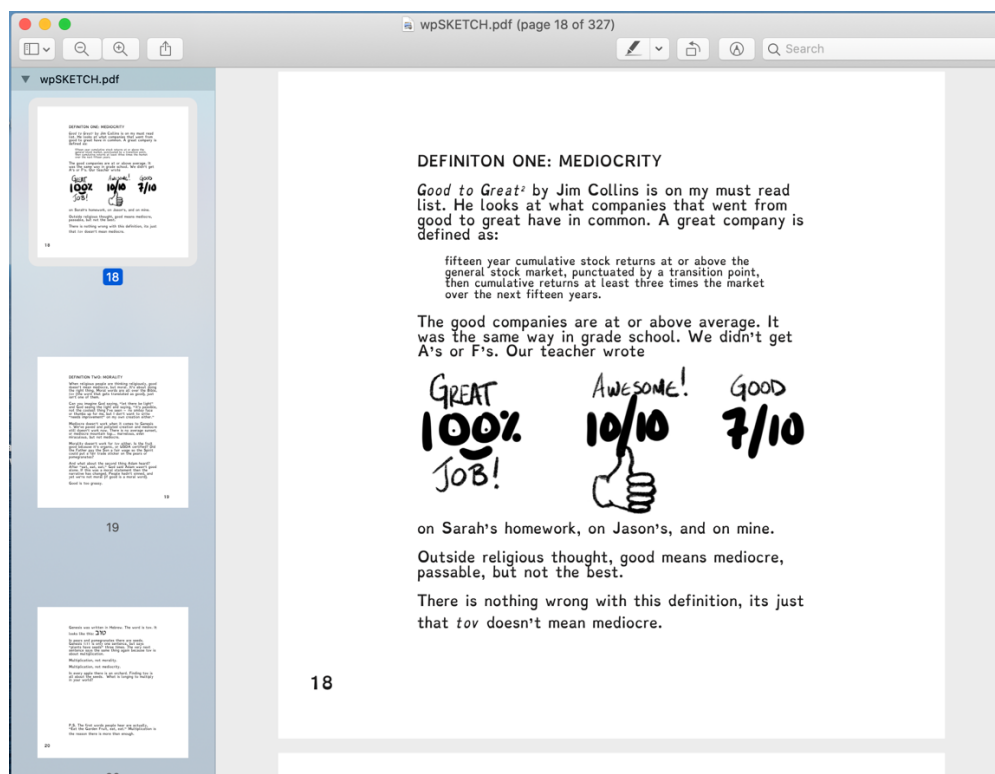
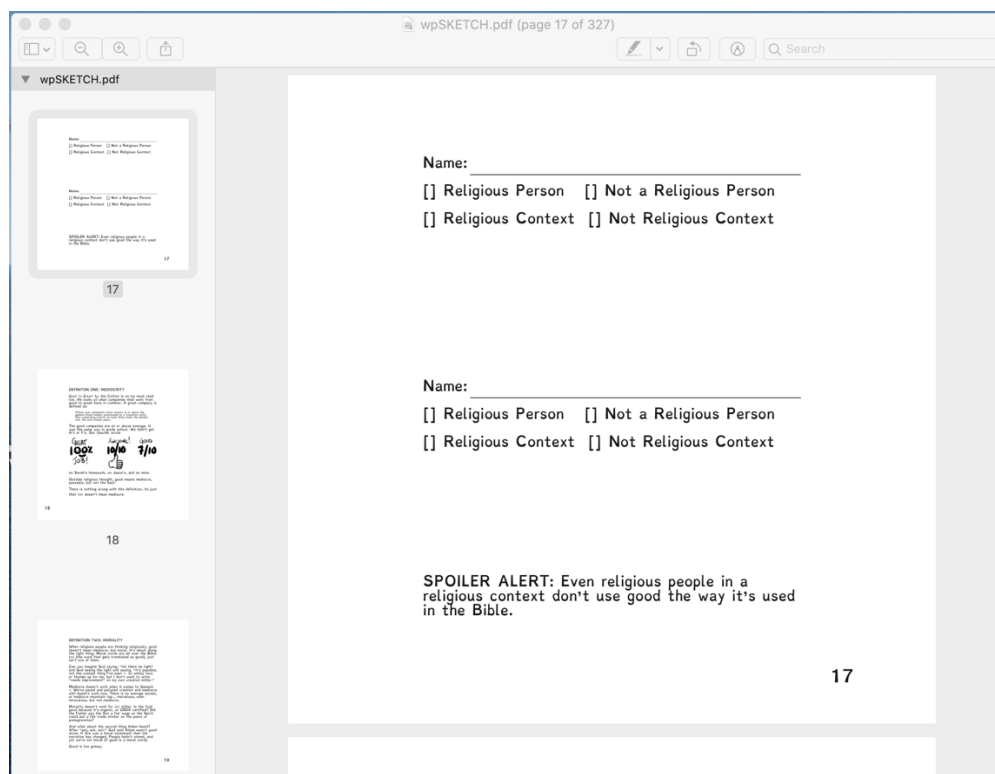
Name: \_\_\_\_\_

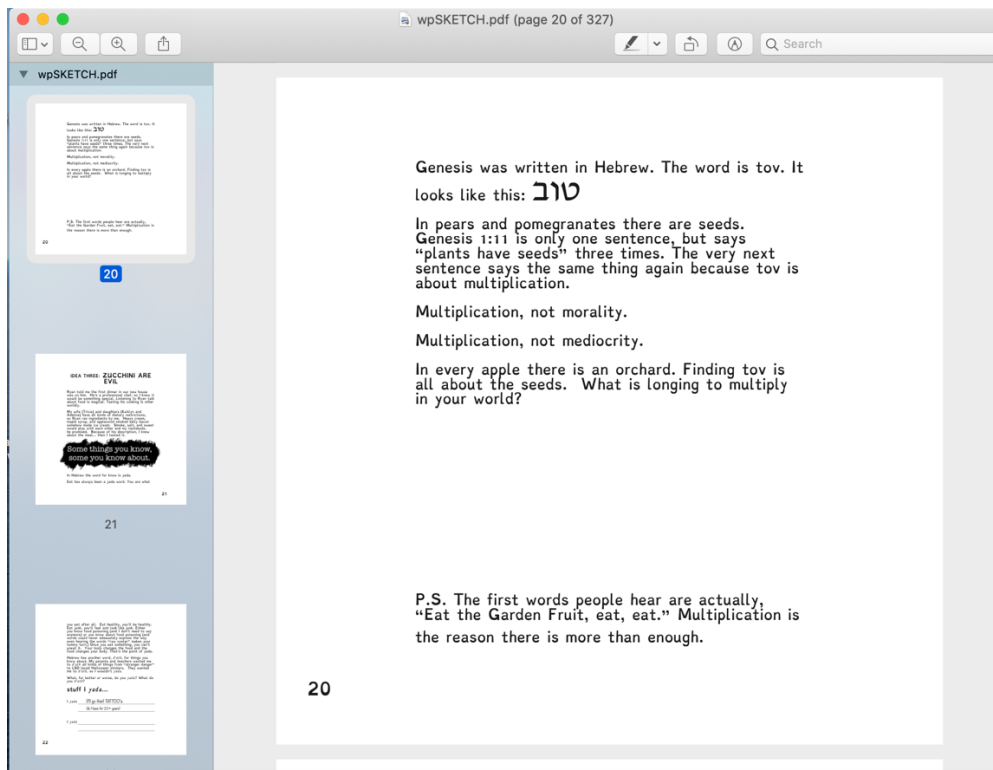
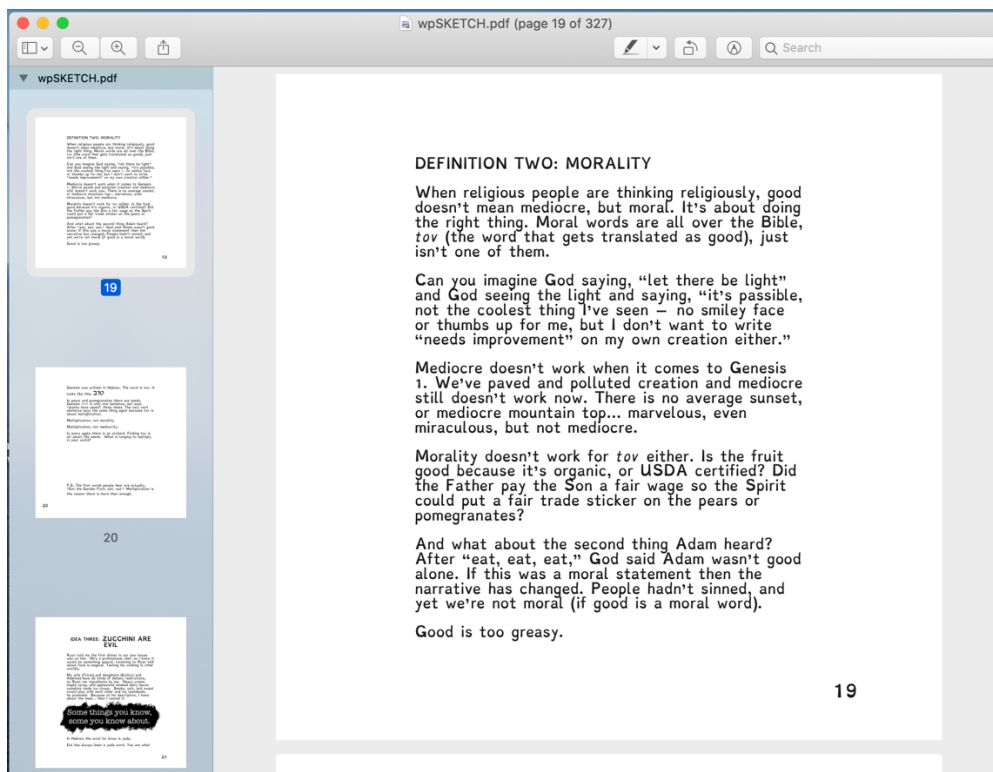
☐ Religious Person ☐ Not a Religious Person

☐ Religious Context ☐ Not Religious Context

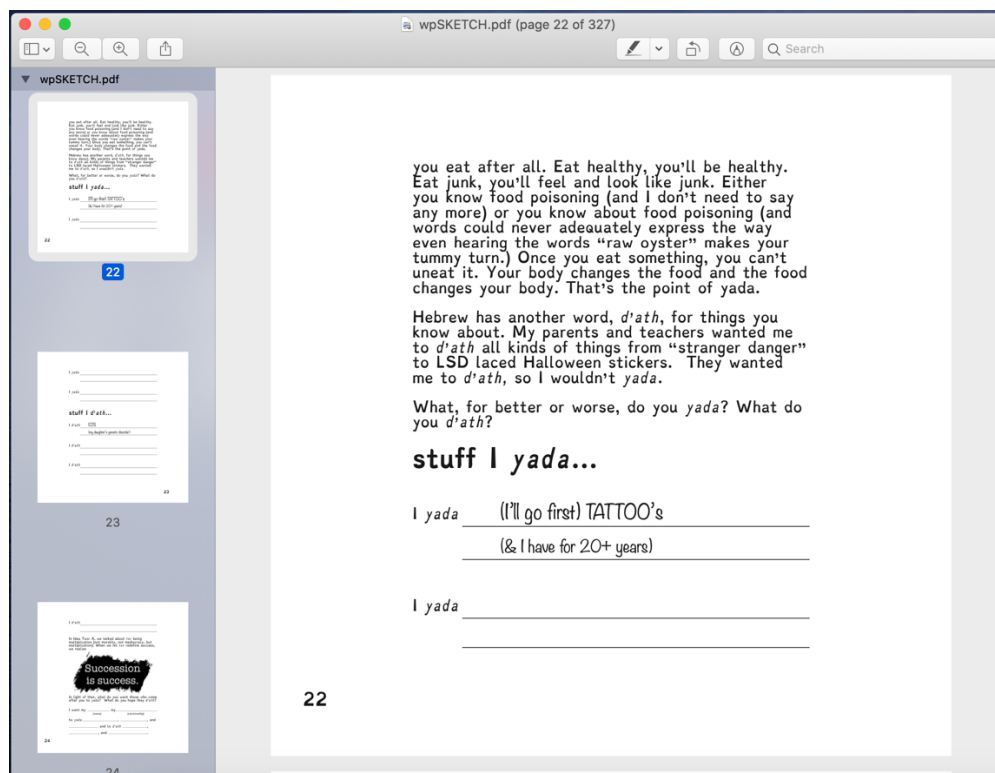
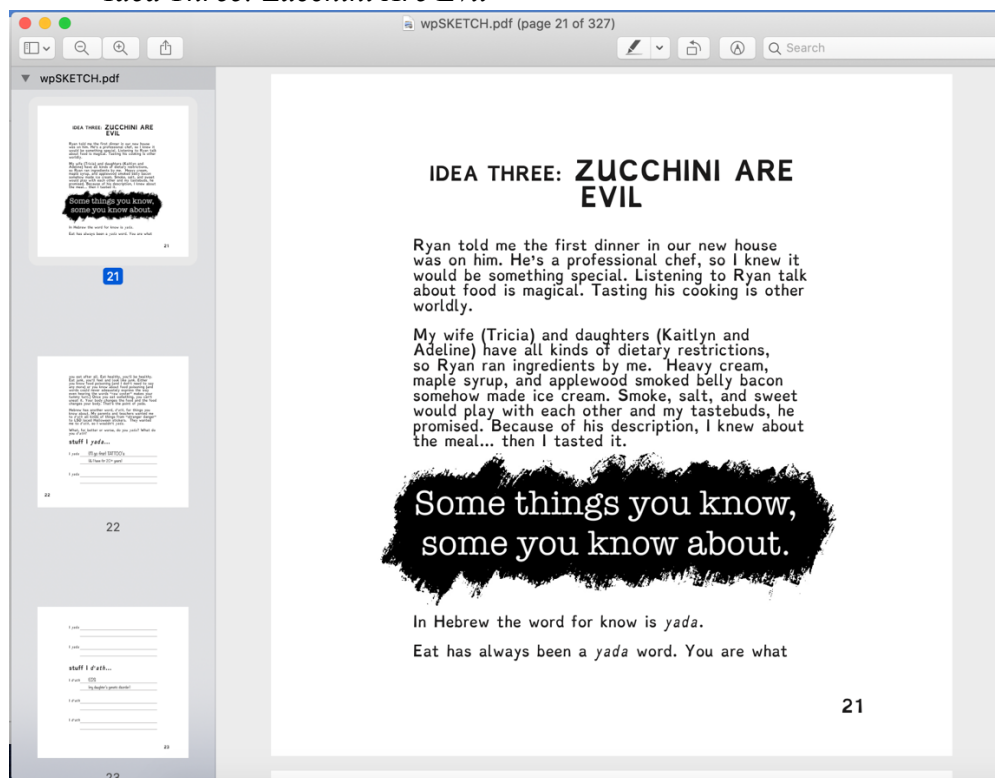
16

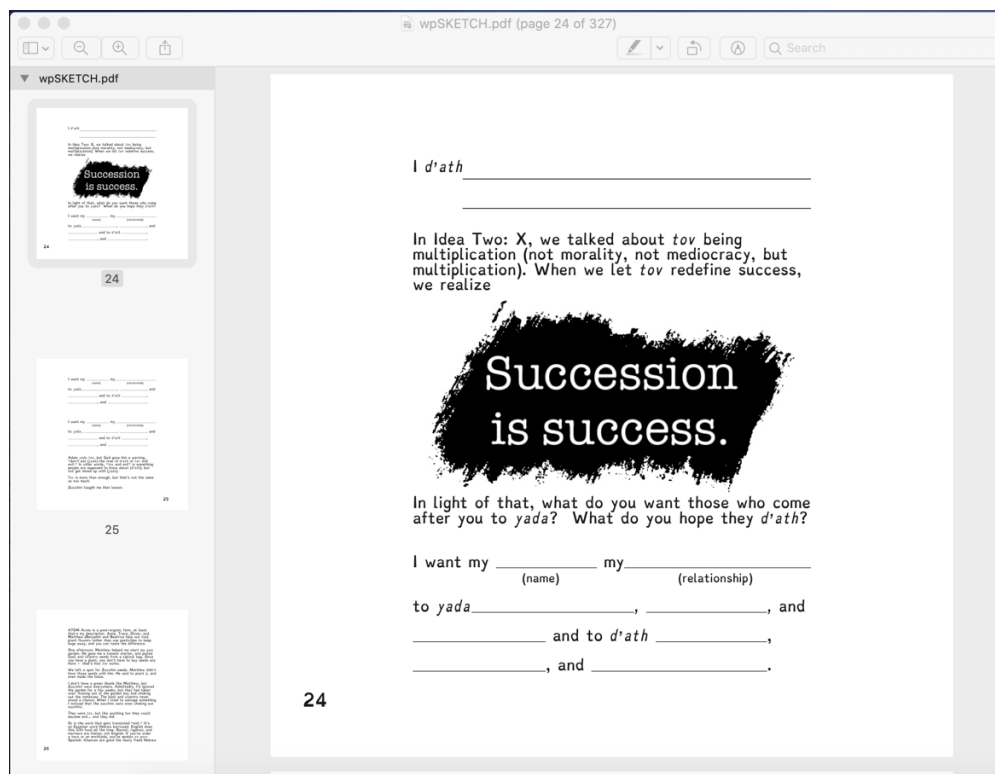
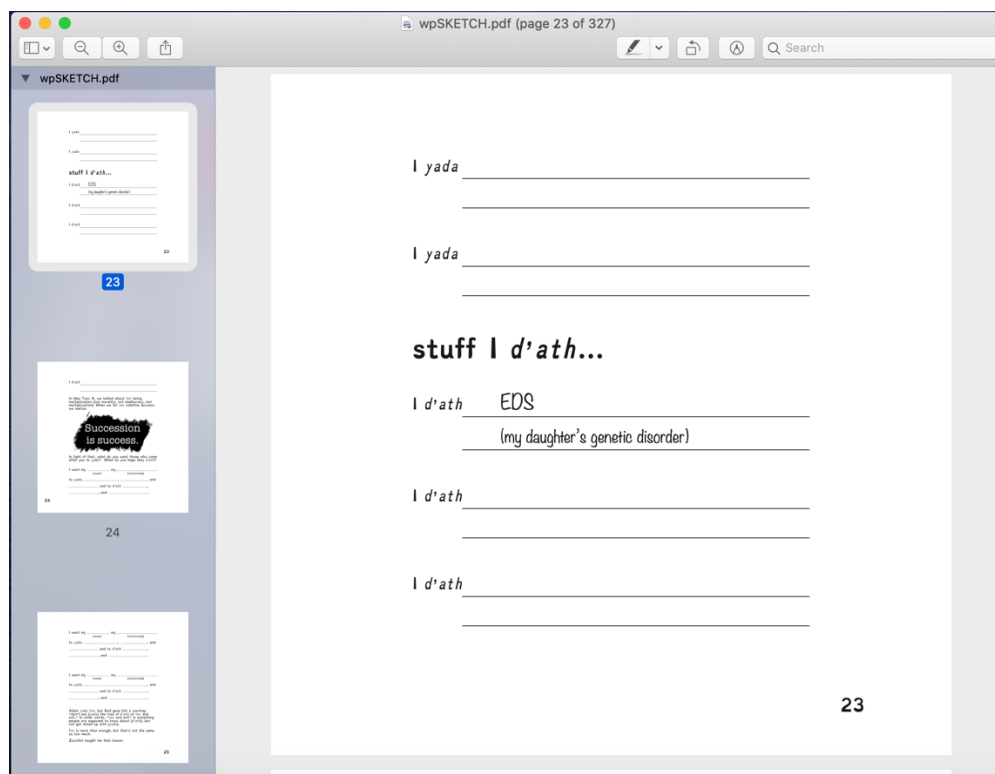


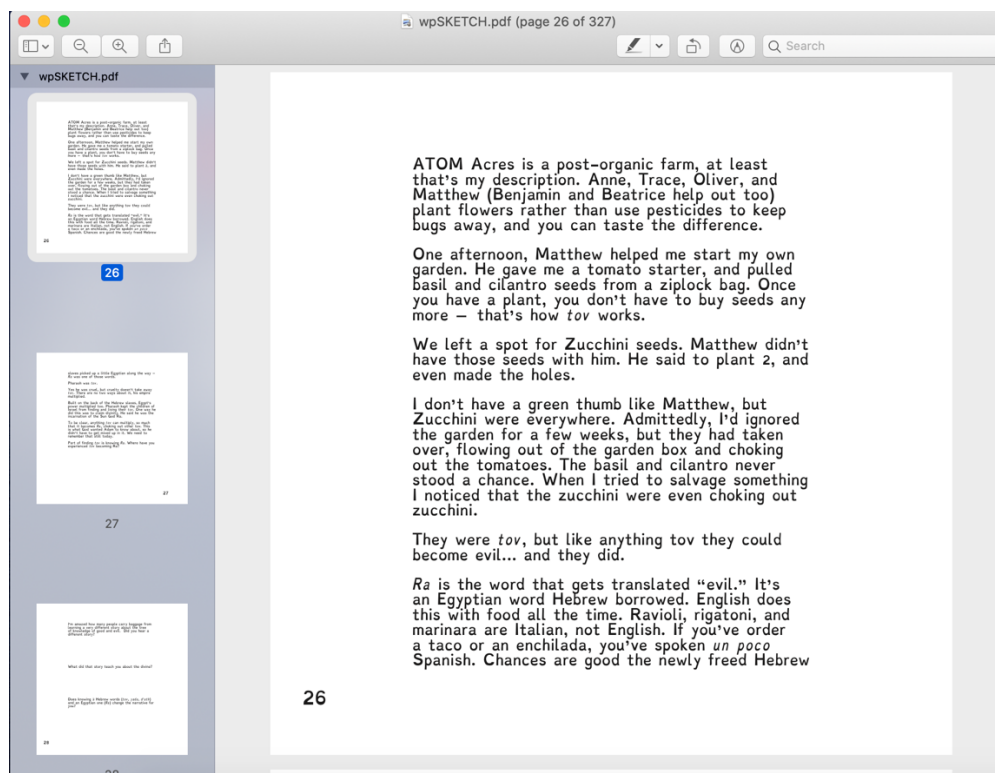
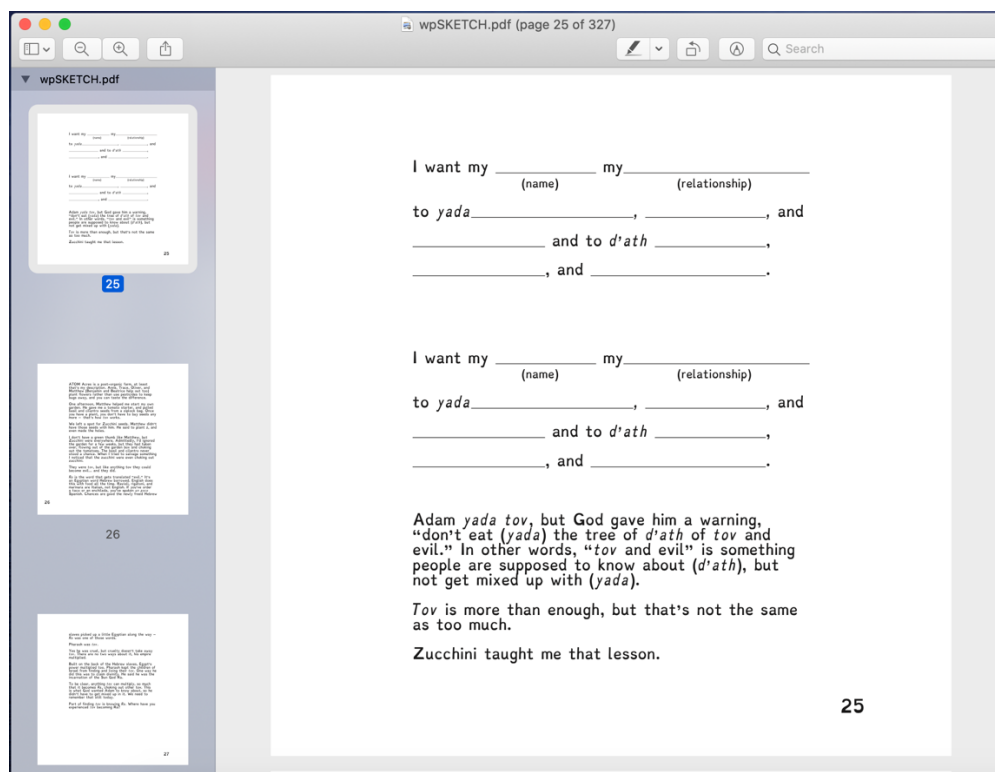


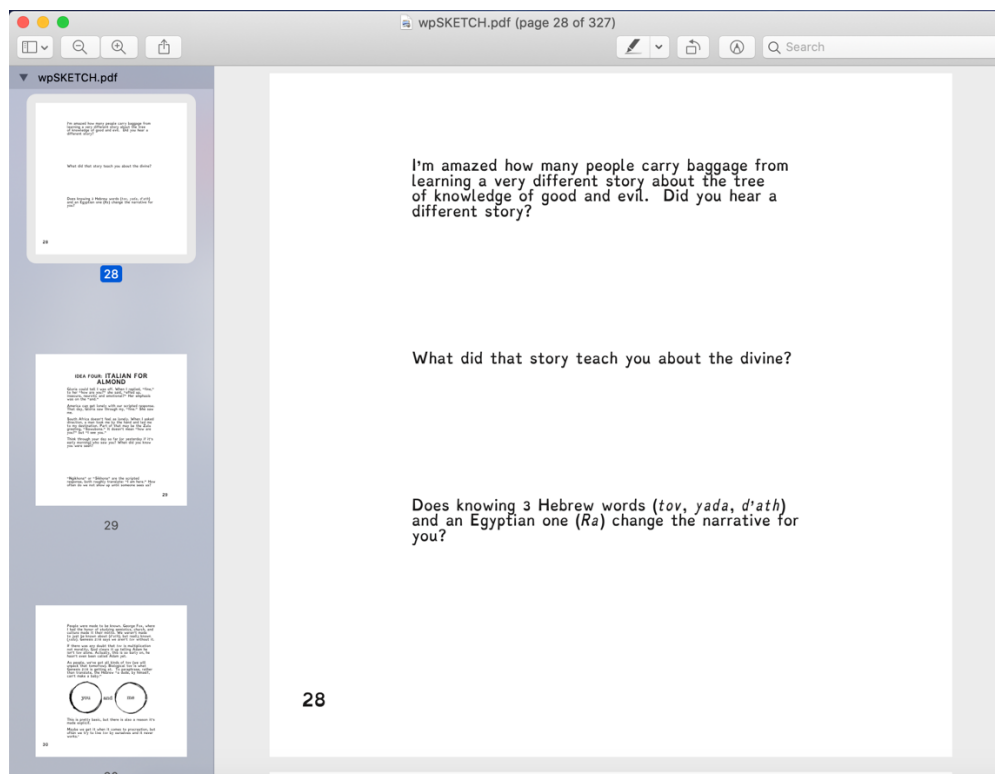
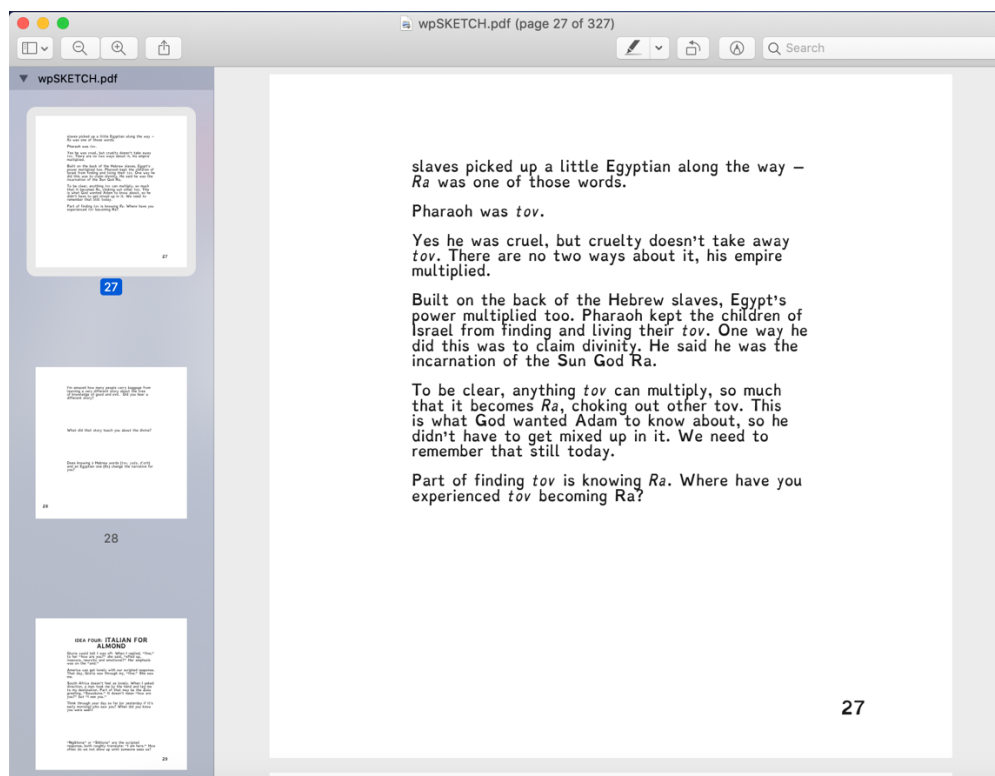


### Idea Three: Zucchini Are Evil









### Idea Four: Italian for Almond

wpSKETCH.pdf (page 29 of 327)

wpSKETCH.pdf

IDEA FOUR: ITALIAN FOR ALMOND

Gloria could tell I was off. When I replied, "fine," to her "how are you?"

She said, "effed up, insecure, neurotic and emotional?" Her emphasis was on the "and."

America can get lonely with our scripted response. That day, Gloria saw through my, "fine." She saw me.

South Africa doesn't feel as lonely. When I asked direction, a man took me by the hand and led me to my destination. Part of that may be the Zulu greeting, "Sawubona." It doesn't mean "how are you?" but "I see you."

Think through your day so far (or yesterday if it's early morning) who saw you? When did you know you were seen?

"Ngikhona" or "Sikhona" are the scripted response, both roughly translate: "I am here." How often do we not show up until someone sees us?

29

wpSKETCH.pdf (page 30 of 327)

wpSKETCH.pdf

People were made to be known. George Fox, where I had the honor of studying semiotics, church, and culture made it their motto. We weren't made to just be known about (*d'ath*), but really known (*yada*). Genesis 2:18 says we aren't *tov* without it.

If there was any doubt that *tov* is multiplication not morality, God clears it up telling Adam he isn't *tov* alone. Actually, this is so early on, he hasn't even been called Adam yet.

As people, we've got all kinds of *tov* (we will unpack that in the next idea). Biological *tov* is what Genesis 2:18 is getting at. To paraphrase, rather than translate, the Hebrew "a dude, by himself, can't make a baby."

you and me

This is pretty basic, but there is also a reason it's made explicit.

Maybe we get it when it comes to procreation, but often we try to live *tov* by ourselves and it never works.<sup>3</sup>

30



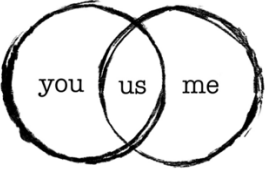
wpSKETCH.pdf (page 31 of 327)

wpSKETCH.pdf

31

When it comes to *tov* the math never quite works out right. Relationally, somehow,  $1+1=$  at least 3.

It's no longer just you and me, but there's an "us" too. The "us" isn't "me," but there is not "us" without "me." You aren't the "us," but there is no "us" without "you" either.



Biologically *tov* is easy to see. The "us" becomes a living breathing person. I met a Rabbi named Allen who put *tov* off a generation. He said, you don't know if you were *tov* until your children have children.

*Tov* isn't confined to biology, but requires a team. Liz Gilbert writes about authors and inspiration using this language\*. She'd agree with Rabbi Allen, and talks about her books becoming an "other" and taking on a life of their own.

So who's on your team? Have you caught glimpses of *tov*?

31

wpSKETCH.pdf (page 32 of 327)

wpSKETCH.pdf

32

\_\_\_\_\_ 's *tov* might be  
(name)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ 's *tov* might be  
(name)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ 's *tov* might be  
(name)

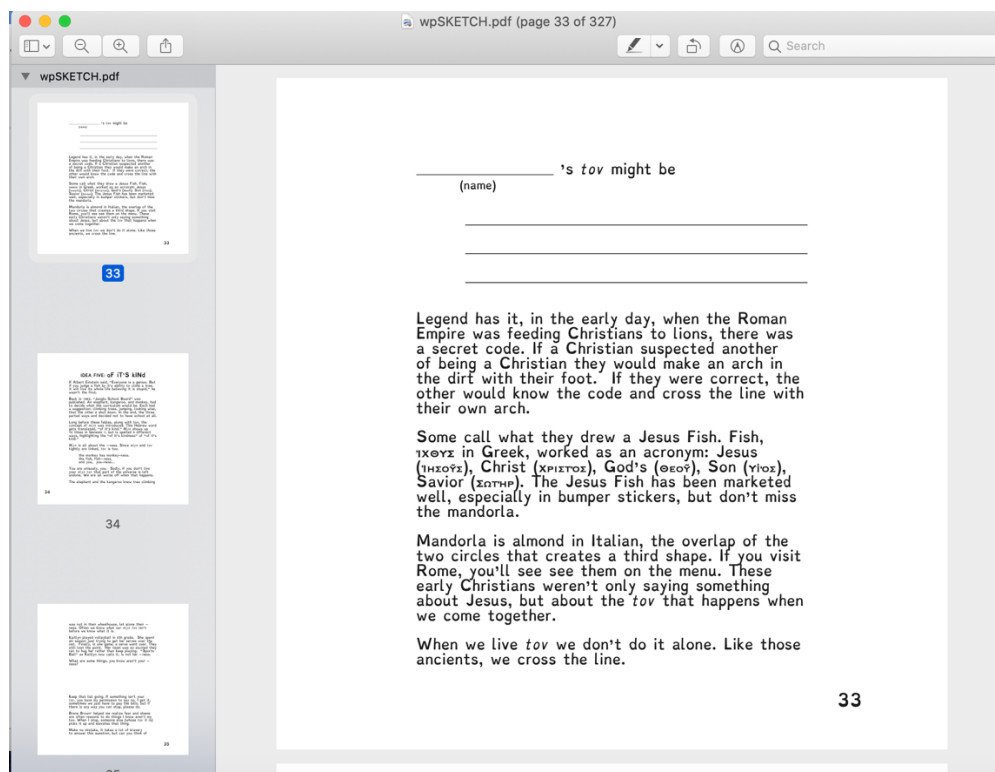
\_\_\_\_\_

\_\_\_\_\_

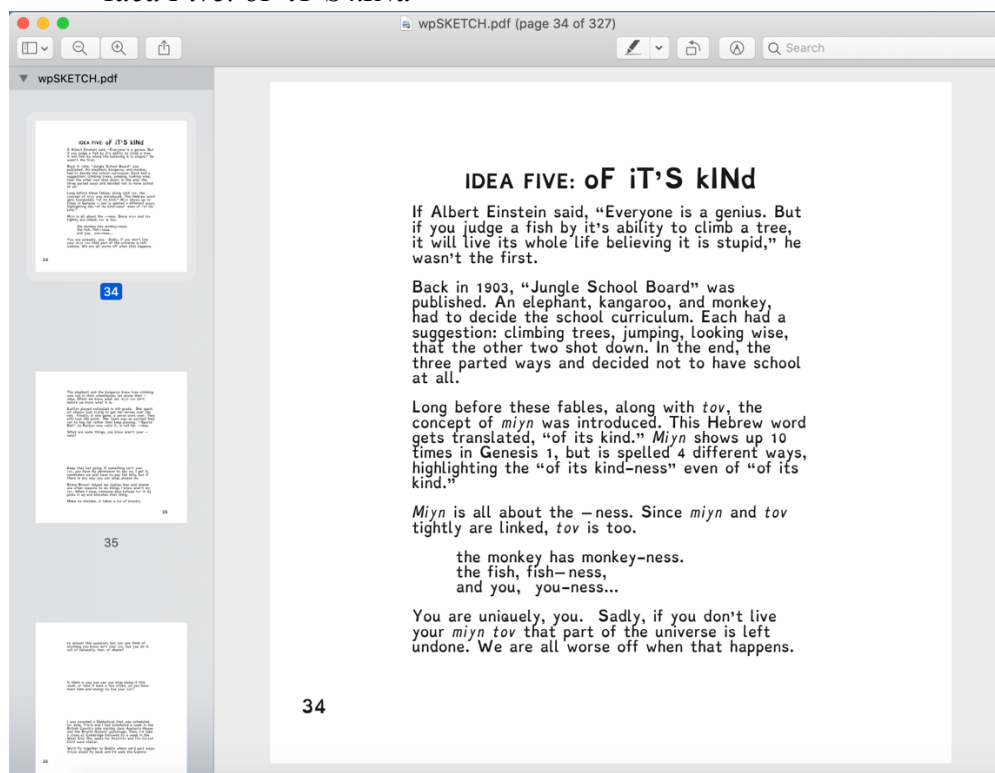
\_\_\_\_\_

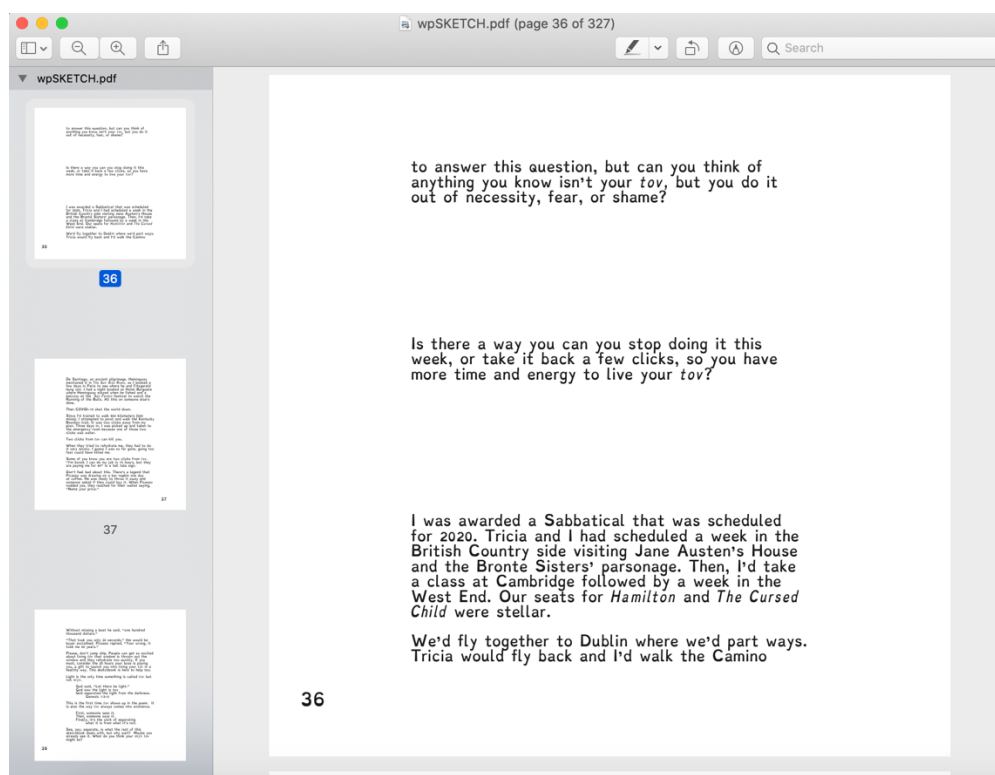
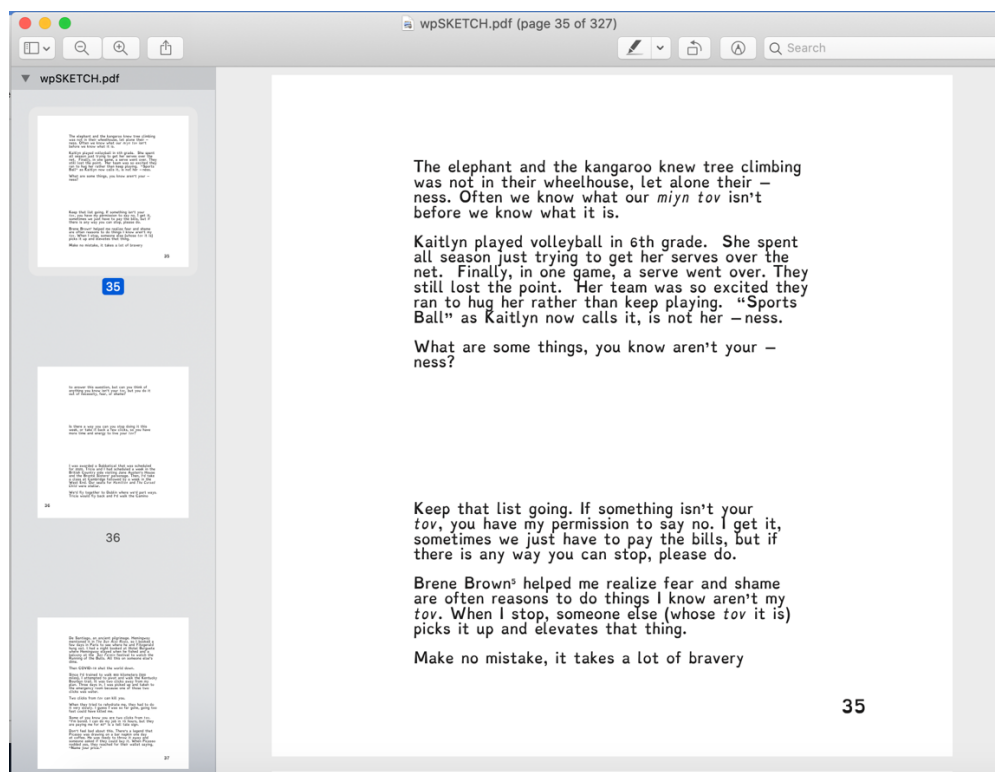
32

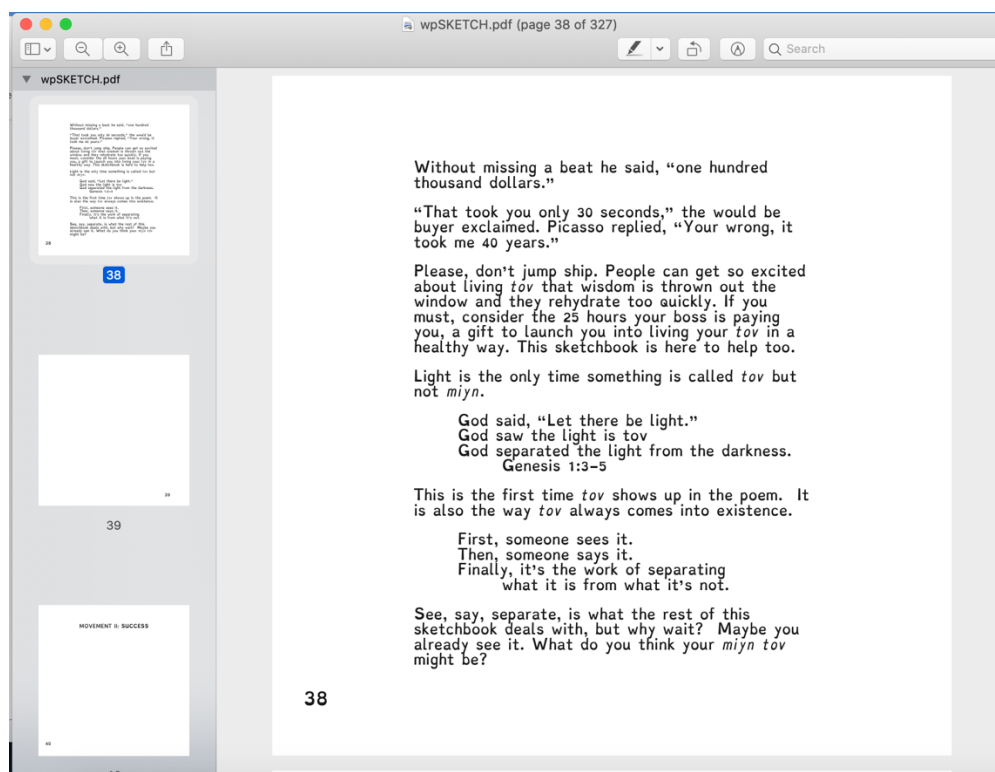
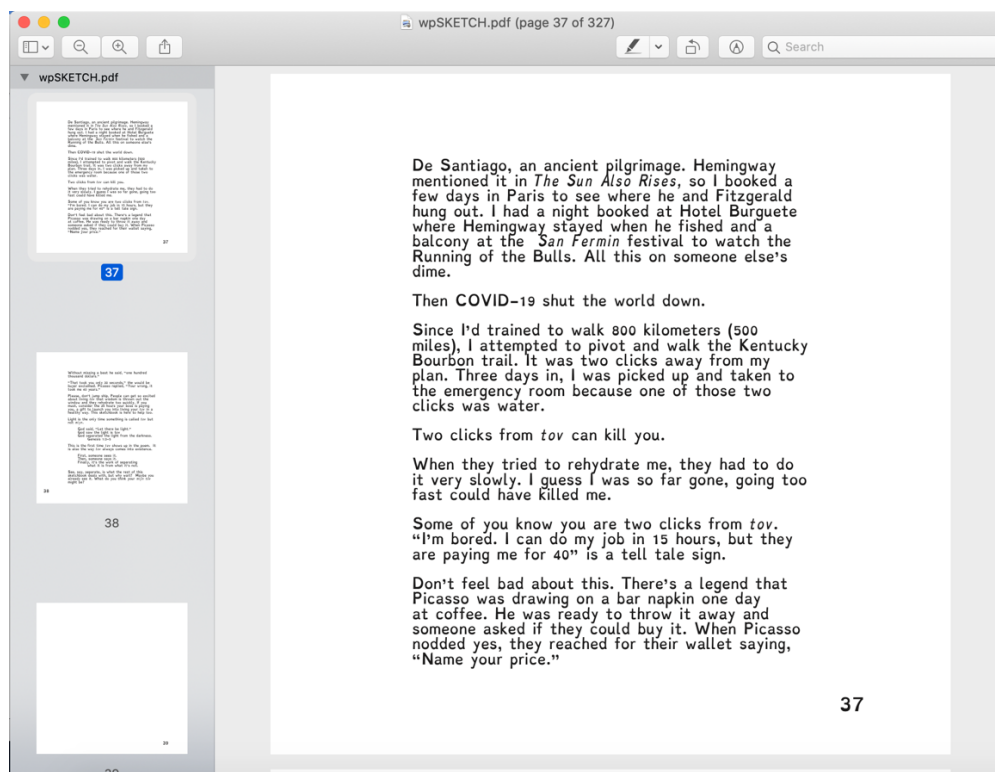




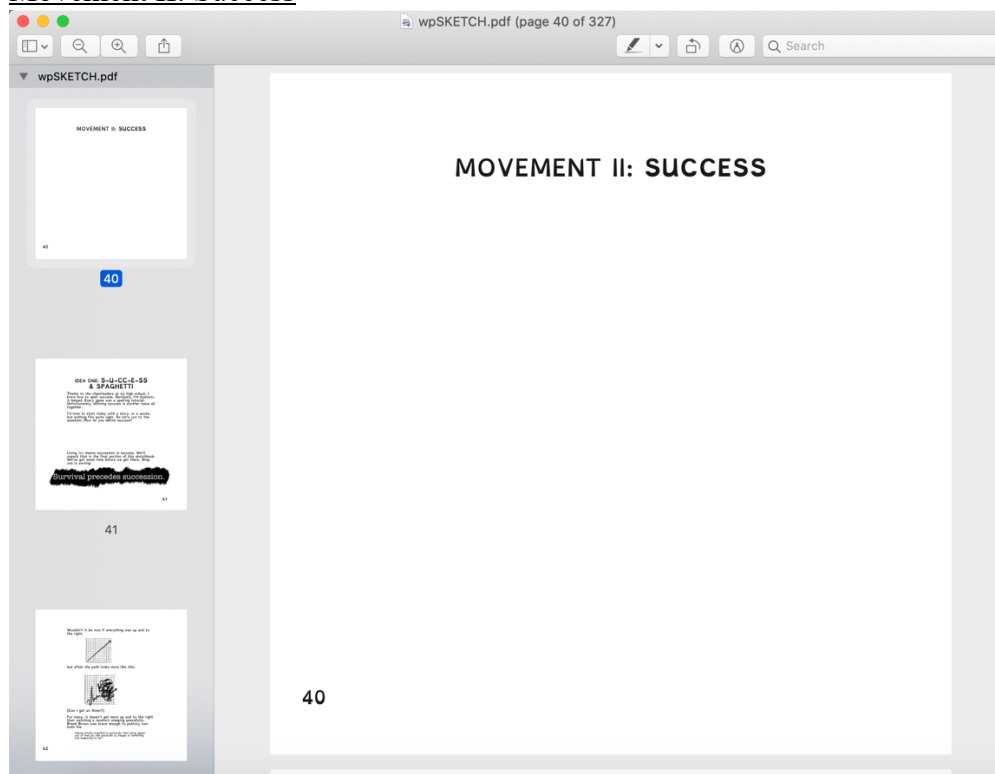
### Idea Five: oF iT'S kINd



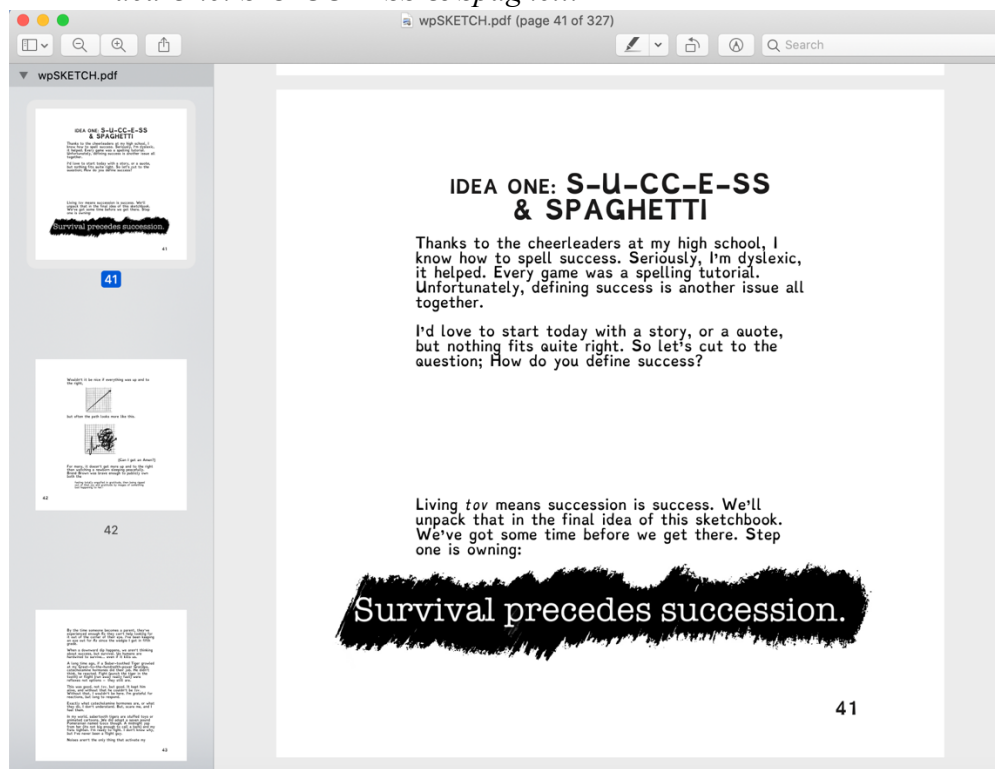




## Movement II: Success



### *Idea One: S-U-CC-E-SS & Spaghetti*

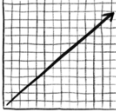


wpSKETCH.pdf (page 42 of 327)


wpSKETCH.pdf

42

Wouldn't it be nice if everything was up and to the right,



but often the path looks more like this.



(Can I get an Amen?)

For many, it doesn't get more up and to the right than watching a newborn sleeping peacefully. Brené Brown was brave enough to publicly own both the

feeling totally engulfed in gratitude, then being ripped out of that joy and gratitude by images of something bad happening to her.

42

wpSKETCH.pdf (page 43 of 327)

wpSKETCH.pdf

43

By the time someone becomes a parent, they've experienced enough *Ra* they can't help looking for it out of the corner of their eye. I've been keeping an eye out for *Ra* since the wedgie I got in fifth grade.

When a downward dip happens, we aren't thinking about success, but survival. Us humans are hardwired to survive... even if it kills us.

A long time ago, if a Saber-toothed Tiger growled at my Great-to-the-hundredth-power Grandpa, catecholamine hormones did their job. He didn't think, he reacted. Fight (punch the tiger in the tooth) or flight (run away really fast) were reflexes not options — they still are.

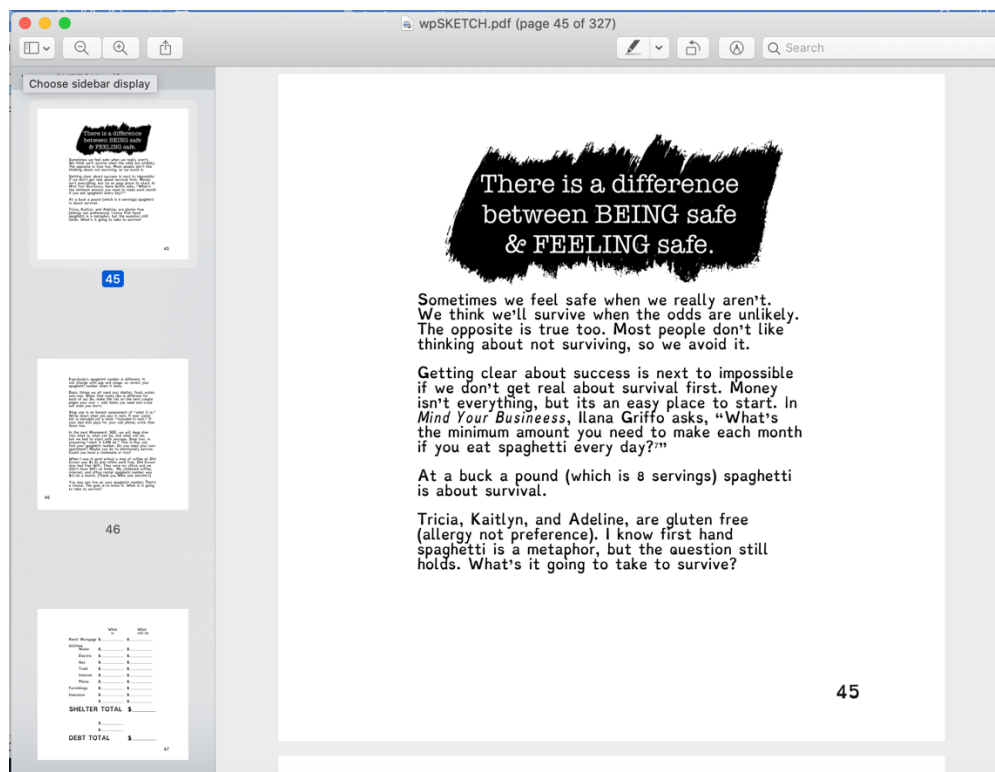
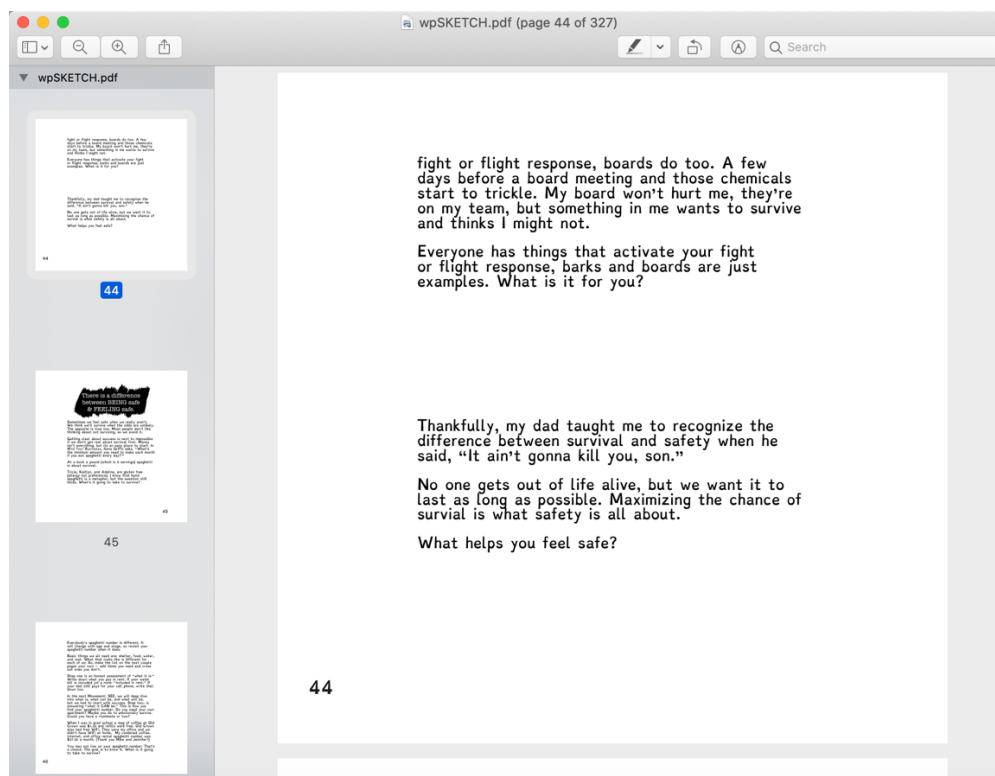
This was good, not *fov*, but good. It kept him alive, and without that he couldn't be *fov*. Without that, I wouldn't be here. I'm grateful for reactions, but long to respond.

Exactly what catecholamine hormones are, or what they do, I don't understand. But, scare me, and I feel them.

In my world, sabertooth tigers are stuffed toys or animated cartoons. We did adopt a seven pound Pomeranian named Coco though. A midnight yap from her (its not big enough to call a bark) and my fists tighten. I'm ready to fight. I don't know why, but I've never been a flight guy.

Noises aren't the only thing that activate my

43



wpSKETCH.pdf (page 46 of 327)

wpSKETCH.pdf

46

Everybody's spaghetti number is different. It will change with age and stage, so revisit your spaghetti number when it does.

Basic things we all need are: shelter, food, water, and rest. What that looks like is different for each of us; So, make the list on the next couple pages your own — add items you need and cross out ones you don't.

Step one is an honest assessment of "what it is." Write down what you pay in rent. If your water bill is included jot a note: "included in rent." If your dad still pays for your cell phone, write that down too.

In the next Movement: SEE, we will deep dive into what is, what can be, and what will be, but we had to start with success. Step two, is answering "what it CAN be." This is how you find your spaghetti number. Do you need your own apartment? Maybe you do to emotionally survive. Could you have a roommate or two?

When I was in grad school a mug of coffee at Old Crown was \$1.23 and refills were free. Old Crown also had free WiFi. They were my office and we didn't have WiFi at home. My combined coffee, internet, and office rental spaghetti number was \$37.50 a month. (Thank you Mike and Jennifer!)

You may not live on your spaghetti number; That's a choice. The goal is to know it. What is it going to take to survive?

46

wpSKETCH.pdf (page 47 of 327)

wpSKETCH.pdf

47

	What is	What will be
Rent/ Mortgage	\$ _____	\$ _____
Utilities		
Water	\$ _____	\$ _____
Electric	\$ _____	\$ _____
Gas	\$ _____	\$ _____
Trash	\$ _____	\$ _____
Internet	\$ _____	\$ _____
Phone	\$ _____	\$ _____
Furnishings	\$ _____	\$ _____
Insurance	\$ _____	\$ _____
	\$ _____	\$ _____
<b>SHELTER TOTAL</b>	<b>\$ _____</b>	
	\$ _____	
	\$ _____	
<b>DEBT TOTAL</b>	<b>\$ _____</b>	

47



wpSKETCH.pdf (page 48 of 327)

wpSKETCH.pdf

48

	What is	What will be
Groceries	\$ _____	\$ _____
Coffee	\$ _____	\$ _____
Restaurants	\$ _____	\$ _____
	\$ _____	\$ _____
<b>FOOD TOTAL</b>		<b>\$ _____</b>
Car	\$ _____	\$ _____
Gas	\$ _____	\$ _____
Insurance	\$ _____	\$ _____
Maintenance	\$ _____	\$ _____
Registration	\$ _____	\$ _____
	\$ _____	\$ _____
<b>TRANSPORTATION TOTAL</b>		<b>\$ _____</b>

48

wpSKETCH.pdf (page 49 of 327)

wpSKETCH.pdf

49

	What is	What will be
Insurance	\$ _____	\$ _____
Co-pays	\$ _____	\$ _____
Gym	\$ _____	\$ _____
	\$ _____	\$ _____
<b>HEALTH TOTAL</b>		<b>\$ _____</b>
Netflix /Disney+	\$ _____	\$ _____
Datnight	\$ _____	\$ _____
Vacation	\$ _____	\$ _____
	\$ _____	\$ _____
<b>REST TOTAL</b>		<b>\$ _____</b>

49

MY SPAGETTI NUMBER  
\$ \_\_\_\_\_

The number of spaghetti servings is equal to the number of spaghetti servings multiplied by the number of spaghetti servings. The number of spaghetti servings is equal to the number of spaghetti servings multiplied by the number of spaghetti servings.

© 2019 Sketch Group, Inc. All rights reserved. Sketch Group, Inc. is a registered trademark of Sketch Group, Inc. All rights reserved. Sketch Group, Inc. is a registered trademark of Sketch Group, Inc. All rights reserved.



wpSKETCH.pdf (page 50 of 327)

wpSKETCH.pdf

50

Local Church \$ \_\_\_\_\_ What is \$ \_\_\_\_\_ What will be

Brother Dog \$ \_\_\_\_\_ \$ \_\_\_\_\_

\$ \_\_\_\_\_ \$ \_\_\_\_\_

**CHARITY TOTAL \$ \_\_\_\_\_**

\_\_\_\_\_ \$ \_\_\_\_\_

\_\_\_\_\_ \$ \_\_\_\_\_

\_\_\_\_\_ \$ \_\_\_\_\_

**TOTAL \$ \_\_\_\_\_**

\_\_\_\_\_ \$ \_\_\_\_\_

\_\_\_\_\_ \$ \_\_\_\_\_

\_\_\_\_\_ \$ \_\_\_\_\_

**TOTAL \$ \_\_\_\_\_**

50

wpSKETCH.pdf (page 51 of 327)

wpSKETCH.pdf

51

**MY SPAGETTI NUMBER**

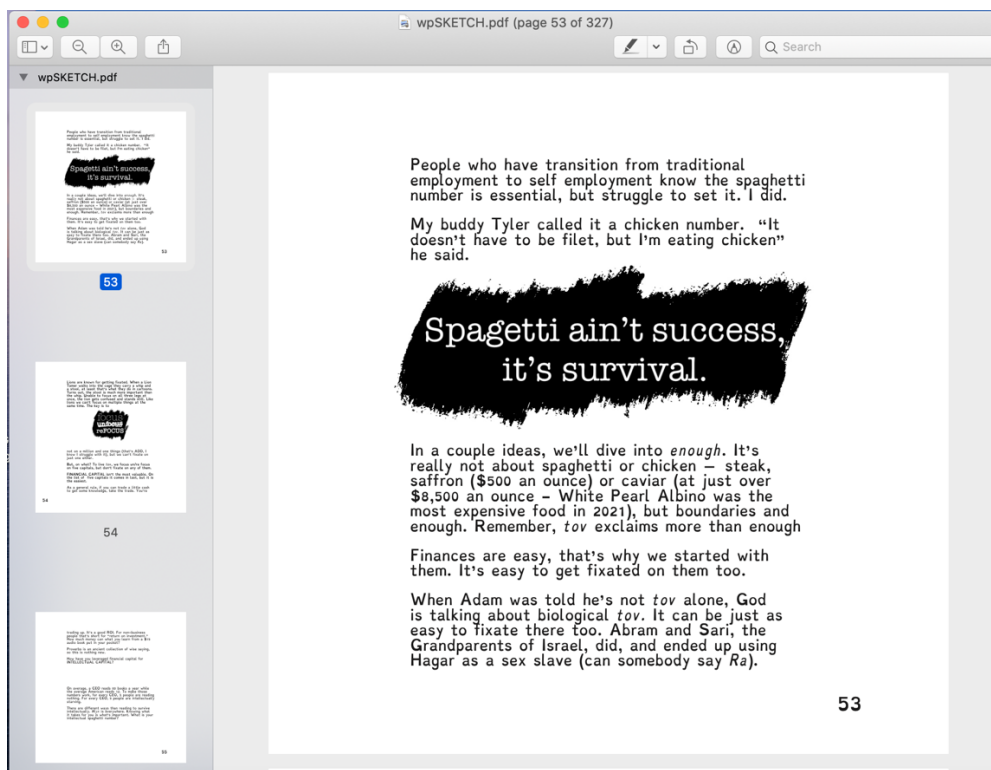
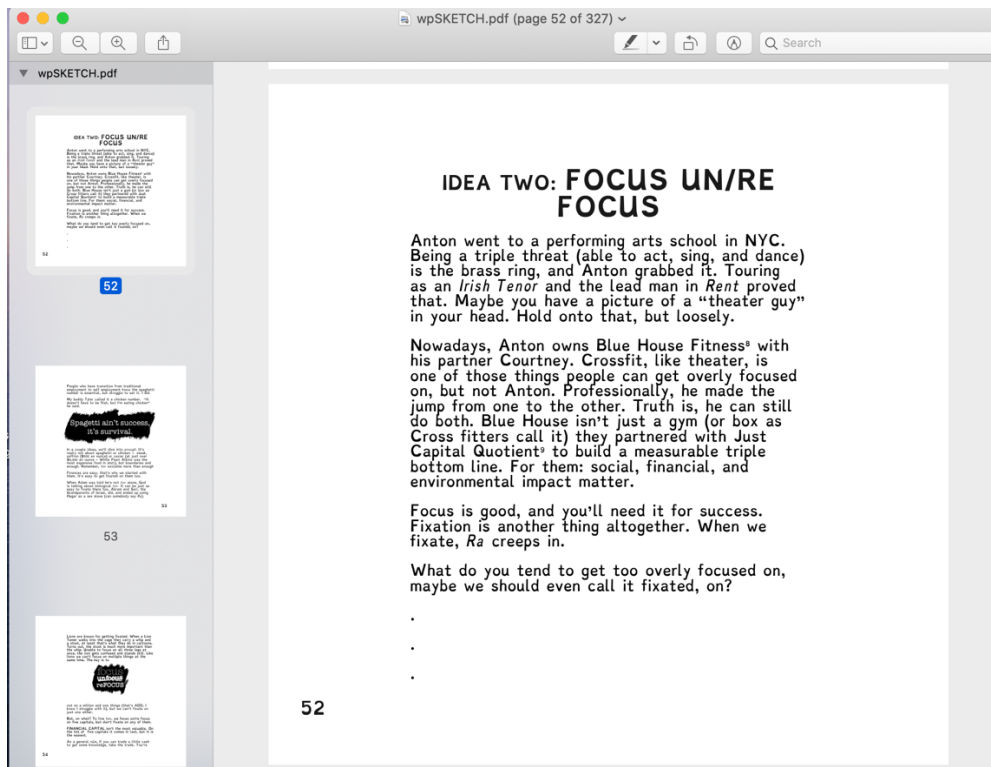
**\$ \_\_\_\_\_**

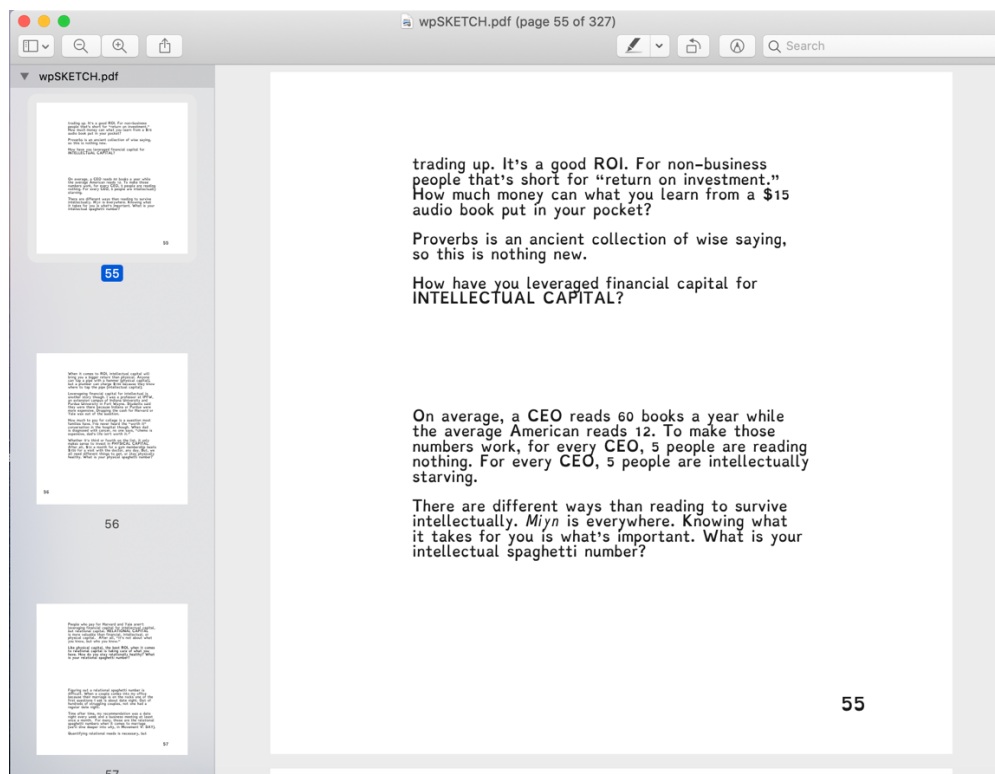
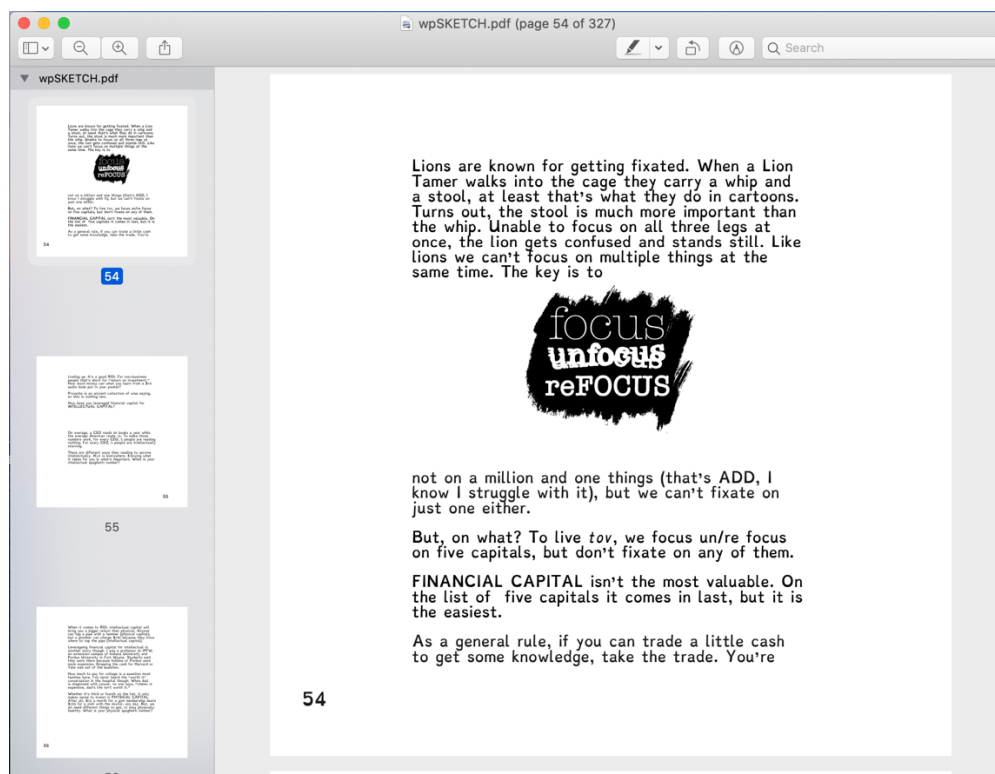
The "what it will be" column is included because we live in the abundance of a *toiv* world. We need to know where our spaghetti number is, but most of the time we aren't living there.

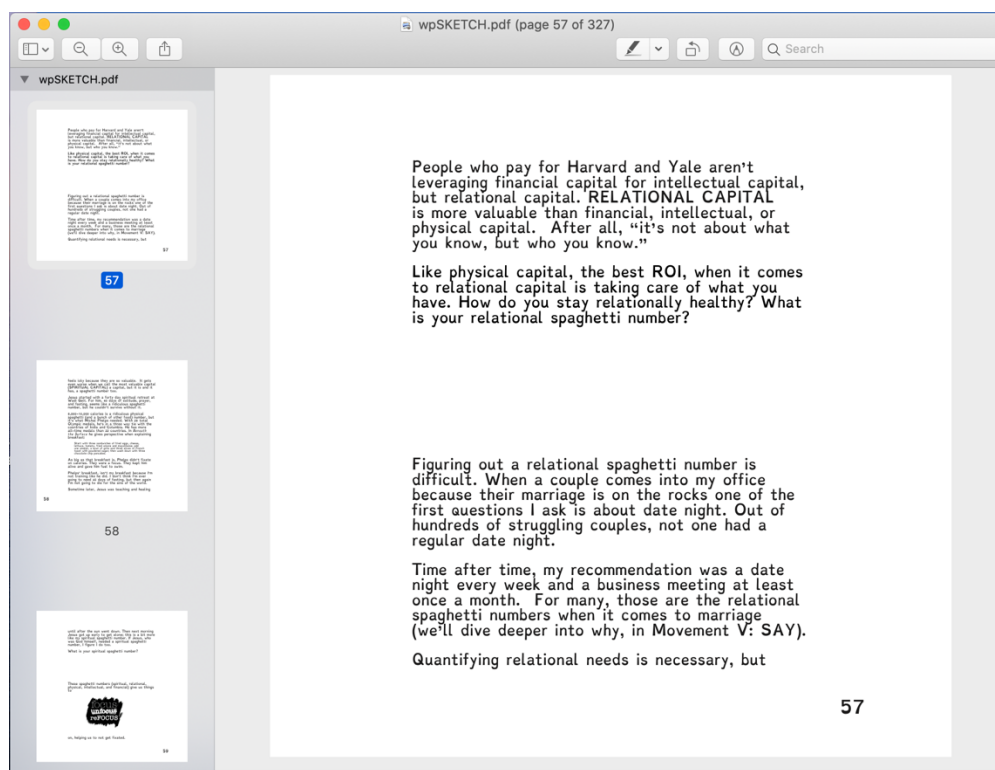
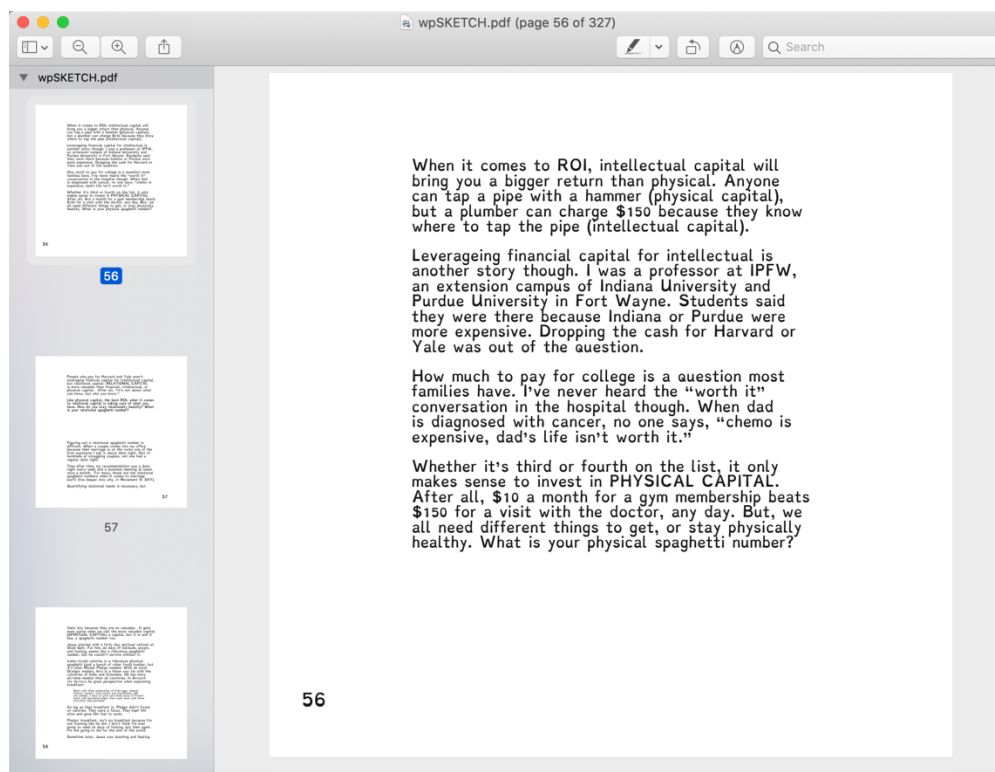
P.S. Survival isn't the goal, success is — real success. Surviving is the first step to success, that's why a spaghetti number is so important, so spend some time on this first idea.

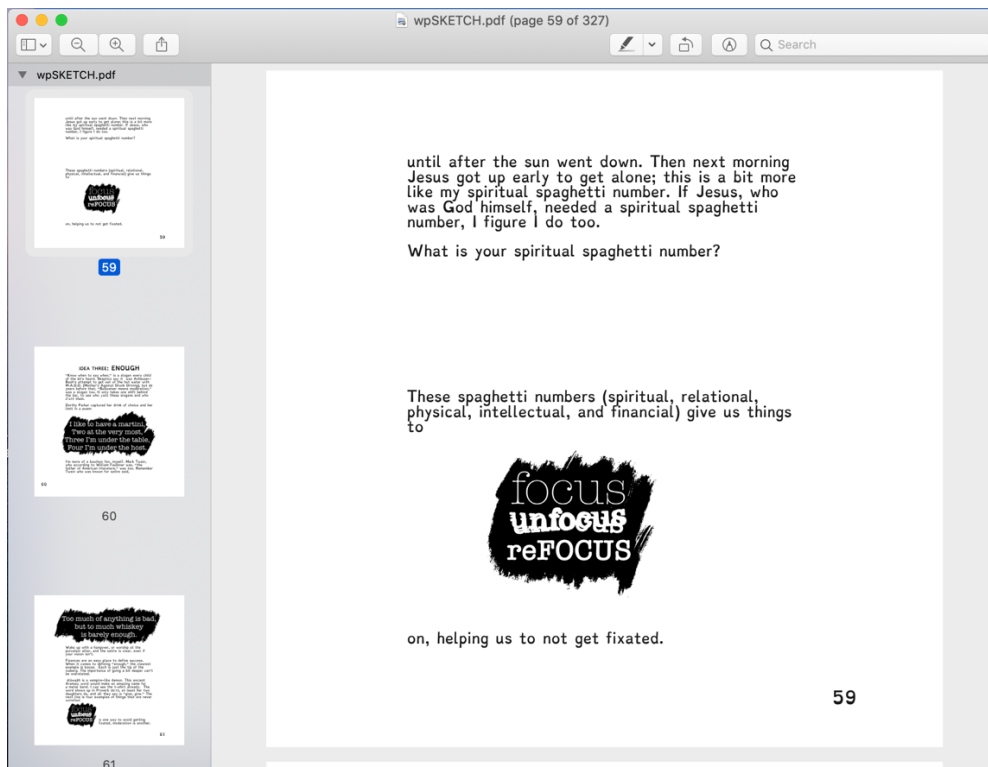
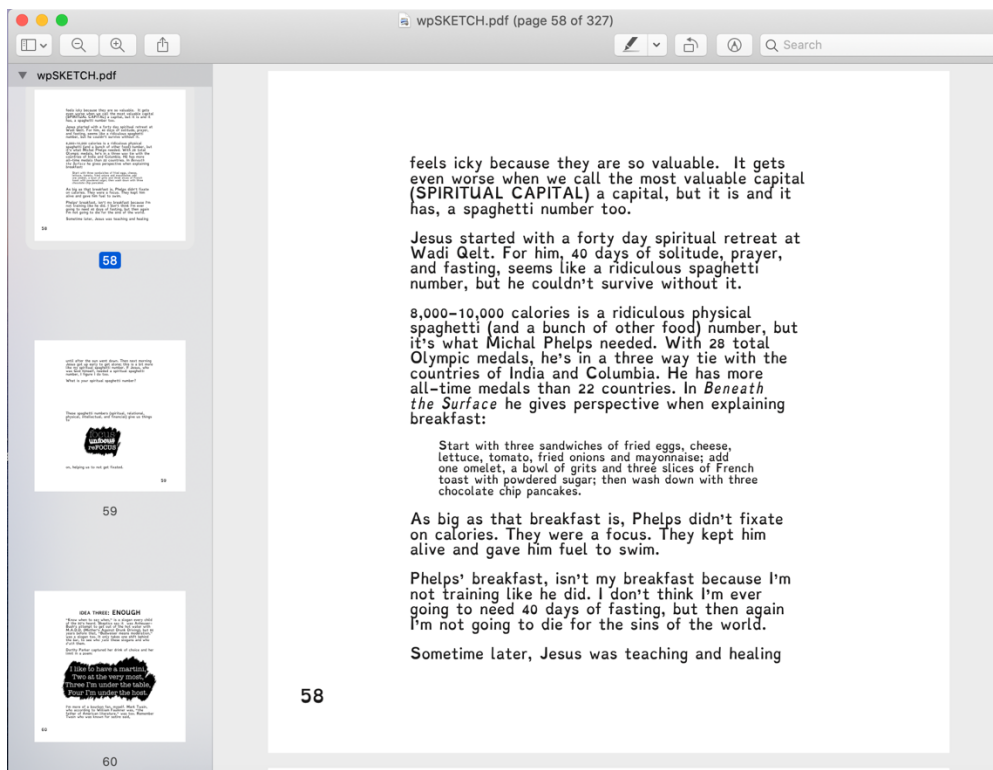
51

## Idea Two: Focus Un/Re Focus

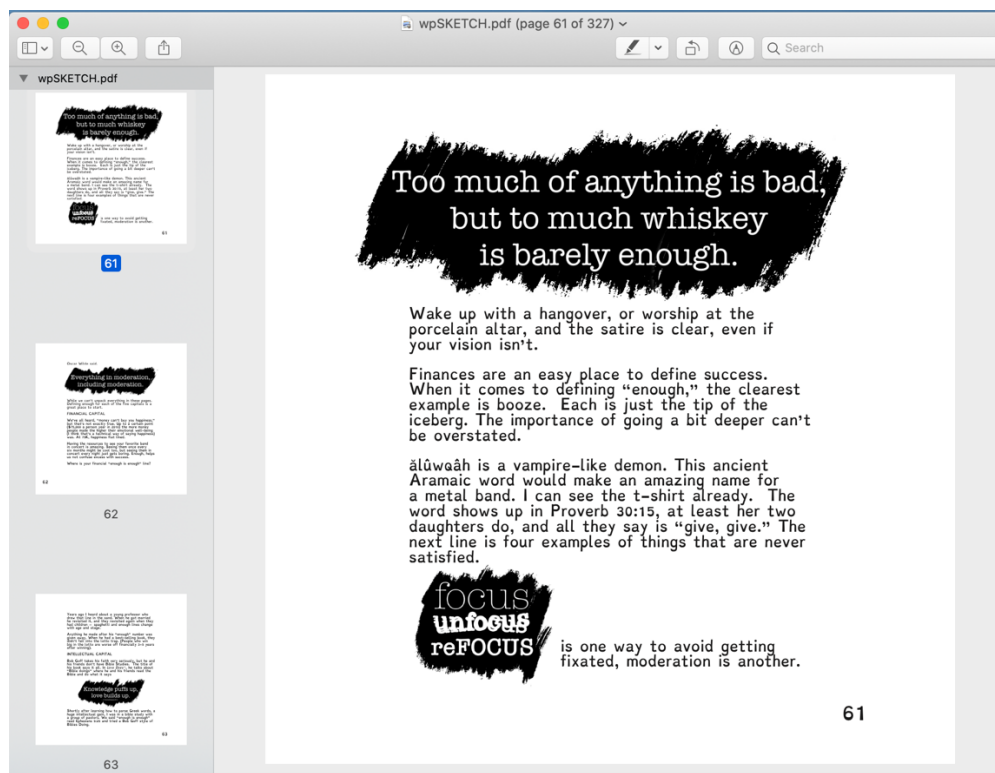




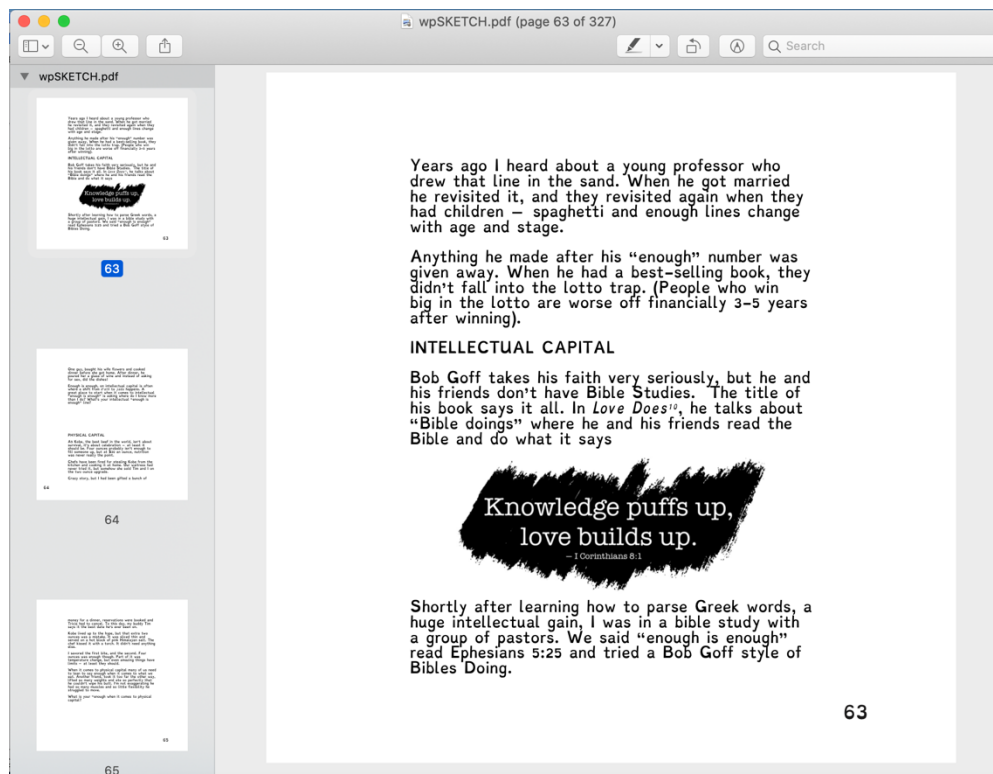
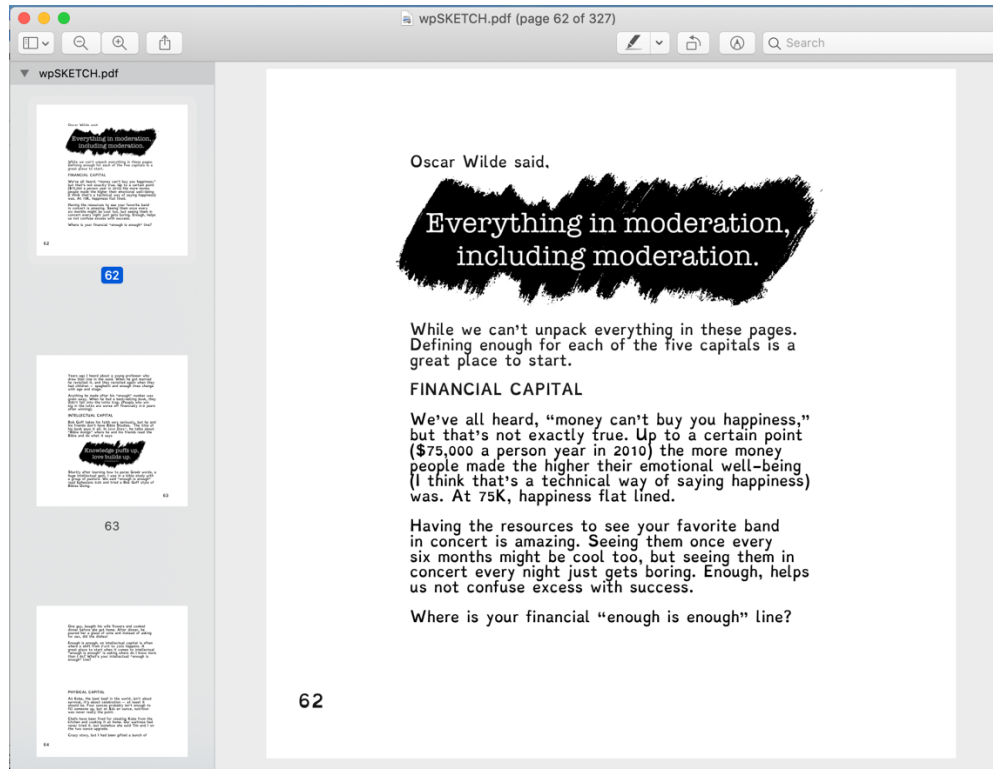


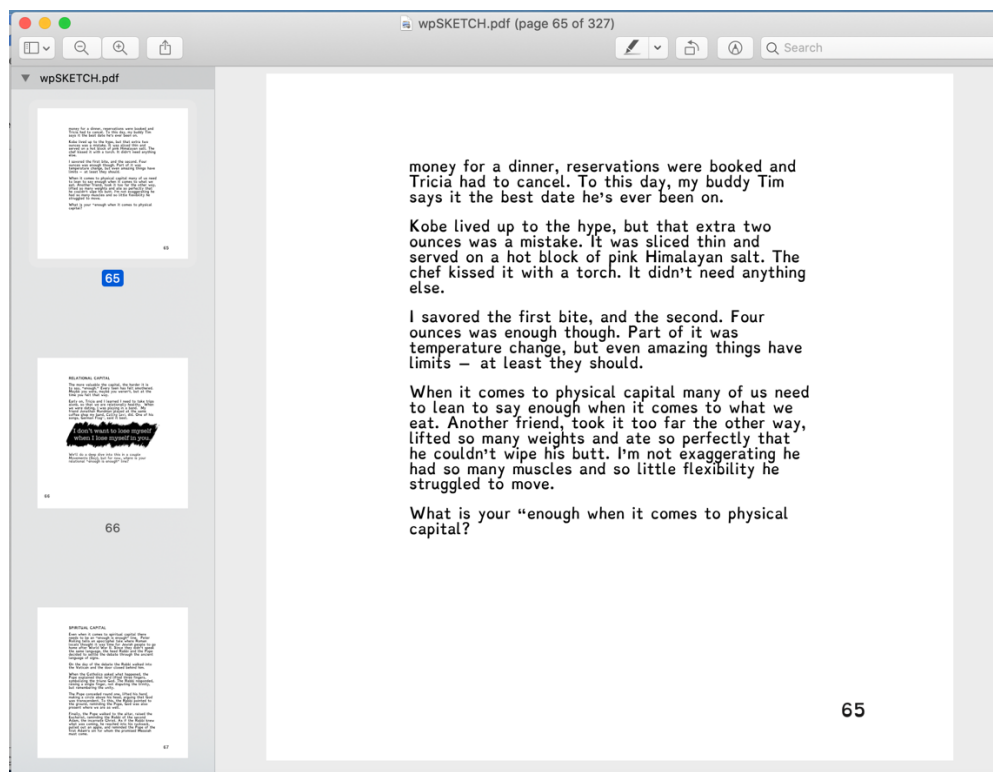
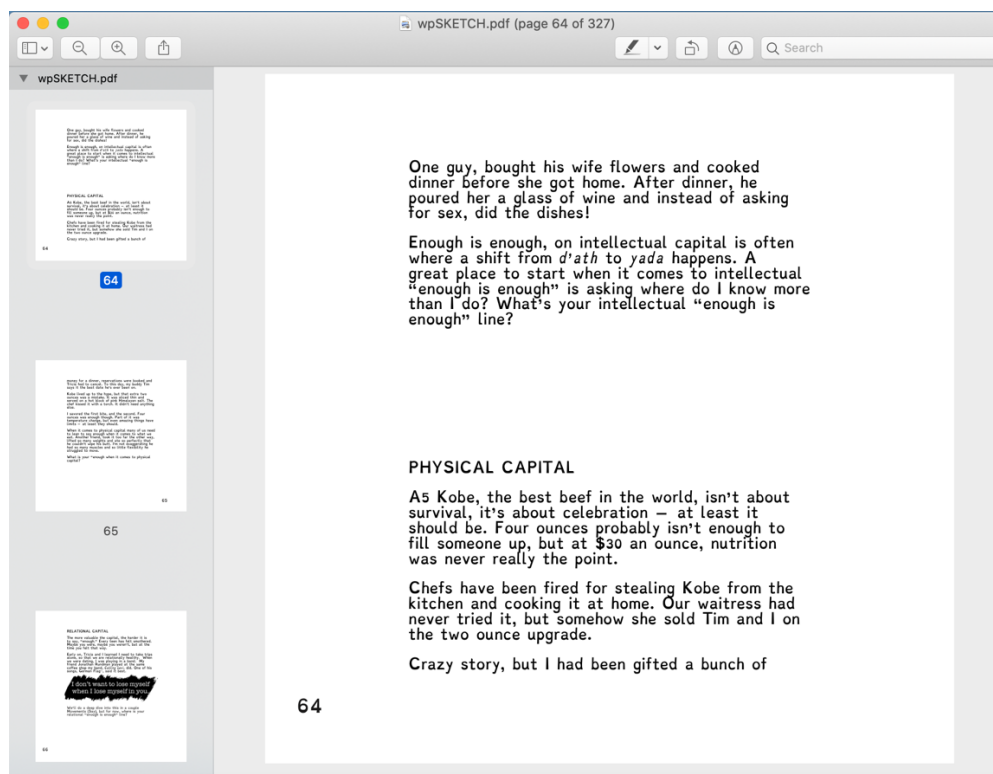


### Idea Three: Enough

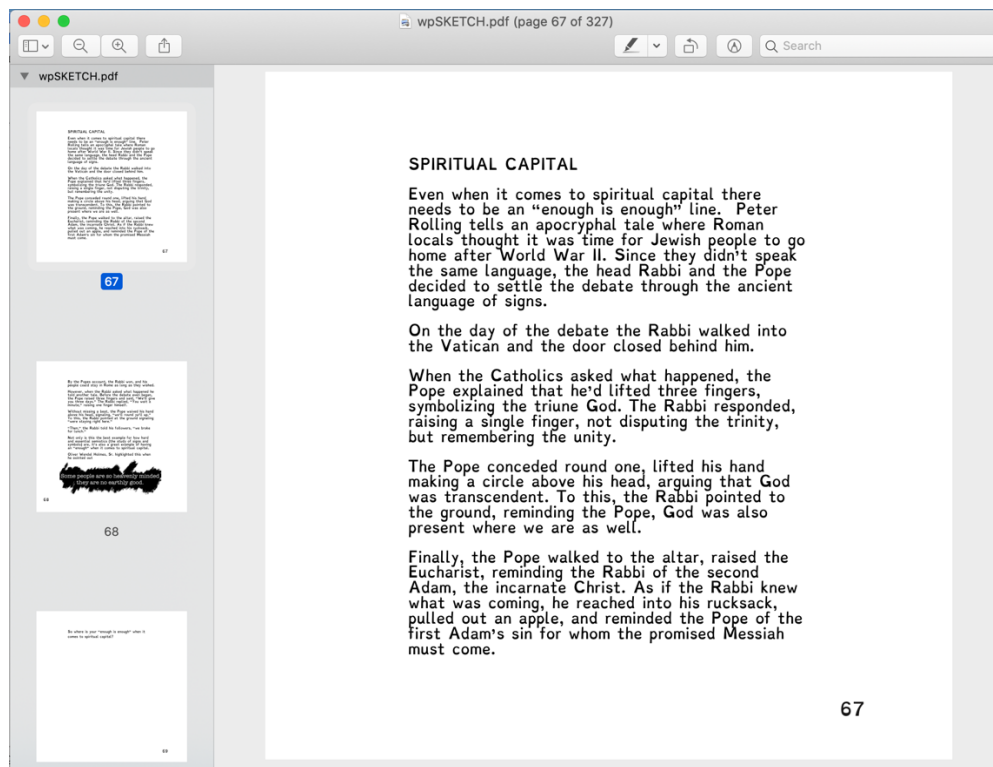
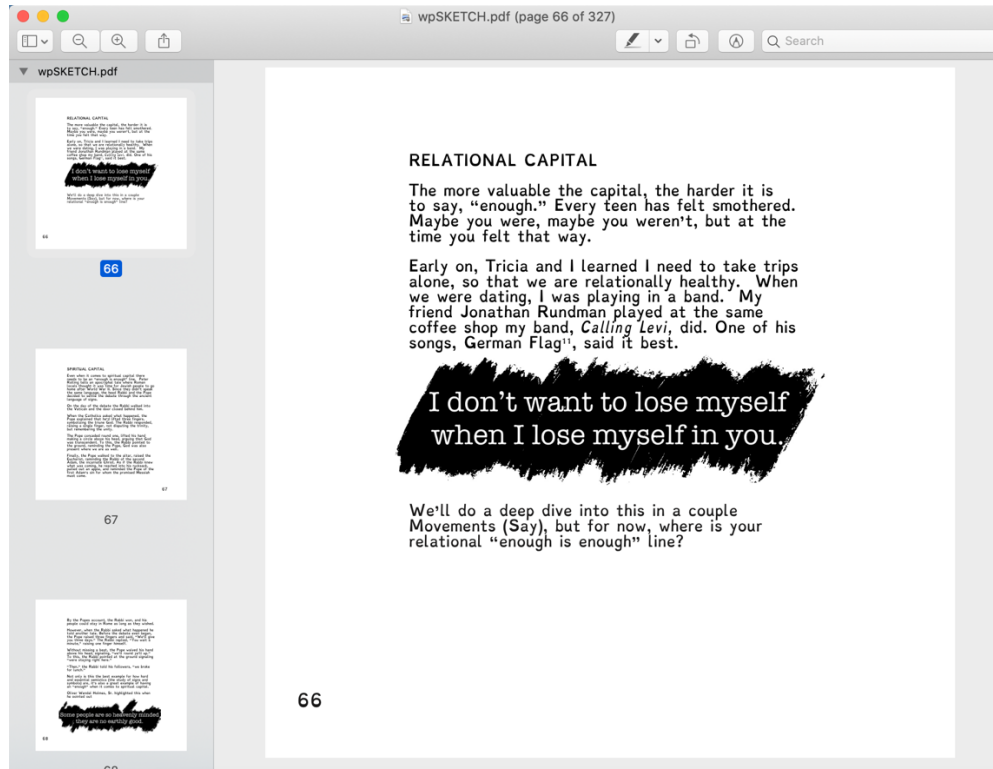


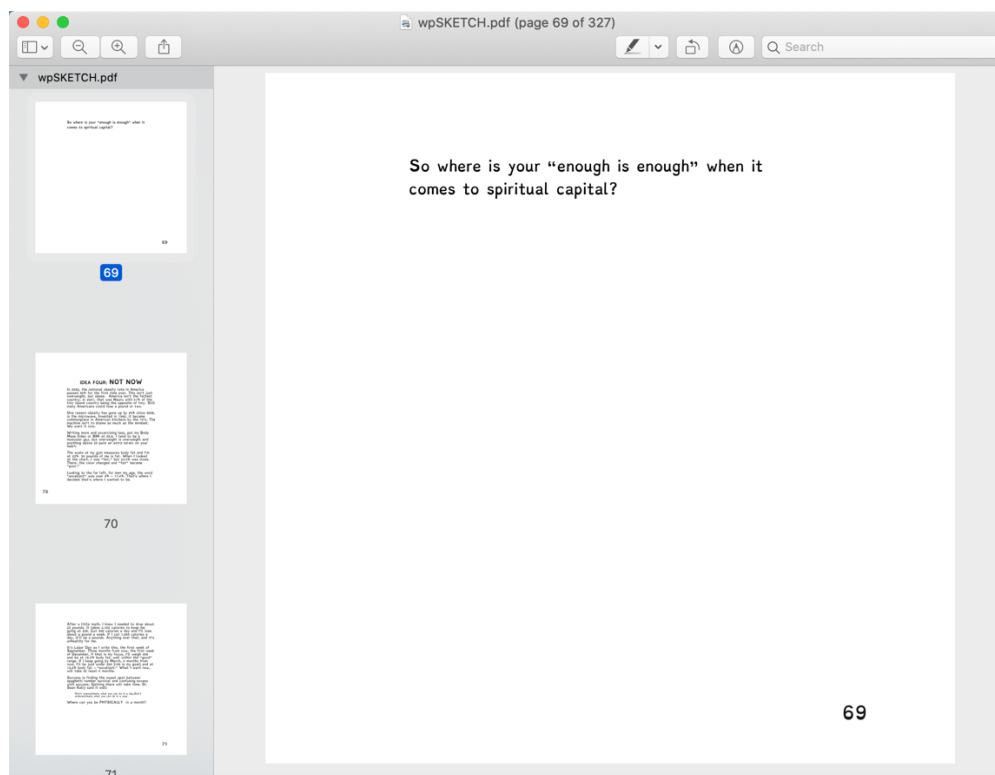
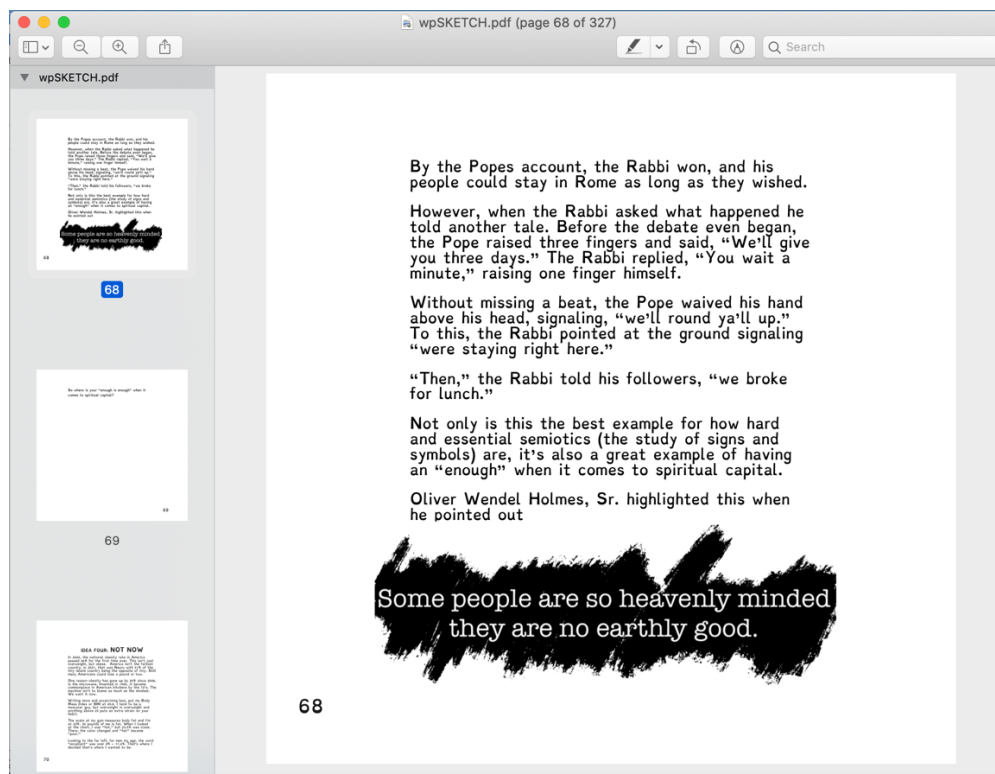




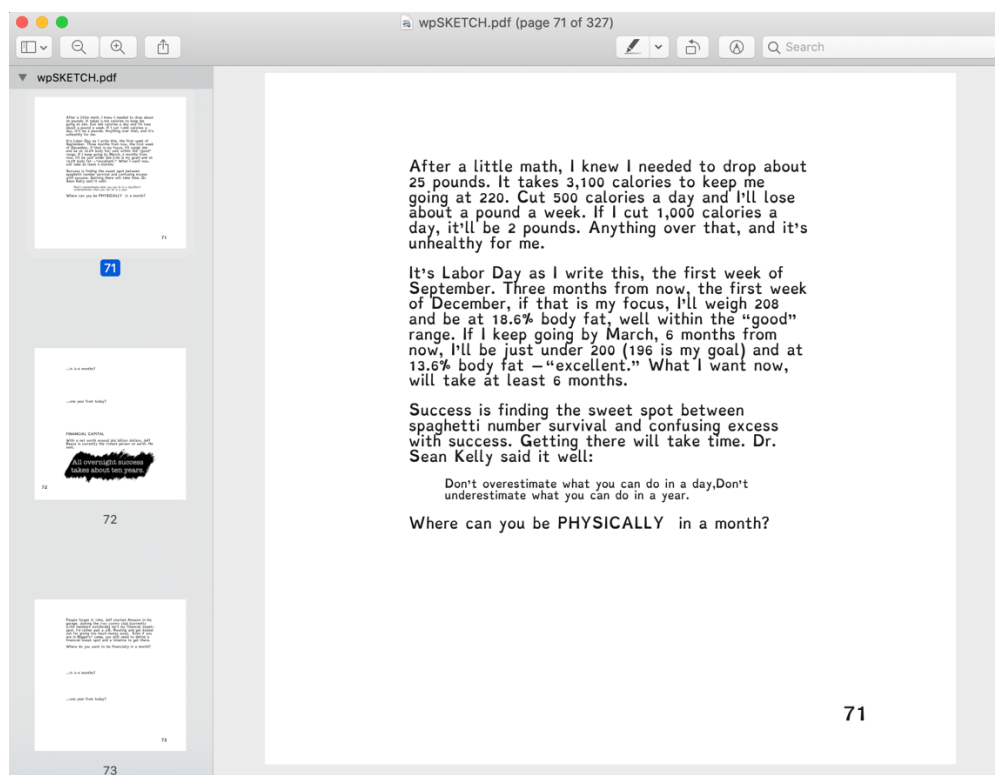
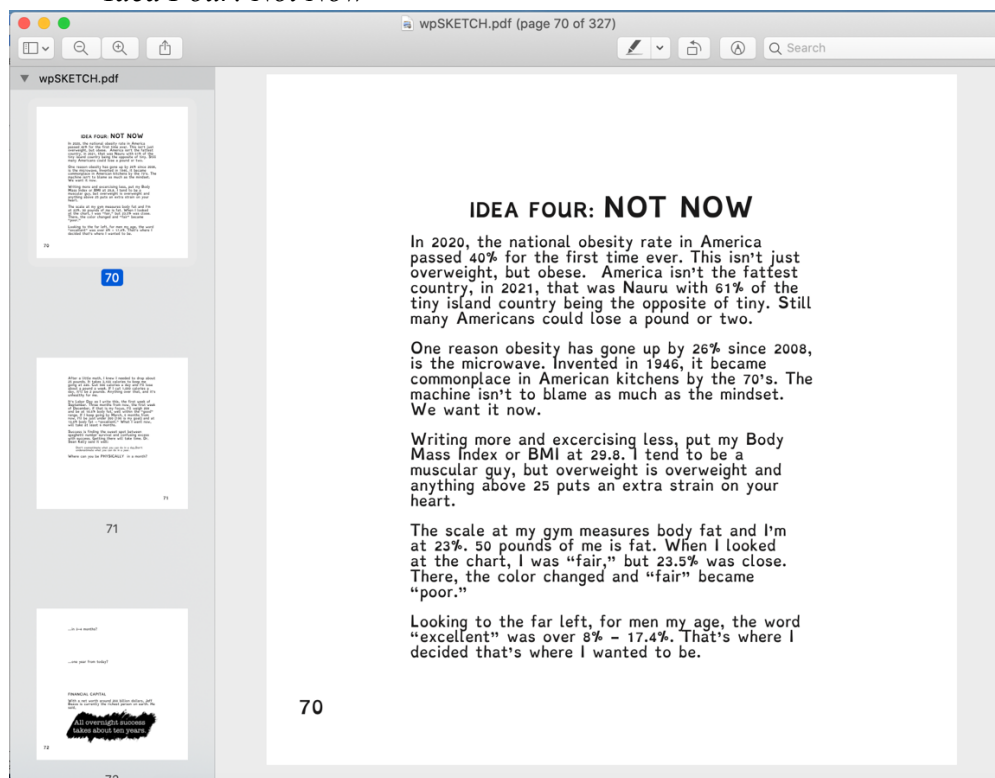


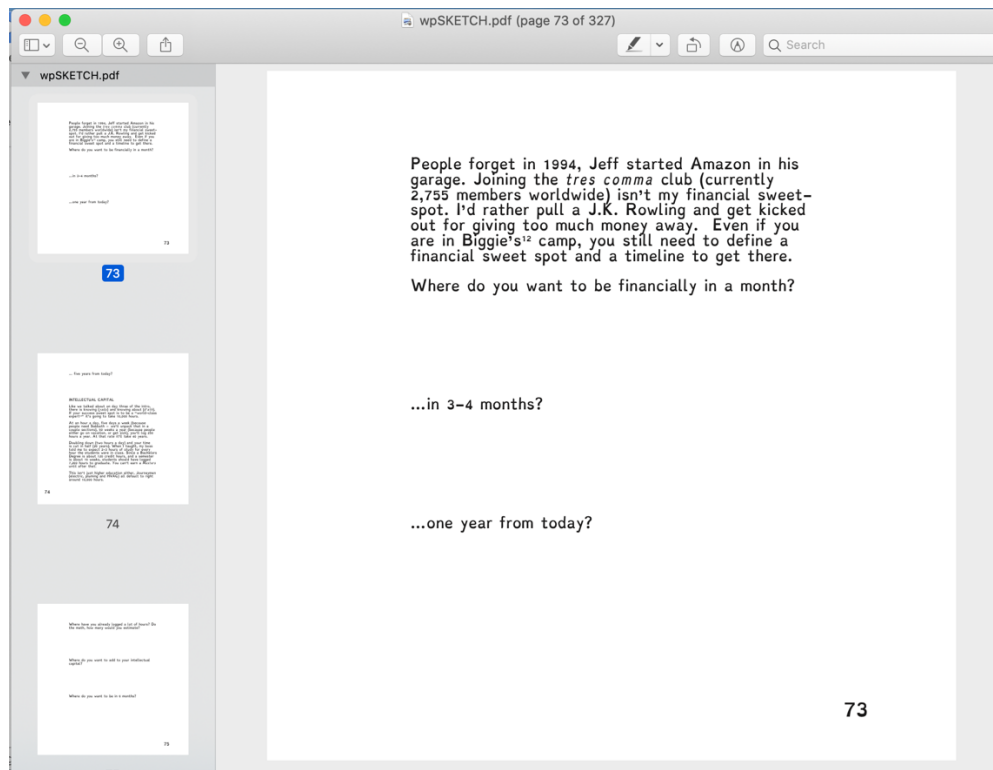
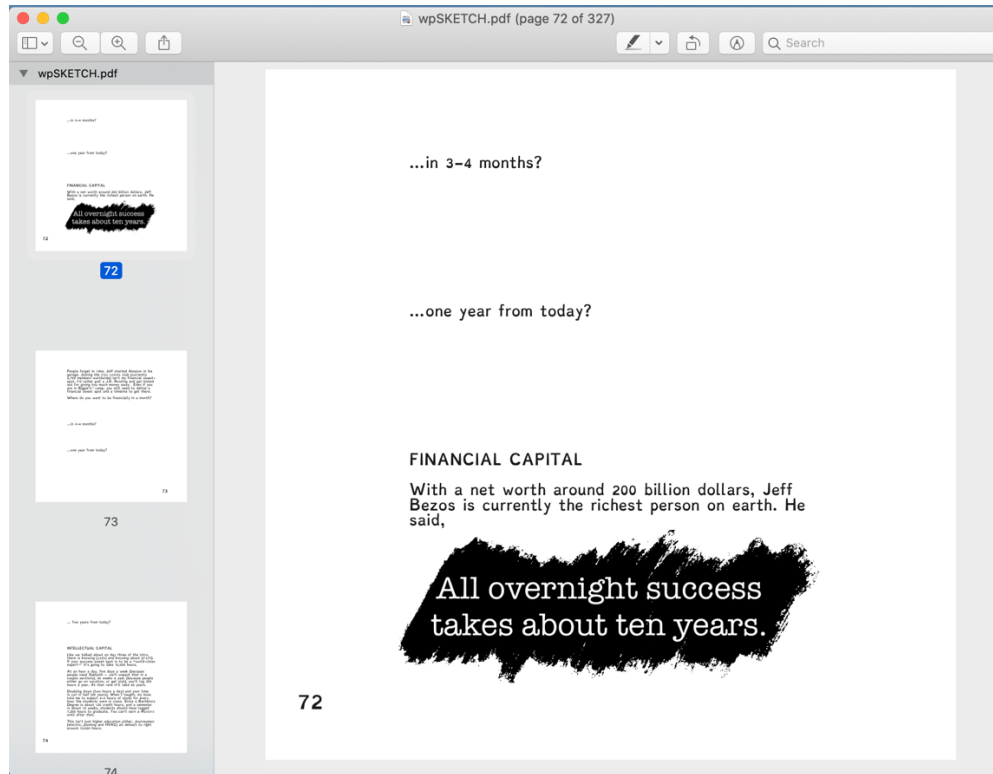


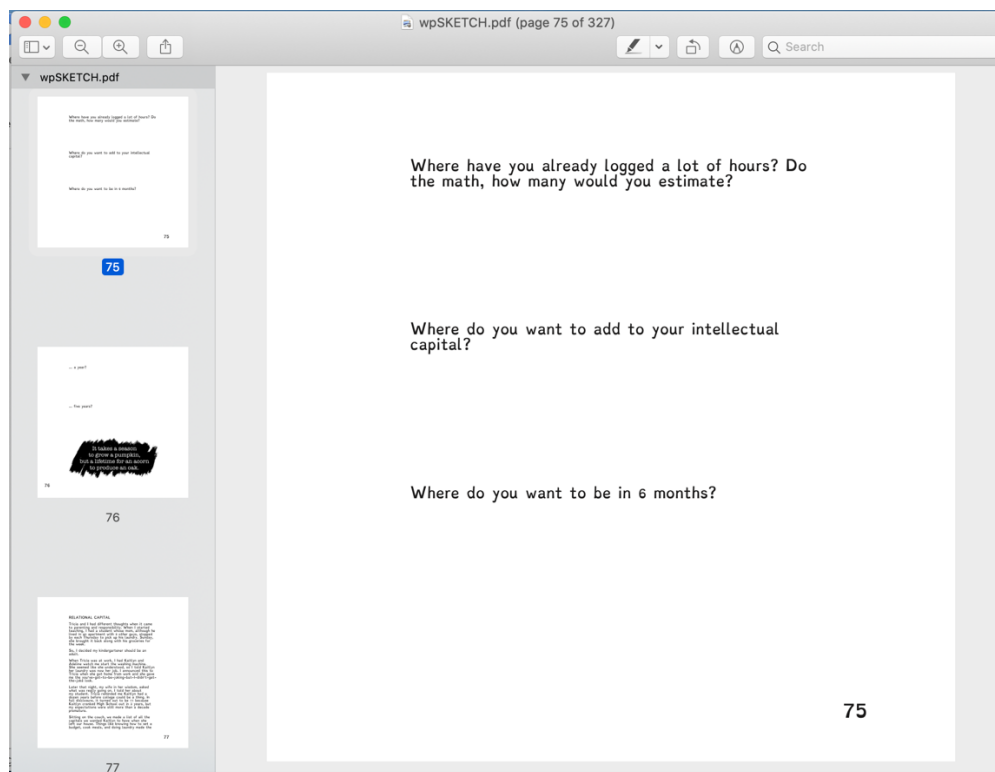
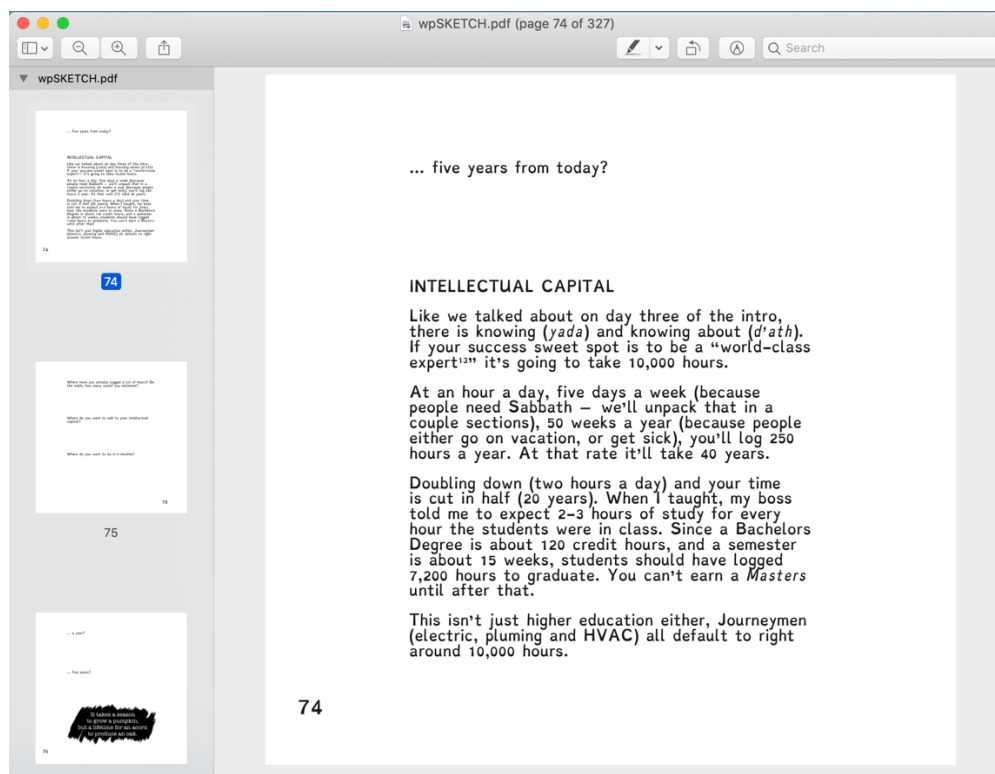


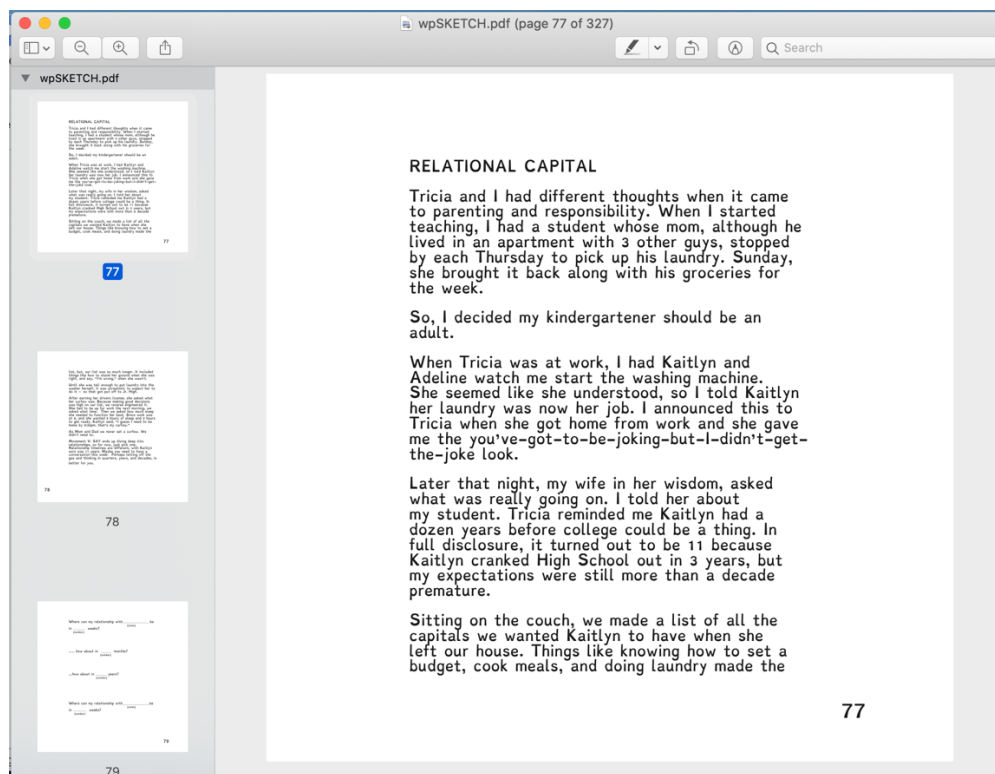
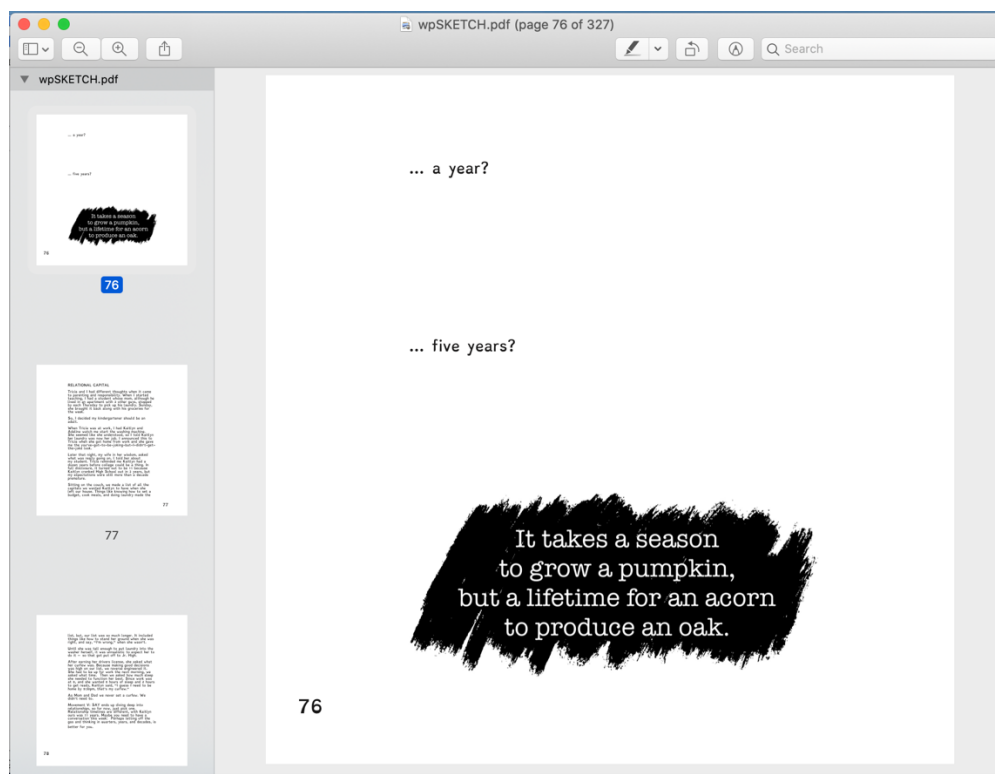


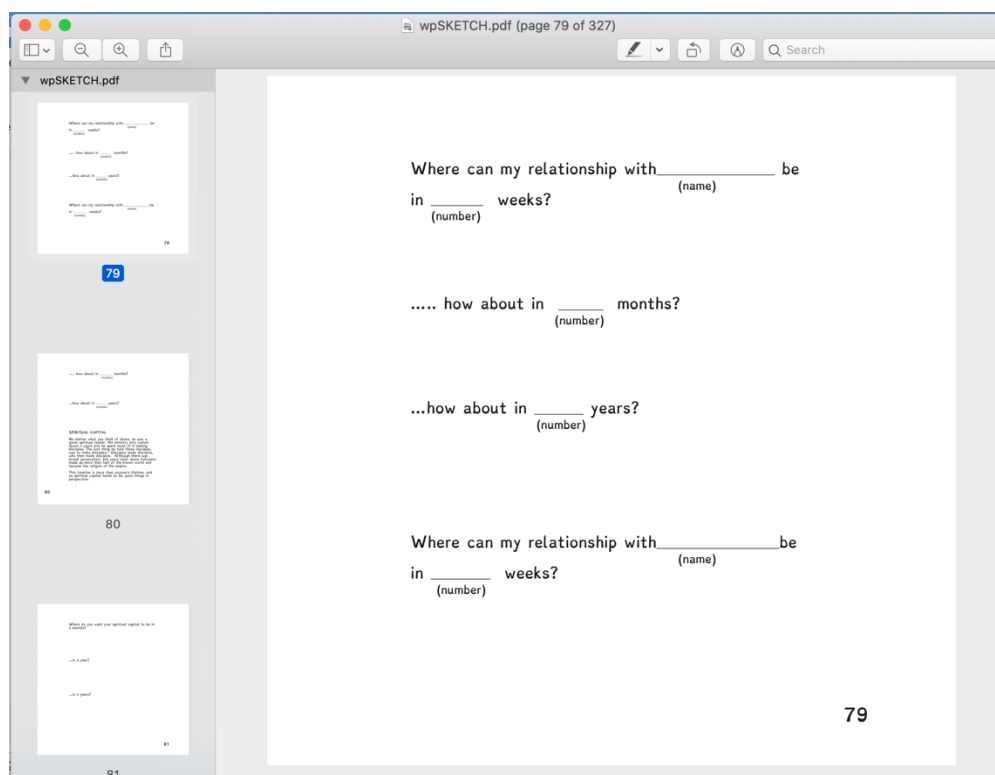
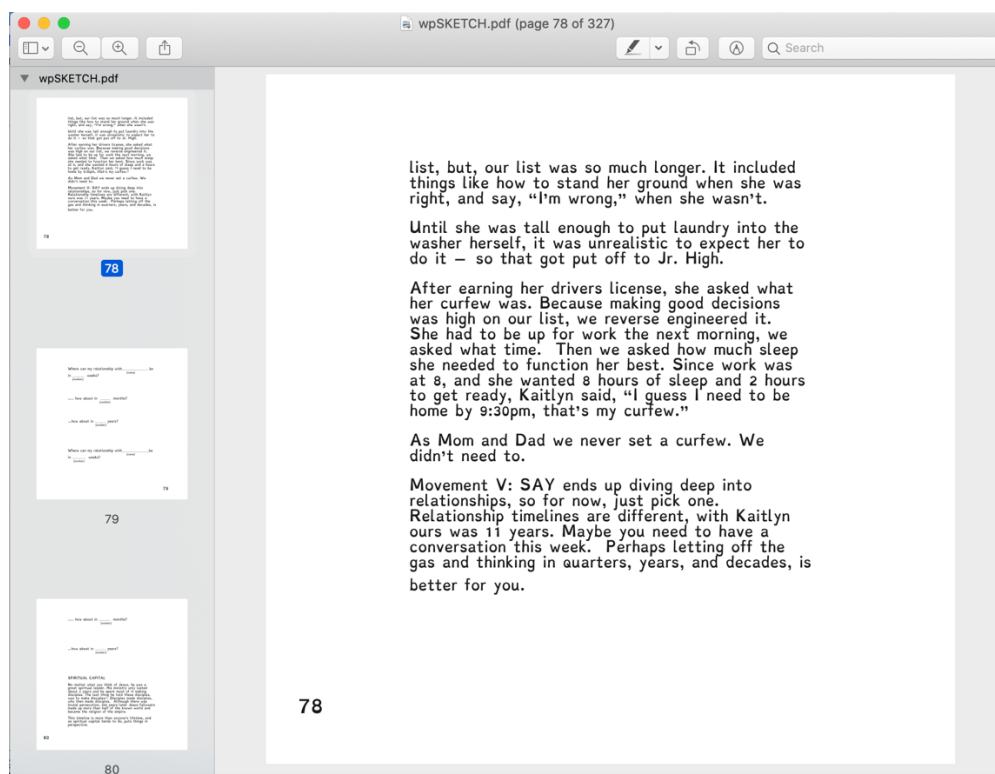
## Idea Four: Not Now

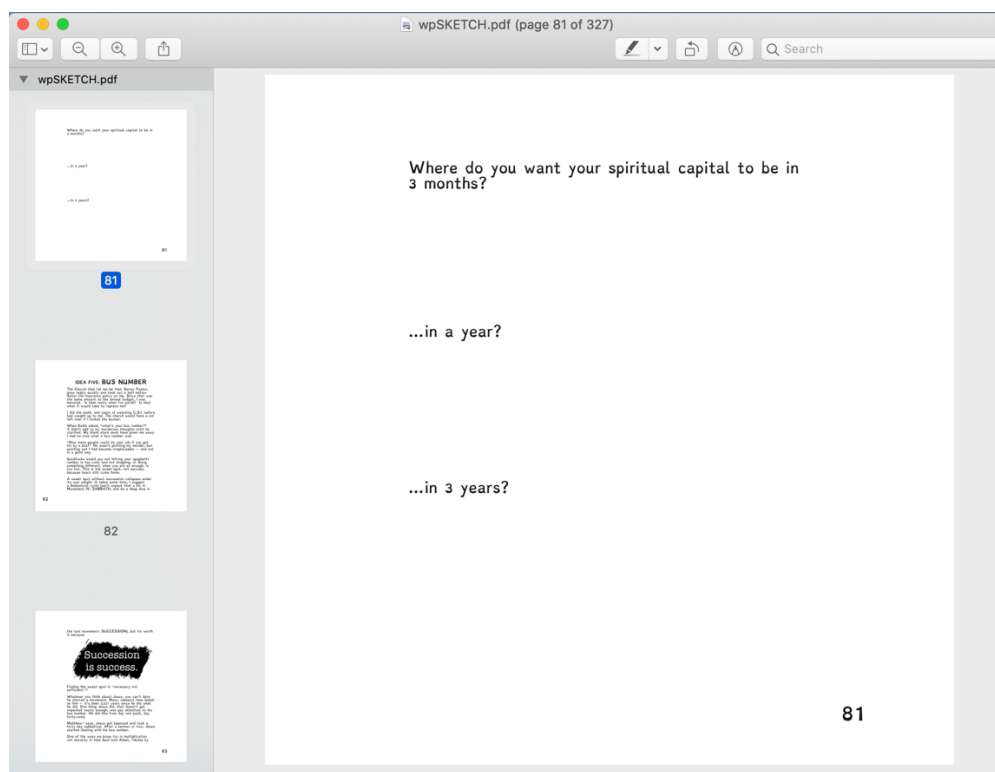
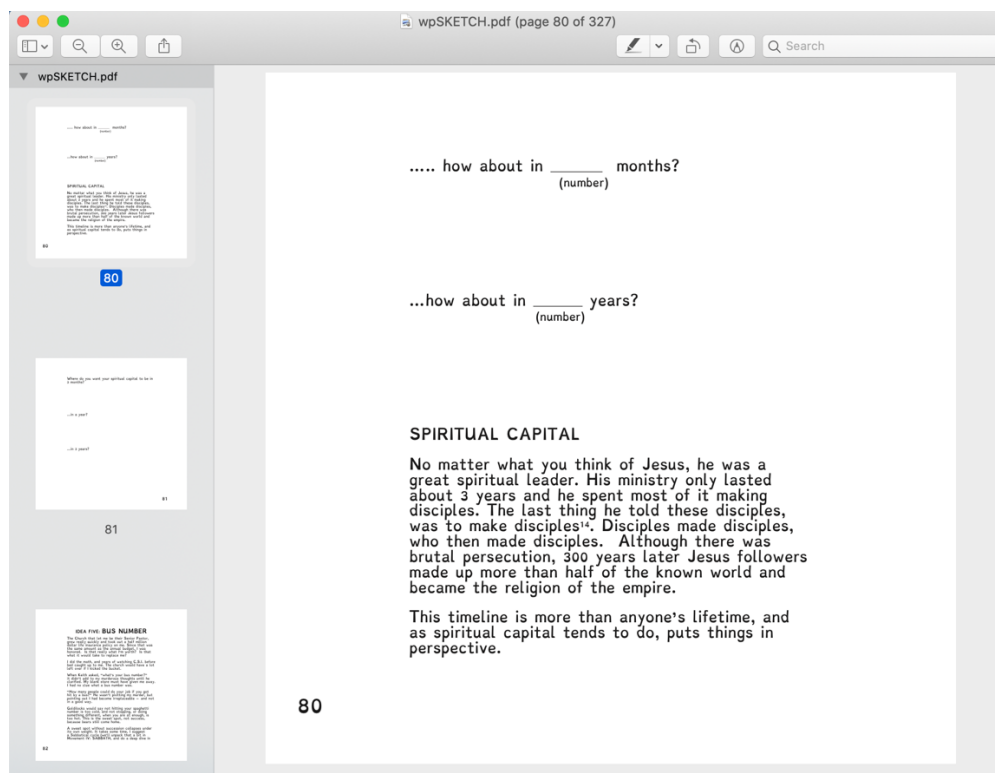






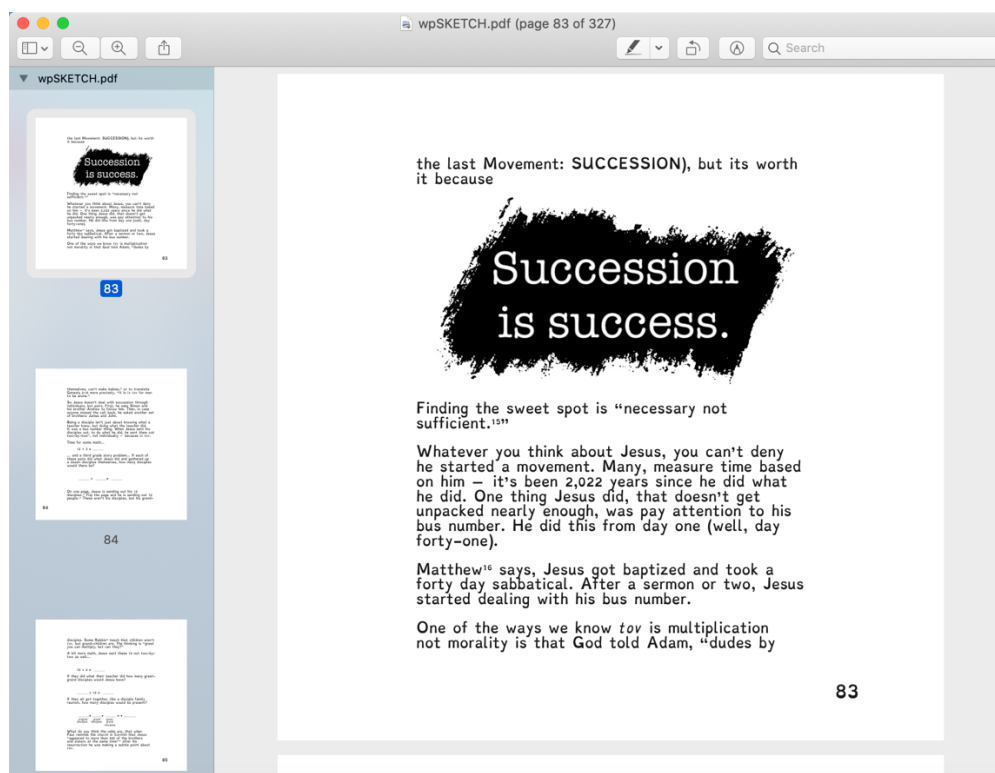
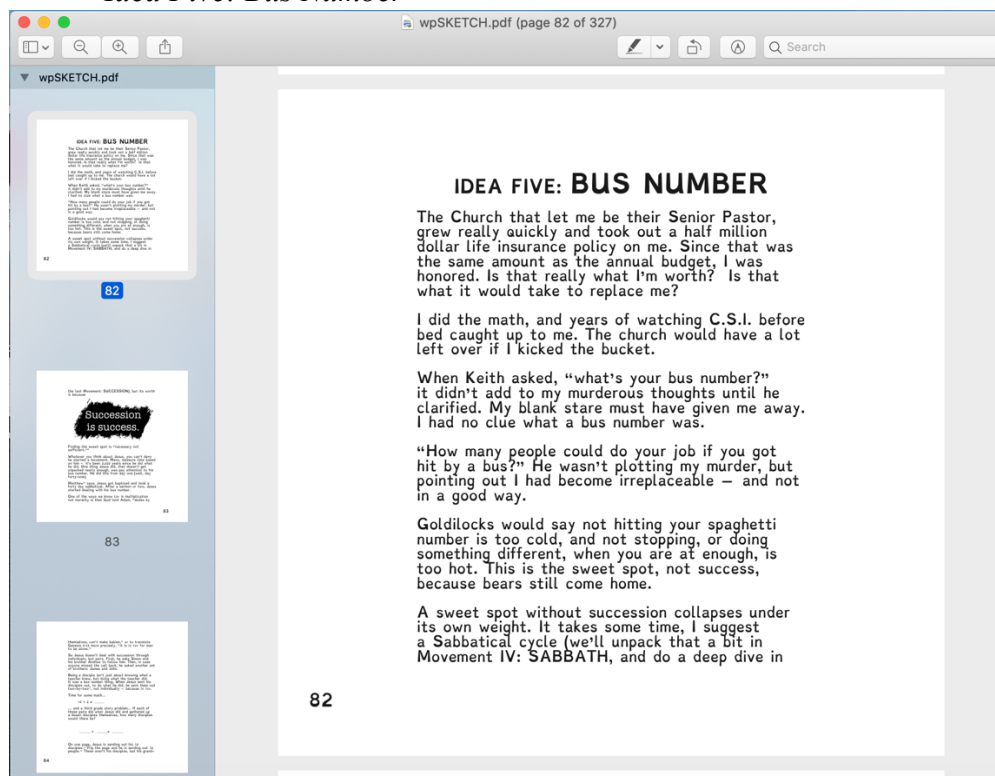








### Idea Five: Bus Number



wpSKETCH.pdf (page 84 of 327)

wpSKETCH.pdf

84

themselves, can't make babies," or to translate Genesis 2:18 more precisely, "it is *lo tov* for man to be alone."

So Jesus doesn't deal with succession through individuals, but pairs. First, he asks Simon and his brother Andrew to follow him. Then, in case anyone missed the call back, he asked another set of brothers: James and John.

Being a disciple isn't just about knowing what a teacher knew, but doing what the teacher did. It was a bus number thing. When Jesus sent his disciples out, to do what he did, he sent them out two-by-two<sup>17</sup>, not individually — because *lo tov*.

Time for some math...

$12 \div 2 = \underline{\hspace{2cm}}$

... and a third grade story problem... If each of these pairs did what Jesus did and gathered up a dozen disciples themselves, how many disciples would there be?

$\underline{\hspace{2cm}} \times \underline{\hspace{2cm}} = \underline{\hspace{2cm}}$

On one page, Jesus is sending out his 12 disciples.<sup>18</sup> Flip the page and he is sending out 72 people.<sup>19</sup> These aren't his disciples, but his grand-

84

wpSKETCH.pdf (page 85 of 327)

wpSKETCH.pdf

85

disciples. Some Rabbis<sup>20</sup> teach that children aren't *tov*, but grand-children are. The thinking is "great you can multiply, but can they?"

A bit more math, Jesus sent these 72 out two-by-two as well...

$72 \div 2 = \underline{\hspace{2cm}}$

If they did what their teacher did how many great-grand disciples would Jesus have?

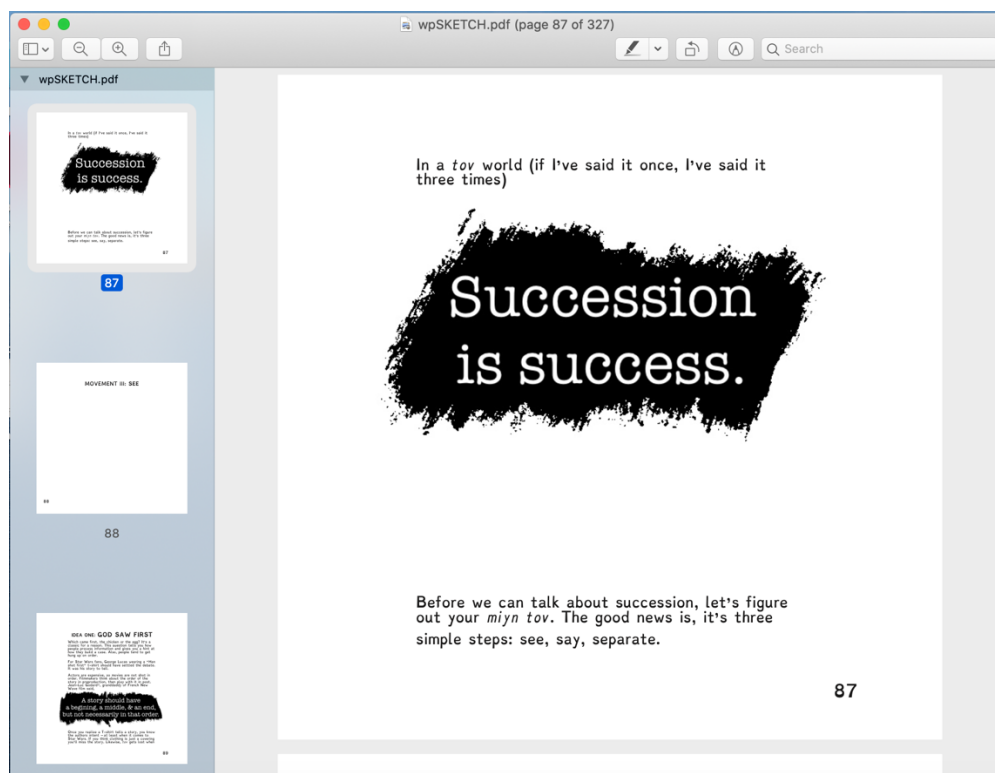
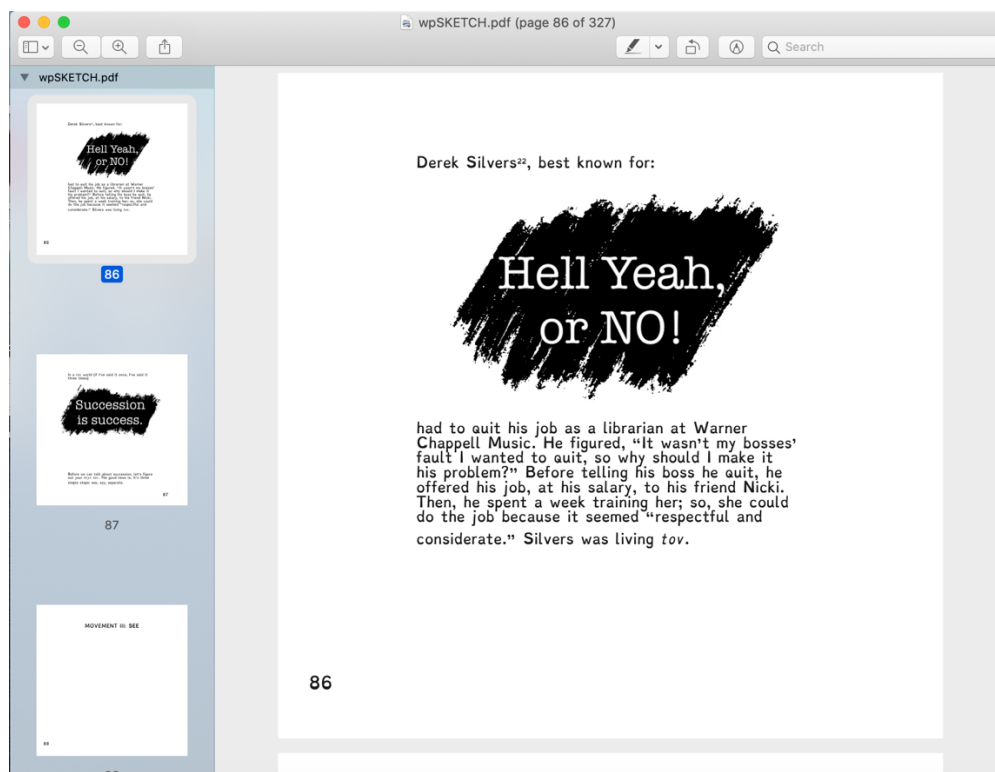
$\underline{\hspace{2cm}} \times 12 = \underline{\hspace{2cm}}$

If they all got together, like a disciple family reunion, how many disciples would be present?

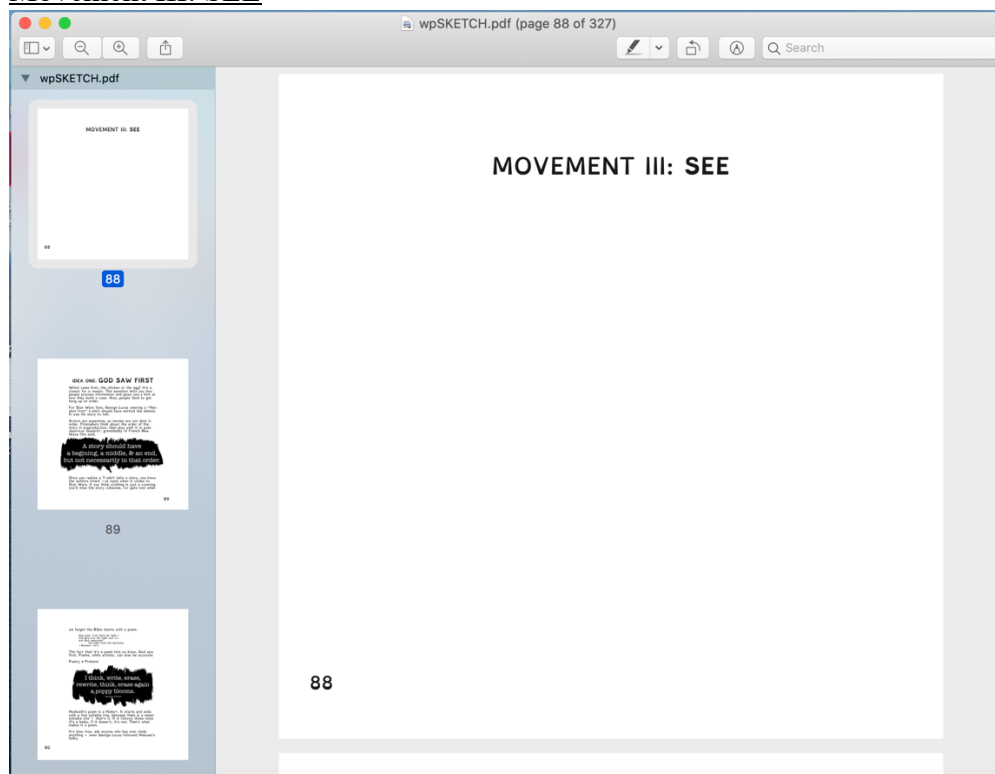
$\begin{array}{ccccccc} & + & & + & & + & \\ \text{original} & & \text{grand} & & \text{great} & & \\ \text{disciples} & & \text{disciples} & & \text{grand} & & \\ & & & & \text{disciples} & & \end{array} = + \underline{\hspace{2cm}}$

What do you think the odds are, that when Paul reminds the church in Corinth that Jesus "appeared to more than 500 of the brothers and sisters at the same time<sup>21</sup>" after his resurrection he was making a subtle point about *tov*.

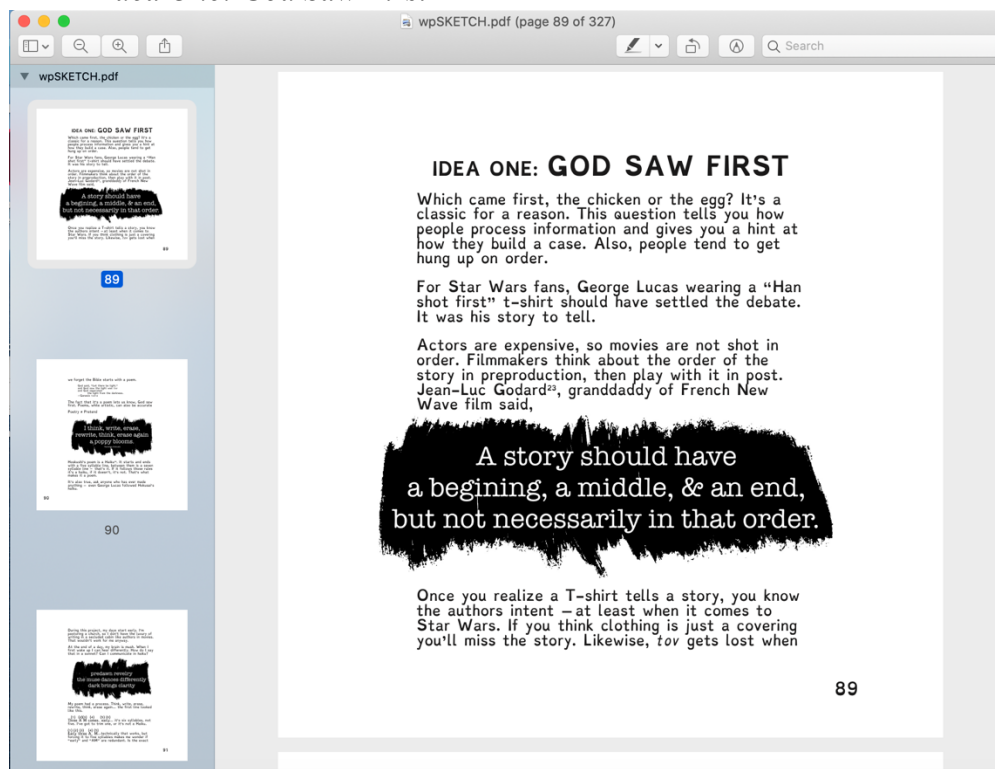
85

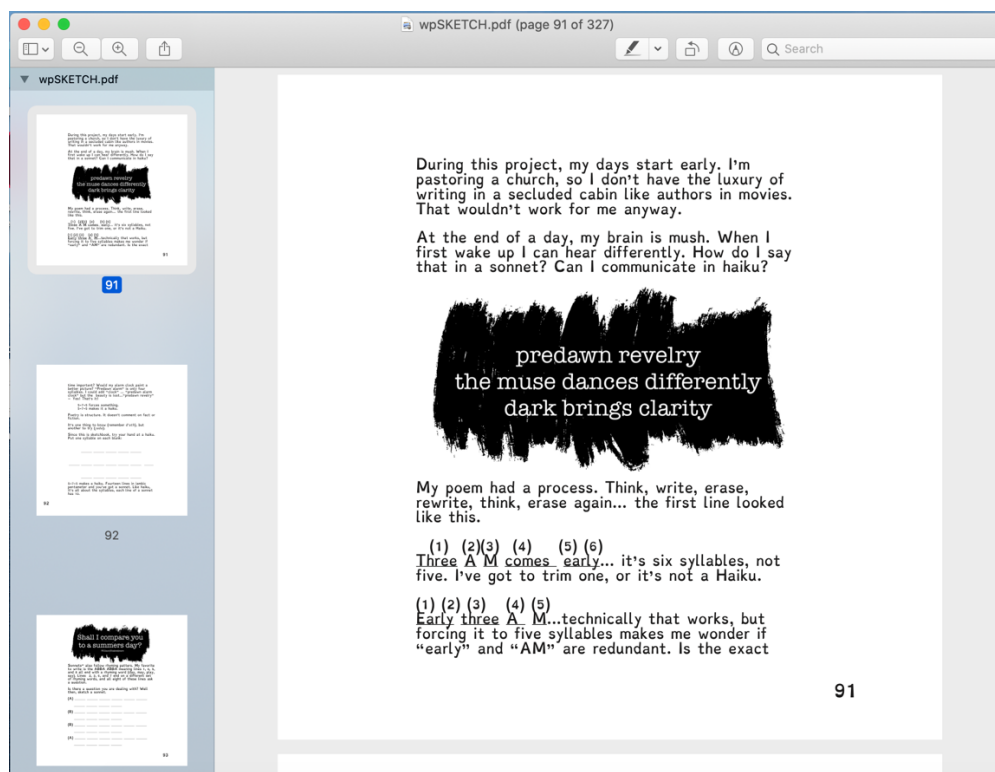
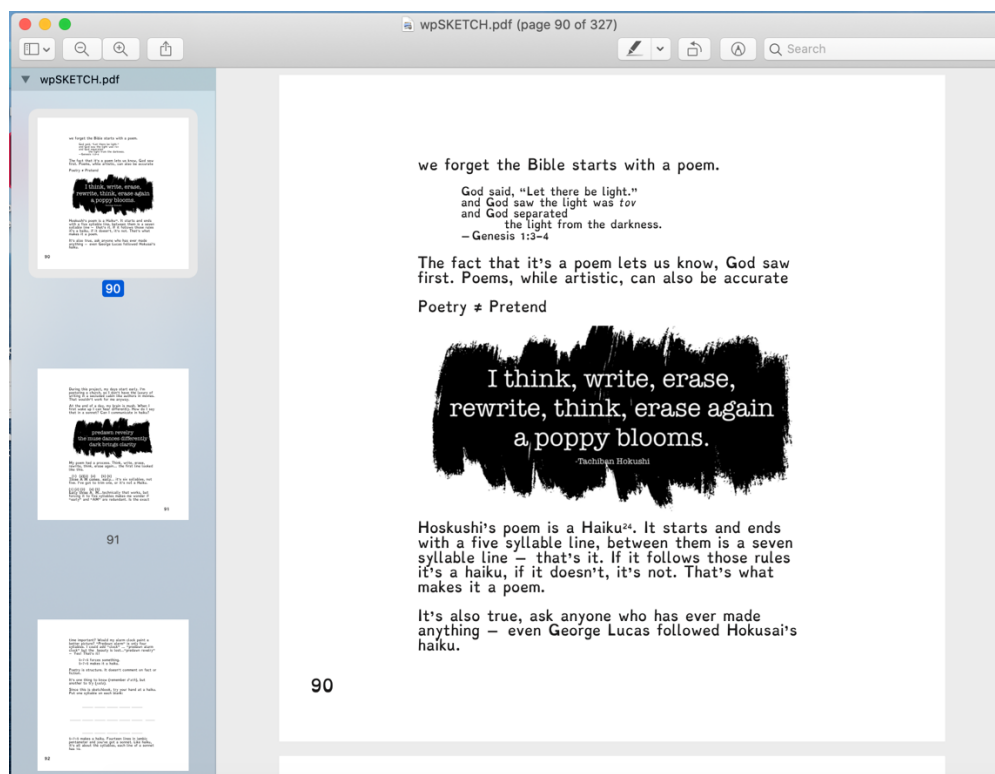


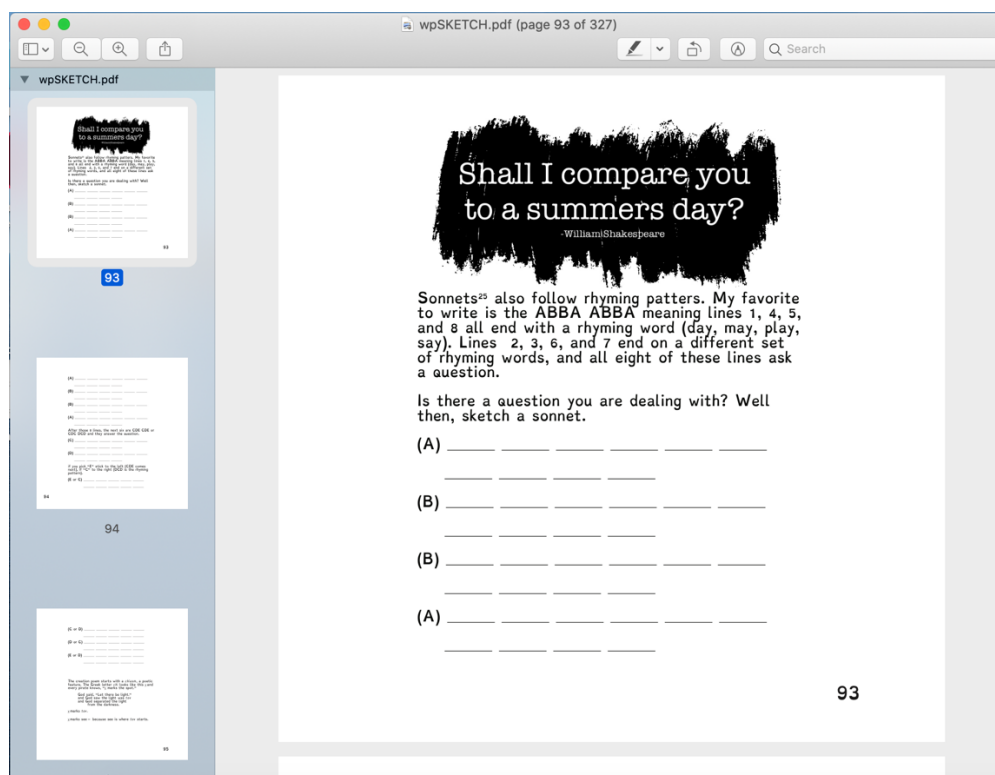
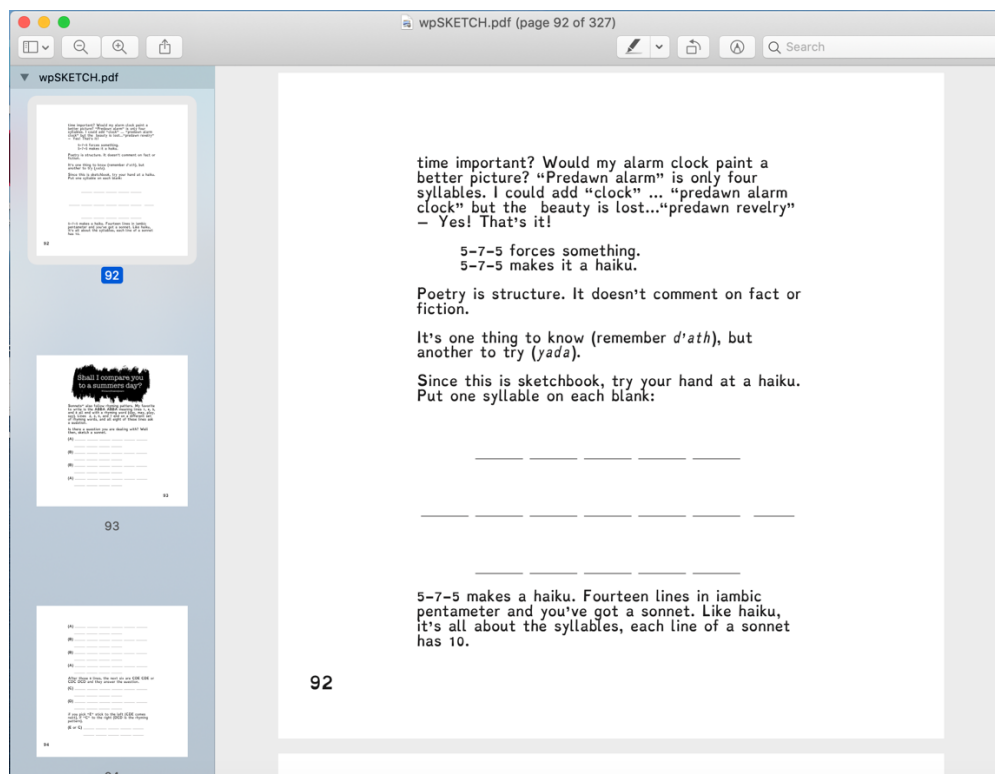
## Movement III: SEE



## Idea One: God Saw First







wpSKETCH.pdf (page 94 of 327)

wpSKETCH.pdf

94

95

96

94

(A) \_\_\_\_\_  
 \_\_\_\_\_  
 (B) \_\_\_\_\_  
 \_\_\_\_\_  
 (B) \_\_\_\_\_  
 \_\_\_\_\_  
 (A) \_\_\_\_\_  
 \_\_\_\_\_

After those 8 lines, the next six are CDE CDE or CDC DCD and they answer the question.

(C) \_\_\_\_\_  
 \_\_\_\_\_  
 (D) \_\_\_\_\_  
 \_\_\_\_\_

if you pick "E" stick to the left (CDE comes next), if "C" to the right (DCD is the rhyming pattern).

(E or C) \_\_\_\_\_  
 \_\_\_\_\_

wpSKETCH.pdf (page 95 of 327)

wpSKETCH.pdf

95

96

97

95

(C or D) \_\_\_\_\_  
 \_\_\_\_\_  
 (D or C) \_\_\_\_\_  
 \_\_\_\_\_  
 (E or D) \_\_\_\_\_  
 \_\_\_\_\_

The creation poem starts with a *chiasm*, a poetic feature. The Greek letter *chi* looks like this  $\chi$  and every pirate knows, " $\chi$  marks the spot."

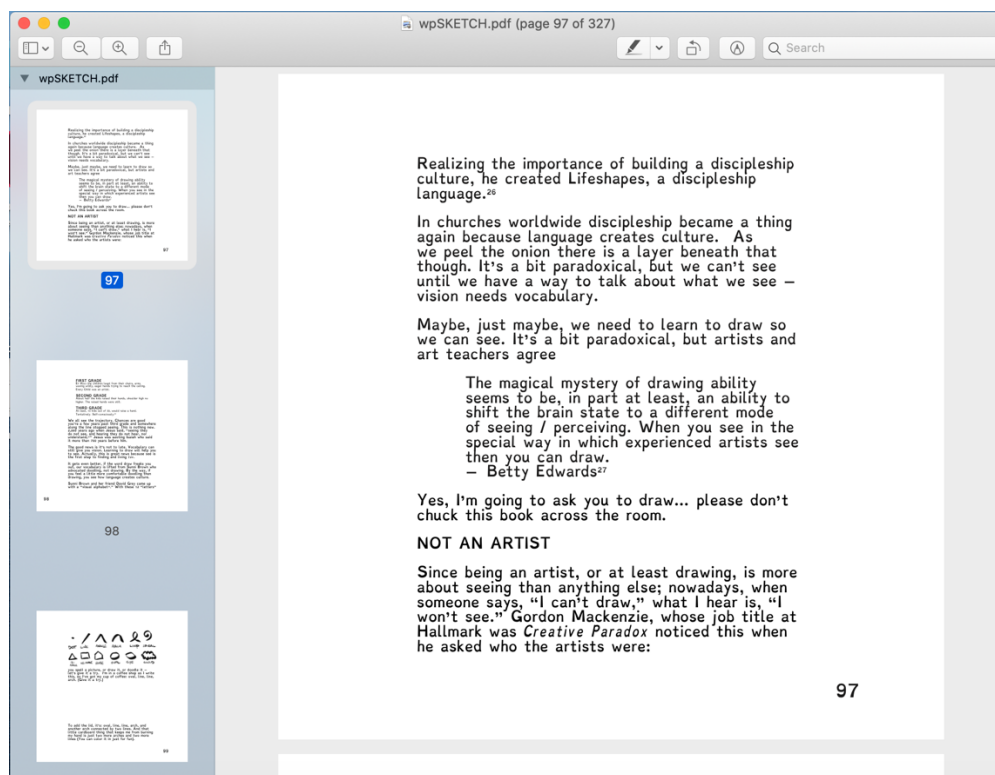
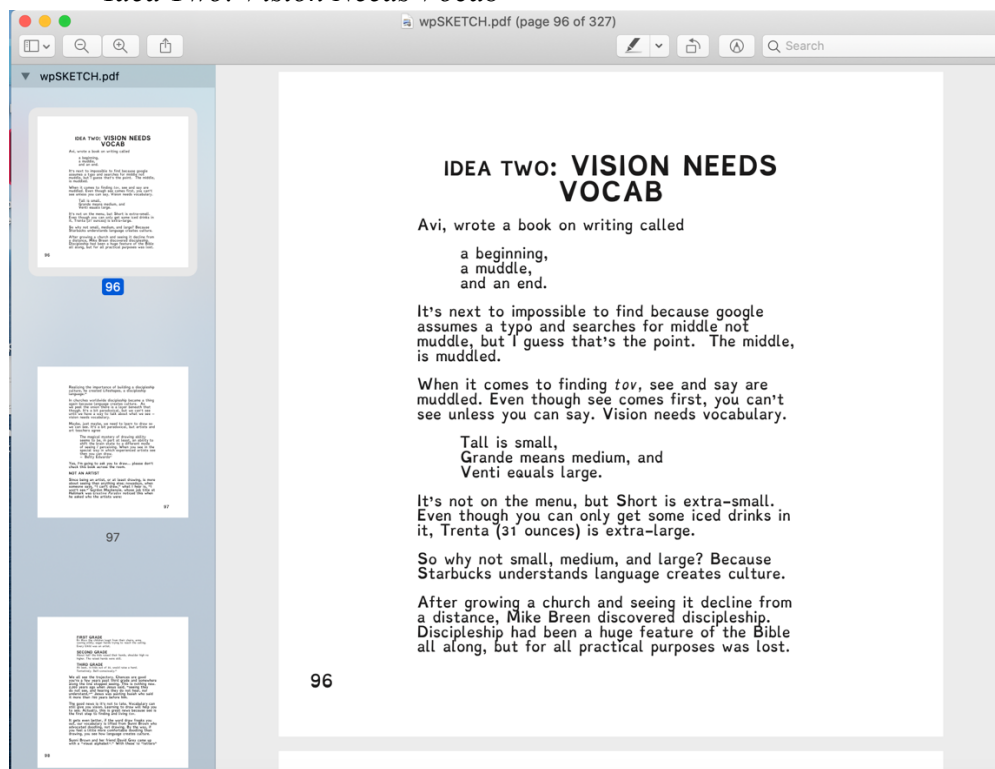
God said, "Let there be light."  
 and God saw the light was *tov*  
 and God separated the light  
 from the darkness.

$\chi$  marks *tov*.

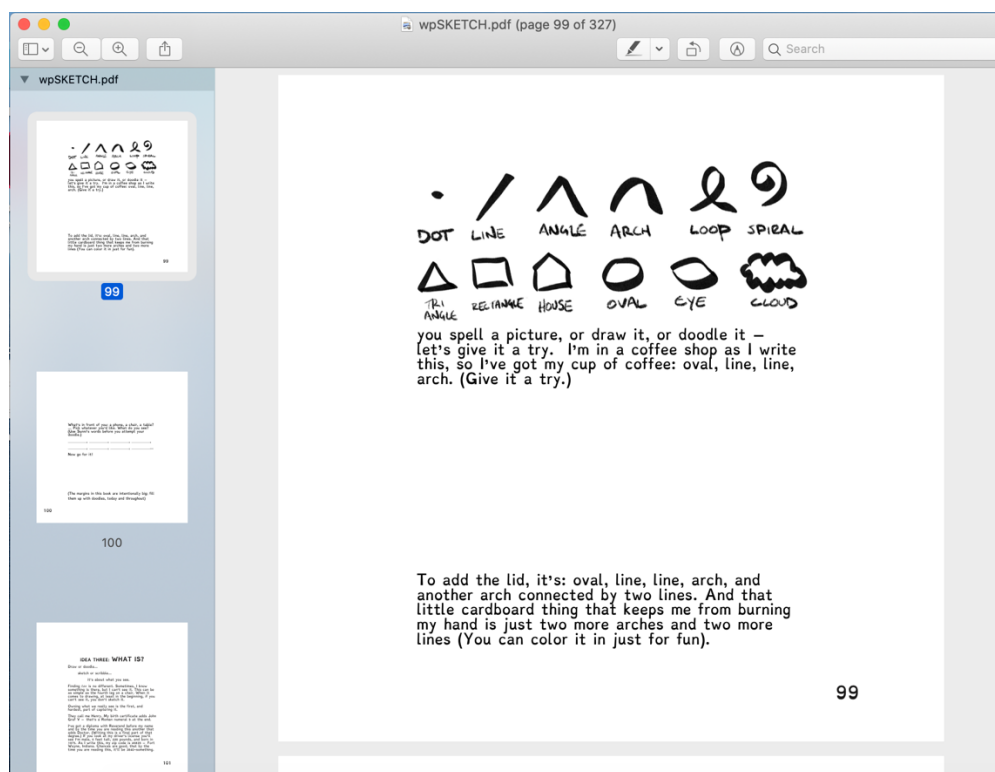
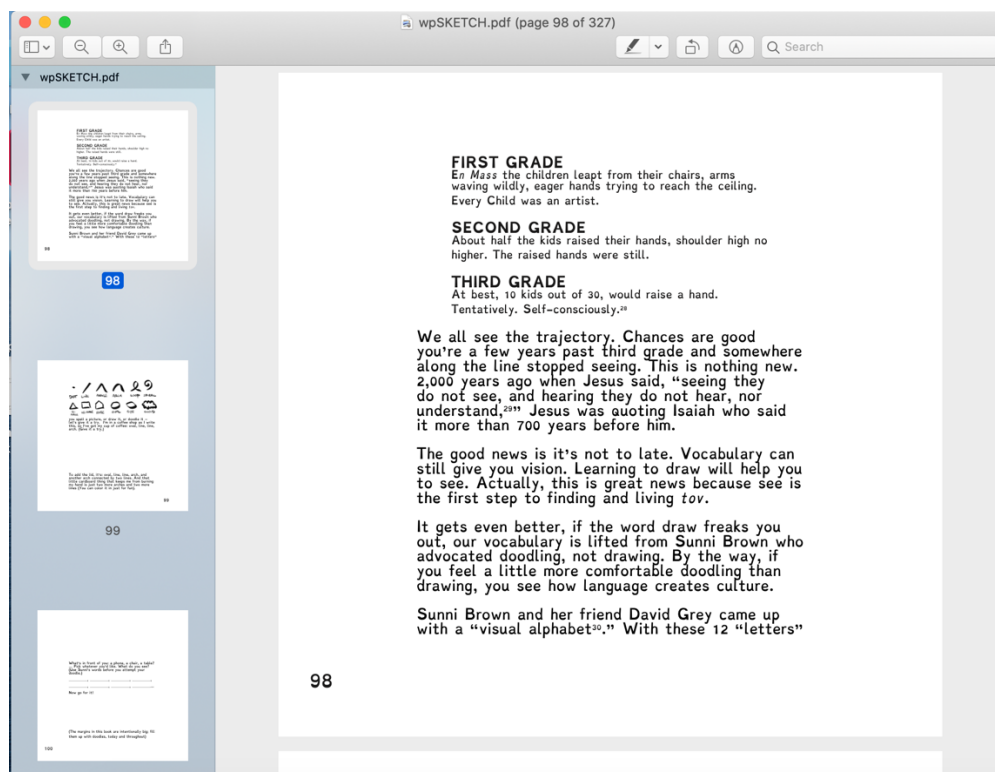
$\chi$  marks see — because see is where *tov* starts.

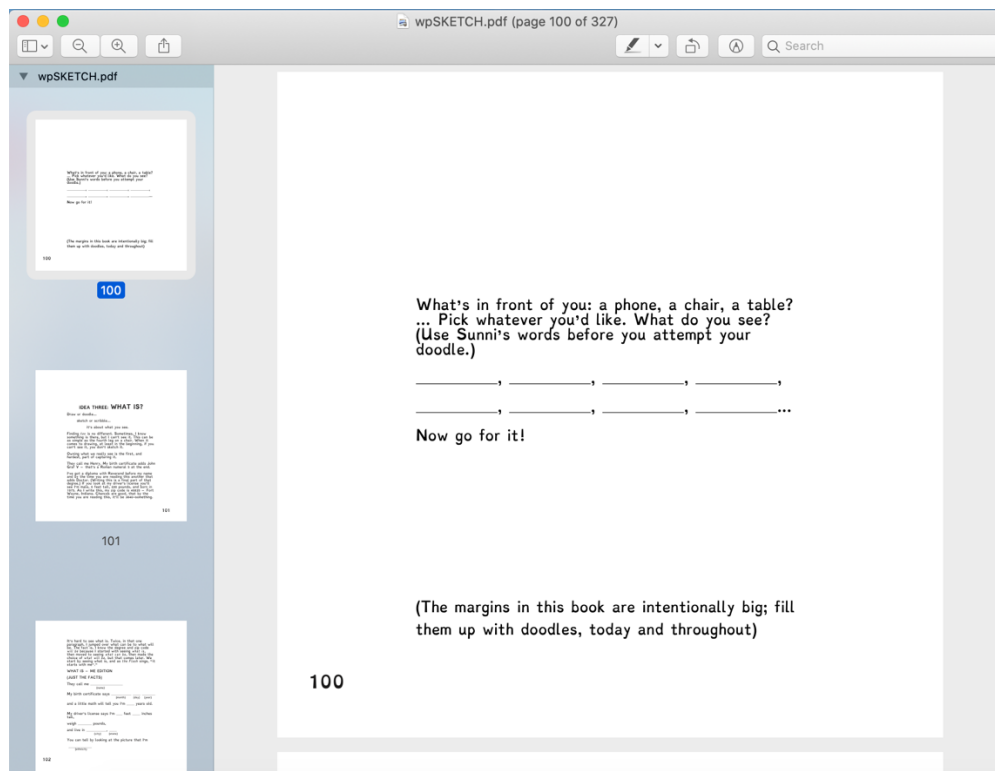


## Idea Two: Vision Needs Vocab

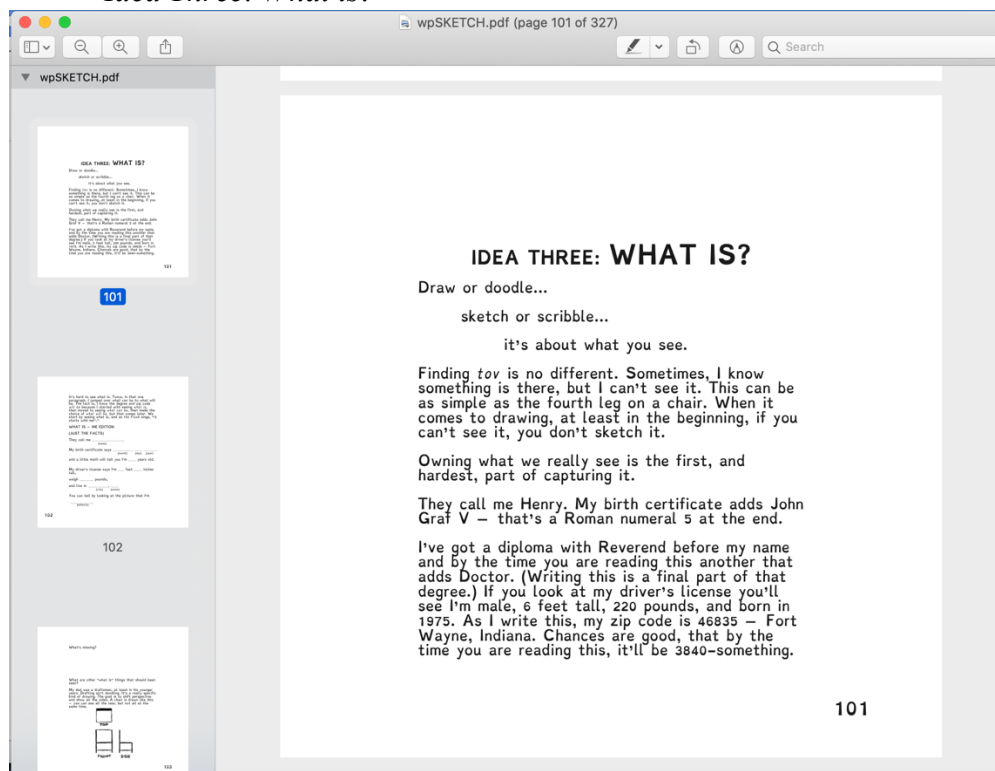


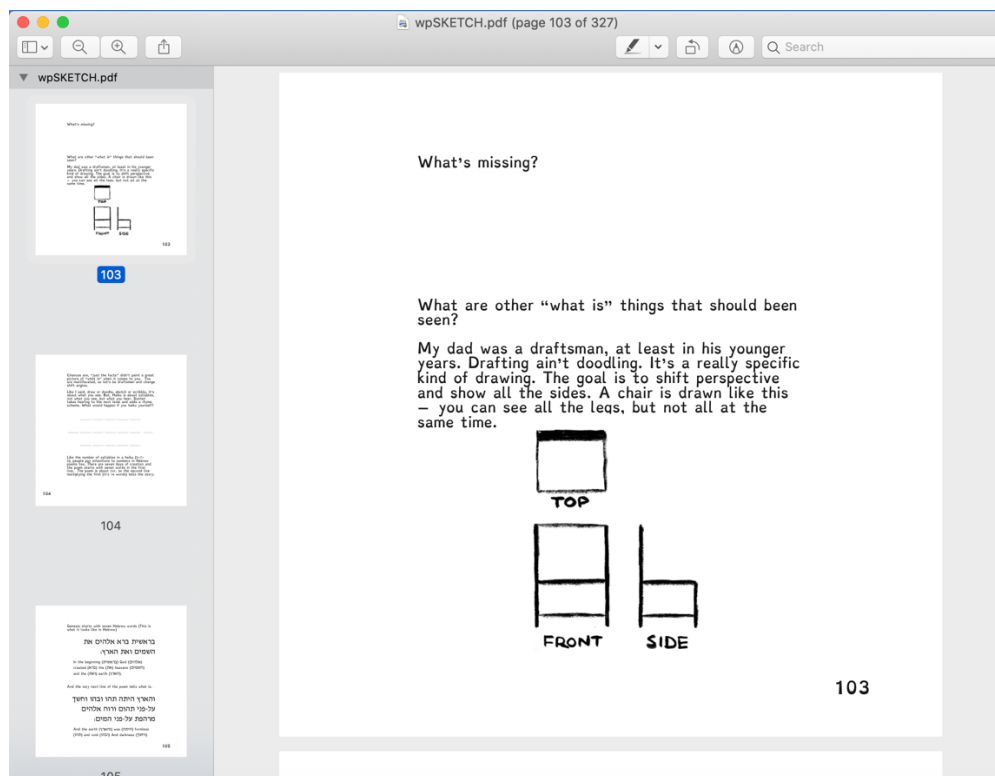
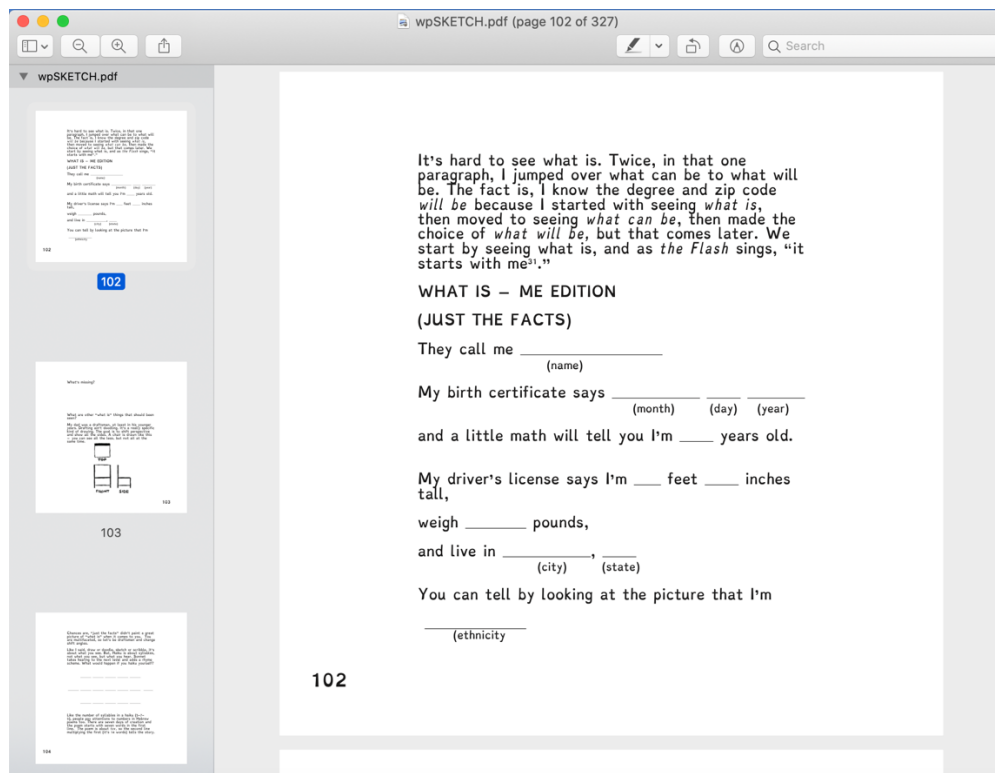


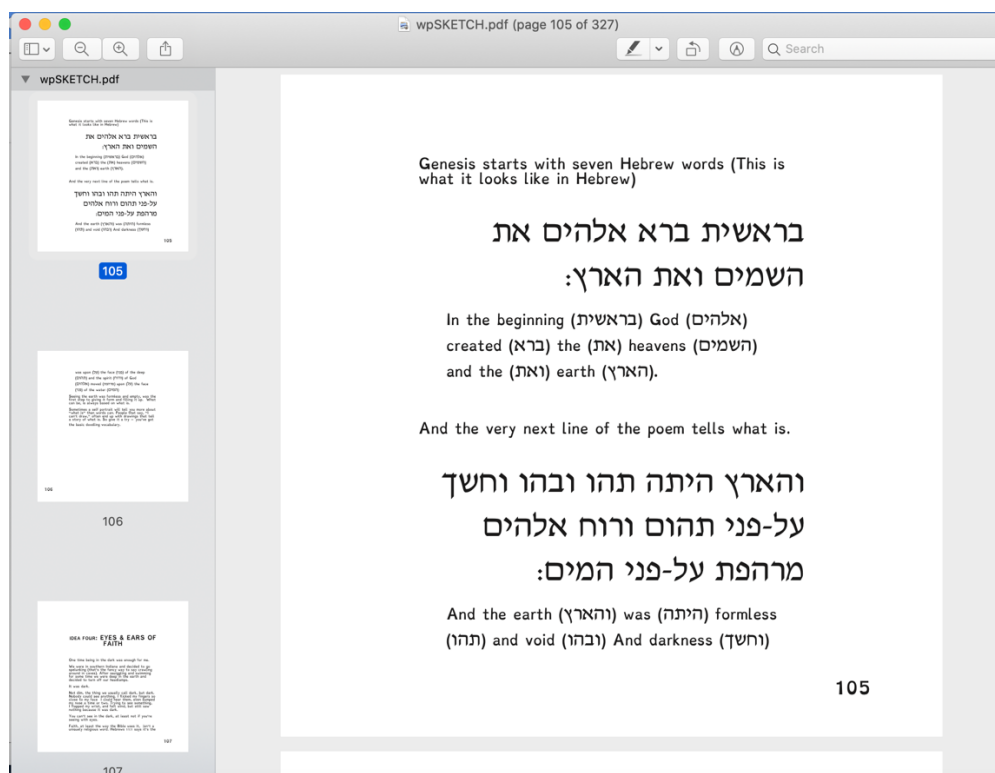
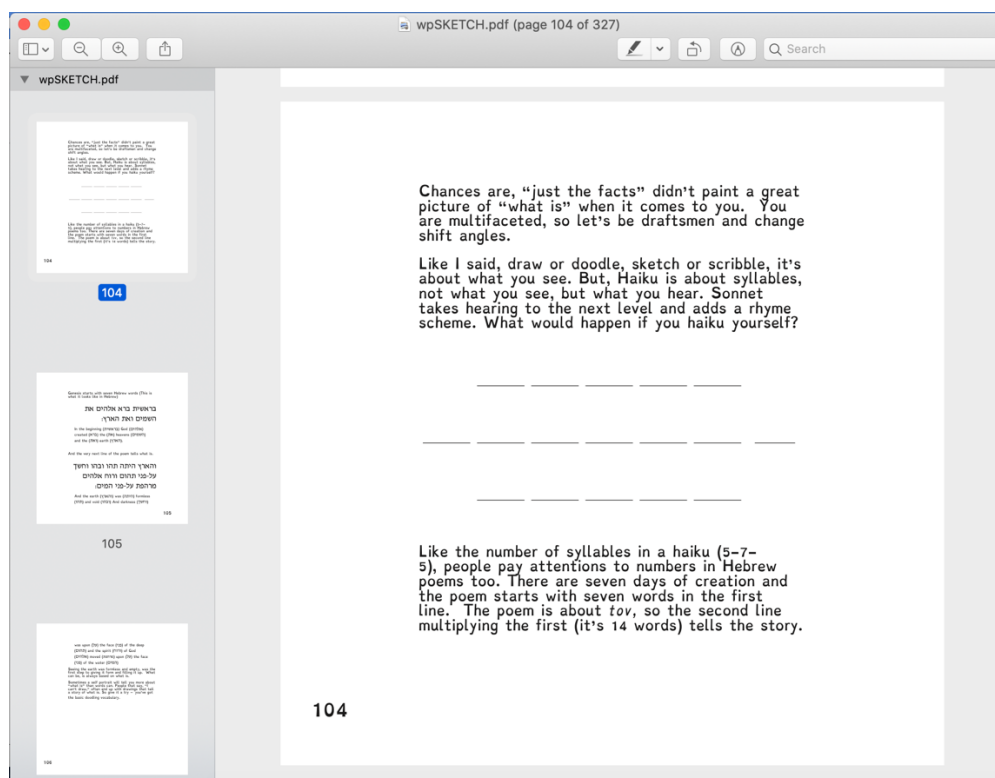


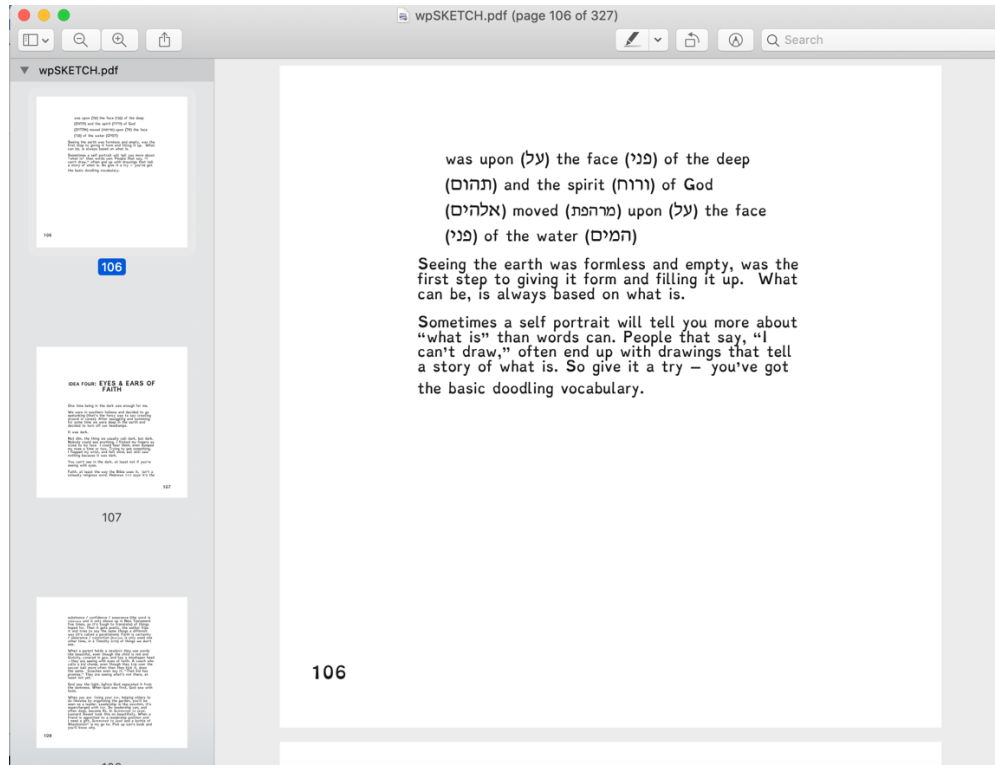


### *Idea Three: What is?*

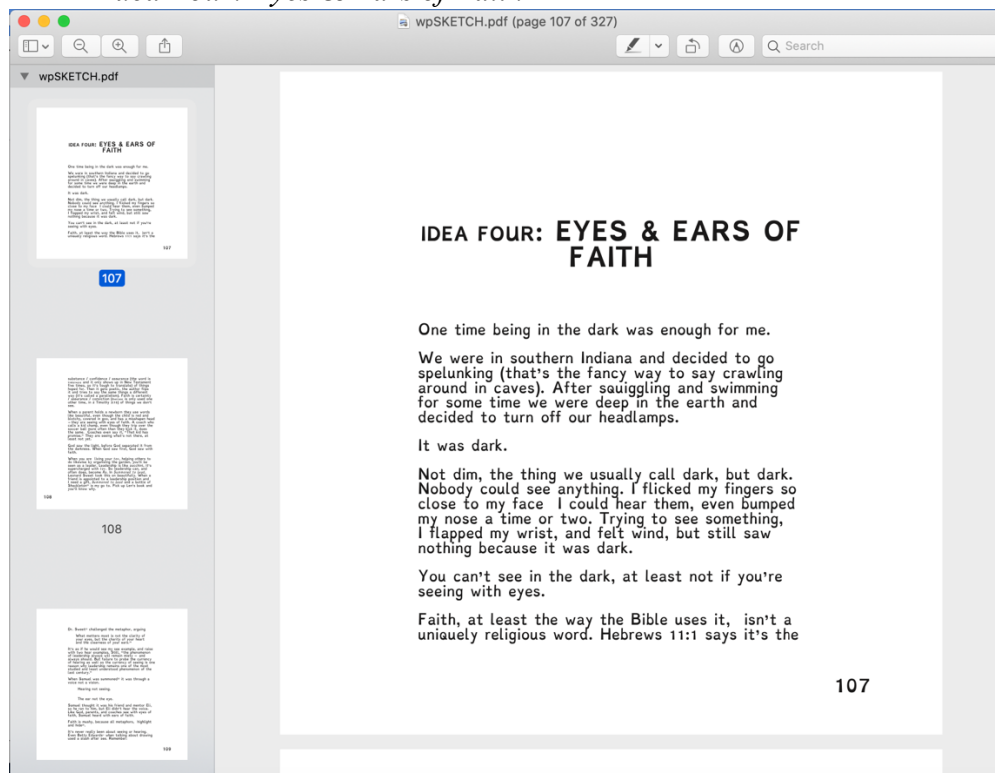


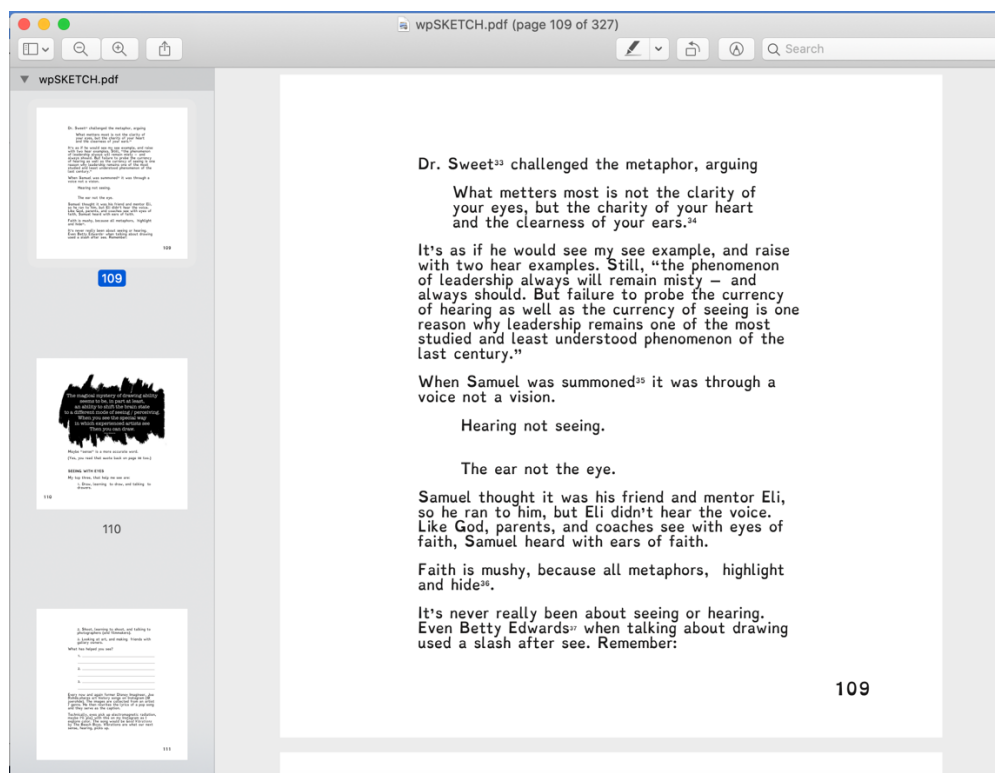
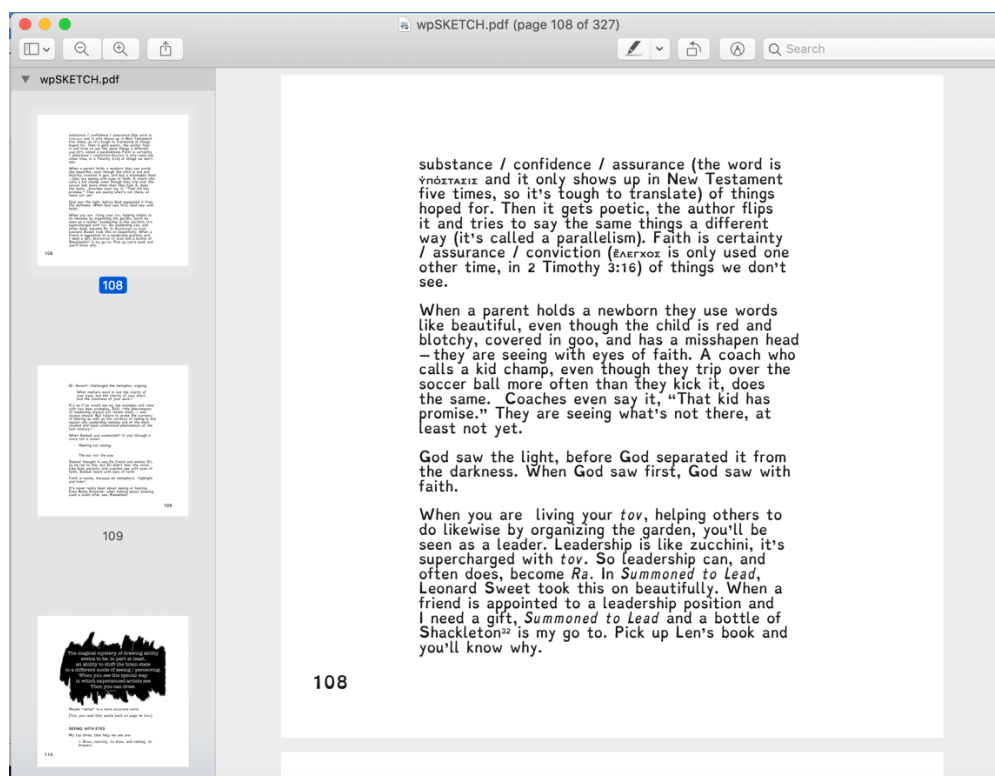


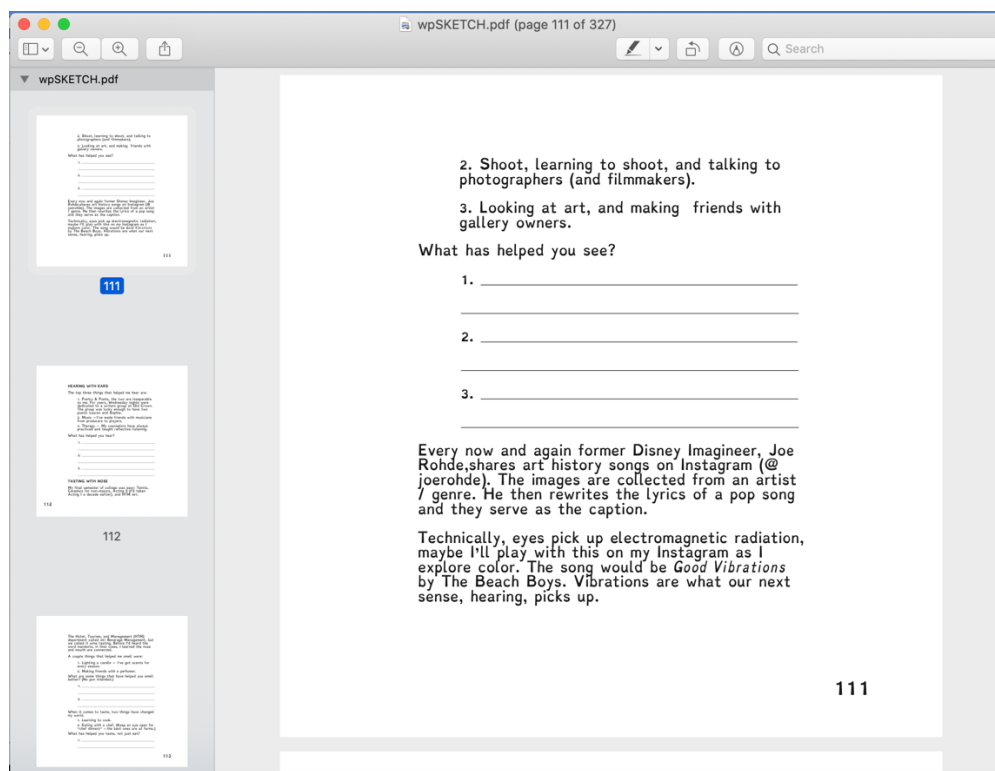
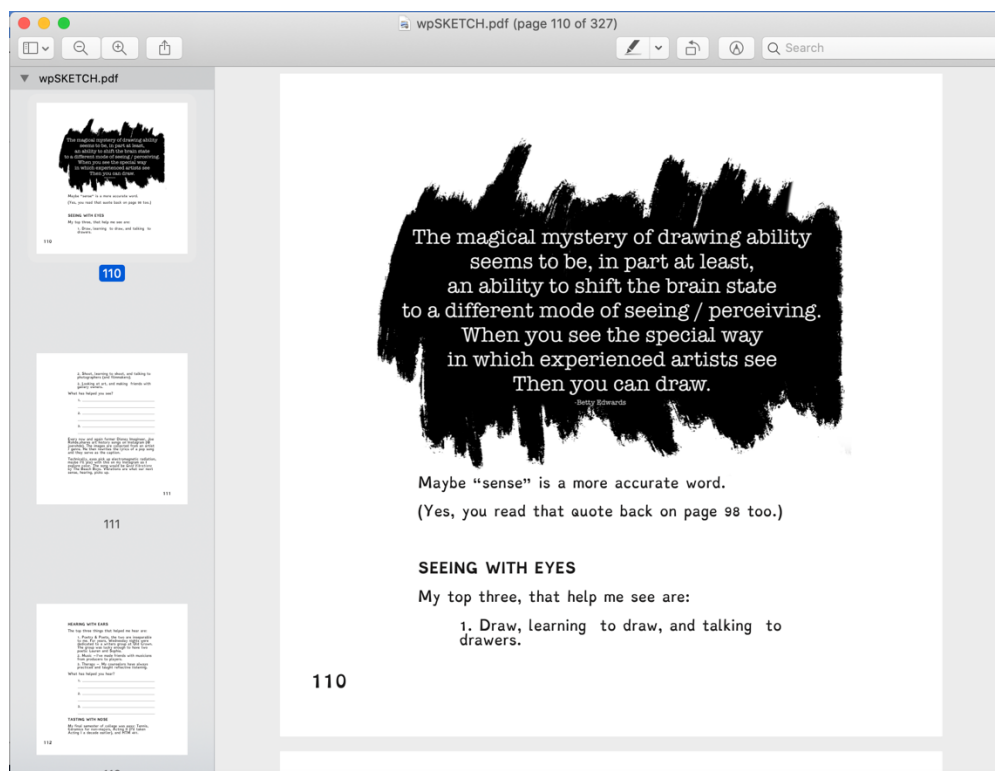




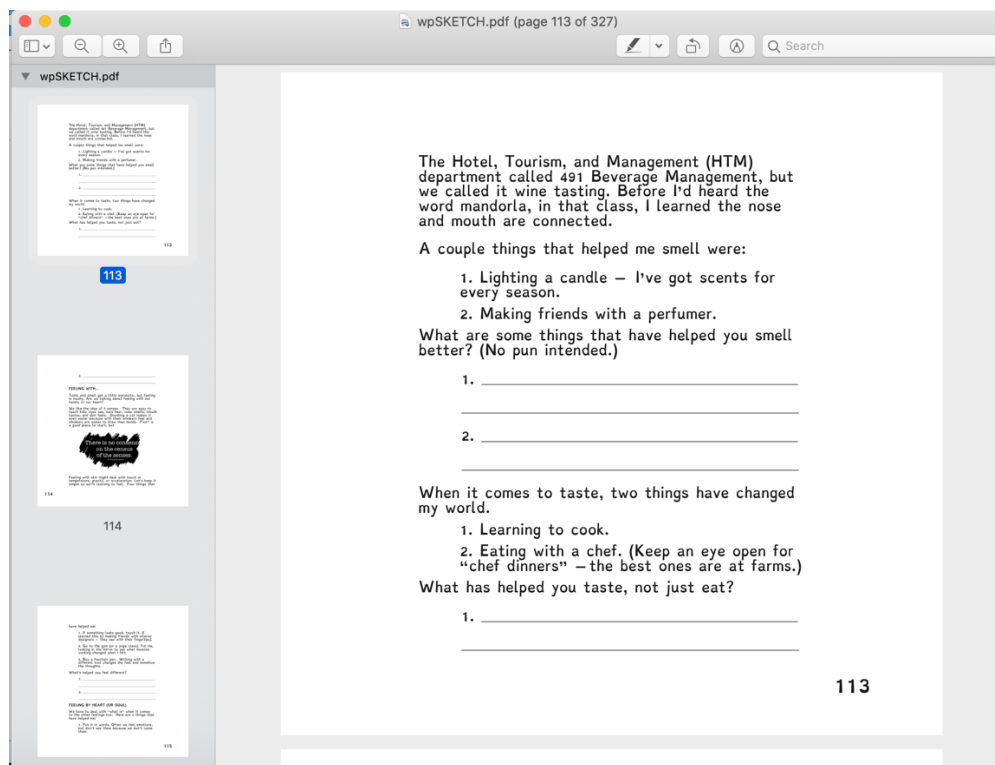
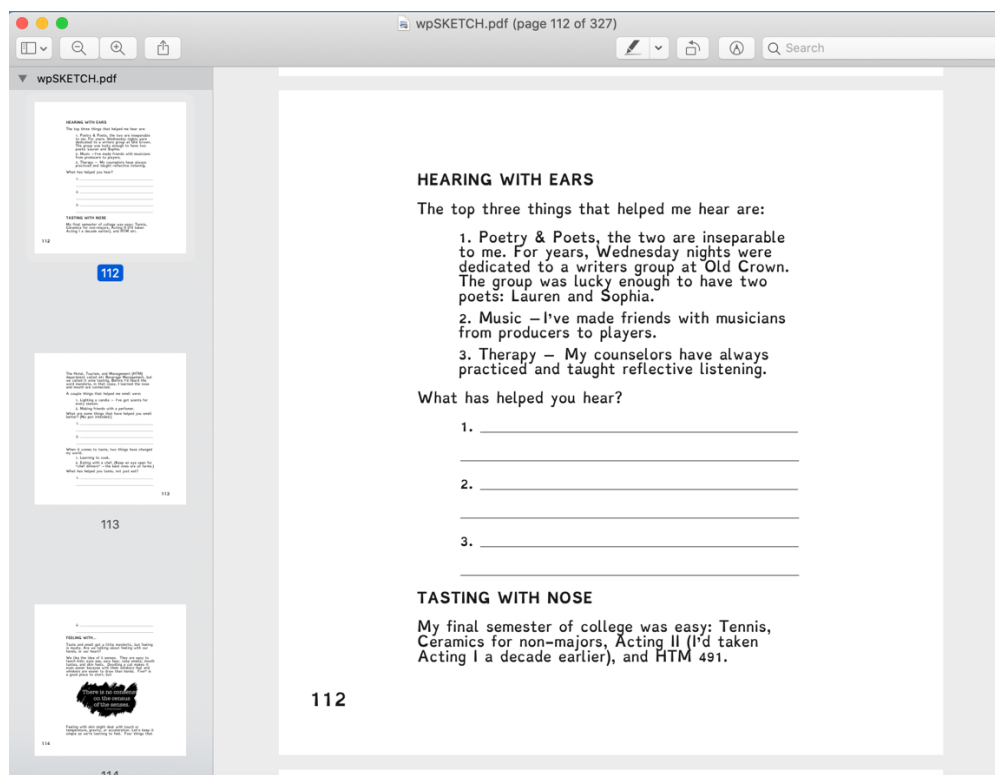
### *Idea Four: Eyes & Ears of Faith*



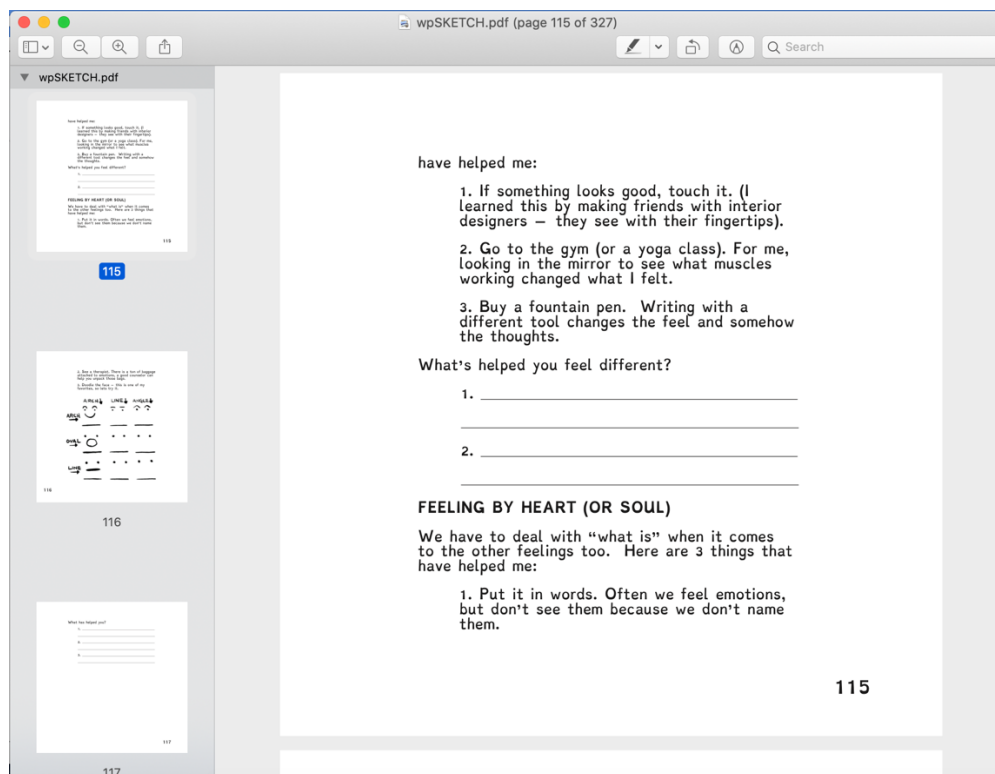
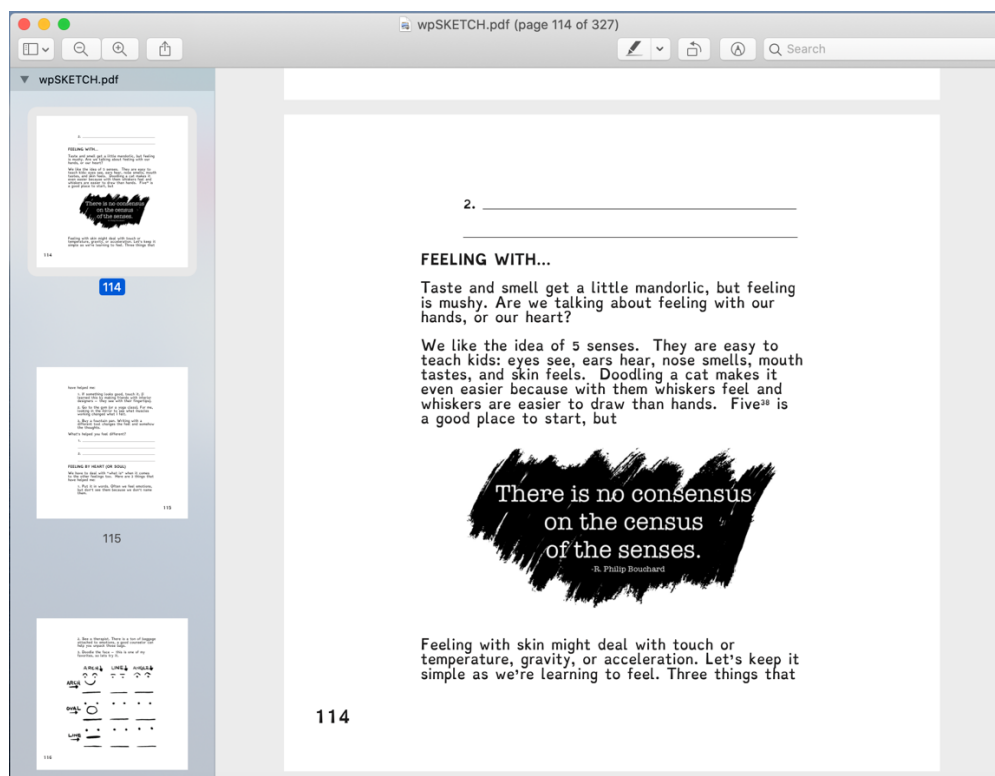


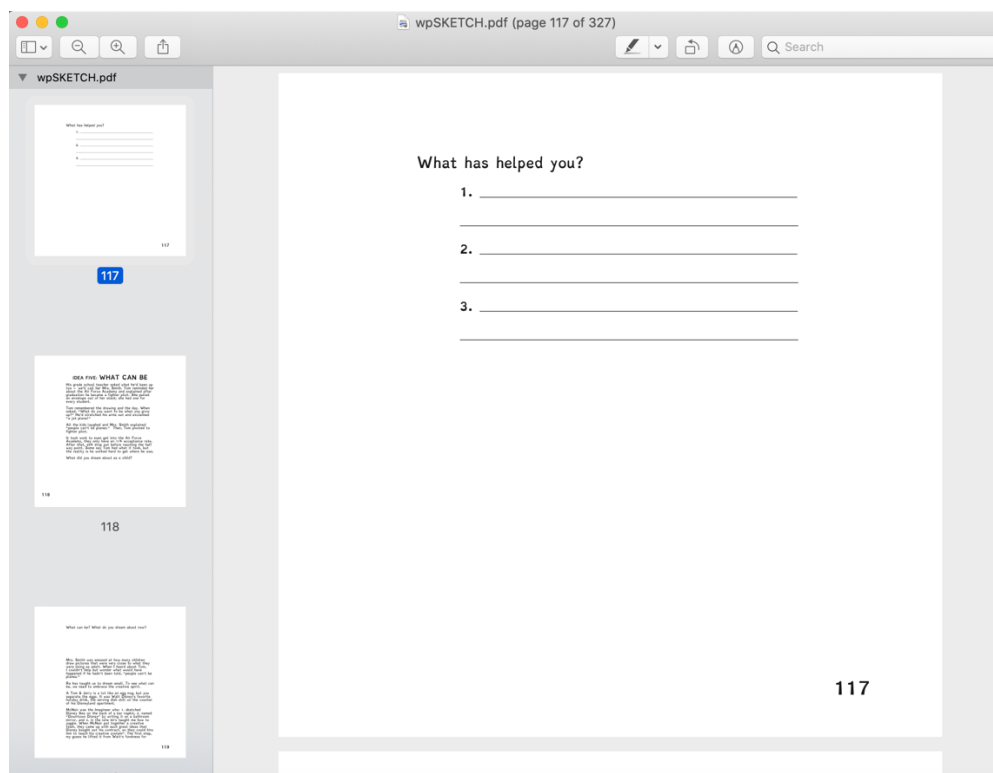
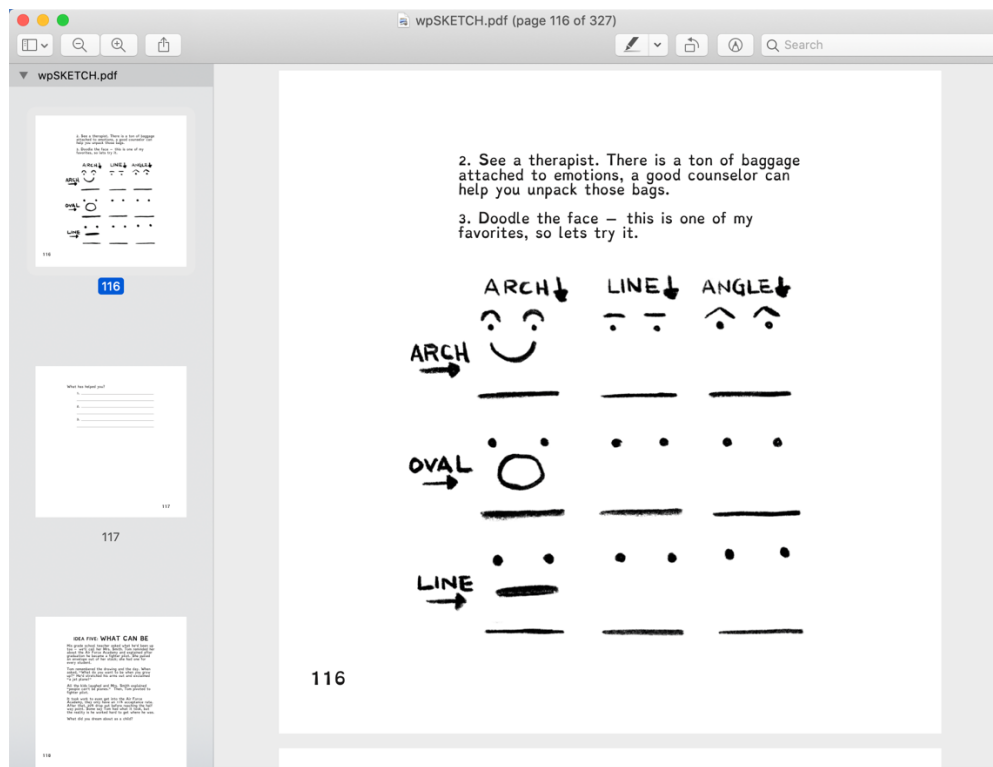




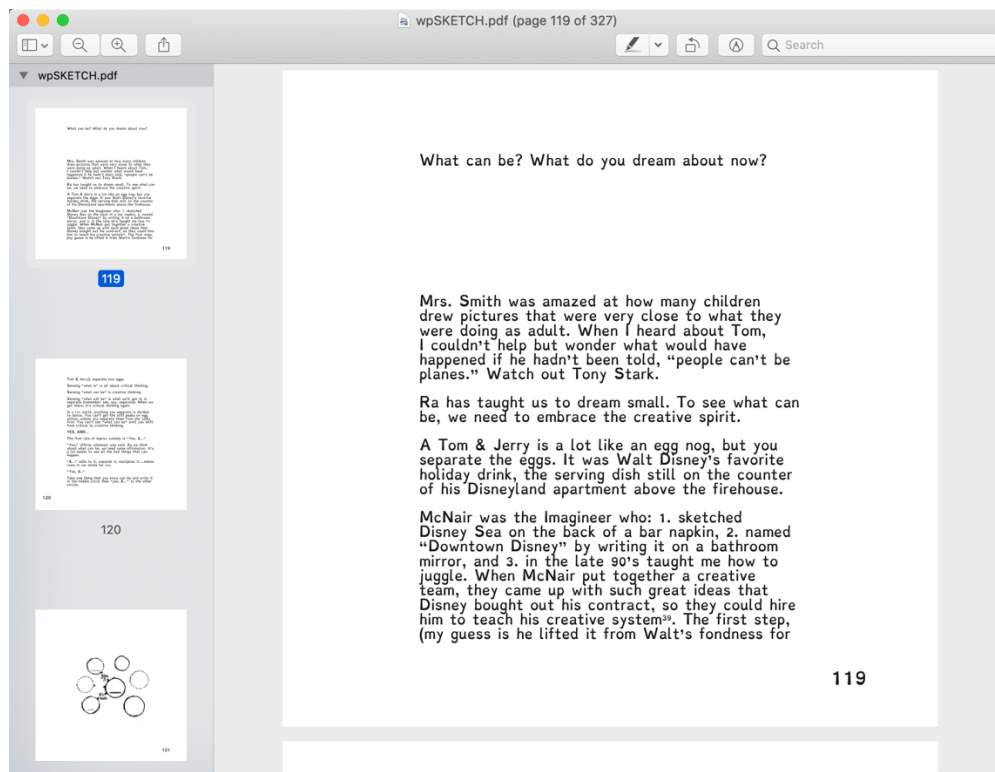
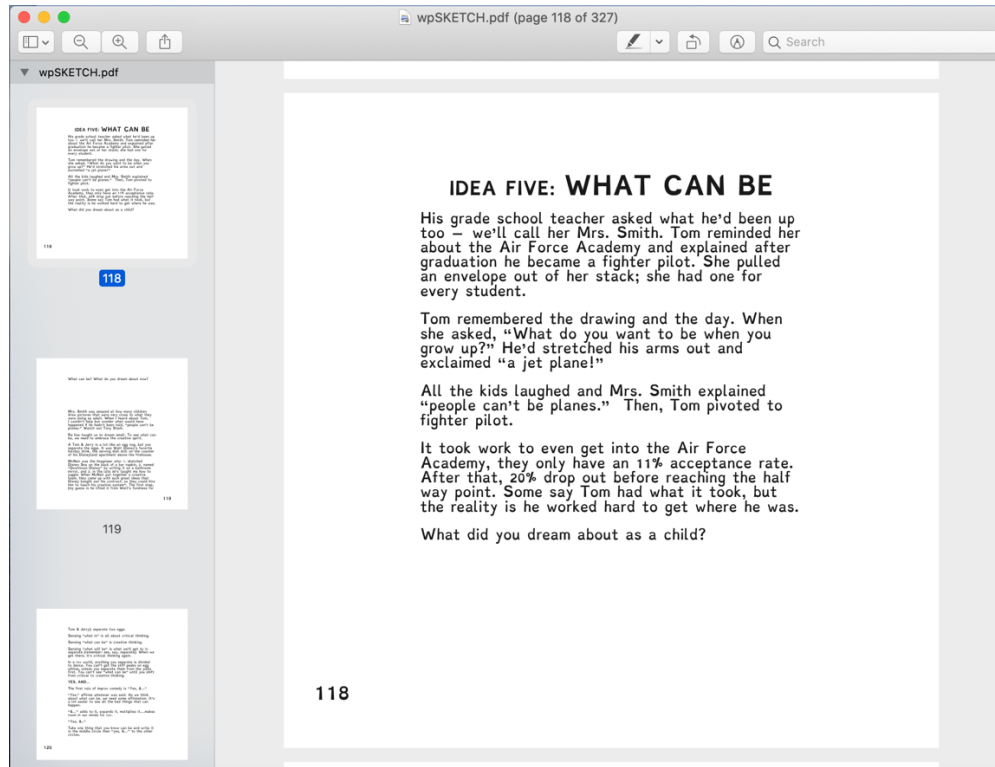


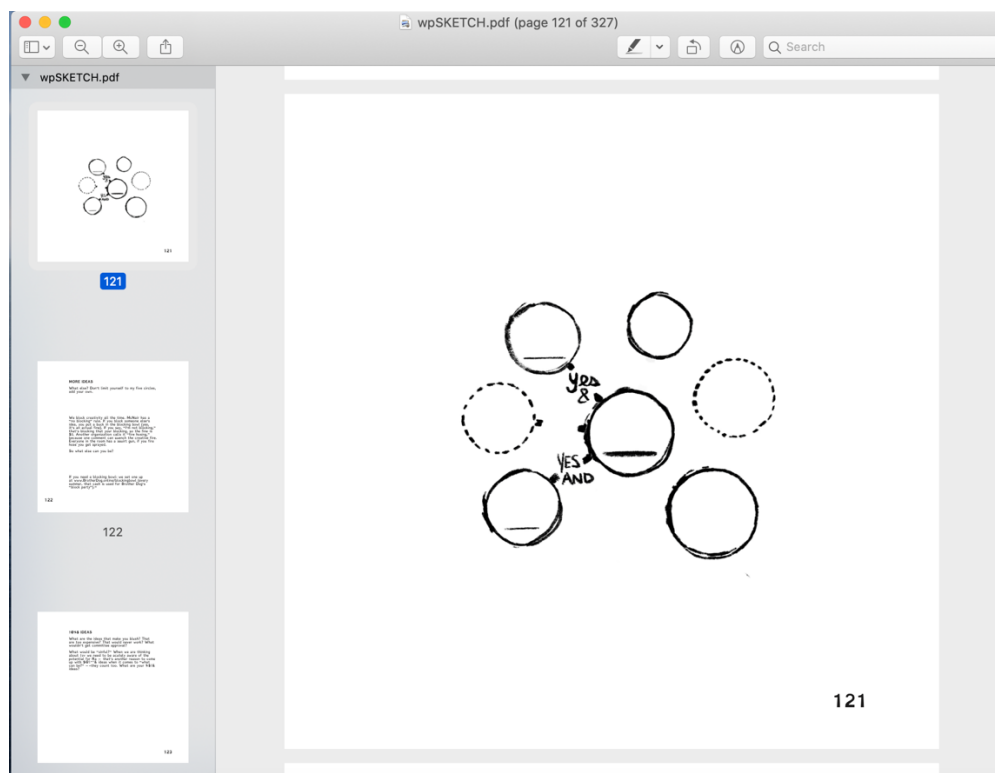
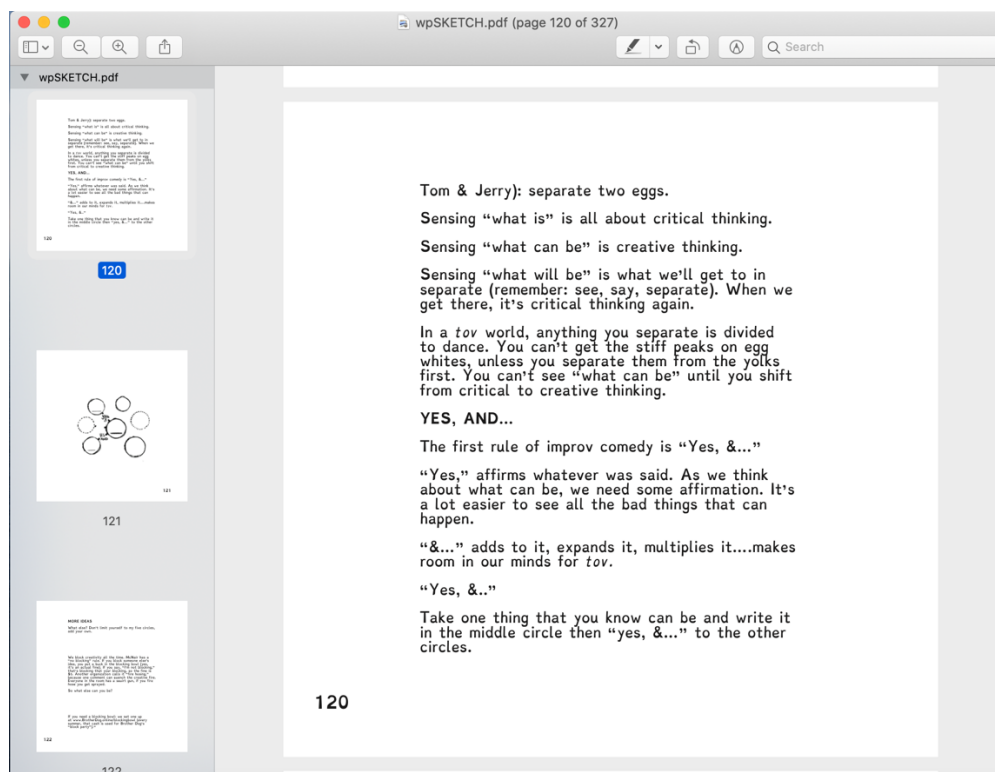


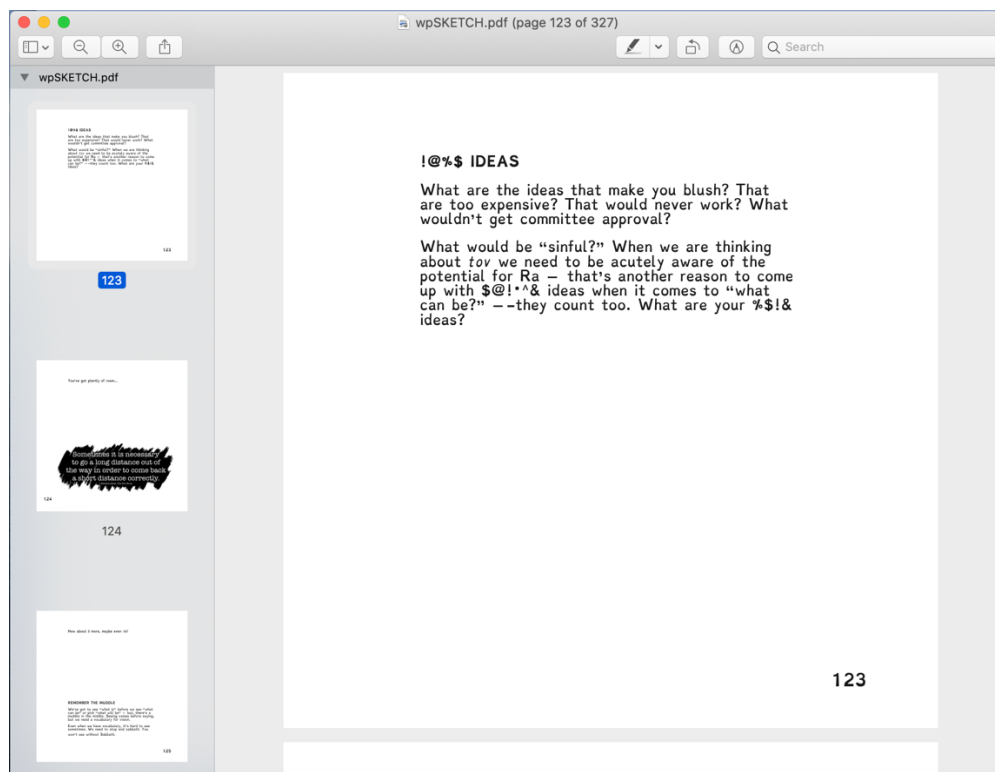
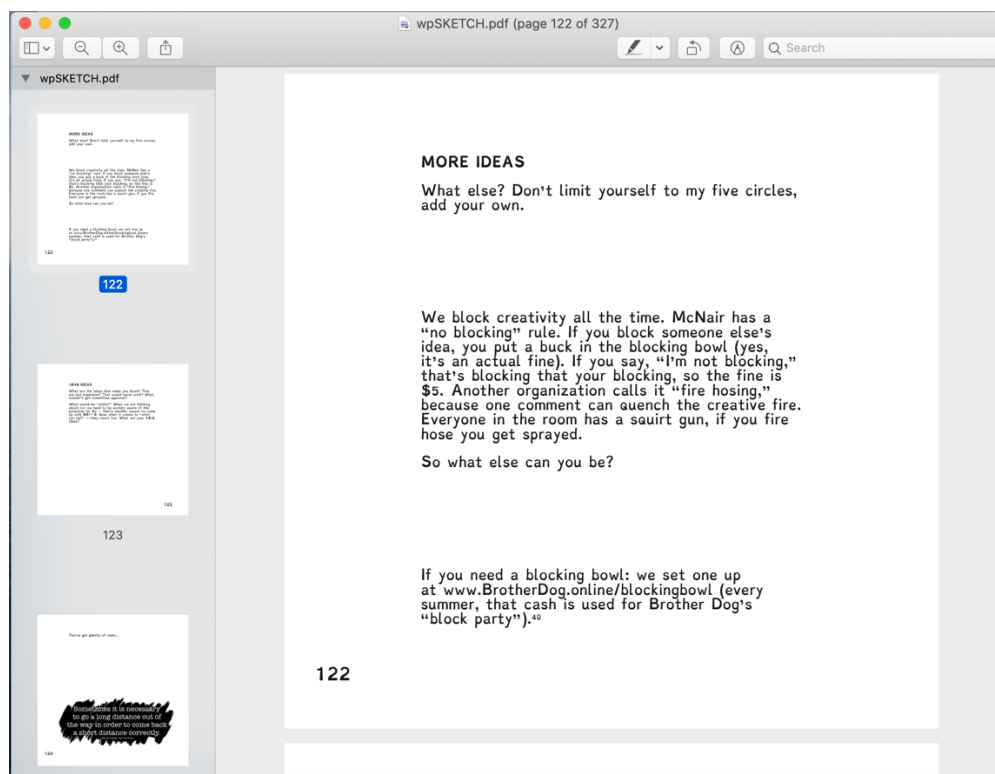


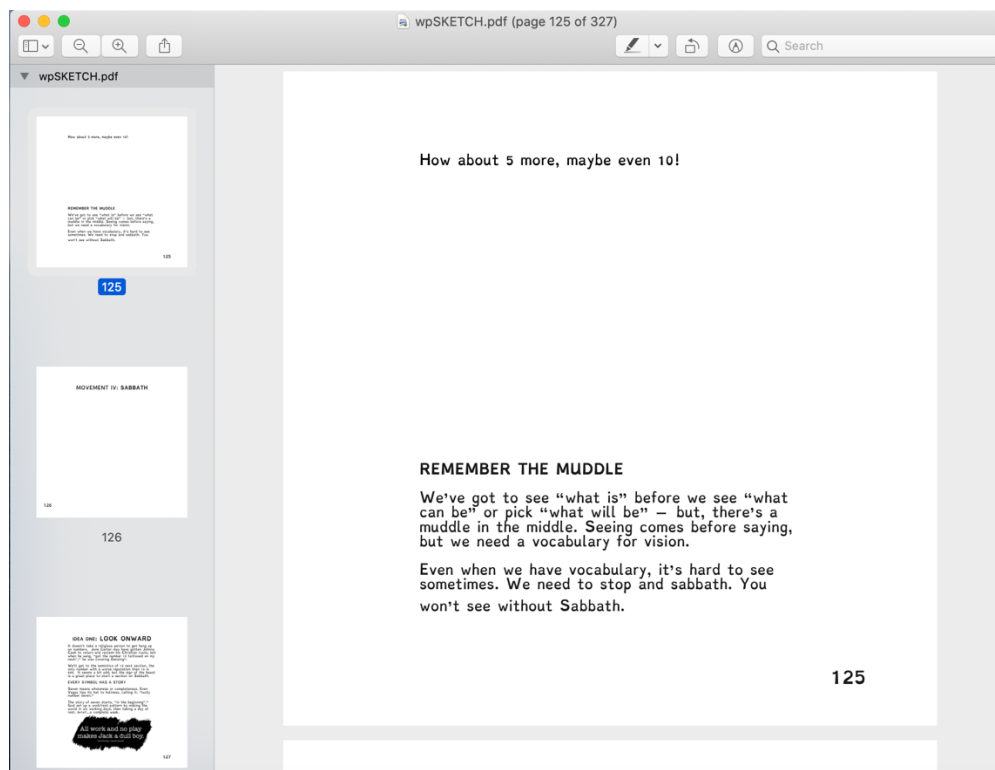
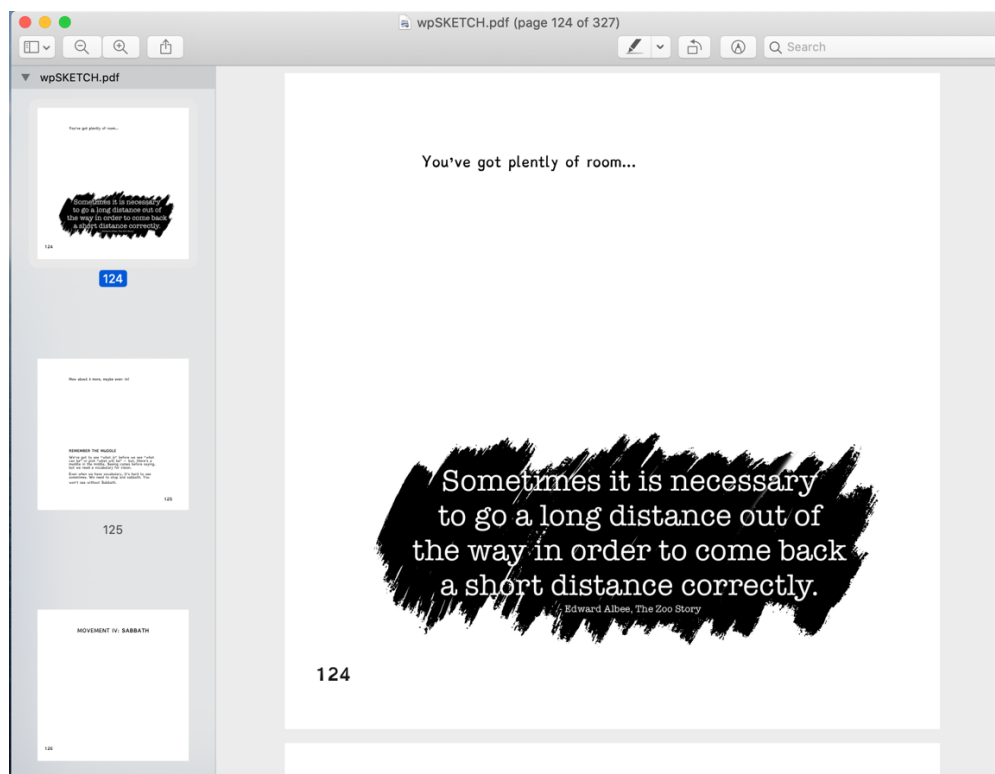


## Idea Five: What Can Be

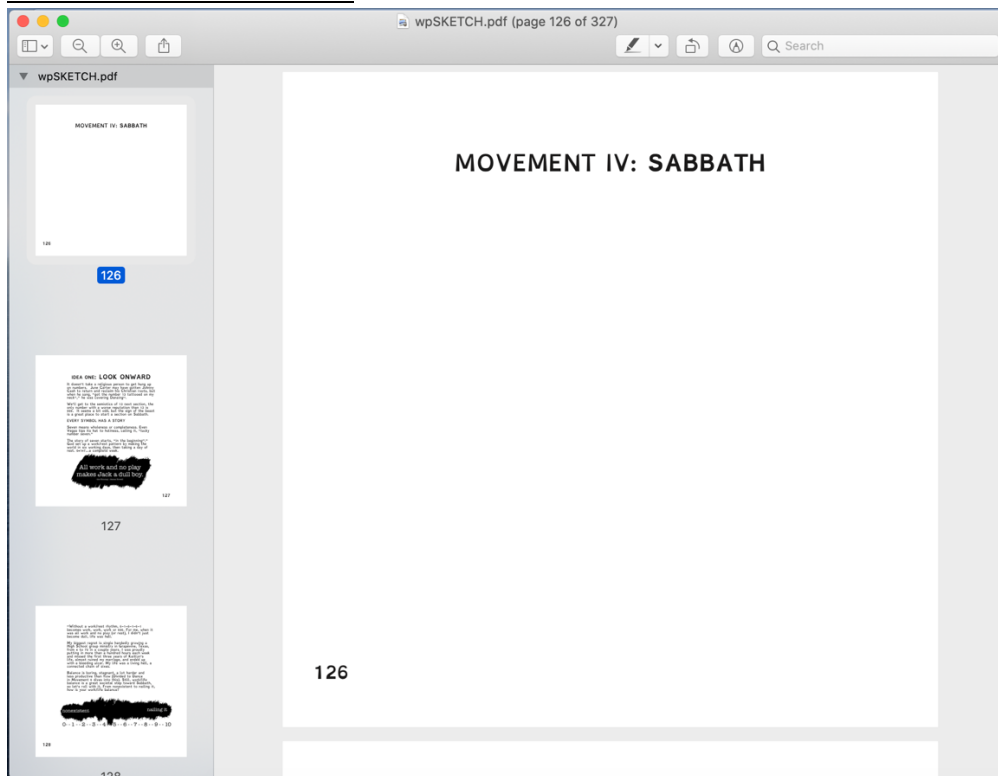




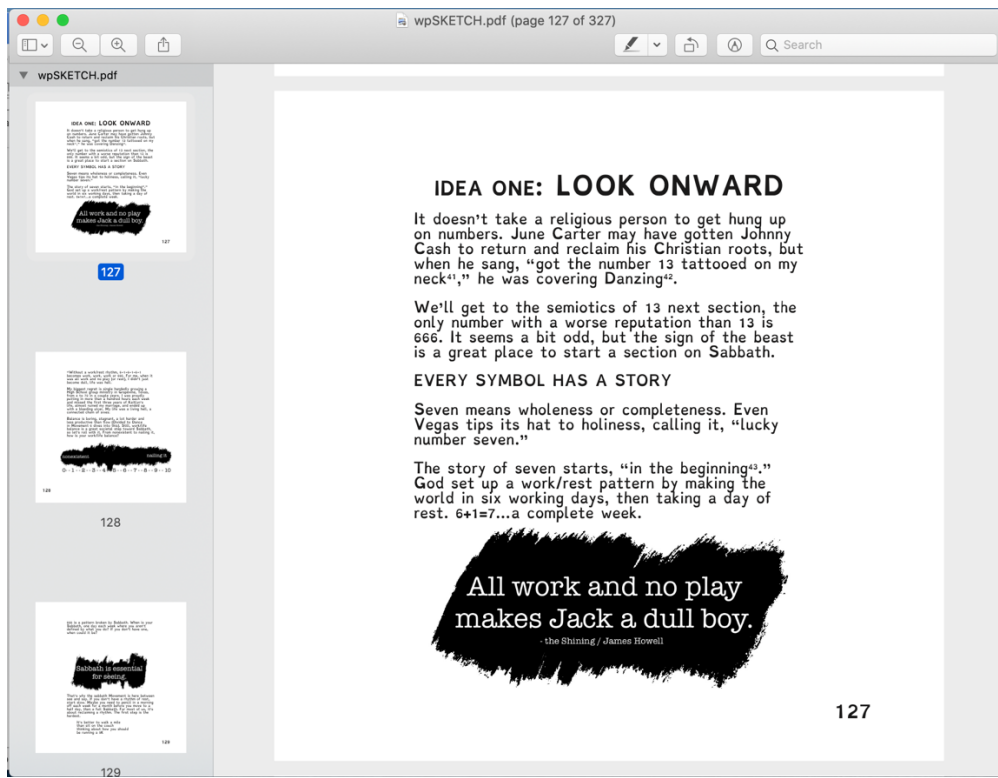


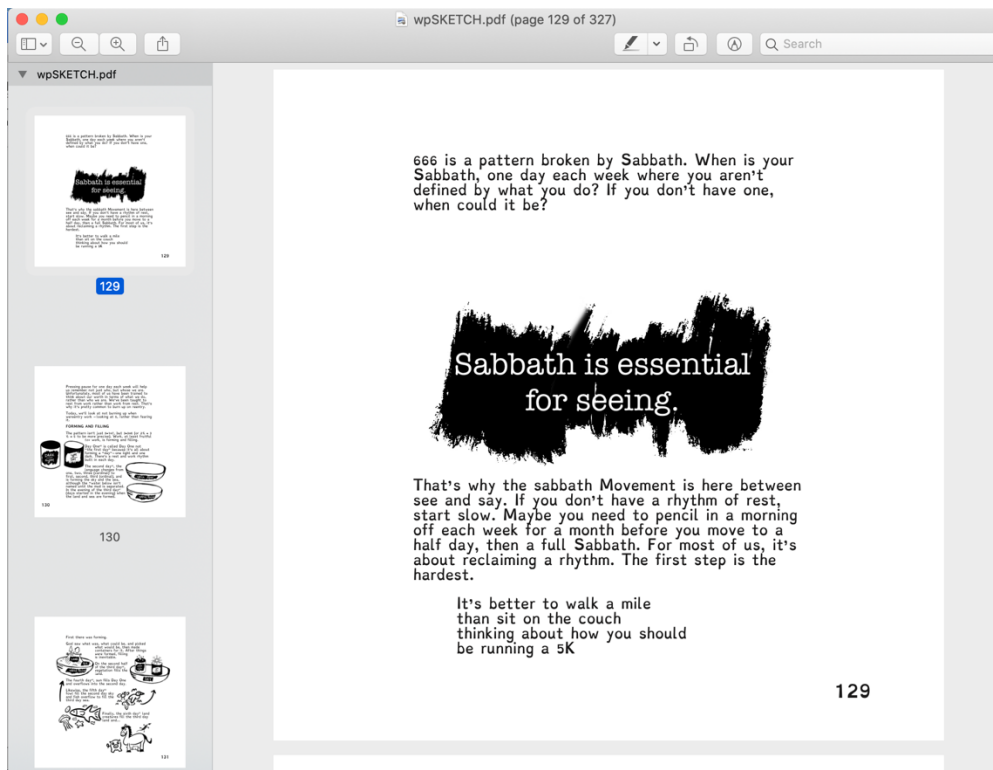
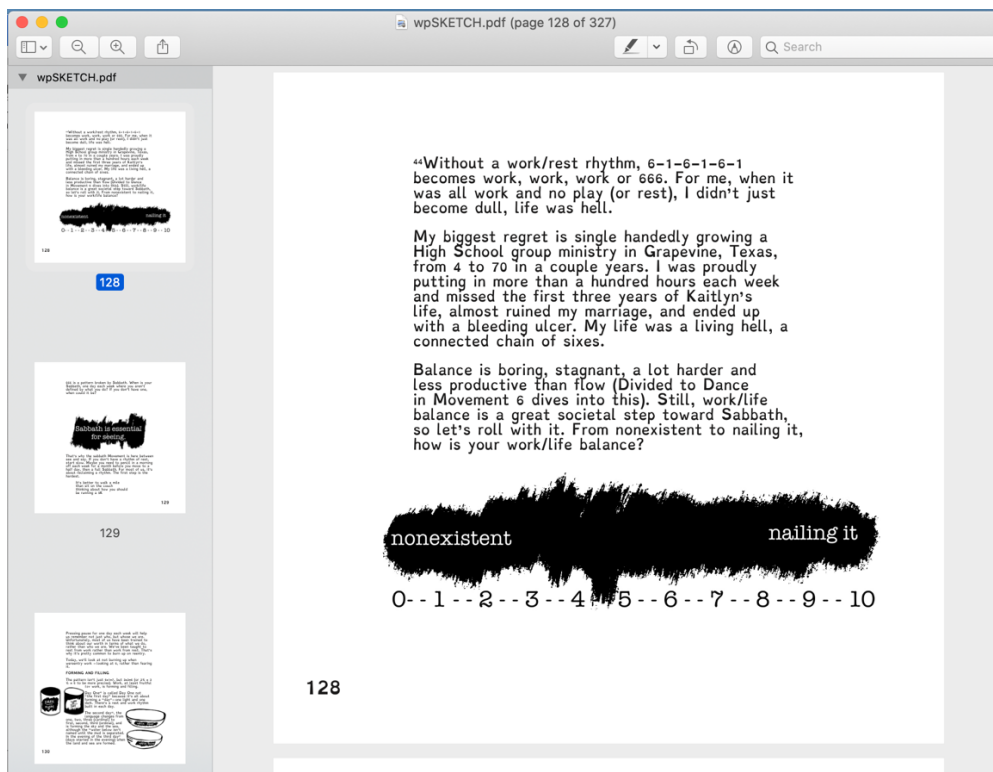


## Movement IV: SABBATH

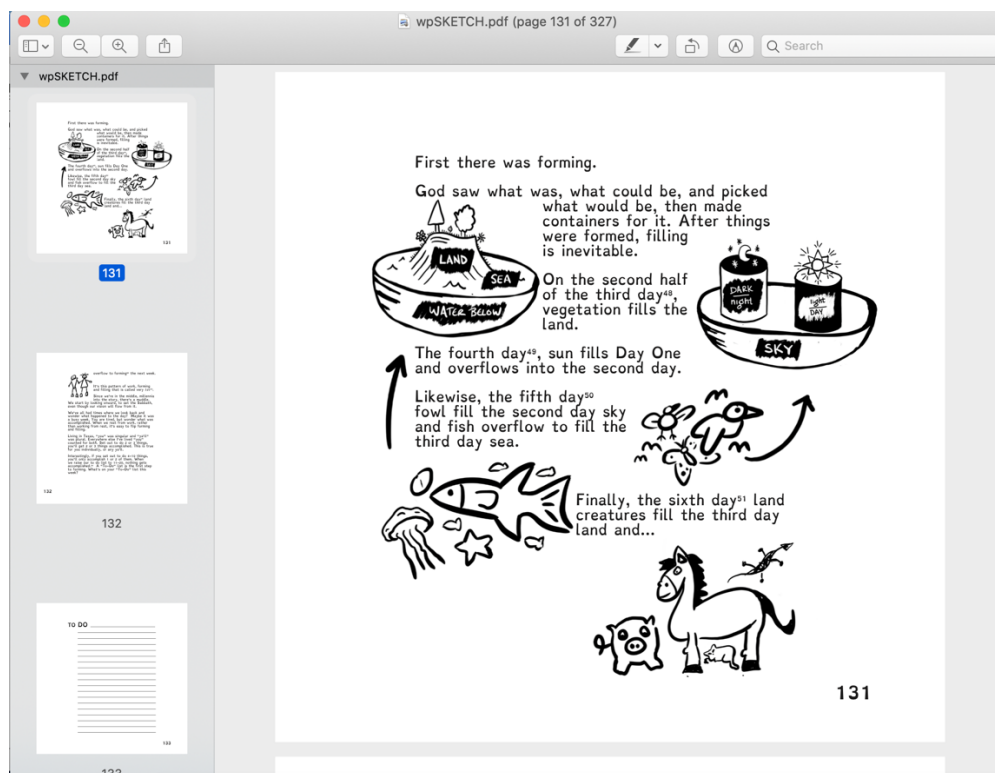
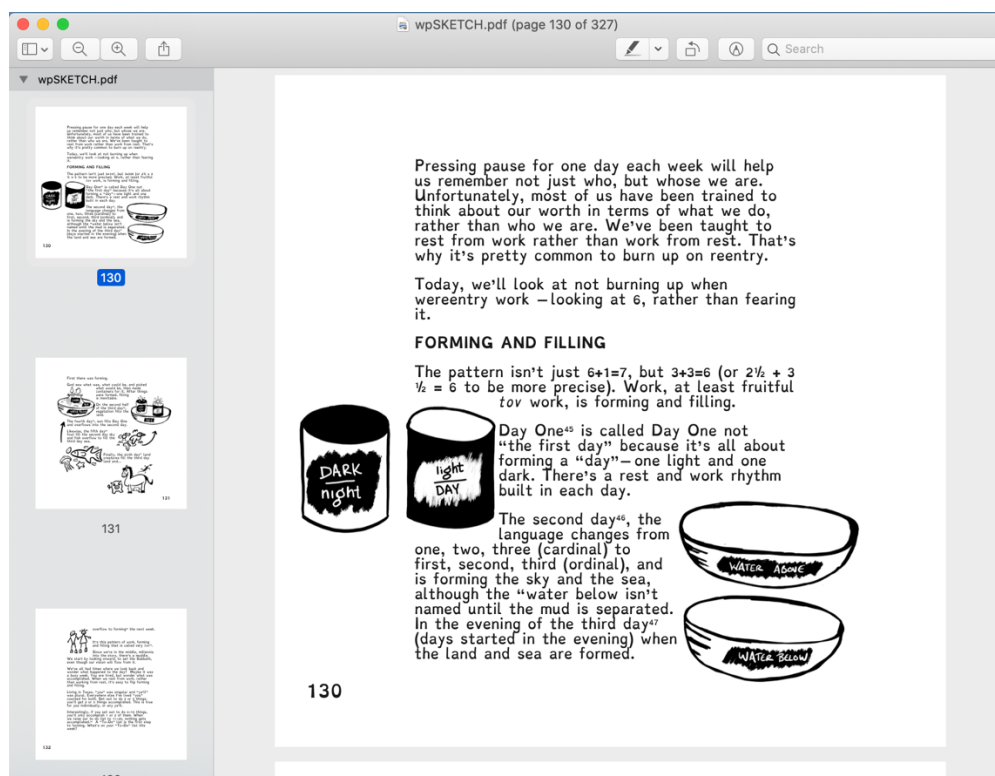


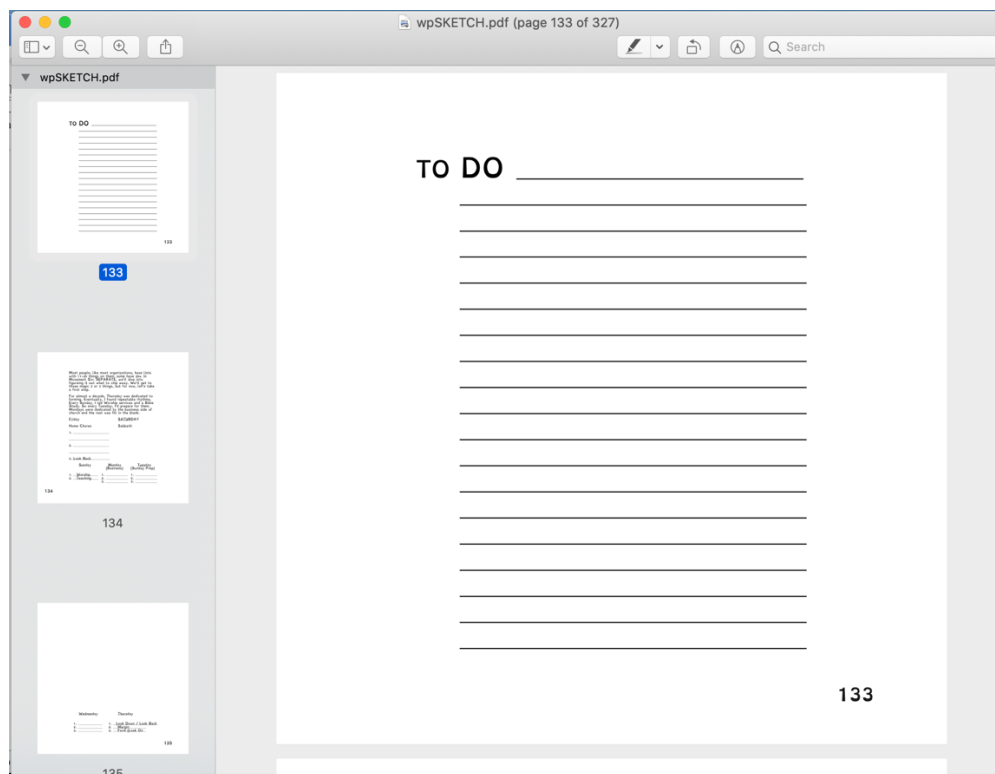
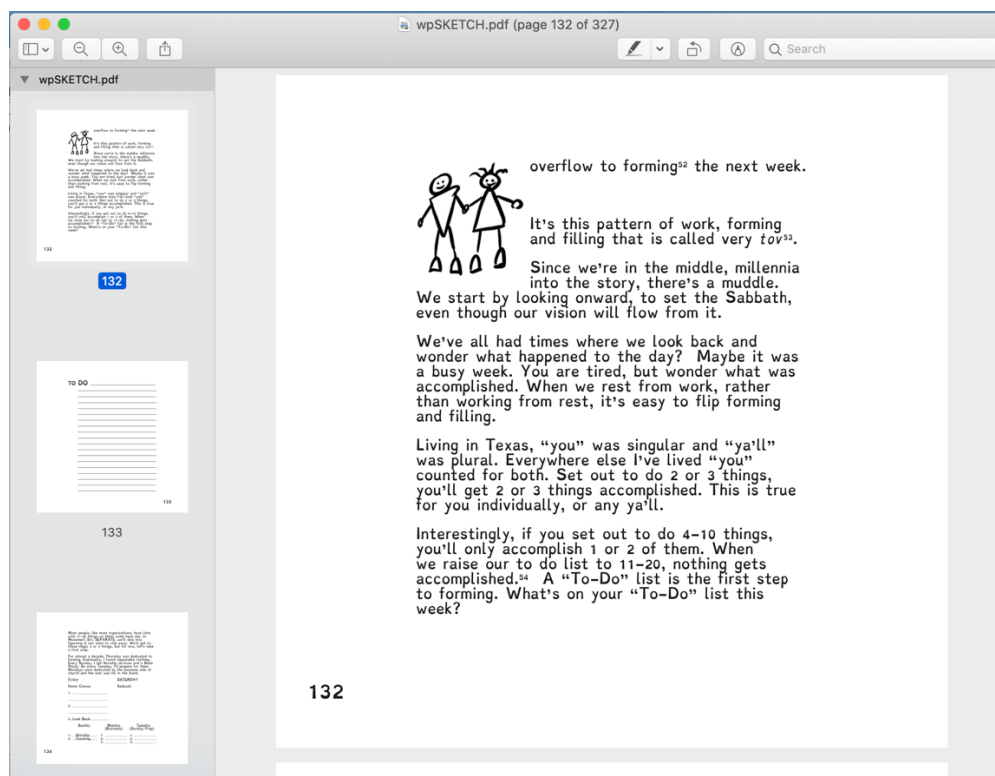
### *Idea One: Look Onward*

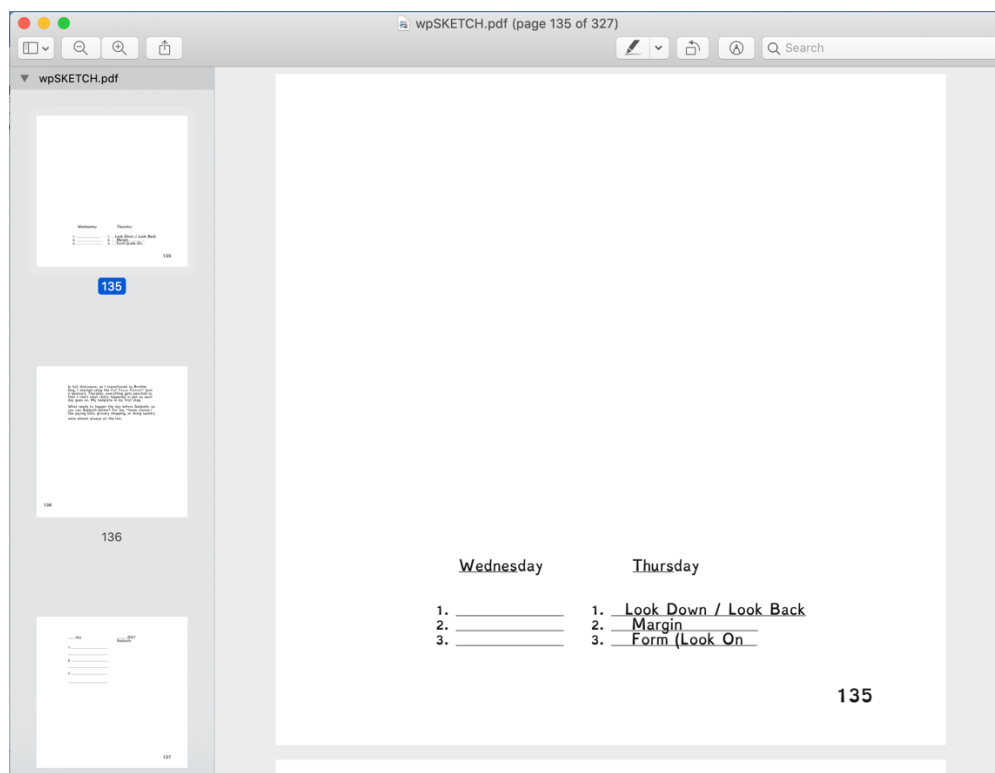
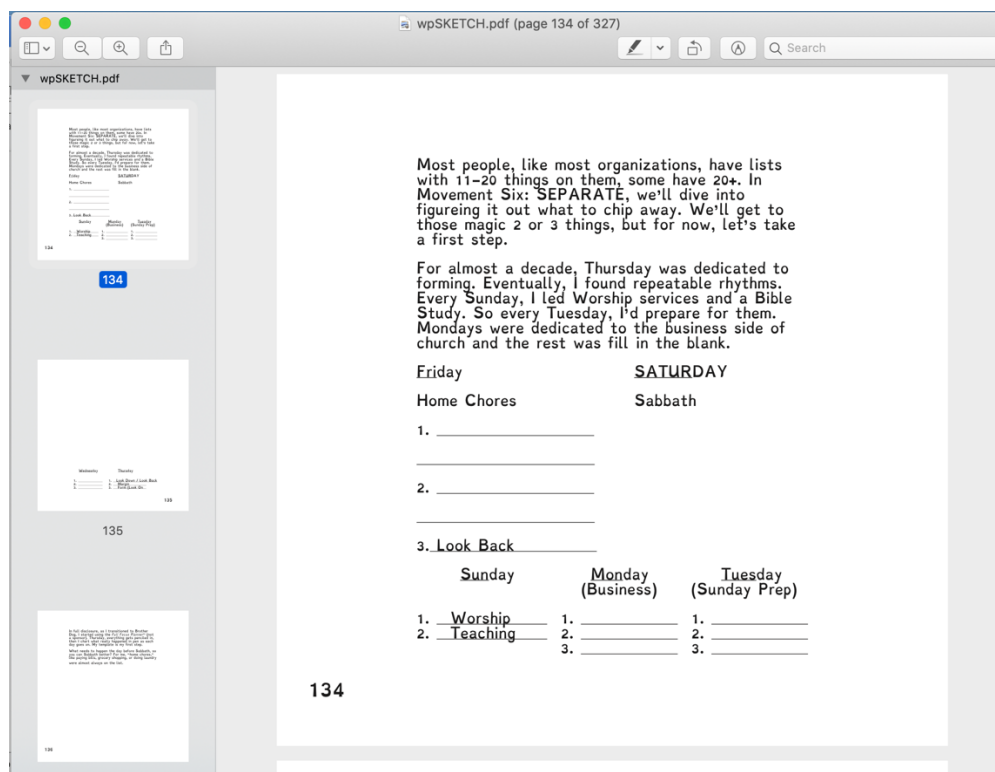


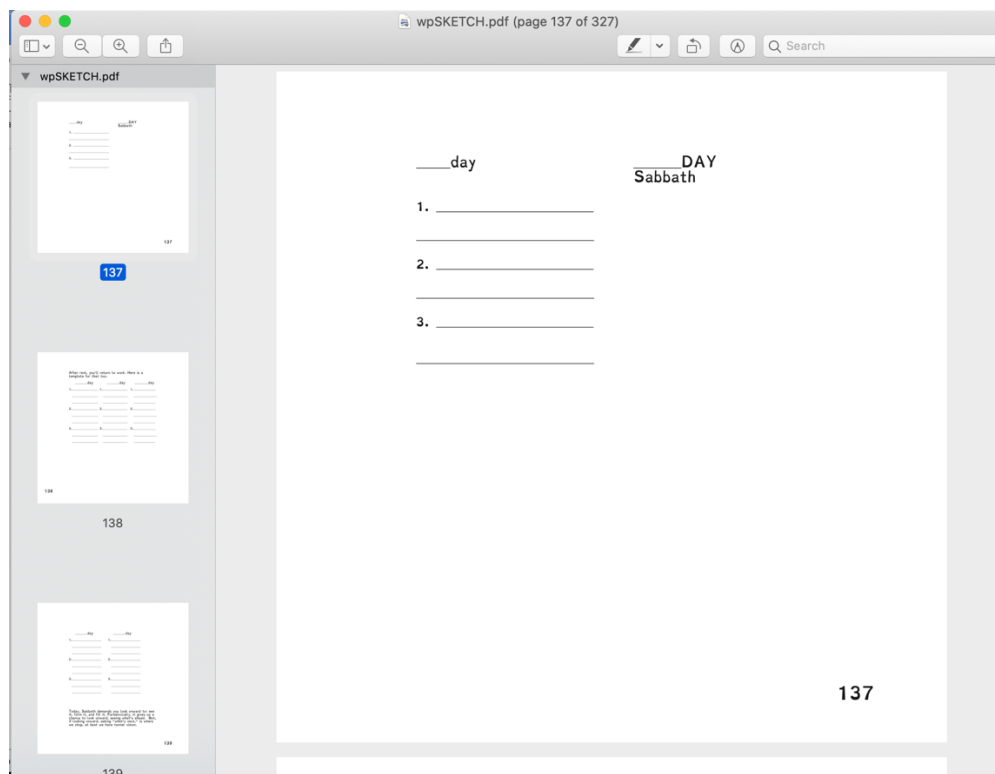
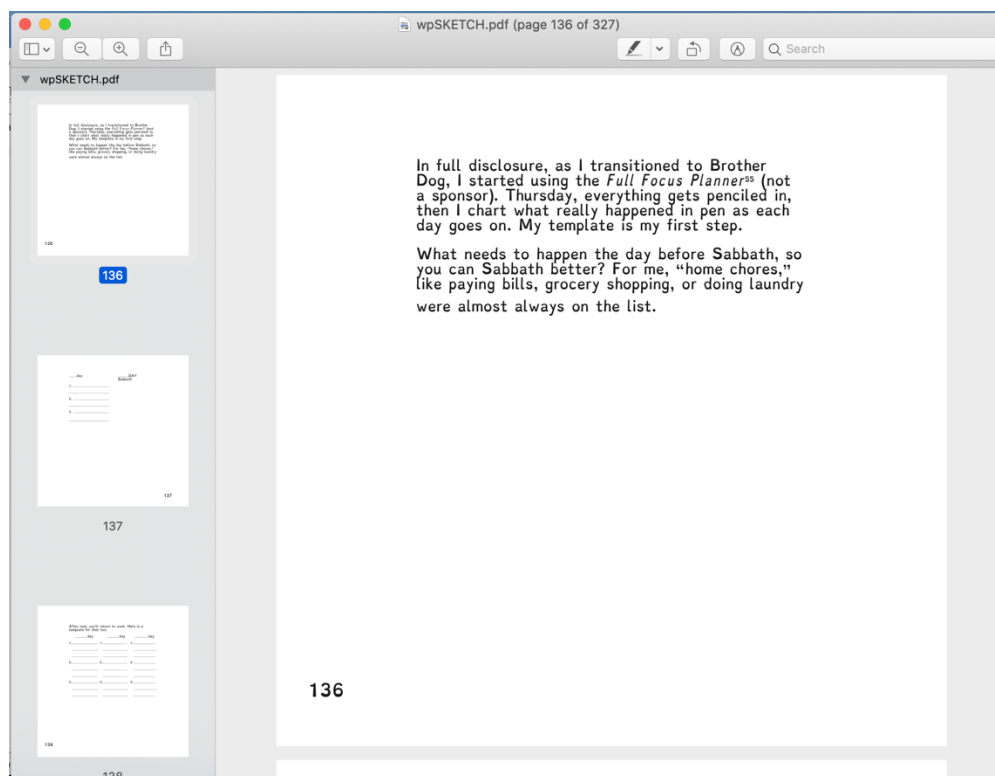


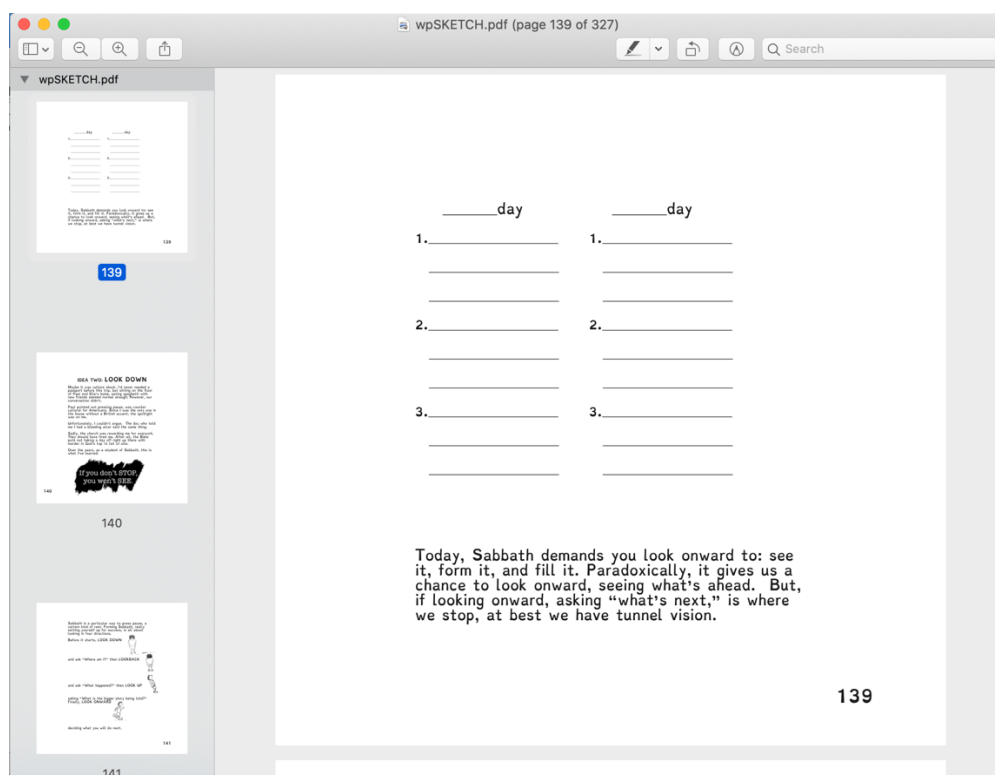
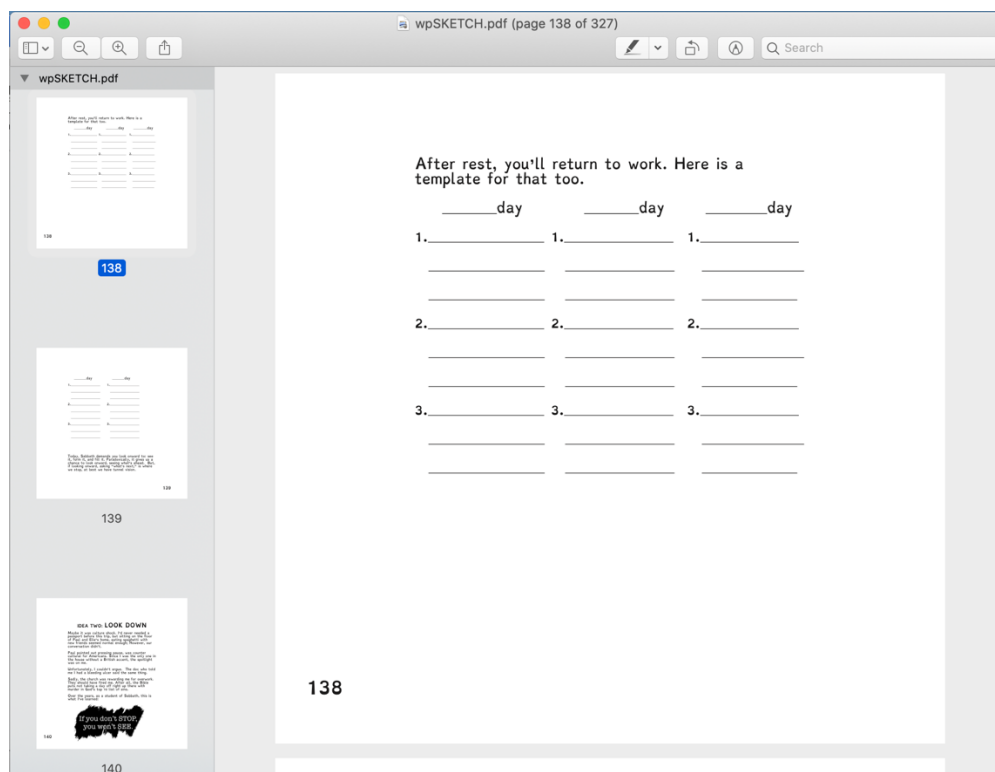




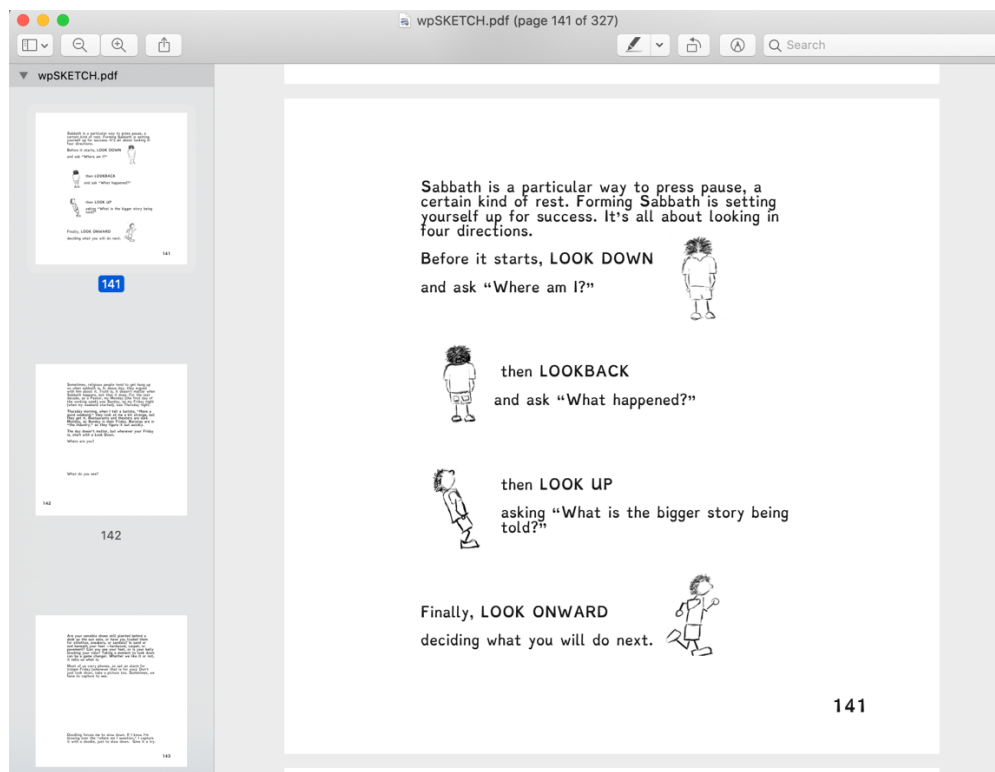
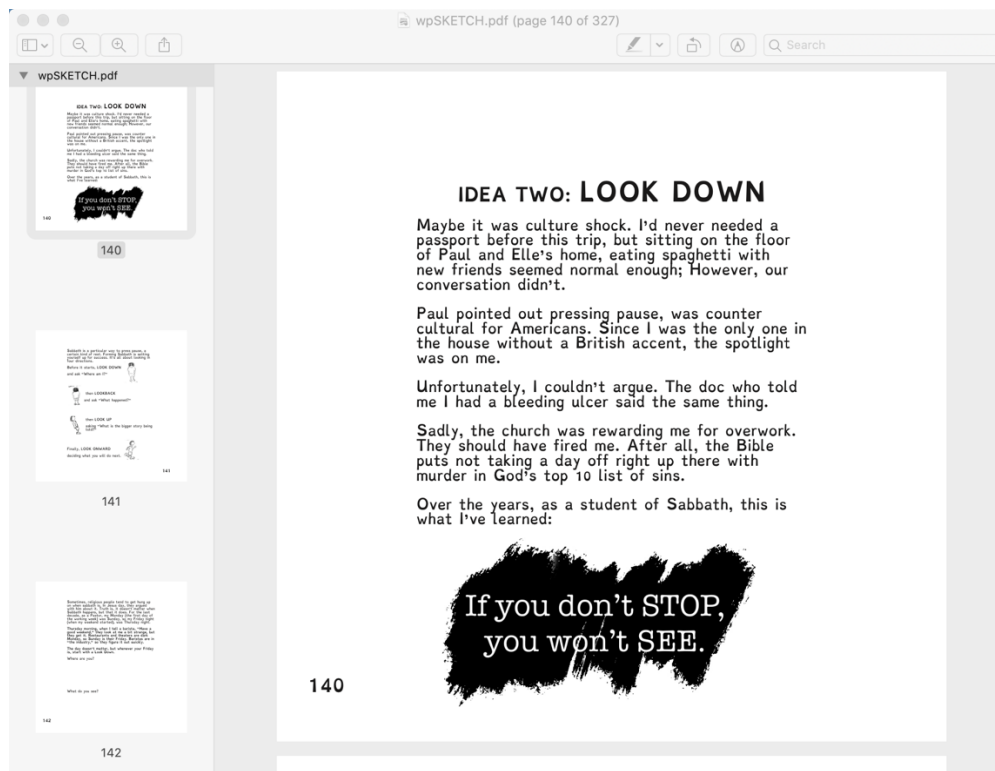


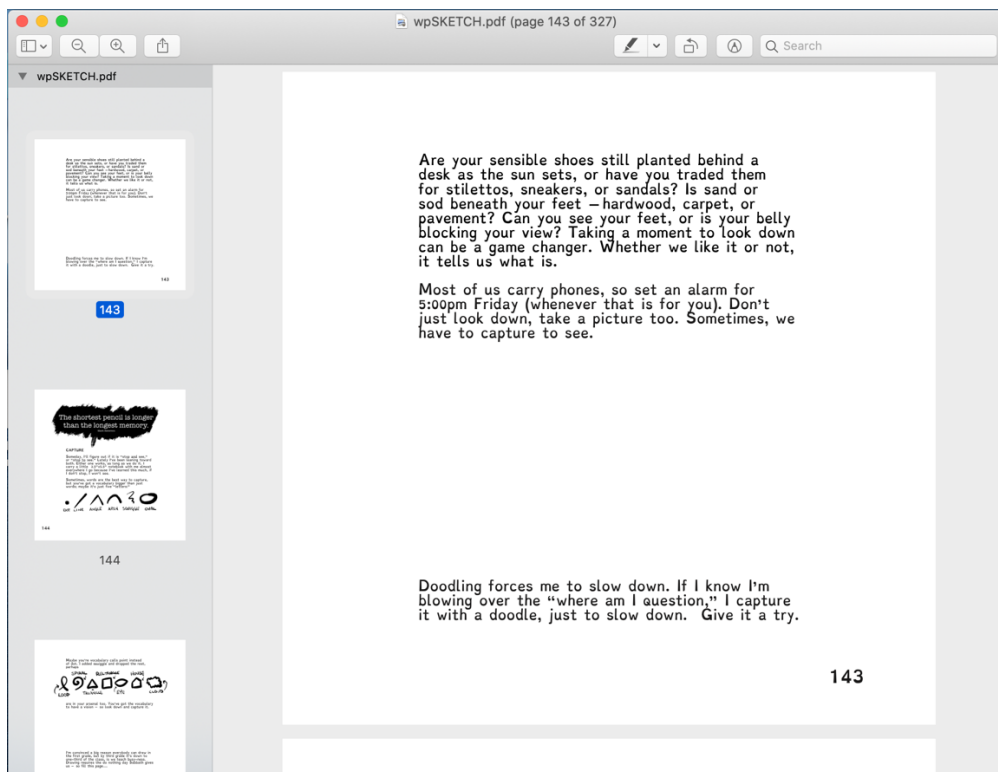
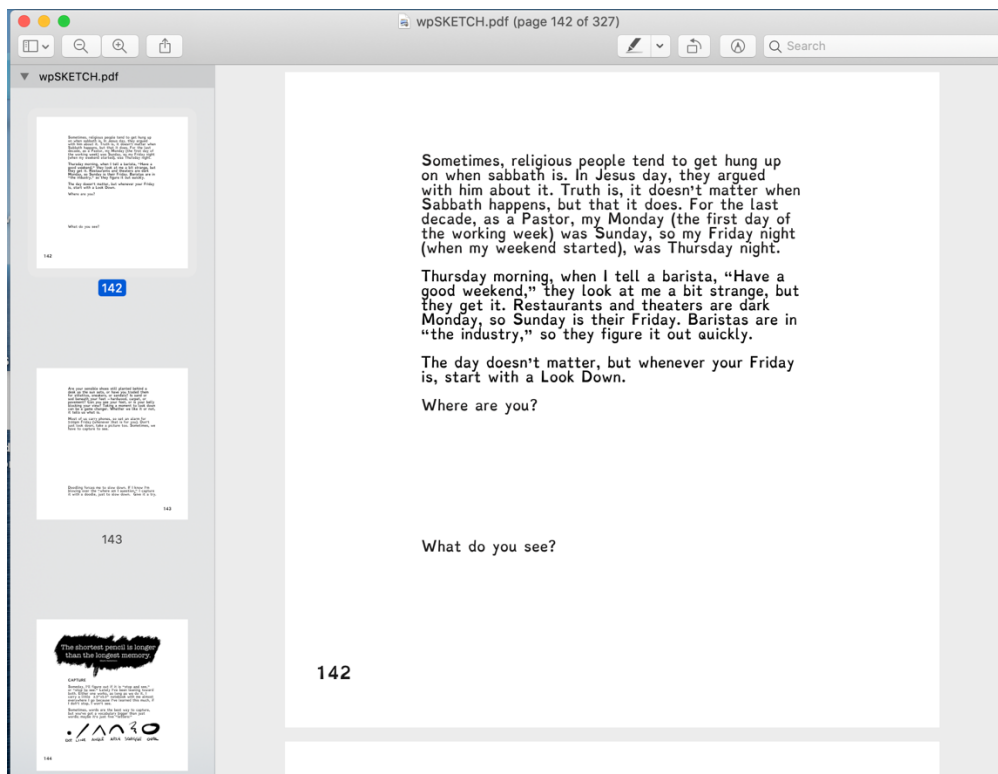


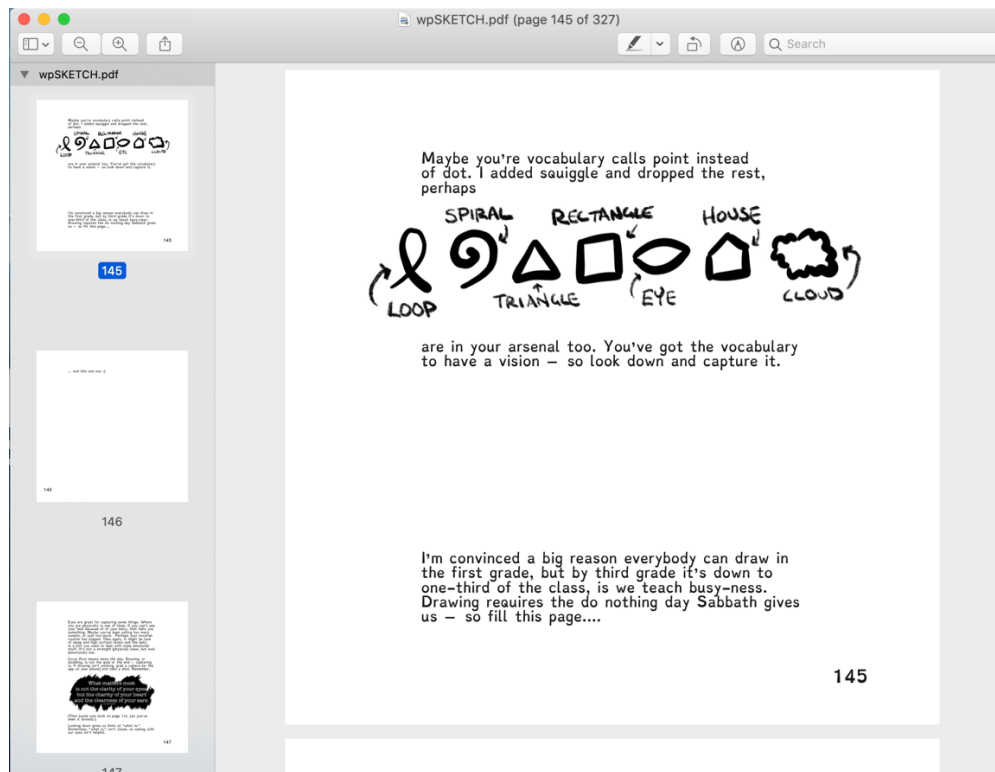
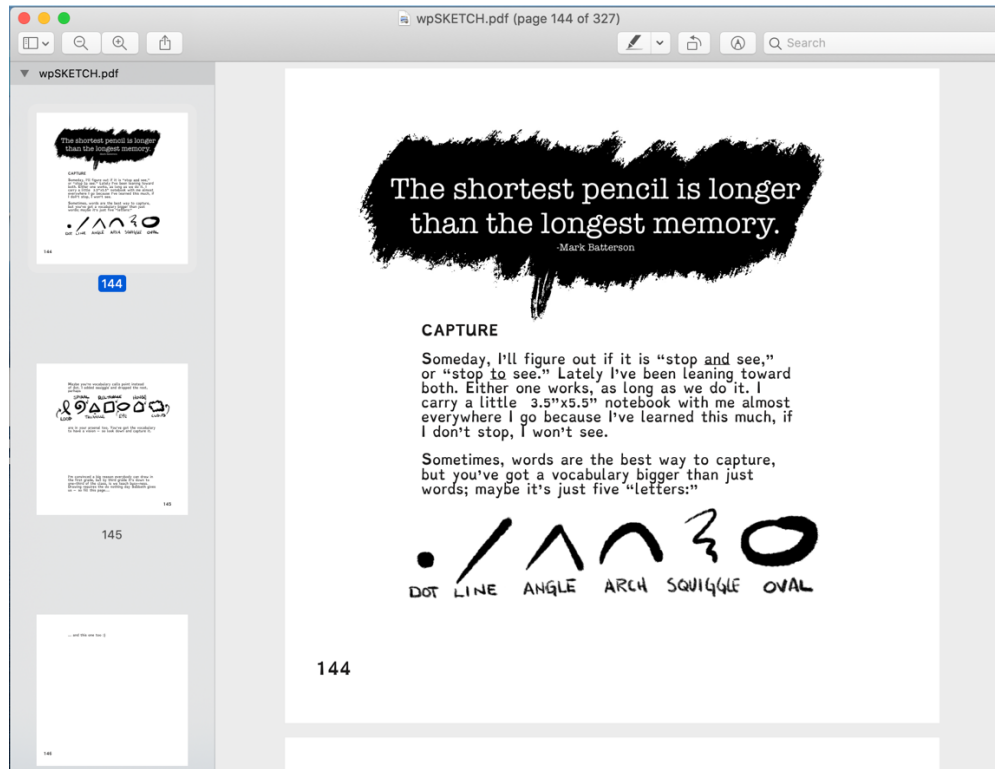




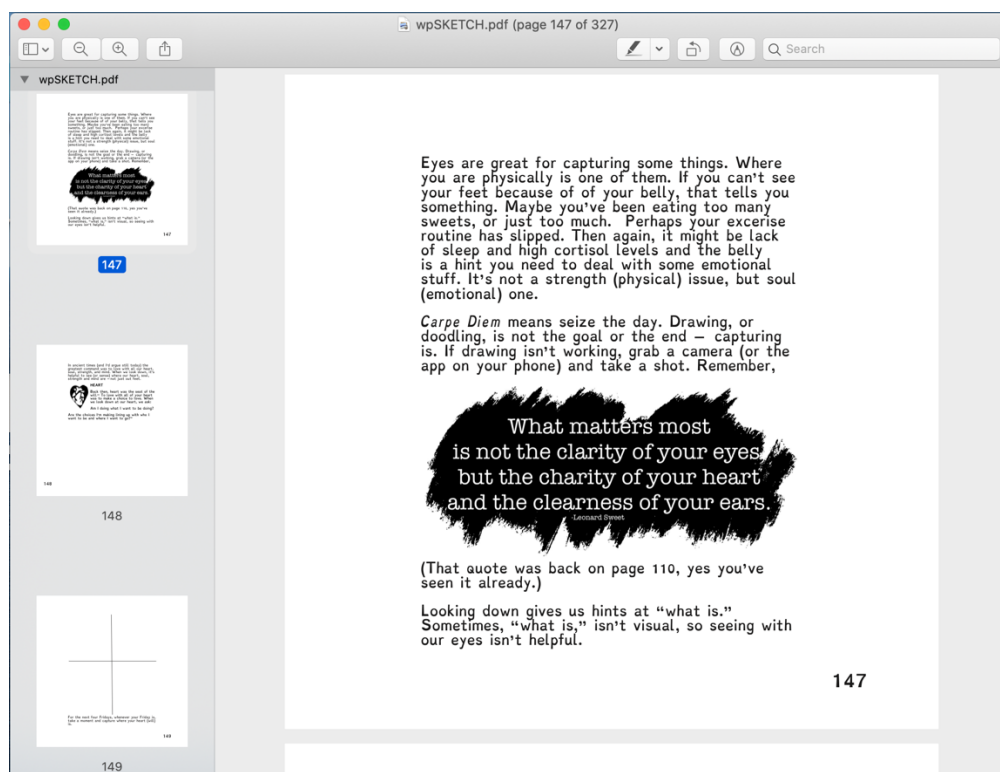
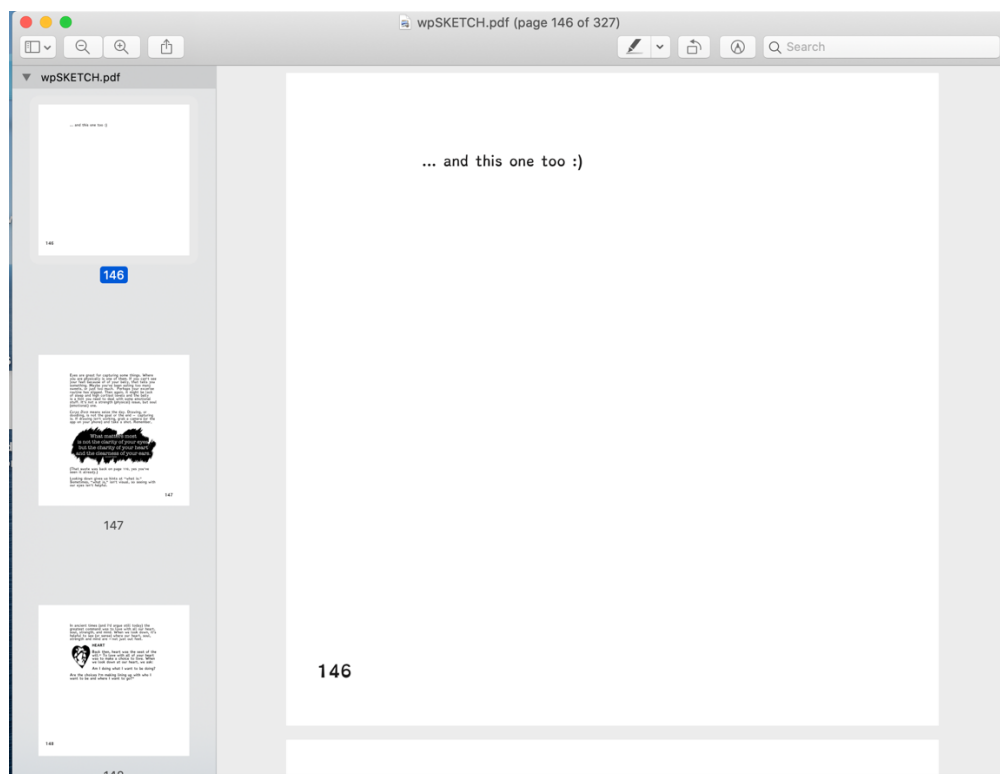
## Idea Two: Look Down

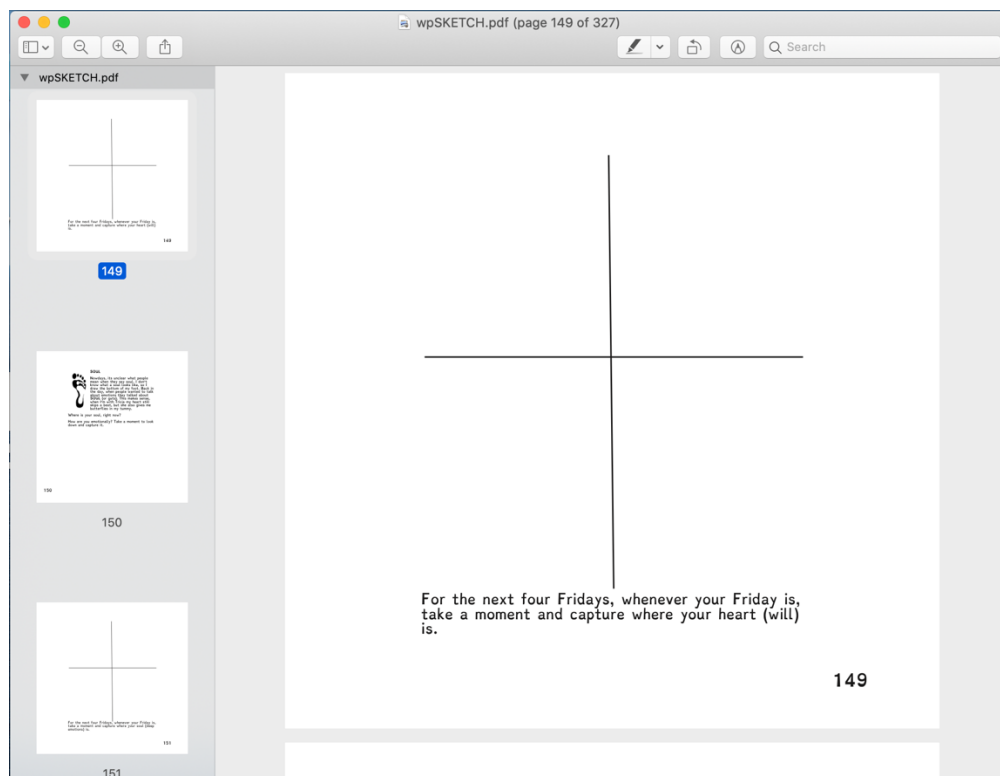
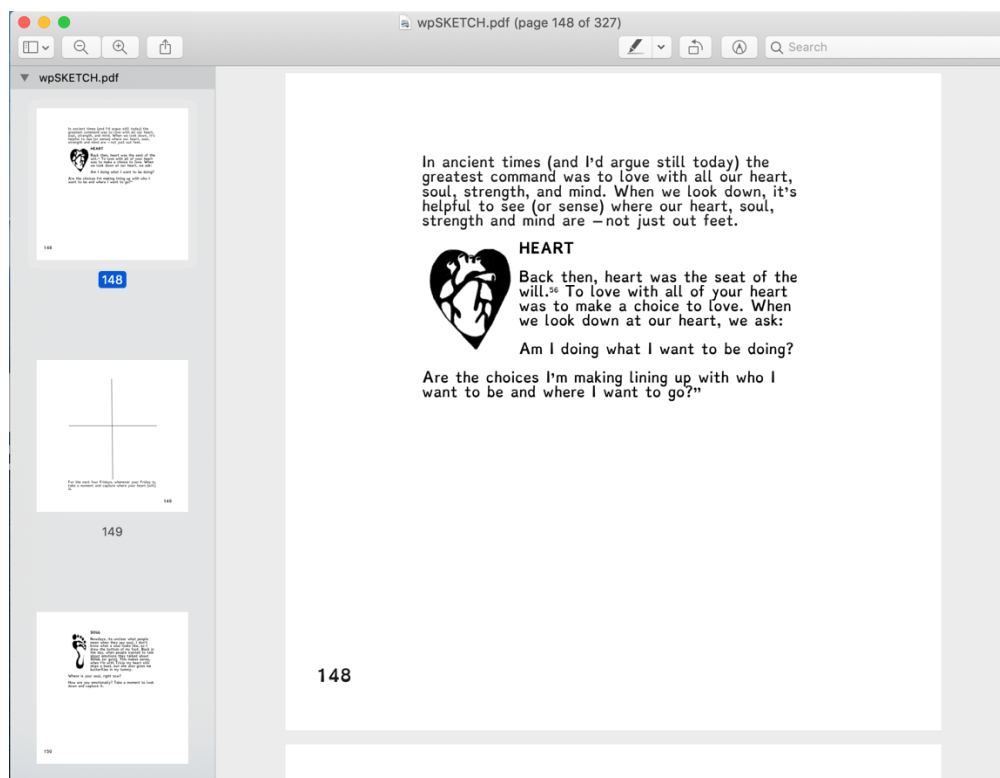


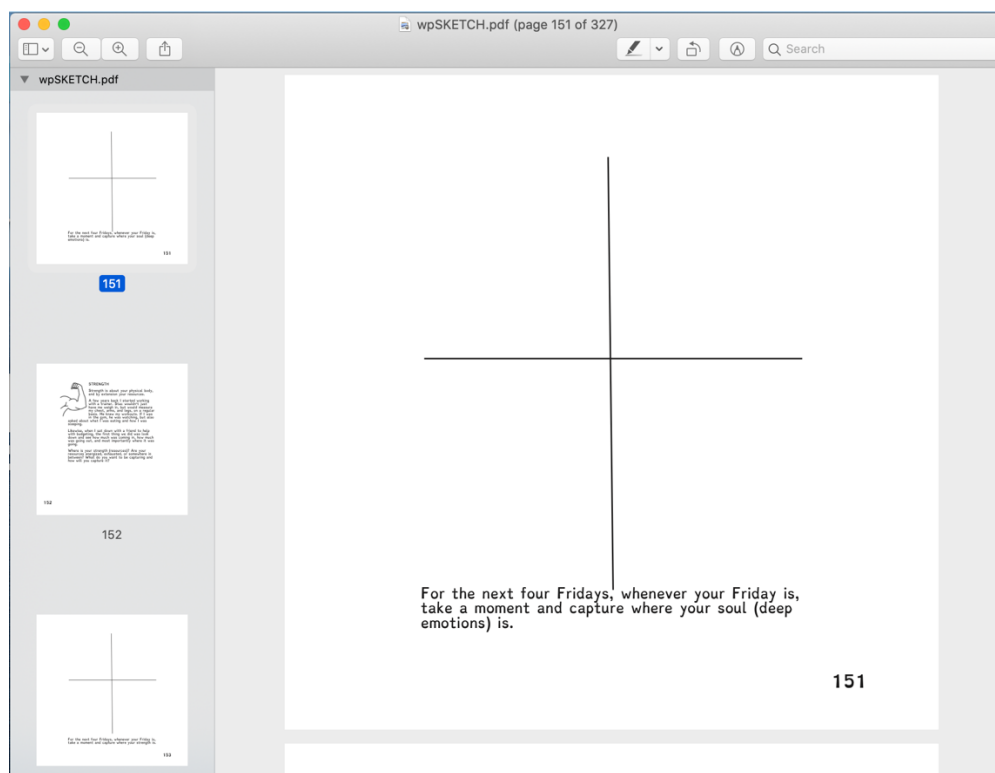
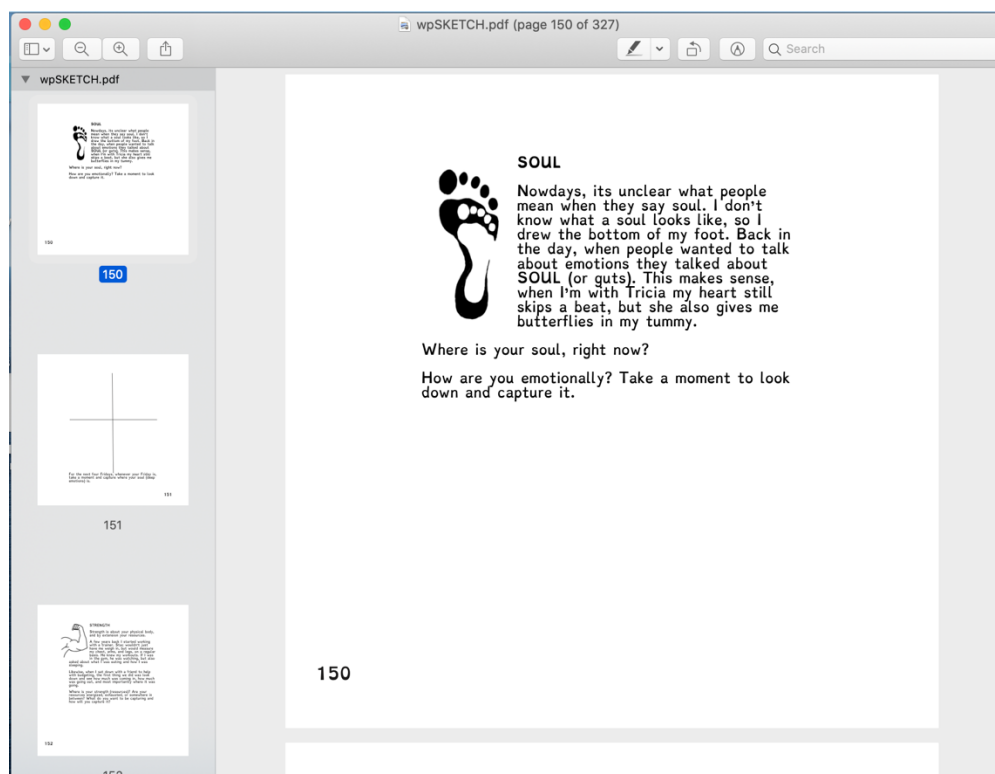


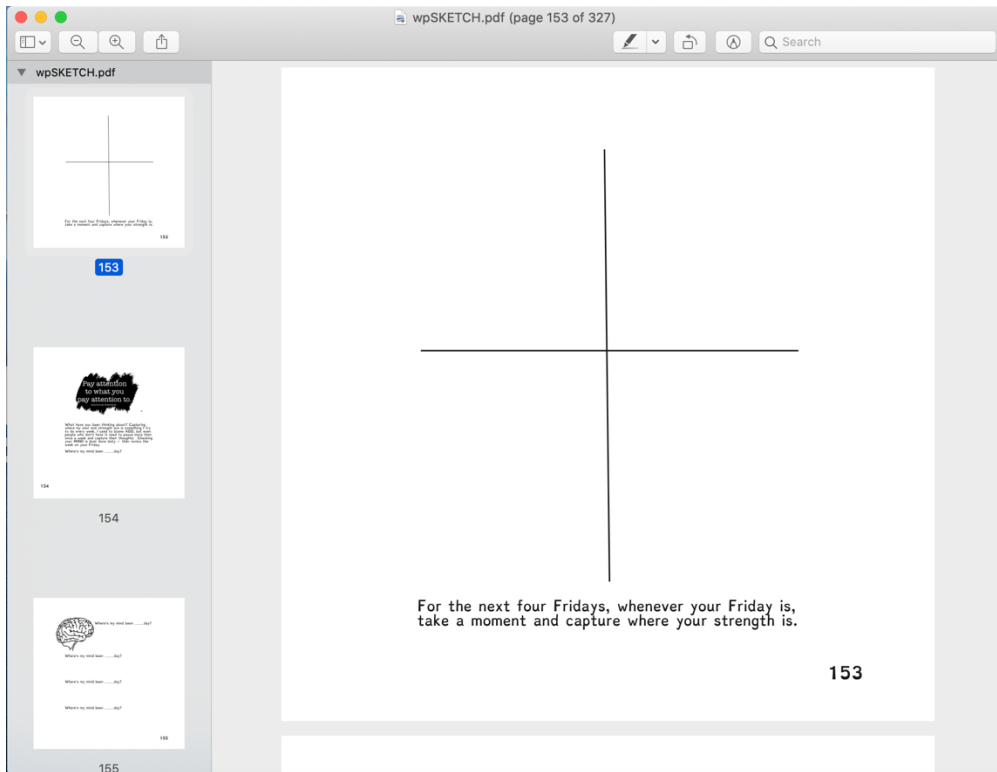


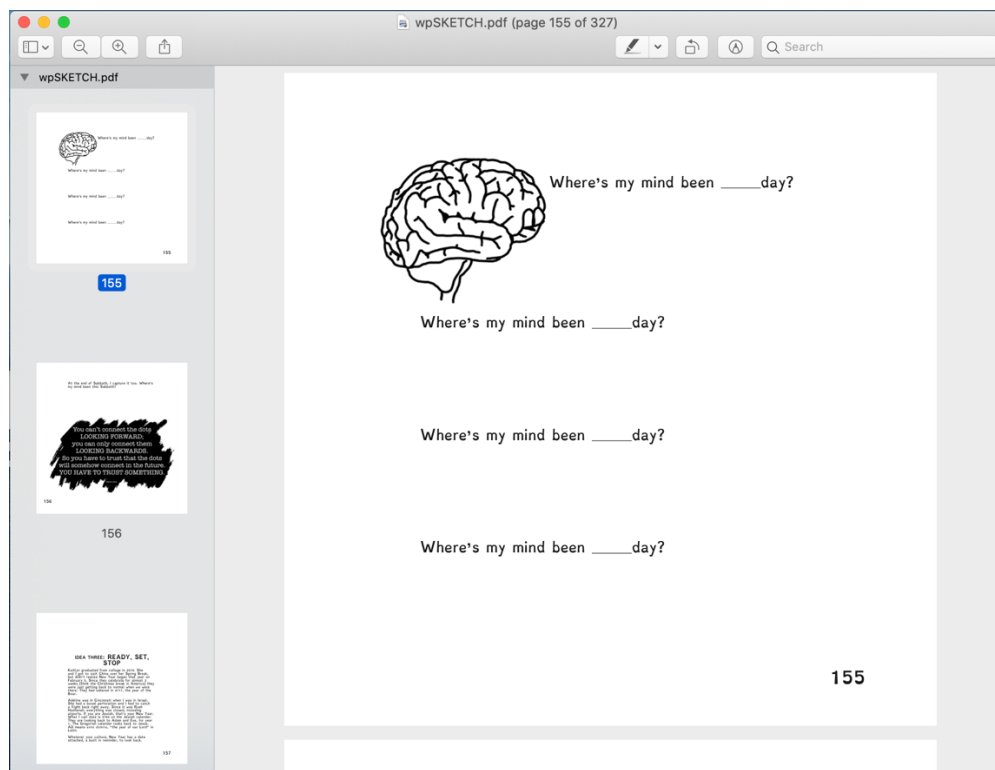
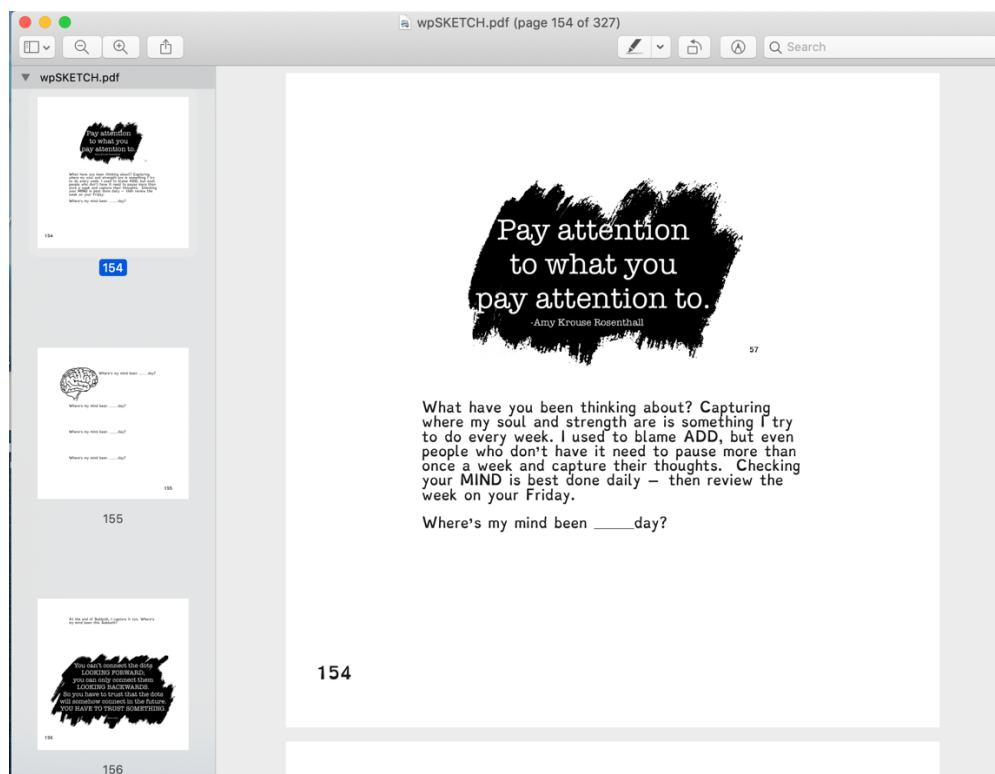


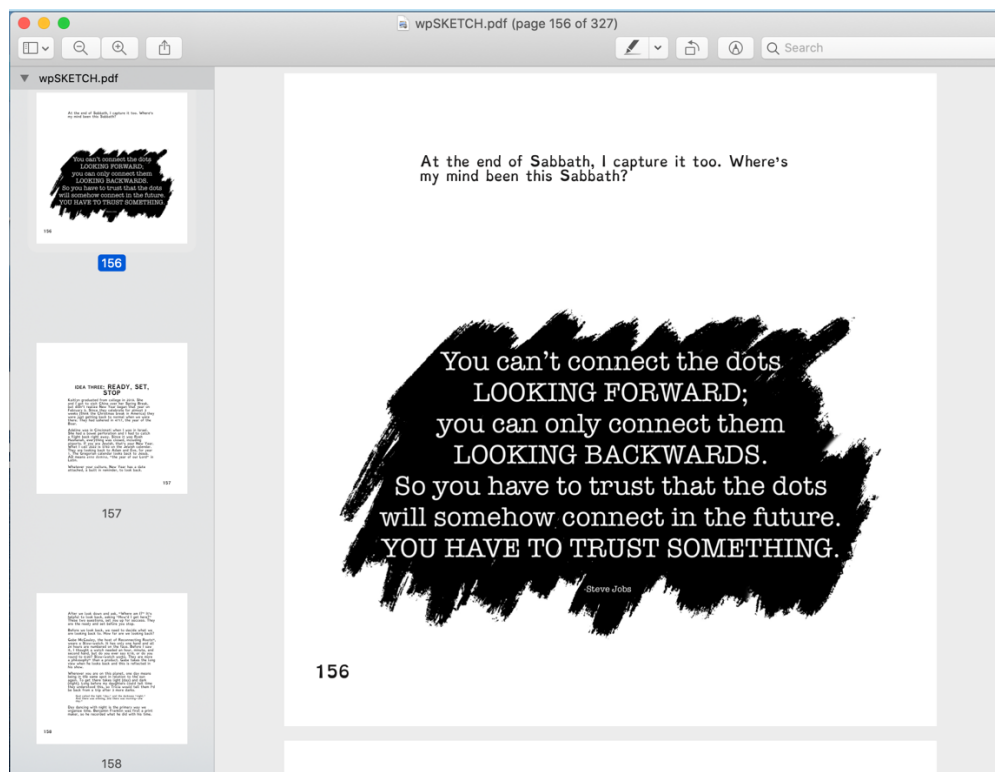




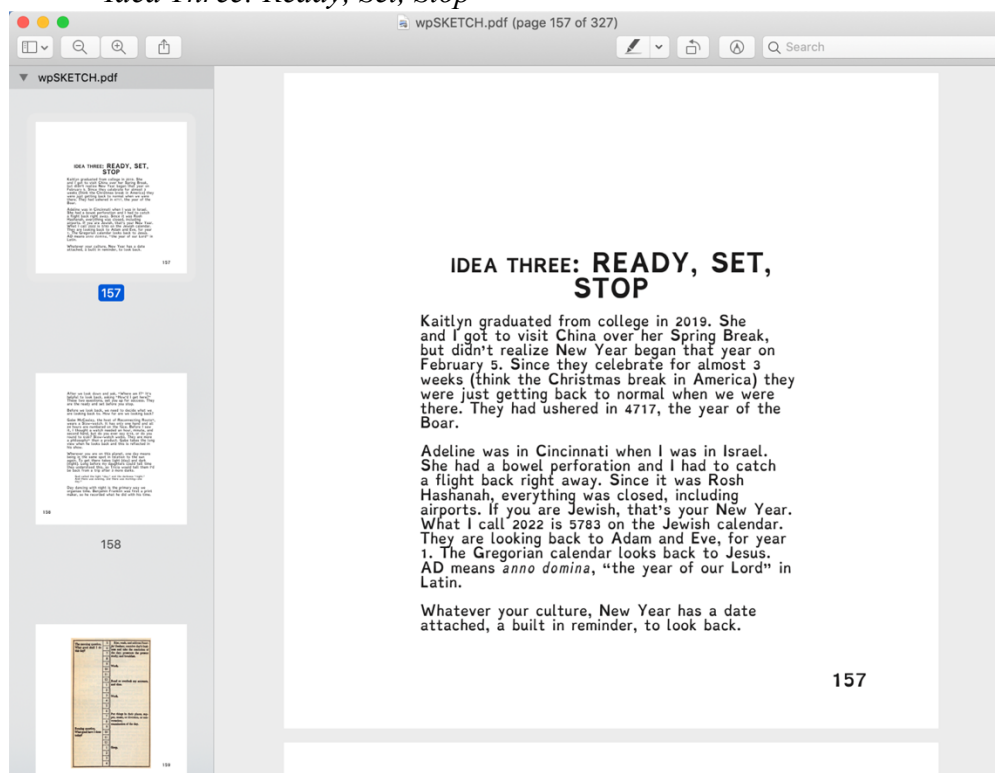


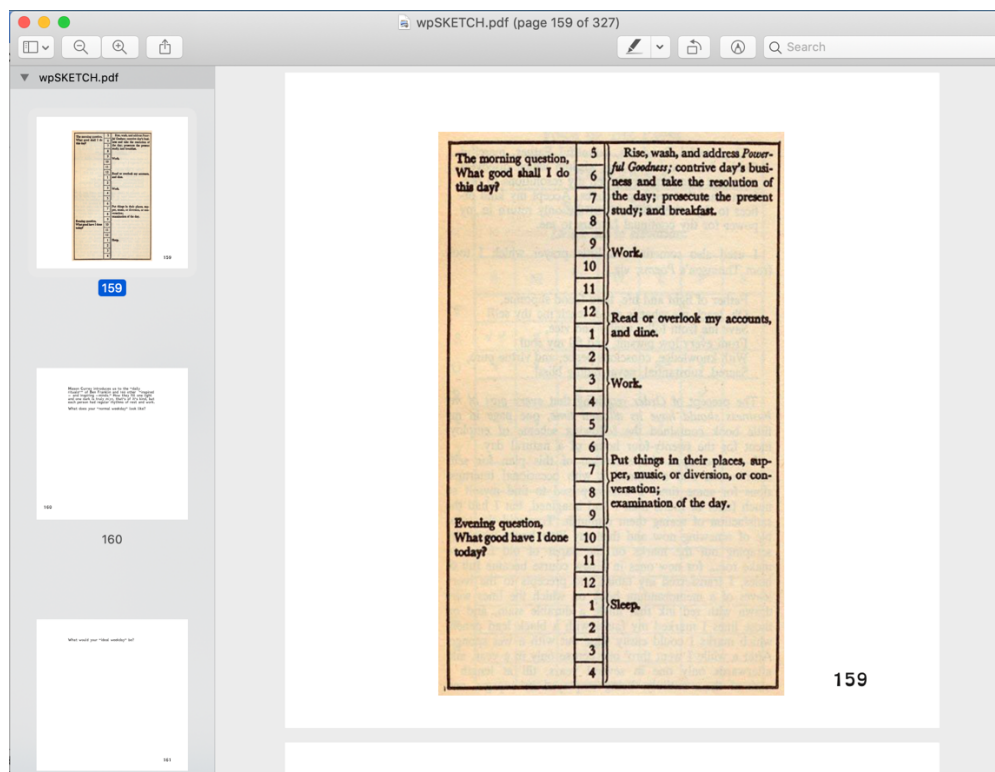
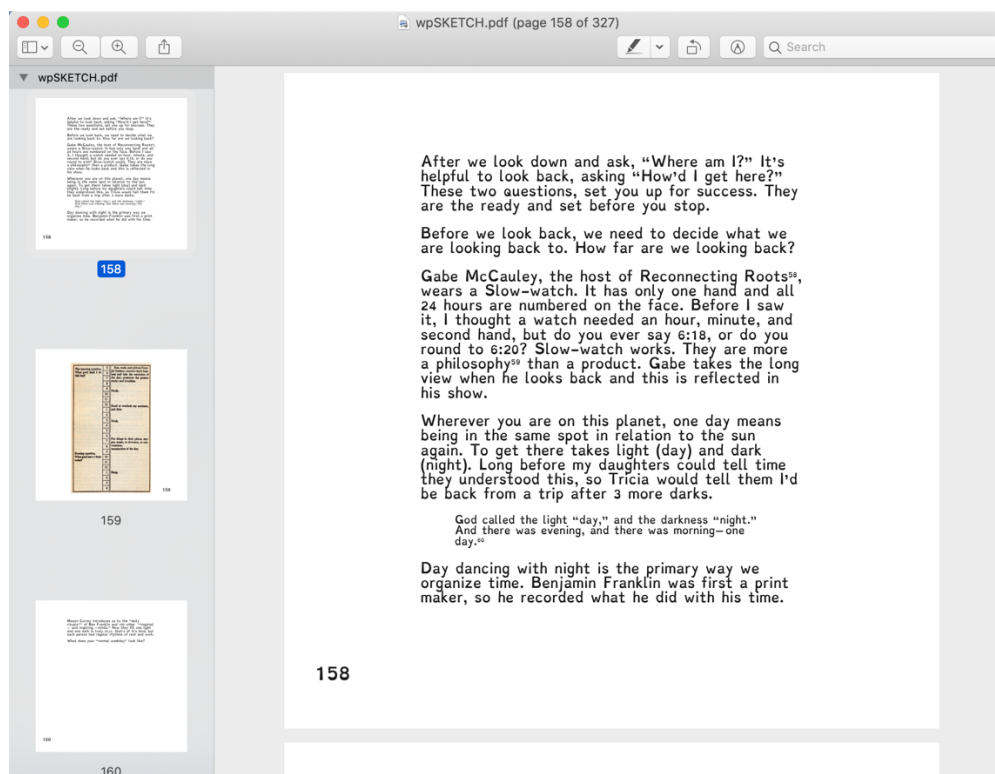


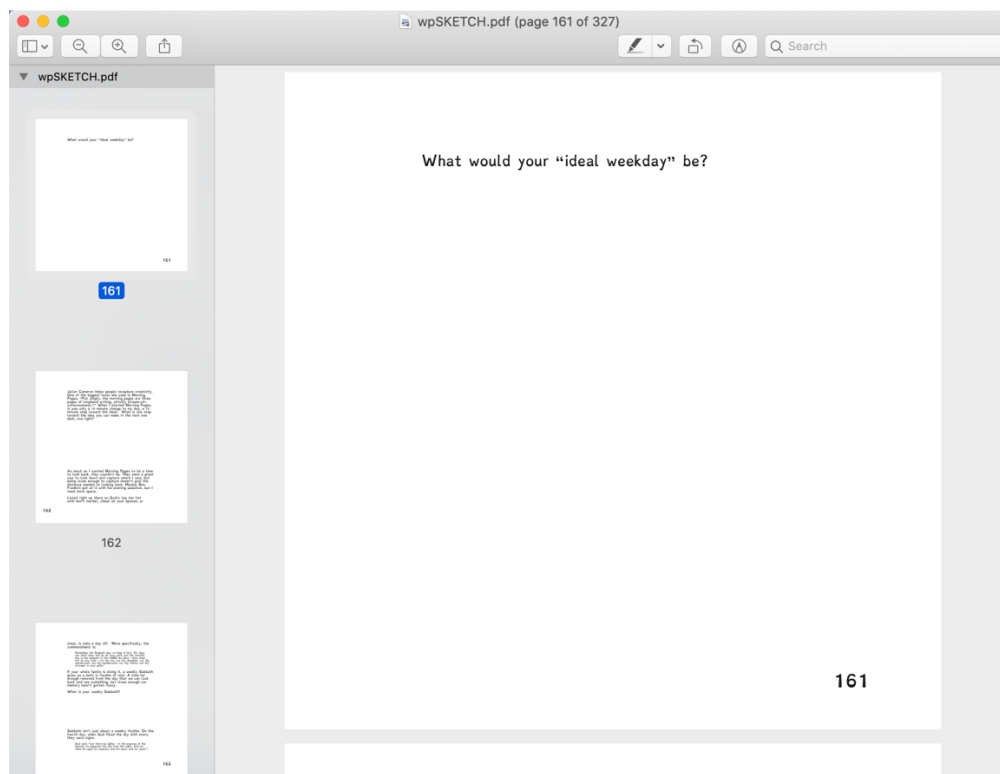
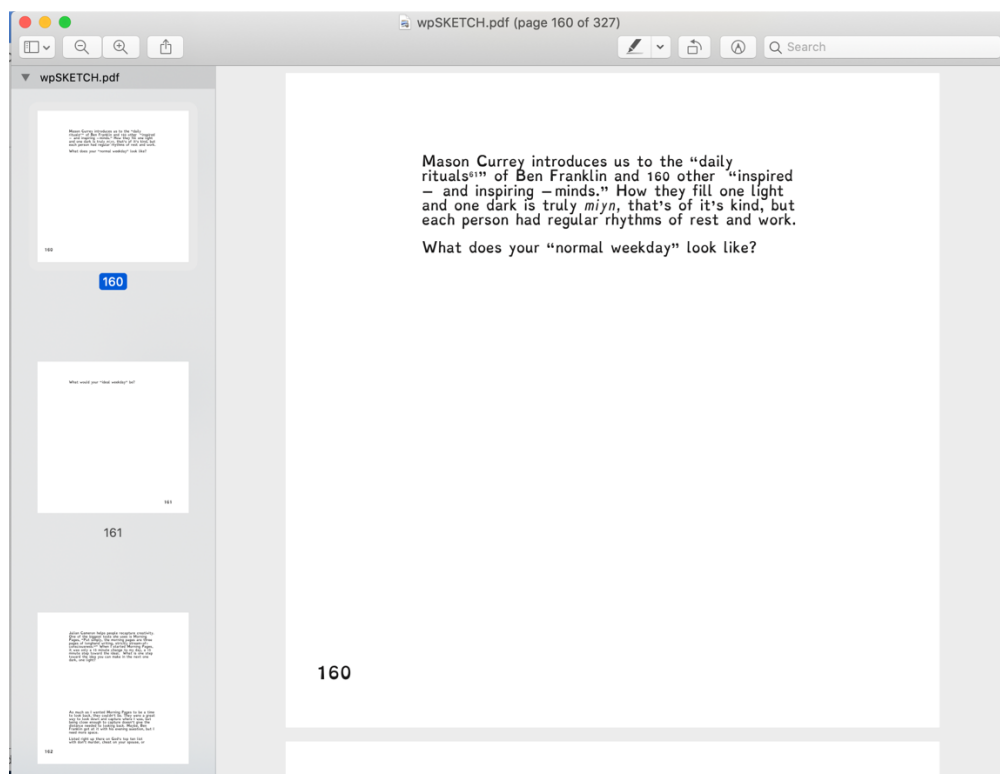




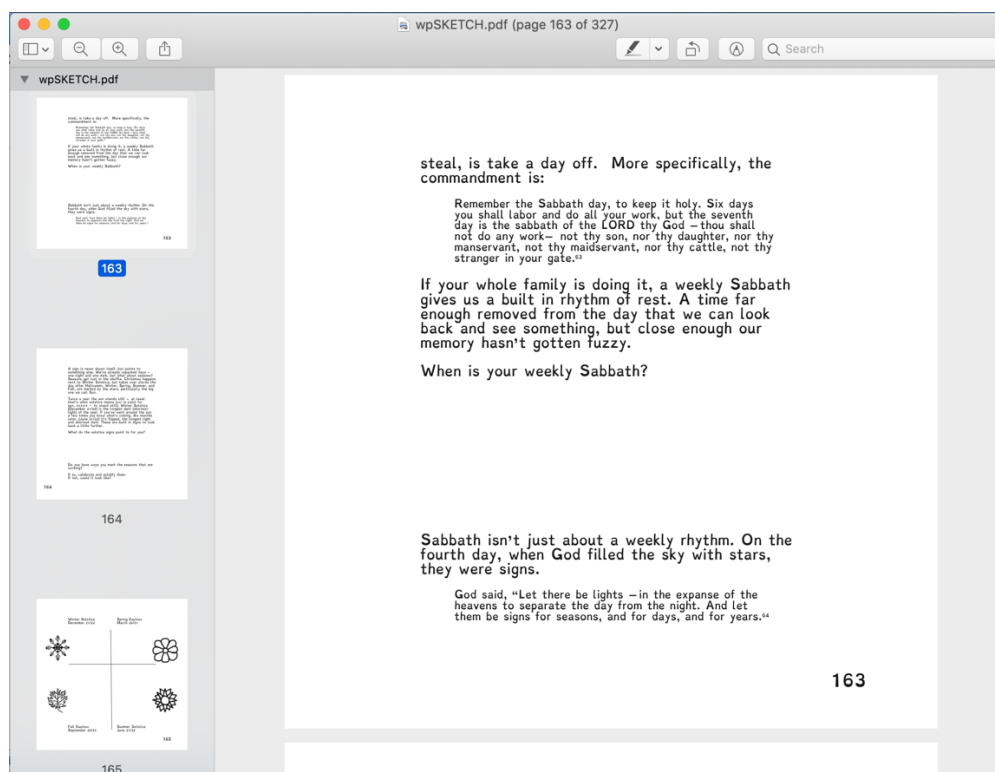
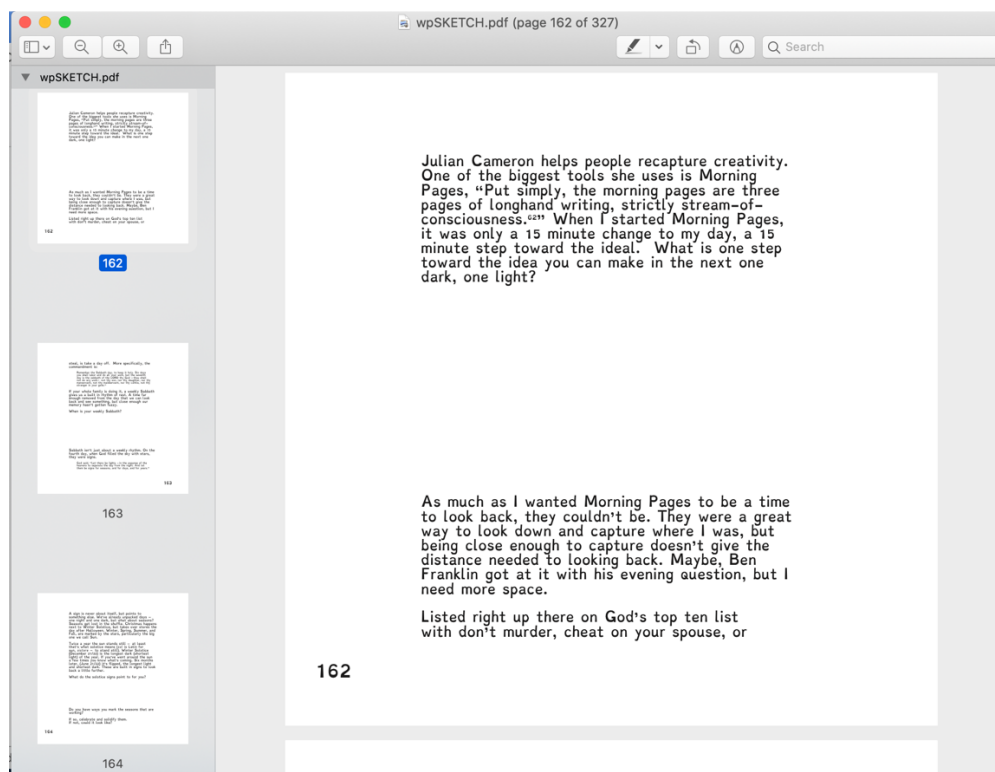
### *Idea Three: Ready, Set, Stop*

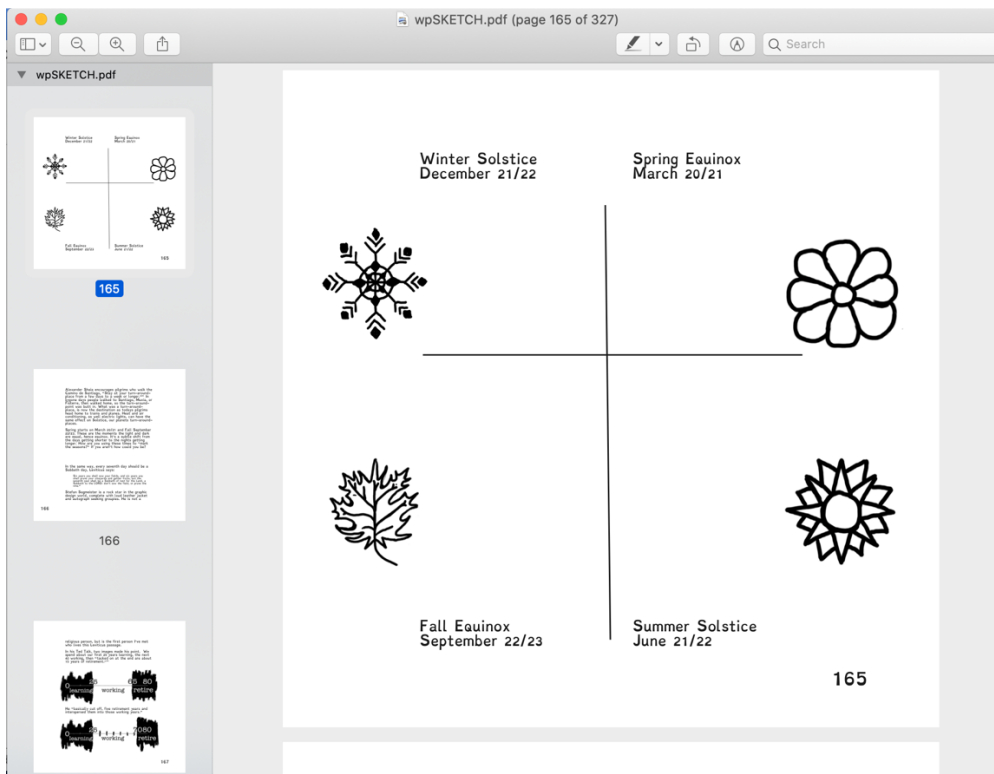
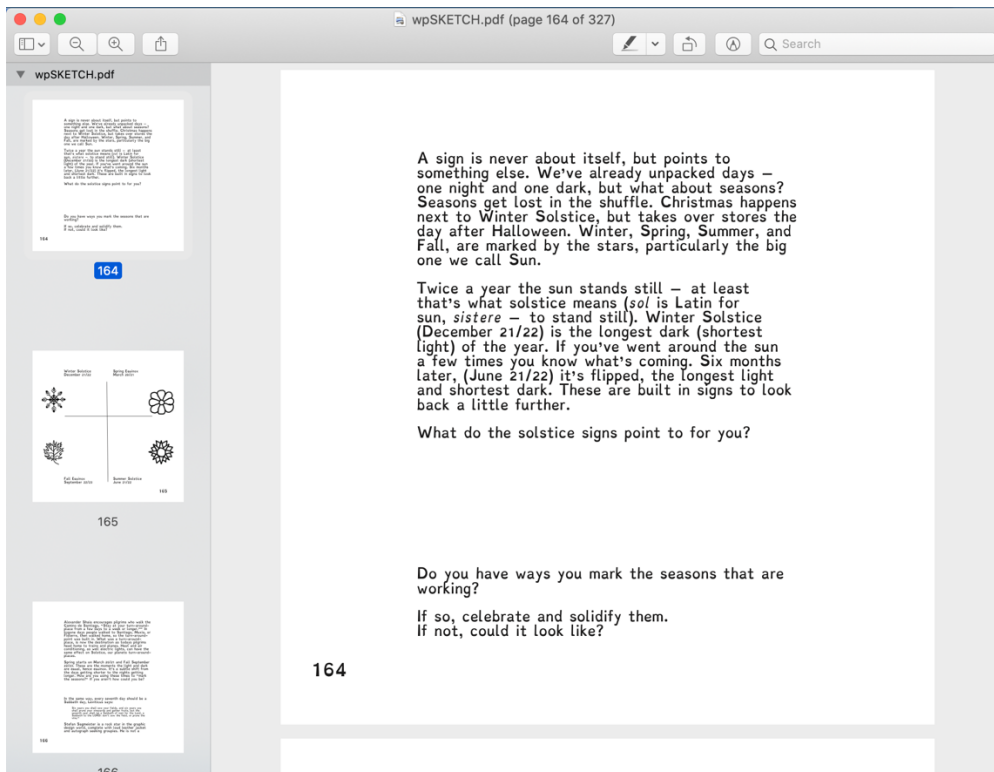


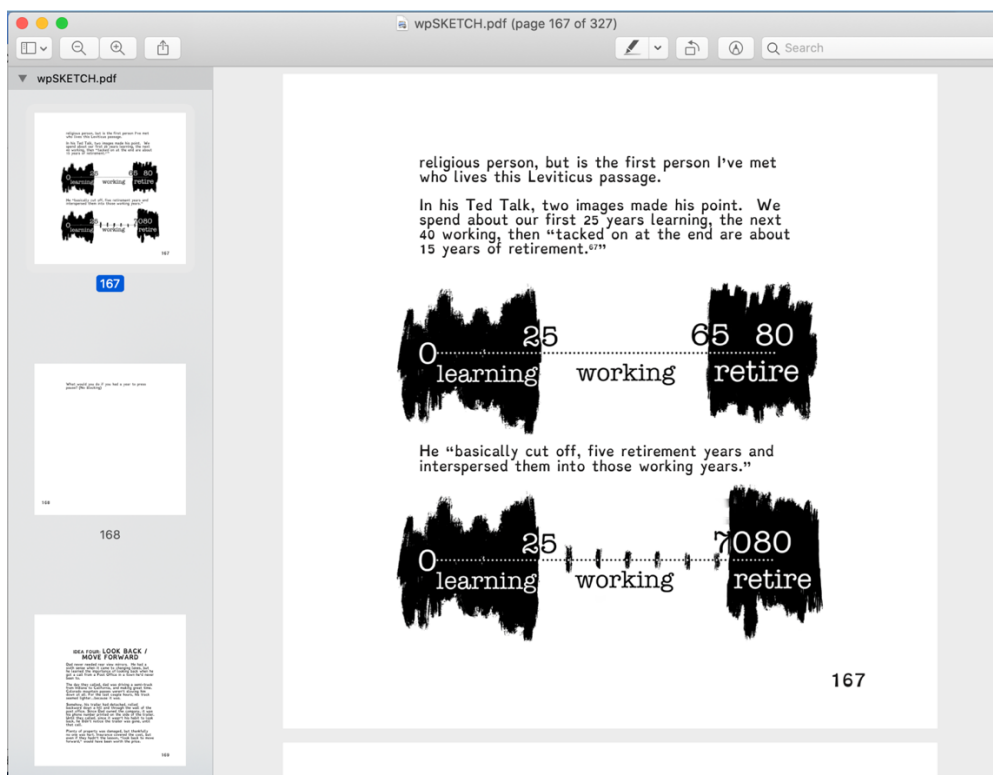
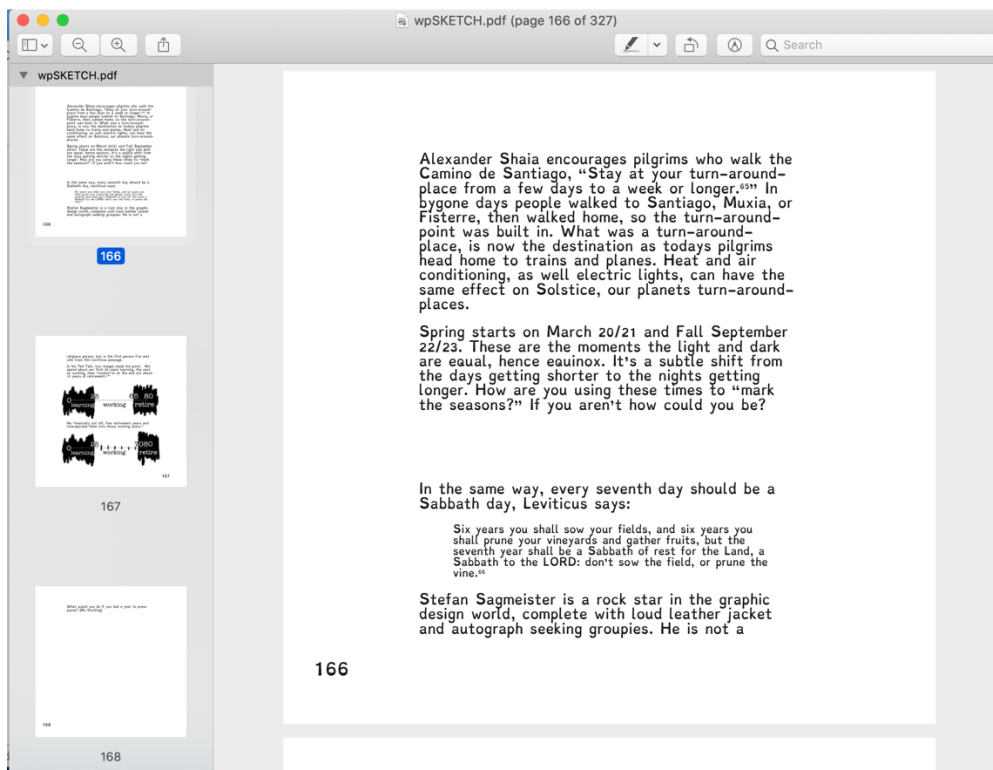






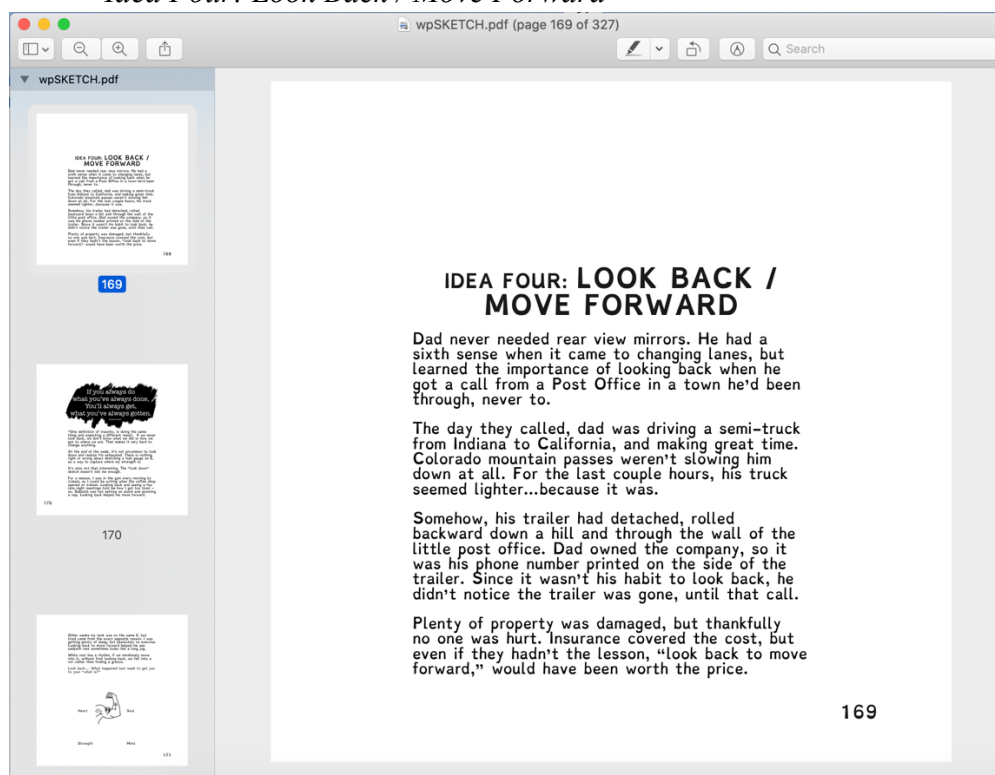


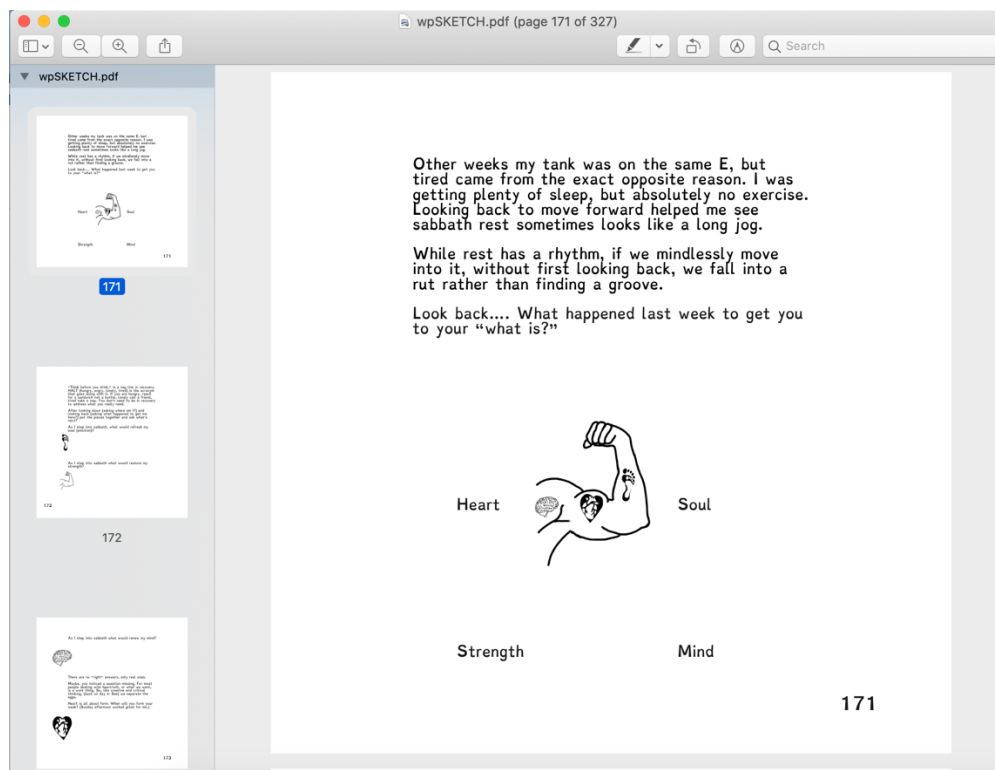
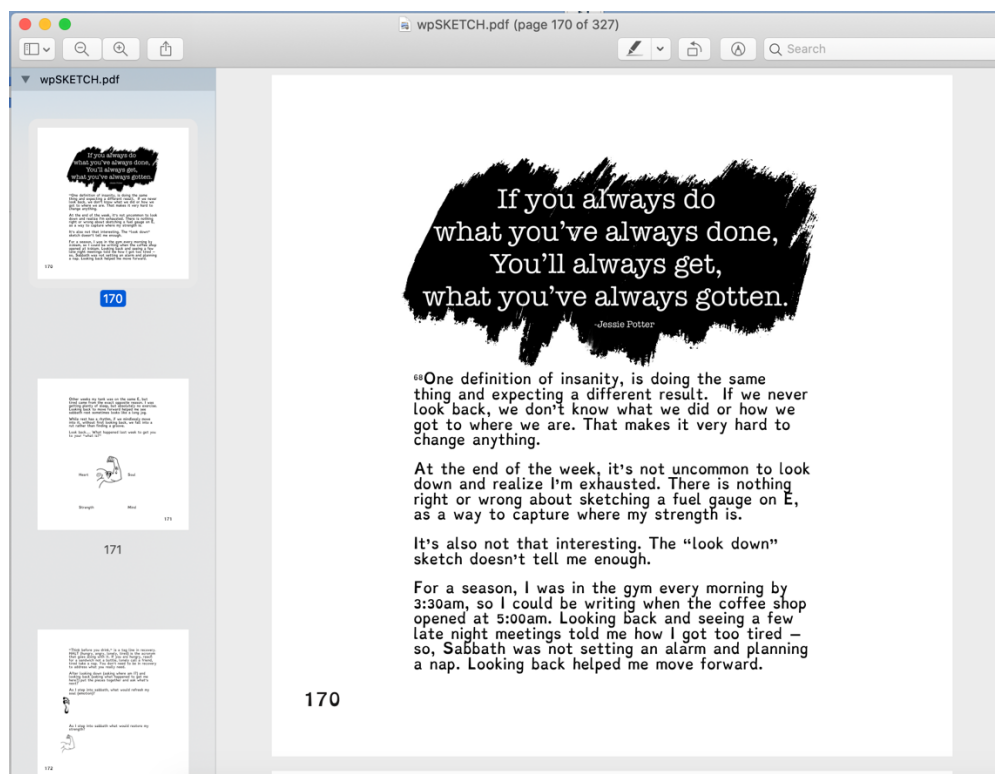


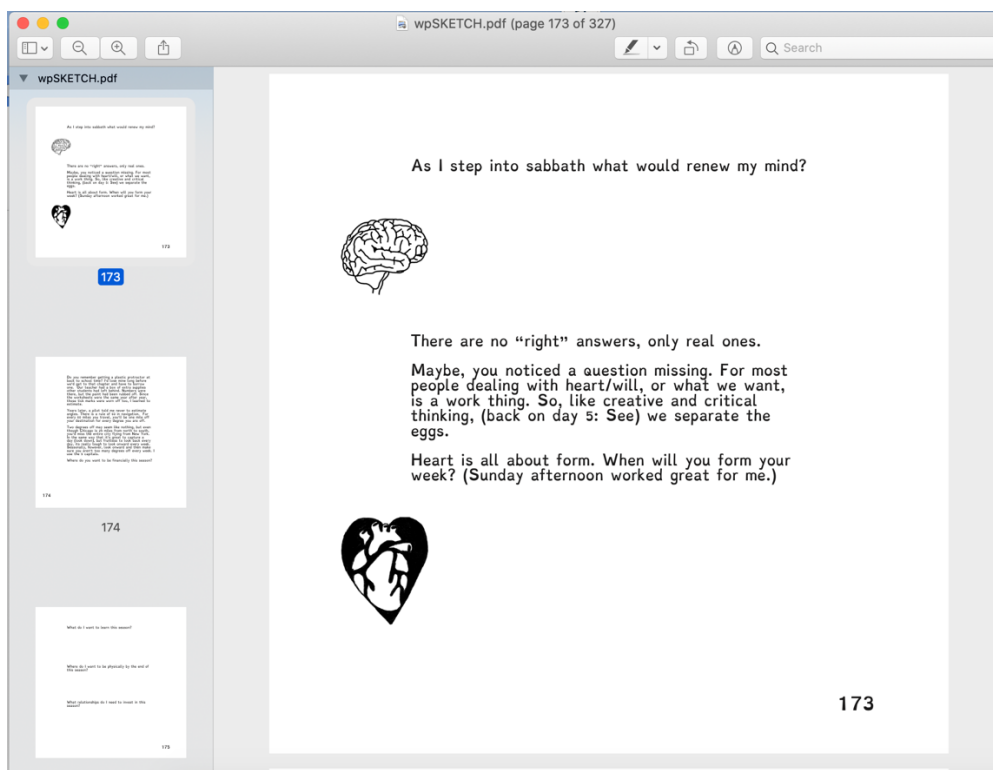
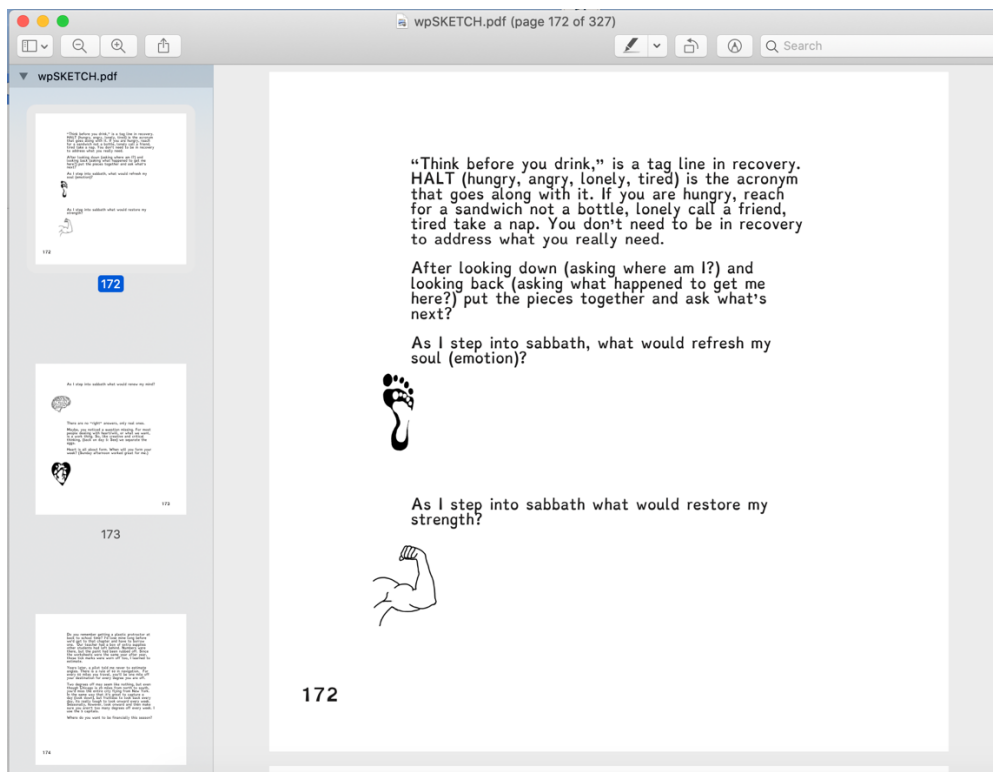


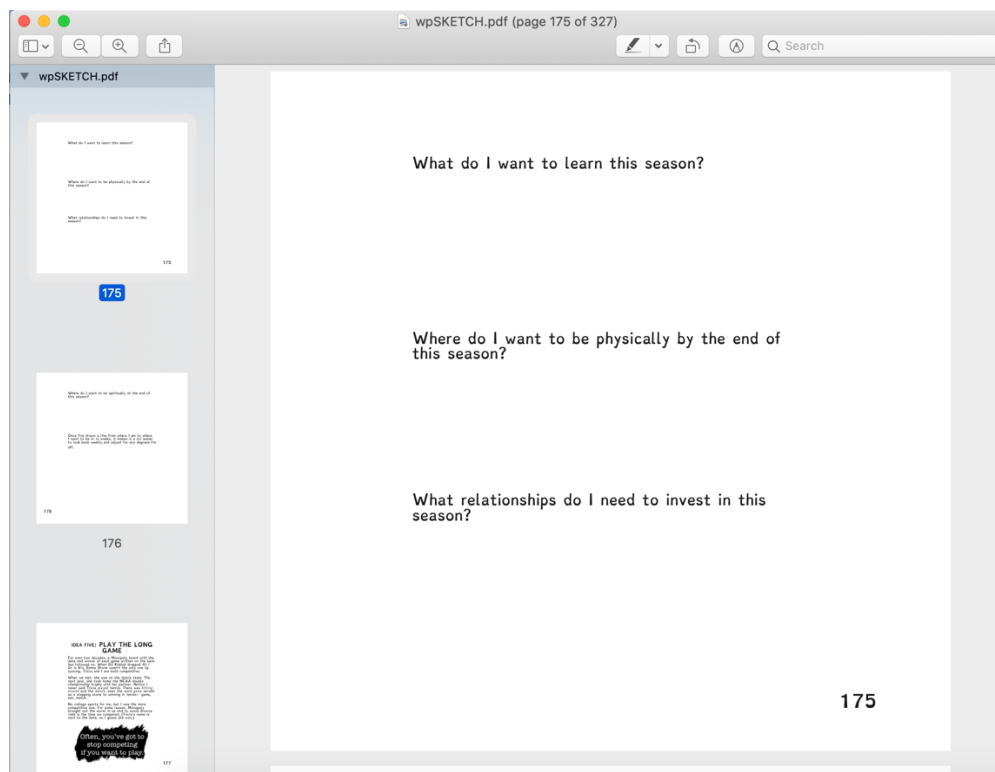
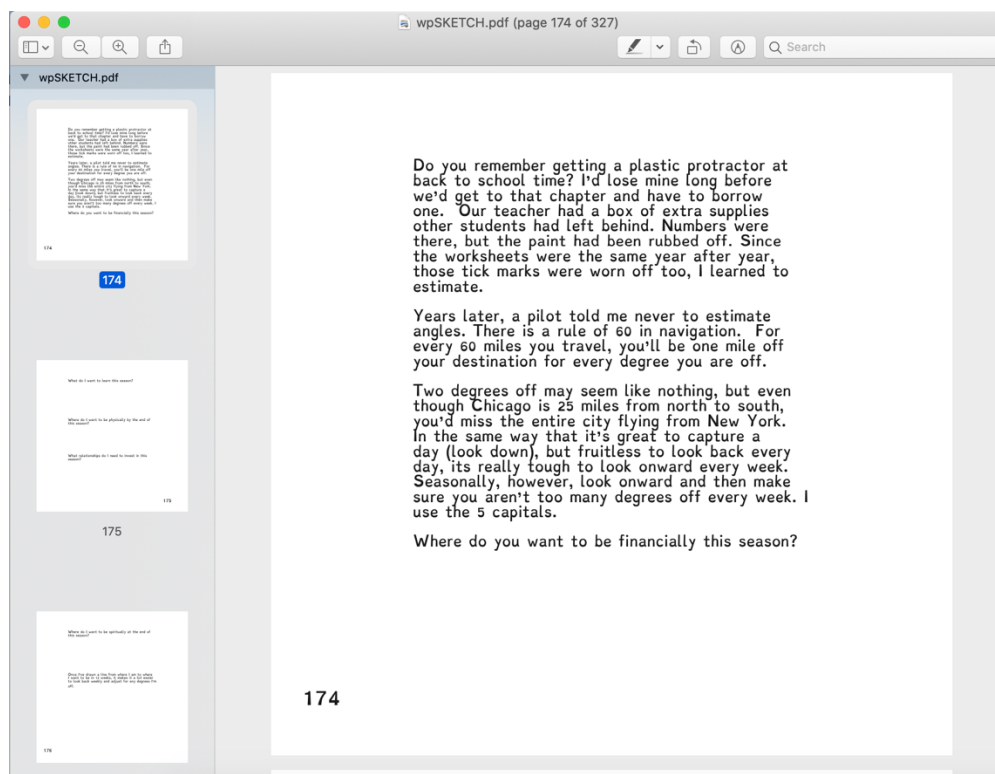


### *Idea Four: Look Back / Move Forward*

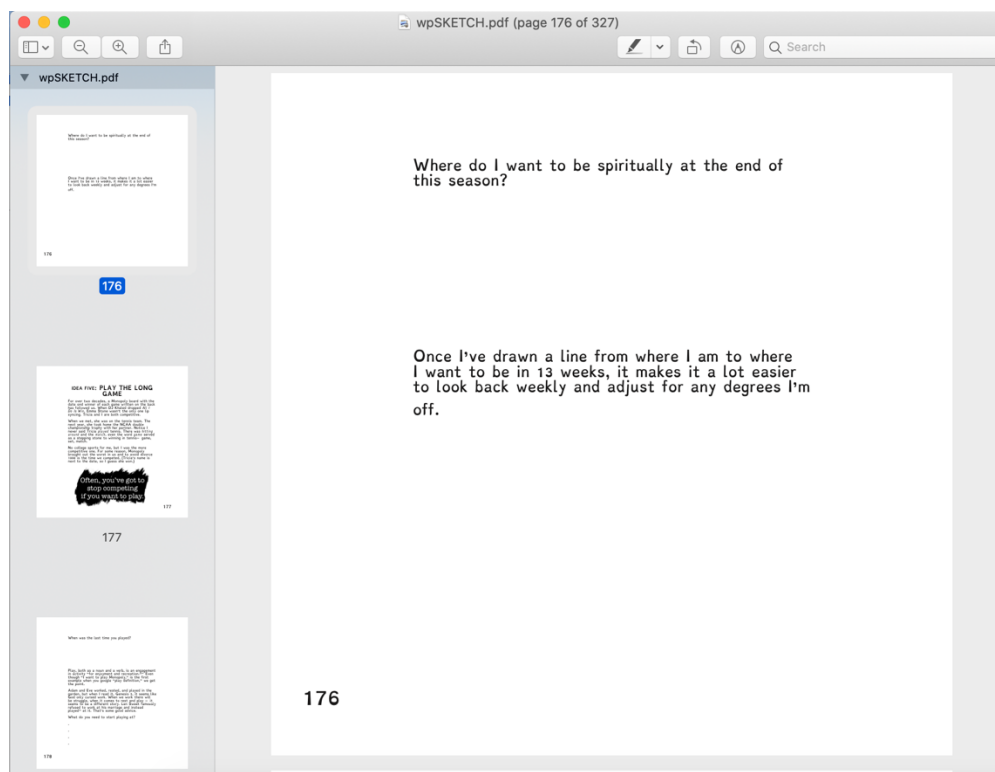




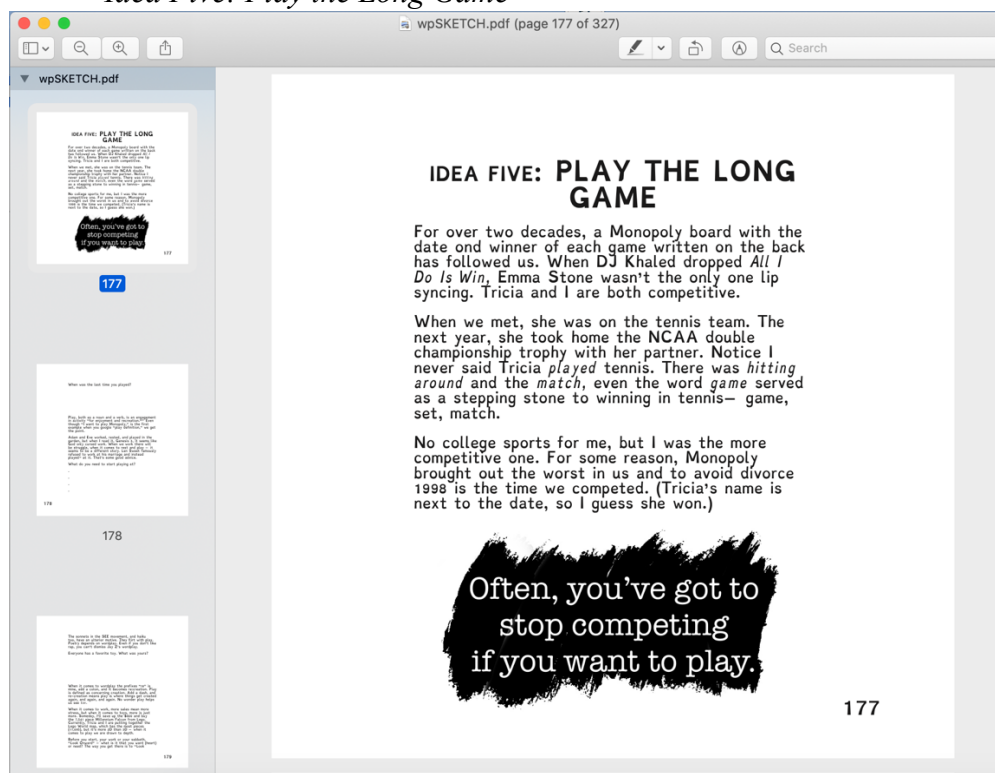




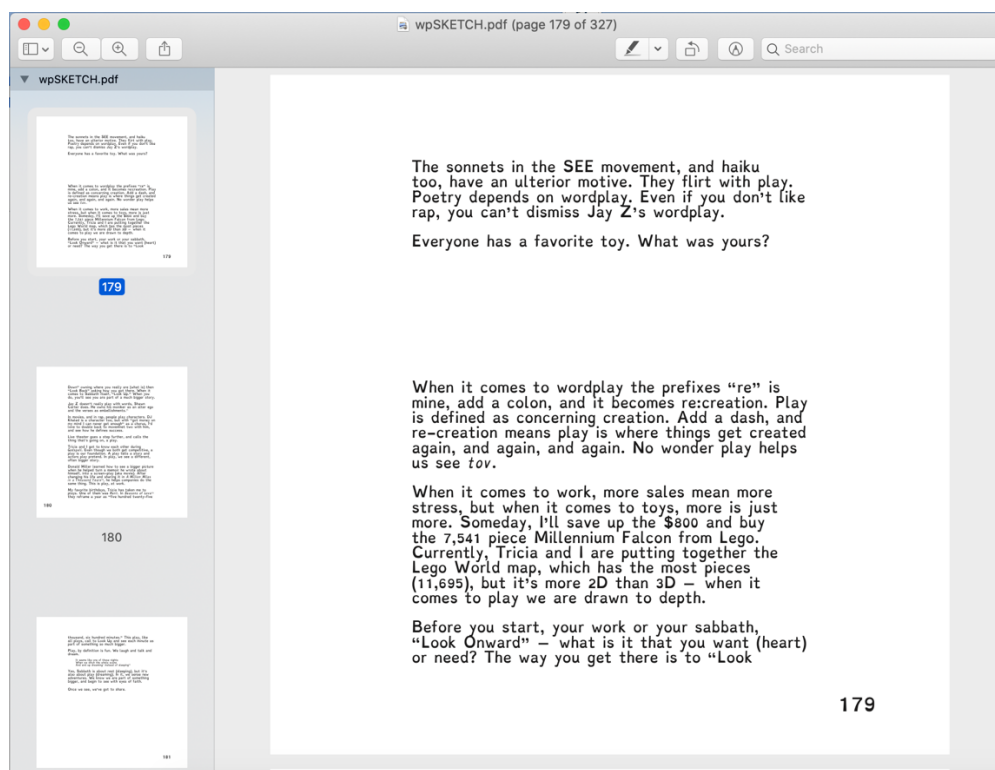
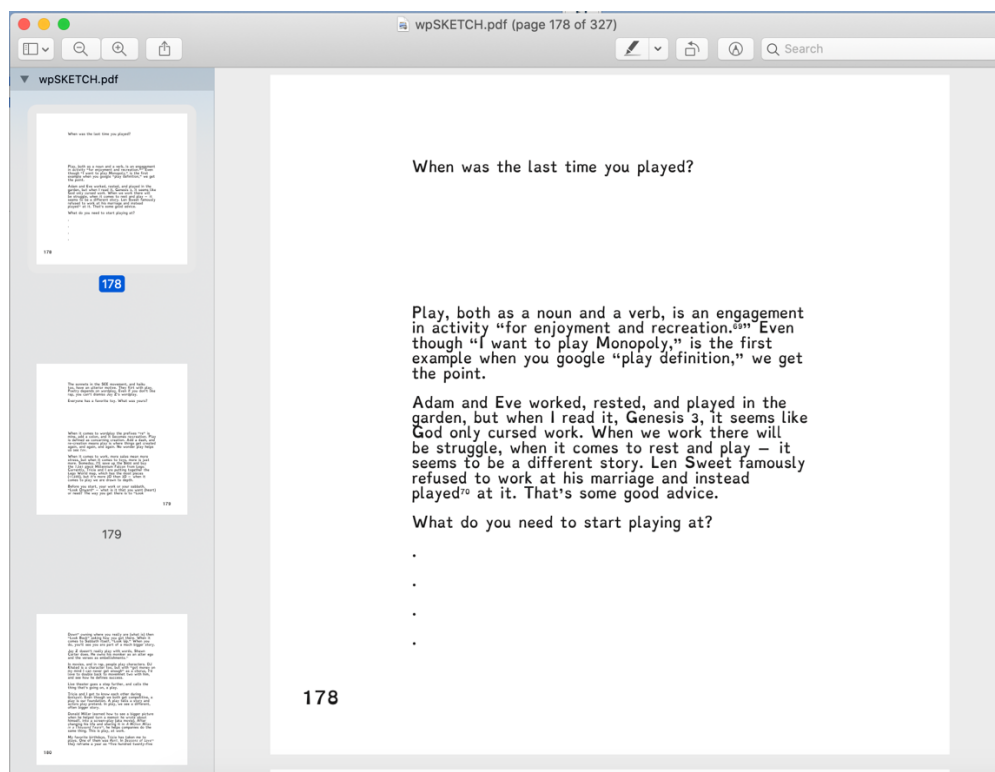


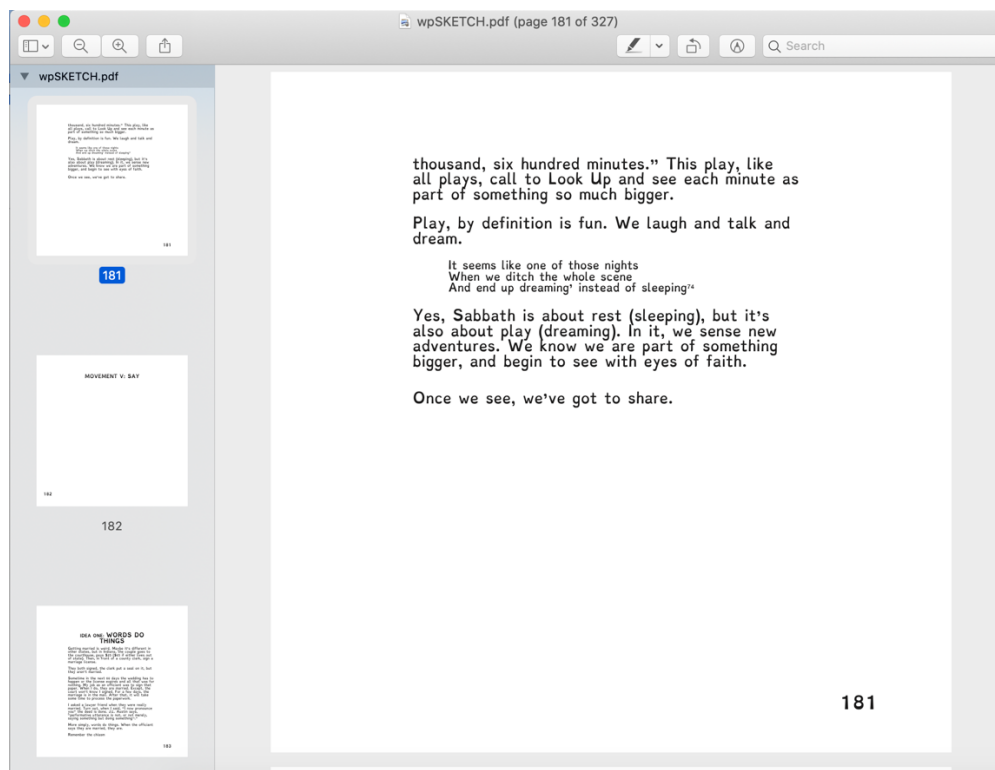
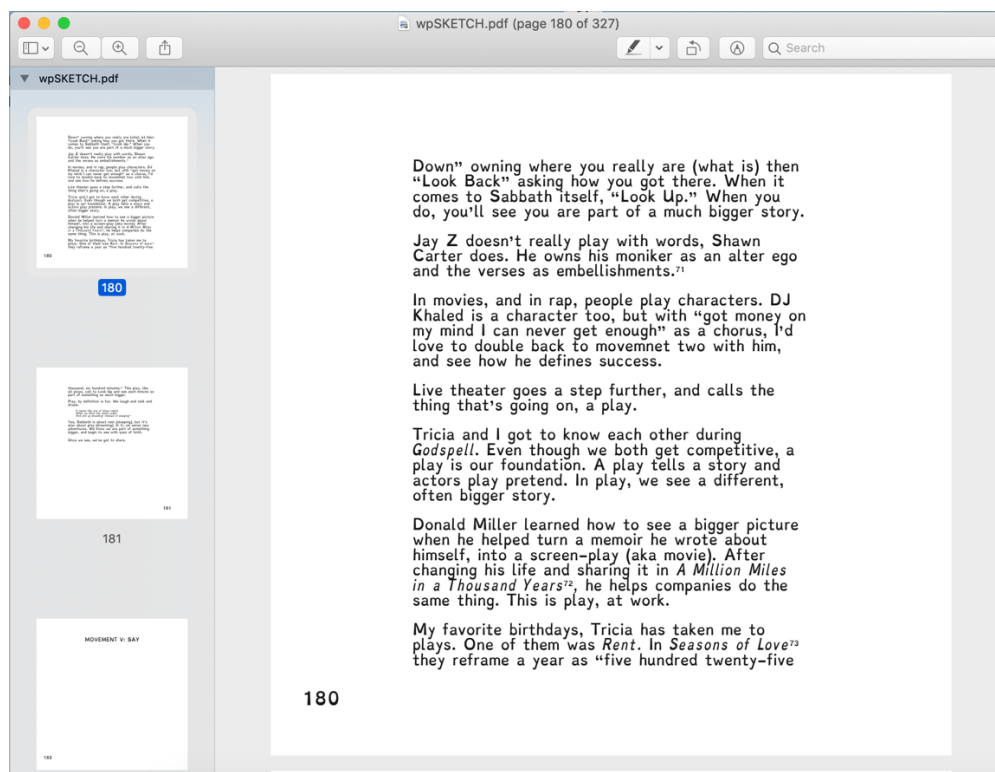


### *Idea Five: Play the Long Game*

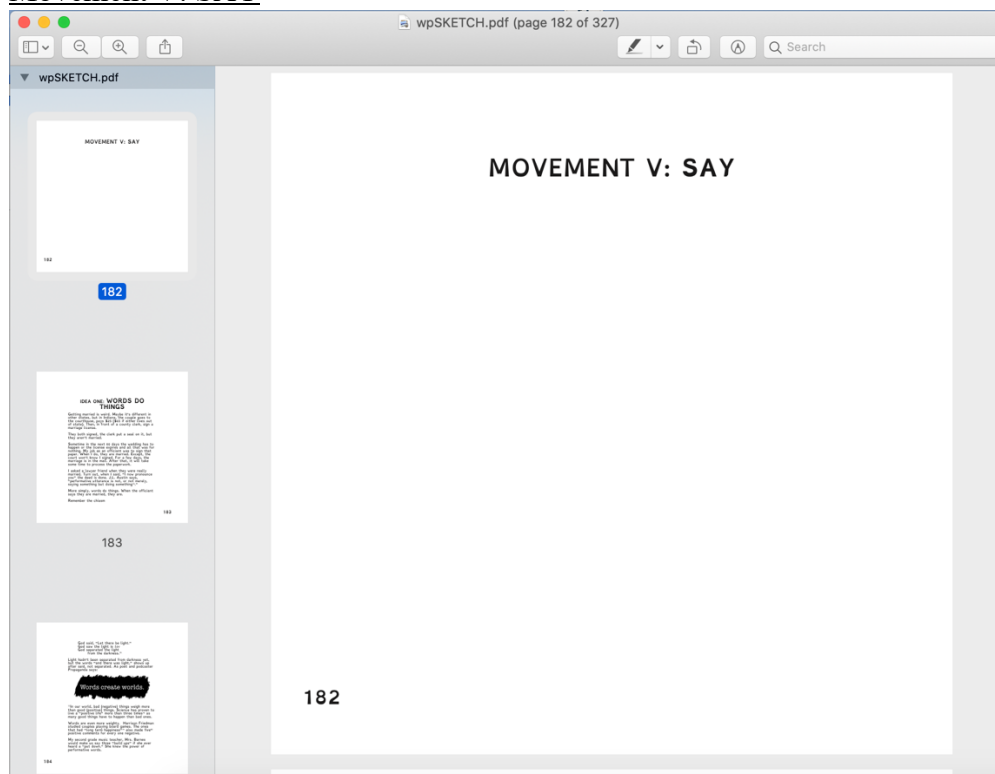




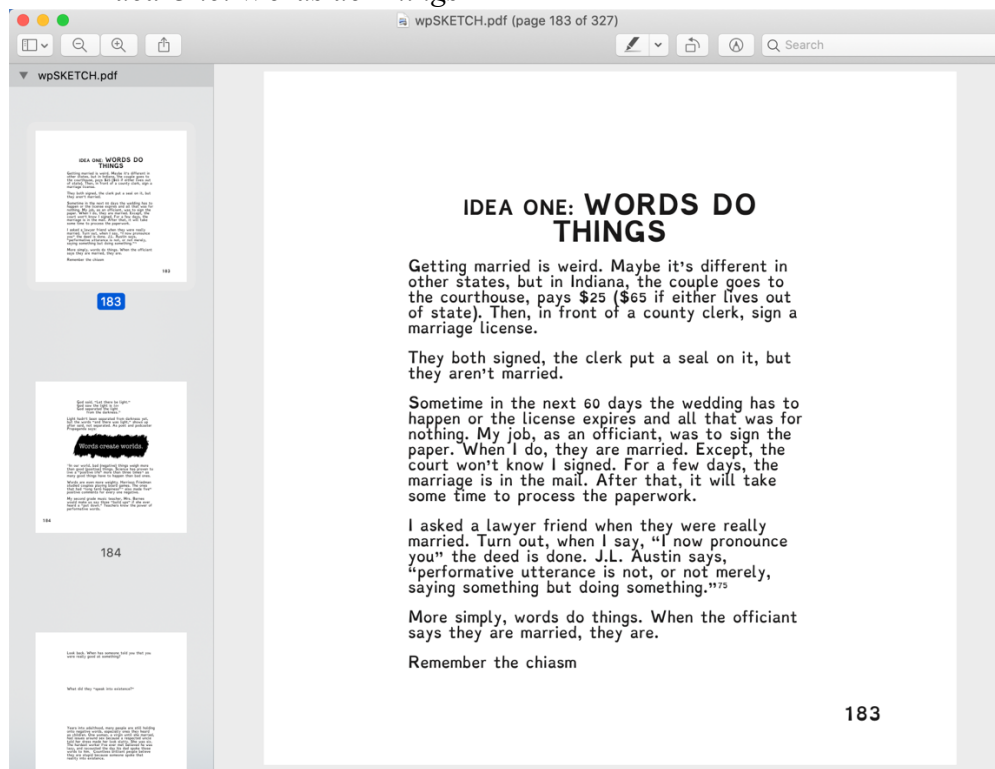


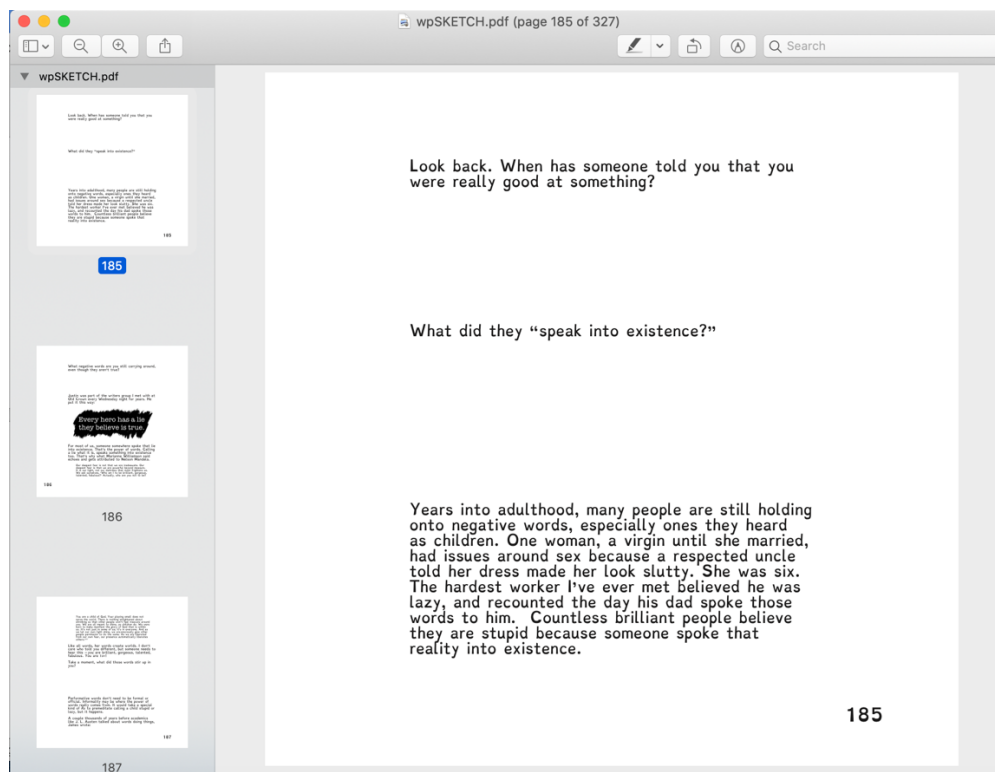
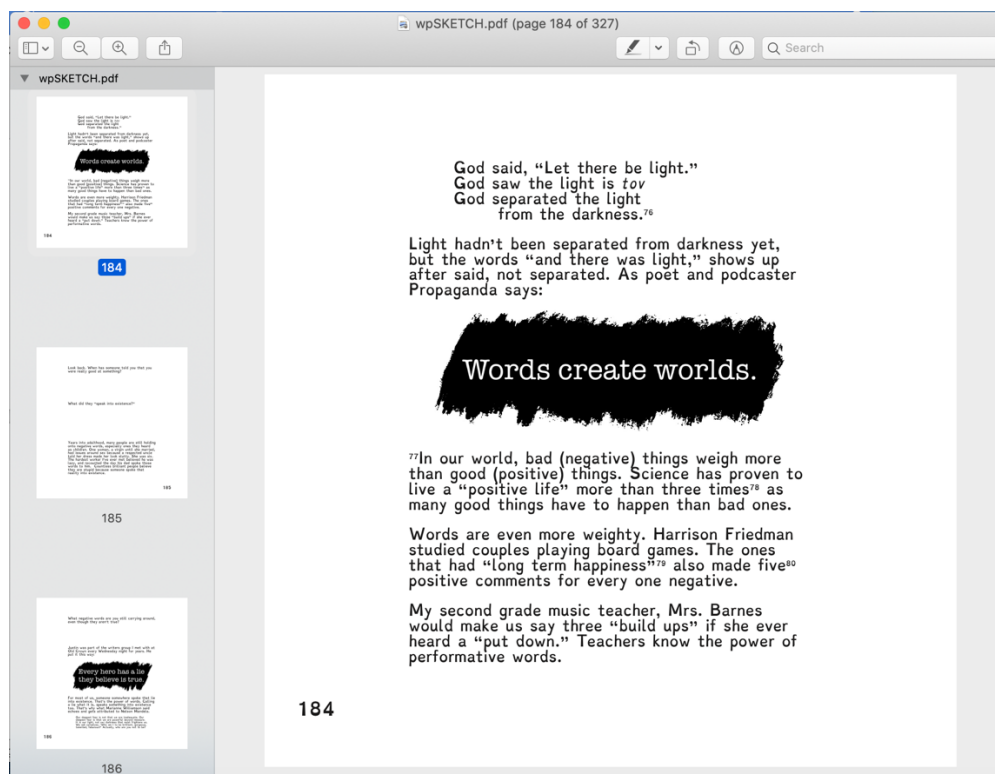


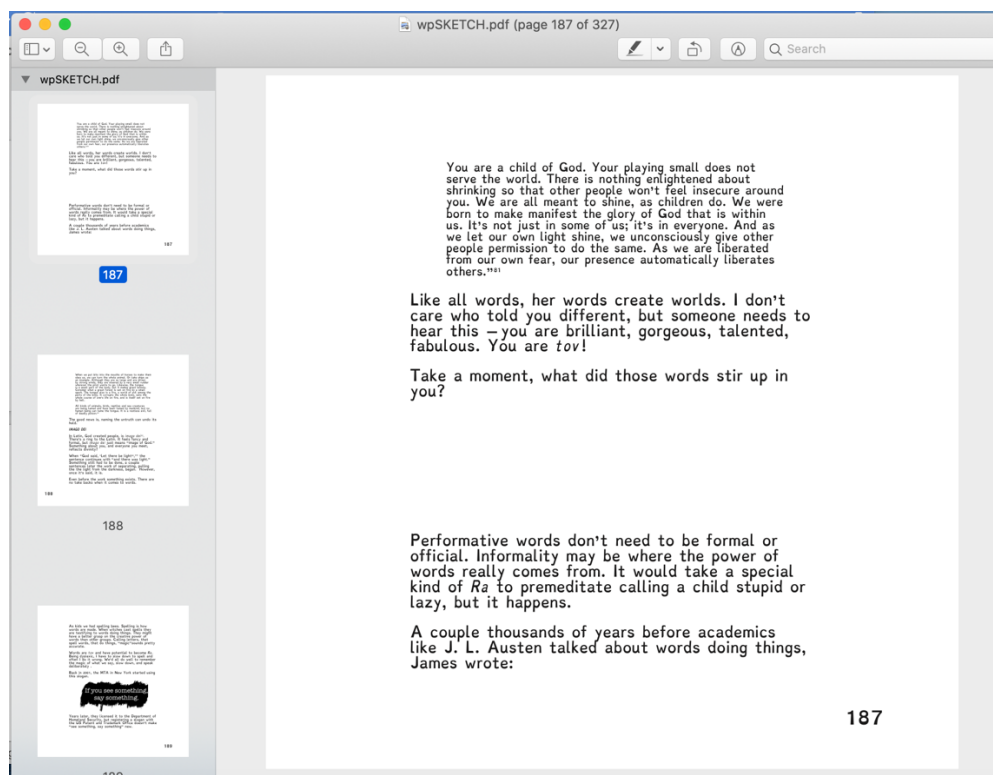
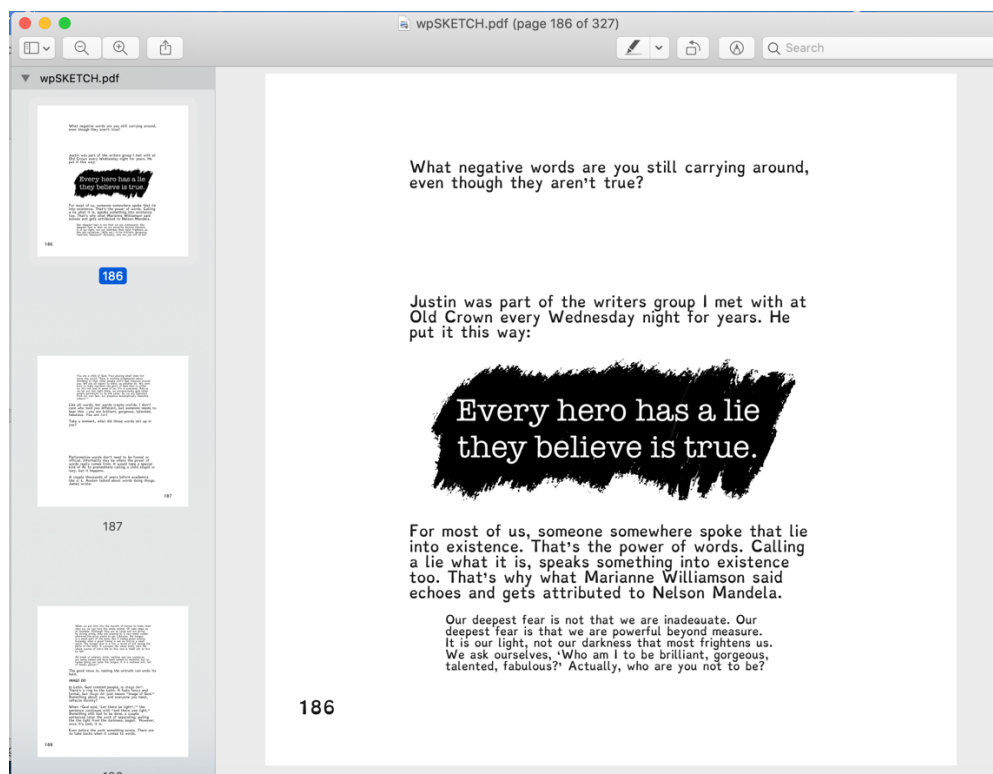
## Movement V: SAY

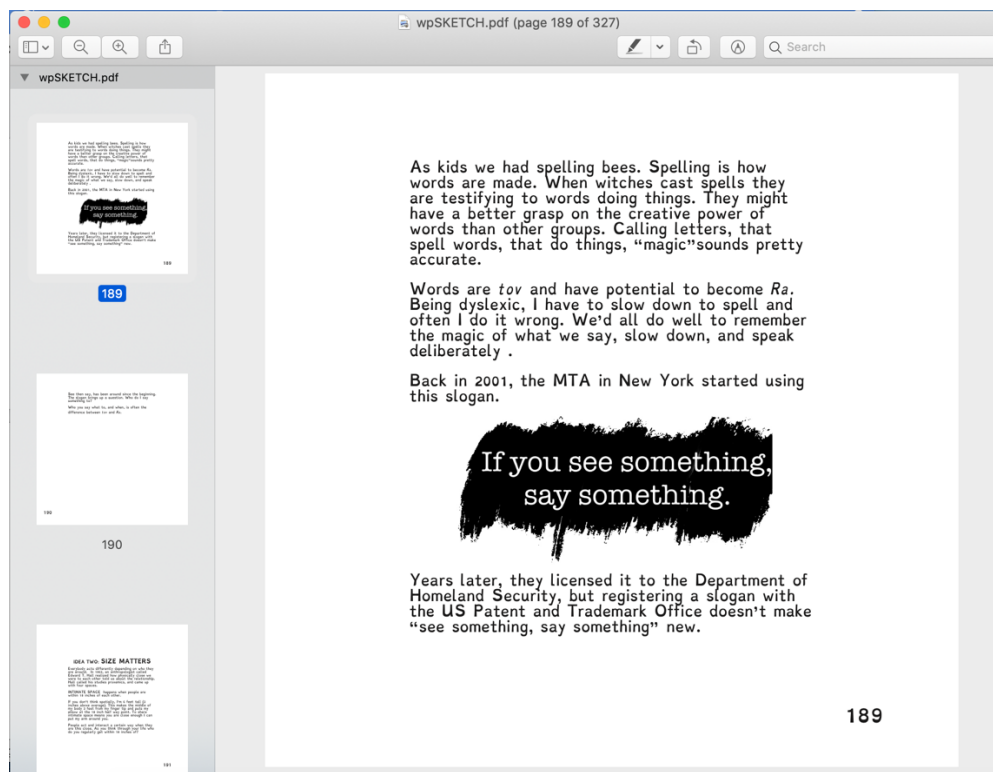
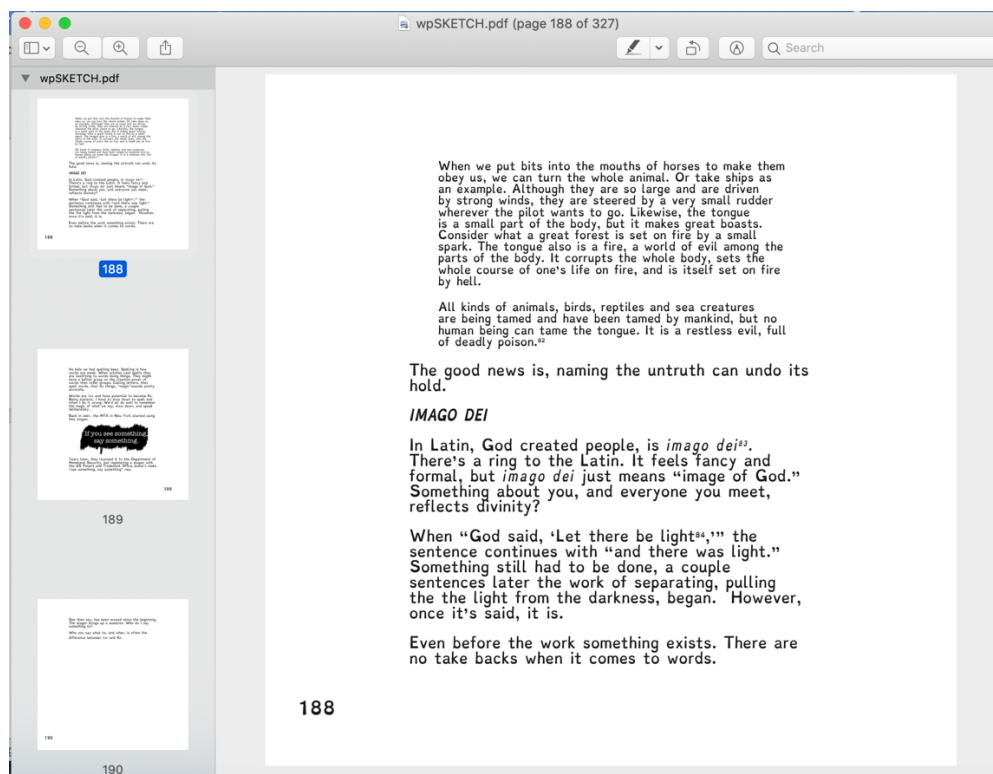


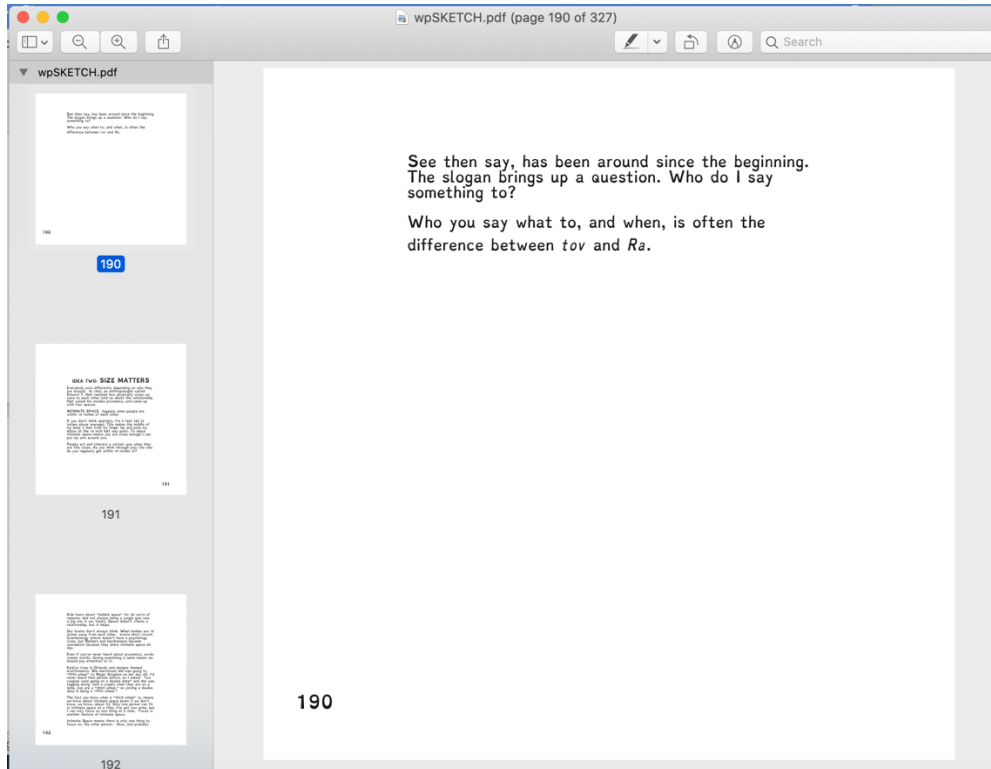
### *Idea One: Words do Things*



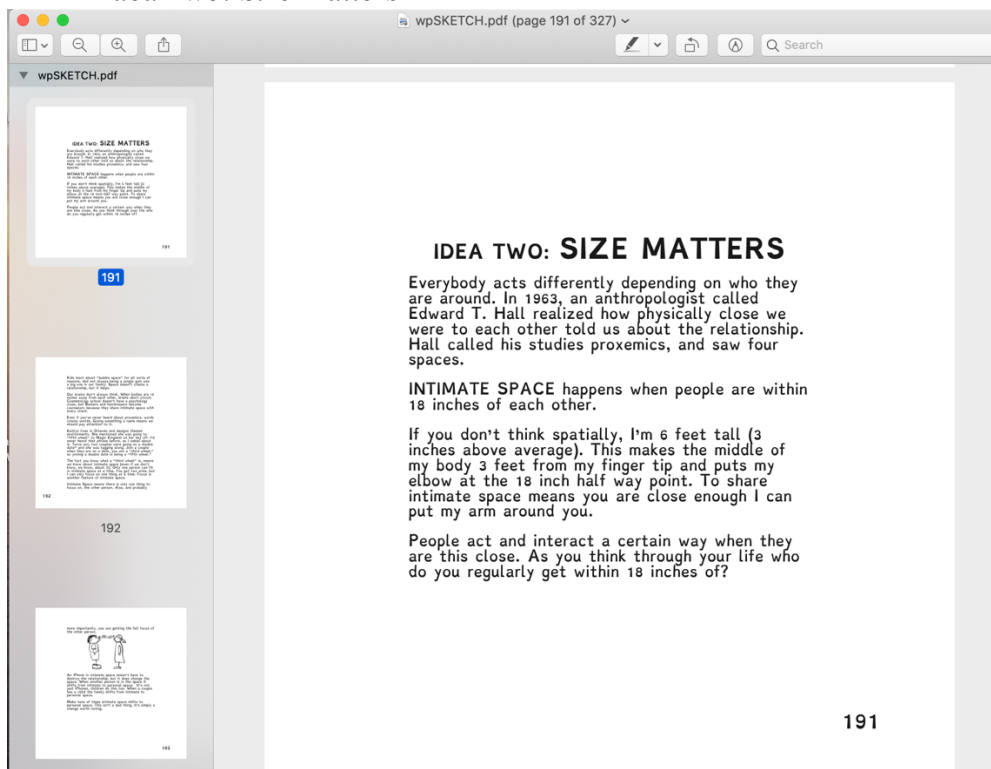




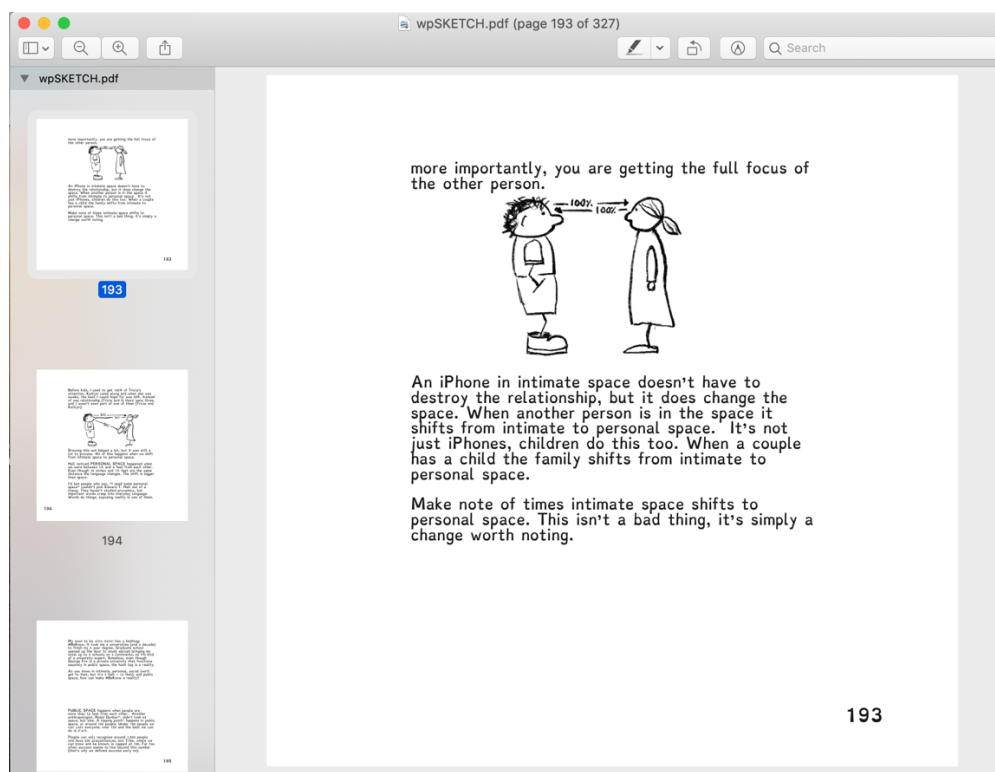
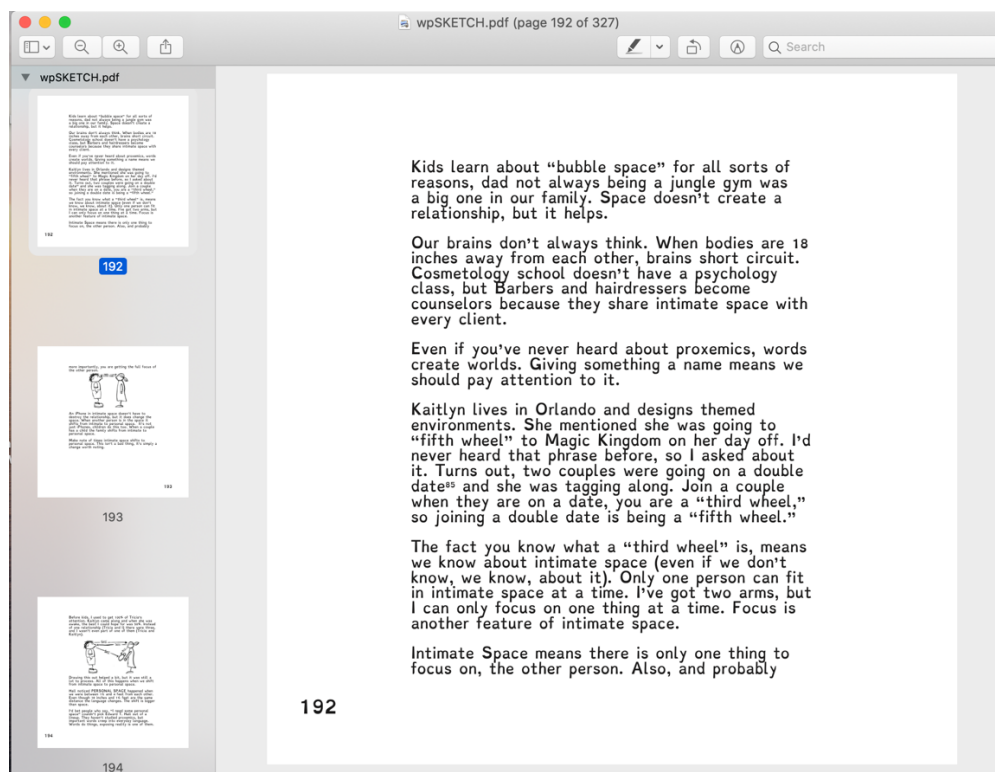




### *Idea Two: Size Matters*









wpSKETCH.pdf (page 194 of 327)

wpSKETCH.pdf

194

Before kids, I used to get 100% of Tricia's attention. Kaitlyn came along and when she was awake, the best I could hope for was 50%. Instead of one relationship (Tricia and I) there were three, and I wasn't even part of one of them (Tricia and Kaitlyn).

Drawing this out helped a bit, but it was still a lot to process. All of this happens when we shift from intimate space to personal space.

Hall noticed **PERSONAL SPACE** happened when we were between  $1\frac{1}{2}$  and 4 feet from each other. Even though 18 inches and  $1\frac{1}{2}$  feet are the same distance the language changes. The shift is bigger than space.

I'd bet people who say, "I need some personal space" couldn't pick Edward T. Hall out of a lineup. They haven't studied proxemics, but important words creep into everyday language. Words do things, exposing reality is one of them.

194

wpSKETCH.pdf (page 195 of 327)

wpSKETCH.pdf

195

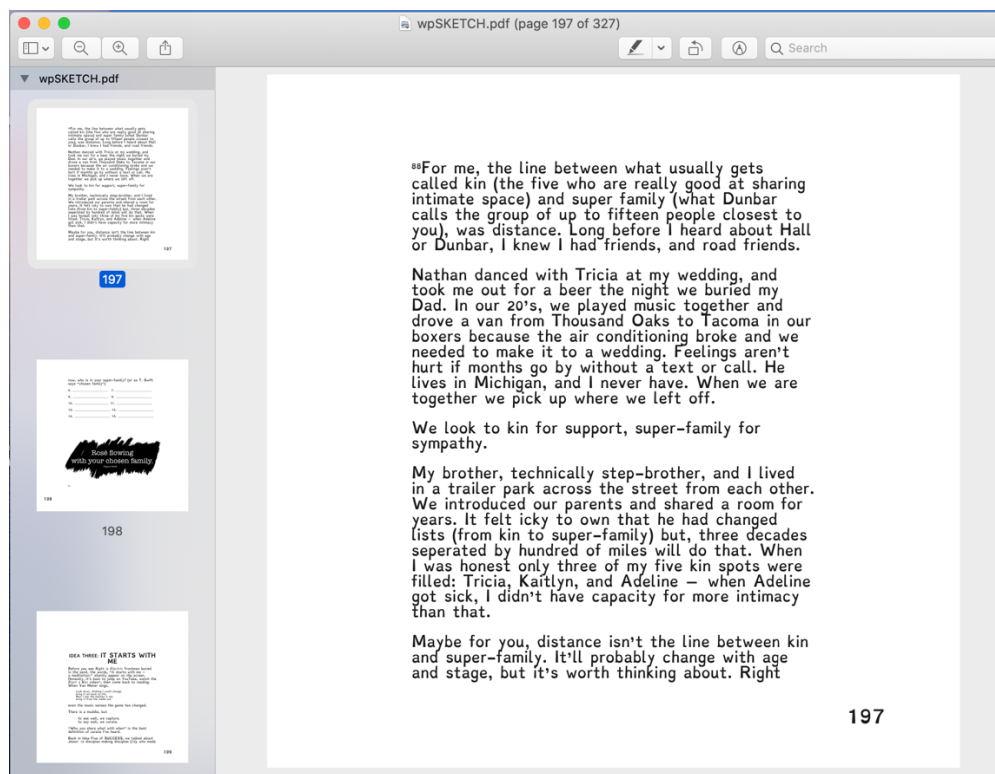
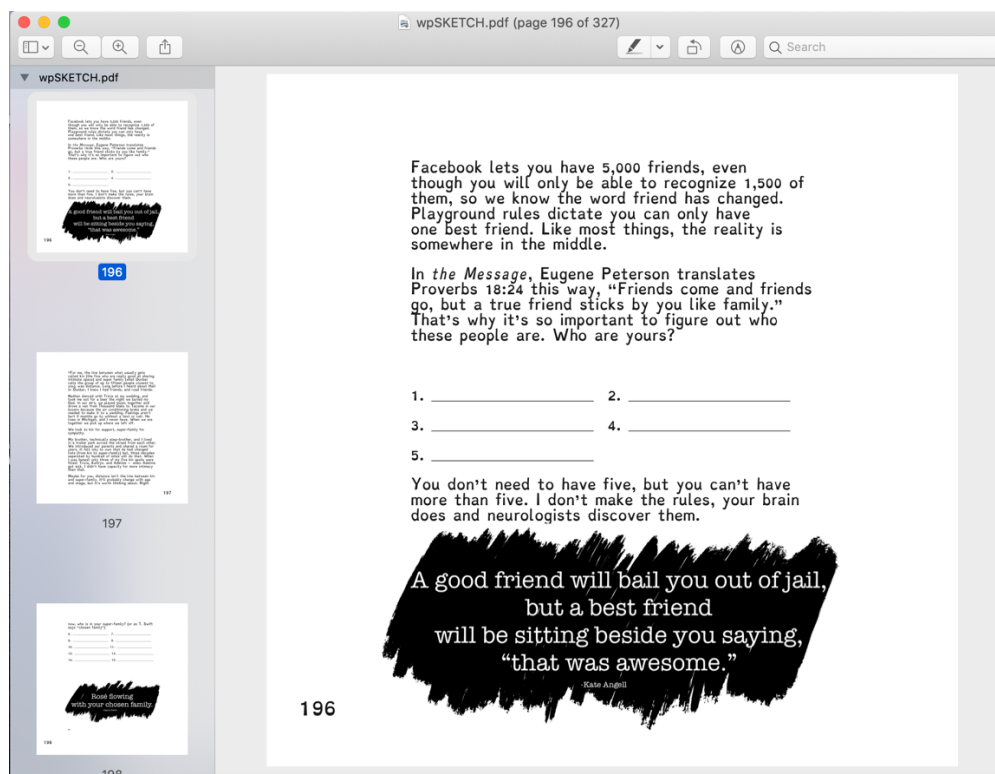
My soon to be *alma mater* has a hashtag: #BeKnow. It took me 4 universities (and a decade) to finish my 4 year degree. Graduate school opened up the door to study abroad bringing my total up to 9 schools on 3 continents, so I'm kind of a university expert. Somehow, even though George Fox is a private university that functions squarely in public space, the hash tag is a reality.

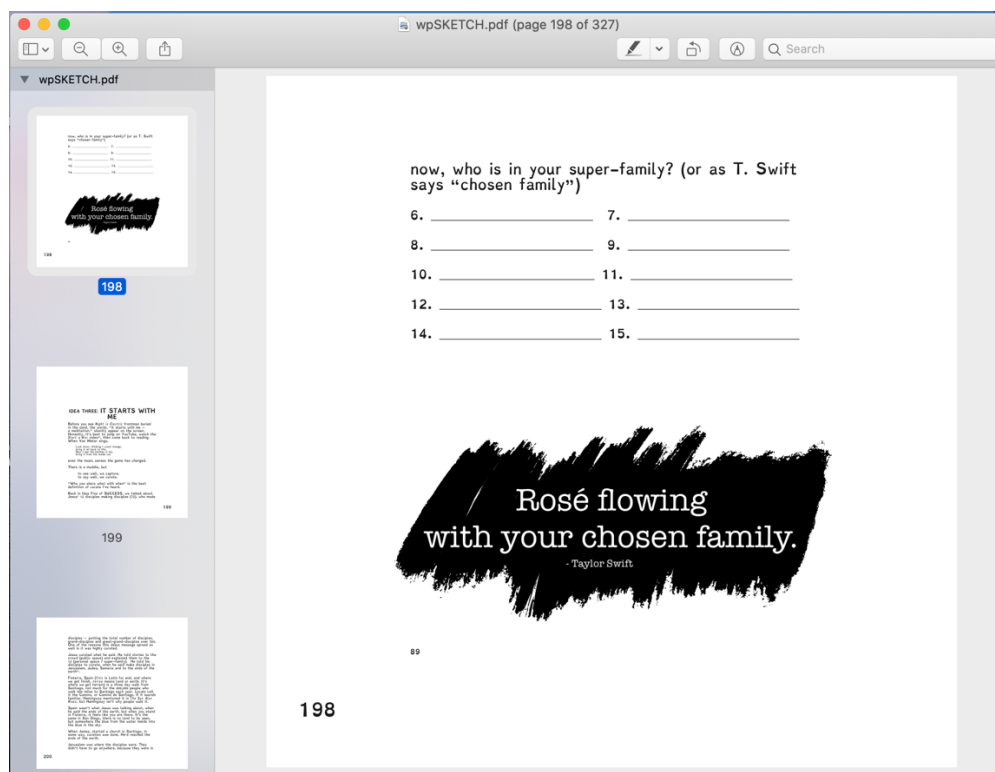
As you move in intimate, personal, social (we'll get to that, but it's 4 feet - 12 feet), and public space, how can make #BeKnow a reality?

**PUBLIC SPACE** happens when people are more than 12 feet from each other. Another anthropologist, Robin Dunbar<sup>16</sup>, didn't look at space, but size. A tipping point<sup>17</sup> happens in public space, or around 150 people. Under 150 people we can *yada* everyone, over 150 and the best we can do is *d'ath*.

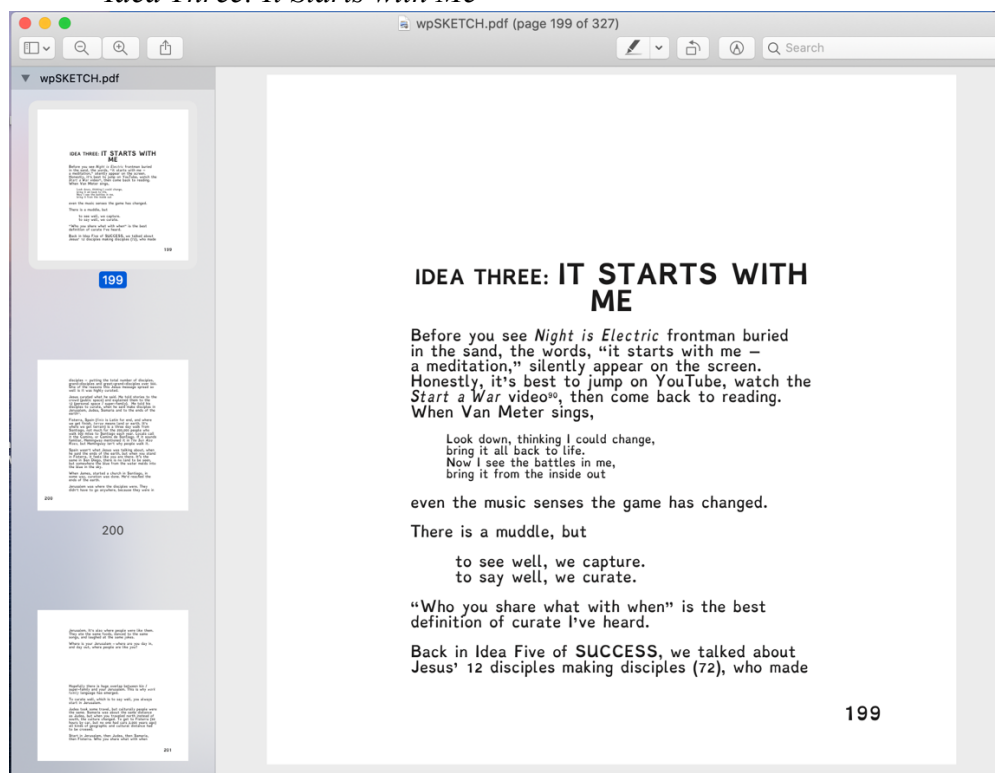
People can only recognize around 1,500 people and have 500 acquaintances, but Tribe, where we can know and be known, is capped at 150. Far too often success seems to live beyond this number (that's why we defined success early on).

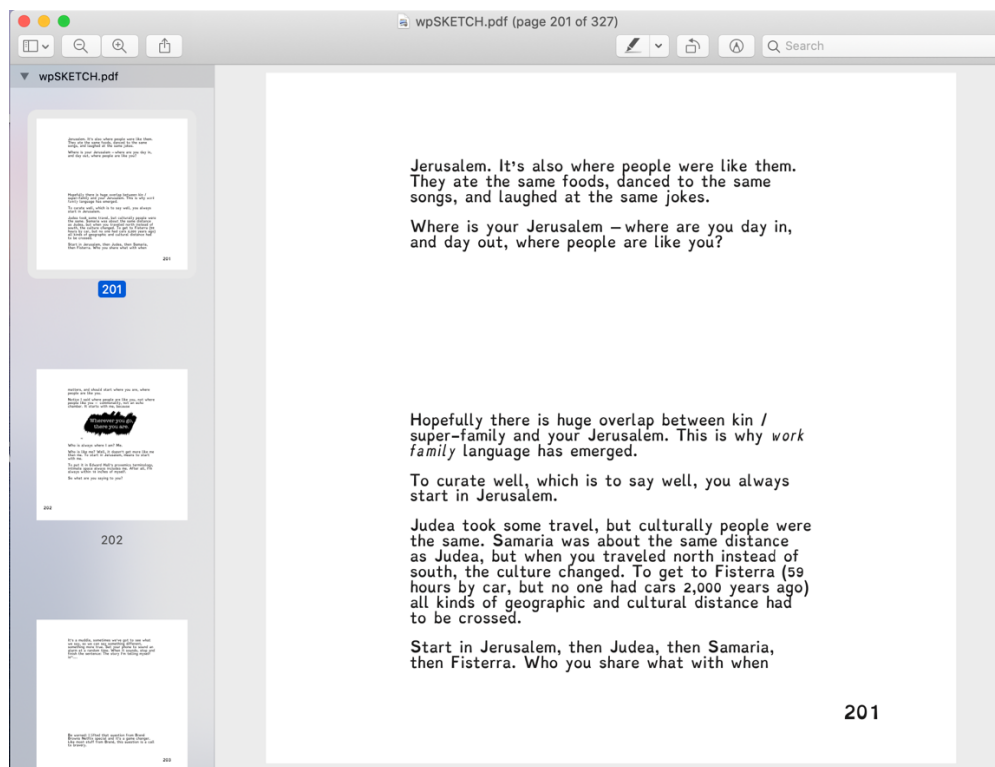
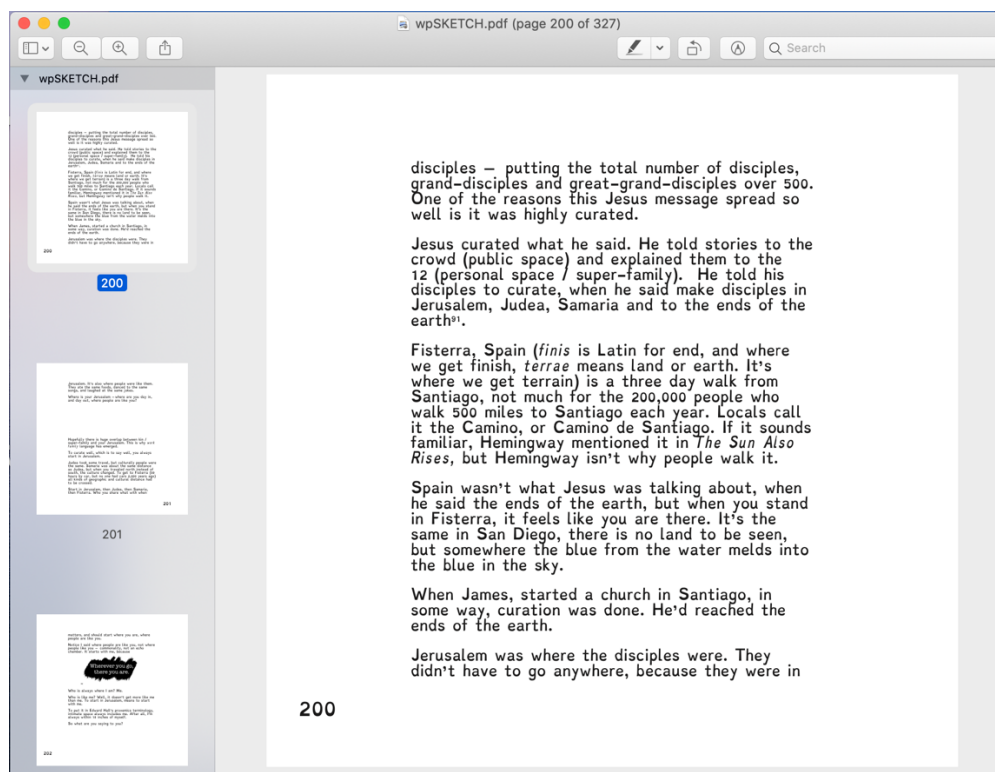
195

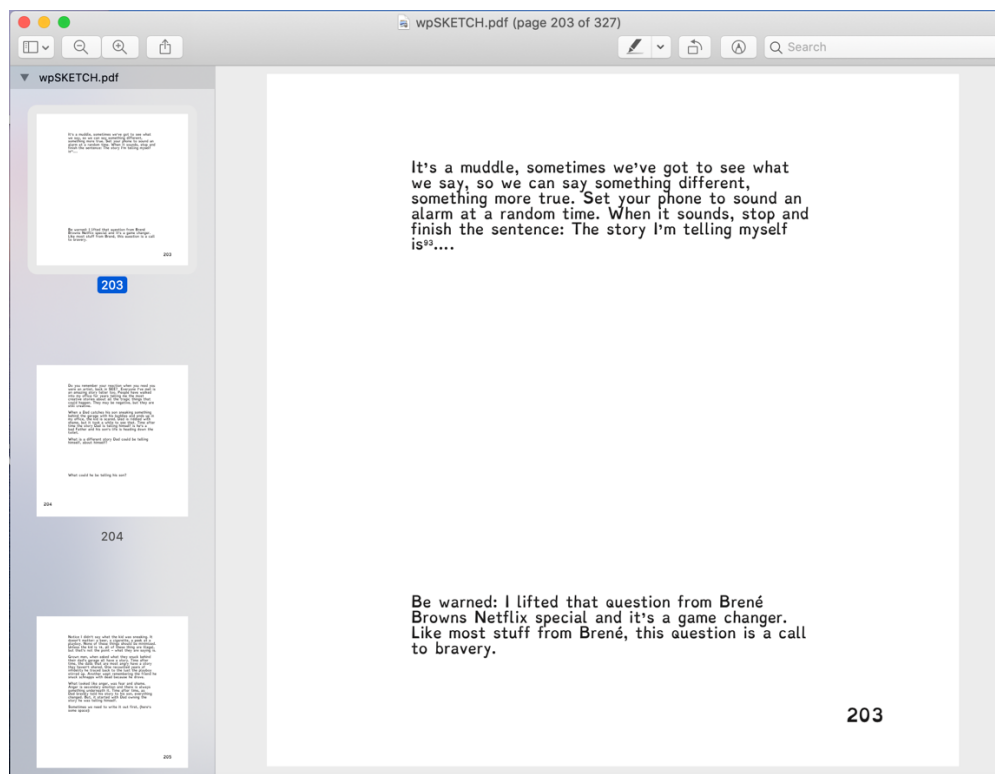
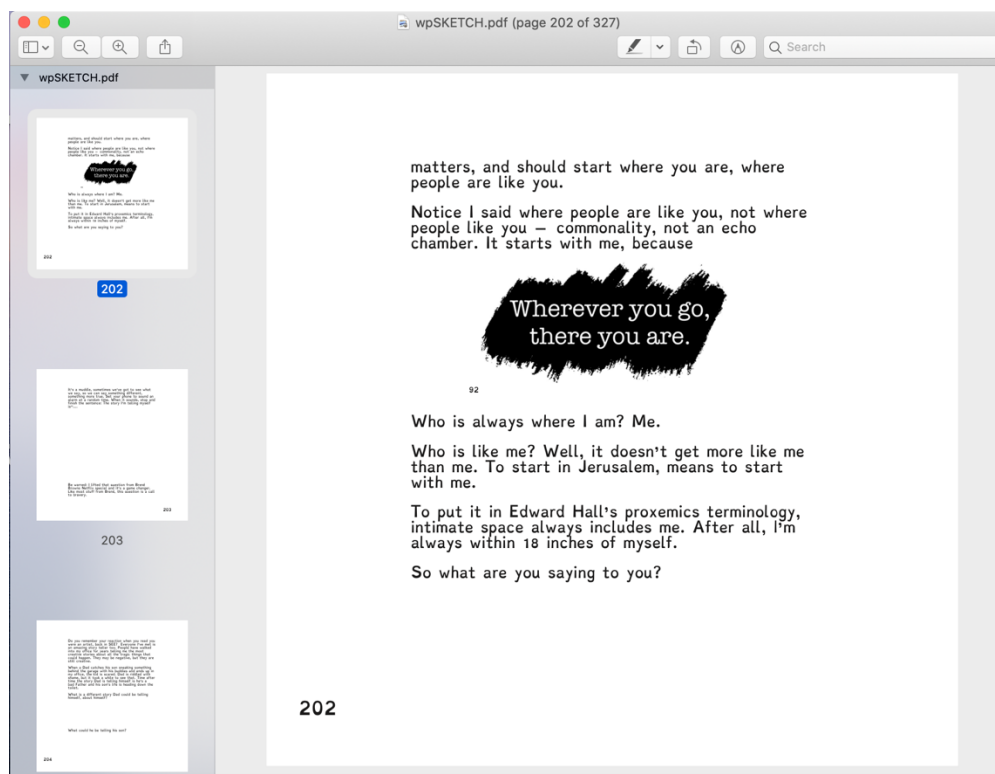


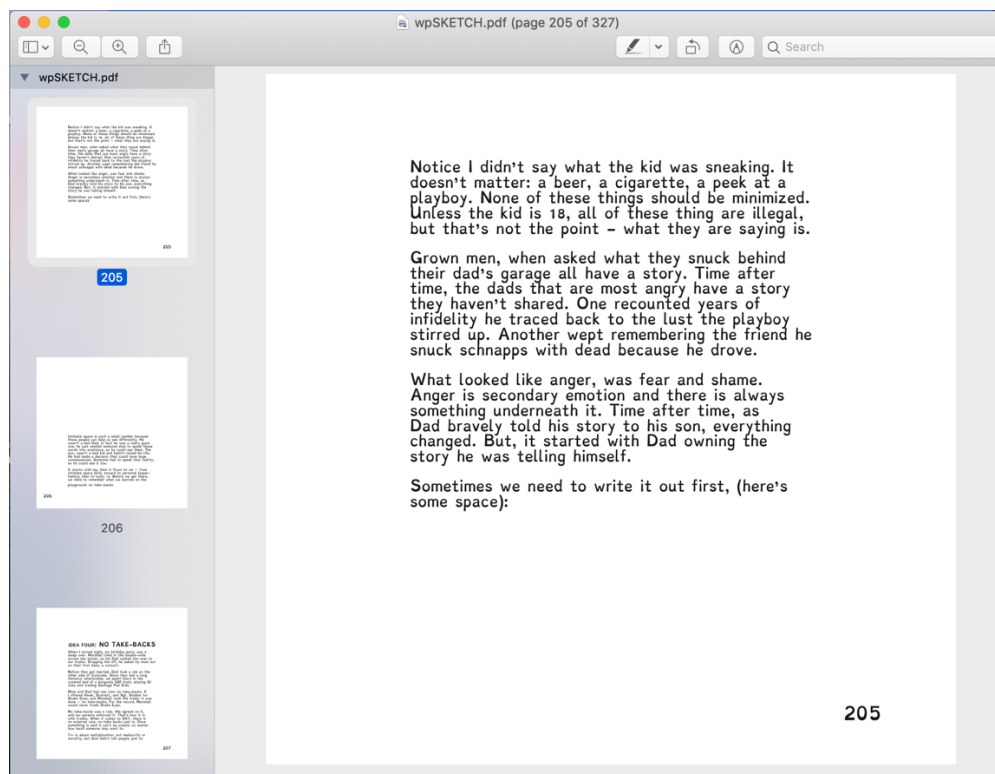
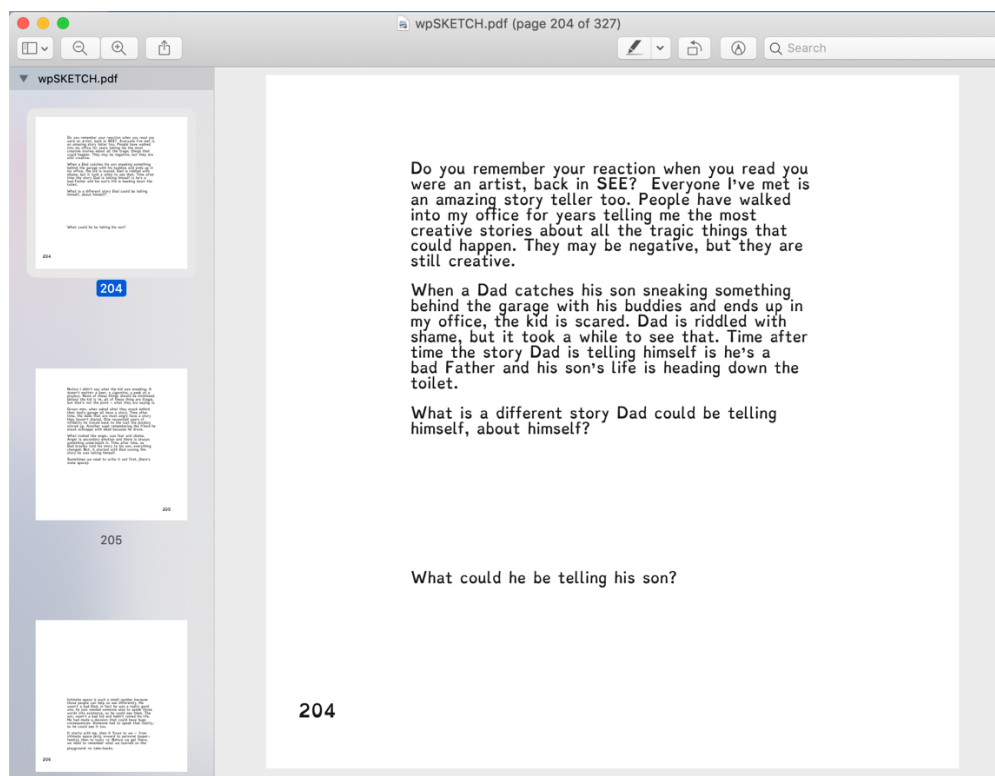


### *Idea Three: It Starts with Me*

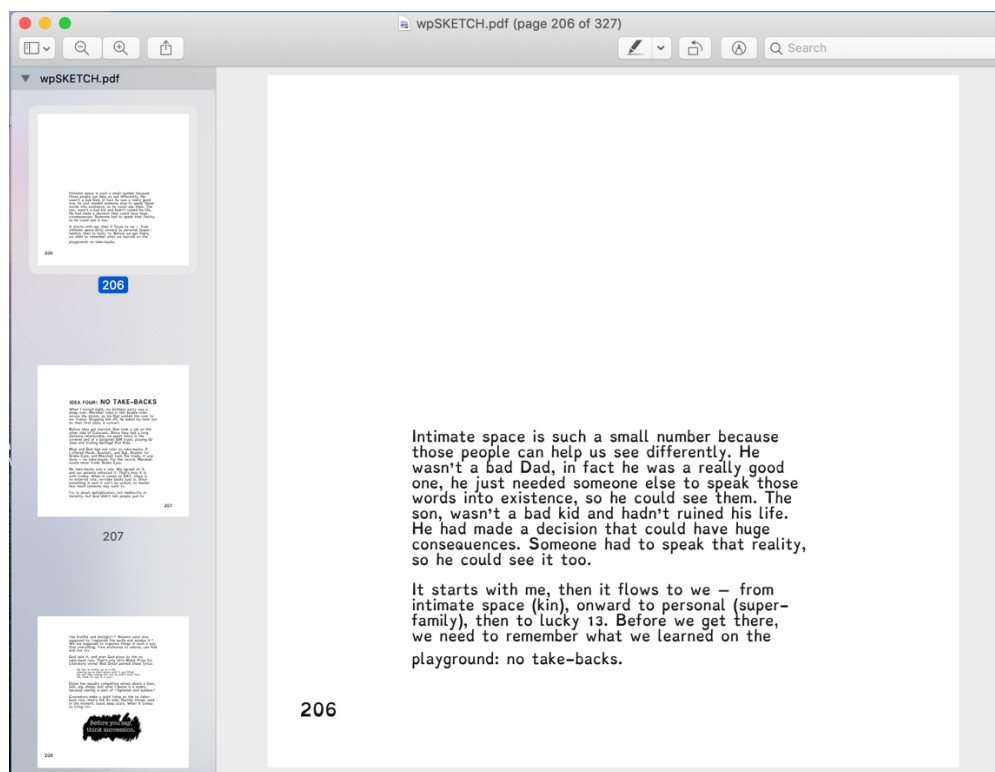




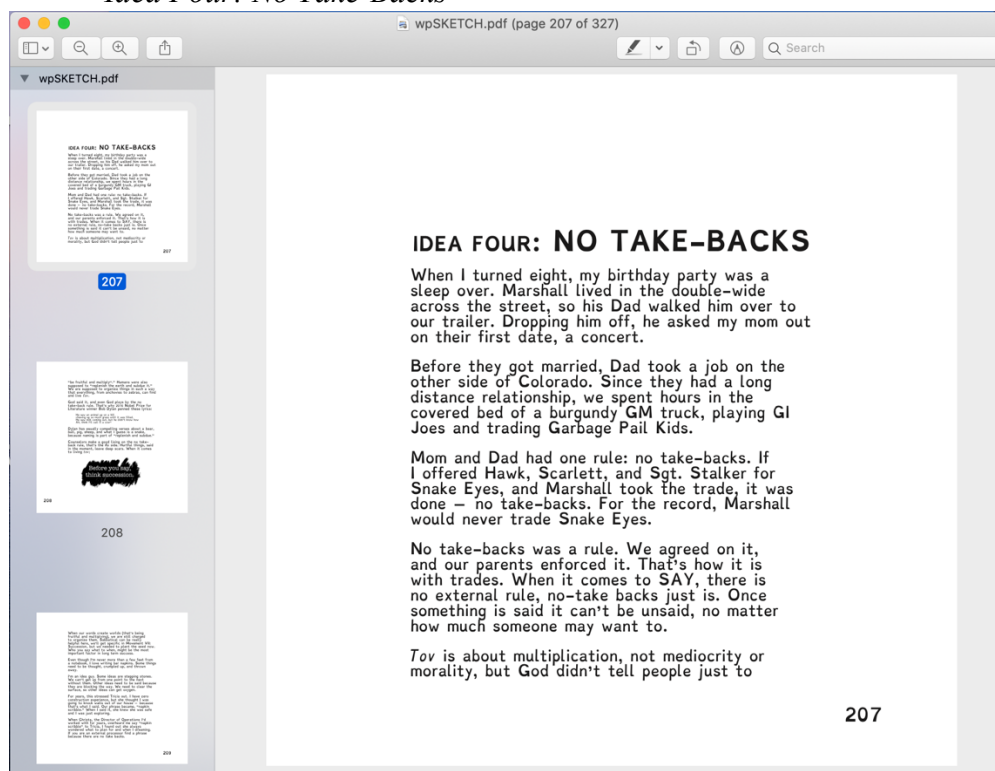


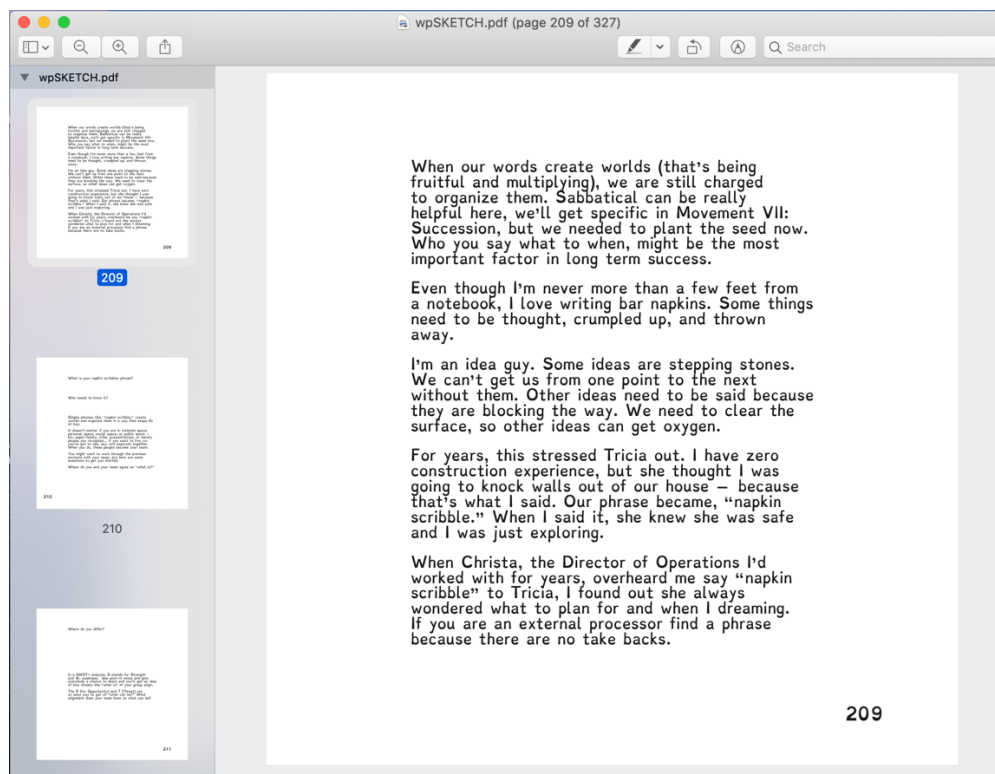
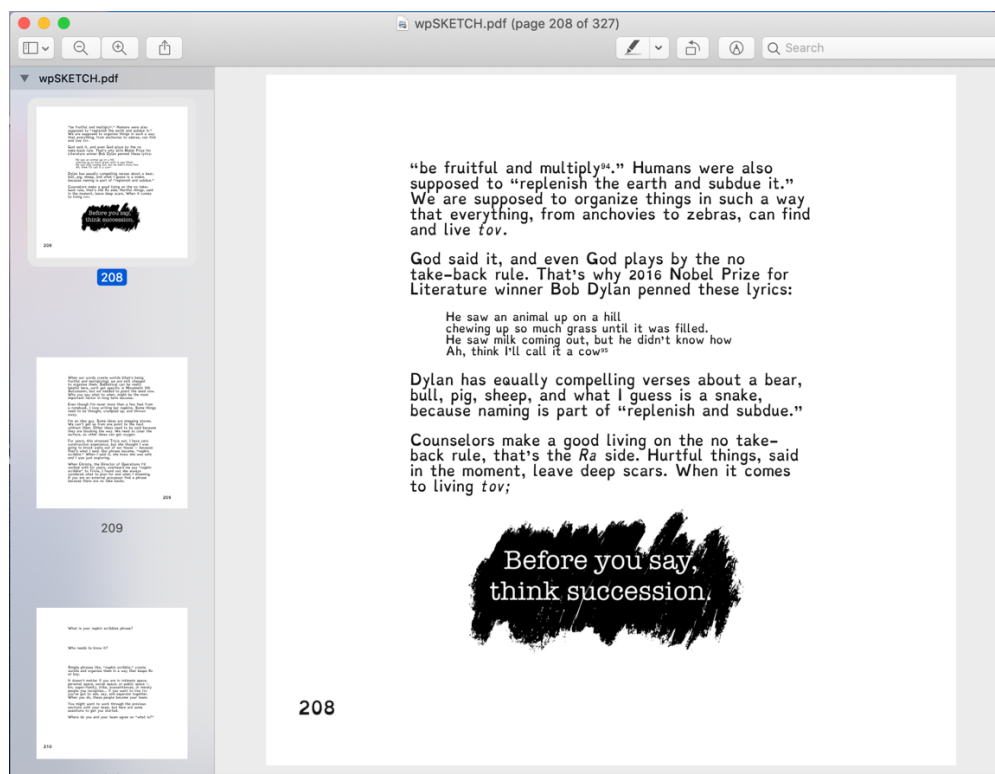




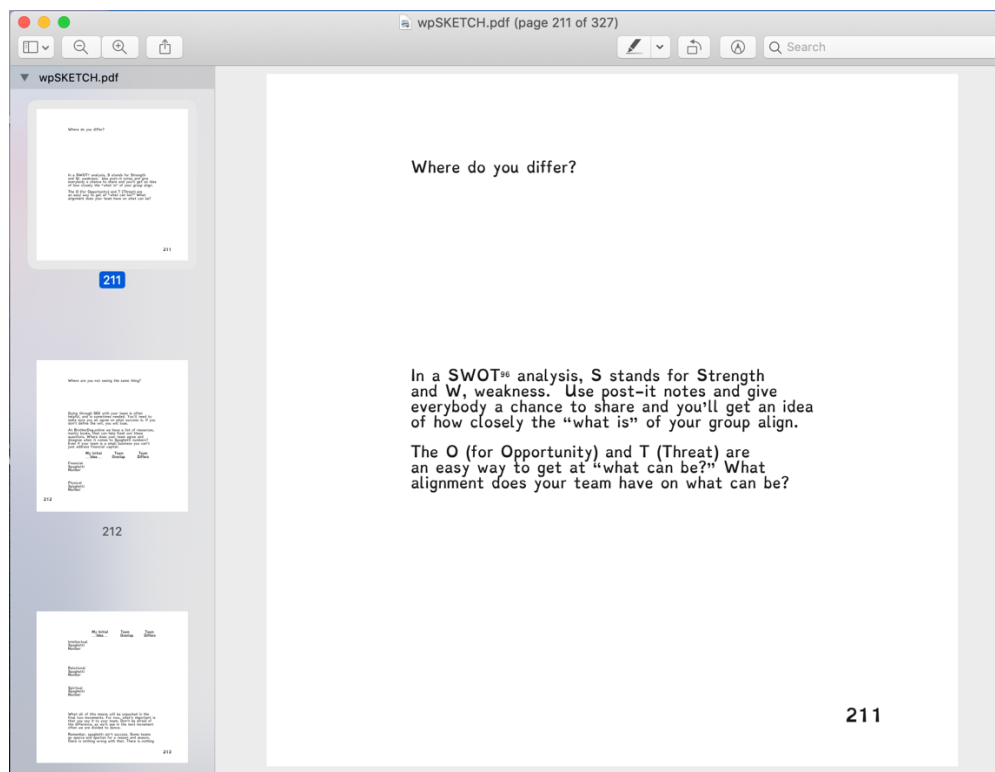
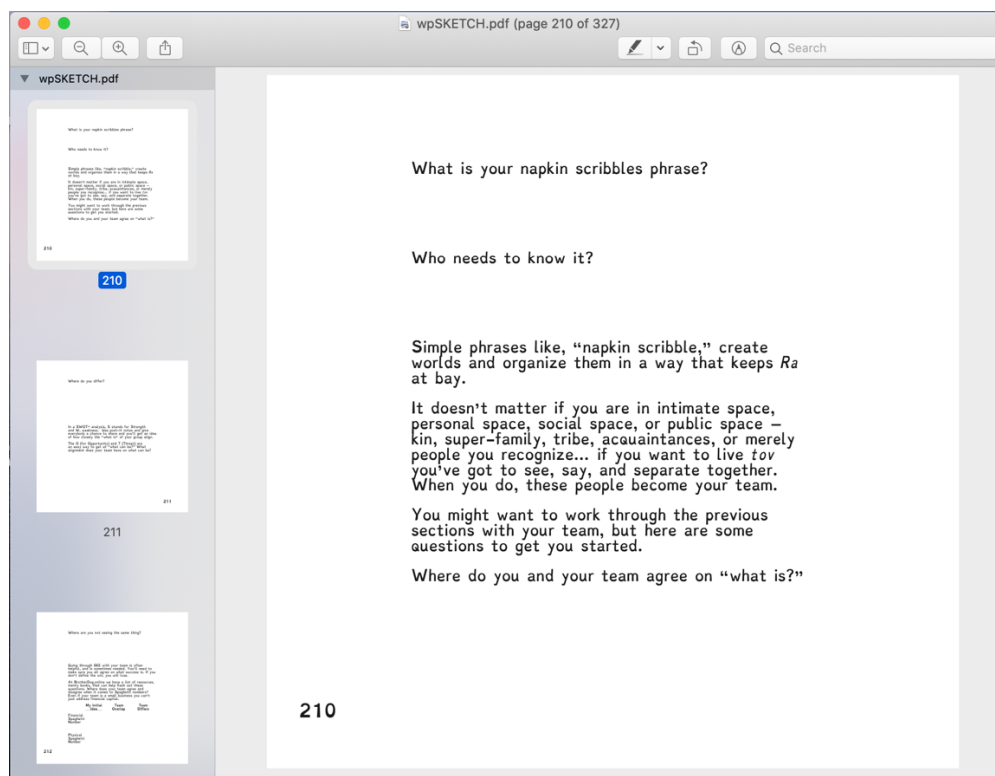


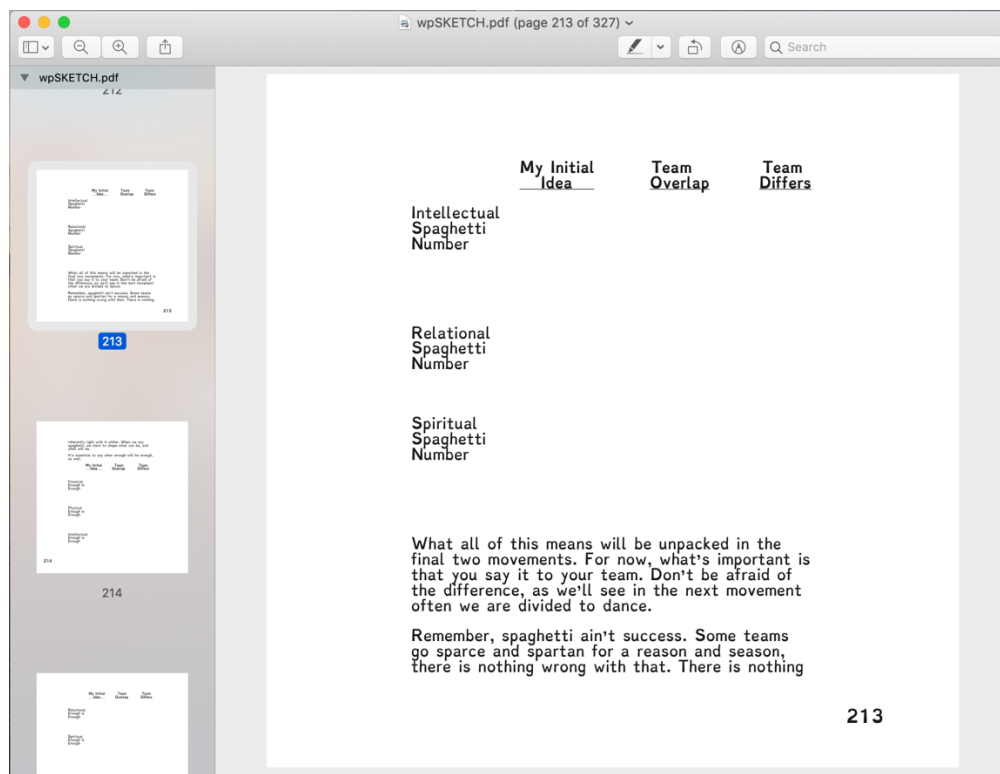
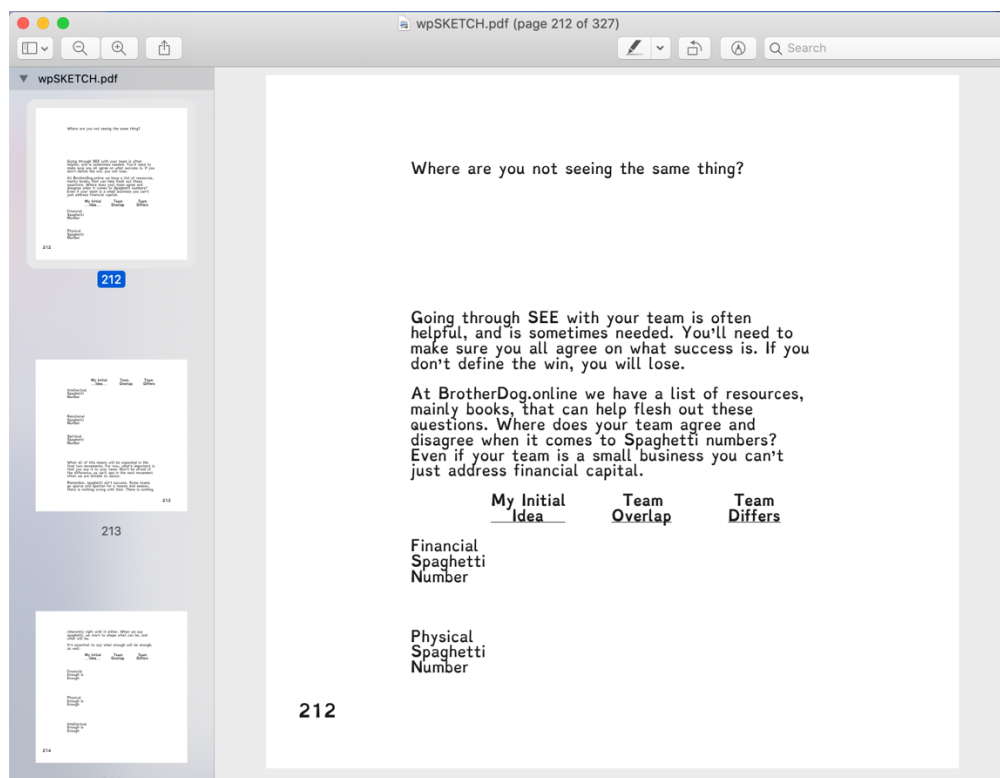
### *Idea Four: No Take-Backs*

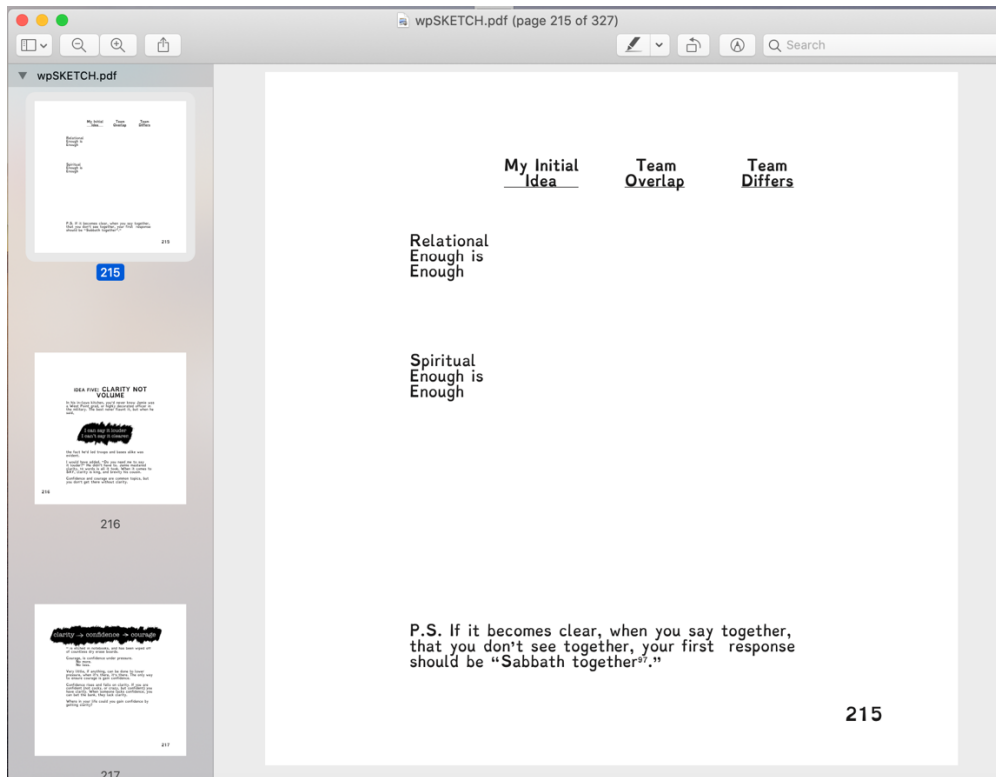
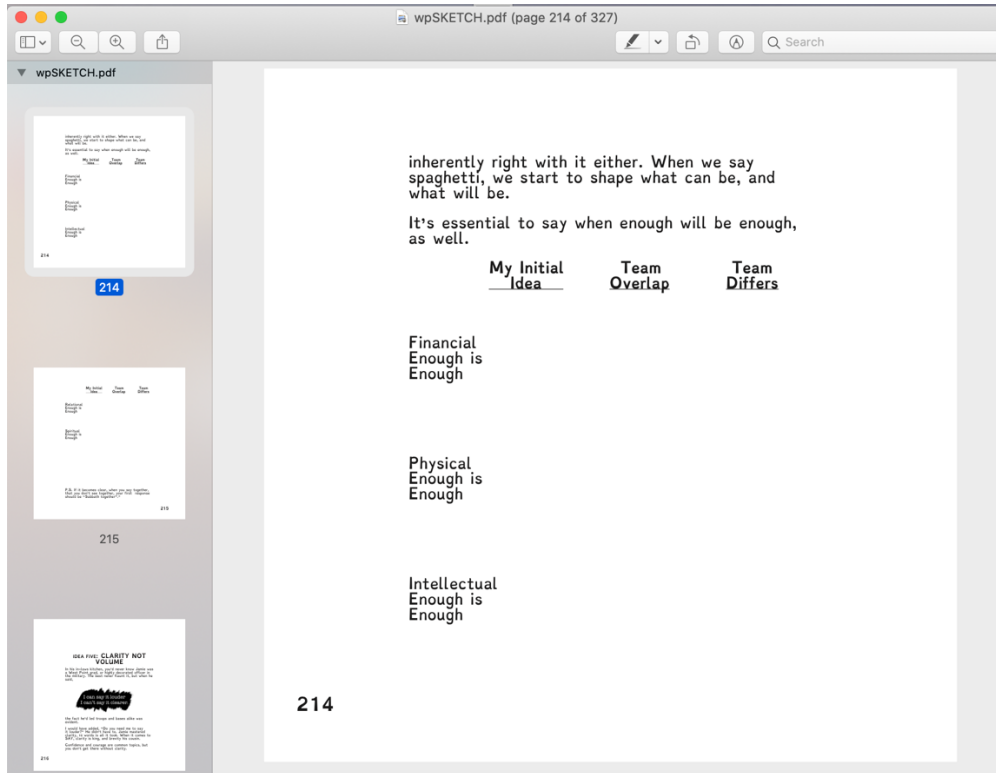




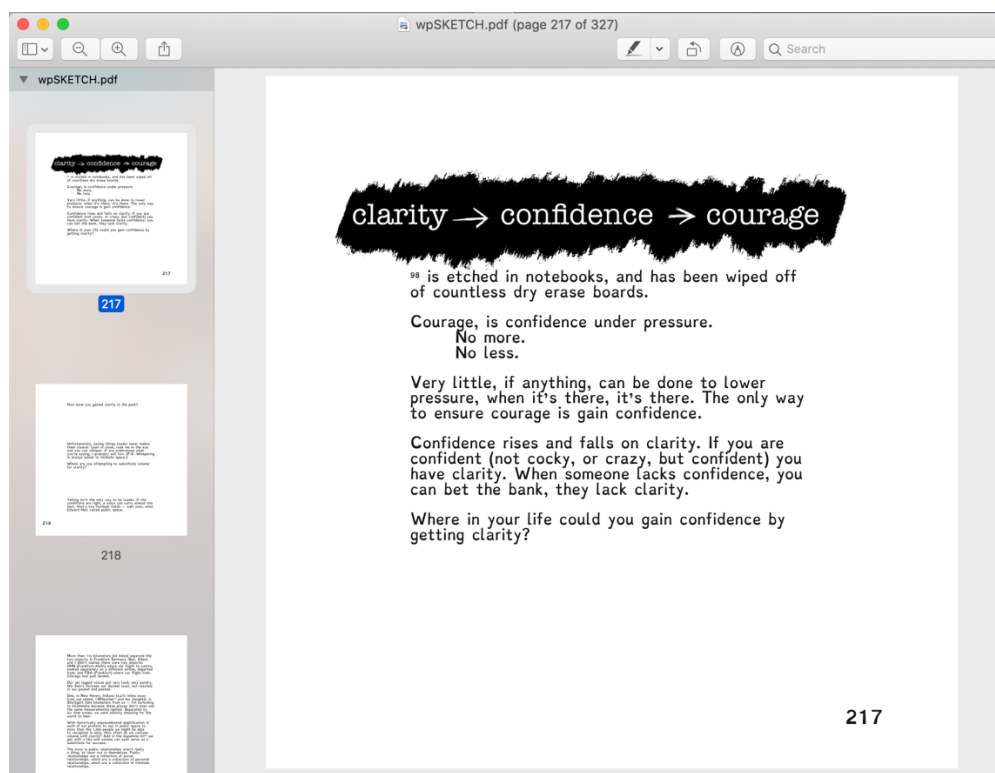
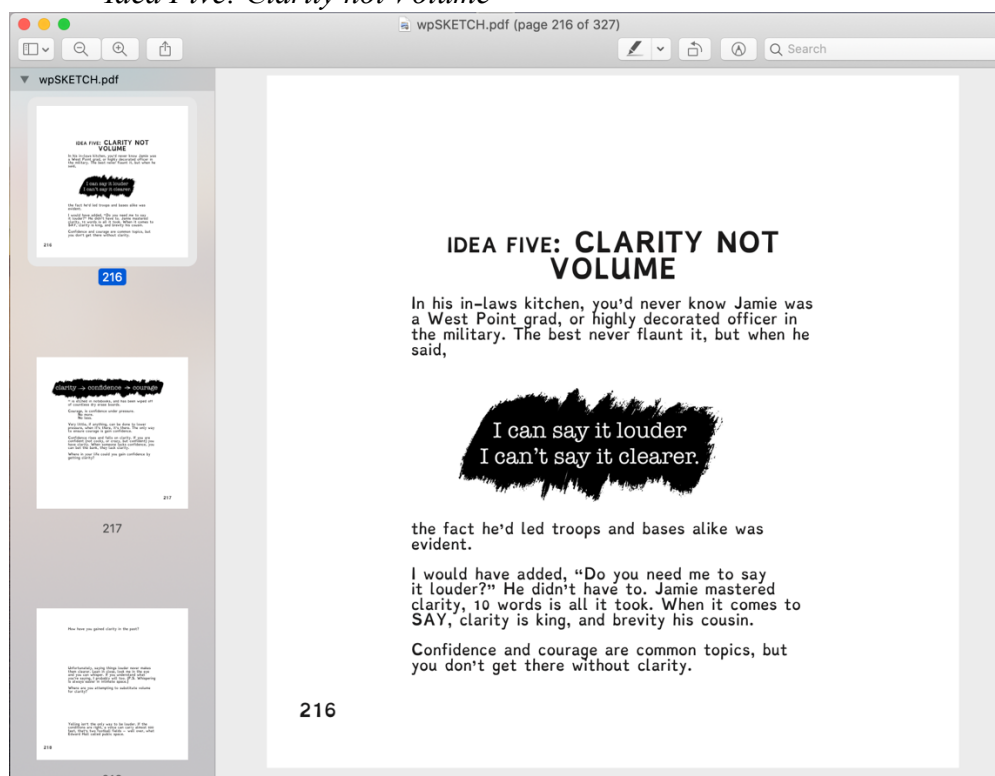


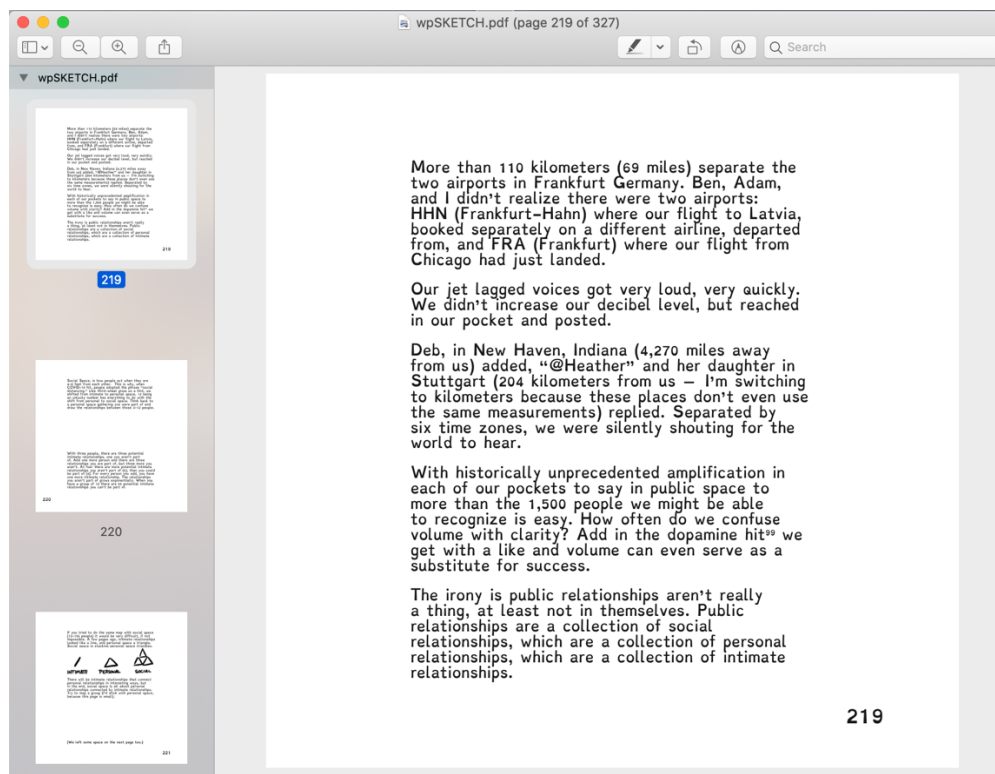
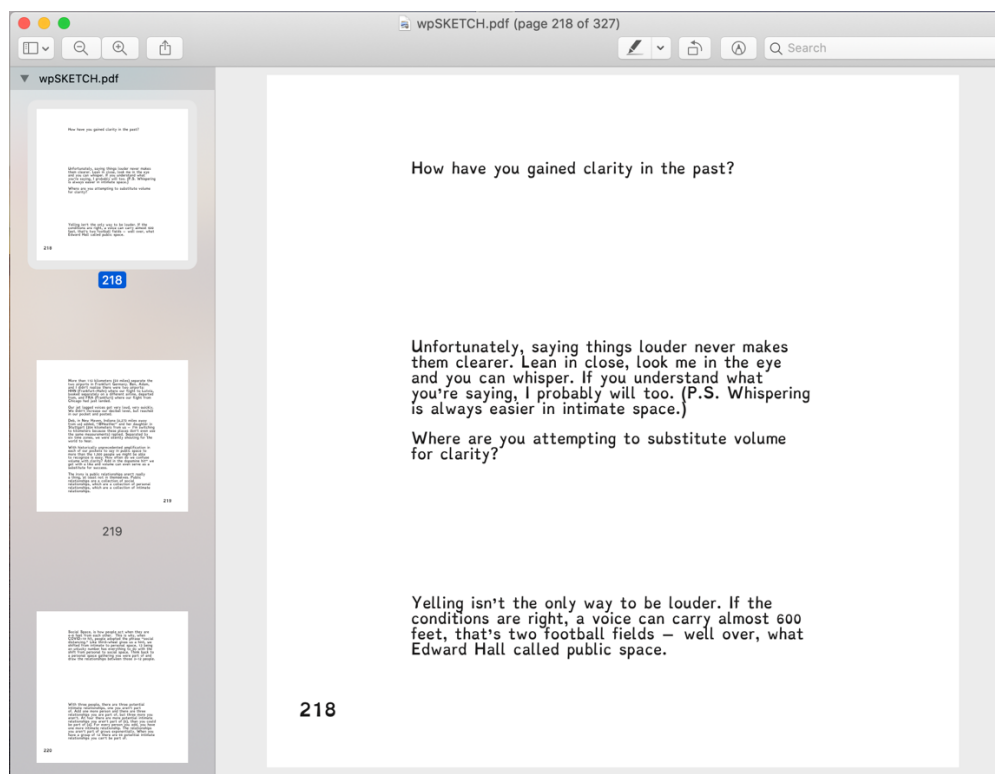


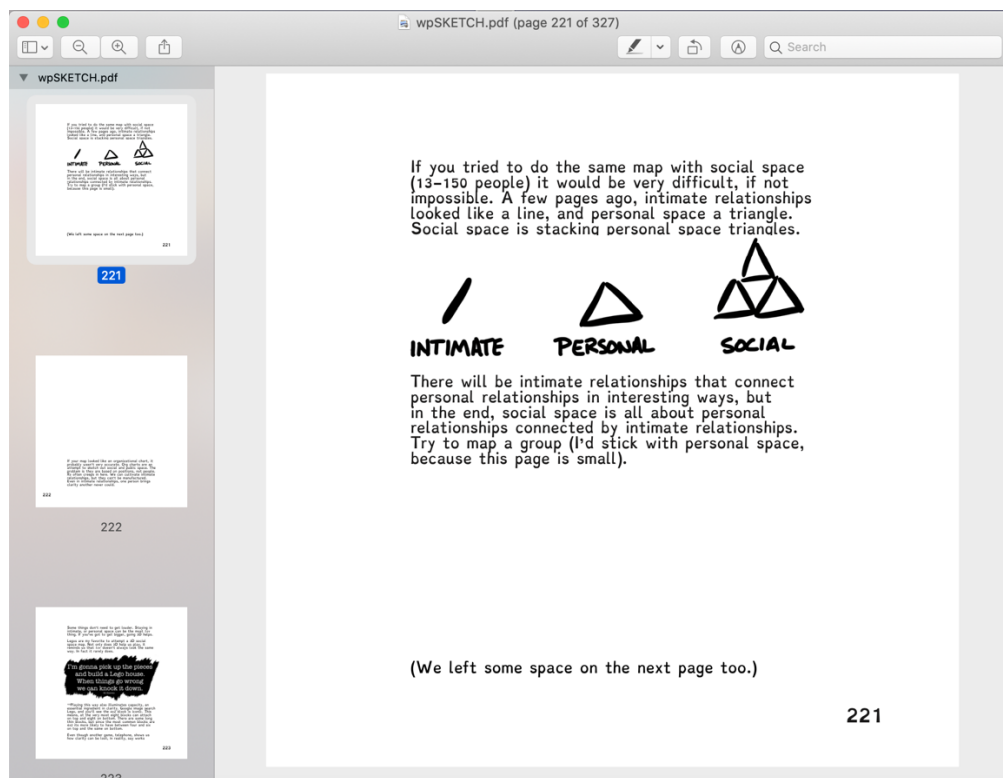
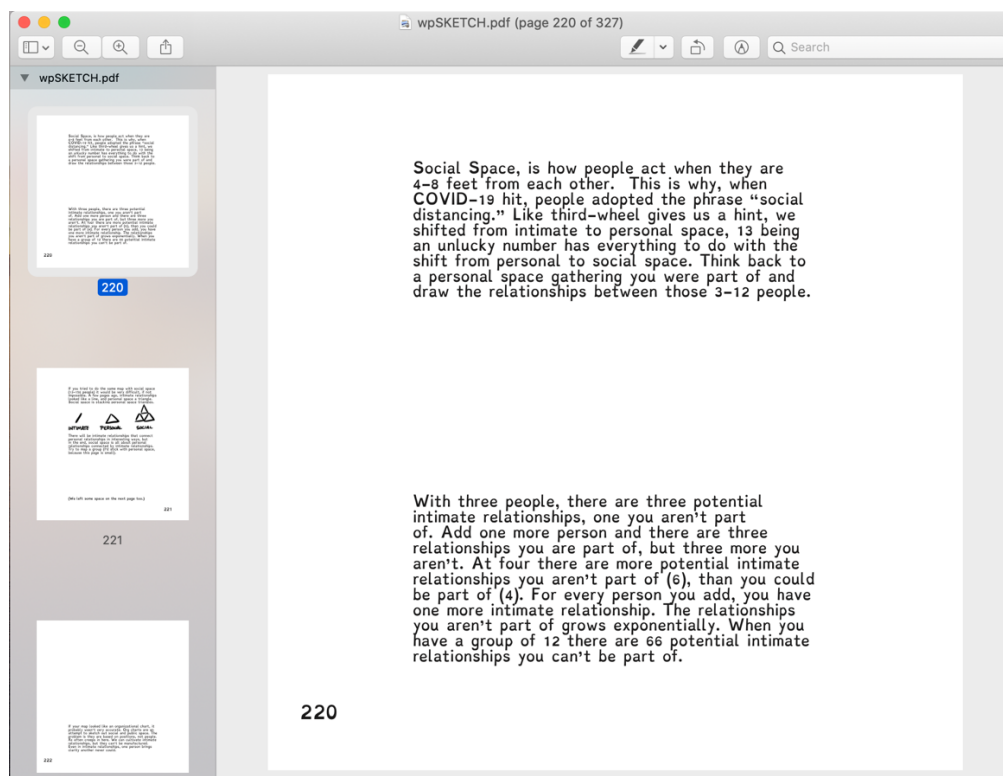


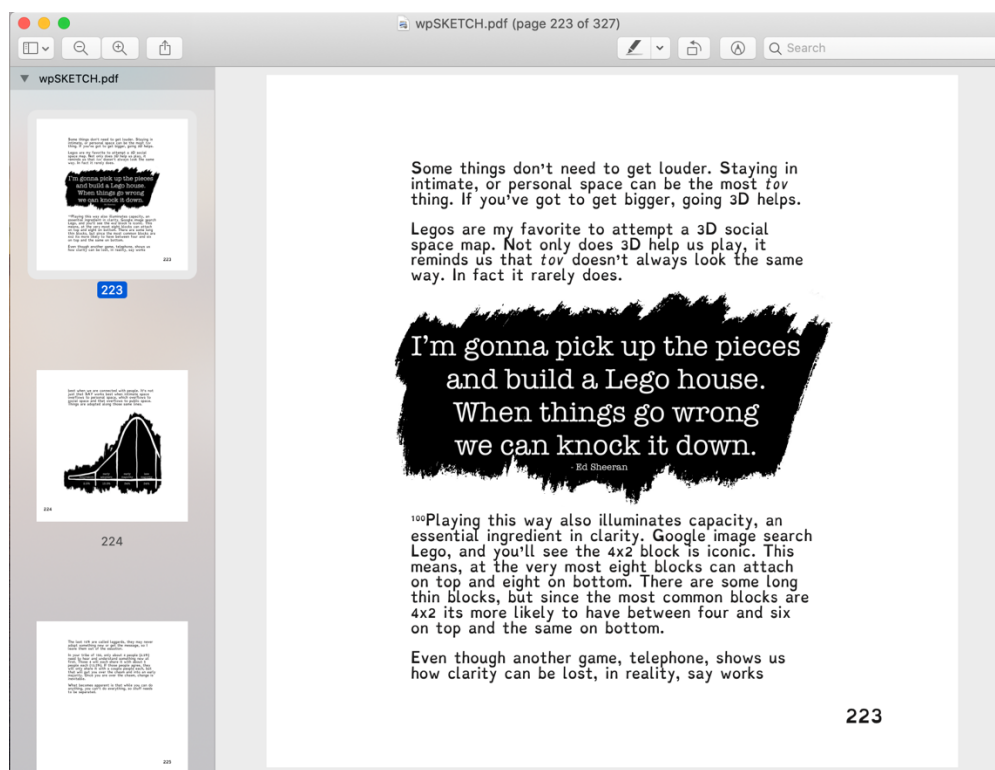
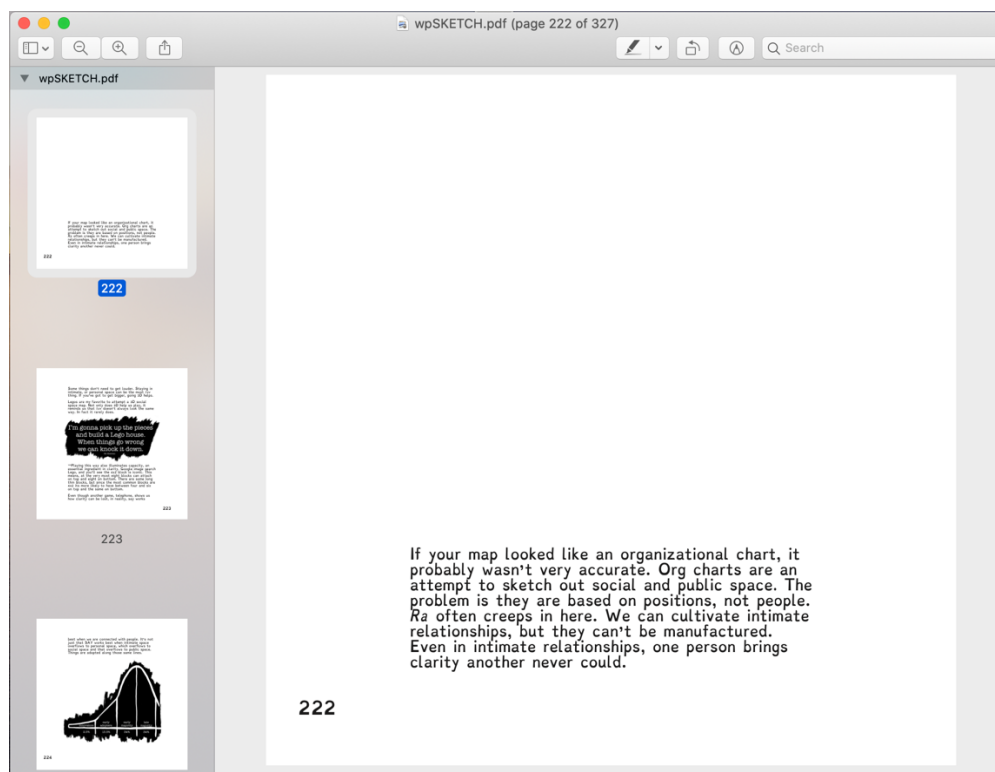


### Idea Five: Clarity not Volume

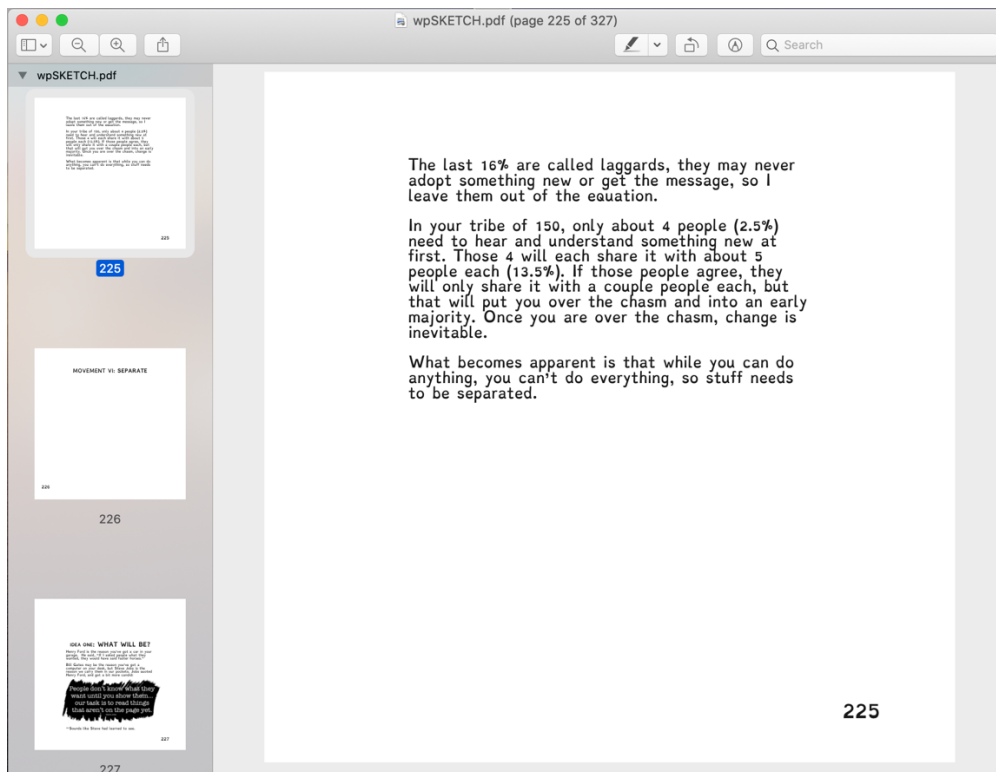
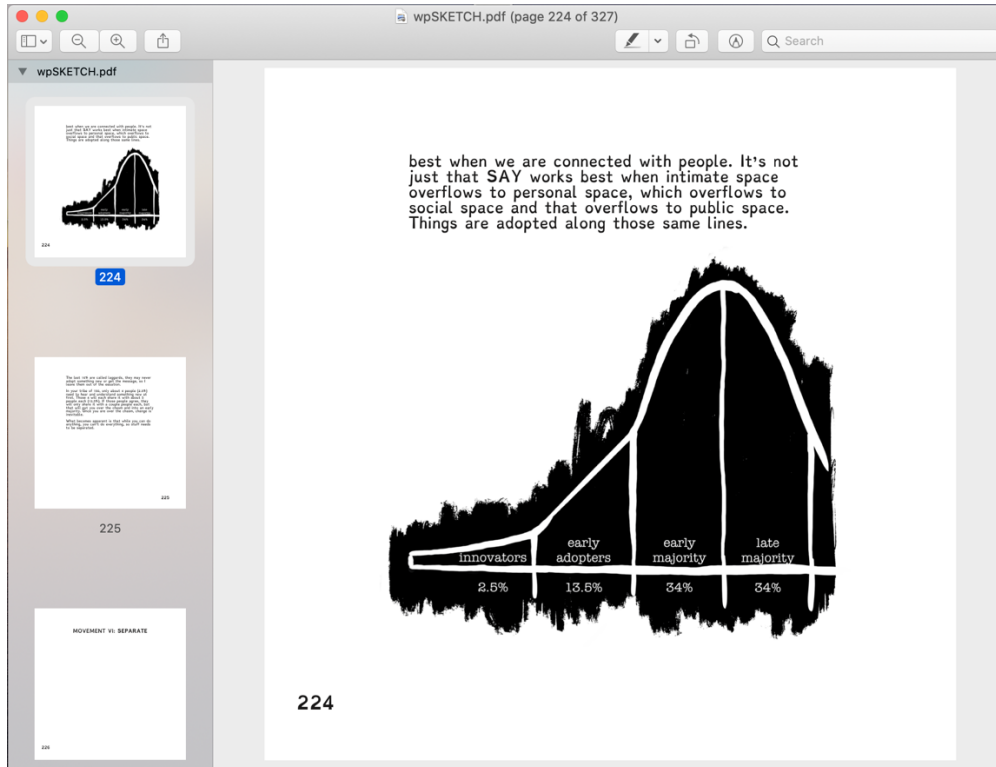






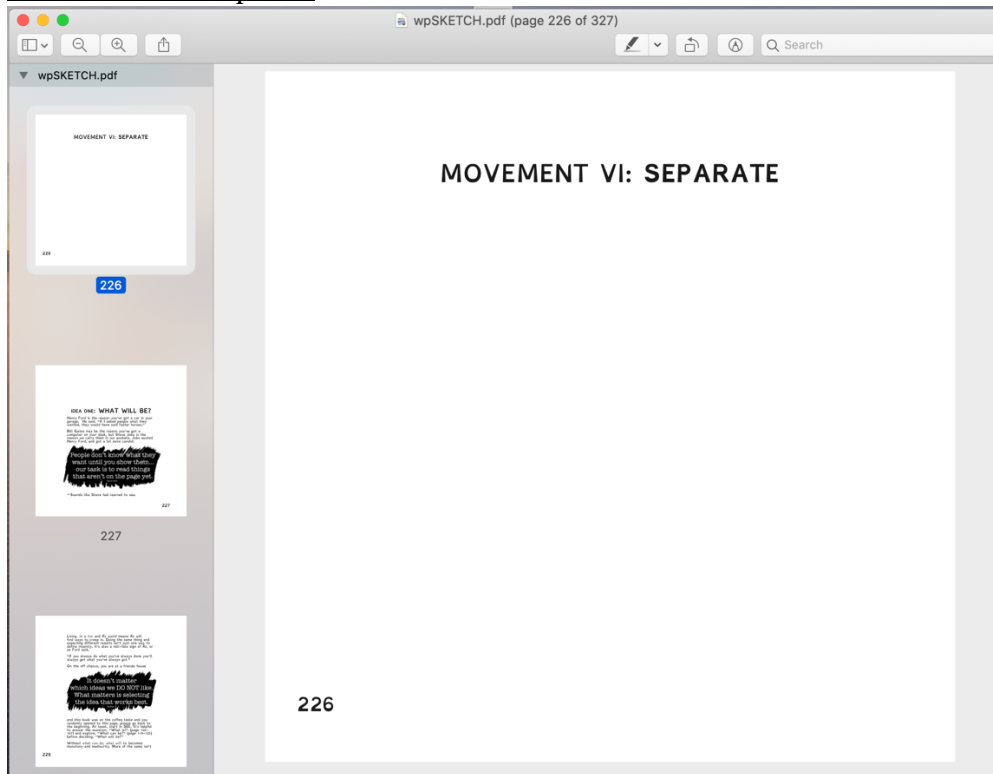




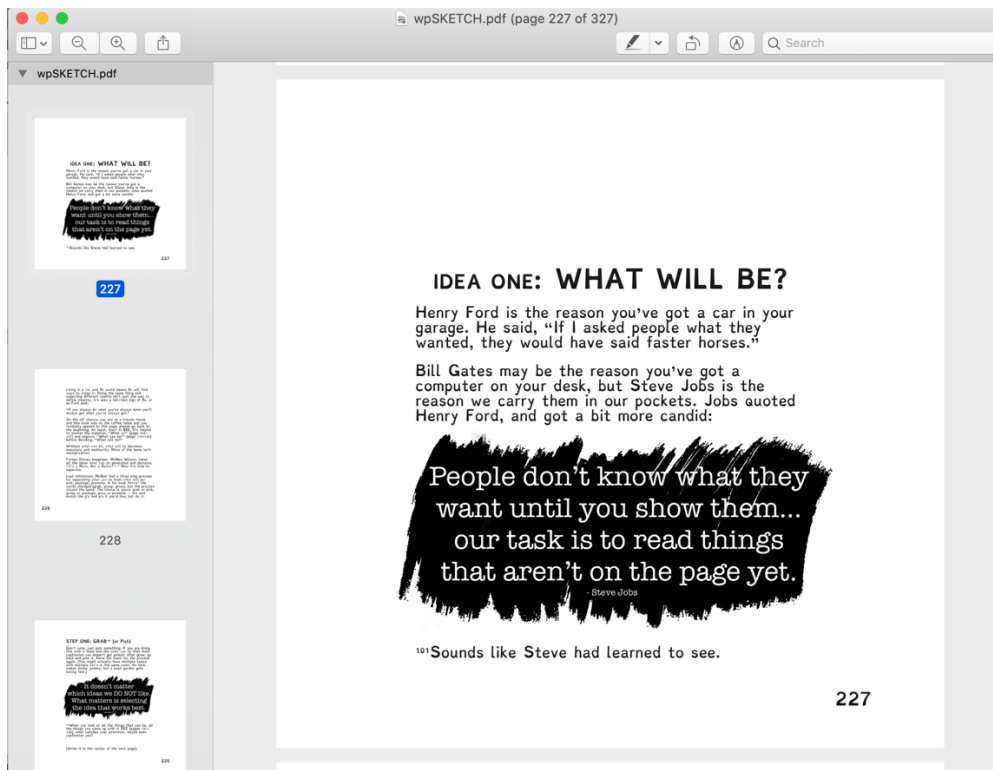


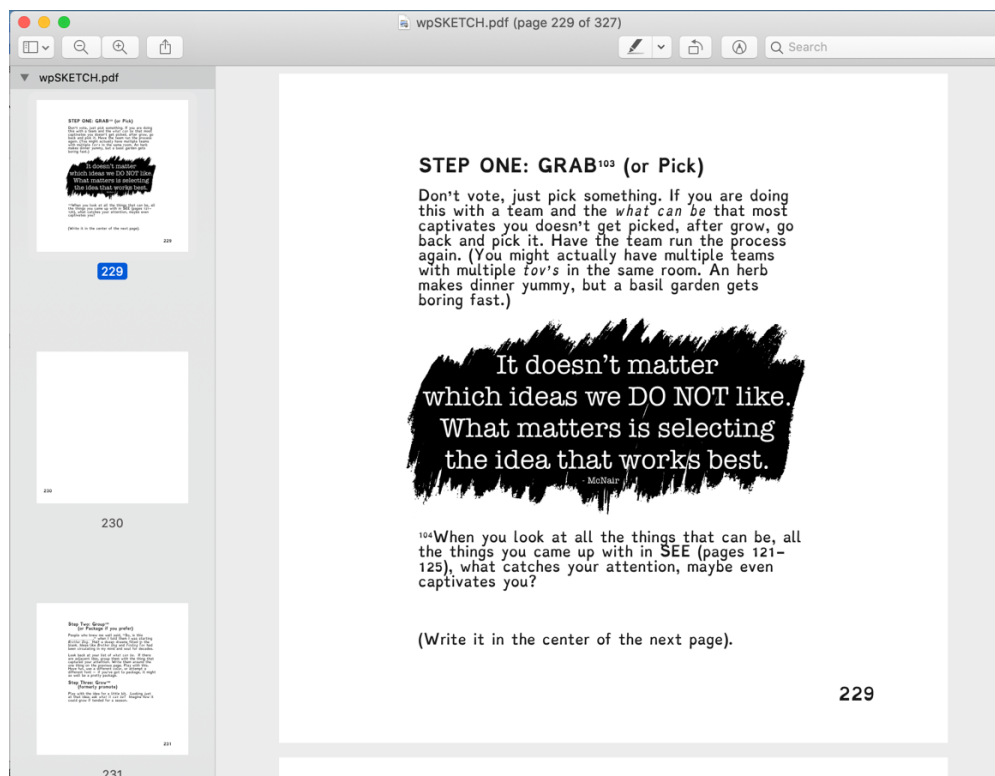
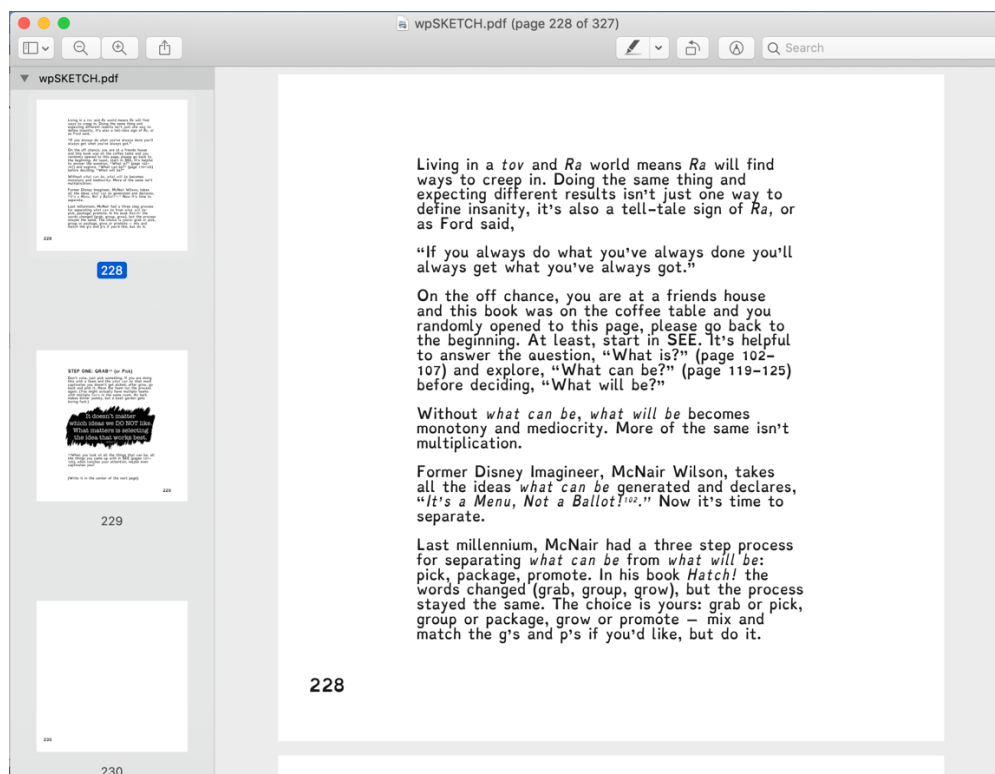


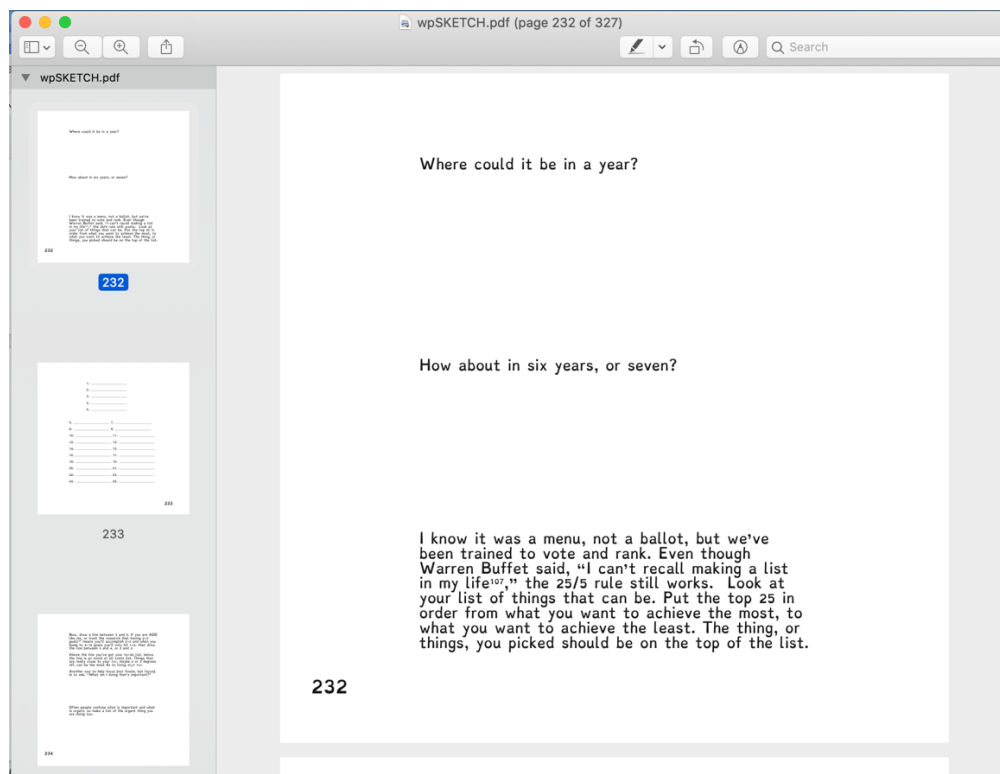
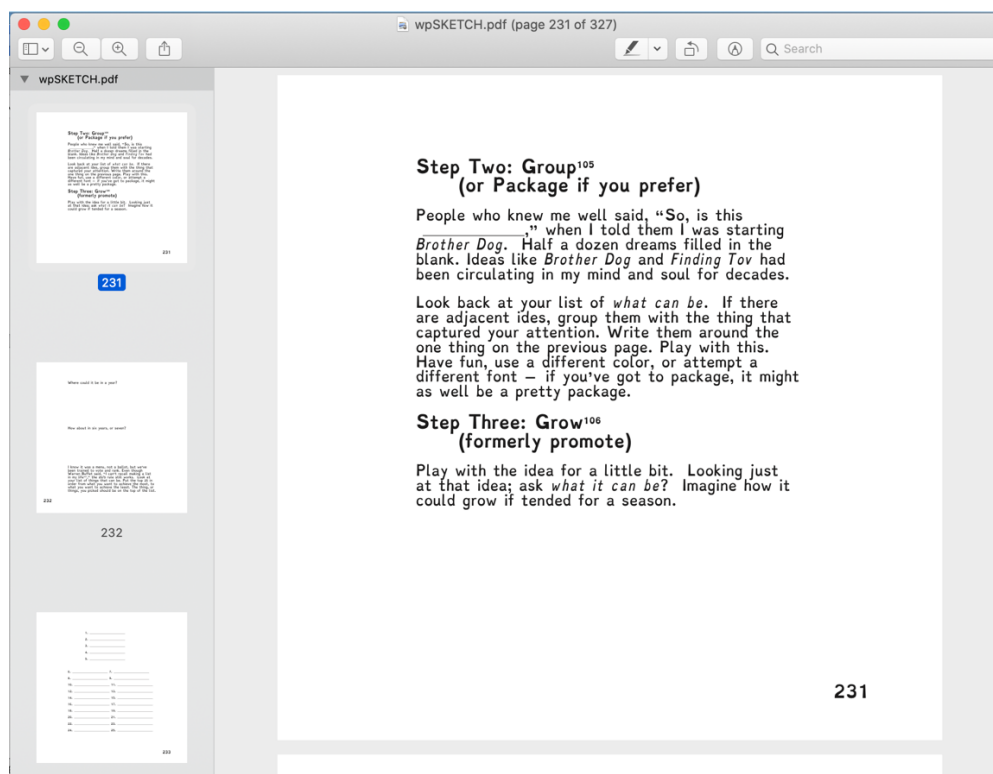
## Movement VI: Separate

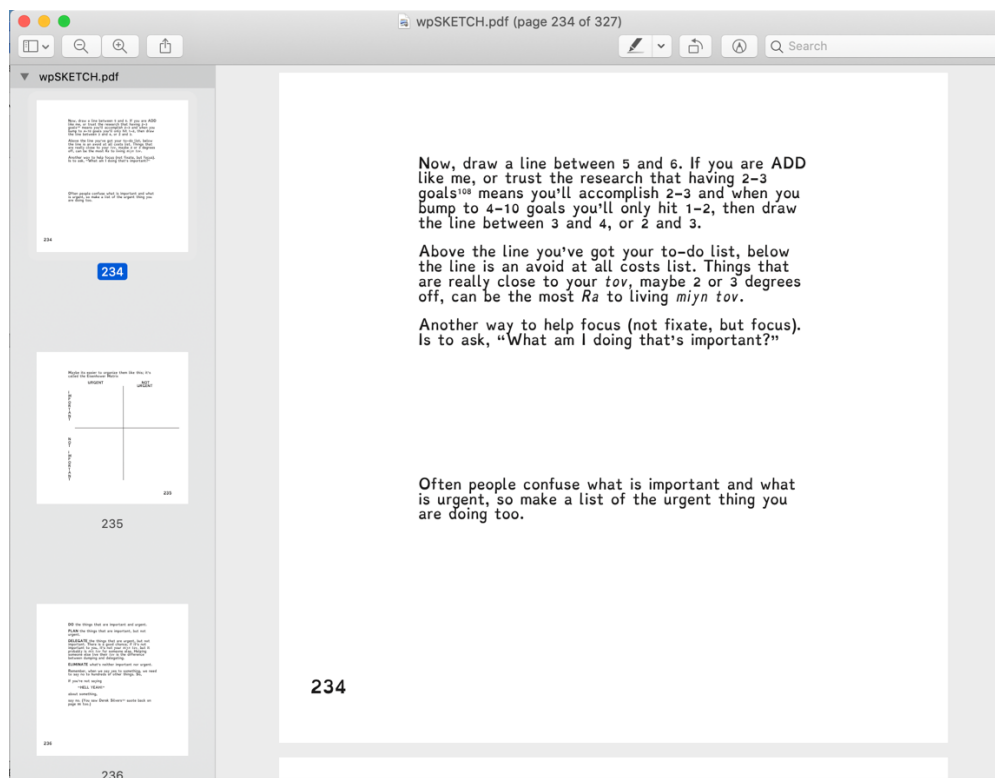
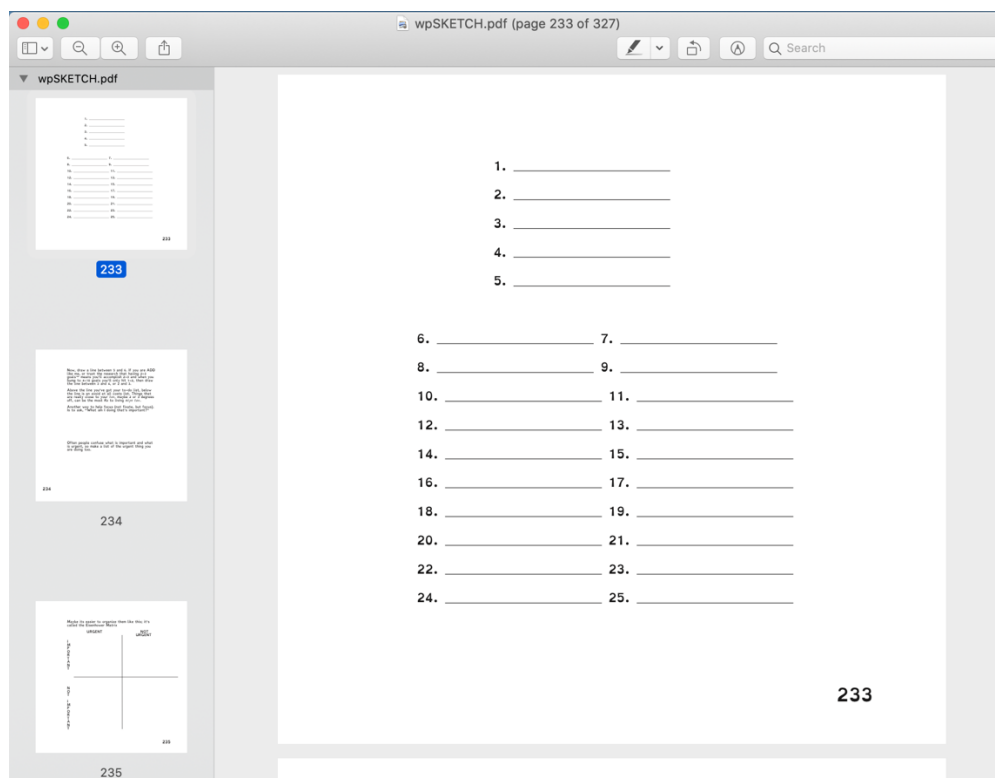


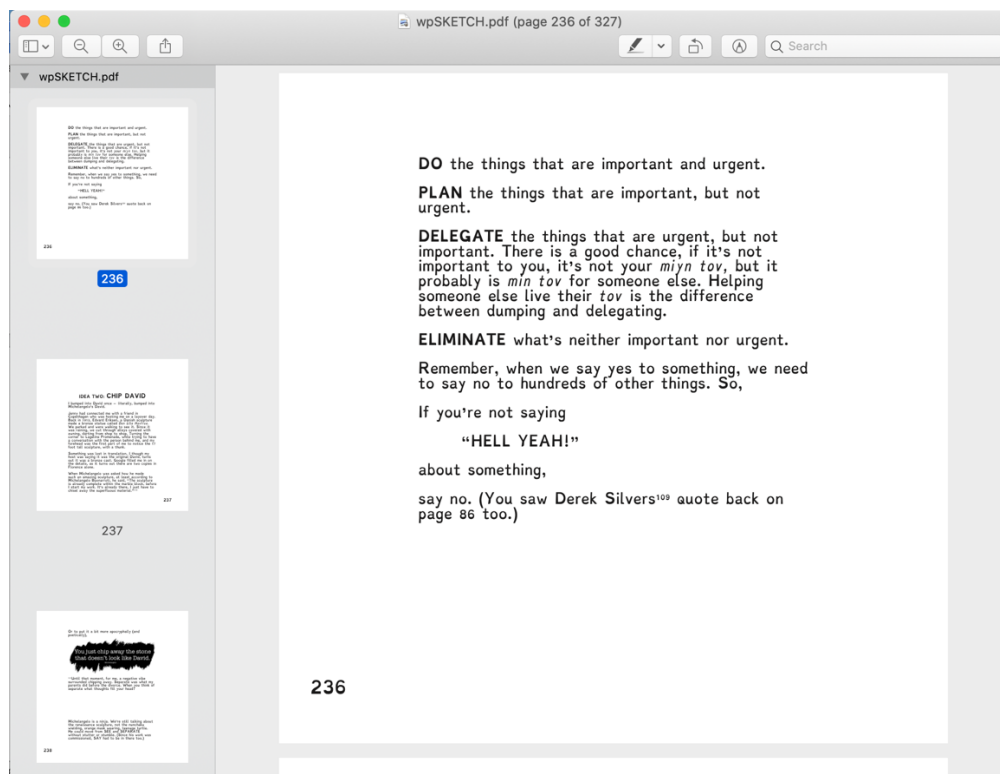
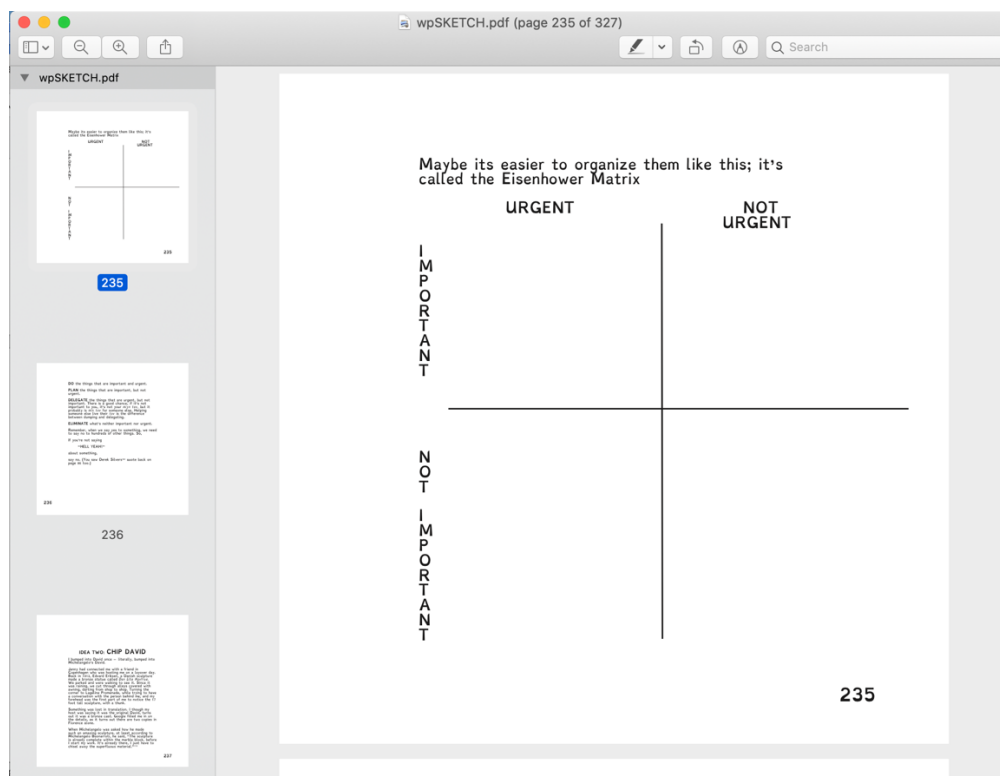
## Idea One: What Will Be



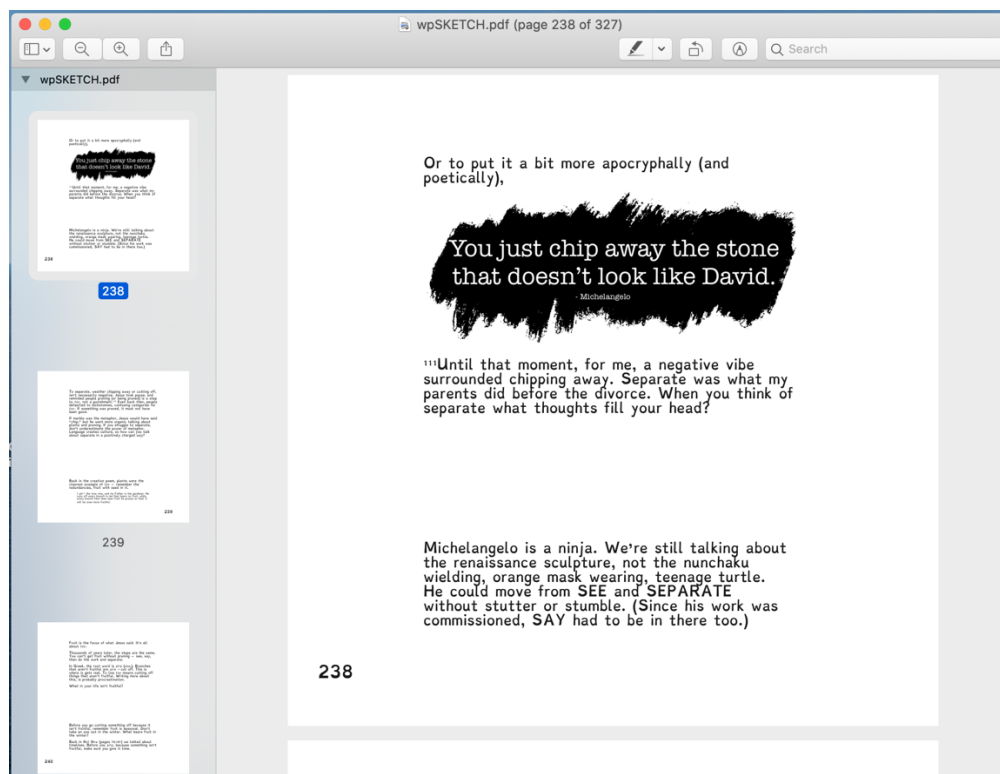
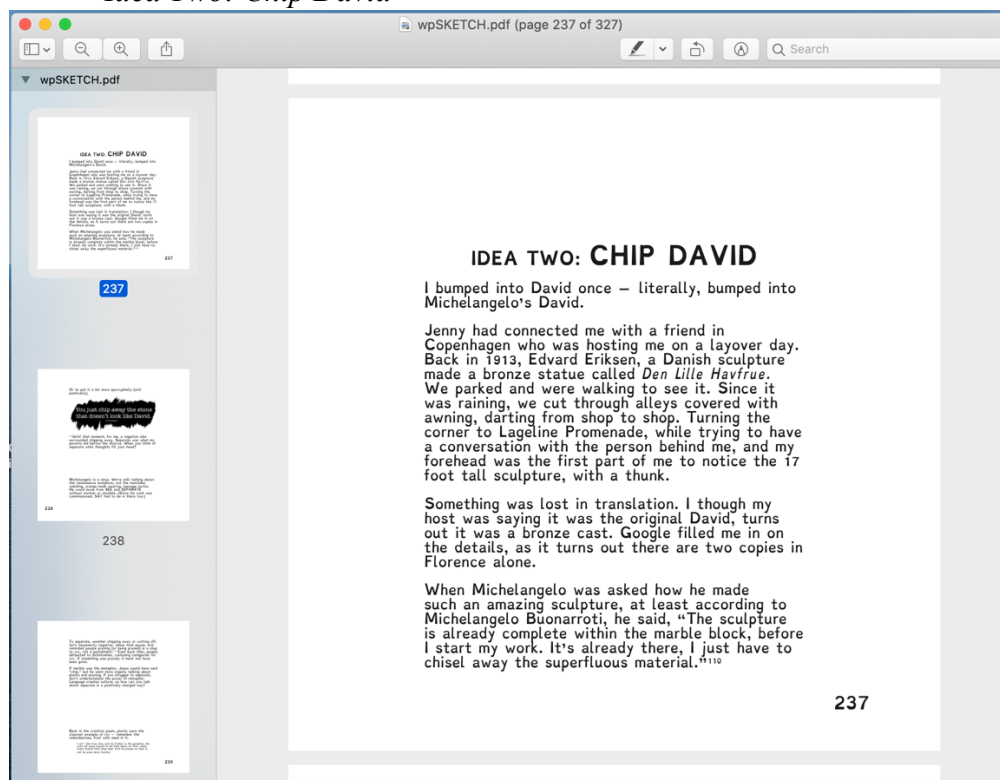


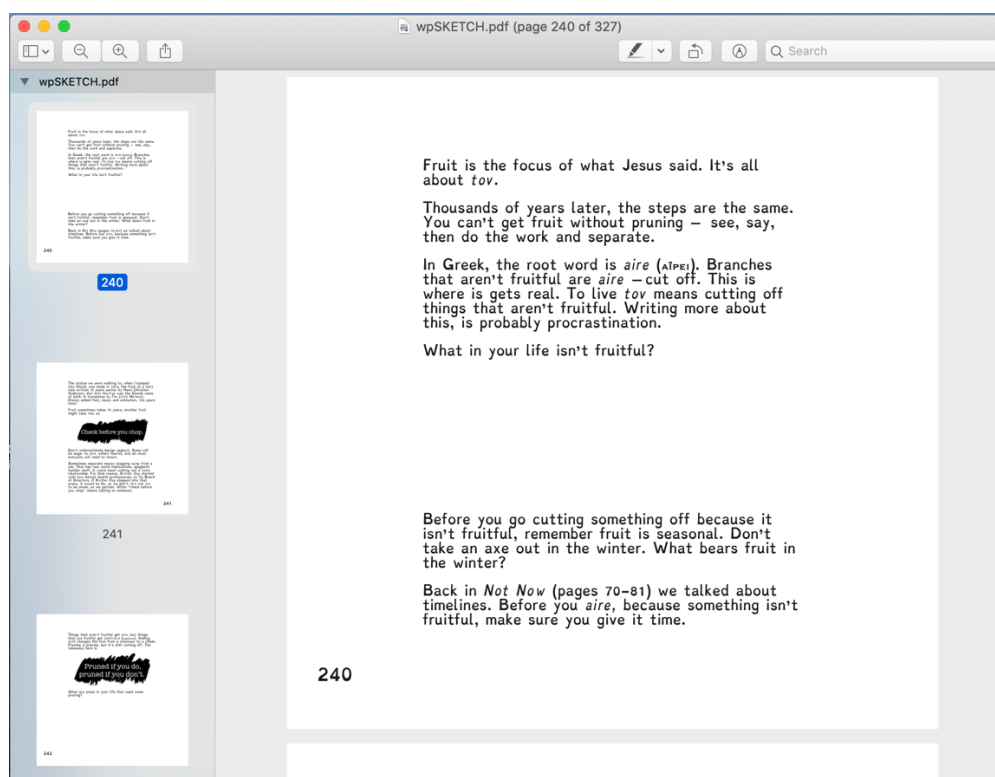
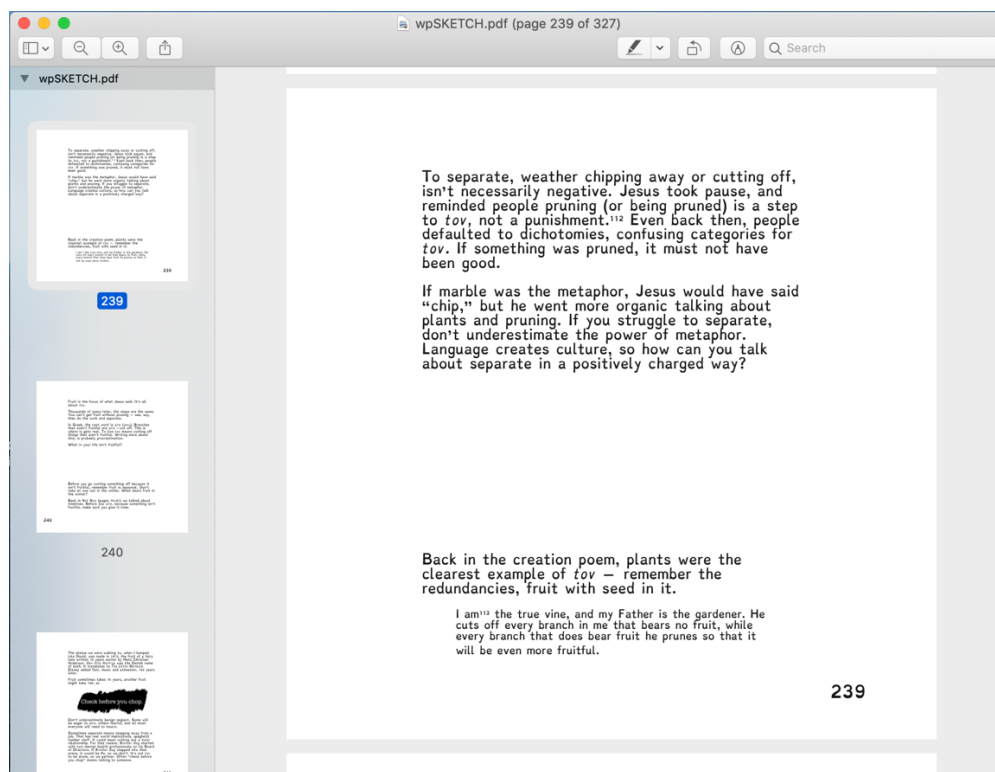


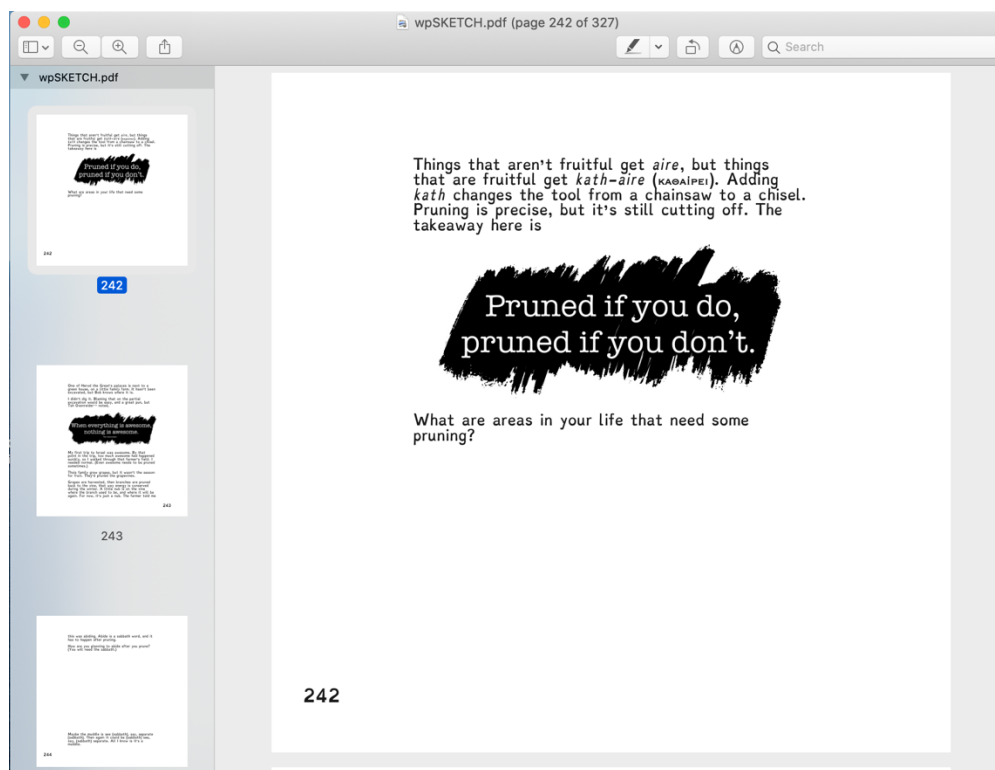
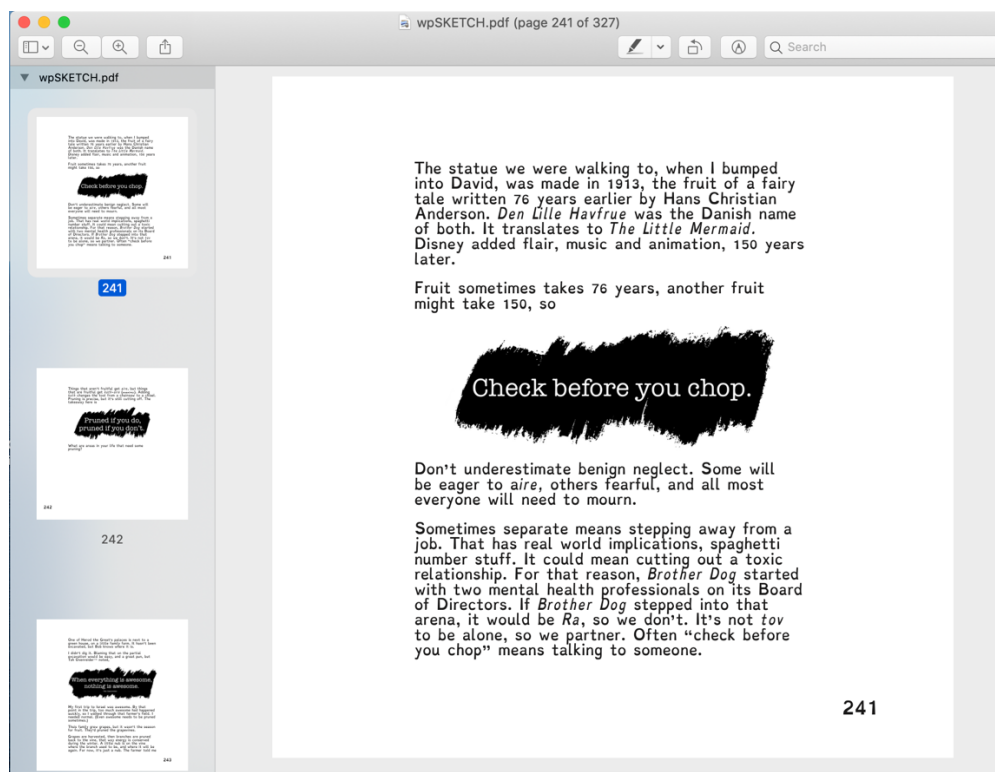




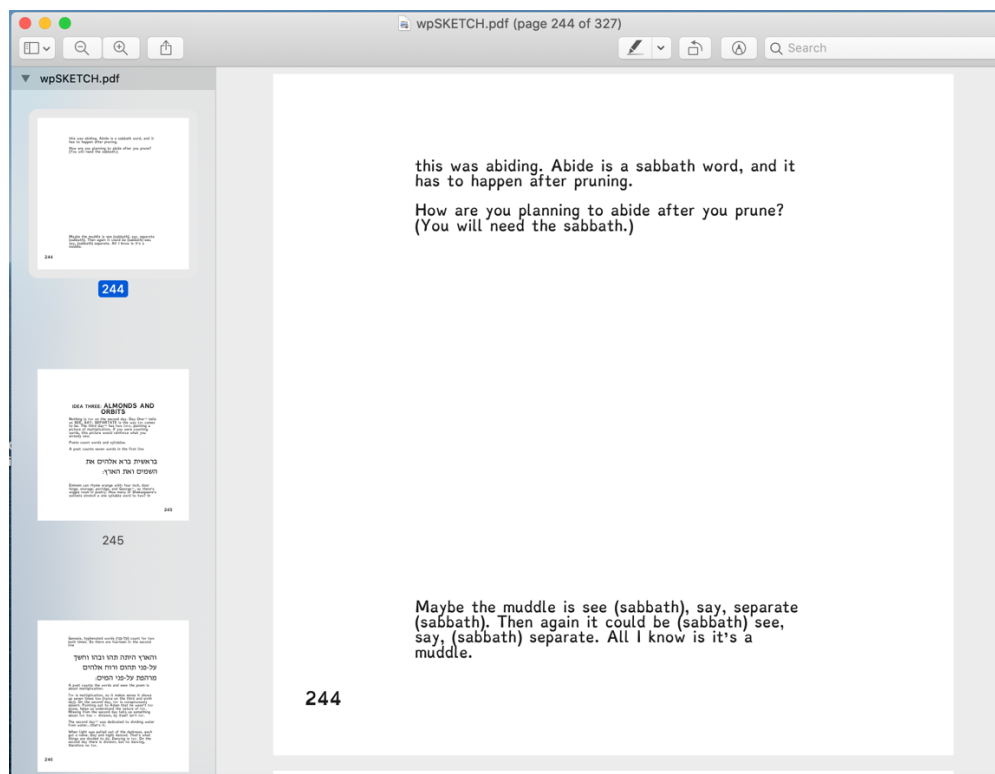
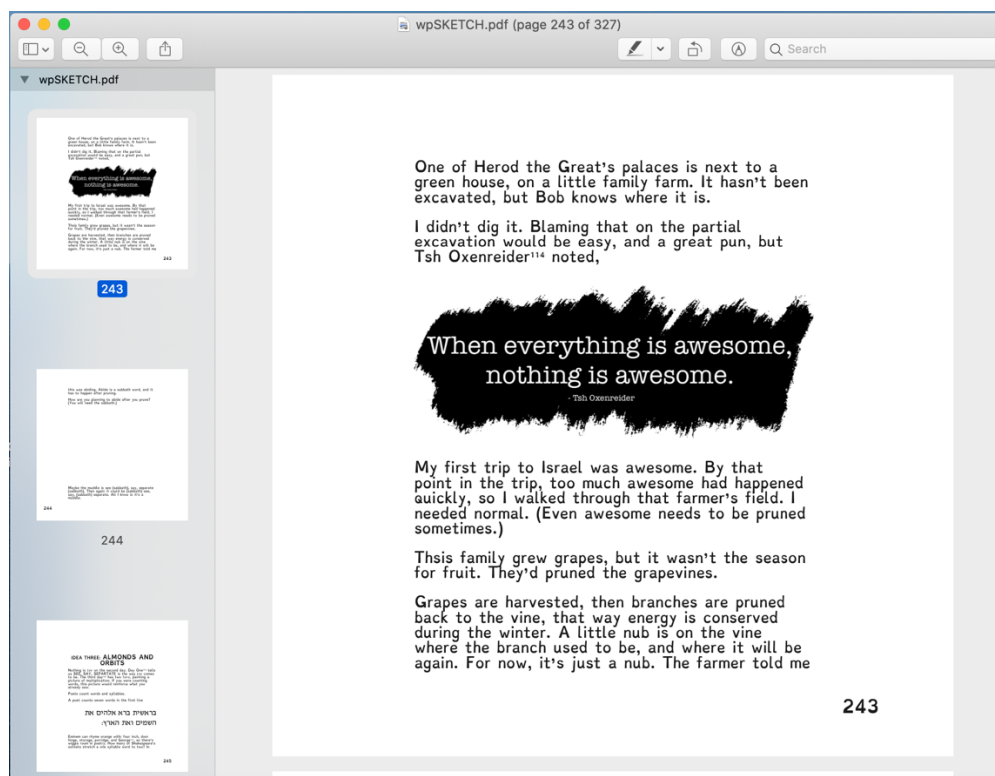
## Idea Two: Chip David











### Idea Three: Almonds and Orbits

wpSKETCH.pdf (page 245 of 327)

wpSKETCH.pdf

IDEA THREE: ALMONDS AND ORBITS

Nothing is *tov* on the second day. Day One<sup>115</sup> tells us SEE, SAY, SEPARTATE is the way *tov* comes to be. The third day<sup>116</sup> has two *tovs*, painting a picture of multiplication. If you were counting words, this picture would reinforce what you already saw.

Poets count words and syllables.

A poet counts seven words in the first line

בראשית ברא אלהים את  
השמים ואת הארץ:

Eminem can rhyme orange with: four inch, door hinge, storage, porridge, and George<sup>117</sup>, so there's wiggle room in poetry. How many of Shakespeare's sonnets stretch a one syllable word to two? In

245

wpSKETCH.pdf (page 246 of 327)

wpSKETCH.pdf

Genesis, hyphenated words (על-פני) count for two both times. So there are fourteen in the second line

והארץ היתה תהו ובהו וחשך  
על-פני תהום ורוח אלהים  
מרהפת על-פני המים:

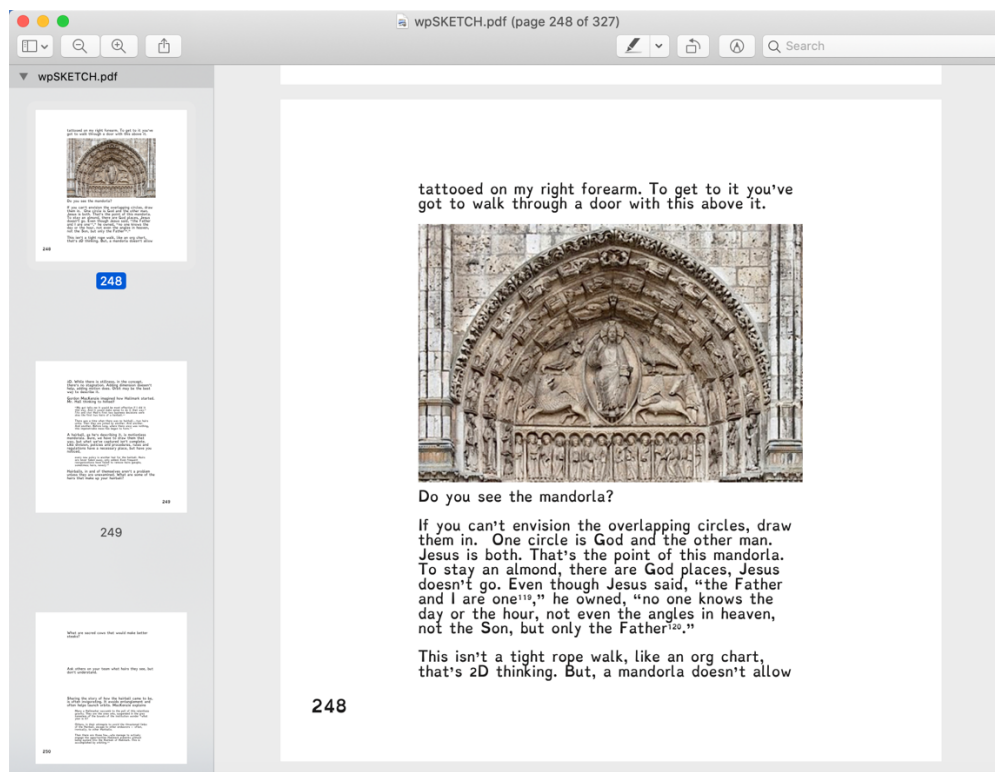
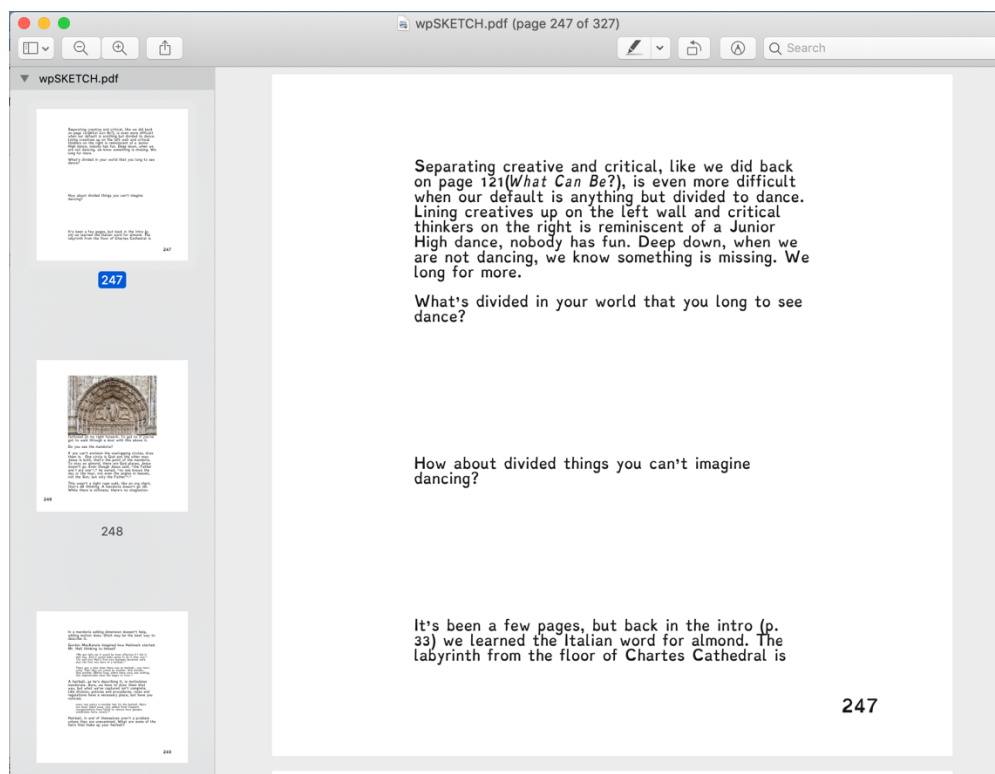
A poet counts the words and sees the poem is about multiplication.

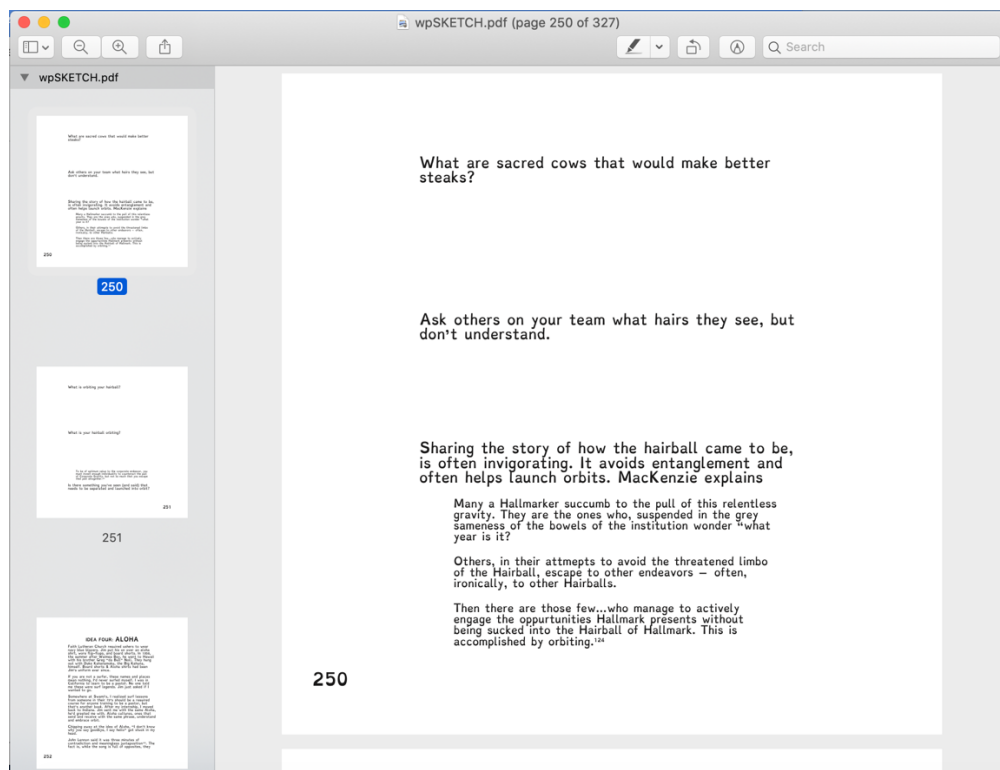
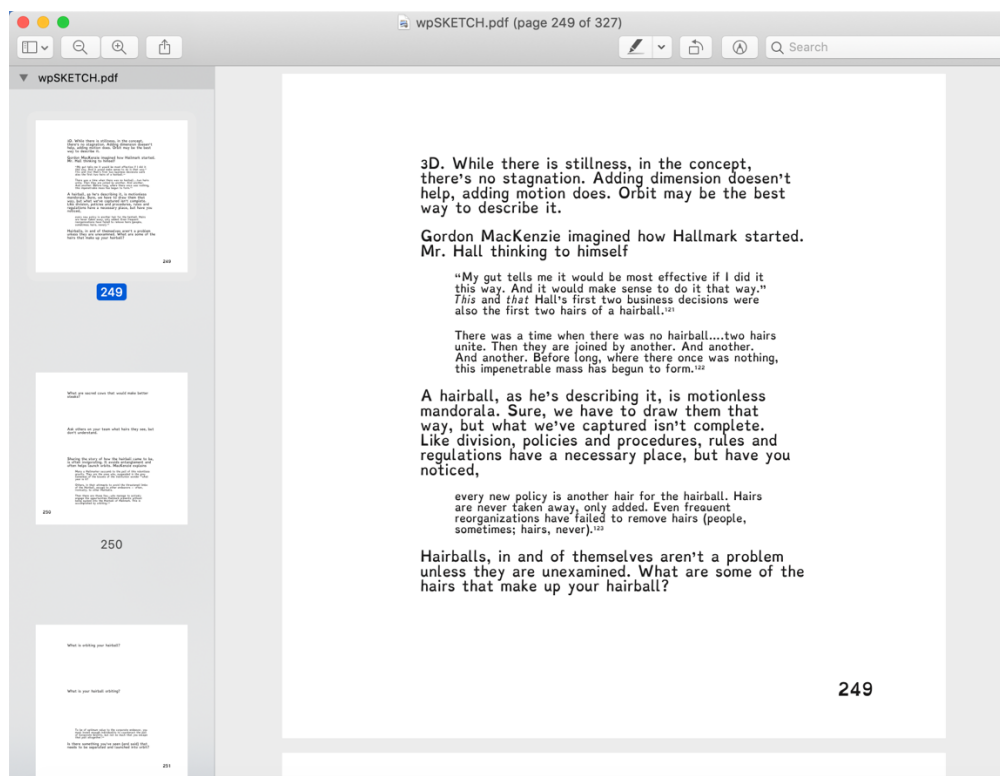
*Tov* is multiplication, so it makes sense it shows up seven times too (twice on the third and sixth day). On the second day, *tov* is conspicuously absent. Pointing out to Adam that he wasn't *tov* alone, helps us understand the nature of *tov*. Missing from the second day tells us something about *tov* too — division, by itself isn't *tov*.

The second day<sup>118</sup> was dedicated to dividing water from water...that's it.

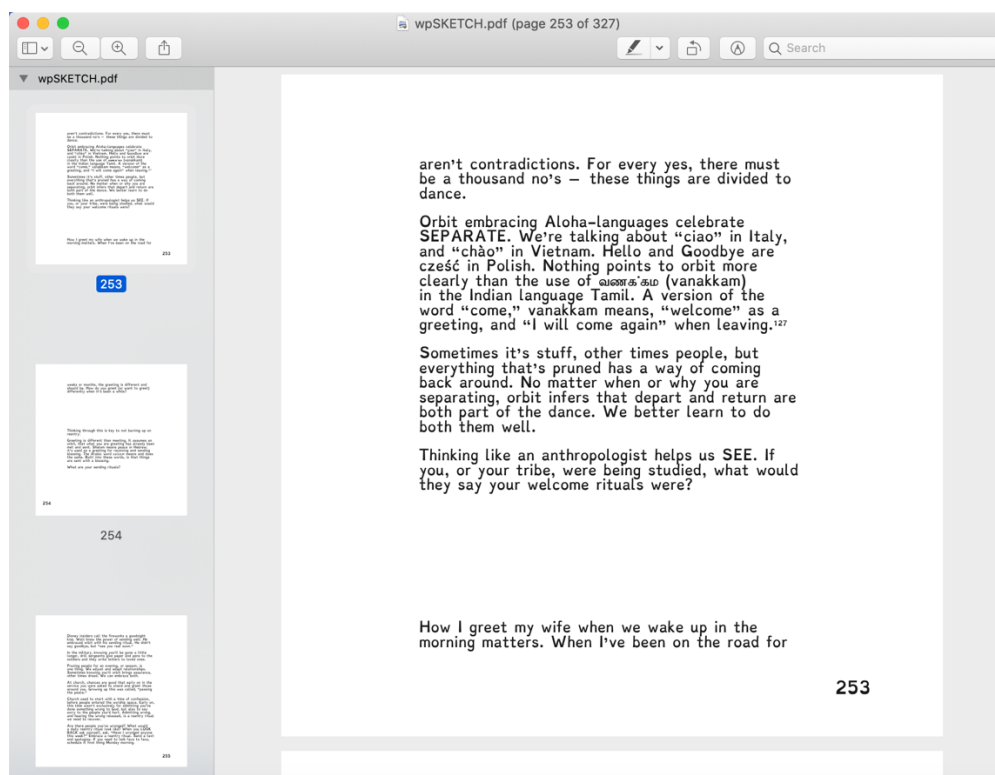
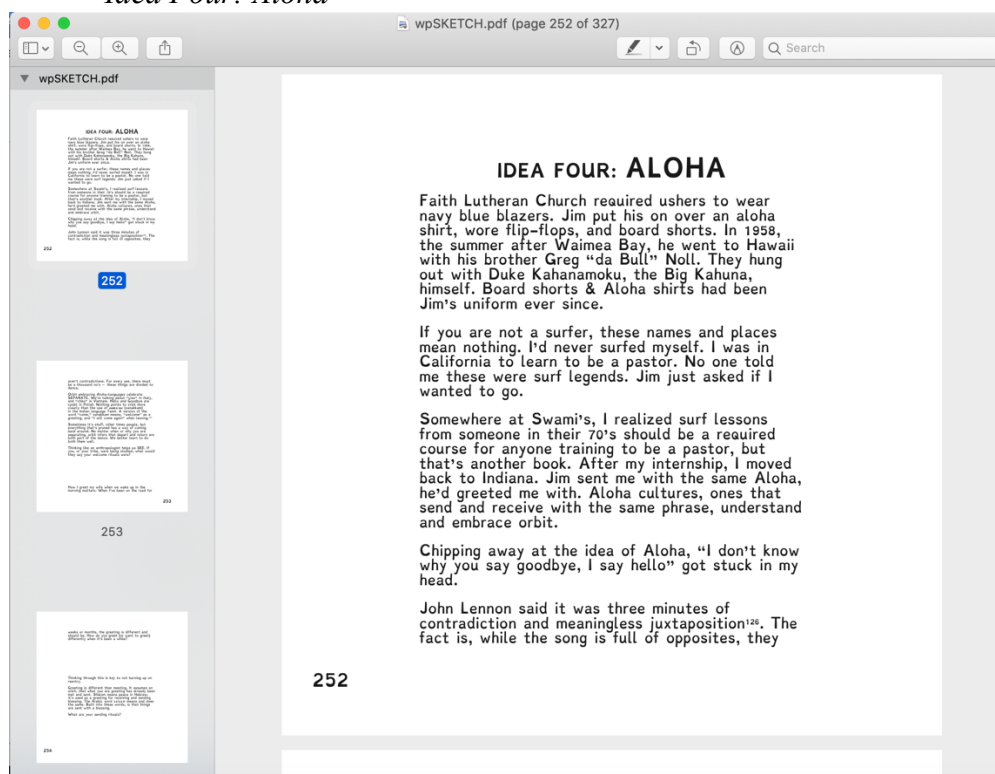
When light was pulled out of the darkness, each got a name. Day and night danced. That's what things are divided to do. Dancing is *tov*. On the second day there is division, but no dancing, therefore no *tov*.

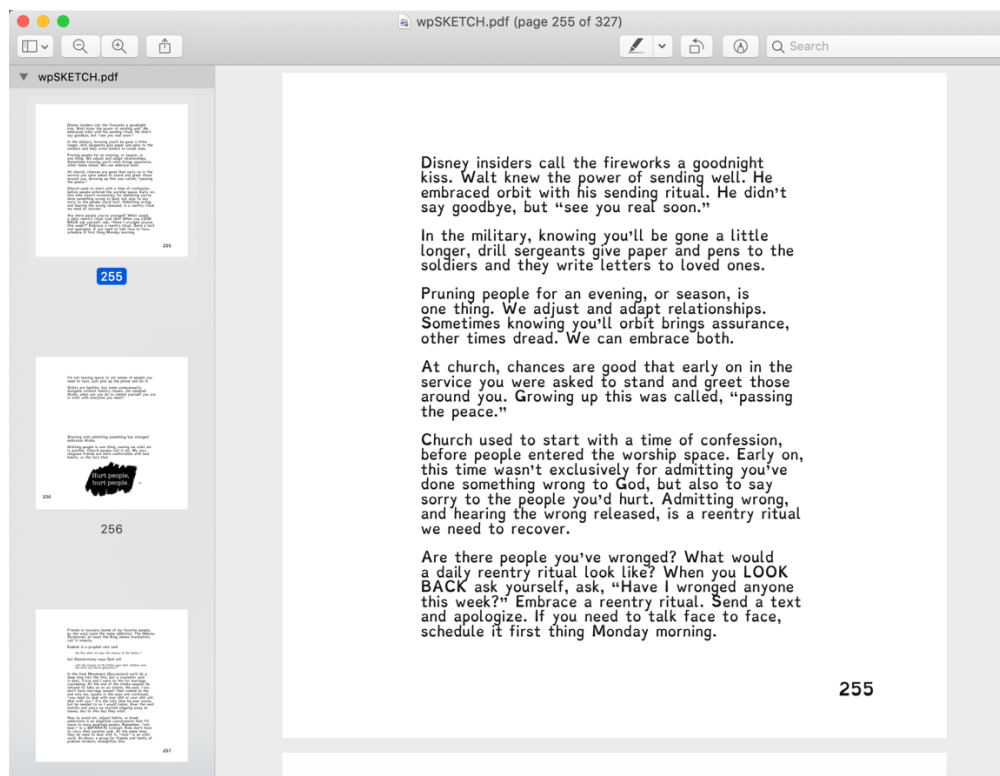
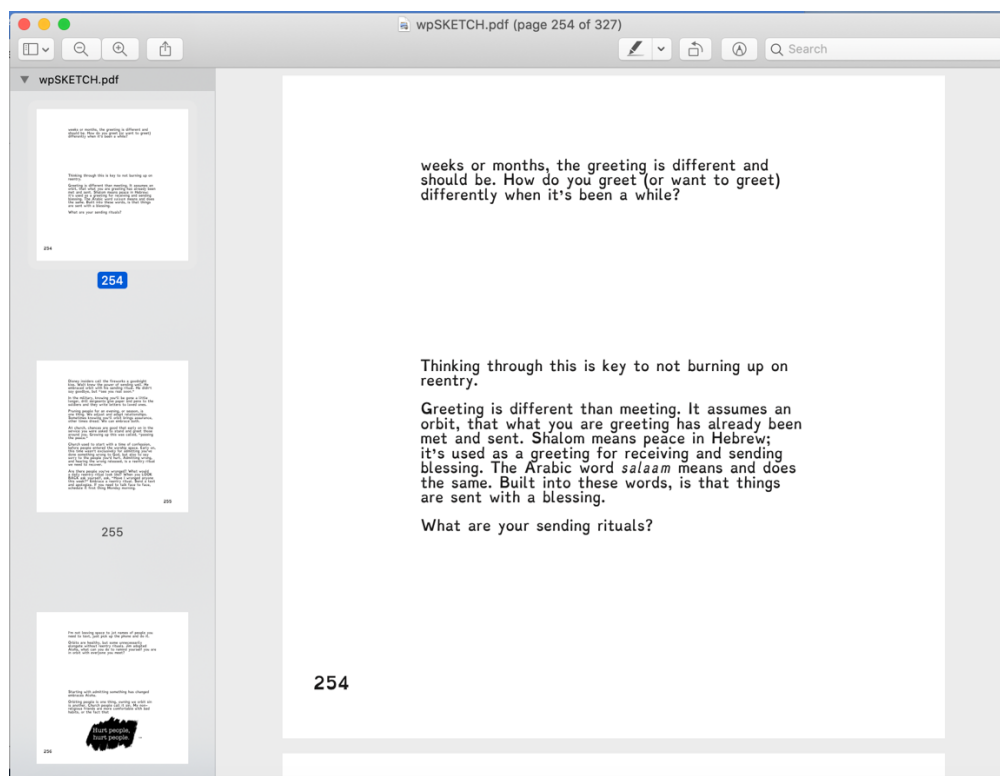
246



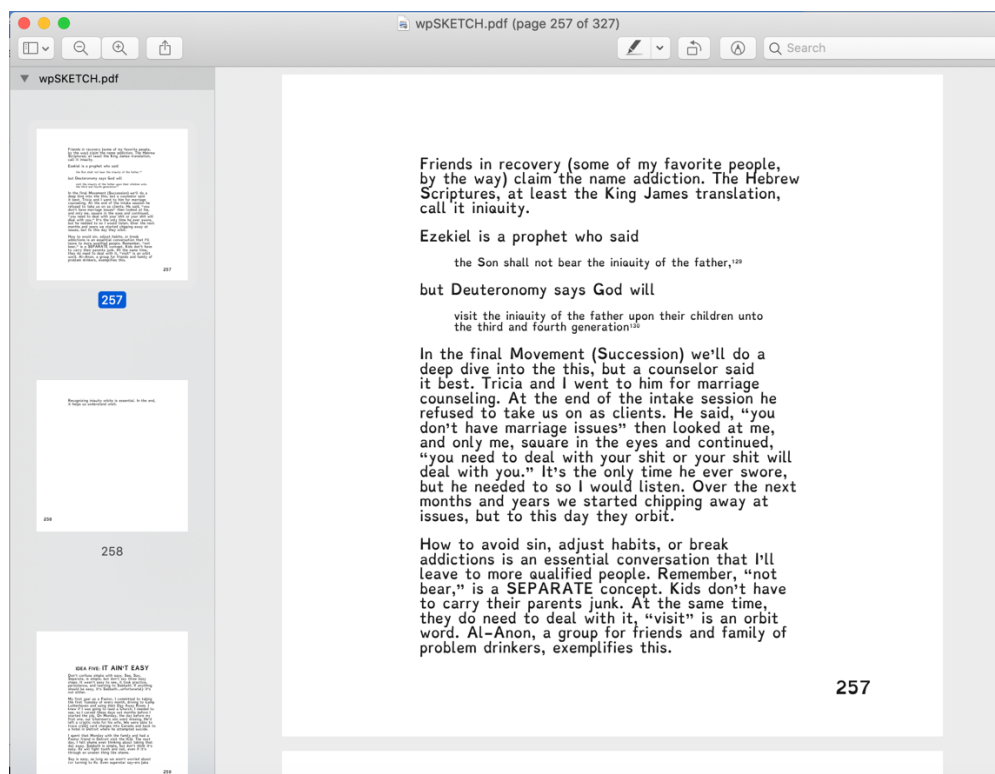
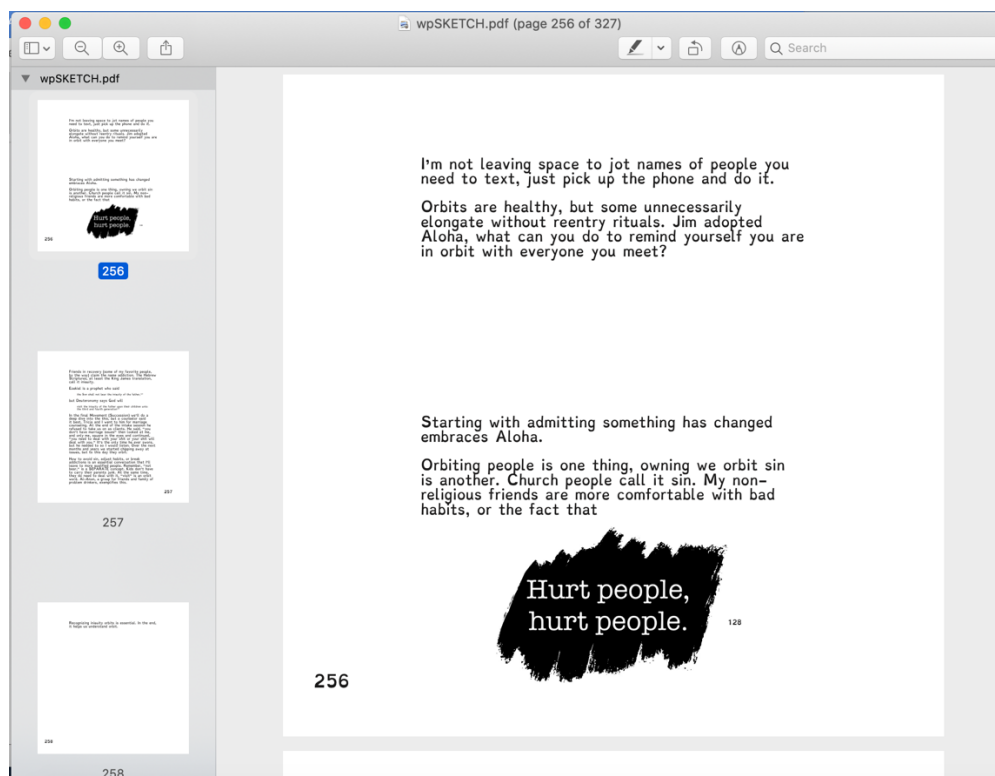


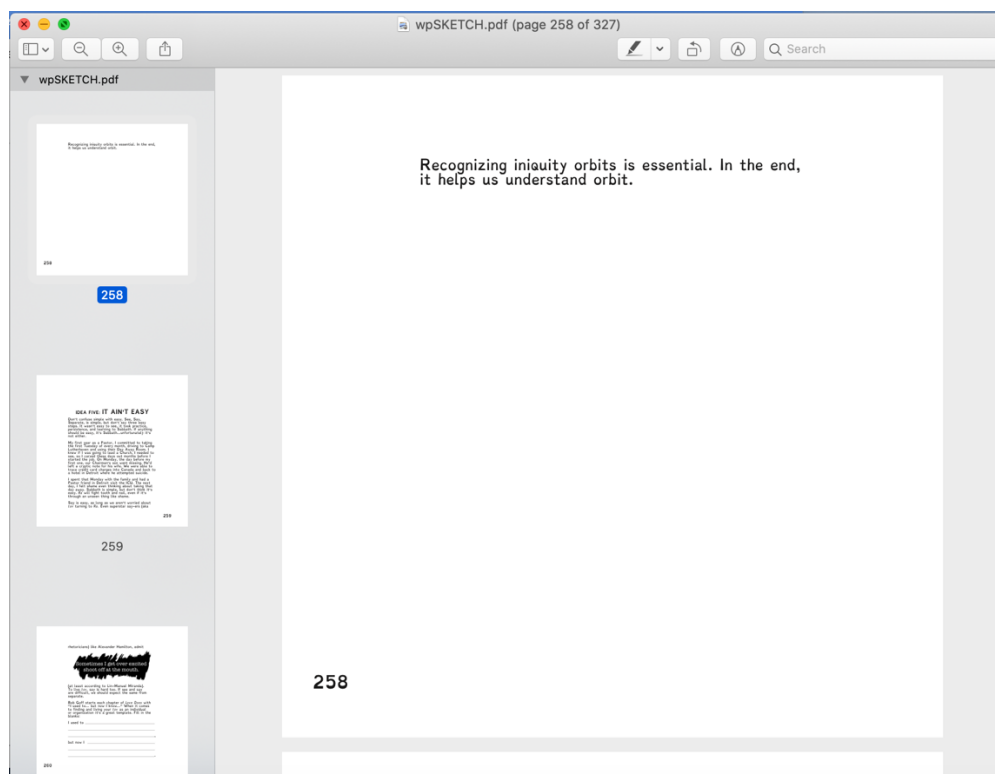
## Idea Four: Aloha



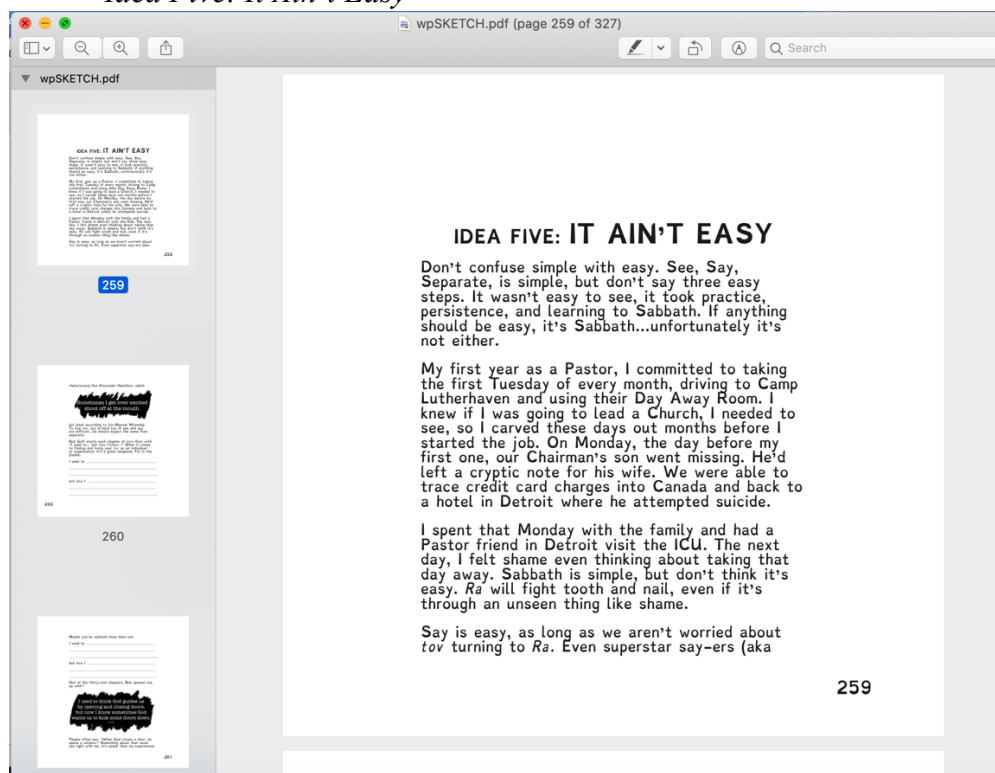






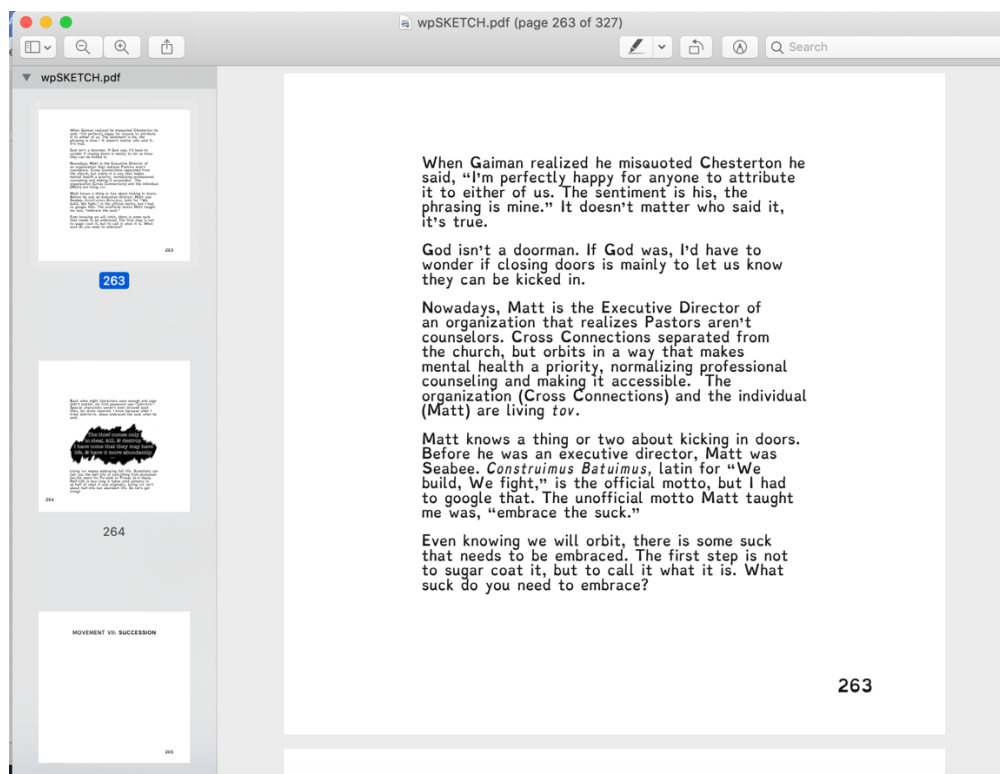
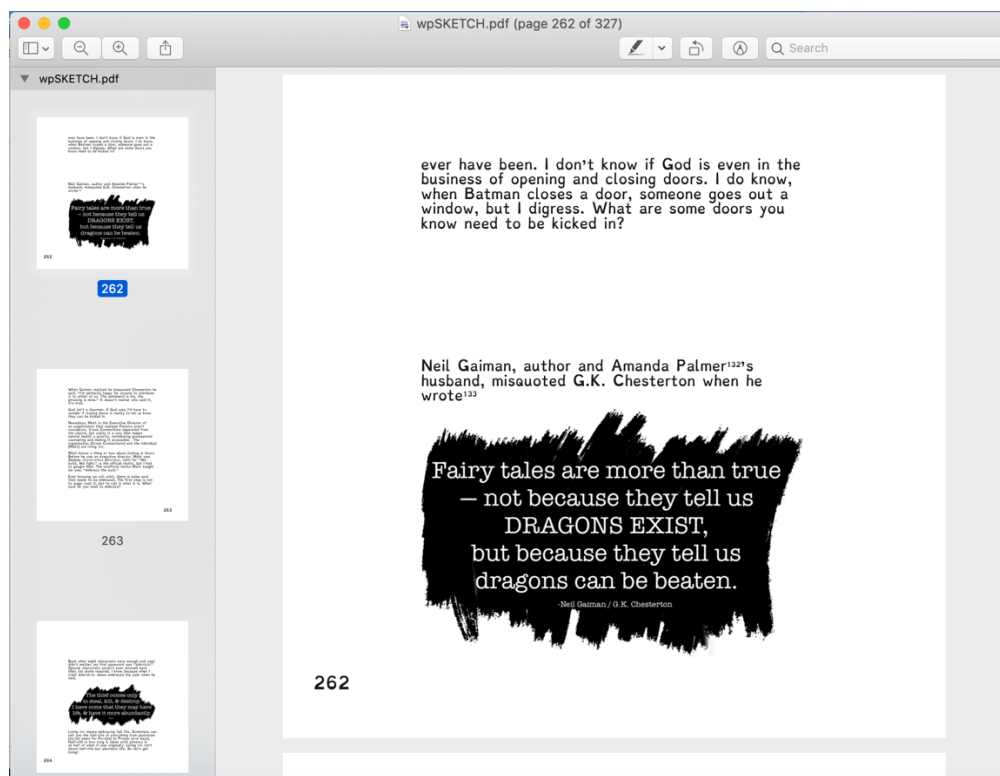


### *Idea Five: It Ain't Easy*



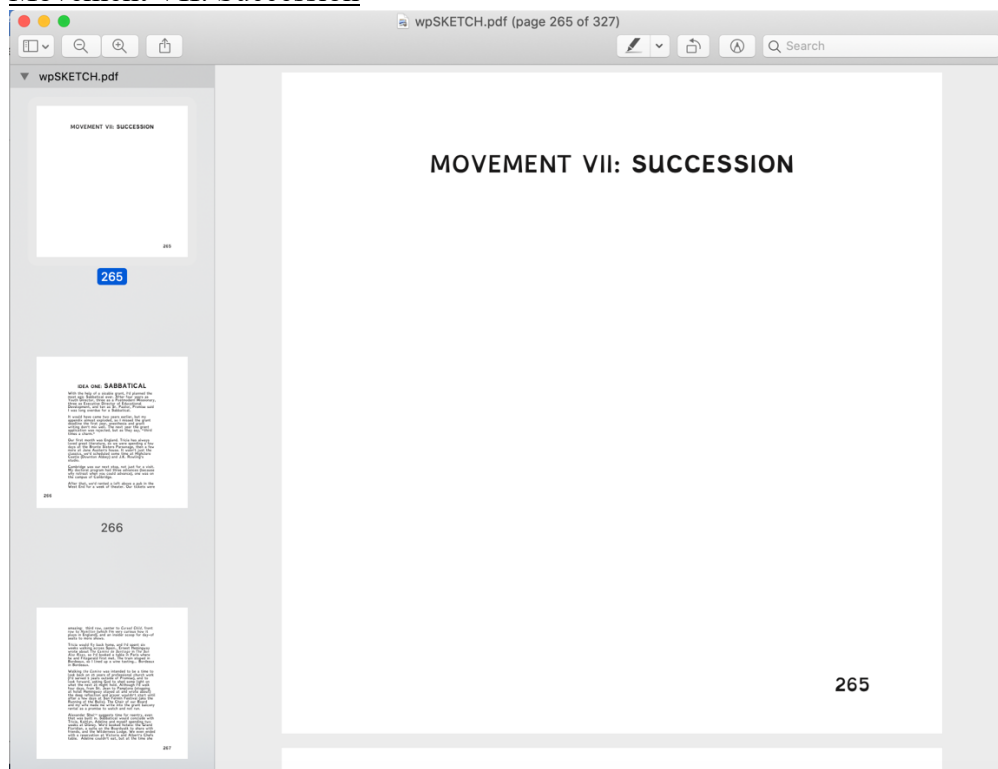




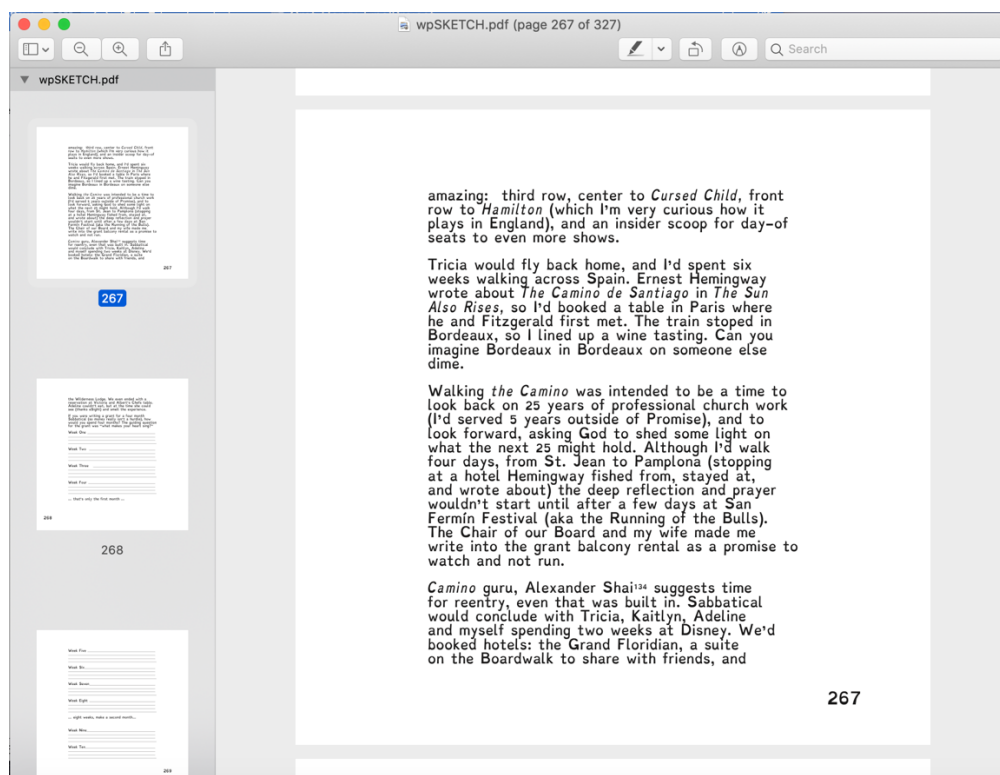
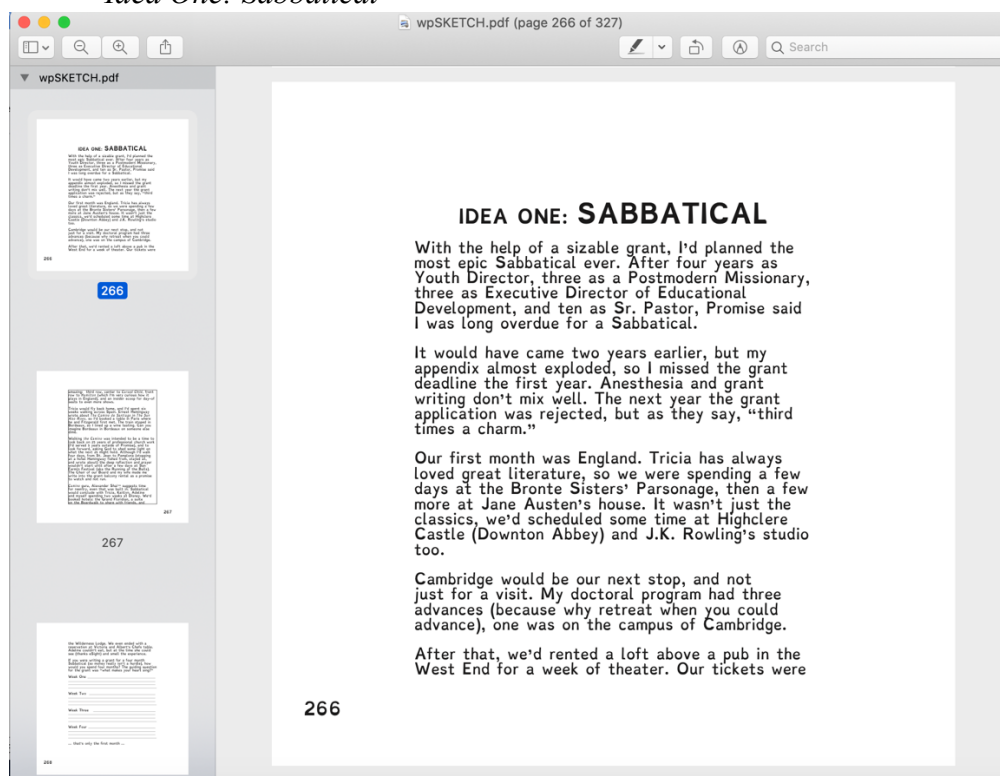


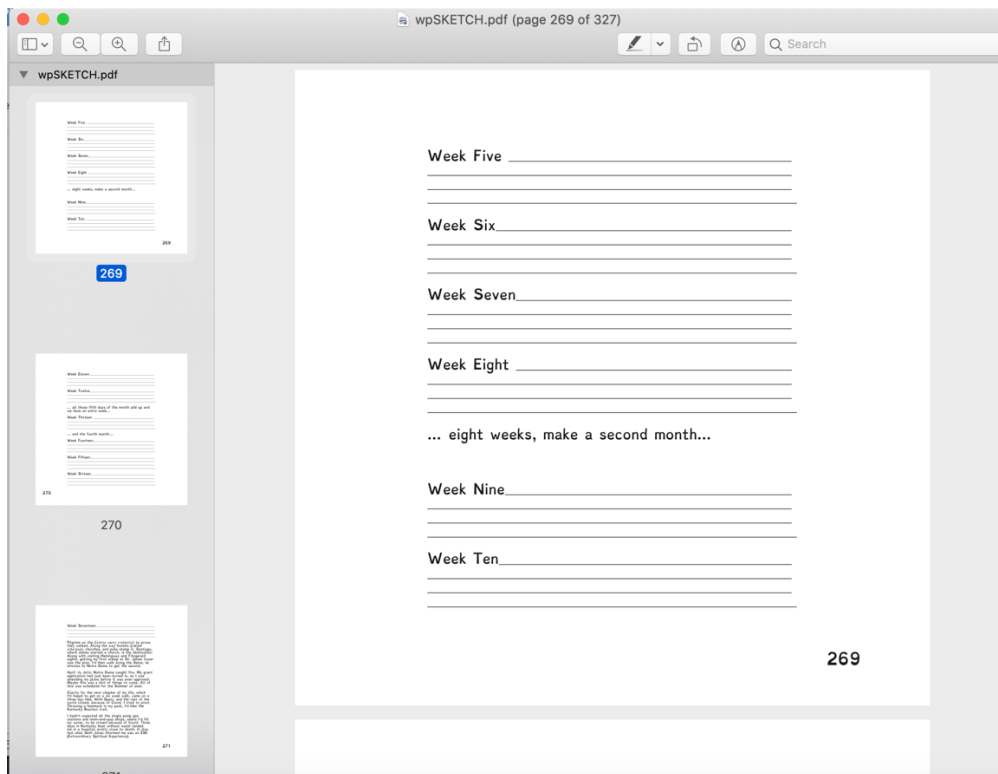
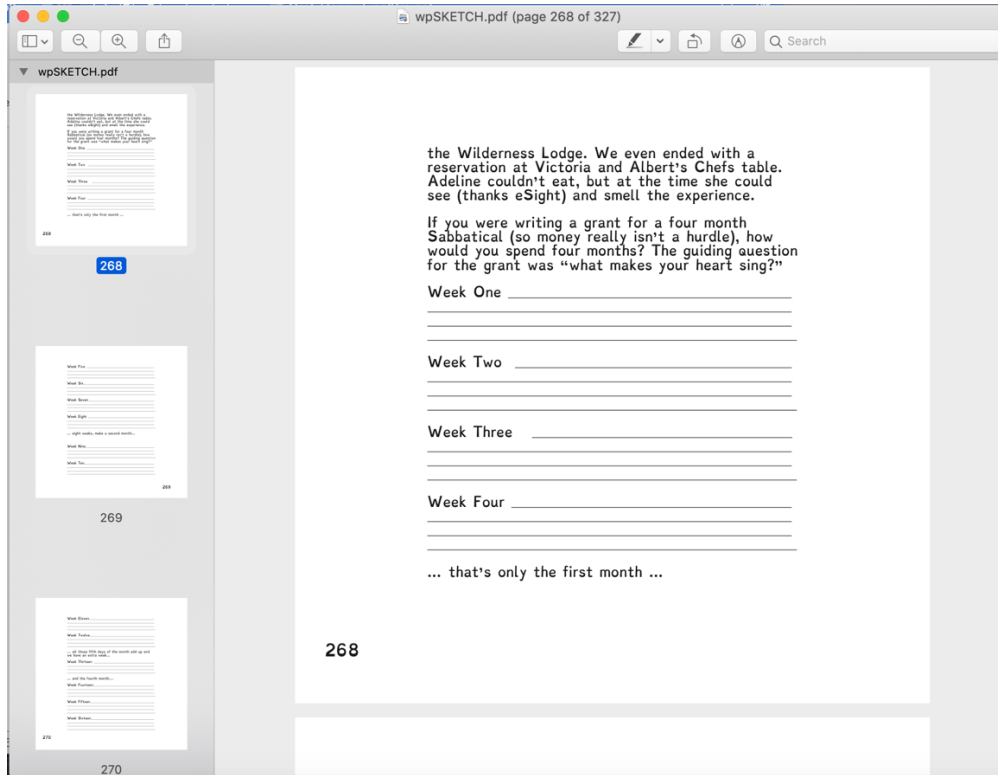


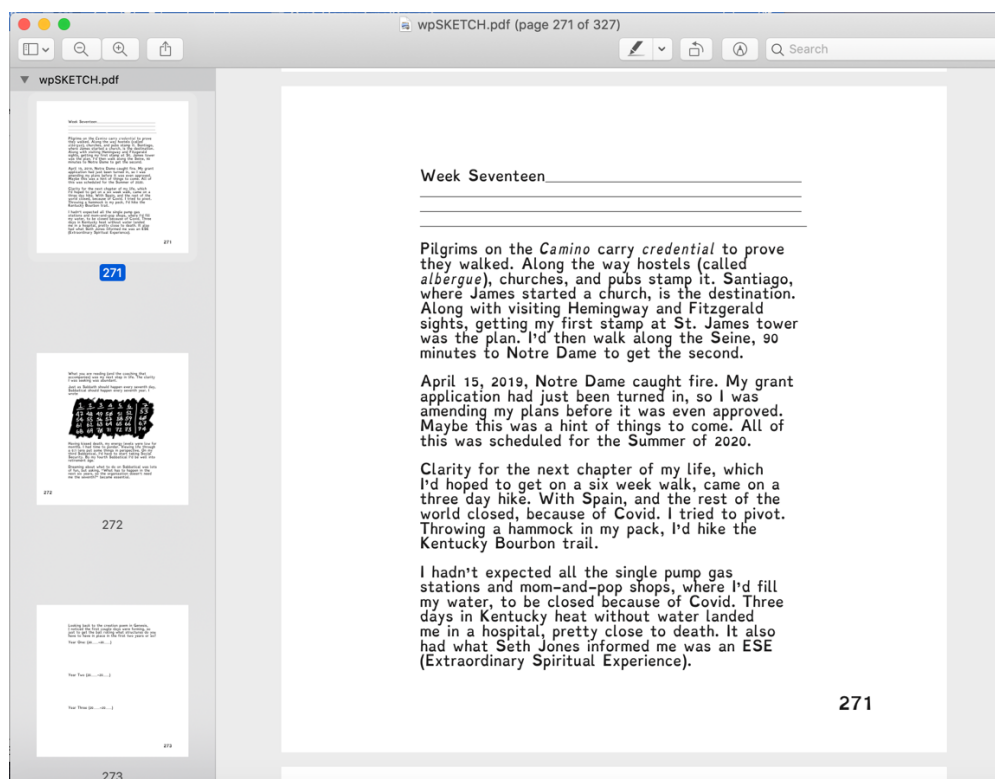
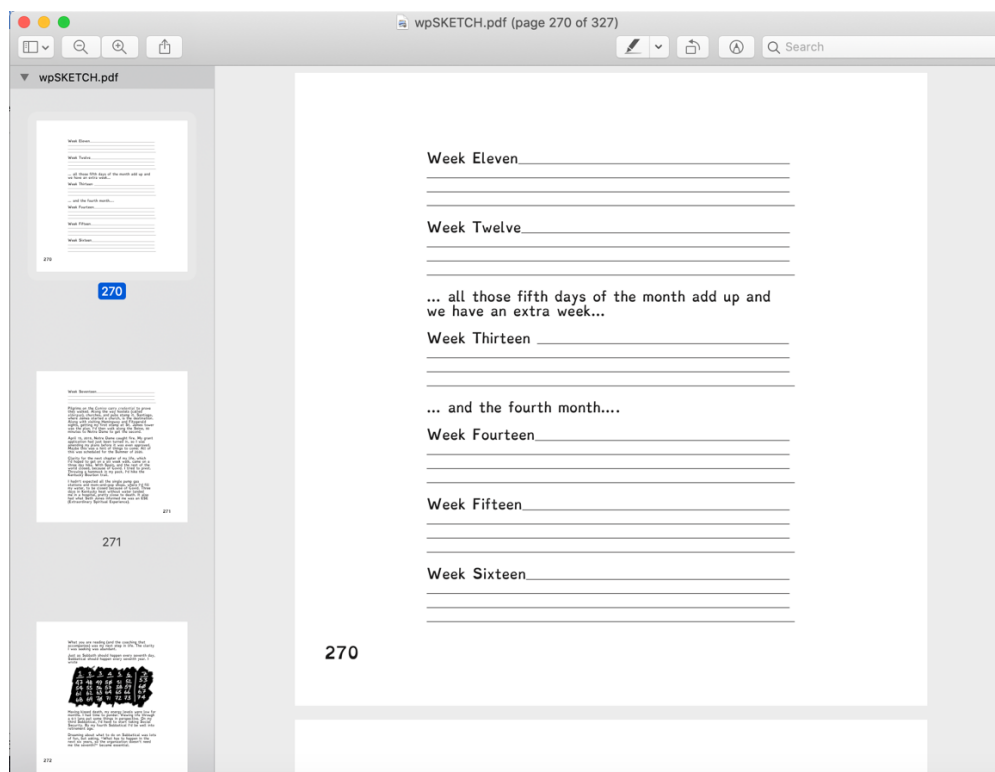
## Movement VII: Succession

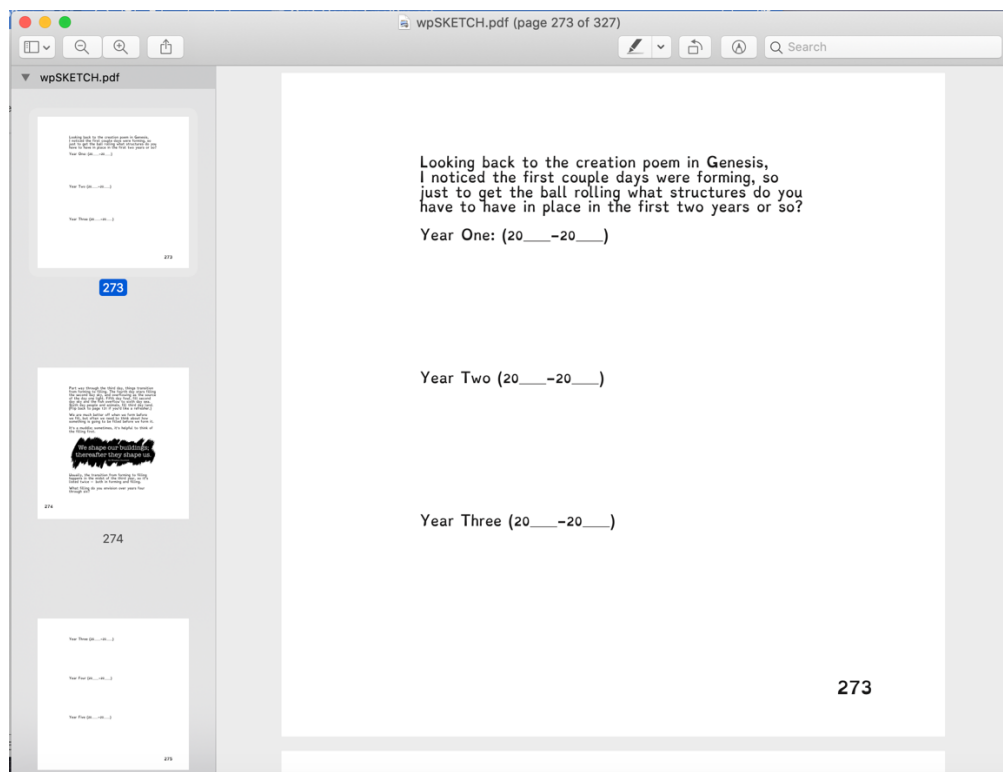


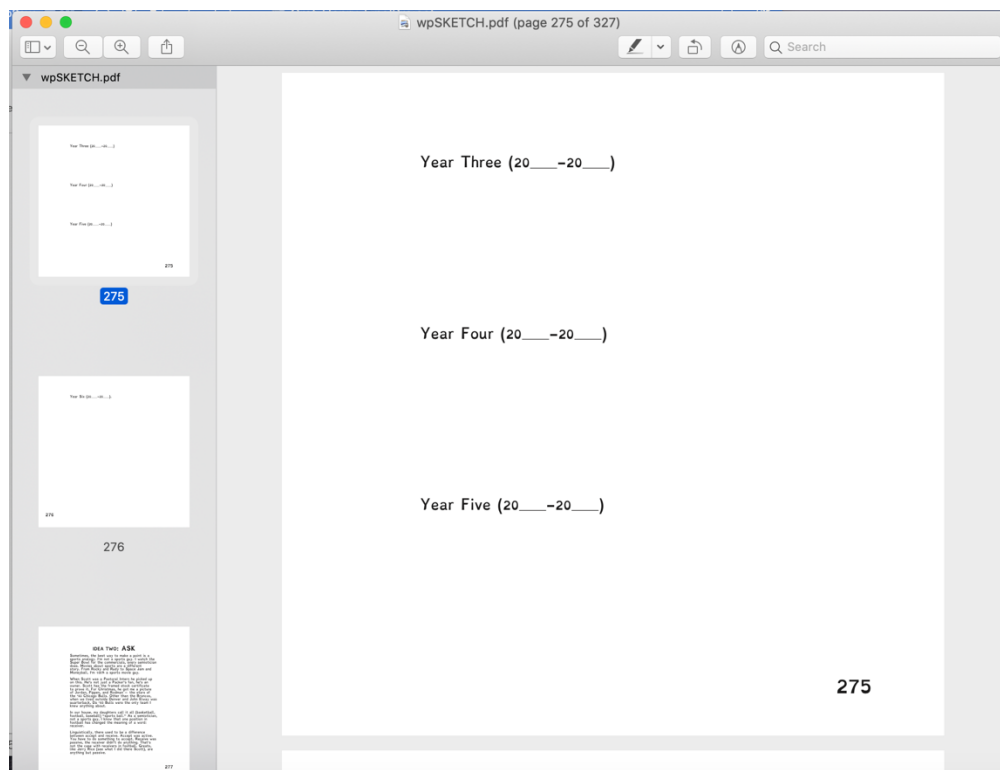
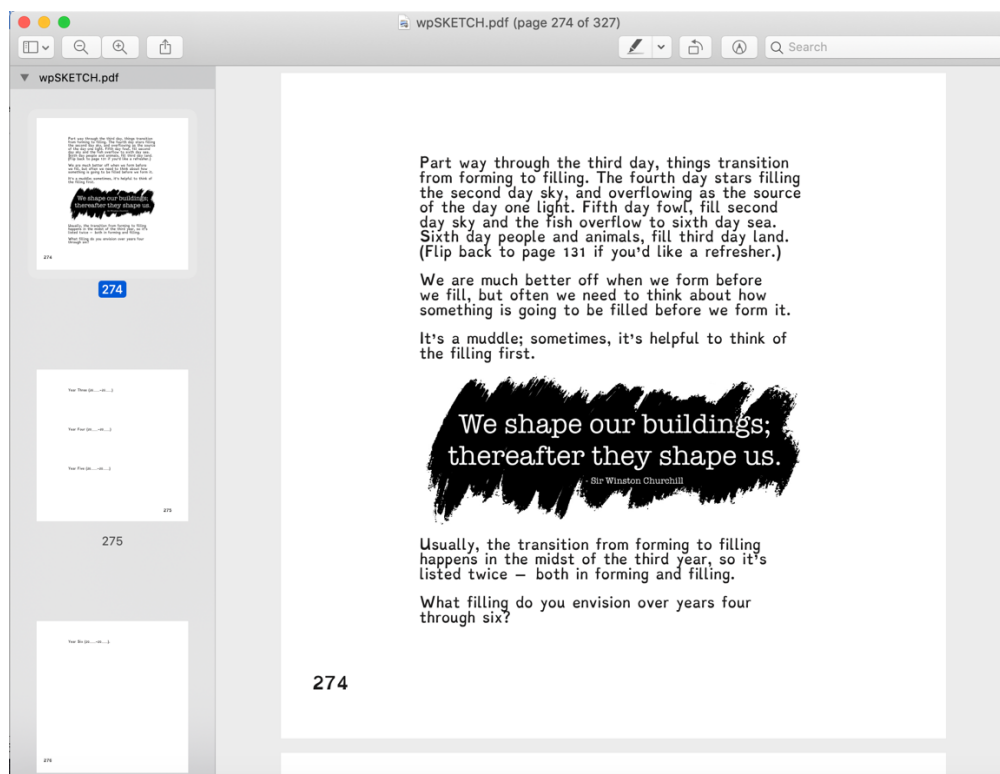
## Idea One: Sabbatical



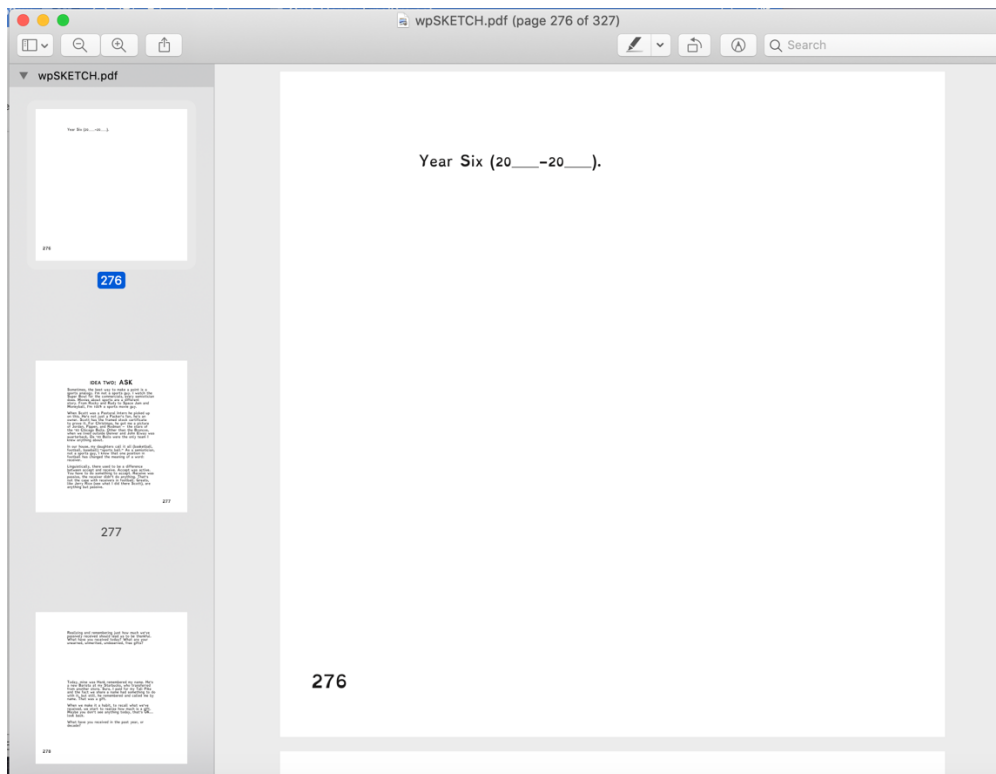




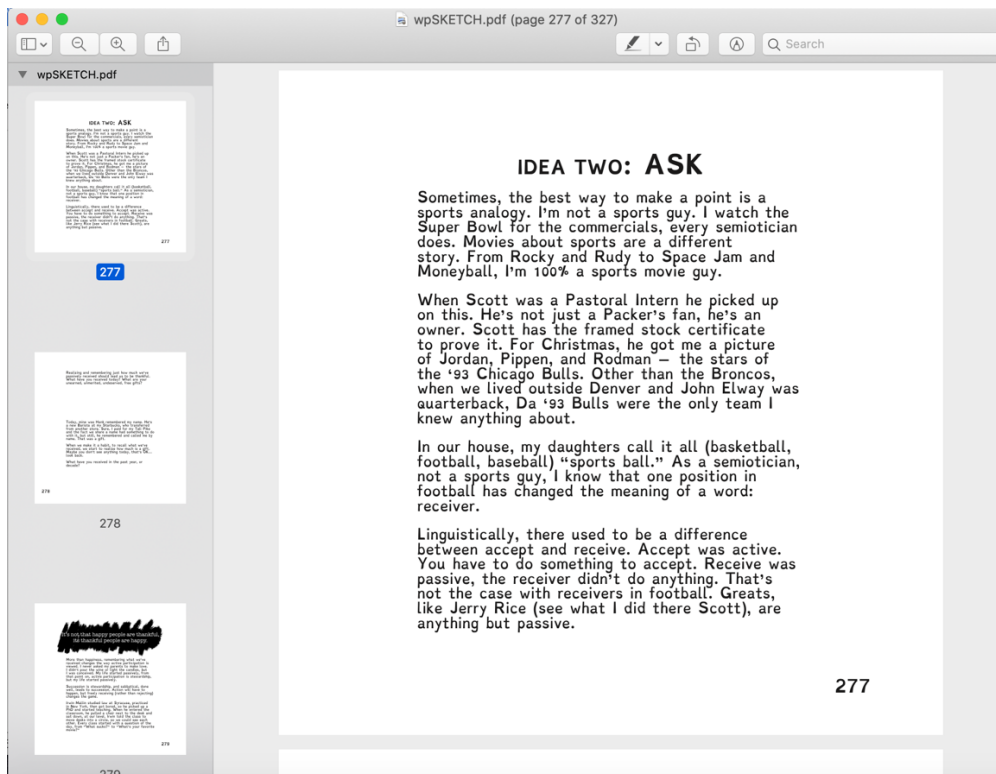


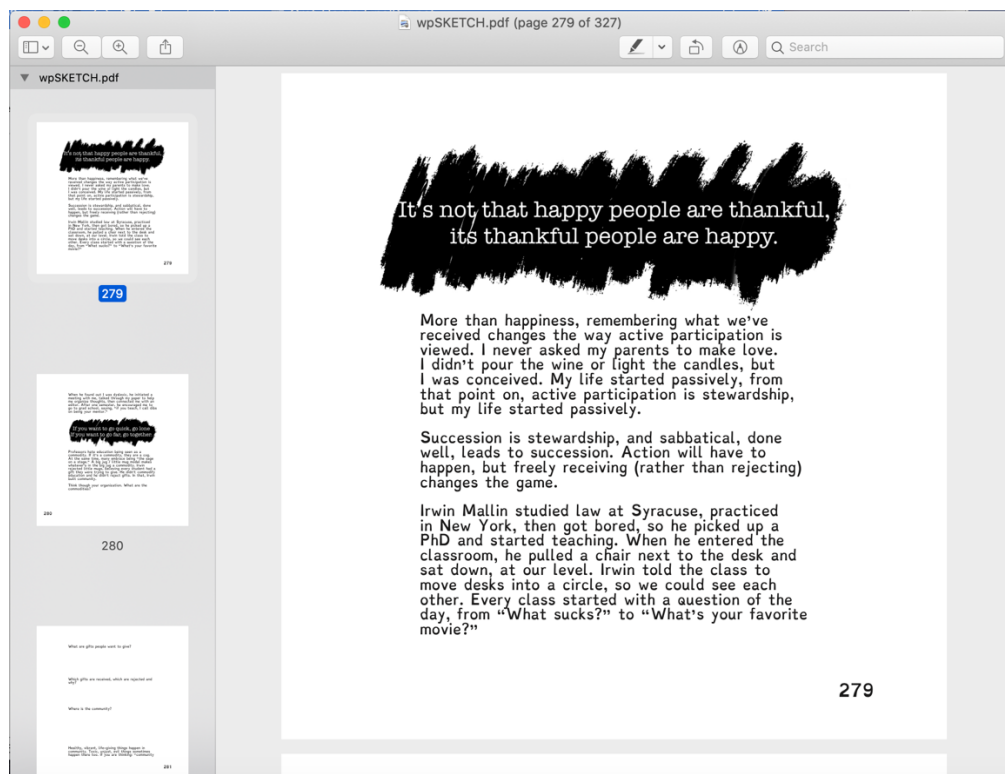
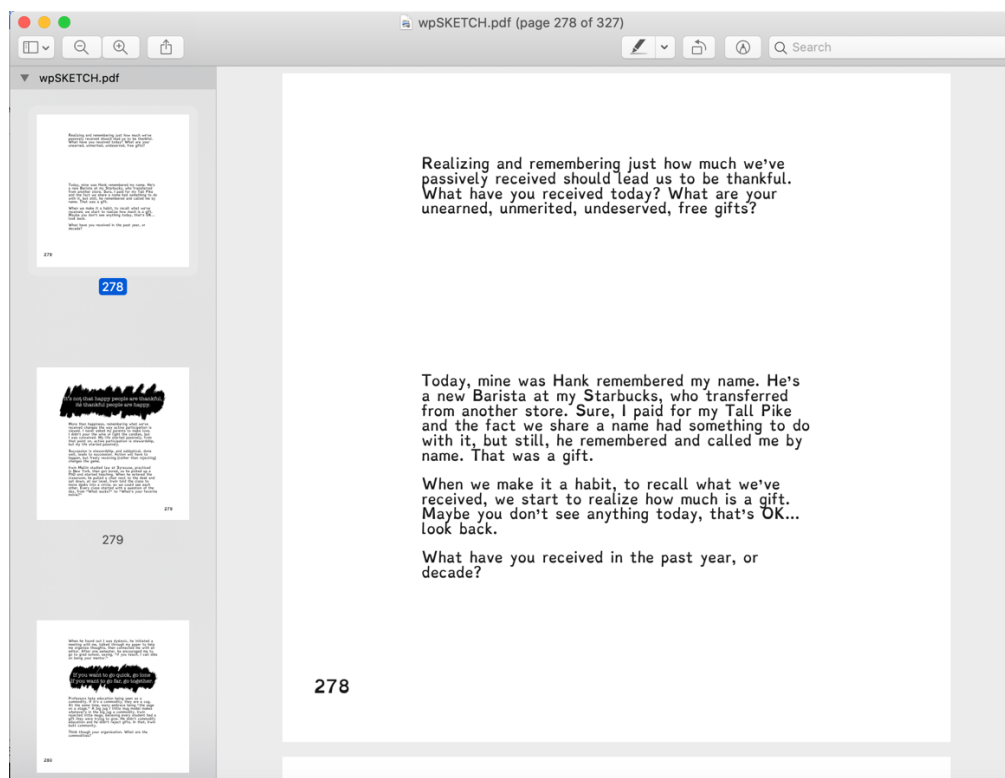


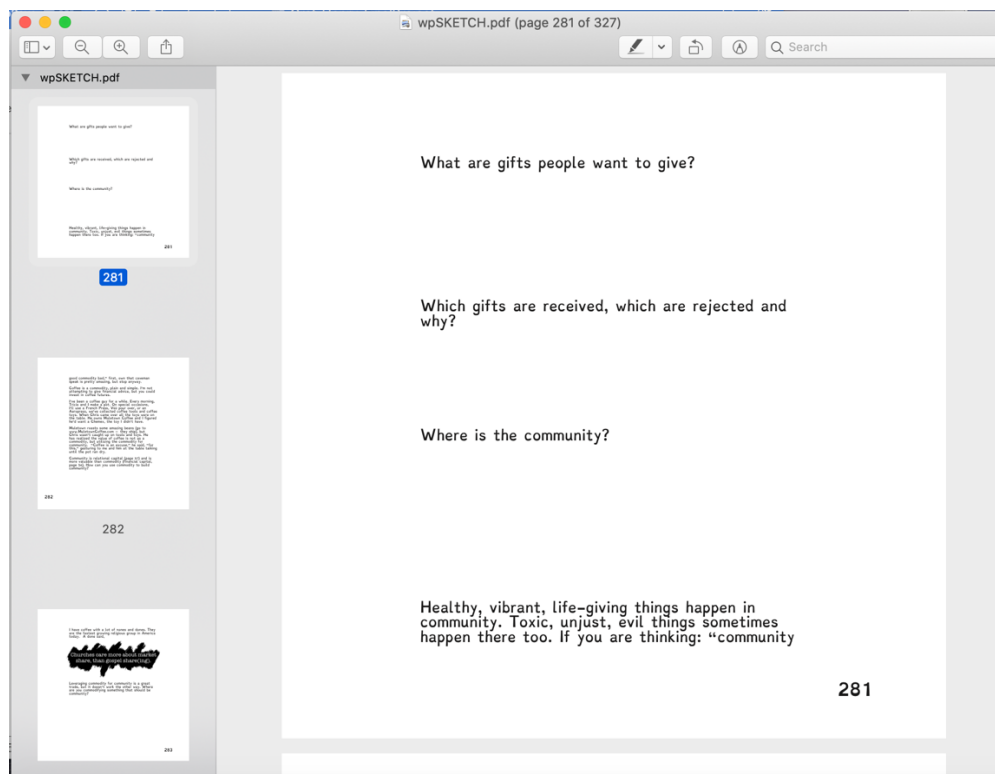
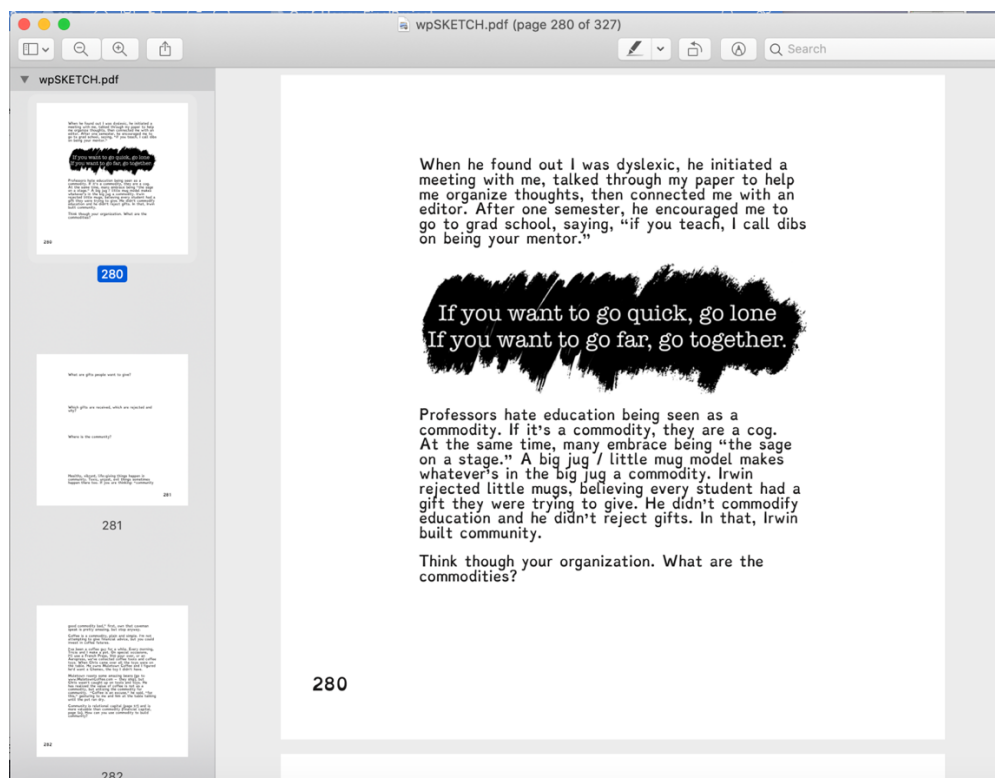


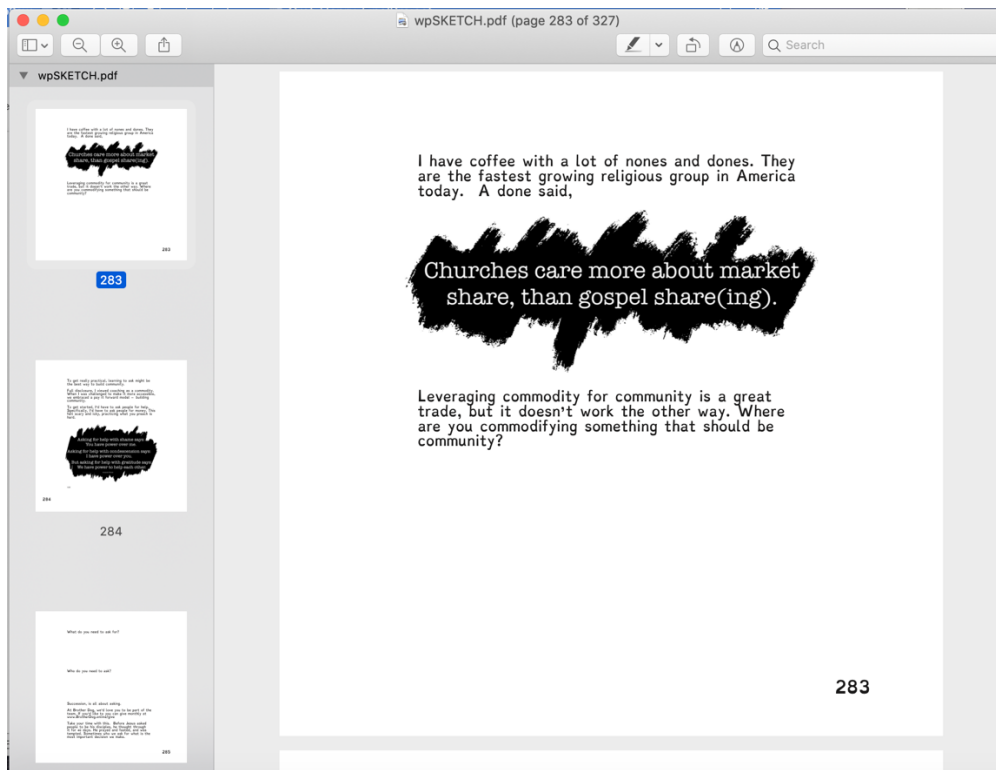
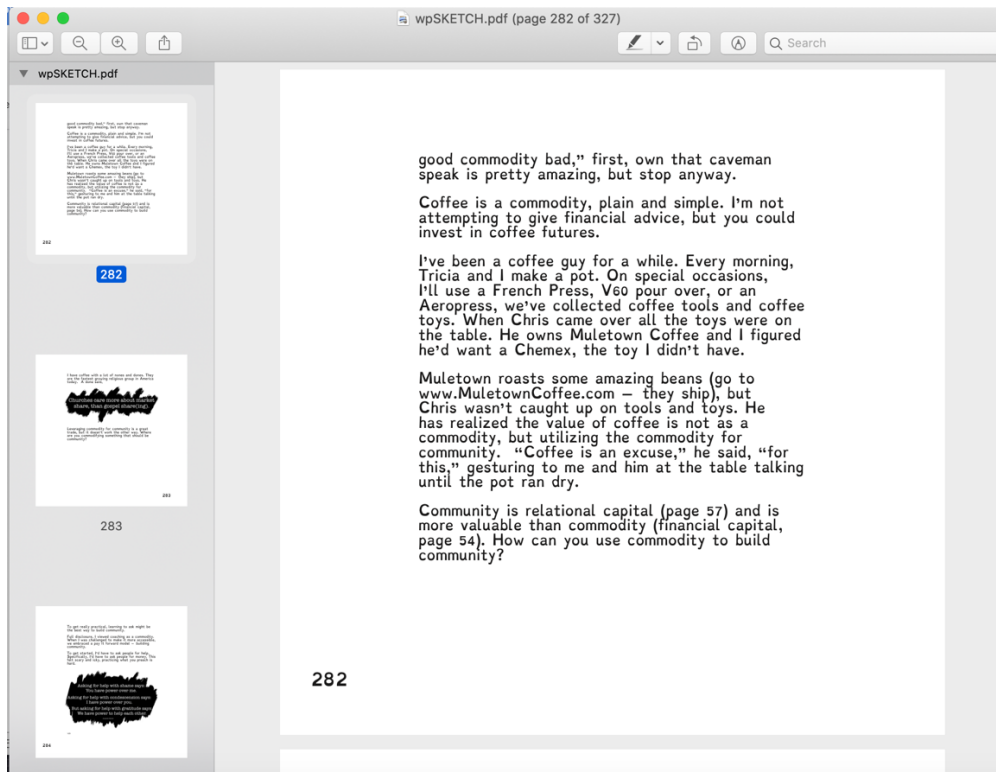


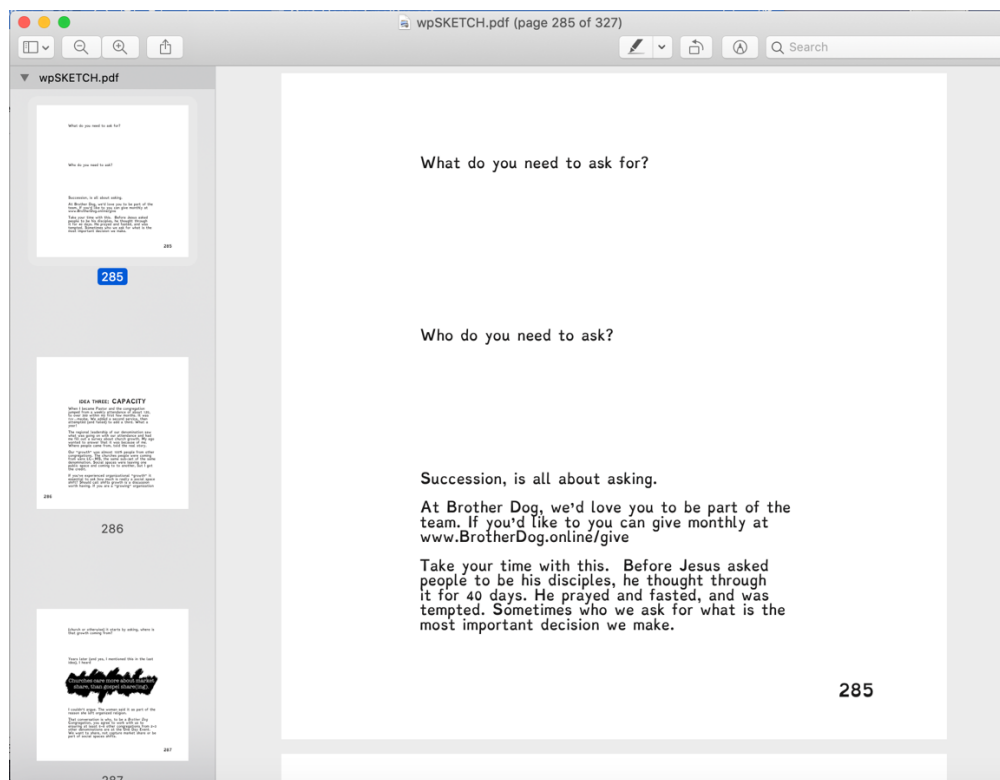
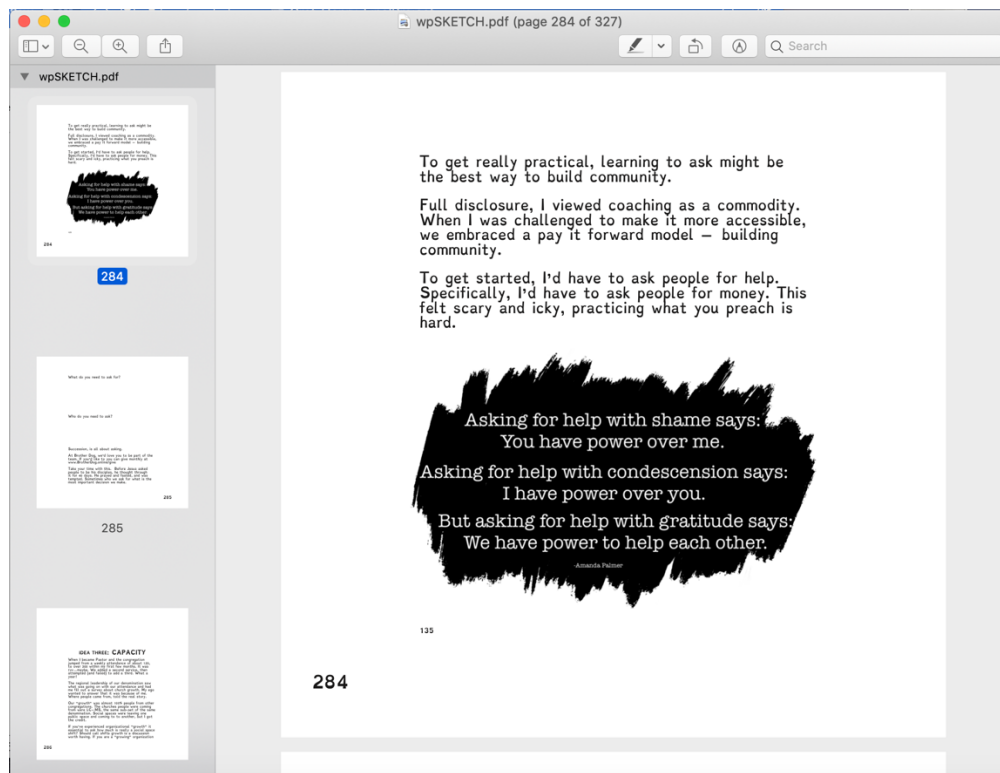
### *Idea Two: Ask*



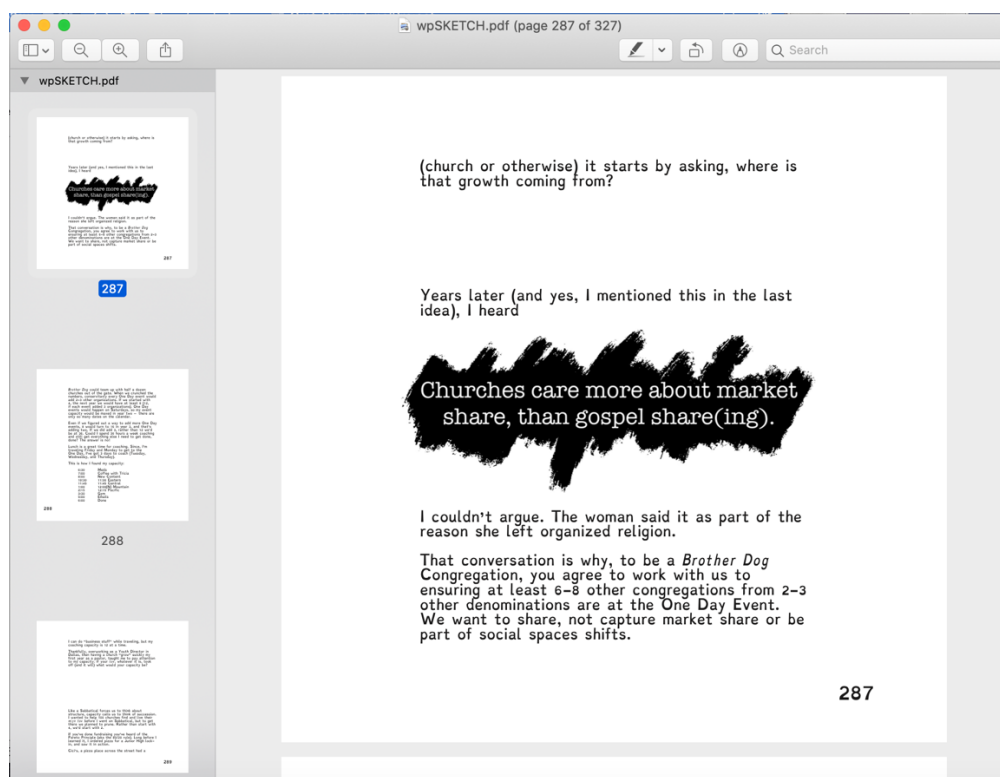
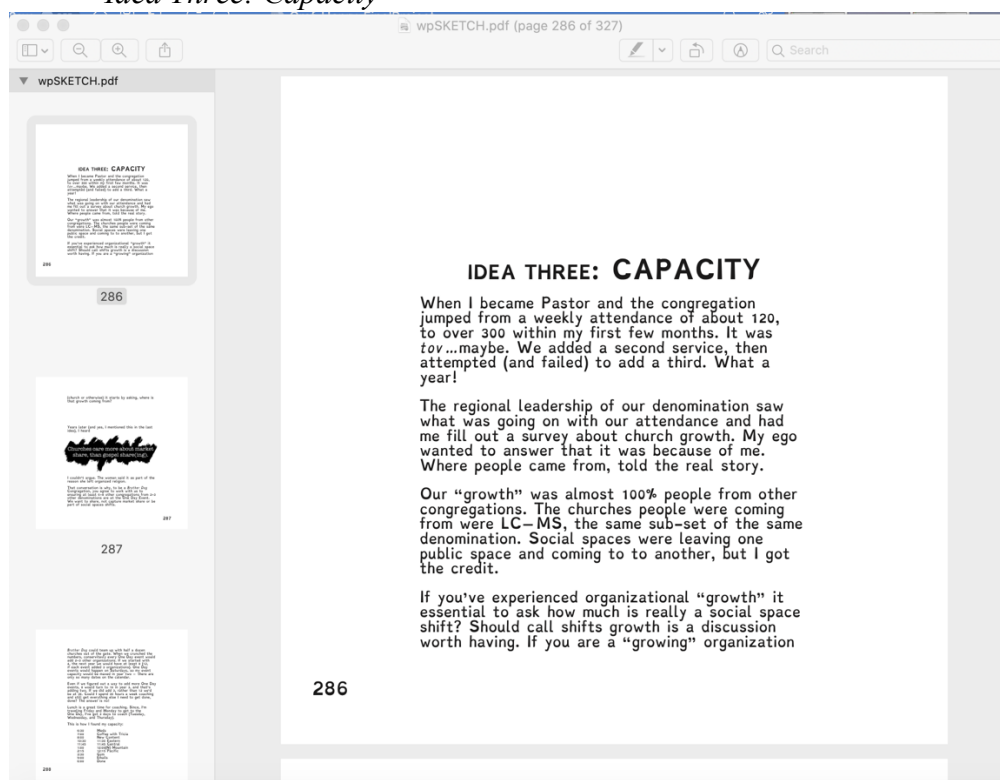


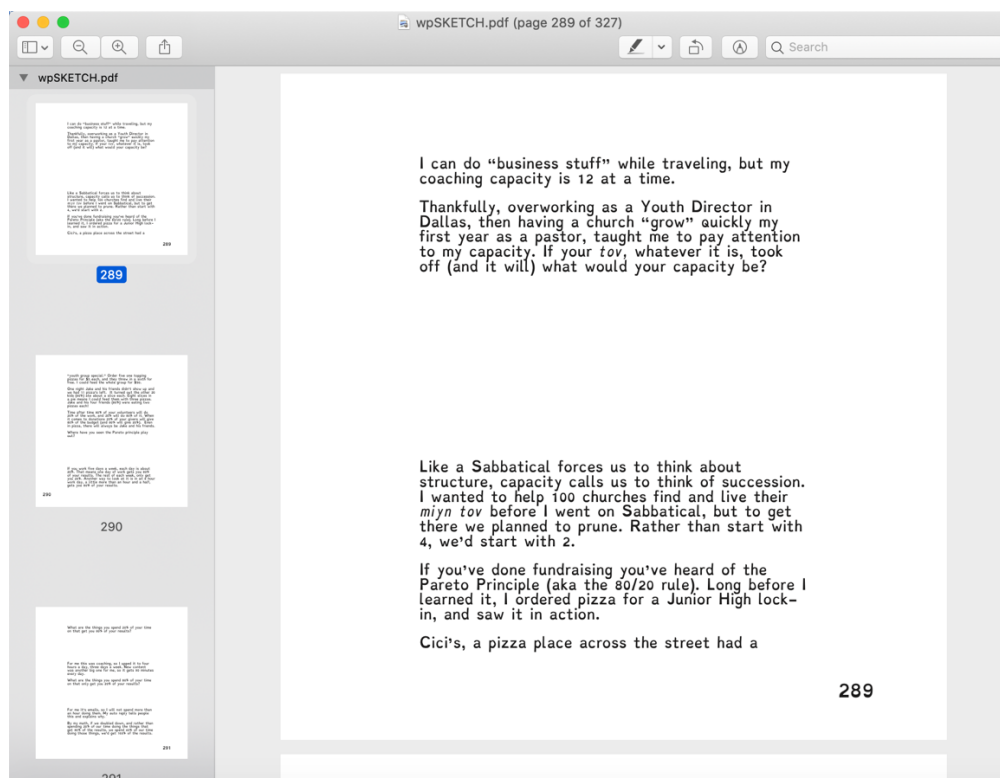
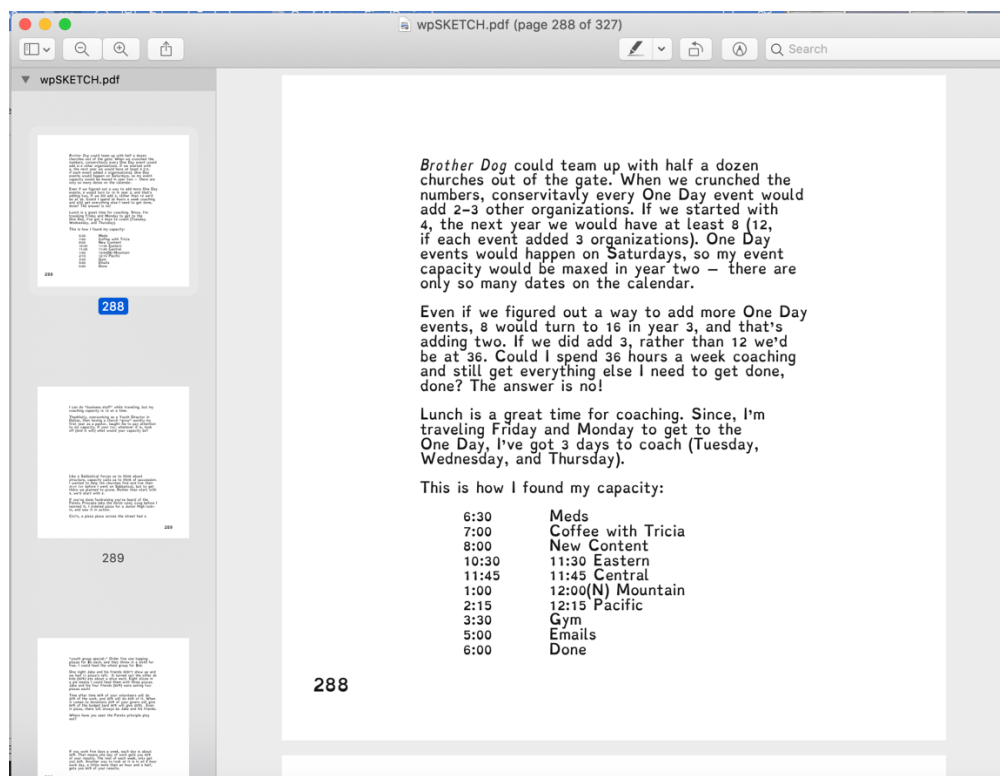




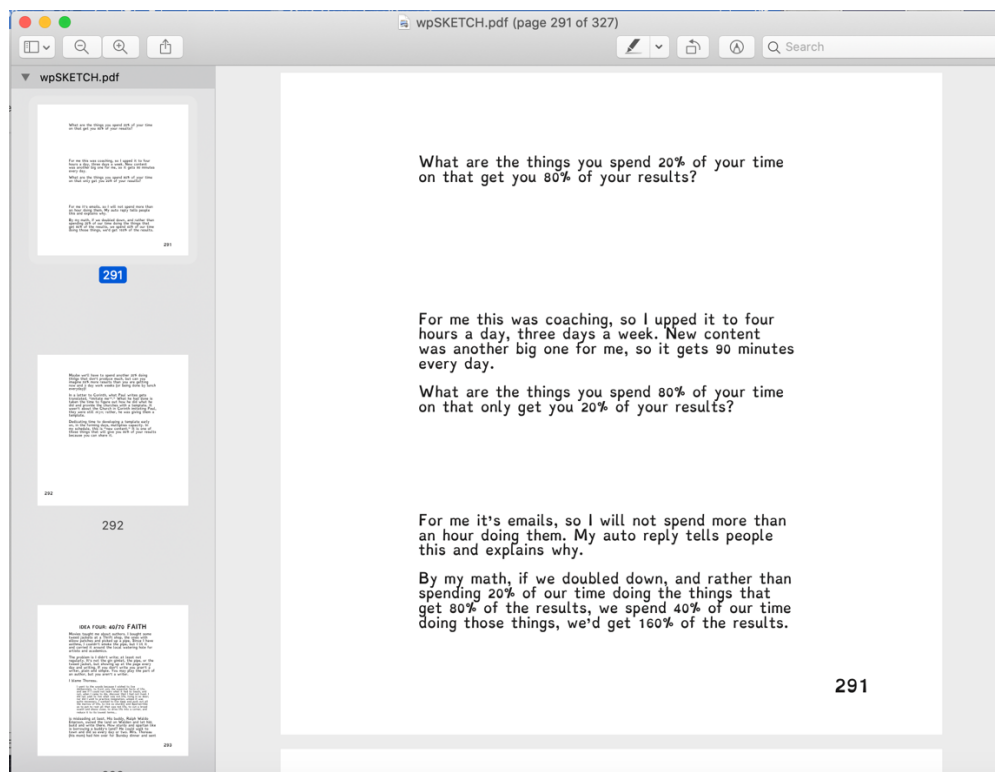
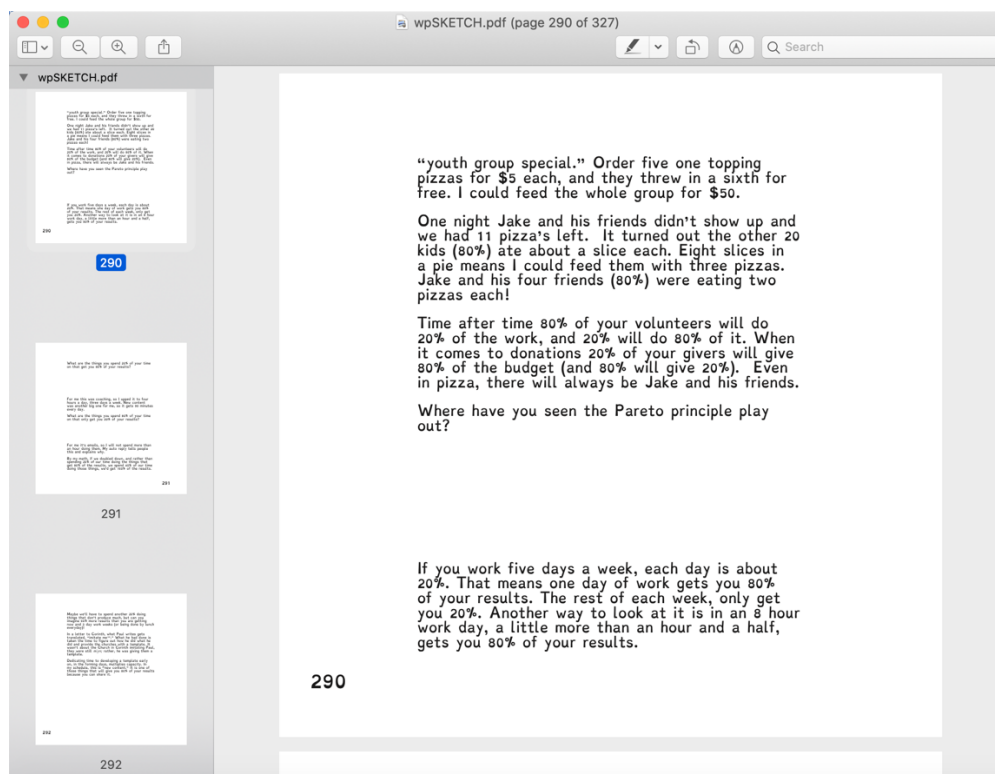


## Idea Three: Capacity

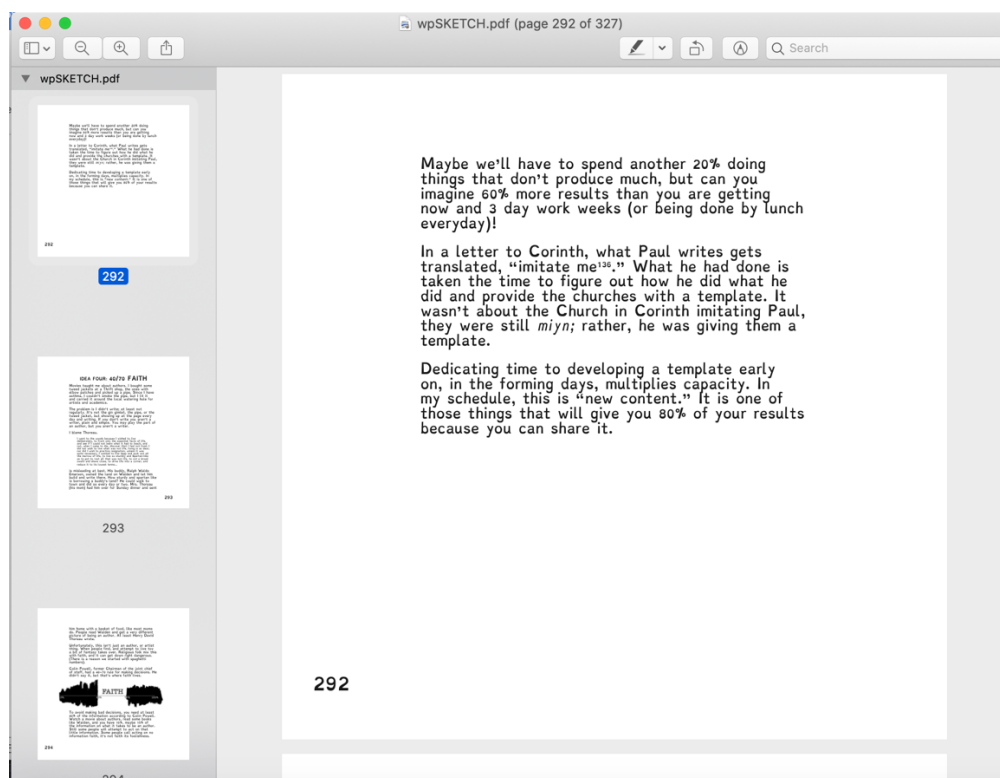




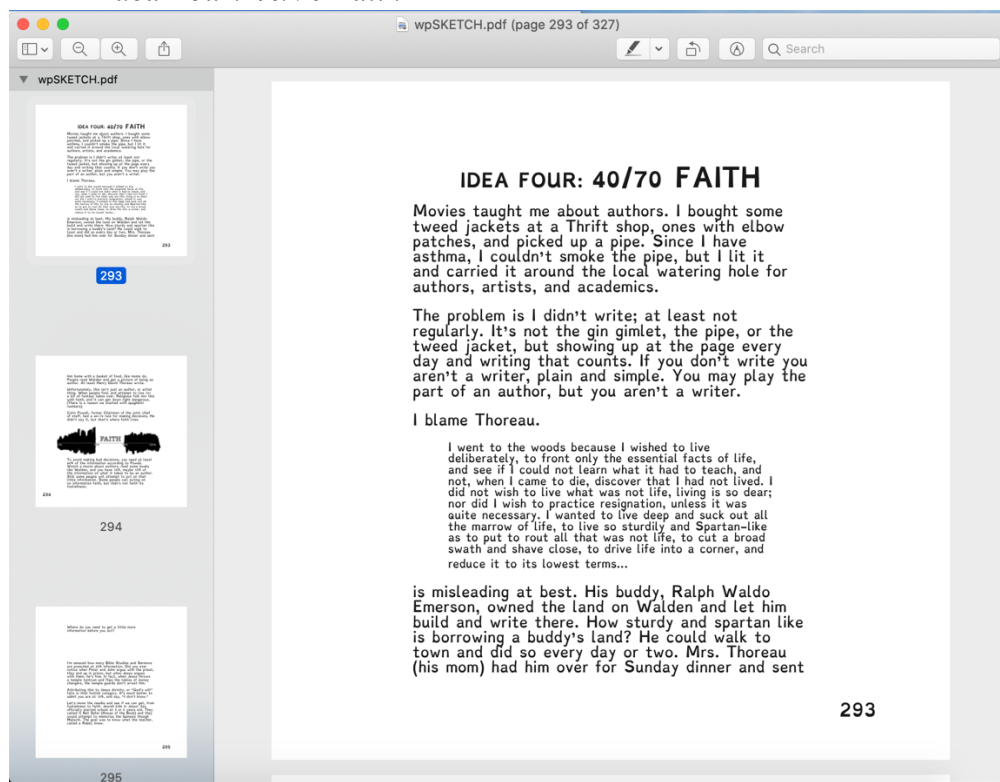


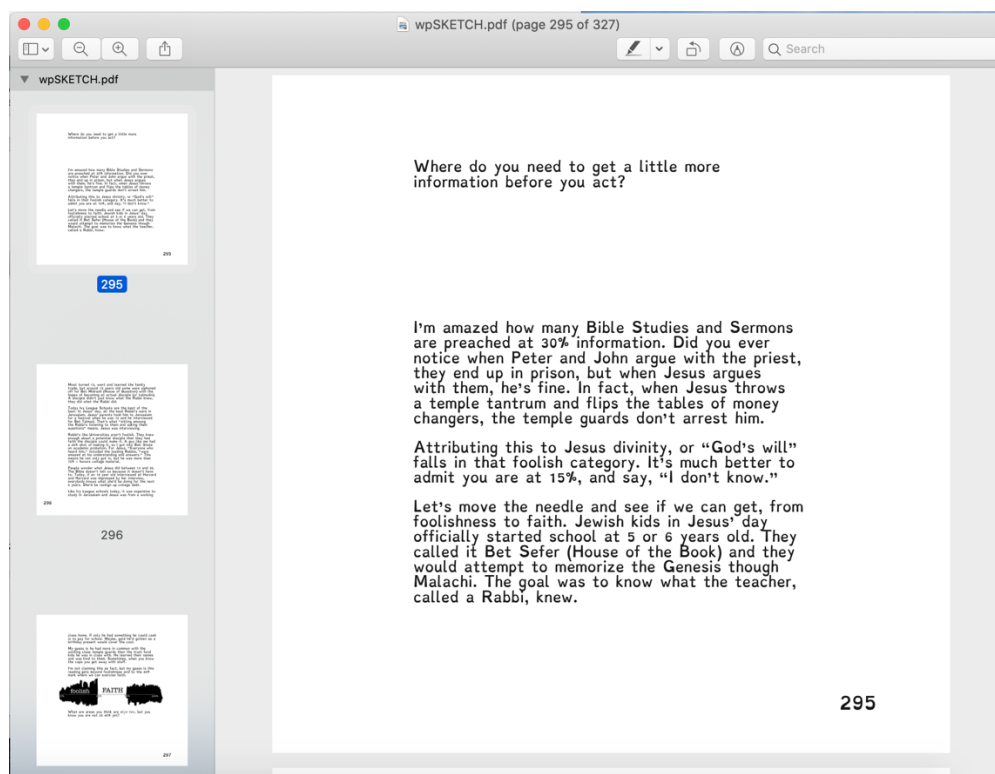
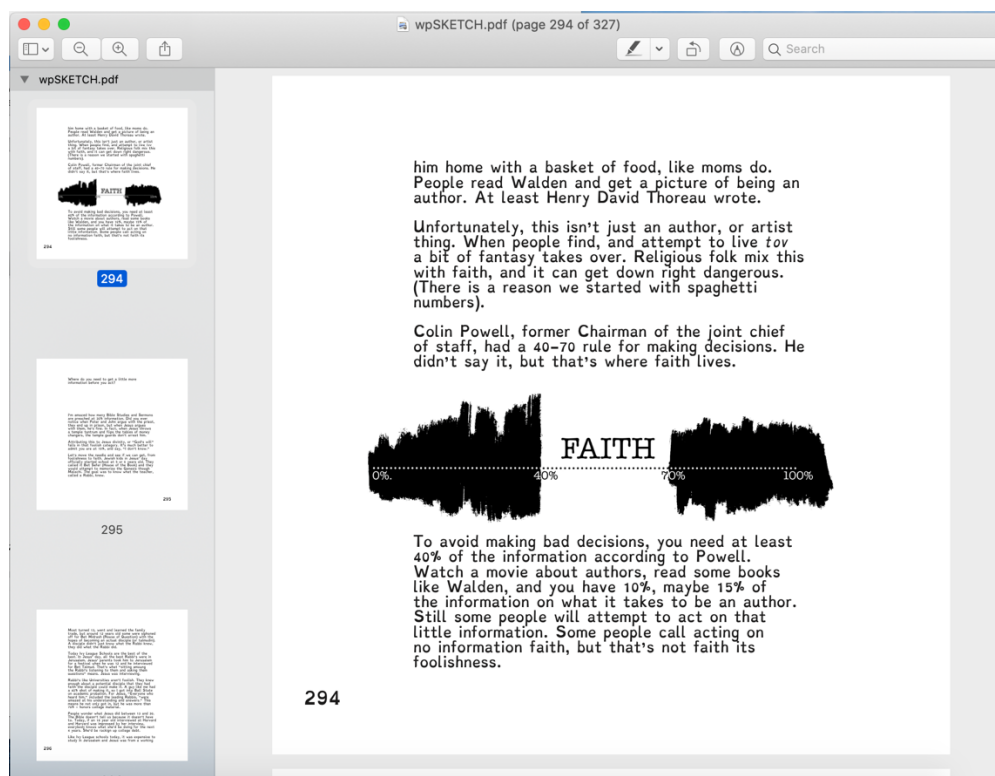


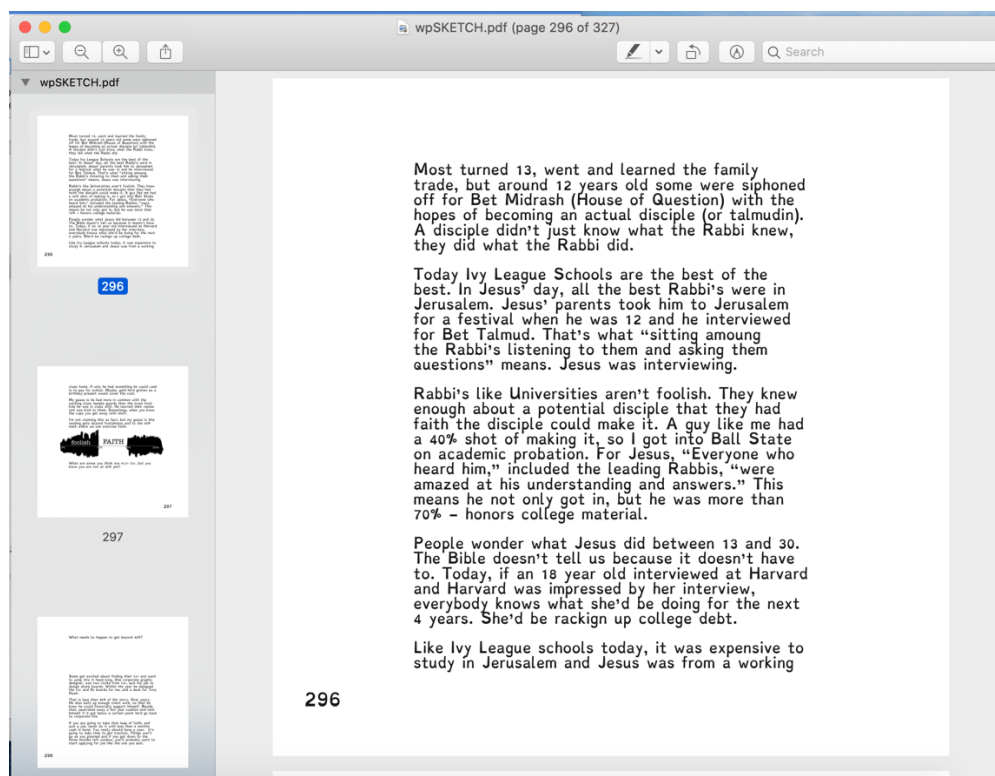


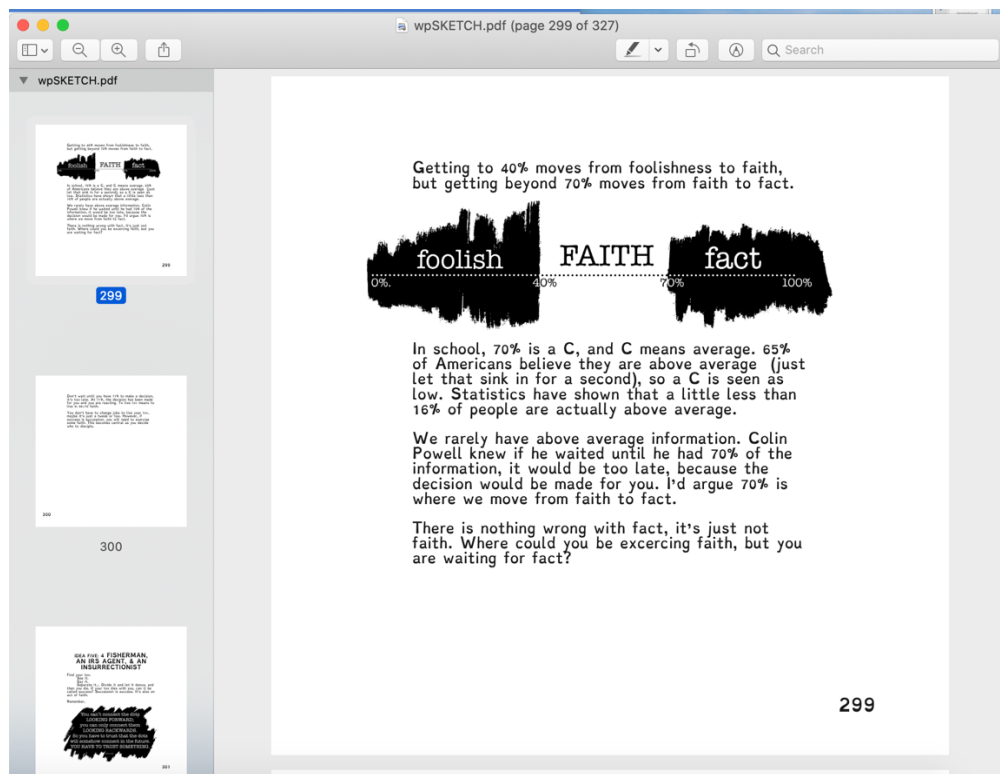
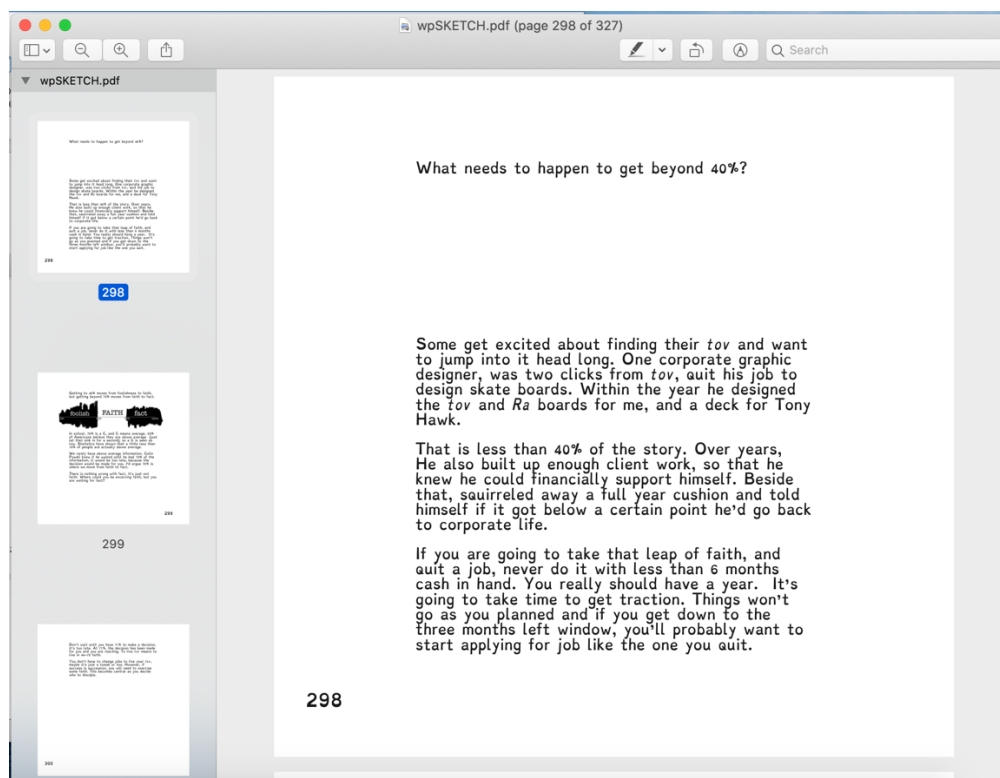


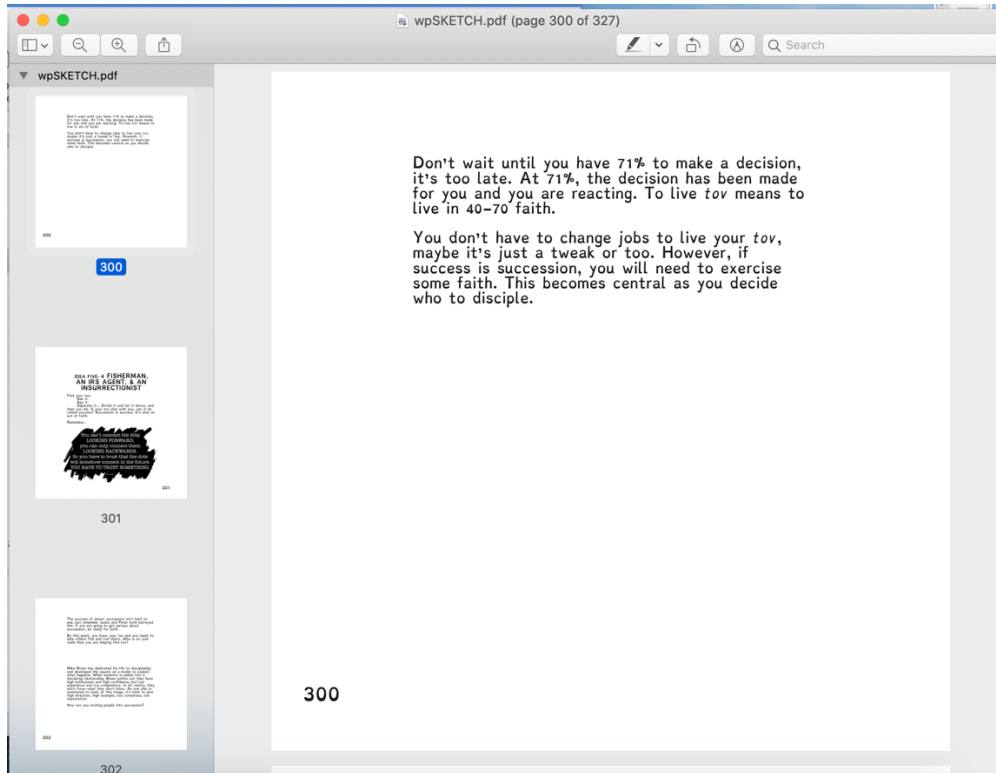
### *Idea Four: 40/70 Faith*



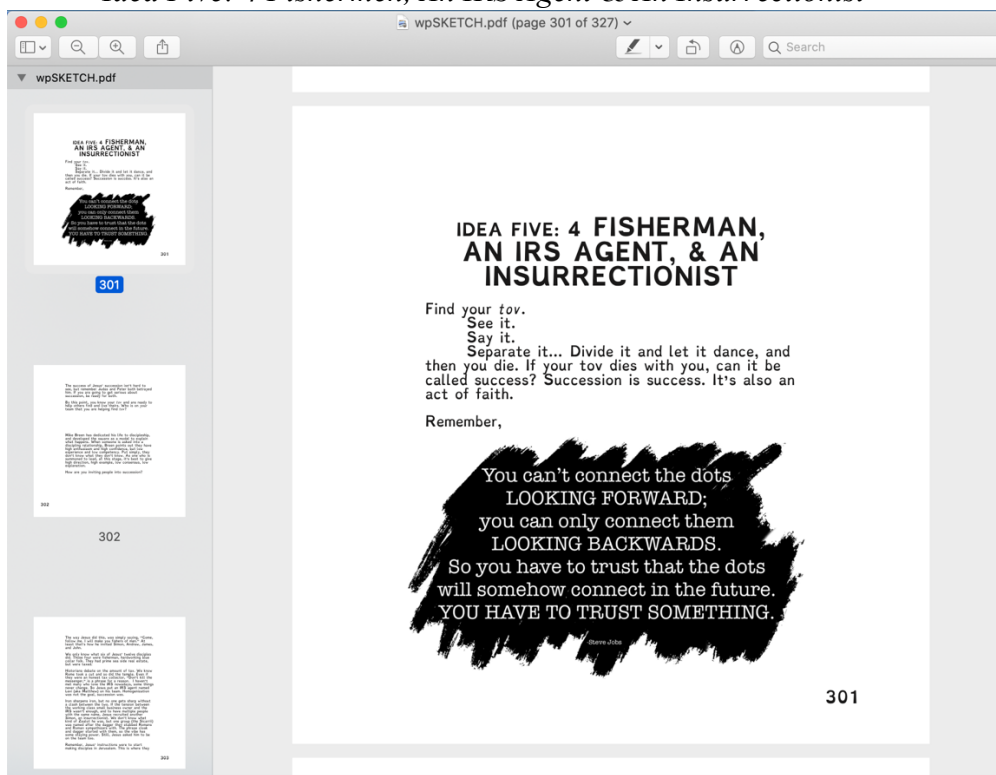


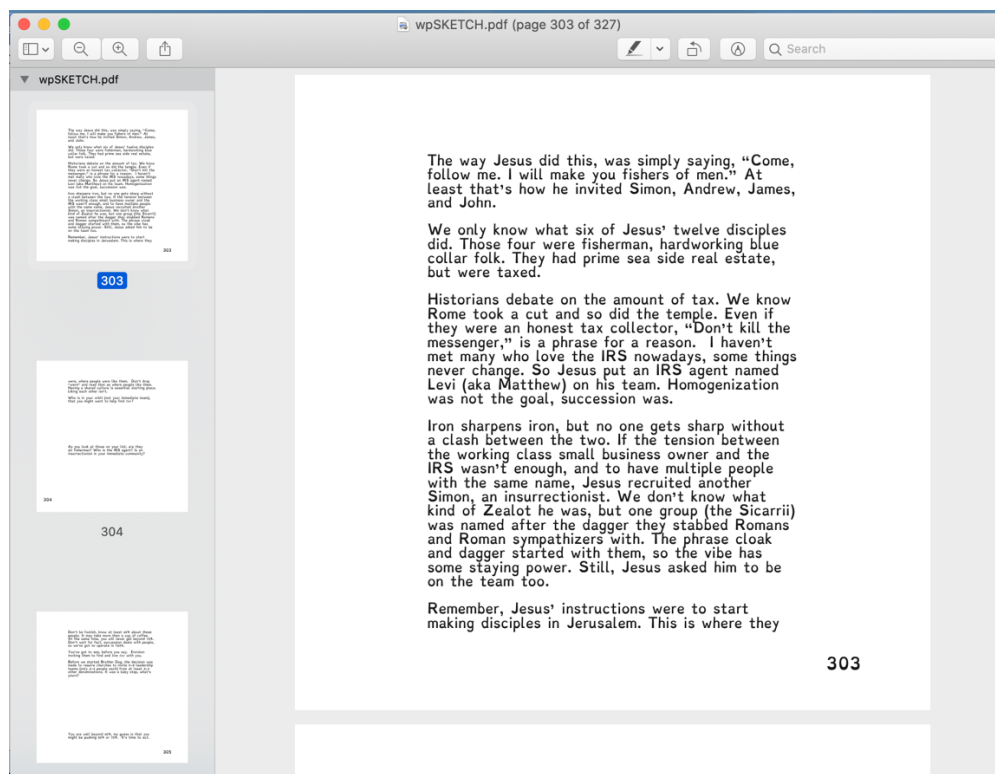
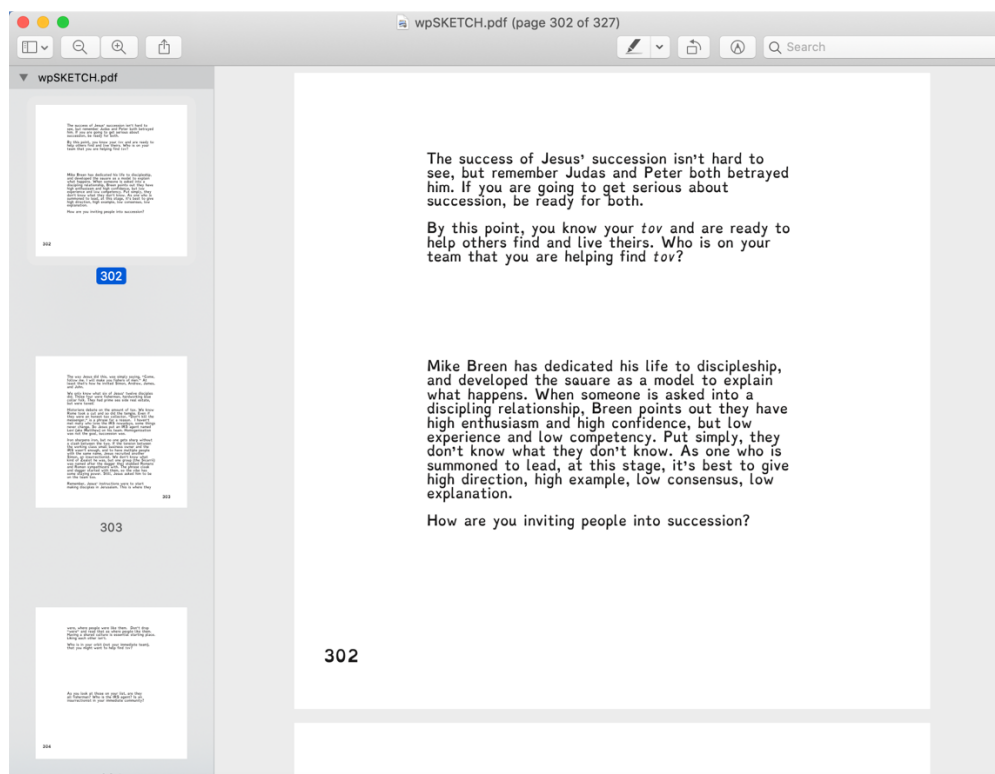




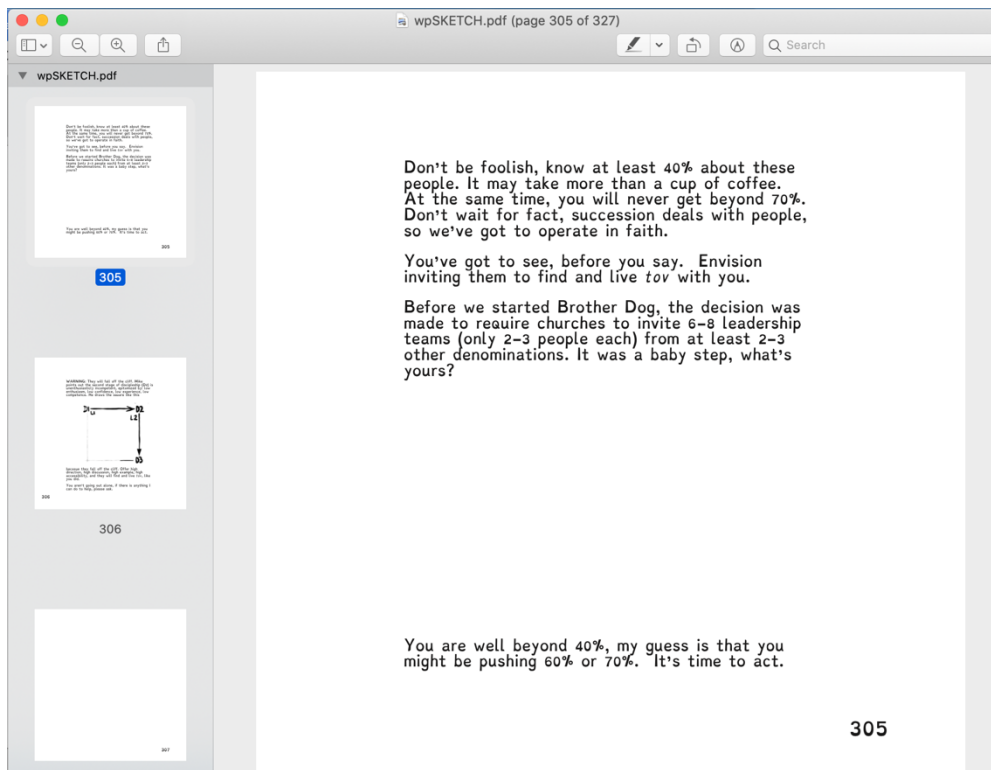
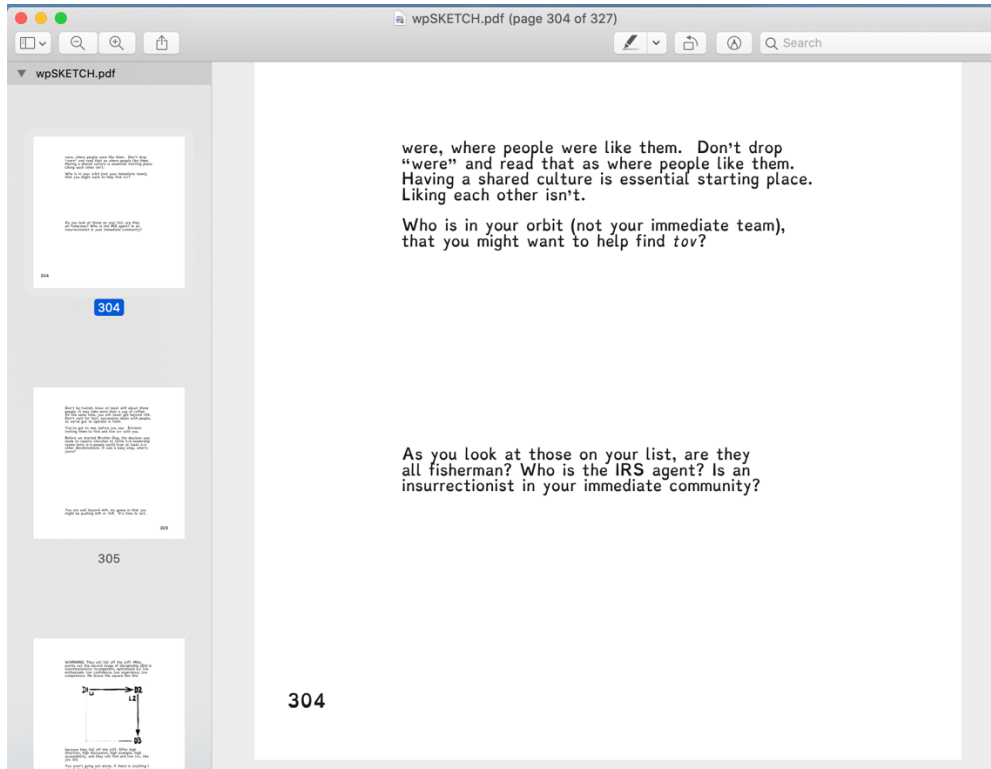


### *Idea Five: 4 Fishermen, An IRS Agent & An Insurrectionist*









wpSKETCH.pdf (page 306 of 327)

wpSKETCH.pdf

WARNING: They will fall off the cliff. Mike points out the second stage of discipleship (D2) is unenthusiastically incompetent, epitomized by: low enthusiasm, low confidence, low experience, low competence. He draws the square like this

because they fall off the cliff. Offer high direction, high discussion, high example, high accessibility, and they will find and live *toV*, like you did.

You aren't going out alone, if there is anything I can do to help, please ask.

306

## Coaching Framework

wpSKETCH.pdf (page 308 of 327)

wpSKETCH.pdf

### COACHING FRAMEWORK

This was designed to go along with 26 weeks of coaching. Coaching works best when your team (6-12 people) goes through it together, but you can check it out as an individual too. If you stumbled upon this workbook playbook SKETCHbook outside of the coaching framework, check out [www.BrotherDog.online](http://www.BrotherDog.online) for more info. The basic framework is...

**MOVEMENT I: TKGE**

Week One: 5 Words That Chage Everything  
 Week Two: Abundant Life  
 Week Three: Finding the Overlap

**MOVEMENT II: S-U-CC-E-SS**

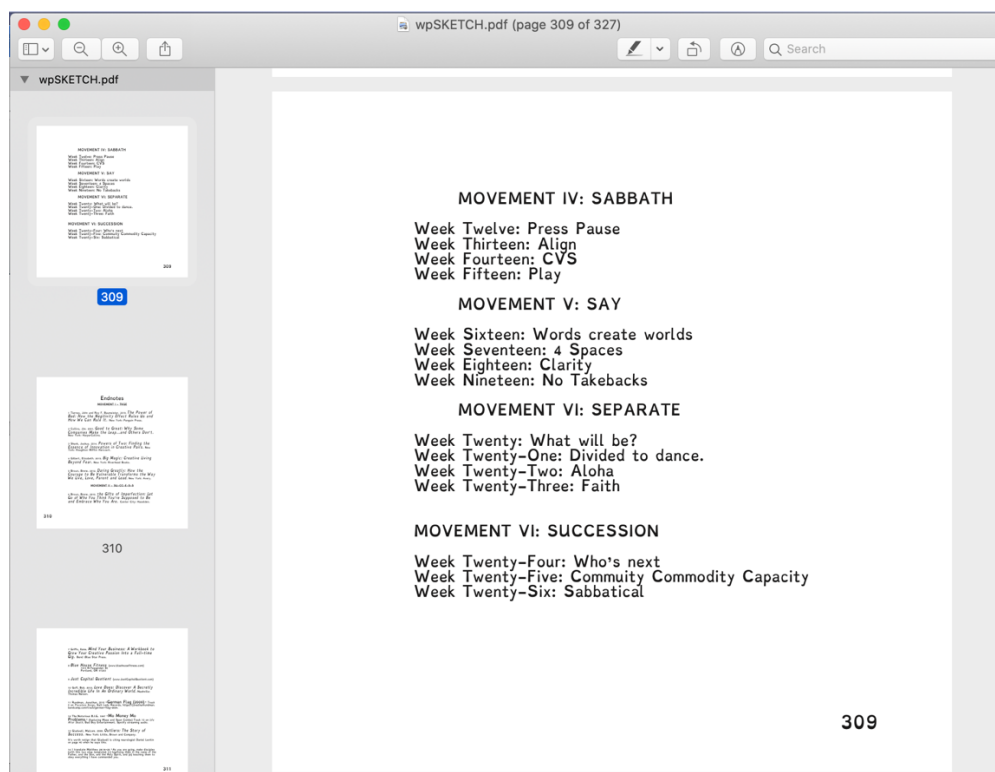
Week Four: Window or Bullseye  
 Week Five: Holy, Wholely, Holey  
 Week Six: "Are we there yet?"  
 Week Seven: Planting Seeds

**MOVEMENT III: SEE**

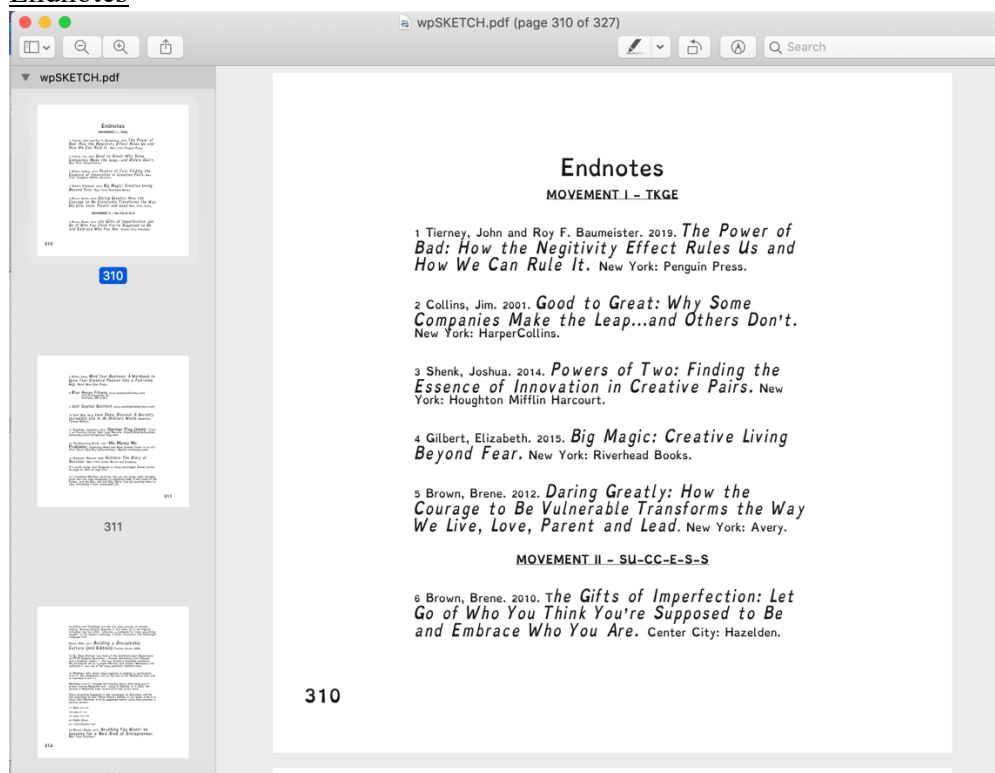
Week Eight: X Marks the Spot  
 Week Nine: What is?  
 Week Ten: What can be (tov)?  
 Week Eleven: WHat can be (Ra)?

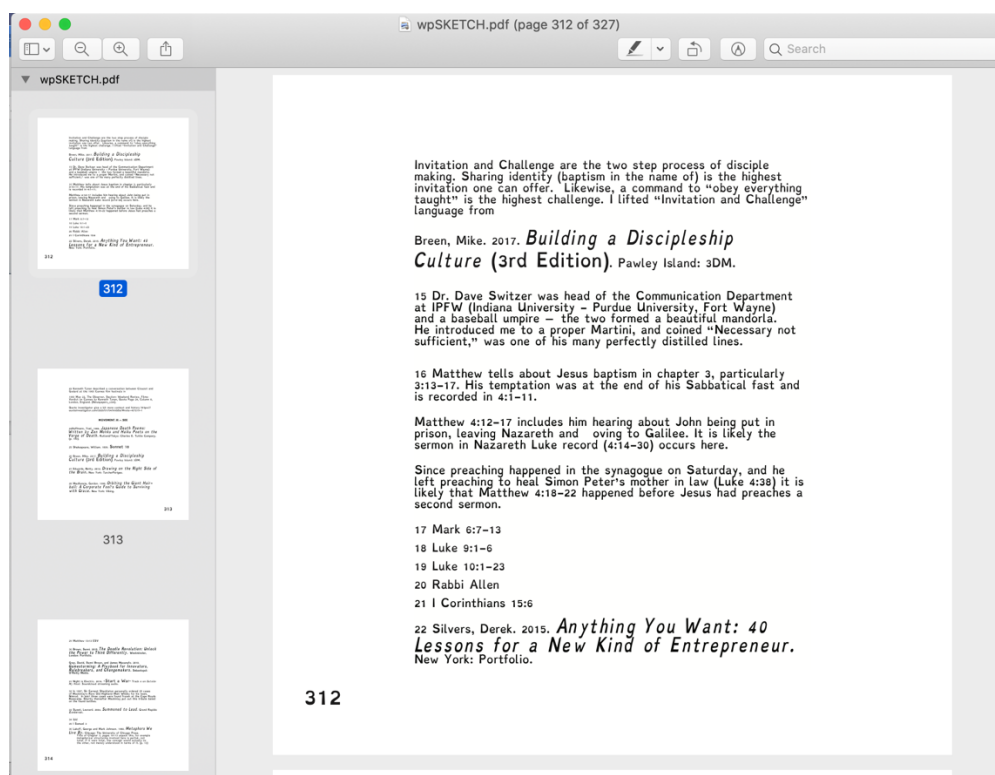
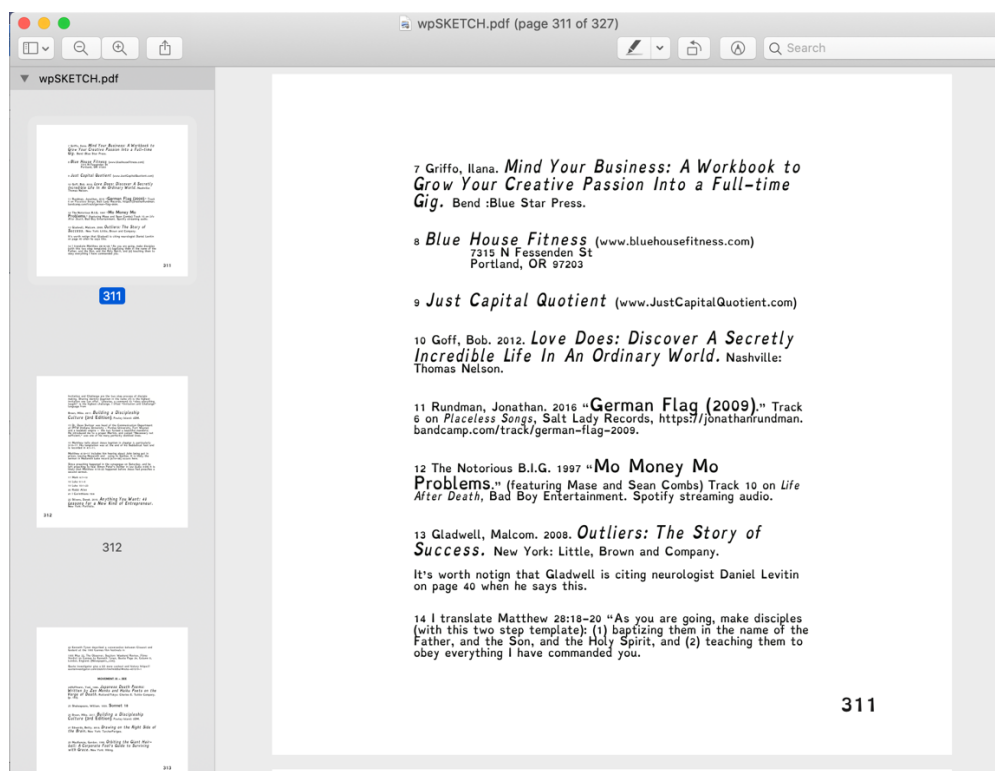
308

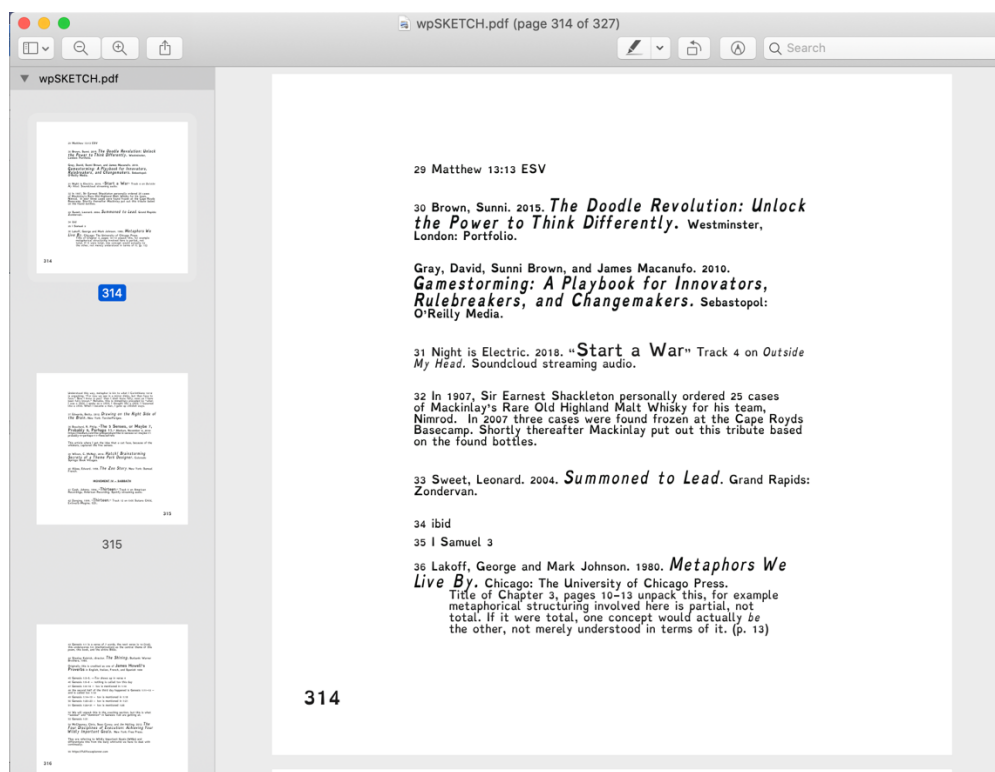
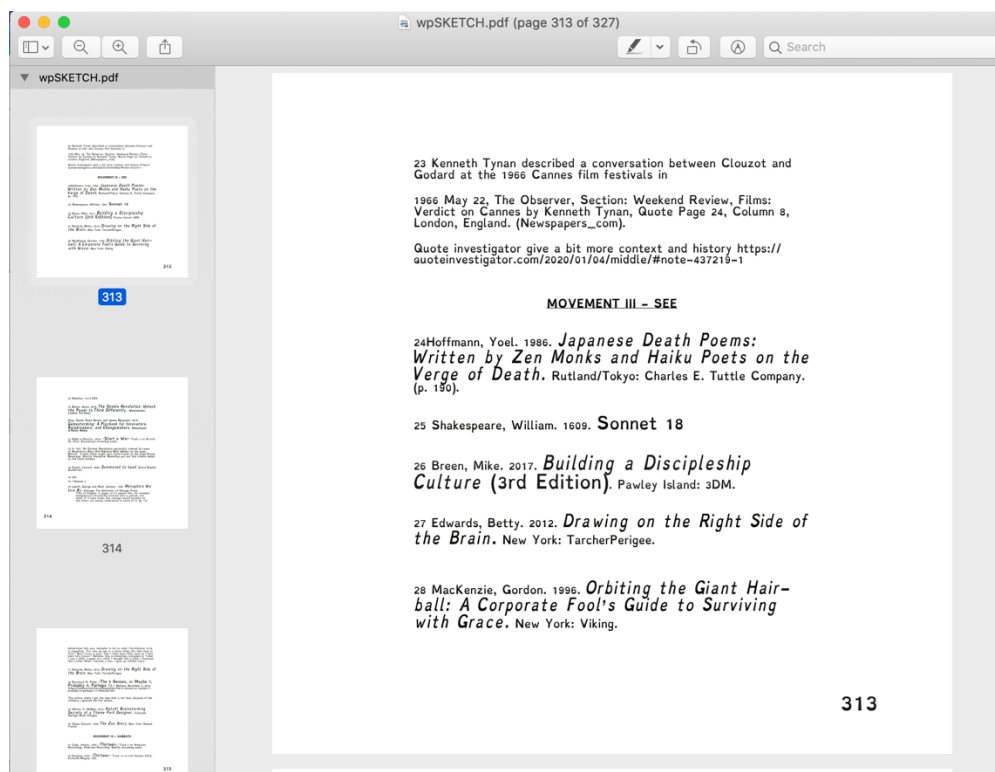


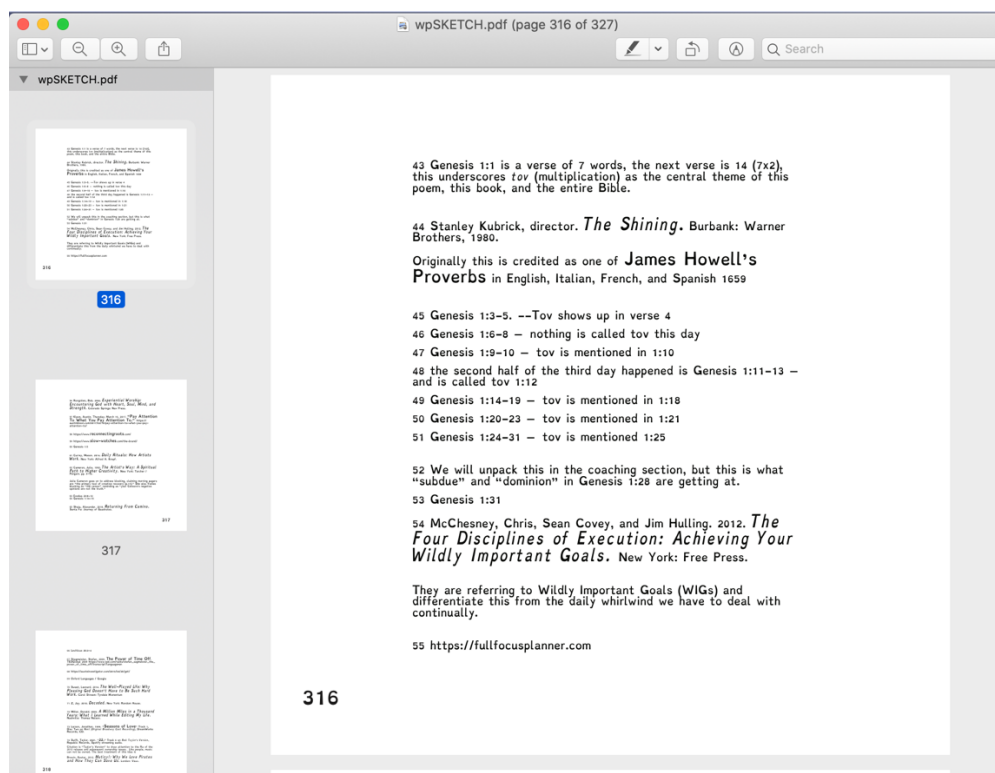
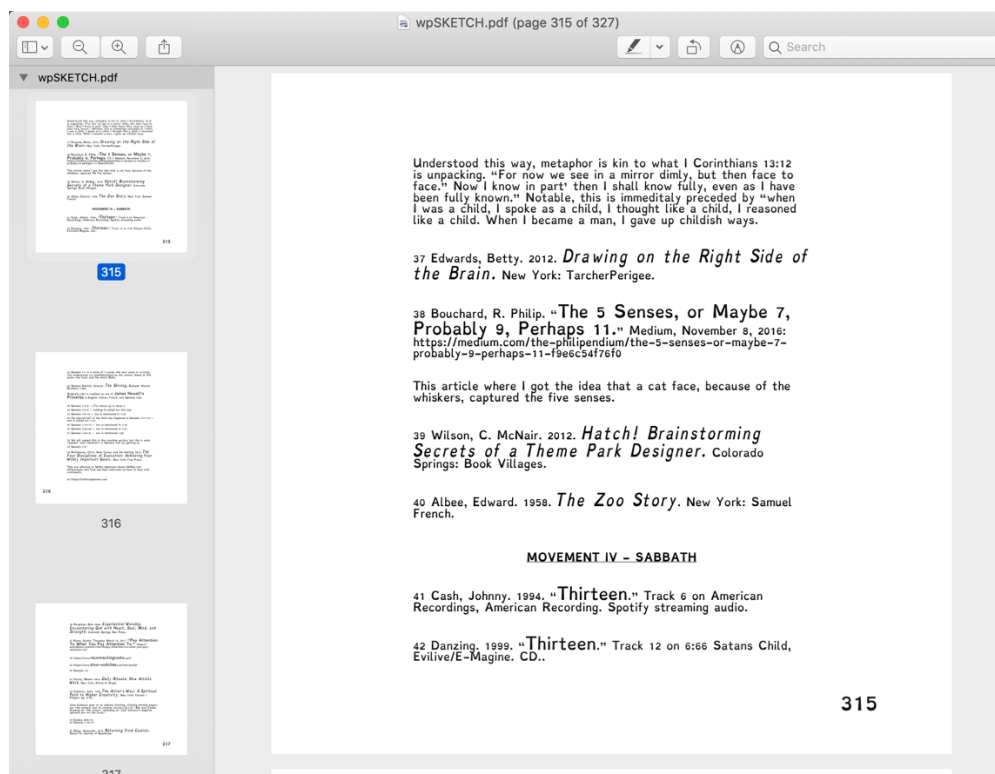


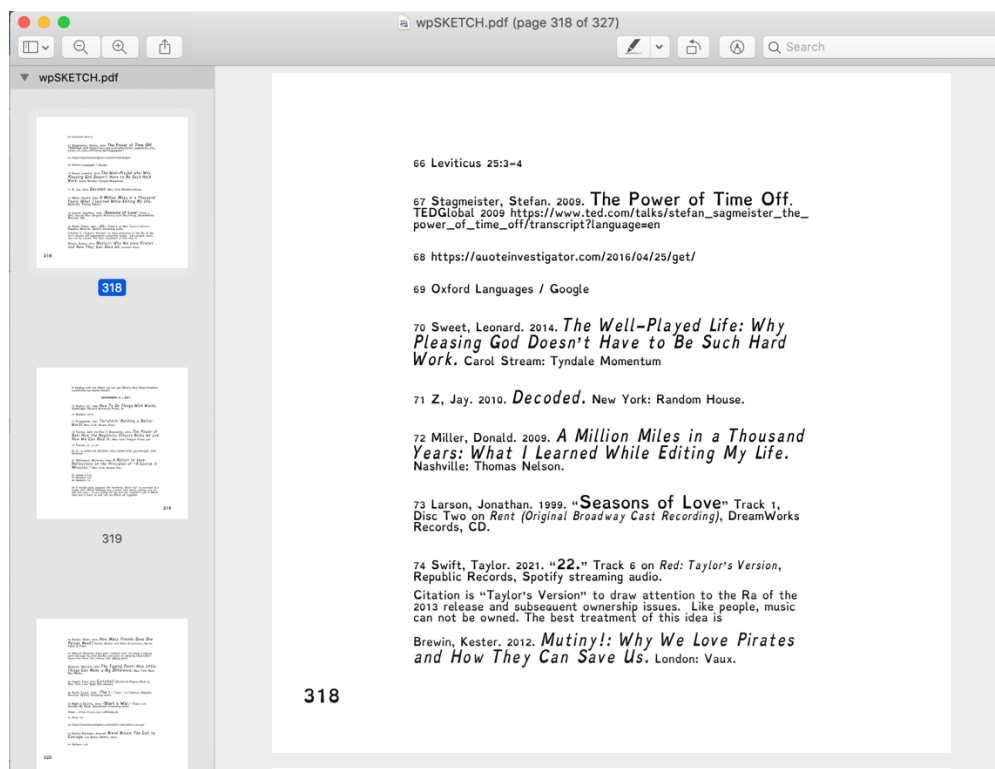
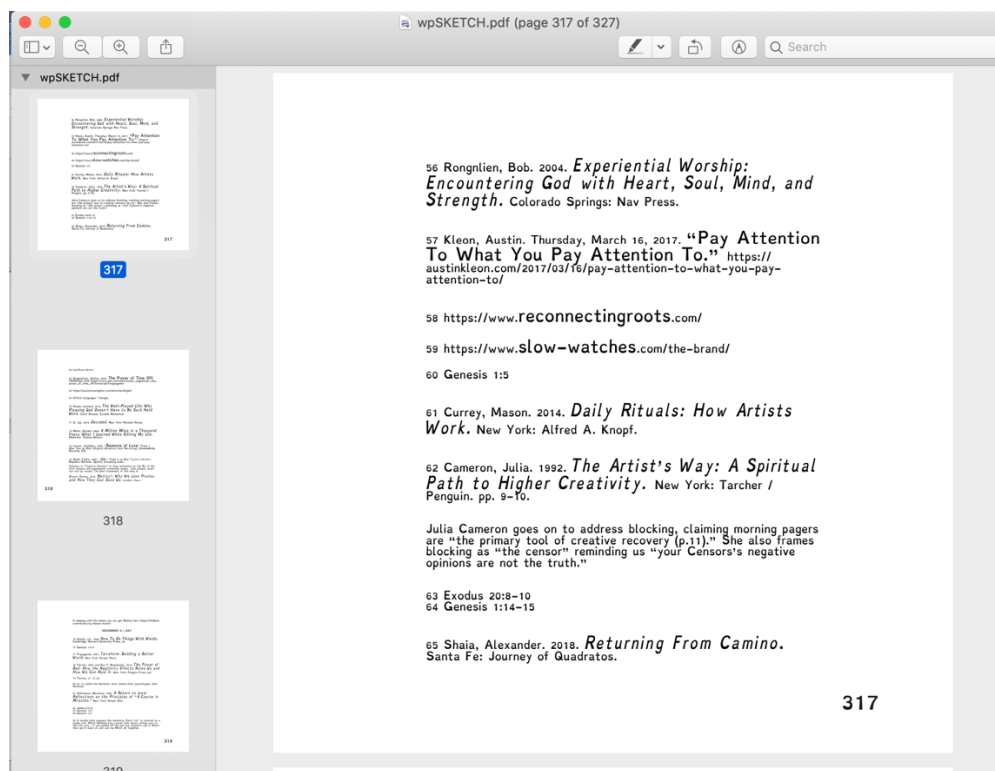
## Endnotes

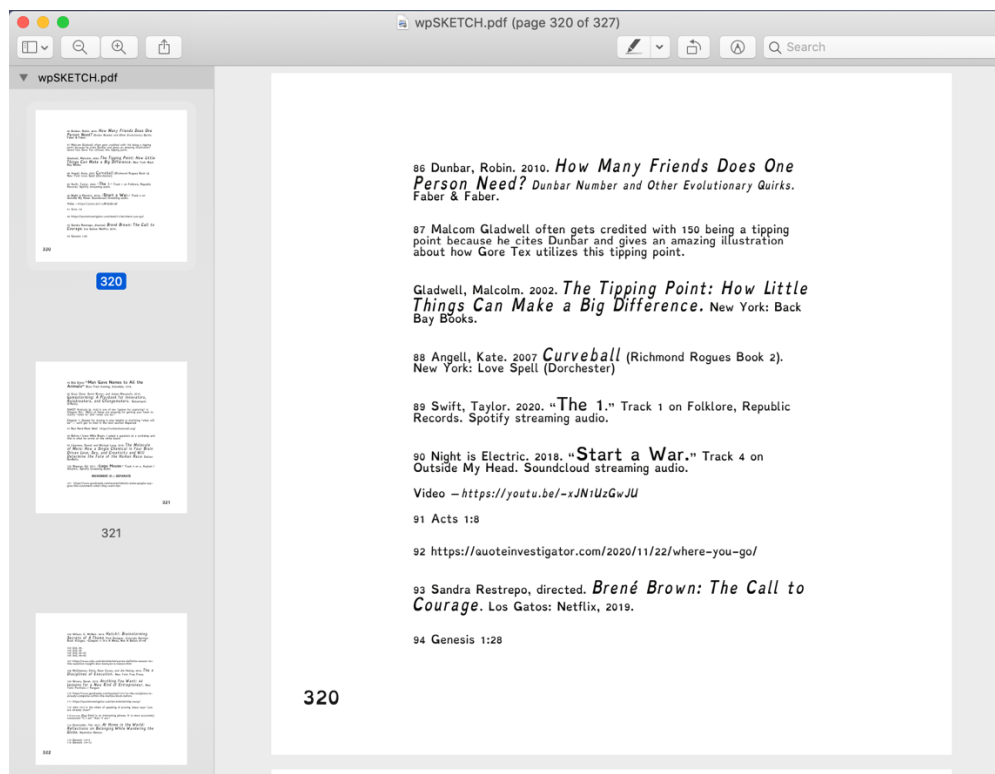
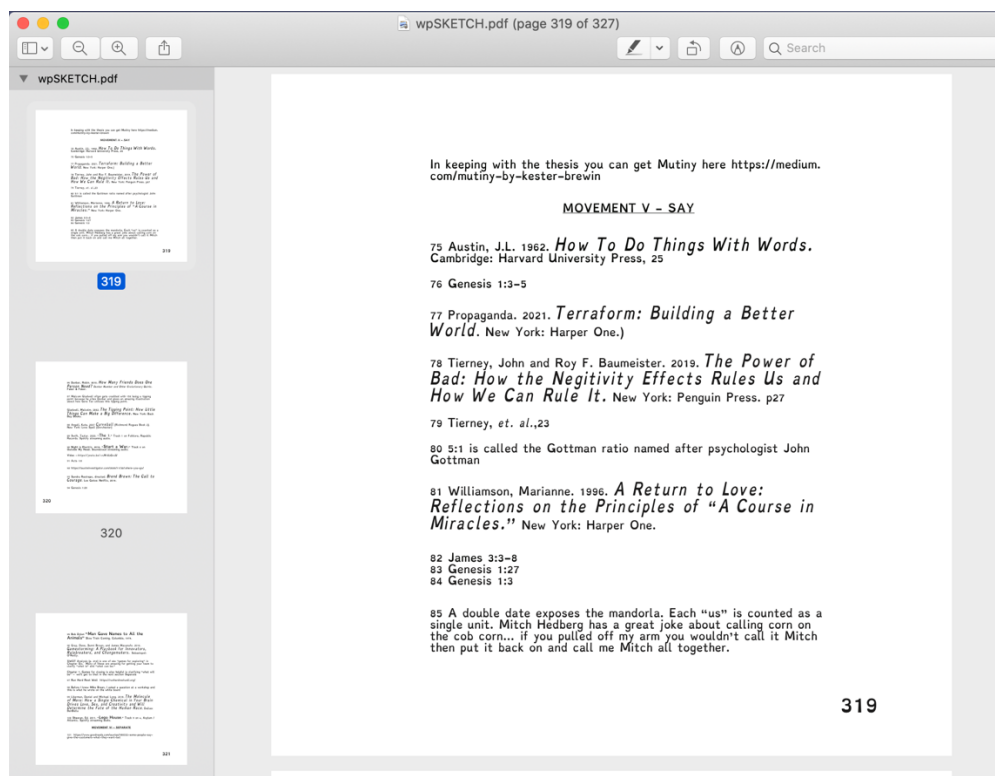


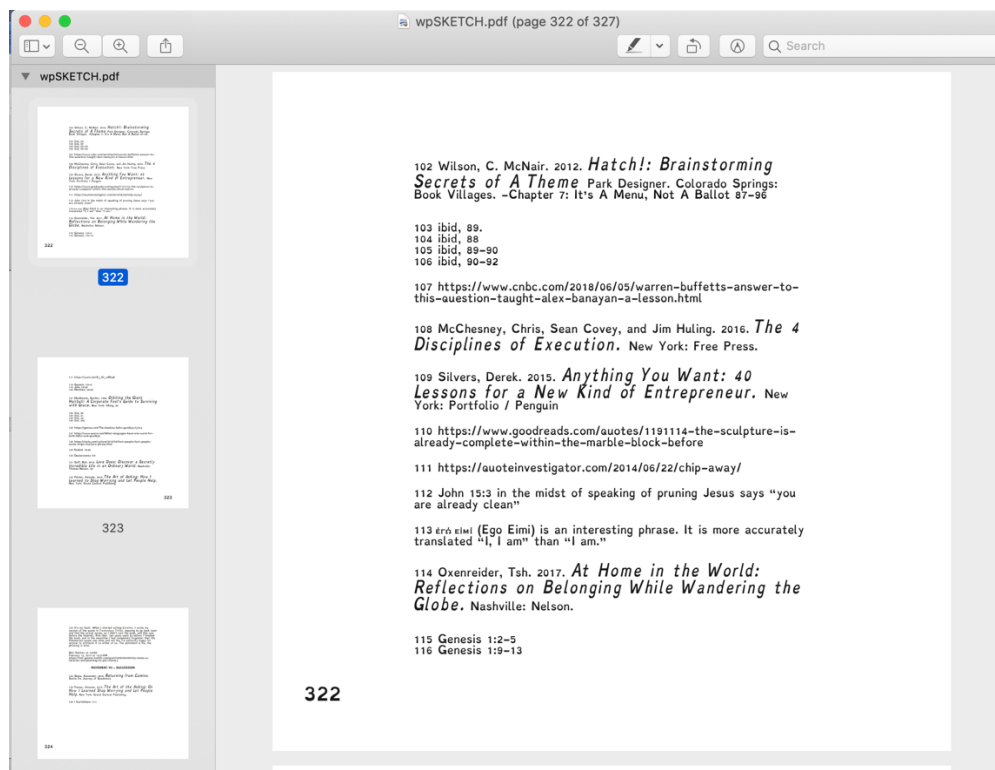
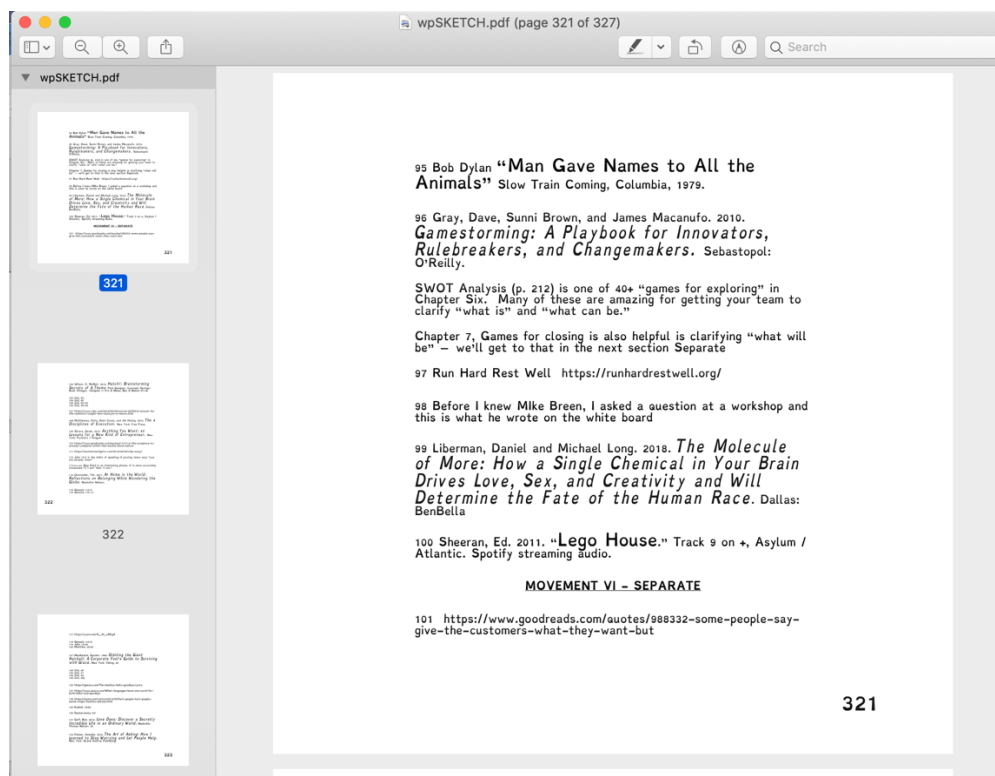




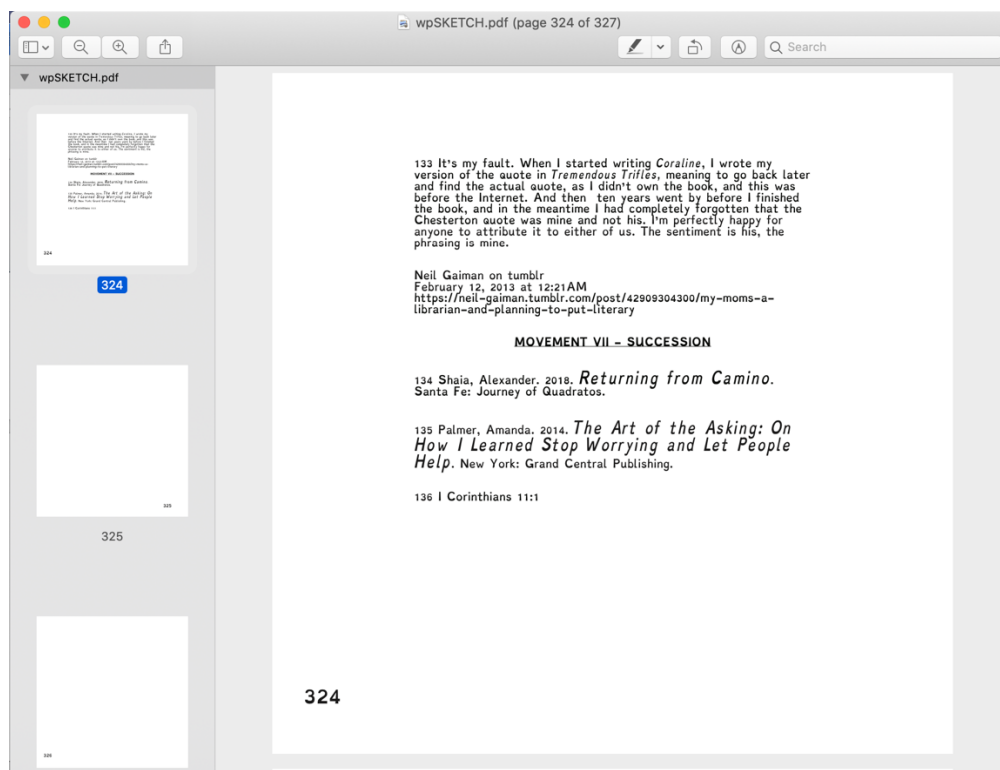
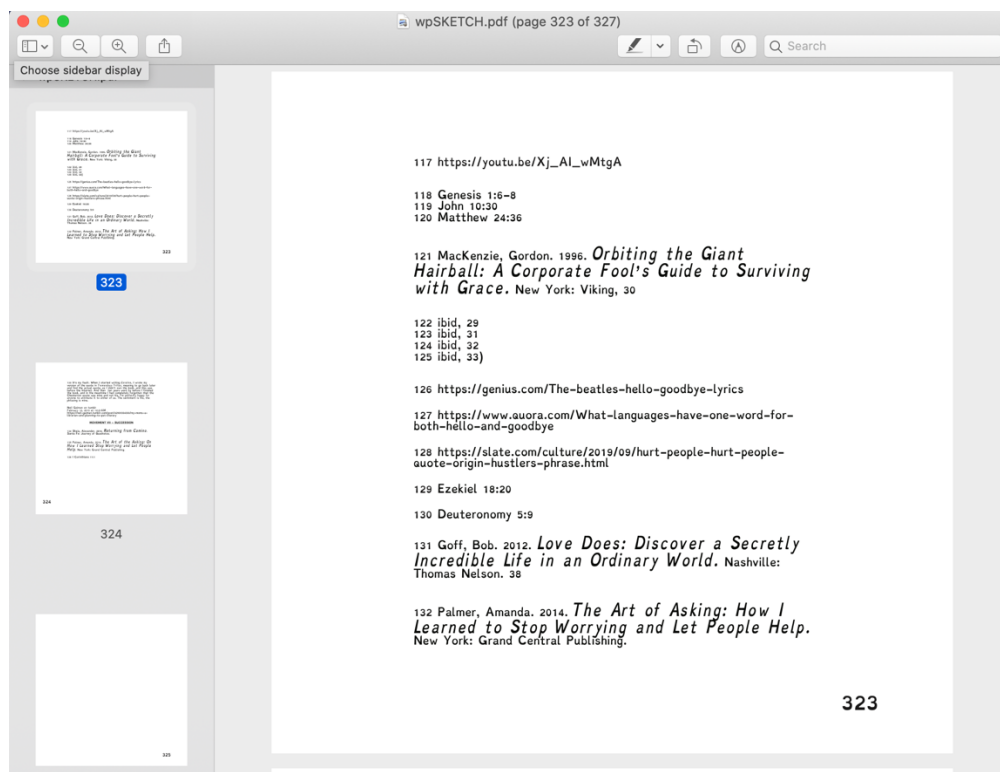














## Milestone 6: Project Launch Plan

### Project Description:

The NPO Description for this project has been that, “in telling a more accurate story<sup>1</sup> about the Tree of Knowledge of Good and Evil (TKGE), I want to guide<sup>2</sup> creatives,<sup>3</sup> particularly churches,<sup>4</sup> find and live *tov*.”<sup>5</sup> To that end, a 26 week coaching framework and accompanying sketchbook has been developed.

### Audience:

Although I would like to eventually engage artists and entrepreneurs as well, the first iteration<sup>6</sup> of this project will focus on Churches. To that end, Promise Lutheran church will be amending my call from Senior Pastor to Associate Pastor and deploying me as a Missionary at

---

<sup>1</sup> [From NPO Charter, 3] Telling this story will be accomplished through, but not limited to, the book, workshop, coaching, and podcast. [New for Design Exploration Plan] However, for this project the delivery focus will likely be a “conference /coaching” plan. Furthermore, it is likely that I will pick one (church, company, or college) audience to develop the prototype for and adapt it to different audiences. [from Prototype Iteration Report] the coaching/conference was narrowed to a singular coaching resource, the ~~w~~pSB.

<sup>2</sup> [From NPO Charter, 3] Guide is being used as Donald Miller does in *A Million Miles in a Thousand Years*. His bibliography, specifically the work of Robert McKee, Blake Snyder, Joseph Campbell, and Christopher Booker will be utilized in the forthcoming “Topic Expertise Essay” where to roll of guide will be more precisely articulated. Furthermore, the guide roll will exist within the framework (to utilize Miller’s language “map”) of workshops and coaching (specifically: Sabbath, See, Say, Separate, Succession) in the final project.

<sup>3</sup> [From NPO Charter, 3] Capitalizing on the work of business and creative (ie Seth Godin, McNair Wilson, Ed Catmull) leaders in collaboration with exegesis of *imago dei*, “creatives” will be more precisely articulated in my “Topic Expertise Essay.” Admittedly, circumlocution in this project and the identified audience are at play.

<sup>4</sup> While churches, companies, and colleges is the ultimate goal of Find *Tov* and Live *Tov* the scope of this Doctoral Project; hence this study will be confined to churches.

<sup>5</sup> [From NPO Charter, 3] After terms have been defined in the first section of Chapter: God’s not a(n) [redacted], “Of its kind” will be addressed and applied to people. Finding and living ones “of its kind” *tov* in a not *Ra* was will be highlighted in section two, more fully addressed in the Finding *Tov* workshop and coaching, and illustrated in the Finding *Tov* podcast.

<sup>6</sup> An iteration is planned to embrace one Sabbatical cycle. That is a 7 year period with the first 2-3 dedicated to “forming,” the second 3-4 to “filling,” and the final year of the cycle embracing rest.

Large to do this work. After a team<sup>7</sup> completes the 26 weeks of coaching<sup>8</sup> we will engage in a one day live event at their location. Churches will invite leadership teams<sup>9</sup> from 6-8 other churches (including at least 2-3 other denominations) to this event. As such, new congregations will be exposed to the *Finding Tov* concepts and engage in the coaching framework. To that end this project aims to be *tov* itself.

#### Development Plan:

Phase One of the development plan is “forming.”<sup>10</sup> In addition the the development of the *Finding Tov* sketchbook and coaching framework. A nonprofit corporation, *Brother Dog, Inc.* was formed in the state of Tennessee and a 1023 has been filed in order to obtain an IRS 501(c)(3) tax-exempt status. Based on the presumption of approval, key milestones in the development of this project are as follows:

#### Year One

- Sunday, January 2, 2022, activity begin enrolling Prayer Partners.<sup>11</sup>
- Monday, January 10, 2022, (congruent with the submission of this paper) submit IRS form 1023.
- Tuesday, January 11, 2022, actively begin raising financial support.<sup>12</sup>
- February 16-18 present and *Best Practices* and, following leads enroll 2022 *Back to School* organizations.

---

<sup>7</sup> Teams will consist of no less than 6 and no more than 12 individuals from the same congregation.

<sup>8</sup> Coaching will happen weekly online through video chat such as zoom.

<sup>9</sup> Generally, these will be 3 people.

<sup>10</sup> *cf.* Movement VII: Succession, Idea One: Sabbatical in the Sketchbook

<sup>11</sup> Suggested prayer levels are monthly (on a recurring date 1-31) or weekly (on a recurring day of the week Sunday- Saturday).

<sup>12</sup> The projected annual budget is based on 122 at \$122 (\$14,884 monthly / \$178,608 annual donation budget)

- by May 14, 2022, secure financial support of 122 individuals, families, or organizations in the way of \$122 a month pledges<sup>13</sup> and 300 individuals, families, or organizations enrolled as prayer partners.
- Back to School 2022, — Coaching 2 *Brother Dog* Churches (1 in August and 1 in September)
  - During this coaching session a coaches guide will be developed which will be implemented during Back to School 2023.

#### Year Two

- New Year 2023 — Coaching 2 *Brother Dog* Churches (1 in January and 1 in February)
- Spring 2023
  - Back to School 2022 One Day (August in March, April, or May / September in April or May).
  - Open Back to School 2023 Enrollment
- Back to School 2023
  - Coaching 4 *Brother Dog* Churches (2 in August and 2 in September), each with a shadow from Back to School 2022
  - New Year 2023 One Day (January in August or September / February in August, September or October).
  - Open New Year 2024 Enrollment

#### Year Three

- New Year 2024
  - Coaching 4 *Brother Dog* Churches (2 in January and 2 in February), each with a shadow from New Year 2023
- Spring 2023
  - Back to School 2023 One Day (August in March, April, or May / September in April or May).
  - Open Back to School 2024 Enrollment
- Back to School 2024
  - Coaching 8 *Brother Dog* Churches (4 in August and 4 in September), each with a shadow from Back to School 2023 and releasing 4 shadows from Back to School 2022
  - New Year 2024 One Day (January in August or September / February in August, September or October).
  - Open New Year 2025 Enrollment

During phase one, at the end of each of the Seven Movements, a brief survey will be given to assess and improve that movement. At the end of the 26 weeks of coaching, a more in-

---

<sup>13</sup> Suggested giving levels will be \$1.22 per day (\$37.11 per month), \$122 per week (\$528.67), and \$122 per month.

depth survey, followed by a feedback session, will occur to assess and improve the entire project. At the end of the One Day, a brief survey will be given to all participants and a more in-depth survey followed by a feedback session will be given to the participants who also completed coaching.

The second phase of the development plan is “filling.” With the form in place the following chart outlines our milestones for growth. It is essential to note, that keeping with the Sabbatical ideology embraced in *Finding Tov* year seven will be a Sabbatical year for myself<sup>14</sup>. As such the organization will be self-sustaining at that point.

---

<sup>14</sup> My year seven will not be other peoples’ year seven. Plans are currently being developed so that all people will get a year seven Sabbatical.

	Y1	Y2	Y3	Y4	Y5	Y6	Y7
<b>New Year (Jan/Feb)</b>	-	<b>2</b>	<b>4</b> (2x) <sup>15</sup>	<b>8.</b> (2x)	<b>16</b> (2x)	<b>28</b> (1.75x)	<b>35</b> (1.25x)
Shadow <sup>16</sup>	-	-	4 (2pg) <sup>17</sup>	6 (1.5pg)	12 (1.5pg)	20 (1.25pg)	21 (0.75pg)
Released <sup>18</sup>	-	-	-	4	6	12	20
<b>Back to School (Aug/Sept)</b>	<b>2</b>	<b>4</b> (2x)	<b>8</b> (2x)	<b>16</b> (2x)	<b>28</b> (1.75x)	<b>35</b> (1.25x)	<b>50</b> (1.1x)
Shadow	-	4 (2pg)	6 (1.5pg)	12 (1.5pg)	20 (1.25pg)	21 (0.75pg)	25 (0.75pg)
Released	-	-	4	6	12	20	21

	Y4	Y5	Y6	Y7
<b>New Year (Jan/Feb)</b>				
1 <sup>st</sup>		4	6	12
with shadow		2	3	6
2 <sup>nd</sup>			2	3
with shadow			4	6
3 <sup>rd</sup> with shadow				6
released				10
<b>Back to School (Aug/Sept)</b>				
1 <sup>st</sup>	4	6	12	16
with shadow	2	3	6	8
2 <sup>nd</sup>		2	3	6
with shadow		4	6	12
3 <sup>rd</sup> with shadow			6	9
released			10	16

<sup>15</sup> (#x) indicated our anticipated growth rate. That is at every One Day event, this is the number of groups we anticipate broiling for the following year.

<sup>16</sup> After completing the 26-week coaching framework, some participants will be invited to help coach themselves. The first phase of this is “shadow” where the potential coach shadows a coach for a full 26-week cycle. In addition to the weekly shadowing, shadows will meet every other week (via zoom) to unpack what they are experiencing.

<sup>17</sup> (#pg) is the number of potential coaches we anticipate enrolling per group that goes through the 26 weeks of coaching.

<sup>18</sup> After completing the shadow experience potential coaches will be “released” to coach themselves. The released round of coaching will be supervised by a veteran coach. Released coaches will gather together (via zoom) no less than monthly).

Development Process:

The first organization should start on Tuesday, August 16, 2022, the second Tuesday, September 6, 2022, and the third Thursday, January 5, 2023. Furthermore, *flying solo*, a group intended for individuals will launch on Tuesday, September 6 (B2sFS).

For these four groups the following three questions will be asked at the end of each movement:

1. What resonated with you in this movement?
2. What do are you struggling with from this movement?
3. What, if anything, is still unclear?

After the Back-to-School Session (B2S), those beginning August 16, 2022, or September 6, 2022, and the New Year Session (starting January 5, 2023) the feedback will be evaluated, and where there is significant overlap, particularly in response to question 3 adaptations will be made. As such, a printed version of the ~~work~~book, ~~play~~book, sketchbook (~~w~~pSB) will not be available until B2S 2023. Upon completion of the printed ~~w~~pSB, a process to continue evaluation and implementation of feedback will be developed

## APPENDICIES

### Milestone 1: NPO Charter

#### Personal Research Manifesto:

Humbly, I will hold answers loosely accepting error as part of the process, especially when entering mystery.

#### NPO Statement:

In telling a more accurate story<sup>1</sup> about the Tree of Knowledge of Good and Evil (TKGE), I want to guide<sup>2</sup> creatives<sup>3</sup> to find and live their *tov*.<sup>4</sup>

#### NPO Scope:

There are at least three initial phases to *Finding Tov*. Due to the constraints of this Program, Phase One will serve as the project. Phase One will consist of two seasons of short films (recorded and edited on owned technology), each episode paired with a podcast.

---

<sup>1</sup> Telling this story will be accomplished through, but not limited to, the book, workshop, coaching, and podcast.

<sup>2</sup> Guide is being used as Donald Miller does in *A Million Miles in a Thousand Years*. His bibliography, specifically the work of Robert McKee, Blake Snyder, Joseph Campbell, and Christopher Booker will be utilized in the forthcoming “Topic Expertise Essay” where to roll of guide will be more precisely articulated. Furthermore, the guide roll will exist within the framework (to utilize Miller’s language “map”) of workshops and coaching (specifically: Sabbath, See, Say, Separate, Succession) in the final project.

<sup>3</sup> Capitalizing on the work of business and creative (ie Seth Godin, McNair Wilson, Ed Catmull) leaders in collaboration with exegesis of *imago dei*, “creatives” will be more precisely articulated in my “Topic Expertise Essay.” Admittedly, circumlocution in this project and the identified audience are at play.

<sup>4</sup> After terms have been defined in the first section of Chapter of *God’s not a(n) [redacted]*, “Of its kind” will be addressed and applied to people. Finding and living ones “of its kind” *tov* in a not *Ra* was will be highlighted in section two, more fully addressed in the *Finding Tov* workshop and coaching, and illustrated in the *Finding Tov* podcast.

Season One will consist of six episodes and deal primarily with four Hebrew words<sup>5</sup> that inform TKGE, an introductory “thing behind the thing” episode, and a transitional *miyn*<sup>6</sup> episode.

Season Two, also six episodes, will introduce the chiastic: *see, say, separate* structure through which *miyn tov* is found. This season will also include an episode on *sabbath* and *succession*.

#### NPO Context:

Potential audience breadth was a consistent theme in both *Finding Tov Discovery Session* (FTSD) and all three 1x1 Interviews. Upon reflection and further analysis, this suggestion seems accurate. That is, with potential exception of non-English speakers (more research is required in this area, should *Finding Tov* expand to such an audience) there are no geographic, denominational, cultural, generational or demographic limitations. However, each potential audience does pose unique challenges and opportunities.

Because of audience breadth, Phase One will utilize preexisting widely adopted and accessible mediums; specifically, video via YouTube and voice via podcast to optimize the potential audience. As such, a strategic launch plan is necessary for this project.

Since *Finding Tov* is a different, albeit more accurate, reading of a well-known story, it is by technical definition heretical, as such it may be resisted by some. In the end, with such breadth a focused audience must be selected. The initial launch will focus on creatives in particular non-traditional Christians.

---

<sup>5</sup> טוב *tov* is generally translated as “good,” רע *ra* is generally translated as “evil,” דעת *da’ath* is generally translated as “know” as is ידע *yada*. However, *yada* is also often a euphemism for sex.

<sup>6</sup> מין *miyn* is generally translated “of its kind.”



### Root Causes:

The “lack of articulated exegesis” around *tov* and by extension TKGE, has at its root losing *tov*. Even Scripture attests to being lost,<sup>7</sup> but does not articulate a root cause.

Three major factors contribute to losing *tov*. First, Christianity began at the intersection of Eastern (Hebrew) and Western (Roman) thought and Roman “perfection” overshadowed all other understandings of good. Second, words evolve. This is illustrated by “gay” in the last century. Likewise, as late as Beowulf “good(ly)” still had remnants of *tov* drawn from a *miyn* understanding<sup>8</sup>. Strictly speaking, the unanchored signifier /good/ is the root cause of this NPO.

Finally, the lack of a deconstructionist approach kept *tov* lost. That is, the problem of pain has been extensively addressed in theology, but did not extend to a deconstruction of TKGE. Inasmuch modernity, while not the cause of losing *tov*, kept it lost.

### Discovery Session Stakeholders:

*FTDS* stakeholders included individuals of the following demographics: Church Elder, Church Professional, Corporate Artist, Freelance Artist, Entrepreneur, Executive, Medical Professional, Teacher, Twenty-something.

### One-on-One Interviews:

One-on-One Interviews included individuals of the following demographics: Artist, Church Elder, Denominational Chief of Staff, Fame Adjacent, Famous Person, Post Churched.

---

<sup>7</sup> According to 2 Kings 22:8 the high priest Hilkiah found the scrolls and Shaphan the secretary that brought them to the attention of King Josiah.

<sup>8</sup> He was a “goodly king” not because of morality but because he did kingly (read: of its kind) things.

Academic Resources:

Five Hebrew words: טוב *tov* (translated “good”), רע *ra* (translated “evil”), דעת *da`ath* / דע *yada* (translated “know”) מין *miyn* (translated “of its kind”) will be the backbone of Season One. The following are the key fields / scholars / resources: Poetry (Marlowe, Bell), *tov* (Bell), transcendentals (Goris, James K.A. Smith, James Smith, Sweet), truth (Caputo, Polanyi), beauty (Ford), *Ra* (McLuhan, Rendsburg), *yada* (Longman, Gledhill, Collins and Mackie), *miyn* (Neville).

Season Two will deal with the chaism of the third day utilize the topics and work of: See (Edwards, Brown, Miller, Sweet), Sabbath (Heschel, Pang), Say — particularly Performative Word (Austin) and Proxemics (Gladwell, Myers, Parker), Separate (Kleon) and Succession (Breen).

## NPO Charter Appendix

### Discovery Session Description:

Six individuals, representing the following demographics: Church Elder, Church Professional, Corporate / Freelance Artist, Entrepreneur, Executive, Teacher, Twenty-something, gathered for a *Finding Tov Discovery Session (FTDS)* on Sunday, October 20, 2019. The purpose of this session was fourfold:

1. articulate the boundaries of the primary audience for *Finding Tov*
2. gain a better understanding of the NPO (need, problem, opportunity) affecting the primary audience
3. identify potential root causes of the NPO
4. determine how a solution would impact the audience

To optimize time, two briefing videos (each approximately seven minutes each) were sent to participants prior to *FTDS*.

*FTSD* consisted of 3 Sessions. Session 1 asked, “Who are all the audience or stakeholders (potentially) impacted by *Finding Tov*?” 71 specific potential audiences were identified (cf. Exhibit I.a.). Session 2 asked, “What are the NPOs around *Finding Tov*?” and “What do you see that indicates there is an NPO here?” 10 needs, 9 Problems, and 13 Opportunities were identified and underscored by 16 Symptoms of Pain Points, and 5 Root Causes (cf. Exhibit I.b.). Session 3 asked, “If ‘solved’ what would *Finding Tov* mean for the audience(s)?” 27 items were identified, and later put into 6 categories (cf. Exhibit i.c.).

Session 4 was advertised as a synthesis session. However, due to a late start (two of the six participants arrived late) and sticking to the end time (1 participant had to leave immediately for another engagement) we conducted this session virtually.

Discovery Statement:

Considering creatives / non-traditional Christians we've discovered a lack of articulated exegesis [regarding good and evil] which is caused by misunderstanding of multiplication (among other things). If solved, it would mean being inspired to multiply with checks and balances.

Critical Insights from Discovery Session:

There were three major critical insights resulting from the *FTDS*. First and foremost, the need is real. This seen in the quantifiable, in identifying seventy-one potential audiences, but also in every individual describing their group(s) as (a) potential audience(s). Furthermore, individuals shared personal stories of resonance during breaks, and expressing a desire to learn more / go deeper. Second, since *Finding Tov* is a major paradigm shift further study into adoption of new ideas is needed. In particular because it is "different" I must 1) brace for resistance, even opposition, and 2) develop forums and support for processing *Finding Tov* (ie Workshops and Coaching) prior to public launch. Third, *Finding Tov* has a strong potential to consume the final chapter of my working life and may demand a vocational shift. As such, an exit strategy / major adaptation of my current roll must be developed with the Church Leadership.

One-on-One Interview Discoveries:

Interview A<sup>9</sup> was with a Denominational Chief of Staff, Interview B<sup>10</sup> with a Post-Christian recognizable / fame adjacent individual, and Interview C<sup>11</sup> with a recognizable film maker /

---

<sup>9</sup> Interview A notes can be seen in Exhibit II.b.

<sup>10</sup> Interview B notes can be seen in Exhibit II.c.

<sup>11</sup> Interview C notes can be seen in Exhibit II.d.

television host. Each of the three 1x1 Interview participants received both briefing videos along with a one page *FTDS* summary (cf. Exhibit II.a.). The 20-60 minutes interview centered around three questions:

- With what do you agree? Why?
- What do you disagree with? Why?
- What is missing?

Each individual interviewed affirmed the need for *Finding Tov* and expressed a desire to “dig deeper” and “find out more.” Furthermore, like the *FTSD*, each of the three interviewees expanded the potential and included their group as a potential audience. The biggest surprise was bibliographic resources from two of the three interviews.

#### Synthesis:

Each individual in both the *FTSD* and the 1x1 interviews broadened the potential audience for *Finding Tov*, including themselves and their group as part of it. Likewise, on and off the record, each individual expressed a personal desire to interact more deeply with the concept and apply it to their life.

Initially, *Finding Tov* was conceived of as a book. However, with such a wide potential audience, paired with a unanimous expressed desire to dig deeper, I believe it would be advantageous to change the delivery platform. That is, the platform must be wide enough to support the potential audience. Therefore, the initial public introduction of *Finding Tov* will likely shift to short free videos on a preexisting platform (likely YouTube) paired with longer “drive time” podcasts to dig a bit deeper. Likewise, for those wanting to do a deeper dive online coaching will be developed.

Participants generally agreed, “a lack of articulated exegesis [regarding good and evil]” was the root cause of *Finding Tov*. In a follow up conversation, one participant parceled it to Josiah finding the scroll<sup>12</sup>. However, further investigation into the root cause may be beneficial.

#### Next Steps:

Academically, the next step revolves around five Hebrew Words: *tov*, *Ra*, *dayath/yada*, *miyn*. Framing *tov* as “multiplication not morality” will be accomplished via Hebrew poetic forms<sup>13</sup>. The Western parallel will be illustrated through the transcendentals: good, beauty, and truth. Rendsburg’s bibliography<sup>14</sup> supports the case for *Ra*. Likewise, Neville’s<sup>15</sup> will be utilized in unpacking *miyn*. Song of Solomon will be utilized to correlate *yada* and eating. I expect Church Fathers to extend this correlation to the Eucharist.

The five steps to *Finding your Tov*: sabbath, see, say, separate, and succession have been explored. However, I’d like to solidify and diversify the academic underpinnings.

---

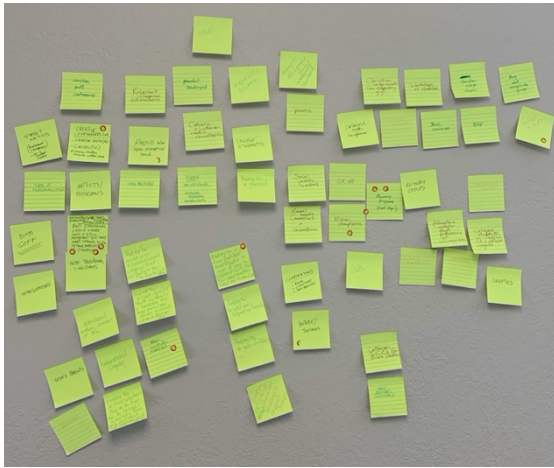
<sup>12</sup> This story is captured in 2 Kings 22 — Technically Josiah was king, and Hilkiah found the scroll (22:8)

<sup>13</sup> Creighton Marlowe, “Patterns, Parallels, and Poetics in Genesis 1,” *The Journal of Inductive Biblical Studies* 3, (Winter 2016): 6-27, Accessed April 8, 2022, <http://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1053&context=jibs>.

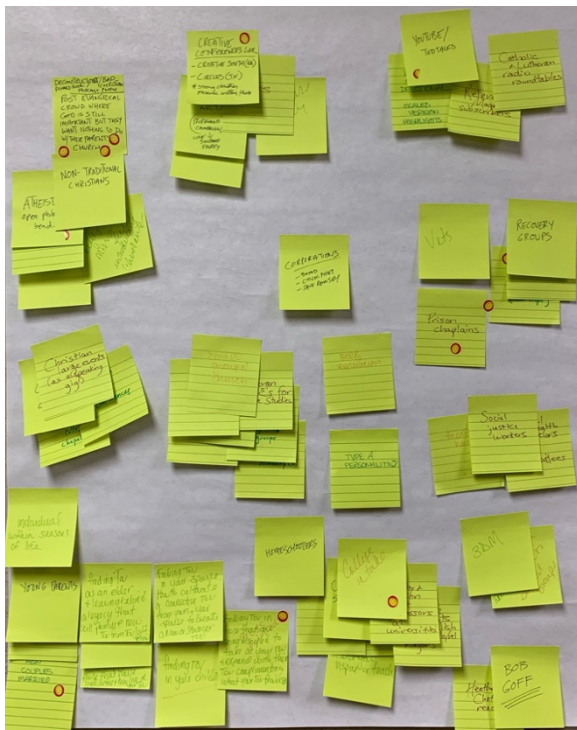
<sup>14</sup> Gary Rendsburg, “The Egyptian Sun-God Ra in the Pentateuch,” *Henoch* 10, (1988): 3-15, accessed April 8, 2022, <https://jewishstudies.rutgers.edu/docman/rendersburg/63-the-egyptian-sun-god-ra-in-the-pentateuch/file>.

<sup>15</sup> Richard Neville, “Differentiation in Genesis 1: An Exegetical Creation *ex nihilo*,” *Journal of Biblical Literature* 2, (2011): 209-226.

## Exhibit I.a.: Finding Tov Discovery Session: Session 1



*Discovery Session Exhibit I.a.1.: Pre-organized Potential Audience Photo*



*Discovery Session Exhibit I.a.2: Organized Potential Audience Photo*

### I.a.3. Organized Potential Audiences

(\* indicates heat map item)

Christian large events (as a speaking gig)

Christian Youth Conferences

Catalyst Youth Conference

Workshops at churches

Young Adult Evangelical Groups  
 Lutheran DCE's for Bible Studies  
 New Believer Christians

Small Group / Church  
 BSF (Bible Study Fellowship)

*Evangelism*  
 Refugee Missionaries (introduction to Christianity)

\*\*\*Recovery Groups  
 Recovery Program (next step // *recovery to*)  
 NA, AA  
 \*Prison Chaplains  
 Vets

Social Justice Workers  
 Mental Health Counselors & Counselees  
 Medical / Nurses

Self-Exploration (enneagram crowd)

Corporations (ie. Brotherhood, Chick Fillet, Dave Ramsey)

YouTube / Ted Talk

College Students  
 Christian College Chapels  
 College Intake  
 Philosophy & Religion Department Professors  
 English & Literature & Philosophy Majors  
 Jewish Seminaries  
 Students

Artists / Musicians  
 Street Artist (Propaganda Campaign — cf. Shepard Fairey)  
 Creative Conferences [ie Creative South (GA) Circles (TX)]  
 Disney Imagineers  
 Poets

Type A Personalities

Bob Goff

Non-Traditional Christians  
 \*\*\*Post Evangelical Crowd (ie. Deconstructionist Podcast / Bad Christian Podcast)



Homeschoolers  
Parochial Secondary Ed

#### Individual Seasons within Life

- Parents
- Young Parents
- Generational Legacy
- \*Redeeming Death
- New Married Couples
- Elder (leaving behind a legacy that will produce tov)
- Children
- Parents of Disabled Children (CCK, illness support group)

#### Finding Tov In

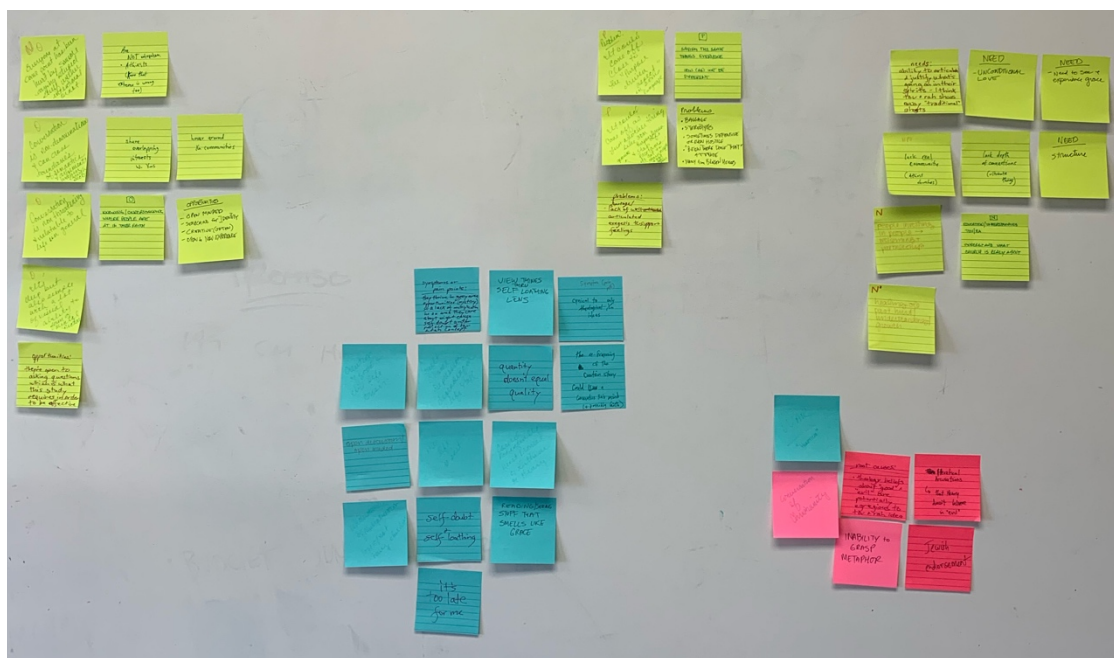
- your children
- your spouse (cross pollination)
- those you inspire / teach
- in those you disciple

#### 3DM

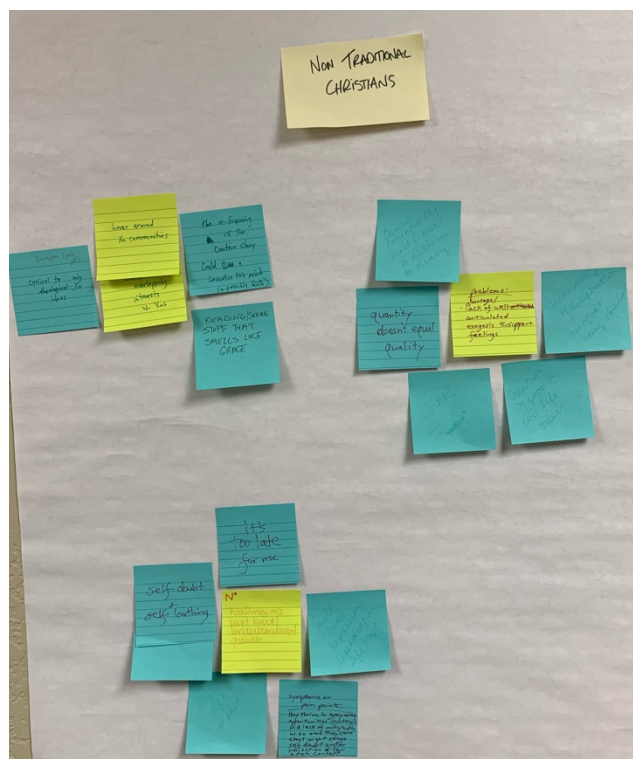
- Relevant Magazine Subscribers
- Catholic & Lutheran Radio Roundtable
- Bible App Devotional (Scaled Version Highlights)

- Atheist w/ an open mind
- Non Believers
- Skeptics

Exhibit I.b.  
Finding Tov Discovery Session: Session 2



Discovery Session Exhibit I.b.1: Pre-clustered NPO Photo



Discovery Session Exhibit I.b.2: Clustered NPO with Symptom Photo

#### I.b.4. Needs (10)

- ### I.b.5. Problems (9)

- It could come off close to the “purpose driven” aspect in some languages
- It could come off as just another thing like 3DM, Purpose Driven Life, Step Programs — it’s got to stay unique and genuine, and not get niche
- Shortage / lack of well-articulated exegesis to support this feeling
- Saying the same things everyone — how can we be different
- Baggage
- Stereotypes

- Sometimes defensive or even hostile
- “Been there done that” attitude
- Many from Broken homes

#### I.b.6. Opportunities (13)

- Everyone has been hurt by someone saying something stupid (intentional or not)
- Conversation is non-denominational and can cross boundaries of semantics and arguments within church sects
- Conversation is nonthreatening and relatable to general life
- It’s deep but simple with a lot visual ability to form mental picture
- they’re open to asking questions which is what this study requires in order to be effective
- Are NOT outspoken Atheists (know that extreme is wrong too)
- share overlapping interests with Christians
- Knowing /Understanding where people are at in their faith
- hover around Christian Communities
- Open Minded
- Searching for Identity
- Creative (Often)
- Open to New Experiences

#### I.b.7. Symptoms or Pain Points (Blue) (16)

- Creation of good and Evil crisis
- Open discussion / open minded
- Understanding of Multiplication
- Loss of not having children
- “it’s to late for me”
- self-loathing
- self-doubt
- “my life is shit”
- guilt / shame / depression dependent on stage of life
- they thrive in grey opportunities (mystery) so a lack of multiplication in an area they care about might cause self-doubt and / or rejection of tov and ra concept
- view things through self-loathing lens
- “quantity doesn’t equal quality”
- Could potentially hurt Henry / Promise (congregation) / Lutheran (denomination)
- Reading / Seeing stuff that smalls like grace
- cynical to only Christian ideas
- the reframing of the creation story could blow conservative Christians mind (and possibly faith)

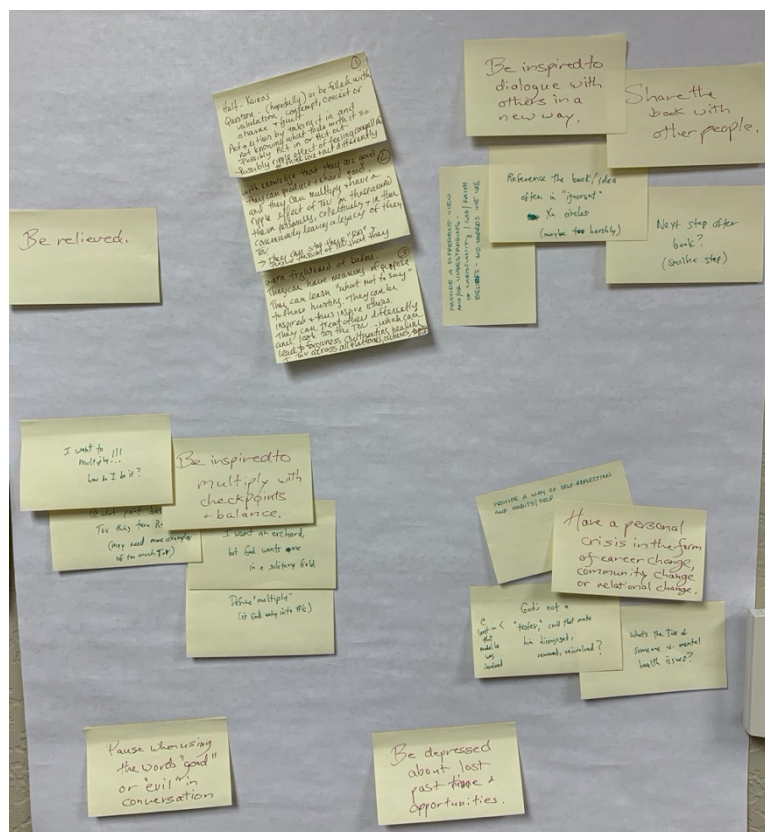
#### I.b.8. Root Causes (Red):

under War “Heretical” (5)

- Conversation of Christianity
- theological belief about “good” and “evil” are potentially egregious to tov and ra idea

- Inability to grasp metaphor
- Heretical Accusation —> Henry doesn't believe in "evil"
- Jewish endorsement needed

Exhibit I.c.:  
*Finding Tov Discovery Session: Session 3*



*Discovery Session Exhibit i.c.1: Clustered "If Solved" Photo*

I.c.2. If Solved... (27)

Be relieved

I want to multiply how do I do it

- ? at what point does tov thing turn Ra (may need more examples)
- Be inspired to multiply with checkpoints and balance
- ? I want an orchard but God wants me in a solitary life
- ? Define "multiply" (is God only into numbers?)
- Act - either by taking it in and not knowing what to do with it so possible act in or act out
- produce and share good and (they can) have a ripple effect of tov on those around them
- personally, collectively, and in their community — leaving a legacy of their tov.

Pause when using the words “good and evil”

- learn what not to say to hurting people

Be depressed about lost past opportunities

Have a personal crisis in the form of career change, community change, or relational change.

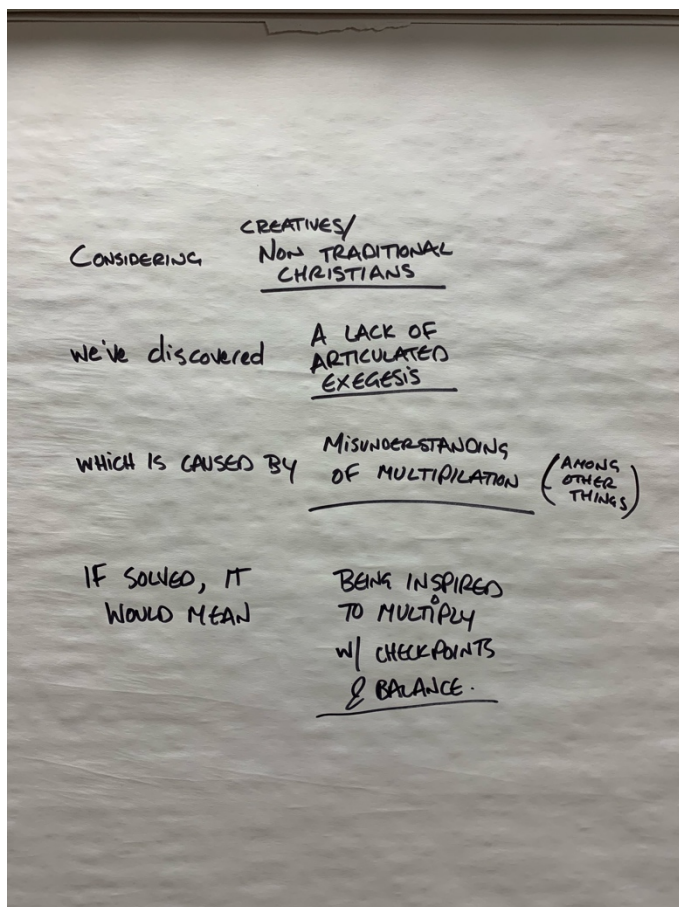
- Provide a way of self - reflection and habits / self
- ? God is not a “tester” could that make him disengaged, removed uninvolved (at least in that model he was inviolated)
- ? What’s the tov of someone with mental issues
- Halt Kairos
- Question (hopefully) or be filled with validation, contempt, conceit or shame and guilt
- Possible ripple effect of feeling compelled to think, live and act differently
- stop their Ra / peruse passion of tov they were frightened of before
- have meaning and purpose

Be inspired to dialogue with others in a new way

- Share the book with other people
- ? Next step after book? (Specific step)
- Reference the book / idea often in “ignorant” Christian circles (maybe too harsh)
- Provide a different view and / or understanding of Christianity / God / Faith Beliefs and words we use
- be inspired and inspire others
- treat others differently and look for tov



Exhibit I.d.:  
*Finding Tov Discovery Session: Session 4*



*Discovery Session Exhibit I.d.1: Working NPO Statement Photo*

I.d.2. Working NPO Statement

Considering Creatives / NonTraditional Christians we've discovered A Lack of Articulated Exegesis [regarding good and evil] which is caused by misunderstanding of multiplication (among other things). If solved, it would mean being inspired to multiply with checks and balances.

Exhibit II.a.  
*FTSD Summary Email*

SESSION ONE

The first session of *Finding Tov Discovery Session (FTDS)* on Sunday October 20, 2019 was dedicated to potential audiences. In about 25 minutes 71 specific potential audiences we identified. In a heat map process the group selected both 1) Recovery Groups and 2) Post Evangelical Crowd as the (tied) two strongest audiences. In a unanimous vote the later was selected for the second section and reframed them as "non traditional Christians"

When the individual audiences were later grouped, 6 audience categories emerged: 1) Church / ParaChurch, 2) Corporations / Companies, 3) College, 4) Creatives 5) Recovery and 6) Helping Professions. Additionally, it seems *Finding Tov* could be developed to address the specifics of each life stage.

## SESSION TWO

The second session of *FTDS* was thinking through particular needs (10 identified), problems (9 identified), or opportunities (13 identified) (NPO) related to “Non-Traditional Christian’s” a potential audience. *In my opinion there was a disconnect between perceived general NPOs of this audience and the NPOs of the audience in regard to Finding Tov.*

The *problem* of “lack of well articulated exegesis to support felling” was the most developed being underscored with the 4 symptoms hovering around heretical accusations and the collateral damage caused by previously held root causes of misunderstanding and previously held narratives / theologies.

Likewise, one *opportunity* phrased both as “hovering around Christian communities” and “overlapping interests with Christians” emerged. This was seen in symptoms of “being cynical to Christian ideas,” “reading/seeing stuff that smells like grace,” and “reframing of creation story in ways that could blow conservative Christian’s minds / and possible faith.”

Finally, a *need* of “healing old past hurt / understanding / growth” was underscored by symptoms of “it’s to late for me,” “self-doubt and self-loathing (twice),” previewed feelings of “my life is shit,” “they thrive in grey area opportunity (mystery) so a lack of multiplication in an area they care about might cause self doubt and / or rejection of tov and ra concept.”

## SESSION THREE

The third session of *FTDS* reframed the *NPO* asking “If solved what would it mean for the audience?” Although the group came up with 27 points, notably 6 of which were questions indicating, they were grouped int 5 general categories: 1) emotional change, 2) desire to multiply, 3) cognitive change, 4) sharing of concept, and 5) change (sometimes crisis) in form of career, community, or relationships.

## SESSION FOUR

After the session was completed, I synthesized the data into a working NPO statement, which was affirmed and adapted electronically into

Considering Creatives / NonTraditional Christians we’ve discovered A Lack of Articulated Exegesis [regarding good and evil] which is caused by misunderstanding of multiplication (among other things). If solved, it would mean being inspired to multiply with checks and balances.



Exhibit II.b.:  
Finding Tov 1x1 Interview A

AGREE - WIDE AUDIENCE  
- NEED.

DISAGREE - NOTHING BUT  
HUGE ISSUE IN PARADIGM  
SHIFT, A BIT UNOCCUPIED  
[OLD WINESKINS]

HURDLES: HAVEN'T EXPERIENCED  
SUFFERING OR TRAUMA.

MISSING - @ this stage nothing  
is underdeveloped  
picking audience to start  
with

truth = relation

connections

PASTORS, CREATIVES, BUSINESS PEOPLE  
RECOVERY "IMMIGRANTS"  
MISSIONARY SENDING AGENCIES  
(DISCERNMENT AGENCIES) → EXTRA URBAN CROWD  
CHURCH PLANTERS.  
\* TRAUMA RECOVERY (BIG FEEDBACK) ACUPUNCTURE

ROOT CAUSE  
MULTI DENOMINATIONAL  
→ DECONTEXTUALIZATION OF  
SCRIPTURE.

SONG OF  
SONGS  
COMMENTARY  
BIBLE PROTECT  
SONG OF  
SONGS.

500-1000  
POLITICAL?  
SCISM MOVIE  
VS OUT OF  
DYNAMIC TENSION  
(GET BOOK)  
W/ JIM IN DENMARK  
TIE INTO MANDORLA

Discovery Session Exhibit II.b.: Finding Tov 1x1 Interview A Notes Photo

Exhibit II.c.:  
Finding Tov 1x1 Interview B

15 years ago mention to  
climbing mountain

diverse audience — church background  
↓  
JIVE atheist / no God  
would struggle to follow

Jay Bakker → Prodigal Son  
McLaren  
Miller

getting at the  
MEAT of what  
they were  
scratching surface

engaged/  
want more.

label: agnostic approach/delivery  
engaging regardless of  
fact that I know you

Jose Gonzalez (musician)

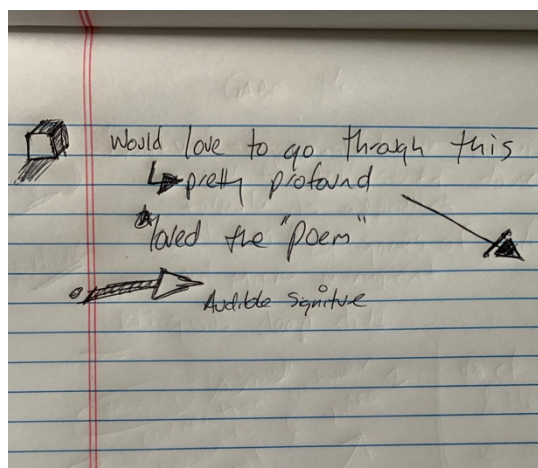
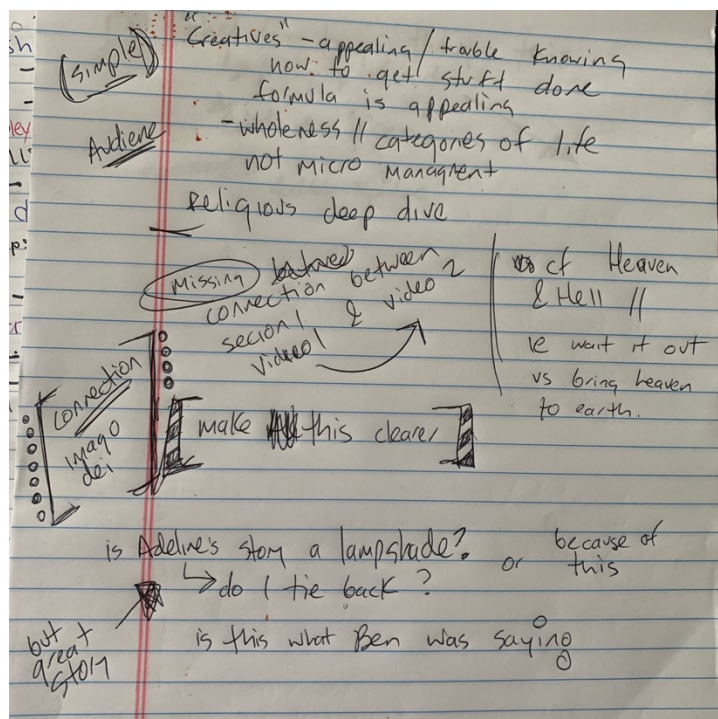
bart erman  
university NC at Chapel Hill

the great courses  
the new testament

gleanings  
of Siona

Discovery Session Exhibit II.c.: Finding Tov 1x1 Interview B Notes Photo

Exhibit II.d.  
Finding Tov 1x1 Interview C



Discovery Session Exhibit II.d.: Finding Tov 1x1 Interview C Notes Photo

## Milestone 2: NPO Topic Expertise Essay

### Biblical and Theological Foundations

#### NPO Topic in The Biblical World

Five key Biblical texts (KBT) serve as foundation of the Need, Problem, Opportunity (NPO) that is *Finding Tov (FT)*. These text are:

1. Genesis 2:8-17 (with emphasis on 8-9<sup>1</sup> and 15-17<sup>2</sup>),
2. Genesis 1:9-13,<sup>3</sup>
3. Genesis 1:3-5,<sup>4</sup>

---

<sup>1</sup> “<sup>8</sup>Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed. <sup>9</sup>The Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil....” (Genesis 2:8-9 [New International Version])

<sup>2</sup> “<sup>15</sup>The Lord God took the man and put him in the Garden of Eden to work it and take care of it. <sup>16</sup>And the Lord God commanded the man, ‘You are free to eat from any tree in the garden; <sup>17</sup>but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.’” (Genesis 2:15-17 [New International Version])

<sup>3</sup> <sup>9</sup>And God said, ‘Let the water under the sky be gathered to one place, and let dry ground appear.’ And it was so. <sup>10</sup>God called the dry ground ‘land,’ and the gathered waters he called ‘seas.’ And God saw that it was good. <sup>11</sup>Then God said, ‘Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.’ And it was so. <sup>12</sup>The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup>And there was evening, and there was morning—the third day. (Genesis 1:9-13 [New International Version])

<sup>4</sup> “<sup>3</sup>And God said, ‘Let there be light,’ and there was light. <sup>4</sup>God saw that the light was good, and he separated the light from the darkness. <sup>5</sup>God called the light ‘day,’ and the darkness he called ‘night.’ And there was evening, and there was morning—the first day.” (Genesis 1:3-5 [New International Version])

4. John 15:1-8,<sup>5</sup> and  
 5. Luke 9:1-6,<sup>6</sup> 10:1-4.<sup>7</sup>

*FT*'s first and primary KBT, Genesis 2:8-17, serves as the Cartesian foundation of the theodicy question. That is, contemporary (mis)understanding of good and evil in general, and the Tree of Knowledge of Good and Evil (TKGE) in particular, all but dismiss the Hebrew understanding of טוב *tov* and רע *Ra*, framing the divine as diabolical. Furthermore, translating two very different words (דָּעַת *da'ath* and יָדַע *yada*) both as “know” exacerbates the foundation of the theodicy problem. In the end, re-signing<sup>8</sup> /TKGE/ answers, if not solves the theodicy problem.

---

<sup>5</sup> <sup>1</sup>I am the true vine, and my Father is the gardener. <sup>2</sup>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. <sup>3</sup>You are already clean because of the word I have spoken to you. <sup>4</sup>Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

<sup>5</sup>I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. <sup>6</sup>If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. <sup>7</sup>If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. <sup>8</sup>This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.' (John 15:1-8 [New International Version])

<sup>6</sup> <sup>1</sup>When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, <sup>2</sup>and he sent them out to proclaim the kingdom of God and to heal the sick. <sup>3</sup>He told them: 'Take nothing for the journey—no staff, no bag, no bread, no money, no extra shirt. <sup>4</sup>Whatever house you enter, stay there until you leave that town. <sup>5</sup>If people do not welcome you, leave their town and shake the dust off your feet as a testimony against them.' <sup>6</sup>So they set out and went from village to village, proclaiming the good news and healing people everywhere. (Luke 9:1-6 [New International Version])

<sup>7</sup> <sup>1</sup>After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. <sup>2</sup>He told them, 'The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. <sup>3</sup>Go! I am sending you out like lambs among wolves. <sup>4</sup>Do not take a purse or bag or sandals; and do not greet anyone on the road.' (Luke 10:1-4 [New International Version])

<sup>8</sup> Crystal Downing, *Changing Signs of Truth: A Christian Introduction to the Semiotics of Communication*, (Downers Grove: InterVarsity Press, 2012).

*FT*'s second KBT is Genesis 1:9-13. Exegesis of Genesis 1 in entirety, illuminates the semiotic problematic surrounding טוב *tov* and רַע *Ra*. However, special attention will be given to the third day,<sup>9</sup> as it is the clearest denotation of טוב *tov*.

*FT*'s third KBT is Genesis 1:3-5. In light of the principle of first mention one would be remiss to not give these verses primacy. Exegesis based on the chiasmic<sup>10</sup> structure of these verses indicates the system whereby טוב *tov* is found. That is, God first sees (with eyes of faith), then speaks the thing seen into existence, and finally God separates what was spoken from what it is not.<sup>11</sup> Hence, the first mention of טוב *tov* is instructional, rather than a denotation.

The fourth and fifth KBT of *FT* intentionally moves outside the creation song, beyond Torah, to the teachings of Jesus. Inasmuch, טוב *tov* is properly framed as a biblical through-line.

*FT*'s fourth KBT is John 15:1-8. Whereas, seeing with eyes of faith is the essential first step to the process of *FT*, such seeing flows from rest.<sup>12</sup> While this is indicated in the creation

---

<sup>9</sup> Although it will not be unpacked herein, the cardinal articulation of Day One (אֶחָד *yown 'echad* —Gen 1:5) juxtaposed to the ordinal articulation of the following six days: שֵׁנִי *yowm sheniy* (second day, Gen 1:8), יוֹם שלישי *yowm sheliyshi* (third day, Gen 1:13), רְבִיעִי *yowm rebiy'iy* (fourth day, Gen 1:19), חֲמִישִׁי *yowm chamiyshi* (fifth day, Gen 1:23), שִׁשִּׁי *yowm shishshi* (sixth day, Gen 1:31), and שְׁבִיעִי *yowm shebiy'iy* (seventh day, Gen 2:2) seems to further support a “work from rest” sabbath through line.

<sup>10</sup> Marlowe, “Patterns, Parallels, and Poetics in Genesis 1,” 6-27.

<sup>11</sup> Delineation between רָאָה *ra'ah* seeing and בָּדַל *badal* separating\* seems to indicate אָמַר *amar* say not only as performative, but as the moment of transition between *creatio ex nihilo* and *creatio ex materia*. Further study in this area would be beneficial.

\*although KJV translates בָּדַל *badal* “divided” in Genesis 1:4, it is only translated “divide” 7 others times, 8 total (James Strong, *Strong's Exhaustive Concordance of the Bible* (Nashville: Abingdon Press, 1890), Accessed April 8, 2022, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H914&t=KJV>). “Separate,” not only better alliterates the see, say, separate trifecta, but being the majority word choice (25 of the 42 occurrences at 59%).

<sup>12</sup> Extra-biblically this concept is highly attested to by artists (cf. Cameron, Julia Cameron, *The Artist's Way: A Spiritual Path to Higher Creativity* (New York: Tarcher/Putman, 2002).; Miller, *A Million Miles in a Thousand Years*.; Elizabeth Gilbert, *Big Magic: Creative Living Beyond Fear* (London: Bloomsbury, 2015).) and receives a full examination in Alex Pang, *Rest: Why You Get More Done When You Work Less* (New York: Basic Books, 2016).

Furthermore, Cal Newport, *Deep Work: Rules for Focused Success in A Distracted World* (New York: Hachette, 2016) infers the necessity of sabbath preceding seeing.

song, Jesus reinforced and made it all the more explicit; Furthermore, in pairing “see, say, separate” with sabbath<sup>13</sup> as the source articulates succession as success.<sup>14</sup>

FT’s fifth KBT is Luke 9:1-6, 10:1-4. In sending out the twelve two-by-two, Jesus is avoiding the לֹא-טוֹב *lo tov*<sup>15</sup> singularity articulated of Genesis 2:18. Discipleship understood as doing what the Rabbi does,<sup>16</sup> paired with basic arithmetic,<sup>17</sup> solidify succession as success and

---

<sup>13</sup> μέινετε meinate from the root μένω meno (Strong, *Strong’s Exhaustive Concordance*, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G3306&t=KJV>.) is translated here as “abide” (61 of the 120 times it appears in the KJV, or 50.83%) and at other times “remain” (16 times, or 13.33% of the KJV occurrences) or “dwell” (15 times, or 12.5% of the KJV occurrences) and should be understood as a deep rest. The viticultural context attests to the as much (cf. Mike Breen, *Living in Rhythm with Life* (Greenville: 3DM Publishing, 2006).) Furthermore, the minority translations of “continue” (11 times, or 9.17% of the KJV occurrences), “tarry” (9 times, or 7.5% of the KJV occurrences), and “endure” (3 times, or 2.5% of the KJV occurrences) seem to indicate μένω meno as the source of strength to do such continuing, tarrying, or enduring. Further study is needed in this area. Herein, abiding rest will be referred to as sabbath both for the sake of alteration, but more so to differentiate it from the “crashing” that contemporary culture often equates with rest.

<sup>14</sup> There is a line of Rabbinical thought that argues grandchildren, not children are ones biological טוב טוֹב. That is, until the fruit is fruitful one can not call it טוב טוֹב. This was shared with me by Alan Ullman, “Rabbinical Bible Study,” (lecture, Truessence, Wayzata MN, October 18, 2014).

<sup>15</sup> Genesis 2:18 states “It is *not good* (לֹא-טוֹב *lo tov*) that man should be alone.”

<sup>16</sup> The most accessible introduction to this concept is Rob Bell’s NOOMA film (*NOOMA 008:Dust*, directed by Santino Stoner (NOOMA, August 1, 2005), accessed April 8, 2022, <https://youtu.be/kM3qHBAekhg>.) which was influenced heavily by Ray Vander Laan, “In the Dust of the Rabbi: Learning to Live as Jesus Lived,” Zondervan, 2006, DVD, 2:02:13. Mike Breen’s and the 3DM team have modeled model of discipleship globally (Mike Breen and Steve Cockram, *Building a Discipleship Culture: How to Release A Missional Movement by Discipling People Like Jesus Did* (Pawleys Island: 3 Dimension Ministries, 2011)). Furthermore, Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (New York: HarperCollins, 1998) attests to as much.

<sup>17</sup> The 72 that Jesus is sending out in Luke 10:1-4 are his spiritual grandchildren (cf FN 21 and 23). That is, when he sent out the 12 (his spiritual children) in Luke 9:1-6, they did what their Rabbi had done and gathered 12 disciples. The simplest answer (ie Occam’s razor) is 6 (that is, 12 disciples sent out in pairs) multiplies by 12 (the disciples they made) equals 72.

Extending this logic from Luke 10:1 nuances the “about 500 brothers” (ἐπάνω πεντακοσίοις ἀδελφοῖς *epano pentakosioi adelphois*) of I Corinthians 15:6 as the spiritual great-grand children of Jesus. That is, 36 טוב טוֹב pairs (aka “the 72”) were sent out and each pair made 12 disciples; hence 432 spiritual great-grandchildren. These 432 with their spiritual parents, Jesus’ spiritual grand children, are a group of 504, or spiritual family meeting of “about 500.”



Jesus' continuation of the טוב *tov* through-line. When this is paired with the great commission<sup>18</sup> it further deconstructs the theodicy question in re-signing the incarnation<sup>19</sup> as living טוב *tov*.

---

<sup>18</sup> <sup>16</sup>Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. <sup>17</sup>When they saw him, they worshiped him; but some doubted. <sup>18</sup>Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. <sup>19</sup>Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matthew 28:16-20 [New International Version])

<sup>19</sup> Genesis 1:28 expands on the Genesis 1:22 בָּרַךְ *barak* / εὐλογέω *yulogeo* "blessing" of being פָּרָה *parah* "fruitful" and רָבָה *rabah* "multiplying" hence מָלֵא *male* "filling/replenishing" with כָּבַשׁ *kabash* "subdue" regarding the earth and רָדָה *radah* "dominion" it's animal inhabitants. This delegation is exclusively given to people and reinforced in Genesis 2:19 when God בּוֹא *bow* "brings" the animals and Adam קָרָא *qara* "calls" them, indicative of God giving רָדָה *radah* to people.

Often the theodicy problem raises questions of the incarnation particularly in light of Ansley's theory of Atonement. However, this is deconstructed when Kindergarten's playground "go take backs" rules apply here. That is, once God gave people כָּבַשׁ *kabash* and רָדָה *radah* taking it away would be רַע *Ra* and outside of God's essential nature.

## Textual Discussions

### טוֹב *tov*

Good is an admirably ill defined English word with meanings ranging from passable<sup>20</sup> to moral.<sup>21</sup> Although, translation issues will always exist, the general translation of the Hebrew word טוֹב *tov* into English as *good*<sup>22</sup> is highly problematic, particularly because טוֹב *tov* is not a moral concept. This is most clearly illustrated in Genesis 2:18<sup>23</sup> when, before the fall, God pointed out that Adam was “לא־טוֹב *lo tov*,” or lacking the essential properties of טוֹב *tov*. If one were to argue טוֹב *tov* as a moral statement, one must address the pre-fall lack of morality in Adam. This changes the entire narrative arch of Scripture. That is, one must argue Adam was created sinful. Fortunately, טוֹב *tov* is multiplication not morality. Adam lacks the ability to multiply his biological essence. Simply put Genesis 2:18 is saying “A dude (אָדָם *‘adam*) by himself can’t make a baby.”

Carter<sup>24</sup> connects braggadocio rap to sonnet articulating that “taking on such a familiar subject and writing about it in a set structure forced sonnet writers to find every nook and cranny in the subject and challenged them to invent new language for saying old things.”<sup>25</sup> Inasmuch

---

<sup>20</sup> When something is neither abhorrent nor excellent it is often called good, such is exemplified in Jim Collins, *From Good to Great: Why Some Companies Make the Leap and Others Don't* (New York: Harper Business, 2001).

<sup>21</sup> Good is generally the term for positive morality, while evil is its moral antithesis. Sometimes this juxtaposition is softened by framing it as good and bad rather than good and evil.

<sup>22</sup> Of the 559 times טוֹב *tov* appears in Karl Elliger, and Willhelm Rudolph, eds., *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft, 1997). 361 are translated “good,” 16 “goodness,” and 9 “goodly” (King James) (Strong, *Strong's Exhaustive Concordance*, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H2896&t=KJV>).

<sup>23</sup> Elliger and Rudolph, *Biblia Hebraica Stuttgartensia*.

<sup>24</sup> Shawn Carter (aka Jay-Z) is to American poetry what Shakespeare was in his time. That is, the sonnets were pop culture with mass appeal (cf. groundlings). As such they were understood by the masses. Likewise, the poetics of Genesis 1 were understood by the average hearer and not reserved for the academic elite.

<sup>25</sup> Jay Z, *Decoded* (New York: Random House, 2010), Part 1, The Revolutionary T-Shirt.



lyrical exegesis, advanced by Marlowe in stating Genesis 1 “while not a poem per se, contains poetic features not previously emphasized. While the text remains in its present form elevated prose, the nature of this elevation is greater than often admitted.”<sup>26</sup> and goes on to “suggest...a text with repetitions reminiscent of a song with stanzas”<sup>27</sup> illuminates the intent of טוב *tov*.

Sentence one<sup>28</sup> of Genesis is seven words and sentence two<sup>29</sup> is fourteen,<sup>30</sup> inasmuch the theme of the entire chapter is frames as multiplication. Furthermore, the significance of the number seven is established. Although conspicuous by its absence on the second day, the combination of “and God saw<sup>31</sup>” and “it was good<sup>32</sup>” are the only phrases to appear in this chapter seven times reenforcing טוב *tov* as the central theme. The first mention of טוב *tov*<sup>33</sup> does not define טוב *tov*, rather it articulates “see, say, separate” as the process by which טוב *tov* is found, which will be unpacked in the next section. However, the second<sup>34</sup> and third<sup>35</sup> mention,

---

<sup>26</sup> Creighton Marlowe, “Patterns, Parallels, and Poetics in Genesis 1,” 6.

<sup>27</sup> Ibid, 9

<sup>28</sup> Bre'shiyth bara 'elohim 'eth hashamayim w'eth 'erets. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.

<sup>29</sup> Wha'erets hayah tohuw vabohuw wchoshek 'al - paniym tehowm wruwach 'elohiym marachaph 'al - paniym hanayim. וְהָאָרֶץ הָיְתָה תוֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמָּיִם.

<sup>30</sup> Rob Bell, “Rob Bell / Everything is Spiritual (2016 Tour Film),” May 1, 2016, Tour Film, 1:55:47, accessed April 8, 2022, [https://youtu.be/JT09JbaEh\\_I](https://youtu.be/JT09JbaEh_I), 7:03-7:14.

<sup>31</sup> *wyra'ah 'elohiym* נִרְאָא אֱלֹהִים appears on day one (Genesis 1.4 -- *eth- ha'owr* “the light” appear between “and God saw” and “it was good”), twice on the third day (Genesis 1:10 and again in 1:12), on the fourth day (Genesis 1.18), on the fifth day (Genesis 1.21), and twice on the sixth day (Genesis 1.25 and again in 1:31)

<sup>32</sup> *kiy tov* כִּי-טוֹב appears on day one (Genesis 1.4), twice on the third day (Genesis 1:10 and again in 1:12), on the fourth day (Genesis 1.18), on the fifth day (Genesis 1.21), and twice on the sixth day (Genesis 1.25 and again in 1:31). *eth-cal- 'asher 'asah whney tov* אֶת-כָּל-אֲשֶׁר עָשָׂה יְהוָה-טוֹב “that everything he had made” replaces כִּי (*kiv*) “it was” here and “very” (*m'od* / מְאֹד) is added to modify “good.”

<sup>33</sup> Genesis 1:4

<sup>34</sup> Genesis 1:10

<sup>35</sup> Genesis 1:12

particularly occurring on the same day, poetically denote טוב *tov* as multiplication. First, the repetition of the phrases “seed bearing plants” and “trees bearing fruit with seed in it”<sup>36</sup> draws attention to it denotatively. Second, fruit, by definition has seed in it. Reiterating this is in fact turning of the diamond, further denoting טוב *tov* as multiplication. That is, the seed are what lets the fruit multiply it’s essence; hence, they are what make it טוב *tov*.

Perhaps the Hebrew טוב *tov* was lost among the Greek perfection<sup>37</sup> yet, the thread can be traced through the transcendentals.<sup>38</sup> While *being* and *one* are forgone conclusions since Aristotle, contemporary understandings of *truth* reinforce the golden thread holding it to *good*. Specifically, *truth* can not be known objectively, but only experienced subjectively.<sup>39</sup> That is, *truth*, like the Hebraic understanding of טוב *tov* is necessarily relational; hence the explicit mention of לֹא-טוֹב *lo tov* to Adam in Genesis 2:18. While pop culture has elevated truth / beauty / goodness,<sup>40</sup> but it was pseudo-Dionysius Areopagita in *De divines nominibus* who “gives extensive treatment of the Good, Being, Truth , Beauty, and Unity as the names of God.”<sup>41</sup>

---

<sup>36</sup> Genesis 1:11 and Genesis 1:12

<sup>37</sup> Rob Bell, “Episode 66: Good vs. Perfect,” January 18, 2016, *The RobCast*, podcast, MP3 audio, 38:20, accessed April 8, 2022, <https://robbell.podbean.com/e/episode-66-good-vs-perfect/>.

<sup>38</sup> For a more recent articulation of the transcendentals see: Wouter Goris and Jan Aertsen, “Medieval Theories of Transcendentals,” *The Stanford Encyclopedia of Philosophy* (Fall 2019 Edition), Edward N. Zalta (ed.), accessed April 8, 2022, <https://plato.stanford.edu/archives/fall2019/entries/transcendentals-medieval/>.; James B. Smith, *The Magnificent Story: Uncovering a Gospel of Beauty, Goodness & Truth*. (Downers Grove: IVP Books, 2017).

Whereas, a direct connection of truth / beauty / goodness to love is taken up by: James K.A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009).; Leonard Sweet, *The Three Hardest Words: In the World to Get Right* (Colorado Springs: WaterBrook Press, 2006).

<sup>39</sup> Michael Polanyi, *Personal Knowledge: Towards a Post-Critical Philosophy* (Chicago: The University of Chicago Press, 1962).; John Caputo, *Truth: The Search for Wisdom in the Postmodern Age* (London: Penguin Books, 2016).; Peter Rolling, *How (Not) To Speak of God* (Brewster: Paraclete Press, 2006).

<sup>40</sup> I was exposed to this triad in the Simpson and Dead Poets Society long before I knew what they were — these transcendental epitomize prep school in pop culture

<sup>41</sup> Goris and Aertsen, “Transcendentals,” Section 2, Paragraph 4.

Symmetry is the basis for ascetic<sup>42</sup> beauty. Likewise, biologically symmetry is equated to biological טוב *tov*. Although יָפֶה *ya-feh* indicates physical beauty,<sup>43</sup> טוב *tov* is translated as “fair”

---

<sup>42</sup> Jennifer Ford, “Spiritual Capital: The Economic Core of the Global Art Market and its Origin in Church Financial Structures.” PhD diss., Institute for Doctoral Studies in the Visual Arts, Portland, Maine, 2018, accessed April 8, 2022, <https://digitalmaine.com/academic/25>; Eddy Zemach, *Real Beauty* (Pennsylvania: The University of Pennsylvania Press, 1997).

<sup>43</sup> יָפֶה *ya-feh* is generally translated “fair” (21 times), “fairest” (3 times), or “fair one” (2 times) for a total of 26 of the 41, 63.4% of the occurrences in the KJV. “Beautiful” (7 times) and “beauty” (1 time) make up another 19.51% of the occurrences in the KJV. (Strong, *Strong’s Exhaustive Concordance*, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=H3303&t=KJV>).

ten times<sup>44</sup> and “beautiful” twice.<sup>45</sup> Such, is best understood through a transcendental<sup>46</sup> lens, which reinforces the Hebrew understanding of טוב *tov* as multiplication not morality.

---

<sup>44</sup> Of the ten times טוב *tov* is translated “fair” or “fairer” (indicated via \*), eight specifically:

- Genesis 6:2 (KJV) “That the sons of God saw the daughters of men that they were טוב *tov*; and they took them wives of all which they chose.”
- Genesis 24:16 (KJV) “And the damsel was very טוב *tov*; to look upon, a virgin, neither had any man known her...”
- Genesis 26:7 (KJV) “And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was טוב *tov* to look upon.
- Judges 15:2 (KJV)\* “And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister טוב *tov* than she? take her, I pray thee, instead of her.”
- Ester 1:11 (KJV)\* “To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was טוב *tov* to look on.”
- Ester 2:2 (KJV) “Then said the king's servants that ministered unto him, Let there be טוב *tov* young virgins sought for the king:”
- Ester 2:3 (KJV) “And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the טוב *tov* young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:”
- Daniel 1:15 (KJV) “And at the end of ten days their countenances appeared טוב *tov* and fatter in flesh than all the children which did eat the portion of the king's meat.”

are discussing the human form and could rightly be translated as beauty. Furthermore in seven of these eight occurrences טוב *tov* explicitly linked to sexual relationship.

The remaining two, notably both prophetic texts:

- Isaiah 5:9 (KJV) “In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and טוב *tov* without inhabitant.”
- Jeremiah 12:6 (KJV) “For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak טוב *tov* words unto thee”

refer to households. ([https://www.blueletterbible.org/kjv/jer/12/6/t\\_conc\\_757006](https://www.blueletterbible.org/kjv/jer/12/6/t_conc_757006))

<sup>45</sup> 2 Samuel 11:2 (KJV) “And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and טוב *tov*; whom Mordecai, when her father and mother were dead, took for his own daughter.”

Ester 2:7 (KJV) And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and טוב *tov*; whom Mordecai, when her father and mother were dead, took for his own daughter.”

<sup>46</sup> Goris and Aertsen, “Transcendentals.”

## רע Ra

Exodus was the original. Like *Star Wars: Episode I*<sup>47</sup> Genesis was a prequel, released after Exodus has been experienced. Because the first hearers not only heard Exodus, but lived it is essential to note that as they heard טוב *tov* poetically defined Pharaoh was their experiential prototype and epitome of טוב *tov*. They had seen the essence of his kingdom, the Egyptian empire, multiply before their eyes — and frankly, on their backs and likely in their wombs.<sup>48</sup>

When רע *Ra*<sup>49</sup> is translated into English as evil<sup>50</sup> the bilingual wordplay<sup>51</sup> is lost. That is, Ra is name given to the Egyptian Sun god whom Pharaoh claimed to be the incarnation of. It was by the power of Ra that Pharaoh kept the Hebrew's enslaved, unable to find and live their טוב *tov*.

While good and evil have a dichotomous relationship, this is not the case with טוב *tov* and רע *Ra*. To be רע *Ra* it had to first be טוב *tov* because רע *Ra* is too much טוב *tov*. That is, when one multiplies so much their טוב *tov* keeps others from finding and living טוב *tov* it is טוב *tov* and רע *Ra*.

---

<sup>47</sup> *Star Wars: Episode I — The Phantom Menace*, directed by George Lucas (Lucasfilm, 1999), 2 hr., 16 min, DVD was released in 16 years after *Star Wars: Episode VI — Return of the Jedi*, directed by Richard Marquand (Lucasfilm, 1983), 2 hr., 11 min., DVD and 22 years after the original *Star Wars: Episode IV — A New Hope*, directed by George Lucas (Lucasfilm, 1977), 2 hr., 1 min, DVD.

<sup>48</sup> As Jefferson and Hemings (Farah Stockman, “Monticello Is Done Avoiding Jefferson's Relationship With Sally Hemings,” *The New York Times*, June 16, 2018, <https://www.nytimes.com/2018/06/16/us/sally-hemings-exhibit-monticello.html>.) offspring illustrates, sex with slaves is still the norm. Although unprovable Pharaoh's cruelty pair with historical trends indicates a high potential.

<sup>49</sup> Elliger and Rudolph, *Biblia Hebraica Stuttgartensia*.

<sup>50</sup> רע *Ra* is generally translated “evil,” that is, of the 663 times רע *Ra* appears 442 (66.6%) are translated “evil” (Strong, Strong's Exhaustive Concordance, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H7451&t=KJV>).

<sup>51</sup> To emphasize the bilingual wordplay (cf J. Seliger, J. Bloch, S. Rosenblatt, and U. Cassuto per — Gary Rendsburg, “Bilingual Wordplay In The Bible,” *Vetus Testamentum* XXXVIII, 3 (1988): 355, accessed April 8, 2022, <https://jewishstudies.rutgers.edu/docman/rendersburg/62-bilingual-wordplay-in-the-bible/file>.) of רע *Ra* being the name of the Egyptian Sun god, a proper noun, רע *Ra* will be capitalized throughout.

Know (דעת *da'ath* and ידע *yada*)

God wanted Adam, and by extension all people, to be aware that טוב *tov* by its nature had the potential to become רע *Ra* and with this awareness humanity could avoid the two becoming inextricably linked. This is the story of the Tree of Knowledge of Good and Evil (TKGE); however the through-line was lost in translation by the Septuagint.<sup>52</sup> While Hebrew differentiates between דעת *da'ath*<sup>53</sup> and ידע *yada*,<sup>54</sup> both words are translated into Greek as γινώσκω *ginosko*. Likewise, English translates both דעת *da'ath* and ידע *yada* as a form of know.

Unlike ידע *yada*, often a euphemism for sex,<sup>55</sup> דעת *da'ath* signifies “knowing about.” It is the tree of דעת *da'ath* of good and evil. Most things<sup>56</sup> in creation were טוב *tov* and humanity was both aware (דעת *da'ath*) and intimately inextricably connected (ידע *yada*) to this reality. However, God wanted them to be aware (דעת *da'ath*) of the potential רע *Ra* in everything טוב *tov*, but not be connected with it. Although ידע *yada* itself does not appear until Genesis 3:5, the euphemism “eat” is a ידע *yada* reference most explicitly stated in Song of Solomon.<sup>57</sup>

---

<sup>52</sup> Lancelot Brenton and Charles Lee, *The Septuagint with Apocrypha: Greek and English* (Grand Rapids: Zondervan, 1980).

<sup>53</sup> דעת *da'ath* is generally translated into English as “know” that is of the 93 times דעת *da'ath* appears 82 are translated as “knowledge” and 6 are translated as “know,” a cumulative of 94.6% (Strong, *Strong's Exhaustive Concordance*, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H1847&t=KJV>).

<sup>54</sup> ידע *yada* being translated as “know” 645 times, known 105 times, and knowledge 19 times a cumulative of 81.2% of the 947 times ידע *yada* appears. (Strong, *Strong's Exhaustive Concordance*, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H3045&t=KJV>).

<sup>55</sup> cf. Genesis 4:1 [New International Version] “And Adam *knew* Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.” and Luke 1:34 [King James Version] “Then said Mary unto the angel, How shall this be, seeing I know not a man?”

<sup>56</sup> טוב *tov* is conspicuously absent on the second day (Genesis 1:6-8)

<sup>57</sup> Jon Collins and Tim Mackie “Song of Songs: Semi-Erotic Love Poetry,” July 8, 2019, *The Bible Project* (*How to Read Biblical Wisdom Literature Series*), podcast, MP3 audio, 1:04:43, accessed April 8, 2022, <https://thebibleproject.simplecast.com/episodes/song-of-songs-semi-erotic-love-poetry-w>.; Tom Gledhill, *The Bible Speaks Today: The Message of the Song of Songs* (Downers Grove: IVP Academic, 1994).; Tremper Longman, *The New International Commentary on the Old Testament: Song of Songs* (Grand Rapids: Eerdmans, 2001).

מִינַּן miyn

In English translations “of it’s kind” appears seven times. However, in Hebrew it is only the root מִינַּן *miyn*<sup>58</sup> that appears seven times. In each of first five appearances<sup>59</sup> it is formed differently. Not until it’s final appearance, on the sixth day, is a structure repeated and then in triplicate. The diversity in how the word is utilized underscores the very point of the word. The fact it appears seven times does not point to a completion of diversity, but a fullness in diversity.

Although מִינַּן טוֹב *miyn tov* is not a designation unique to humans,<sup>60</sup> מִינַּן *miyn* is unique in manifesting as רַע *Ra* within humanity. Perhaps this is because humans were instructed not only to be fruitful, multiply, and fill<sup>61</sup> (read: טוֹב *tov*), but also to order all טוֹב *tov* in a way that kept it from becoming רַע *Ra*.<sup>62</sup> It is only after such ordering of מִינַּן טוֹב *miyn tov* is in place that God calls creation very טוֹב *tov*.<sup>63</sup> Such an increase in טוֹב *tov* seems to equate to a increased potential for רַע *Ra* inasmuch even מִינַּן *miyn* becomes רַע *Ra*. Such is made explicit Genesis 3:16b.<sup>64</sup> It is for this

---

<sup>58</sup> מִינַּן *miyn* is translated “of its kind” 31 of the 31 times it is mentioned (Strong, *Strong’s Exhaustive Concordance*, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H4327&t=KJV>).

<sup>59</sup> On the second half of the third day מִינַּן *miyn* appears in Genesis 1:11 as לְמִינֵהוּ and again in Genesis 1:12 as לְמִינֵהוּ. On the fifth day, it appears twice in Genesis 1:21, first as הַמִּינִים then again as לְמִינֵהוּ. The final form מִינֵהָ appears in triplicate on the sixth day — twice in Genesis 1:24 and again in 1:25. (Elliger and Rudolph, *Biblia Hebraica Stuttgartensia*).

<sup>60</sup> Genesis 1:11 מִינַּן טוֹב *miyn tov* refers to vegetation, specifically fruit trees, while Genesis 1:12 specifies “grass and herb.” Genesis 1:21 speaks of water creatures and winged fowl being מִינַּן טוֹב *miyn tov*. Genesis 1:24 labels living creatures מִינַּן טוֹב *miyn tov* then enumerates cattle, creeping things, and beasts of the earth as מִינַּן טוֹב *miyn tov*.

<sup>61</sup> A blessing given to water and winged fifth day creatures (Genesis 1:21)

<sup>62</sup> This is the concept of קָבַשׁ *kabash* in Genesis 1:28 translated as “subdue” (King James Version) or “rule over” (New International Version)

<sup>63</sup> Genesis 1:31 מְאֹד *m’od*

<sup>64</sup> “Your desire will be for your husband, and he will rule over you.” (Genesis 3:16b [New International Version])

reason that biological טוב *tov* has been specified herein. That is, humans have more than simply biological טוב *tov*.

### Synthesis of Themes Values and Commitments

People were intimately intertwined (יָדַע *yada*) with מִיֵּן טוֹב *miyn tov* in the garden. Since טוב *tov*, by its nature could become רַע *Ra*, God informed people of this. God told people about (דָּעָה *da'ath*) טוב *tov* and רַע *Ra* with an explicit warning not to get mixed up in it (יָדַע *yada*). However people ate (יָדַע *yada*) of that tree and we have been dealing with the collateral damage of טוב *tov* and רַע *Ra* ever since.

Much ink has been spilled over effects of טוב *tov* and רַע *Ra*. However, God delegated <sup>65</sup> קָבַשׁ *kabash* to people and as playground rules dictate,<sup>66</sup> there are no take backs.<sup>67</sup> While we must live with the side effects and collateral damage of רַע *Ra*, our primary purpose as humans is to find and live our מִיֵּן טוֹב *miyn tov* and in doing so, help other to do likewise.

While exegesis was needed to find the ancient Hebrew concept of טוב *tov*, the first mention of the word is explicitly instructive of how מִיֵּן טוֹב *miyn tov* is found. It must be seen (with eyes of faith), something that is easier to do when one is working from rest rather than resting from work. Once something is seen it must be spoken into existence. Something that is best done in a proxemic order. Finally the work of separating what it is from what it is not must be undertaken. In טוב *tov* success is only seen in succession.

---

<sup>65</sup> In addition to the explicitly delegation in Genesis 1:28 (cf FN 62) this is also poetically reflected in God having Adam name the animals in Genesis 2:19-20.

<sup>66</sup> Robert. Fulghum, *All I Really Need to Know I Learned in Kindergarten: Uncommon Thoughts on Common Things* (New York: Ivy Books, 1989).

<sup>67</sup> Although I will not undertake it here, it should be noted Occam's Razor would make this the basis for the incarnation.



Conversations around see, sabbath, say, separate, and succession have emerged, but they are happening in silos and most far away from a biblical context. After a brief excursus into the conversation around the side effects of רע *Ra*, it is my goal to bring them together. Inasmuch a Genesis 1:3-4 framework for finding and living מִיֵּן טוֹב *miyn tov* will be laid out.

### Topic History and Key Voices

#### Topic History

When Sunday School introduces the Tree of Knowledge of Good and Evil (TKGE), the teacher should be prepared for the question of why God made evil. It is an appropriately childish question among English speakers. Unfortunately, a lack of linguistic rigor paired with the physical, psychological, and emotional side effects of evil, has led to logical fallacies concerning good and evil.

Genesis 3<sup>68</sup> names עֵצָב *'atsab*<sup>69</sup> as the primary response to the יָדָע *yada* of TKGE. Hence, humanities general inability to overcome our fight or flight response<sup>70</sup> is reasonable. Although she does not make a correlation to TKGE explicitly, speaking to the “vulnerability of joy”<sup>71</sup> and the fear/shame attached, Brown is shedding new light on this conversation. Likewise, O’Conner<sup>72</sup> in exegesis and application of Lamentation resurrects a framework for dealing with

---

<sup>68</sup> Genesis 3:16 — עֵצָבוֹן *'itstsabown* is multiplied in general and עֵצָב *'etseb* is specified at conception, the moment biological טוֹב *tov* is realized. Genesis 3:17 confirms humanity’s יָדָע *yada* relationship with טוֹב *tov* and רע *Ra* in עֵצָבוֹן *itstsabown* being connected to eating.

<sup>69</sup> עֵצָב *'atsab* is translated into the King James Version as grieve (10 times), displeased, hurt, made, sorry, vexed, and wrest (1 time each). Notable Jeremiah 44:19 translates the word as “worship.”

<sup>70</sup> Bessel Kolk, *The Body Keeps The Score: Brain, Mind, and Body in the Healing of Trauma* (New York: Penguin, 2014).

<sup>71</sup> Brene Brown: *The Call To Courage*, directed by Sandra Restrepo (Netflix, 2019), 46:51.

<sup>72</sup> Kathleen O’Connor, *Lamentations and the Tears of the World* (New York: Orbis, 2002).

עצב 'atsab. However, these conversations are solutions to side effects, rather than engaging with TKGE itself.

Based on the aforementioned Biblical and Theological foundations, one would be remiss to enter into the discussion of topic history without framing it primarily as a semiotic issue. That it, although Saussure defined a sign as the relationship between signifier and signified<sup>73</sup>, he emphasized the “arbitrary nature of the bond between signifier and signified”<sup>74</sup> as essential. Pierce accomplished the same end, further underscoring this arbitrary connection by including the “interpretant<sup>75</sup>” in his triad. Likewise, Magritte<sup>76</sup> drew attention to the same in captioning a painting of a pipe with “*Ceci n'est pas une pipe*” (this is not a pipe).

Although the concept of טוב *tov* has been lost in translation, attempts particularly through the transcendental, to define *good* have been made. Arbitrary as the connection between signifier and signified is, *evil* has been generally linked in juxtaposition to good rather than a signifier of its own particular. Inasmuch, the history of the topic centers around this relationship of good vs. evil. Based on Christianity's correlation of God to good, a second historic topic, theodicy (or God vs. Evil) emerged.

---

<sup>73</sup> Ferdinand Saussure, *Course in General Linguistics*, trans. Roy Harris, edited by Charles Bally and Albert Sechehaye (Chicago: Open Court, 1998).

<sup>74</sup> Paul Conley and Litza Jansz, *Introducing Semiotics: A Graphic Guide* (Kindle Edition. London: Icon, 2012), Ferdinand de Saussure (1857-1913).

<sup>75</sup> Charles Pierce, “On a New List of Categories,” *Proceedings of the American Academy of Arts and Science* 7, (1868): 287-298, accessed April 8, 2022, <http://www.bocc.ubi.pt/pag/peirce--charles-list-categories.pdf>.

<sup>76</sup> Rene Magritte, *The Treachery of the Images*, 1929, oil on Canvas. Los Angeles County Museum of Art.

Good vs. Evil

The battle between good and evil is accepted *a priori* in popular culture. Gift books bearing the title “*Evidence the World is Basically Good: A Logbook for Optimists*”<sup>77</sup> paired with its opposite “*Evidence the World is Basically Evil: A Logbook for Pessimists*”<sup>78</sup> in bookstore endcaps bear witness to this acceptance. In Television the question has served as the topic of formal debate in the sitcom *Community*<sup>79</sup> and a throw away line in Netflix thrill *You* establishing a character as an armchair philosopher.<sup>80</sup> The mis-defined / under-defined terminology regarding good and evil makes this the ultimate exercise in pseudo argument. Still the salience of the issue demands attention. Answers are not found in continuing an exhausted debate, but in directing attention toward the fringe<sup>81</sup> and outliers.<sup>82</sup>

The battle between good and evil is seen most clearly in storytelling as it is the impetus behind each of the seven plots.<sup>83</sup> Neurologically this is all the more important because people think in story;<sup>84</sup> hence, in terms of a battle between good vs. evil. However, there are rules to

---

<sup>77</sup> Knock Knock, *Evidence the World is Basically Good: A Logbook for Optimists* (Los Angeles: Knock Knock, 2013).

<sup>78</sup> Knock Knock, *Evidence the World is Basically Evil: A Logbook for Pessimists* (Los Angeles: Knock Knock, 2013).

<sup>79</sup> *Community*, season 1, episode 9, “Debate 109,” directed by Joe Russo, aired November 12, 2009 on NBC, 21 min.

<sup>80</sup> Benji (Lou Taylor Pucci) says “Babe, I told you people are basically good” to Guinevere (Elizabeth Lail) based on her stalker Joe (Penn Badgley) helping her. (*You*, season 1, episode 1, “Pilot,” directed by Lee Toland Krieger, aired September 9, 2018 on Netflix, 48 min, 38:47.)

<sup>81</sup> Amy Web, *The Signals are Talking: Why Today’s Fringe Is Tomorrow’s Mainstream* (New York: Public Affairs, 2016).

<sup>82</sup> Malcom Gladwell, *Outliers: The Story of Success* (New York: Little Brown, 2008).

<sup>83</sup> Christopher Booker, *The Seven Basic Plots: Why We Tell Stories* (London: Continuum, 2004).

<sup>84</sup> Lisa Cron, *Wired for Story: The Writers Guide to Using Brain Science to Hook Readers from the Very First Sentence* (Berkeley: Ten Speed Press, 2012).

every story, and when they are broken the story doesn't resonate as true. "Save the cat" is one of them.<sup>85</sup> If there is no good action seen in a character, or if that action is not seen earlier enough in the narrative, no one will root for them. In fact, the character will be flat, rejected as unreal.

Within the battle between good and evil, good must be at the root of every character.

The battle between good and evil is evident in *Silence of the Lambs*<sup>86</sup> wherein, Hannibal Lecter<sup>87</sup> personifies evil. In quoting Marcus Aurelius<sup>88</sup> "This thing, what is it in itself..." he asks the right question, in this case the "essential" question, as necessary for arriving at the proper solution. As a personification of evil, Lecter is portrayed as truth and embodies beauty.<sup>89</sup> Transcendentalism demands the Hebrew interpretation that evil is, in its essence<sup>90</sup>, good. That is a theme of this film is evil, properly understood רע *Ra*, still has at its root the essential property of good, that is טוב *tov*.

Understanding טוב *tov* and רע *Ra* in this light frames them not as opposing forces in battle, but as an overgrowth in need of boundaries. Cloud speaks to the reality that boundaries

---

<sup>85</sup> Donald Miller, *A Million Miles in a Thousand Years*, 80-83.; Blake Snyder, *Save the Cat! The Last Book on Screenwriting You'll Ever Need* (Studio City: M. Wiese Productions, 2005), 120-123.

<sup>86</sup> *The Silence of the Lambs*, directed by Jonathan Demme (StrongHeart/Demme — Orion, 1991), 1 hr. 58 min, DVD.

<sup>87</sup> This character was introduced in *Red Dragon* (Thomas Harris, *Red Dragon* (New York: Putnman, 1981).), and became a household name through Anthony Hopkins' portrayal in *The Silence of the Lambs*, directed by Jonathan Demme.

<sup>88</sup> George Long, trans., *The Thought of The Emperor Marcus Aurelius Antonius* (London: George Bell and Sons, 1904).

<sup>89</sup> Although they call it an "ironic ascetic approach to evil" (Phil Ford and J. F. Martel, "Evil and Ecstasy: On 'Silence of the Lambs,'" December 4, 2019, in *Weird Studies*, podcast, MP3 audio, 1:06:46, accessed April 8, 2022, <https://podcasts.apple.com/us/podcast/episode-61-evil-and-ecstasy-on-the-silence-of-the-lambs/id1343819177?i=1000458717921>, 14:28-30.) there is no irony unless good and evil are frames as diametric opposites. Furthermore, Hannibal Lecter is connected to Dracula in terms of ascetic and "love (for) beauty" (ibid 14:37-14:54).

<sup>90</sup> Essence is used here in an attempt to preserve Aurelius' language. While technically accurate, there is a semeiotic breakdown and "at its root" will generally be used. Inasmuch, this is considered a "radical interpretation" considering the etymological connection between radical and root.

often feel wrong (read: רע *Ra*), but are actually “healthy” (indicative of טוב *tov*).<sup>91</sup> Further research is needed, but the four rivers of Genesis 2:10-14<sup>92</sup> seem to serve as a prototypical boundary between the טוב *tov* of the garden and the תְּהוֹם וָבוֹהוּ *tohuw wa-bohuw*<sup>93</sup> of that beyond the rivers.

Ford and Martel assert Lecture<sup>94</sup> is a direct juxtaposition to Augustine who asserted that “evil has no positive nature, but the loss of good has received the name ‘evil.’”<sup>95</sup> Although Jerome increased the value of the Hebrew text in Augustine’s view. Augustine’s elevation of the Septuagint lead to his missing the nuance of the original language. Although Ford and Martel reject Augustine assertion they argue the “individual” representing good, against the “institution” as evil.<sup>96</sup> That is, “institutions are unable to handle real individuals and so see to reduce us to types so we can be better controlled.”<sup>97</sup> Still, it is a “person representing an institution form” who in “utilization of institutional authority to deny...see need chose to maintain protocol and deny... (and) overlook individuality... (perpetuating) oppressed minorities.”<sup>98</sup> Inasmuch, מִיֵּן טוֹב *miyn*

---

<sup>91</sup> Henry Cloud and John Townsend, *Boundaries: When to Say Yes How to Say No to Take Control of Your Life* (New York: Harper Collins, 1992).

<sup>92</sup> <sup>10</sup> A river watering the garden flowed from Eden; from there it was separated into four headwaters. <sup>11</sup> The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. <sup>12</sup> (The gold of that land is good; aromatic resin and onyx are also there.) <sup>13</sup> The name of the second river is the Gihon; it winds through the entire land of Cush. <sup>14</sup> The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates. (Genesis 2:10-14 [New International Version])

<sup>93</sup> This phrase appears in Genesis 1:2 and is rendered “Formless and empty” (New International Version), “without form and void” (King James Version).

<sup>94</sup> *Silence of the Lambs* has “spawned as small industry of academic interpretation weather feminist, psychoanalytic, poststructuralist, or what have you” (Ford and Martel, “Evil and Ecstasy,” 1:39-1:44).

<sup>95</sup> Augustine, *City of God*, trans. Marcus Dods (Overland Park, Kansas: Digireads.com Publishing, 2017), Book XI, Chapter 9.

<sup>96</sup> Ford and Martel, “Evil and Ecstasy,” 10:53.

<sup>97</sup> Ibid, 11:10-11:19.

<sup>98</sup> Ibid, 19:09-20:00.

*tov* is highlighted, as the positive nature of humanity that is lost when the machine,<sup>99</sup> even as metaphor, takes over the person.

In introducing the “shadow self,”<sup>100</sup> Jung places the battle between good and evil within the individual. That is, to retain “individuality (read: מִיִּן טוֹב *miyn tov*) one must embrace the shadow or evil which an institution is unable to do.”<sup>101</sup> Like TKGE proclaims, Jung claims “Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is.”<sup>102</sup> Inasmuch, Jung seems to echo the instructions in Genesis to דַּעַת *da'ath* so that one does not יָדָע *yada*.

While most frame it as a battle between good and evil, arguing over which side is winning, Buddhism suggests the battle be avoided through *Sunyata*, or emptying which leads to a oneness.<sup>103</sup> Because of the presumed / prophesied eternal outcome within Christianity, conversations about good vs. evil tend to pale in comparison the theodicy question of God vs. evil.

### God vs. Evil

Scientific method demands repeatability; therefore, it is not uncommon for undergraduate students to replicate preexisting studies. While Institutional Review Boards readily approve

---

<sup>99</sup> Theodor Adorno and Max Horkheimer, *Dialectic of Enlightenment*, translated by John Cummings (New York: Verso, 1947). advance a similar argument saying culture (read humanity) has been reduced to a Machine. Andy Warhol also spoke to this is calling his studio “factory.”

<sup>100</sup> C. G. Jung, *The Collected Works of C. G. Jung, Volume 7: Two Essays on Analytical Psychology 2<sup>nd</sup> Edition*, trans. Gerhard Adler and R. F.C Hull, (Princeton, NJ: Princeton University Press, 1966).

<sup>101</sup> Ford and Martel, “Evil and Ecstasy,” 11:44-11:50.

<sup>102</sup> Carl Jung, *Psychology and Religion* (New Haven: Yale University Press, 1938), 131.

<sup>103</sup> Paul Ingram and Frederick Streng, *Buddhist-Christian Dialogue: Mutual Renewal and Transformation* (Eugene: Wipf and Stock, 2007), 148-149.

variants of the “Stanford Marshmallow Experiment,<sup>104</sup>” such as substitution cookies for marshmallow, adding a potentially harmful agent is disallowed. If a researcher performed the experiment, disclosing a harmful agent was added to the sweet and someone was harmed because of ingesting the cookie, legal charges would be brought against the research. In this narrative the research would be framed as a degenerate psychopath. Yet attempts are made to frame God as all-loving, yet performing this experiment with eternal consequences via TKGE.

Theodicy, being the primary philosophical / theological signifier for the problem of evil, betrays the conclusion. The word itself presupposes Θεός *theos* (God) is δίκη *dike*, either on trial or being judged. Hence, those exploring the theodicy problem / question<sup>105</sup> act as defense attorney to the divine. Often the problem is pain and suffering, effects of evil, rather than evil itself.<sup>106</sup> However, freewill or a variation thereof, is consistently the defense. The reality that מִיִּן טוֹב *miyn tov* in vegetation<sup>107</sup> preexisted humanity; hence, the freewill existed without necessitating the addition of evil has gone, unaddressed.

While theodicy attempts to provide a defense for God, arguments of sovereignty generally deny the problem of evil. That is, because God is *sovereign*, a concept introduced in

---

<sup>104</sup> Walter Mischel and Ebbe Ebbesen, “Attention In Delay Of Gratification,” *Journal of Personality and Social Psychology* 16, no. 2 (1970): 329–337.

<sup>105</sup> Michael Tooley, “The Problem of Evil,” *The Stanford Encyclopedia of Philosophy*, (Spring 2019 Edition), accessed April 8, 2022, <https://plato.stanford.edu/archives/spr2019/entries/evil/>.

<sup>106</sup> C. S. Lewis, *The Problem of Pain* (New York: Harper One, 1940).

<sup>107</sup> <sup>11</sup>Then God said, ‘Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.’ And it was so. <sup>12</sup>The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup>And there was evening, and there was morning—the third day. (Genesis 1:11–13 [New International Version])

the New International Version,<sup>108</sup> evil, pain, and suffering are simply tools of the divine<sup>109</sup> to bring about God’s ultimate will and glory. cursory review of an abuse victim claiming “you just don’t know my lover like I do” give tremendous insights to these theories. In the end, those outside of the relationship view God as [redacted] upon hearing this.

Job epitomizes pain and suffering in the Bible. Hence, God speaking to Job<sup>110</sup> is the most explicit divine response to the problem. While the unanswerable questions could be interpreted to support a denial of the problem, Job’s response indicates otherwise. Job accepted the unanswerable question and found the redemptive value in the suffering. Frankyl<sup>111</sup> epitomizes this response to evil — neither defense, nor denial, but finding and refinding טוב *tov*, in the midst of pain, suffering and evil.

The first mention of טוב *tov*<sup>112</sup> is a roadmap of sorts for redemptive value and *Finding Tov* (FT) in general. Admittedly the mile markers of see, sabbath, say, separate, and succession on this journey have been siloed. Therefore, the key voices in these silos will be illuminate in the next section with the intent of synthesizing them.

---

<sup>108</sup> The King James has 0 occurrences of “sovereign” while the New International Version has 294 generally rendering אֲדֹנָי *Adonai*, that is “lord” as “sovereign lord.”

<sup>109</sup> Chad Veatch, *Unreasonable Hope: Finding Faith in the God Who Brings Purpose to Your Pain* (Nashville: Nelson Books, 2016). and the “G” tattoo epitomize this ideology.

<sup>110</sup> Job 38-41.

<sup>111</sup> Viktor Frankyl, *Man’s Search for Meaning* (Boston: Beacon Press, 1959).

<sup>112</sup> <sup>3</sup>And God said, “Let there be light,” and there was light. <sup>4</sup>God saw that the light was good, and he separated the light from the darkness. (Genesis 1:3-5 [New International Version])



## Key Voices

When asked if a movie should have a beginning, a middle, and an end, Jean-Luc Godard replied “certainly, but not necessarily in that order.”<sup>113</sup> Likewise, many have echoed C.E. Lombardi in claiming a story should have a “beginning, *muddle*, and end.”<sup>114</sup> Outside of film scholarship, these quotes are generally lost, for specialization has led to silos. The first mention of טוב *tov* is instructive rather than denotative. The instructions: sabbath, see, say, separate, succession, are muddled in the lyrics of the Genesis account. Almost paradoxically, conversations about the particular parts are siloed, examined in one specialization and ignored in another.

## See

See is connected to טוב *tov* throughout Genesis 1.<sup>115</sup> The first mention of this connection<sup>116</sup> is also the center of a chiastic structure.<sup>117</sup> As this first mention is not denotation *per se*, rather instruction articulating the process for in finding טוב *tov*, see serves as the starting point. See is the “x” that marks the spot טוב *tov* is found.

Here, רָאָה *ra’ah* cannot reference physical seeing. Beyond the anthropomorphism of the divine seeing, God was seeing something that was not yet there. That is, God saw the light before

---

<sup>113</sup> Richard Corliss, “Cinema: Over Easy,” *Time*, September 14, 1981, accessed April 8, 2022, <http://content.time.com/time/magazine/article/0,9171,924877,00.html>.

<sup>114</sup> “You Just Chip Away Everything That Doesn’t Look Like David,” Quote Investigator, accessed February 7, 2020, <https://quoteinvestigator.com/2014/06/22/chip-away/>.

<sup>115</sup> *cf.* FN 32

<sup>116</sup> Genesis 1:4

<sup>117</sup> While Marlowe, “Patterns, Parallels, and Poetics in Genesis 1,” 6-27 does not speak directly to this chiasm *per se* he draws attention to the chiastic structure throughout Genesis 1.

the light was separated from the darkness. Seeing what is not there is precisely what Hebrew 11:1-2<sup>118</sup> speaks of in attempting to define faith.

American Christians have adapted “seeing with eyes of faith,” and while this term gets close, the phrase has significant baggage particularly to a post Christian / creative audience. Hence, in the FT framework “seeing with eyes of faith” will simply state “see” or “seeing טוב *tov*.”

In advancing hearing over seeing Sweet<sup>119</sup> illumines the muddiness inheritance in seeing something that has not yet materialized. Substituting one sense for another in an attempt to clarify the mud is not limited to substituting seeing and hearing. That is, one can *smell* this tendency in the air, and *feel* it in ones bones. The referent of such semiotic choices is our sensuality as human.

When it comes to seeing טוב *tov*, key voices have been marginalized artists not academics, prophets<sup>120</sup> rather than philosophers. In these fringes<sup>121</sup>, seeing טוב *tov* is colloquially accepted as *a-priori* knowledge. Generally speaking expressed sense seems to be attached to the

<sup>118</sup> “<sup>1</sup>Now faith is confidence in what we hope for and assurance about what we do not see. <sup>2</sup>This is what the ancients were commended for.

<sup>3</sup>By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible.” (Hebrews 11:1-2 [New International Version])

<sup>119</sup> First comes the ears. Then the eyes. Then the handles of touch, taste, and smell. Nudge begins with a sound. Nudges are heard first, then seen; then handled through touch, taste, and smell. Disciples of Jesus nudge more by the ear than the eye. Since disciples are constituted by sound as ‘hearers of the word,’ nudge evangelism begins first in being tuned to the Voice...the Voice that created us, and the Voice that one day will call us home. (Leonard Sweet, *Nudge: Awakening Each Other to The God Who’s Already There* (Colorado Springs: David C. Cook, 2010, 153.)

<sup>120</sup> In exegesis of Ephesians 4:11, APEST (Alan Hirsch, *The Forgotten Ways: Reactivating Apostolic Movements* (Ada, MI: Brazos Press, 2009.) and 5 Fold Ministry (Breen and Cockram, *Building a Discipleship Culture*, 133-153.) have emerged — Barry Kissell, *The Prophet’s Notebook* (Eastbourne: Kingsway Communications, 2002.) serves as a full treatment of this interpretation regarding prophet.

<sup>121</sup> Looking to the fringe as the next mainstream is advanced in print (Web, *Signals are Talking*.) and film (The Merchants of Cool, 2001).

preferred medium. That is, visual artists tend to employ the signifier /see/ while storytellers tend to utilize /hear/. However, at times visual artists employ auditory terms, like the piece telling them what it wants to be.<sup>122</sup> Edwards splits the sensual difference in calling it “perceptual skills.”<sup>123</sup> Perhaps /sense/ would be a more accurate signifier, but more study and reflection is needed in this area.

After articulating how to draw that which is physically seen, Edwards goes on to explain “I have found two and only two additional skills: drawing from memory and drawing from imagination,”<sup>124</sup> that is perceiving what is not physically present. At times what one is seeing is

---

<sup>122</sup> Most recently Tim Baron mentioned this about a piece over lunch. Likewise Ramon Aulart articulated the same in a conversation at the Beirut Art Fair, September 2016, as did Romero Britto at Art Basal, November 2015. Ales Pancne attested my observation being common parlance in the art community internationally.

<sup>123</sup> Betty Edwards, *Drawing on the Right Side of the Brain* (New York: TarcherPerigee, 2012), XVIII-XIX., wrote,

The global skill of drawing a perceived object, person, landscape (something that you see “out there” requires only five basic component skills, no more. These skills are not drawing skills. They are perceptual skills, listed as follows:

- One: the perception of edges
- Two: the perception of spaces
- Three: the perception of relationships
- Four: the perception of lights and shadows
- Five: the perception of the whole, or gestalt.

<sup>124</sup> Ibid

attributed to a muse<sup>125</sup> or divine attendant spirit,<sup>126</sup> while others attribute what they are seeing to the medium itself.<sup>127</sup> In the end, all of this is referring to seeing something that is not there.

The muddle is rather paradoxical. We cannot *say*, until we *see*. However, as Brown addresses in introducing the visual alphabet,<sup>128</sup> until we have language (read: *say*) we struggle to *see*. Polanyi addressed the same, admitting, “the paradox that we will intellectually owe so much to articulation.”<sup>129</sup>

---

<sup>125</sup> There is a muse, but he’s not going to come fluttering down into your writing room and scatter creative fairy-dust all over your typewriter or computer. He lives in the ground. He’s a basement kind of guy. You have to descend to his level, and once you get down there you have to furnish an apartment for him to live in. You have to do all the grunt labor, in other words, while the muse sits and smokes cigars and admires his bowling trophies and pretends to ignore you. Do you think it’s fair? I think it’s fair. He may not be much to look at, that muse-guy, and he may not be much of a conversationalist, but he’s got inspiration. It’s right that you should do all the work and burn all the mid-night oil, because the guy with the cigar and the little wings has got a bag of magic. There’s stuff in there that can change your life. Believe me, I know. (Stephen King, *On Writing: A Memoir of the Craft* (New York: Scribner, 2000).)

<sup>126</sup> In her TED talk (Elizabeth Gilbert, “Your Elusive Creative Genius.” 2009, TED talk, 19:30, accessed April 8, 2022, [https://www.ted.com/talks/elizabeth\\_gilbert\\_your\\_elusive\\_creative\\_genius#t-2915](https://www.ted.com/talks/elizabeth_gilbert_your_elusive_creative_genius#t-2915).) speaks of dive attendant spirit (6:24), Greek called them daemons (Ibid, 6:34), Romans genius (Ibid, 6:47). Further Gilbert places the shift from what I call seeing טוב *tov* to the fringes at the renaissance (Ibid, 7:51). For a fuller treatment of her concept see: Gilbert, *Big Magic*.

<sup>127</sup> But stories are only partly told by writers. They are also told by the characters themselves. Any writer will tell you characters do what they want. If I wanted my character to advance the plot by confronting another character, the character wouldn’t necessarily obey me. I’d put my fingers on the keyboard, but my character, who was supposed to go to Kansas, would end up in Mexico, sitting on a beach drinking a margarita. I’d delete whatever dumb thing the character did and start over, only to have him grab the pen again and start talking nonsense to some girl in a bikini. He’d do this, remember, in a story about a performance artist-turned-ecoterrorist.” (Donald Miller, *A Million Miles in a Thousand Years*, 85.)

<sup>128</sup> 6 linear glyphs: point, line, angle, arc, spiral, loop and 6 closed shape glyphs: oval, eye, triangle, rectangle, house, cloud (Sunni Brown, *The Doodle Revolution: Unlock the Power to Think Differently* (London: Portfolio, 2015), 47.; Dave Gray, Sunni Brown, and James Macanufo, *Game storming: A Playbook for Innovators, Rulebreakers, and Changemakers* (Sebastopol: O’Reilly, 2010), 40-41.

<sup>129</sup> This may resolve the paradox that we will intellectually owe so much to articulation, even though the focus of all articulation is conceptual, with language playing only a subsidiary part in the focus. For since the conception conveyed by speech, when speech is properly understood, make us aware both of the way our speech refers to certain things and of the way these things are constituted in themselves, we can never learn to speak except by learning to know what is meant by speech. So that even while our thought are things and not of language, we are aware of language in all thinking ( so far as our thinking surpasses that of the animals) and can neither have these thoughts without language, nor understand language without understanding the thing to which we attend in such thoughts. (Polanyi, *Personal Knowledge*, 101.)

McLuhan provides the tetrad<sup>130</sup> framework<sup>131</sup> for analysis of mediums<sup>132</sup> arguing each does four things: enhance,<sup>133</sup> retrieve,<sup>134</sup> reverse,<sup>135</sup> and obsolesce.<sup>136</sup> Likewise, Sweet underscores “obsolesce” in saying “every augmentation is an amputation.”<sup>137</sup> In light of the potential of טוב *tov* to become רע *Ra*, asking questions of reversing and obsoleting are essential when seeing טוב *tov*.

### Sabbath

Occasionally, the question is asked, “What was God doing before God created the world?” Although scripture is silent on this particular instance, it forwards a framework of work (read: creating) from rest, rather than resting from work.<sup>138</sup> Swoboda points out, “Before our lives in the world began, we got nine months of rest in the womb. Before taking up a vocation,

---

<sup>130</sup> Eric McLuhan and Marshall McLuhan, *Laws of Media: The New Science*. (Toronto: University of Toronto Press Scholarly, 1992)., Marshall McLuhan and Bruce Powers, *The Global Village: Transformations in World Life and Media in the 21<sup>st</sup> Century* (Oxford: Oxford University Press, 1989).

<sup>131</sup> Shane Hipps, *The Hidden Power of Electronic Culture: How Media Shapes Faith, the Gospel, and Church* (Grand Rapids: Zondervan, 2005), 41-42.

<sup>132</sup> McLuhan argued that the medium itself was the message (Marshall McLuhan, *Understanding Media: The Extension of Man* (New York: McGraw-Hill, 1964).) / message (Marshall McLuhan, *The Medium is the Massage: An Inventory of Effects* (London: Penguin, 1967).)

<sup>133</sup> What does it amplify?

<sup>134</sup> What does it bring back?

<sup>135</sup> How does it flip when pushed?

<sup>136</sup> What does it obsolesce?

<sup>137</sup> Sweet has been saying this in print since 2003 (Leonard Sweet, Brian McLaren, and Jerry Haselmayer, *A is for Abduction: The Language of the Emerging Church* (Grand Rapids: Zondervan, 2003, 35).) and continues to the time of this writing (Leonard Sweet, *Rings of Fire: Walking through Faith through a Volcanic Future* (Colorado Springs: Nav Press, 2019, 150).)

<sup>138</sup> Mike Breen, *Living in Rhythm with Life* (Greenville: 3DM Publishing, 2006), 75-90.

we get a few years to just play as children. And before our six days of labor, we receive the day of rest.”<sup>139</sup>

Like all things טוב *tov*, rest and work are “divided to dance.”<sup>140</sup> Such is seen in Kleon encouraging readers to both “practice productive procrastination”<sup>141</sup> and produce ‘daily dispatches.’<sup>142</sup> However, colloquial referents such as “crash,” frame rest as an undesirable necessity, betraying a misunderstanding rest. This is a רַע *Ra* of work.<sup>143</sup>

Pang notes “rest is an essential component of good work.”<sup>144</sup> Likewise, Breen utilizes a rhythmic pendulum he calls the “semi-circle” to exegete John 15 where abide equates to rest and bearing fruit to work, or more precisely an effect of work.<sup>145</sup>

In an attempt to frame rest, and continue the *s* alliteration, sabbath will be utilized herein. Heschel<sup>146</sup> is by far the fullest contemporary treatment of sabbath, but its lack of readability has

---

<sup>139</sup> A. J. Swoboda, *Subversive Sabbath: The Surprising Power of Rest in a Nonstop World*. (Grand Rapids: Brazos Press, 2018), 7.

<sup>140</sup> “Divided to dance” is a key concept discussed in “Separate,” herein.

<sup>141</sup> Austin Kleon, *Steal Like an Artist: 10 Things Nobody Told You About Being Creative* (New York: Workman, 2012), 65. — The title of Chapter 5, *Side Projects and Hobbies are Important*, illustrates the sabbath concept.

<sup>142</sup> Austin Kleon, *Show Your Work: 10 Ways to Share Your Creativity and Get Discovered* (New York: Workman, 2014), 48.

<sup>143</sup> Likewise sloth is a רַע *Ra* of rest, more precisely over rest. Due to the heavy warning particularly in wisdom literature attributed to Solomon, it is listed among the seven deadly sins.

<sup>144</sup> “first, work and rest are partners (Pang, *Rest*, 11), second, rest is active (ibid, 12), third, rest is a skill (ibid, 14), finally, deliberate rest stimulates and sustains creativity (ibid, 15)” — arguably nothing is more “creative” than seeing what is not yet their.

<sup>145</sup> Breen, *Living in Rhythm with Life*.

<sup>146</sup> Abraham Heschel, *The Sabbath* (New York: Farrar, Straus and Giroux, 2005).

been confined to a niche market. Bell<sup>147</sup> in utilizing Heschel's work as the guide in a novel attest to as much.

Herein, no delineation will be made between sabbaths of verifying lengths or rhythm of sabbath. That is, one Sabbath day a week is modeled by God<sup>148</sup> and prescribed for people, with slight variation in explanation, in both the Exodus<sup>149</sup> and Deuteronomy<sup>150</sup> accounts. Similarly, a year of Sabbath is prescribed every seventh year in Exodus 23:10-11,<sup>151</sup> Leviticus 25:2-7.<sup>152</sup>

---

<sup>147</sup> Rob Bell, *Millones Cajones*, (Los Angeles: work books, 2017), 144 and 157.

<sup>148</sup> “<sup>1</sup>Thus the heavens and the earth were completed in all their vast array. <sup>2</sup>By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. <sup>3</sup>Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.” (Genesis 2:1-3 [New International Version])

<sup>149</sup> <sup>8</sup> ‘Remember the Sabbath day by keeping it holy. <sup>9</sup>Six days you shall labor and do all your work, <sup>10</sup>but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. <sup>11</sup>For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.’ (Exodus 20:8-11 [New International Version])

<sup>150</sup> <sup>12</sup> ‘Observe the Sabbath day by keeping it holy, as the Lord your God has commanded you. <sup>13</sup>Six days you shall labor and do all your work, <sup>14</sup>but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your ox, your donkey or any of your animals, nor any foreigner residing in your towns, so that your male and female servants may rest, as you do. <sup>15</sup>Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the Sabbath day.’ (Deuteronomy 5:12-15 [New International Version])

<sup>151</sup> “<sup>10</sup> ‘For six years you are to sow your fields and harvest the crops, <sup>11</sup>but during the seventh year let the land lie unplowed and unused. Then the poor among your people may get food from it, and the wild animals may eat what is left. Do the same with your vineyard and your olive grove.’” (Exodus 23:10-11 [New International Version])

<sup>152</sup> <sup>2</sup> ‘Speak to the Israelites and say to them: ‘When you enter the land I am going to give you, the land itself must observe a sabbath to the Lord. <sup>3</sup>For six years sow your fields, and for six years prune your vineyards and gather their crops. <sup>4</sup>But in the seventh year the land is to have a year of sabbath rest, a sabbath to the Lord. Do not sow your fields or prune your vineyards. <sup>5</sup>Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest. <sup>6</sup>Whatever the land yields during the sabbath year will be food for you—for yourself, your male and female servants, and the hired worker and temporary resident who live among you, <sup>7</sup>as well as for your livestock and the wild animals in your land. Whatever the land produces may be eaten.’ (Leviticus 25:2-7 [New International Version])

Furthermore, a Jubilee Year is prescribed Leviticus 25:8-13.<sup>153</sup>

Individual length and rhythm vary extensively, as illustrated by a review of 161 notable novelists, poets, playwrights, philosophers, scientists, mathematicians, writers, composers, painters, playwrights, poets, philosophers, sculptors, filmmakers, and scientists.<sup>154</sup> Likewise what constitutes sabbath for one is work for another.<sup>155</sup> The *when* of Sabbath pales in comparisons to the *what*. The what of Sabbath is *seeing* טוב *tov*. As Nouwen says

When Christian community provides sacred space and times for discernment, we will gradually be lifted up into God's dwelling place and come to see ourselves, our neighbors, and our world in a new light. This 'seeing' does not require intellectual knowledge, articulated insight, or concrete opinion. No, it is a sharing in the knowledge of God's heart, a deeper wisdom, a new way of living and loving.<sup>156</sup>

Because of what is seen in Sabbath, theologians frame it as resistance<sup>157</sup> and subversive,<sup>158</sup> at war with busyness — that is, at war with work for work's sake.

---

<sup>153</sup> <sup>8</sup>Count off seven sabbath years—seven times seven years—so that the seven sabbath years amount to a period of forty-nine years. <sup>9</sup>Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. <sup>10</sup>Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each of you is to return to your family property and to your own clan. <sup>11</sup>The fiftieth year shall be a jubilee for you; do not sow and do not reap what grows of itself or harvest the untended vines. <sup>12</sup>For it is a jubilee and is to be holy for you; eat only what is taken directly from the fields.

<sup>13</sup>In this Year of Jubilee everyone is to return to their own property.” (Leviticus 25:8-13 [New International Version])

<sup>154</sup> Mason Currey, *Daily Rituals: How Artist's Work* (New York: Alfred A. Knopf / Random House, 2014).

<sup>155</sup> While Part I discusses more traditional sabbath activities: walk (Pang, *Rest*, 93-109), nap (Ibid, *Rest*, 110-128), stop (Ibid, *Rest*, 129-137), and sleep (Ibid, *Rest*, 138-156) Part II includes exercise (Ibid, *Rest*, 176-197) and deep play (Ibid, *Rest*, 198-220) as rest activities.

<sup>156</sup> Henri Nouwen, *Discernment: Reading the Signs of Daily Life* (New York: Harper One, 2013), 17.

<sup>157</sup> Walter Brueggemann, *Sabbath as Resistance: Saying No to the Culture of Now* (Louisville: Westminster John Knox Press, 2017). specifies resistance against anxiety, coercion, exclusivism, and multitasking dedicating a chapter to each.

<sup>158</sup> Swoboda, *Subversive Sabbath*.



Slate stated “in 2016 self-care officially crossed over into the mainstream”<sup>159</sup> and the popular Christian market jumped in the trend focusing on working moms.<sup>160</sup> However, like *see*, sabbath has been advance more outside the church than inside of it. In artistic circles, Cameron’s *The Artist’s Way* is an often-cited guide. In it she claims “daily morning pages” that is, times of mini daily sabbath likened to Jesus’ early morning escapes as, “the primary tool for recovering creativity.”<sup>161</sup> Likewise, admittedly non-religious graphic designer, Sagmeister<sup>162</sup> began practicing yearlong biblical Sabbatical, something neither the church<sup>163</sup> nor the academy<sup>164</sup> has advanced.

### Say

See happens in Sabbath; however manifestation of טוב *tov* occurs when טוב *tov* is spoken. Shia instructs pilgrims, those on a longer sabbath, that saying to another is the most important

---

<sup>159</sup> Aisha Harris, “A History of Self-Care: From Radical Roots to its Yuppie-Driven Middle Age to its Election-Inspired Resurgence,” *Slate*, April 5, 2017, [http://www.slate.com/articles/arts/culturebox/2017/04/the\\_history\\_of\\_self\\_care.htm](http://www.slate.com/articles/arts/culturebox/2017/04/the_history_of_self_care.htm).

<sup>160</sup> Shauna Niequist, *Present over Perfect: Leaving Behind Frantic For A Simpler, More Soulful Way of Living* (Grand Rapids: Zondervan, 2016).; Erin Loechner, *Chasing Slow: Courage to Journey Off The Beaten Path* (Grand Rapids: Zondervan, 2016).

<sup>161</sup> Cameron, *The Artist’s Way*, 11.

<sup>162</sup> Stefan Sagmeister, “The Power of Time Off” 2009, TED talk, 17:24, accessed April 8, 2022 [https://www.ted.com/talks/stefan\\_sagmeister\\_the\\_power\\_of\\_time\\_off/up-next?language=en](https://www.ted.com/talks/stefan_sagmeister_the_power_of_time_off/up-next?language=en). in full discloser I heard Sagmeister returning from his 2017 sabbatical at Design Week: Fort Wayne and we discussed sabbatical extensively over dinner / drinks after the event.

<sup>163</sup> 4 months every 4 years is suggested by (Richard Bullock, *Clergy Renewal: The Alban Guide to Sabbatical Planning* (Hartford: Alban Books, 2000).) and the Lily Endowment Clergy Renewal Programs at Christian Theological Seminary (“Lily Endowment Clergy Renewal Programs at Christian Theological Seminary,” Christian Theological Seminary, accessed February 5, 2020, <http://www.cpx.cts.edu/renewal>.) offers grants to fund clergy sabbatical of that length.

<sup>164</sup> Generally speaking, universities grant one semester sabbatical to tenured faculty.

element<sup>165</sup> in what is called herein living טוב *tov*. Inasmuch, Shia is identifying a primary רע *Ra* present in *say* and illuminated in proxemics.<sup>166</sup>

Gladwell<sup>167</sup> popularized Dunbar's<sup>168</sup> work of kin being limited to 5, clan 50, and Tribe 150. While some application has been made to the church<sup>169</sup> the connection to saying טוב *tov* is underdeveloped. That is, it is essential that seen טוב *tov* is said first in intimate space, then grows into personal space, and so on. Or, to use Dunbar's language טוב *tov* must be spoken first to kin, then clan. Social media has inverted this and the subsequent רע *Ra* is apparent in things such as cyber bullying.

People being hardwired to *say* in this order is further reinforced by the Technological Adoption Life Cycle<sup>170</sup> wherein the innovators (3%) can only influence the early adopters (14%); hence 17% is a realistic metric for success rather than 51%. Furthermore Genesis 1:26,<sup>171</sup> where God spoke to God (read: intimate space) frames humanity as *imago Dei* indicating the source of performative speech as a remnant echo of the divine image in humanity.

---

<sup>165</sup> Shaia, a student of Joseph Campbell states "the presence of a trusted and committed other with whom you repeatedly share your story is the most important element in helping you integrate your Camino experience and lessons learned" (Alexander Shaia, *Returning From Camino* (Santa Fe: Journey of Quadratos, 2018), 84.) and further warns "prepare yourself. It will be harder than you think to find an audience for your stories" (ibid, 85).

<sup>166</sup> Edward T. Hall, *The Hidden Dimension* (New York: Anchor Books, 1966).

<sup>167</sup> Malcom Gladwell, *The Tipping Point: How Little Things Make a Big Difference* (New York: Little, Brown and Company, 2000), 177-181.; Ibid, 185-186.

<sup>168</sup> Robin Dunbar, "Neocortex Size as a Constraint of Group Size in Primates," *Journal of Human Evolution* 22, (1992): 469-493.

<sup>169</sup> Breen and Cockram, *Building a Discipleship Culture*; Joseph Myers, *The Search to Belong: Rethinking Intimacy, Community, and Small Groups* (Grand Rapids: Zondervan, 2003).

<sup>170</sup> Joe Bohlen and George Beal, "The Diffusion Process," *Special Report* 18, (November 1981): 2-6, accessed April 8, 2022, [https://www.extension.iastate.edu/communities/files/page/files/diffusion\\_process.pdf](https://www.extension.iastate.edu/communities/files/page/files/diffusion_process.pdf).

<sup>171</sup> "26Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." (Genesis 1:26 [New International Version])

Even when the audience is wrong, or רע *Ra*, words have performative power. Austin is credited with coining the concept of performative speech in his twelve lectures.<sup>172</sup> However, words being *Verbum Efficax*<sup>173</sup> is biblical concept. For example, although more famous for his talking ass, Balaam was paid by Batak to speak a performative curse.<sup>174</sup> Likewise, Conley states “magic word” from “pseudo-Latin phrases, nonsense syllables, or esoteric terms from religious antiquity,” Abracadabra to Ala Peanut Butter Sandwiches, are themselves “an instrument of creation.”<sup>175</sup> That is, the speaking of the word is what does the thing. Furthermore, this is echoed in casting spells. That is, in literate societies words are spelled. Hence, casting spells is a thinly veiled referent to performative words.

In *Death of the Author*,<sup>176</sup> Barthes not only advances the concept of performative speech, but advances that spoken words take on a life of their own. James, in his admonition to “tame the

---

<sup>172</sup> Austin, J. L., *How To Do Things With Words*, ed. J.O. Urmson and Marina Sbisa (Cambridge, Massachusetts: Harvard University Press, 1975).

<sup>173</sup> Dan Liroy, “That is the speaking of the word is what does the thing,” unpublished manuscript, emailed January 22, 2020.

<sup>174</sup> <sup>4b</sup> So Balak son of Zippor, who was king of Moab at that time, <sup>5</sup>sent messengers to summon Balaam son of Beor, who was at Pethor, near the Euphrates River, in his native land. Balak said: ‘A people has come out of Egypt; they cover the face of the land and have settled next to me. <sup>6</sup>Now come and put a curse on these people, because they are too powerful for me. Perhaps then I will be able to defeat them and drive them out of the land. For I know that whoever you bless is blessed, and whoever you curse is cursed.’

<sup>7</sup>The elders of Moab and Midian left, taking with them the fee for divination. When they came to Balaam, they told him what Balak had said. (Numbers 22:4b-7 [New International Version])

<sup>175</sup> Craig Conley, *Magic Words: A Dictionary* (Newburyport: Weiser Books, 2008).

<sup>176</sup> Roland Barthes, *Image, Music Text*, trans. Stephen Heath (New York: Hill and Wang, 1977), 142-148.

tongue”<sup>177</sup> also speaks to the performative word and attests to *say* as טוב *tov*, hence potentially רע *Ra*. Throughout Genesis 1 when God said, there was.<sup>178</sup>

### Separate

In an apocryphal tale, Michelangelo claims, “David was always in the marble I just had to ‘chip away everything that wasn’t him.’”<sup>179</sup> Although performative word makes things happen, the work of separating what is מין טוב *miyn tov* from what isn’t still needs to happen. Admittedly a statue is not טוב *tov*, which is further underscored by the fact David is simulacra.<sup>180</sup> However, this tale points to the need of מין טוב *miyn tov* to be separate from other מין טוב *miyn tov*. Notably, division itself is not טוב *tov*. In Genesis 1, טוב *tov* is conspicuous by its absence on the second day of creation,<sup>181</sup> when only a division was created. טוב *tov* is not merely separating,

---

<sup>177</sup> <sup>3</sup>When we put bits into the mouths of horses to make them obey us, we can turn the whole animal. <sup>4</sup>Or take ships as an example. Although they are so large and are driven by strong winds, they are steered by a very small rudder wherever the pilot wants to go. <sup>5</sup>Likewise, the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. <sup>6</sup>The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole body, sets the whole course of one’s life on fire, and is itself set on fire by hell.

<sup>7</sup>All kinds of animals, birds, reptiles and sea creatures are being tamed and have been tamed by mankind, <sup>8</sup>but no human being can tame the tongue. It is a restless evil, full of deadly poison.

<sup>9</sup>With the tongue we praise our Lord and Father, and with it we curse human beings, who have been made in God’s likeness. <sup>10</sup>Out of the same mouth come praise and cursing. My brothers and sisters, this should not be. <sup>11</sup>Can both fresh water and salt water flow from the same spring? <sup>12</sup>My brothers and sisters, can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water. (James 3:3-12 [New International Version])

<sup>178</sup> This is stated explicitly in Genesis 1:3, and echoed in Genesis 1:6, 1:9, 1:11, 1:14, 1:20, 1:24, 1:26. While nothing was made in Genesis 1:29 it was in saying that God save to people.

<sup>179</sup> “A Story Should Have a Beginning, a Muddle and an End,” Quote Investigator, accessed January 29, 2020, <https://quoteinvestigator.com/2011/09/20/beginning-muddle/>.

<sup>180</sup> That is a copy without an original, that is subsequently more real than reality (Jean Baudrillard, *Simulacra and Simulation*, trans Sheila Faria Glaser (Ann Arbor: The University of Michigan Press, 1994).

<sup>181</sup> <sup>6</sup>And God said, “Let there be a vault between the waters to separate water from water.” <sup>7</sup>So God made the vault and separated the water under the vault from the water above it. And it was so. <sup>8</sup>God called the vault “sky.” And there was evening, and there was morning—the second day. (Genesis 1:6-8 [New International Version])

but separating so that things can come together being even more טוב *tov* — divided to dance (DTD).

Iconography surrounding Christ in the *mandorla*<sup>182</sup> illustrates a preliterate articulation of this understanding. That is, the circles of the Venn diagram are assumed in the *vesica piscis* of the *mandorla*. Utilizing the *mandorla* paints the picture of God and man, divided and in Christ dancing. The namesake almond shape<sup>183</sup> further signifies Aaron's Staff<sup>184</sup> and the coexistence of bud, blossom, and fruit in it. Likewise the vulva shape is indicative of טוב *tov* as multiplication. While the *mandorla* in iconography is stagnant because of the medium, Palmer in articulating the “paradox of community,”<sup>185</sup> wherein community brings a longing for solitude and solitude a longing for community highlights the movement of DTD.

The key concept of DTD is not simply טוב *tov*, but מִיֵּן טוֹב *miyn tov*. Neville speaks to this “differentiation in Genesis.”<sup>186</sup> Incest taboos and the correlation between procreation with a genetic relative who is “too close” causing genetic ailments underscores the necessity of מִיֵּן *miyn* division.

Likewise, psychology has explored and accepted the necessity DTD. In his initial work with schizophrenia and the family, Bowen<sup>187</sup> concluded that a paradox of self differentiation

---

<sup>182</sup> Leonard Sweet, “Orientation Advance: Portland, OR” (lecture, Doctor of Ministry – Semiotics, Church and Culture – George Fox / Portland Seminary, Hotel Rose, Portland, OR, September 5-6, 2019).

<sup>183</sup> In Italian, mandorla is almond.

<sup>184</sup> “The next day Moses entered the tent and saw that Aaron's staff, which represented the tribe of Levi, had not only sprouted but had budded, blossomed and produced almonds.” (Numbers 17:8 [New International Version])

<sup>185</sup> Parker Palmer, *The Promise of Paradox: A Celebration of Contradictions in the Christian Life* (Hoboken, NJ: John Wiley & Sons, 2008), 54-64.

<sup>186</sup> Neville, “Differentiation in Genesis 1,” 209-226.

<sup>187</sup> Murray Bowen, *Family Therapy in Clinical Practice* (New York: Roman & Littlefield, 1985).

within a family system was the primary indicator of potential health and healing. In her introductory summary of what she calls “the eight concepts of Bowen theory,” Gilbert gives primacy to the system<sup>188</sup> and differentiation.<sup>189</sup> Likewise, applying Bowen’s family system’s work to churches and synagogues Friedman places differentiation of self as one of the five basic concepts.<sup>190</sup> Application of family systems beyond the family universalized the concept.

Reflecting on his success at Hallmark, Gordon MacKenzie who’s title was “Creative Paradox” explains “orbiting is responsible creativity: vigorously exploring and operating beyond the Hairball of the corporate mindset, beyond ‘*accepted models, patterns, or standards*’ — all the while remaining connected to the spirit of the corporate mission.”<sup>191</sup> MacKenzie prescribes “invest enough individuality to counteract the pull of Corporate Gravity, but not so much that you escape the pull altogether”<sup>192</sup> claiming it give “benefits” without “bureaucracy.”<sup>193</sup>

Creativity also forwards divided to dance as a necessity. McNair does not dismiss critical thinking, but owns it as a “decidedly different activity.”<sup>194</sup> Hence, McNair develops a process for it<sup>195</sup> stating “brainstorming, to succeed, requires that these two fragile, equally important

---

<sup>188</sup> Roberta Gilbert, *The Eight Concepts of Bowen Theory: A New Way of Thinking About the Individual and The Group* (Front Royal: Leading Systems Press, 2004), 2-26.

<sup>189</sup> Ibid, 27-45.

<sup>190</sup> Friedman, *Generation to Generation*, 27-31.

<sup>191</sup> Gordon MacKenzie, *Orbiting the Giant Hairball: A Corporate Fool’s Guide to Surviving with Grace* (New York: Viking, 1998), 33.

<sup>192</sup> Ibid.

<sup>193</sup> Ibid.

<sup>194</sup> C. McNair Wilson, *Hatch! Brainstorming Secrets of a Theme Park Designer* (Colorado Springs: Book Villages, 2012), 29.

<sup>195</sup> Ibid, 87-96.

components” that is, creative thinking and critical thinking, “be kept far away from each other — because each is capable of destroying the other.”<sup>196</sup>

### Succession

Rabbinical thought advances grandchildren, not children, as a parent טוב *tov*.<sup>197</sup> That is, טוב *tov* is not simply about bearing fruit, but about bearing fruitful fruit. Success is defined by succession. In fact, Kise, Stark, and Hirsh exegete the “way they should go” of Proverbs 22:6<sup>198</sup> as that child’s “bent”<sup>199</sup> framing succession in light of מִיֵּן טוֹב *miyn tov*.

Maxwell encourages leaders to reproduce and point out that “Joshua fails to practice the law of reproduction,”<sup>200</sup> as an annotation in his “Leadership Bible.” Likewise, Sweet illuminates the “reproduction crisis<sup>201</sup>” in the church, and goes on to discuss “the decline and fall of seminaries.”<sup>202</sup> What Sweet connects to Gutenberg, Godin<sup>203</sup> attributed to “industrial education,” but both agree with the growing consensus that the education system is broken. Furthermore, as Godwin’s use of industrial indicates this shift occurred as the workplace shifted from apprentices and disciples to people as human resources and interchangeable parts.

---

<sup>196</sup> Ibid, 29.

<sup>197</sup> Ullman, “Rabbinical Bible Study.”

<sup>198</sup> “Start children off the way they should go, and even when they are old they will not turn from it.” (Proverbs 22:6 [New International Version])

<sup>199</sup> Jane A. G. Kise, David Stark, and Sandra Hirsh, *Life Keys: Discover Who You Are* (Minneapolis: Bethany House, 1996), 39.

<sup>200</sup> John Maxwell, ed., *The Maxwell Leadership Bible* (Nashville: Thomas Nelson, 2002), 270.

<sup>201</sup> Sweet, *Rings of Fire*, 179-184.

<sup>202</sup> Ibid, 185-188.

<sup>203</sup> Seth Godin, *Stop Stealing Dreams (What is School For?)* (Free Printable Edition, 2014), accessed April 8, 2022, <http://seths.blog/wp-content/uploads/2019/05/stop-stealing-dreams6print.pdf>.

Through NOOMA<sup>204</sup> rabbinical discipleship and the work of Vander Lann<sup>205</sup> was magnified to a mass market. The metaphor of a disciple being covered in their dust of their rabbi because they were following so closely, doing what the rabbi did became the 2015 theology *de jour*. Breen points out that discipleship is not just “knowing what the Rabbi knew” but also “doing what the Rabbi did” and goes further in stating “for the reason that the Rabbi did it.”<sup>206</sup>

While the word disciple tends to be associated with Christianity, the church generally contracts or outsources discipleship. Navigators utilize “the wheel” connecting “Christ at the center” to “obedience to Christ” via vertical spokes of prayer and the word (how one interacts with God) and horizontal spokes of fellowship and witness (how one relates with neighbor).<sup>207</sup> Breen created “Lifeshapes,”<sup>208</sup> a collection of shapes serving as pedagogical discipleship tools. Furthermore Breen articulated “high invitation” and “high challenge,”<sup>209</sup> relationships in groups of limited size, suggesting small groups of 8, 6, or even 4.<sup>210</sup> While Willard<sup>211</sup> mentions the Biblical necessity of discipleship, the means of succession for the church, the potential has generally gone unrealized with nones growing by 9% in the last decade.<sup>212</sup>

---

<sup>204</sup> NOOMA 008:*Dust*, directed by Santino Stoner.

<sup>205</sup> Vander Laan, “In the Dust of the Rabbi.”

<sup>206</sup> Breen and Cockram, *Building a Discipleship Culture*, 48.

<sup>207</sup> “The Wheel Illustration,” Navigators, accessed February 10, 2020, <https://www.navigators.org/resource/the-wheel-illustration/>.

<sup>208</sup> *Lifeshapes* was first introduced to the United States through Mike Breen and Walt Kallestad, *A Passionate Life* (Colorado Springs: NexGen, 2005).

<sup>209</sup> Breen and Cockram, *Building a Discipleship Culture*, 19.

<sup>210</sup> Ibid, 45.

<sup>211</sup> Willard, *The Divine Conspiracy*.



In America, the apprentice (read: disciple) based model of vocational trade schools has seen a resurgence with enrollment almost doubling between 1999 and 2014.<sup>213</sup> While, Mike Rowe has highlighted and helped fund training for<sup>214</sup> these job, the reasons for the shift are numerous. What is notable for the discussion herein is the willingness and growing acceptance to return to a discipleship base succession model.

### Synthesis and Conclusion

Like *good*, the meaning of *radical* has evolved over time. *Radical*, from the Latin *radix*, used to mean “from the root.” Today, it infers the antithesis. Paradoxically, anyway you read it, *Finding Tov* is a truly radical move.

Hypothermic bodies, like autumn trees, pull nutrients to the core (read: root) allowing the appendages to go without, so the whole survives. In a טוב *tov* and רע *Ra* world, pain and suffering seem to shunt טוב *tov* from the extremities masking it with רע *Ra*; however, it is evident at the root of all things.

### Agreement and Consensus

In general, there is consensus within the theological academic community surrounding the denotation of the key words טוב *tov*, רע *Ra*, דעת *da'ath*, ידע *yada*, and מין *Miyn*. When examined individually: see, sabbath, say, separate, and succession, are generally agreed upon steps in creativity.

---

<sup>212</sup> “In U.S., Decline of Christianity Continues at Rapid Pace: An Update on America’s Changing Religious Landscape,” Pew Research Center Religion & Public Life, posted October 17, 2019, <https://www.pewforum.org/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/>.

<sup>213</sup> 9.6 million in 1999 to 16 million in 2014 (Meg St-Esprit, “The Stigma of Choosing Trade School Over College,” *The Atlantic*, March 6, 2019, <https://www.theatlantic.com/education/archive/2019/03/choosing-trade-school-over-college/584275/>.)

<sup>214</sup> “Work Ethic Scholarship Program,” Mike Rowe Works Foundation, accessed February 10, 2020, <https://www.mikeroweworks.org/scholarship/>.

טוֹב *tov*, although translated *good*, has no moral inference and is agreed to be a functional term. Through bilingual wordplay, רַע *Ra* (translated evil) brings to mind the epitome of oppression. The distinction between two words דָּא'אֵת *da'ath* and יָדָע *yada* being lost in translation is simply that, an occurrence so common “lost and translation” is colloquial phrase. Although humans struggle to fully embrace מִיֵּן *Miyn*, there is no disagreement in translating it “of it’s kind.”

While there is no disagreement *per se*, one would be remiss to assert consensus in that theologians and academics alike have kept these proverbial princesses locked in in the tower. Even more problematic, see, sabbath, say, separate, and succession while locked in their own towers, exist in a different village.

Any one of these five key Hebrew words could serve as a dissertation topic in itself. Likewise, books could be written on each of the five steps to *Finding* טוֹב *Tov* (FT). Infant, dissertations, papers, and books have been written on each of these topics and generally speaking there is agreement within each of these silos. However, there is very little cross pollination. Perhaps attempting to re-unify a fuller understanding of TKGE with the chiastic step in Genesis 1:3-4 is like searching for the grand unification theory in Physics, but this project hopes to be a first step —synthesizing preexisting siloed research.

#### Gaps, Missteps, Problems, and Limitations

Four main problematics emerged in reviewing the literature: socialization, signifiers, silos, and orthopraxy. Pseudo-arguments work, logical fallacies are persuasive, and people have been socialized to think in didactic dualism of good vs. evil. This is clearly illustrated in the pervasiveness of the myth of redemptive violence. Notably, the “other” is always framed as evil. That is, humans frame themselves as the hero and see the other as the villain. Tom Hiddleston,

who plays Loki, a Marvel villain, points out “every villain is a hero in his own mind.” Marvel further exploited this in *Avengers: Infinity War*<sup>215</sup> when Thanos, the villain, is the one on the hero’s journey.<sup>216</sup> Narratively, battles are sexier and more salient than boundaries, even when inaccurate. We have been socialized to frame good and evil as the radical epitome of these battles. Inasmuch, universal redemptive themes are lost.

Outside of the unexamined colloquial usage, battles are not apparent because of the second and third problematics: silos and signifiers. טוב *tov* is the Cartesian foundation of this system. However, outside the silo of Hebrew scholarship the concept of טוב *tov* as a functional term, signifying multiplication not morality is non-existent. Even Christian clergy holding Divinity degrees generally have only cursory exposure to Hebrew. As such, they accept the translation of good equals טוב *tov*. As such the unexamined call and response of “God is good / all the time” and its inverse is pervasive. Silos and signifiers are further exacerbated by the familiarity with the word, known in the celebratory phrase *mazel tov*. The signifier /good/ signifies many things, but multiplication generally does not make that list.

Although, as a semiotic issue jargon reinforces silos, another problematic is silos tend to specialize. That is, those who focus on sabbath tend to exclusively focus on sabbath and generally ignoring see, say, or succession. Silos have separated.

Finally, discussions of good and evil are generally thought of in terms of orthodoxy; However, טוב *tov* must result in orthopraxy.<sup>217</sup> טוב *Tov* is not merely cognitive assertion, it must

---

<sup>215</sup> *Avengers: Infinity Wars*, directed by Anthony Russo and Joe Russo (Walt Disney Studios Motion Pictures, 2018), 2 hr. 29 min. iTunes download.

<sup>216</sup> Campbell, Joseph Campbell, *The Hero with a Thousand Faces (The Collected Works of Joseph Campbell)*. (Novato: New World Library, 2008).

<sup>217</sup> That is, correct practice or right doing in juxtaposition to *orthodoxy*; that is right teaching.

be lived out. As much is echoed in Jesus close of the sermon on the mount,<sup>218</sup> or his half brother echoes in James 1:22.<sup>219</sup> However, the silos and signifiers have, as Johnny Cash sang, kept us “so heavenly minded, you’re no earthly good.”<sup>220</sup> In a great reversal, it is this transition from knowing about טוב *tov*, that is דעת טוב *da’ath tov*, to living טוב *tov* with integrated, inextricable ידע *yada* that is the primary tension or pressure point.

### Tensions, Disagreements, and Pressure Points

In general, there are not disagreements in the literature primarily because of the aforementioned silos. That is, when people aren’t talking there can be no disagreement. However, among laity, there are strong semantic arguments that emerge as tension and pressure points. That is, the “story we tell ourselves<sup>221</sup>” demands a juxtaposition of good and evil and an incredulity toward evil. Swoboda<sup>222</sup> tracks this dehumanization to moments after the fall noting Adam’s naming of Eve in Genesis 3:20.

Utilizing a post-critical hermeneutic is essential to relieving this pressure point. That is, one must stand under the subject before one can understand it. This move not only illuminates

---

<sup>218</sup> <sup>24</sup>“Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. <sup>25</sup>The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. <sup>26</sup>But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. <sup>27</sup>The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”

<sup>28</sup>When Jesus had finished saying these things, the crowds were amazed at his teaching, <sup>29</sup>because he taught as one who had authority, and not as their teachers of the law. (Matthew 7:24-29 [New International Version])

<sup>219</sup> <sup>22</sup>“Do not merely listen to the word, and so deceive yourselves. Do what it says.” (James 1:22 [New International Version])

<sup>220</sup> Johnny Cash, “No Earthly Good,” track 5 on *The Rambler*, Columbia, June 27, 1977, Spotify streaming audio.

<sup>221</sup> *Brene Brown: The Call To Courage*, directed by Sandra Restrepo (Netflix, 2019).

<sup>222</sup> Swoboda, *Subversive Sabbath*, 29.

the objectification necessary for רע *Ra* in sentient beings, but further deconstructs the false dichotomy between good and evil.

The greatest tension in *Finding Tov* is becoming puffed up (φυσιόω *physioo*) rather than built up (οικοδομέω *oikodomeo*).<sup>223</sup> Without a discipleship structure where individuals and groups are provided with a framework to *Live Tov*, this is mere knowledge and does just that.

---

<sup>223</sup> “<sup>8</sup>Now about food sacrificed to idols: We know that “We all possess knowledge.” But knowledge puffs up while love builds up.” (I Corinthians 8:1 [New International Version])

### Milestone 3: Design Workshop Report

#### Need / Problem / Opportunity (NPO) Statement

In telling a more accurate story<sup>1</sup> about the Tree of Knowledge of Good and Evil (TKGE), I want to guide<sup>2</sup> creatives<sup>3</sup> to find and live their *tov*.<sup>4</sup>

#### NPO Scope and Constraint

The non-negotiable of *Finding Tov* is telling a more accurate story about TKGE in a way that is itself *tov*. Inasmuch we will help creatives find and live their *tov*. In striving to minimize *Ra* and make the medium, itself be *tov*, we plan to focus on personal space<sup>5</sup> groups.

Furthermore, embracing the transcendentals, being “good,”<sup>6</sup> also demands being beautiful and true. Such values are admittedly difficult to quantify; however, this seem to force higher levels of mandorlic interaction. While *Finding Tov* must grow and multiply it must do so in symbiotic ways, helping other find and live their *tov*.

---

<sup>1</sup> [From NPO Charter, 3] Telling this story will be accomplished through, but not limited to, the book, workshop, coaching, and podcast. [New for Design Exploration Plan] However, for this project the delivery focus will likely be a “conference /coaching” plan. Furthermore, it is likely that I will pick one (church, company, or college) audience to develop the prototype for and adapt it to different audiences.

<sup>2</sup> [From NPO Charter, 3] Guide is being used as Donald Miller does in *A Million Miles in a Thousand Years*. His bibliography, specifically the work of Robert McKee, Blake Snyder, Joseph Campbell, and Christopher Booker will be utilized in the forthcoming “Topic Expertise Essay” where to roll of guide will be more precisely articulated. Furthermore, the guide roll will exist within a the framework (to utilize Miller’s language “map”) of workshops and coaching (specifically: Sabbath, See, Say, Separate, Succession) in the final project.

<sup>3</sup> [From NPO Charter, 3] Capitalizing on the work of business and creative (ie Seth Godin, McNair Wilson, Ed Catmull) leaders in collaboration with exegesis of *imago dei*, “creatives” will be more precisely articulated in my “Topic Expertise Essay.” Admittedly, circumlocution in this project and the identified audience are at play.

<sup>4</sup> [From NPO Charter, 3] After terms have been defined in the first section of Chapter of *God’s not a(n) [redacted]*, “Of it’s kind” will be addressed and applied to people. Finding and living ones “of it’s kind” *tov* in a not *Ra* was will be highlighted in section two, more fully addressed in the *Finding Tov* workshop and coaching, and illustrated in the *Finding Tov* podcast.

<sup>5</sup> Based on proxemics, particularly Hall, *The Hidden Dimension*. —these dinners will generally be 8 people, but not more than 12.

<sup>6</sup> Good is being used here as synonymous with just and equitable.

## NPO Context

Two concepts guide the context of *Finding Tov*. First, we seek “People of Peace.”<sup>7</sup> Rather than seeking out a denomination, cultural, demographic, or generational context, *Finding Tov* seeks people who welcome us and people who serve us. This seems to be most inline with Jesus instructions for evangelism and *Finding Tov* is considered good news.

In addition to seeking “People of Peace,” *Finding Tov* strives to “start small, go deep, think big.”<sup>8</sup> This too seems to be Jesus way, as indicated by his consistent avoiding of large crowds and scaling by sending — from 12<sup>9</sup> to 72<sup>10</sup> that is, 6 (they were sent out in 6 groups of 2) groups of 12. Furthermore, “start small, go deep, think big” as contextual evangelistic framework seems to be indicated by Jesus instructing his disciples to start where they were, where people were like them (Jerusalem) then increase geographically (Judaea) then culturally (Samaria).<sup>11</sup>

## Root Causes

Two primary root causes surround *Finding Tov* have been identified. First, *Ra* itself. The potential for *Ra* is to *tov*. Since Adam and Eve moved from a *da'ath* relationship with *Ra* to a *yada* relationship<sup>12</sup> humanity has had to deal with the collateral damage of *Ra*. Furthermore, it was not just that Adam and Eve *yada* TKGE, but that all humans repeatedly do.

---

<sup>7</sup> This phrase was coined by Mike Breen’s exegesis of Luke 10:5 and communicated through 3dm.

<sup>8</sup> Sean Kelly, who heard this from Bob Logan during a Dmin Lecture at Fuller, shared this with me.

<sup>9</sup> Luke 9:1-6

<sup>10</sup> Luke 10:1-12

<sup>11</sup> Acts 1:8

<sup>12</sup> Genesis 3:6

The second primary root cause to *Finding Tov* is semiotic in nature. Although “good,” particularly in juxtaposition to “evil” is salient in English, “good” is a highly unanchored signifier. For example, when taken out of juxtaposition to “evil” good moves from morality to mediocrity. That is, “it was ‘good’ not great, but good.” Standard evolution of language in exacerbated by the fact the English “good” is a translation of the Hebrew *tov*. Inasmuch, semiotic issues are the second root cause particularly in losing *tov*.

### Definition of Done

The ultimate goal of *Finding Tov* in the Spring Semester 2021 is to design a three course introductory dinner<sup>13</sup> and appropriate supporting material.

### Three Big Ideas

The three big ideas to prototype next semester are:

- I. a 90 minute *Finding Tov* small group (8-10 people) introductory dinner,
- II. a 6-week coaching framework / 40-day workbook for *Finding Tov*, and
- III. a *Finding Tov* / *Brother Dog* business plan.

### Napkin Pitch I: *Finding Tov* Introductory Dinner (FTID)

#### Big Idea

The first big idea to prototype next semester is a 90 minute *Finding Tov* small group (8-10 people) introductory dinner.

#### Audience

The initial audience for the *FTID* are preexisting church small groups / personal space leadership teams.

---

<sup>13</sup> The first course will address what *tov* is: (a) more than enough and (b) multiplication. The second course will address what *tov* is not: (a) Lo Tov (mandorla) and (b) Ra. The third course will address *miyn tov*.



## NPO

The unmet opportunity of the *FTID* is introducing *Finding Tov* to early adopters; inasmuch setting the standard deviation adoption cycle<sup>14</sup> in place.

## Benefit

The primary benefit for *FTID* participants is exposure to a more accurate understanding of *tov*. Project benefits include platform building and feedback to improve *FTID*.

## Approach

The approach to *FTID* is: start small, go deep, think big. *FTID* will give and EPIC<sup>15</sup> introduction to: what *tov* is,<sup>16</sup> what *tov* isn't,<sup>17</sup> and your (of it's kind) *tov*.

## Risk

The biggest risks to *FTID* are

1. too much cognitive dissonance<sup>18</sup> and
2. *Ra*, as is the case in all thing *tov*.

## Assumptions/hypothesis to test

Those who experience *FTID* will understand (H<sub>1</sub>) and agree with (H<sub>2</sub>) the more accurate story of the TKGE to the point they desire deeper engagement (H<sub>3</sub>).

---

<sup>14</sup> Innovators are the 2.5% of people (3σ) who influence the 13.5% (2σ) early adopters who influence the early (34%) and late (34%) majority.

<sup>15</sup> This acronym was coined by Len Sweet and means and refers to things that are: Experiential, Participatory, Image Based, and Connective

<sup>16</sup> “What *tov* is” will focus primarily on the concepts of 1. More than Enough — “*Eat* (of the garden trees), *Eat, Eat*” Genesis 2:16, first words to Adam) and 2. *Multiplication (Not Morality)*, based on exegesis of “the third day” (Genesis 1:11-12).

<sup>17</sup> “What *tov* isn't” will focus on 1. *lo tov*, both explicit about Adam in Genesis 2:18 and conspicuous by absence on “the second day” Genesis 1:6-8, and 2. *Ra*, the Hebrew word that is currently translated as “evil” that was originally bilingual (Egyptian / Hebrew) wordplay.

<sup>18</sup> Accurate *tov* differs to much from the translation “good.”

### Benchmark of success

H<sub>1</sub> a quiz at the end of *FTID*.

H<sub>2</sub> a questionnaire emailed the day after *FTID*.

H<sub>3</sub> return rates of the H<sub>2</sub> questionnaire, and affirmative responses to host *FTID*, and/or attend *FTCF*.

### Other Approaches

To my knowledge the only other current non-academic engagement with *tov* is the book “A Church Called Tov.” Likewise, many have addressed theodicy through writing.

### Napkin Pitch II: *Finding Tov Coaching Framework (FTCF)*

#### Big Idea

The second big idea to prototype next semester is a 6-week coaching framework<sup>19</sup> / 40-day workbook<sup>20</sup> for *Finding Tov*.

#### Audience

The audience for the *FTCF* are those who have been exposed to *Finding Tov*<sup>21</sup>, particularly having experienced a *FTID*.

#### NPO

---

<sup>19</sup> Coaching Session (CS) 1 will be a *FTIW* recap. CS2 will address “see” (aka “sense,” Genesis 1:4a). CS3 will address “sabbath” (Genesis 2:1-3). CS4 will address “say” (Genesis 1:3). CS5 will address “separate” (aka “divided to dance,” Genesis 1:4b), with particular focus on overlap (mandorala) and orbit. CS6 will address the discipleship / *tov* concept of “succession and success.”

<sup>20</sup> Either days 1-7 will follow and be correlated with CS1, 8-14 with CS2, 15-21 with CS3, 22-28 with CS4, 29-35 with CS5, and 36-40 with CS6 or days 1-5 will precede and be correlated with CS1, 6-12 with CS2, 13-19 with CS3, 20-26 with CS4, 27-33 with CS5, 34-40 with CS6 — more research is needed in this area.

<sup>21</sup> In addition to *FTID*, I presented many of the basic *Finding Tov* concepts at a Men’s Retreat for *Shepherd of the Lakes*, a retreat for “missional leaders” in the NALC, and gave a keynote address at an NALC virtual conference. It seems appropriate to invite these individuals into *FTCF* pilot as well.

The need *FTCF* intends to address is a guided opportunity to go deeper into the *Finding Tov* concepts, particular finding ones own *tov*.

### Benefit

Participant benefits include deeper engagement general concepts and guidance in finding their *tov*. The benefit to *Finding Tov* is the foundation for scalability and support.

### Approach

In an attempt to counterbalance the salience of “good vs. evil” and the extreme novelty of *Finding Tov* concepts, the *FTCF* is intentionally not novel.

### Risk

Although 40 days is practically and semiotically appropriate, 6 weeks is a large commitment; hence there will be both a flake and drop out rate.

### Assumptions/hypothesis to test

*FTCF* will test four hypothesis:

1. understanding ( $H_1$ ) of concepts,
2. articulation ( $H_2$ ) of, or “find your,” *tov*,
3. potential for to scale ( $H_3$ ),
4. potential for financial support ( $H_4$ )

### Benchmark of success

$H_1$  quiz at the beginning of each CS

$H_2$  opportunity for articulation during CS4 or CS5

$H_3$  and  $H_4$  during CS6

### Other Approaches

Although coaching and workbooks have become prolific and profitable, currently I have no knowledge of either in regard to *Finding Tov*.

### **Napkin Pitch III: Brother Dog**

#### Big Idea

The third big idea to prototype next semester is a *Finding Tov / Brother Dog*<sup>22</sup> (BD) business plan.

#### Audience

The audience for *BD* are potential donors / financial supporters (PD/FS) whether individuals, families or organizations.

#### NPO

The problem *BD* is attempting to address providing an alternative evangelistic funding model to combat the *Ra* of traditional workshops and coaching.

#### Benefit

The benefit of *BD* to the end user is affordability,<sup>23</sup> to PD/FS an opportunity to give back, and to *Finding Tov* faster scale ability and an additional layer of protection against *Ra*.<sup>24</sup>

---

<sup>22</sup> *Brother Dog* is the working title of the non-profit that will support *Finding Tov*.

<sup>23</sup> Generally, people need *Finding Tov* at a point in their life they cannot afford *Finding Tov*.

<sup>24</sup> As an American non-profit a Board of Directors is required; therefore, through *Brother Dog* we can structurally protect *Finding Tov* from *Ra*.

### Approach

*BD* is a fund raising approach based on Sabbatical Years.<sup>25</sup> The first two years will be forming<sup>26</sup> with the following year starting filling.<sup>27</sup>

### Risk

*BD* feels high risk. First, people may not be willing to financially support *BD*. Second, *BD* may threaten my current employment.

### Assumptions/hypothesis to test

Those who know me ( $H_1$ ) and/or have experienced *Finding Tov* ( $H_2$ ) will be willing to give financially support.

### Benchmark of success

$H_1$  1-on-1 meetings with elders from my current congregation.

$H_2$  during CS6 of *FTCF*.

### Other Approaches

“Raising support” is common among Christian missionaries, non-profits, and venture capitalists. What makes *Brother Dog* unique is the sabbatical year exit strategy.

### Design Workshop Stakeholders

Stakeholders included the following demographics: denominational Chief of Staff, talent management, large church Sr. Pastor, denomination executive, regional leader of a national

---

<sup>25</sup> Whereas “sabbath” is key to “see” in CS3 in the *FTCF*, embracing a biblically literal financial/funding 6 year reset structure seemed appropriate, or at least worthy of further research.

<sup>26</sup> *cf.* Genesis 1:3-8

<sup>27</sup> *cf.* Genesis 1:9-31

discipleship development organization,<sup>28</sup> artistic ministry founder, retreat ministry specialist, and leadership coach.<sup>29</sup>

### One-on-One Interviews

Stakeholders included the following demographics: visual artist / entrepreneur (TB),<sup>30</sup> Disney Imagineer,<sup>31</sup> and training organization founder.<sup>32</sup>

---

<sup>28</sup> The initial group had consisted of the Coordinator for National Youth Events (JM) and a Church Planter (AF); However, due to last minute scheduling conflict substitutions had to be made.

<sup>29</sup> Notably 3 stakeholders had last minute scheduling conflicts and there spots were filled; however 1 scheduling conflict was resolved hence we had 8 stakeholders rather than the 7.

<sup>30</sup> Initially the founding pastor of an international vocationally specific church (SB) was slated; however, this was rescheduled due to multiple simultaneous (himself and my daughter) hospitalizations. Attempts to reschedule this will be made post recovery.

<sup>31</sup> Initially president of an events company (RR) was scheduled; however due to Covid this industry has changed and the participant opted out.

<sup>32</sup> Initially the founding couple of an international discipleship development organizations (MSB) had been slated as a face-to-face one-on-one interview; however this was postponed due to illness and COVID travel restrictions until after this report is filled. This interview will occur once travel ban is lifted.

### 3-5 Key Biblical Texts

Five key Biblical texts serve as foundation of the *Finding Tov*. These text are:

1. Genesis 2:8-17 (with emphasis on 8-9<sup>33</sup> and 15-17<sup>34</sup>),
2. Genesis 1:9-13,<sup>35</sup>
3. Genesis 1:3-5,<sup>36</sup>

---

<sup>33</sup> “<sup>8</sup>Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed. <sup>9</sup>The Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil....” (Genesis 2:8-9 [New International Version])

<sup>34</sup> “<sup>15</sup>The Lord God took the man and put him in the Garden of Eden to work it and take care of it. <sup>16</sup>And the Lord God commanded the man, ‘You are free to eat from any tree in the garden; <sup>17</sup>but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.’” (Genesis 2:15-17 [New International Version])

<sup>35</sup> <sup>9</sup>And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. <sup>10</sup>God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good. <sup>11</sup>Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. <sup>12</sup>The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup>And there was evening, and there was morning—the third day. (Genesis 1:9-13 [New International Version])

<sup>36</sup> <sup>3</sup>And God said, “Let there be light,” and there was light. <sup>4</sup>God saw that the light was good, and he separated the light from the darkness. <sup>5</sup>God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day. (Genesis 1:3-5 [New International Version])  
<https://www.biblegateway.com/passage/?search=Genesis+1%3A3-5&version=NIV>

4. John 15:1-8,<sup>37</sup> and

5. Luke 9:1-6,<sup>38</sup> 10:1-4.<sup>39</sup>

### Annotated Bibliography

Brown, Tim. *Change by Design: How Design Thinking Transforms Organizations and Inspires Innovation*. Nashville: Harper Business, 2019.

After an overview of Design Thinking<sup>40</sup> the design of experience<sup>41</sup> was addressed and is seminal in thinking through the delivery of this project. Furthermore, design thinking focused on story telling<sup>42</sup> (cf Miller: branding / marketing) a neurological high ground.<sup>43</sup>

---

<sup>37</sup> <sup>1</sup>I am the true vine, and my Father is the gardener. <sup>2</sup>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. <sup>3</sup>You are already clean because of the word I have spoken to you. <sup>4</sup>Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

<sup>5</sup>I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. <sup>6</sup>If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. <sup>7</sup>If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. <sup>8</sup>This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.' (John 15:1-8 [New International Version])

<sup>38</sup> <sup>1</sup>When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, <sup>2</sup>and he sent them out to proclaim the kingdom of God and to heal the sick. <sup>3</sup>He told them: "Take nothing for the journey—no staff, no bag, no bread, no money, no extra shirt. <sup>4</sup>Whatever house you enter, stay there until you leave that town. <sup>5</sup>If people do not welcome you, leave their town and shake the dust off your feet as a testimony against them." <sup>6</sup>So they set out and went from village to village, proclaiming the good news and healing people everywhere. (Luke 9:1-6 [New International Version])

<sup>39</sup> <sup>1</sup>After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. <sup>2</sup>He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. <sup>3</sup>Go! I am sending you out like lambs among wolves. <sup>4</sup>Do not take a purse or bag or sandals; and do not greet anyone on the road. (Luke 10:1-4 [New International Version])

<sup>40</sup> Tim Brown, *Change by Design: How Design Thinking Transforms Organizations and Inspires Innovation* (Nashville: Harper Business, 2019), chapters 1-4.

<sup>41</sup> Ibid, chapter 5.

<sup>42</sup> A deeper dive into storytelling and design will occur through Ellen Lipton, *Design is Storytelling* (New York: Cooper Hewitt, 2017).

<sup>43</sup> Cron, *Wired for Story*.



Overall, Design Thinking seems to give the best framework for addressing the statement JP opened the Design Workshop with, “The medium has to match the message, so what is the *tov*-ist medium? Furthermore, Design Thinking, particularly prototyping seems is most pragmatic to “start small, go deep, and think big.”

While the human centric approach in Design Thinking is a great strength, two potential flaws are glaring. First, Design Thinking seems a bit *de jour*, as such there is a great potential for its cultural abandonment tomorrow. Second, Design Thinking has the potential to be overly human centric, abandoning the strengths of the machine metaphor and as such hindering scalability.

Griffo, Ilana. *Mind Your Business: A Workbook to Grow Your Creative Passion Into a Full-time Gig*. Bend, Oregon: Paige Tate & Co, 2019.

First, a very practical guide to business planning from big picture,<sup>44</sup> to brand<sup>45</sup> (cf. Miller) and Marketing<sup>46</sup> (cf. Vaynerchuck), to platform<sup>47</sup> (cf. Hyatt), to business basics. *Utilizing the workbook will be essential in developing Brother Dog. However, this text is rudimentary and as such incomplete to the development of brother.*

Second, as a workbook this serves as a template model for the the *Finding Tov Coaching framework*. From color theory<sup>48</sup> to typography the layout embraced beauty, a

---

<sup>44</sup> Ilana Griffo, *Mind Your Business: A Workbook to Grow Your Creative Passion Into a Full-time Gig* (Bend, Oregon: Paige Tate & Co, 2019), 13-42.

<sup>45</sup> Ibid 43-68.

<sup>46</sup> Ibid, 69-96.

<sup>47</sup> Ibid, 97-106.

<sup>48</sup> Ibid, 57

transcendental necessity for *toV*. However, further research must be done into different artistic workbook layout.<sup>49</sup> This text's singular vantage point is easily overcome, but a glaring weakness.

Miller, Donald. *Building a Story Brand: Clarifying Your Message So Customers Will Listen*. New York: Harper Collins Leadership, 2017.

The key is to get clarity. This is done by answering three crucial questions<sup>50</sup>:

1. What does the hero want?
2. Who or what is opposing the hero getting what they want?
3. What does the hero's life look like if she does (or does not) get what they want?

Passing the "grunt test."<sup>51</sup>:

1. What do you offer?
2. How will it make my life better?
3. What do I need to do to buy it?

is another necessity. This is accomplished through following the SB7 Framework:

1. Customer is hero, not the brand.<sup>52</sup>
2. The levels of problem: external, internal, philosophical.<sup>53</sup>
3. Be the guide,<sup>54</sup>

---

<sup>49</sup> Specifically: Austin Kleon, *Steal Like an Artist Journal: A Notebook for Creative Kleptomaniacs* (New York: Workman, 2015).; Keri Smith, *Wreck this Journal* (New York: Random House, 2007).; Peggy Van Pelt, *The Imagineering Workout* (New York: Disney Editions, 2005).

<sup>50</sup> Donald Miller, *Building a Story Brand*, 23.

<sup>51</sup> Ibid, 24.

<sup>52</sup> Ibid, 29-30.

<sup>53</sup> Ibid, 30-32.

<sup>54</sup> Ibid, 32-33.

4. give a plan,<sup>55</sup> and
5. call the customer to action.<sup>56</sup>
6. Paint pictures of failure<sup>57</sup> and
7. success.<sup>58</sup>

The proven track record of this system seems to be supported by its simplicity. However, that simplify must be held as a framework and stylistically embellished, lest the end product become rigid and rote. This creative tension was understated.

Vaynerchuck, Gary. *Jab, Jab, Jab, Right Hook: How to Tell Your Story in A Noisy World*. Nashville: Harper Business, 2013.

“Jab, jab, jab, jab, jab...right hook! or Give, give, give, give, give...ask<sup>59</sup>...” Jab is all about building relationship, and getting the person in position to ask (note: not sell). The ratio and order is essential. The first of six rules<sup>60</sup> is “it’s native”<sup>61</sup> sets up an anthropological field guiding unpack the native language of Facebook,<sup>62</sup> Twitter,<sup>63</sup>

---

<sup>55</sup> Ibid, 33-34.

<sup>56</sup> Ibid, 34-35.

<sup>57</sup> Ibid, 35-36.

<sup>58</sup> Ibid, 36-37.

<sup>59</sup> Gary Vaynerchuck, *Jab, Jab, Jab, Right Hook: How to Tell Your Story in A Noisy World* (Nashville: Harper Business, 2013), 24.

<sup>60</sup> Ibid, 16.

<sup>61</sup> Ibid, 16-20.

<sup>62</sup> Ibid, 29- 82.

<sup>63</sup> Ibid, 83-116.

Pinterest,<sup>64</sup> Instagram,<sup>65</sup> and Tumbler.<sup>66</sup> Although this book is dated because the internet moves so fast<sup>67</sup> the native concept applies to “new platforms.” However, effort<sup>68</sup> (good old fashioned hustle) is the often overlooked key.

Vaynerchuk’s analysis, particularly highlighting the intensity and effort needed for success stands in stark contrast to the ease equated with the ubiquity of social media.

While his analysis is a needed juxtaposition the intensity hints at throwing the baby out with the bath water. “Good enough”<sup>69</sup>

---

<sup>64</sup> Ibid, 117-134.

<sup>65</sup> Ibid, 135-150.

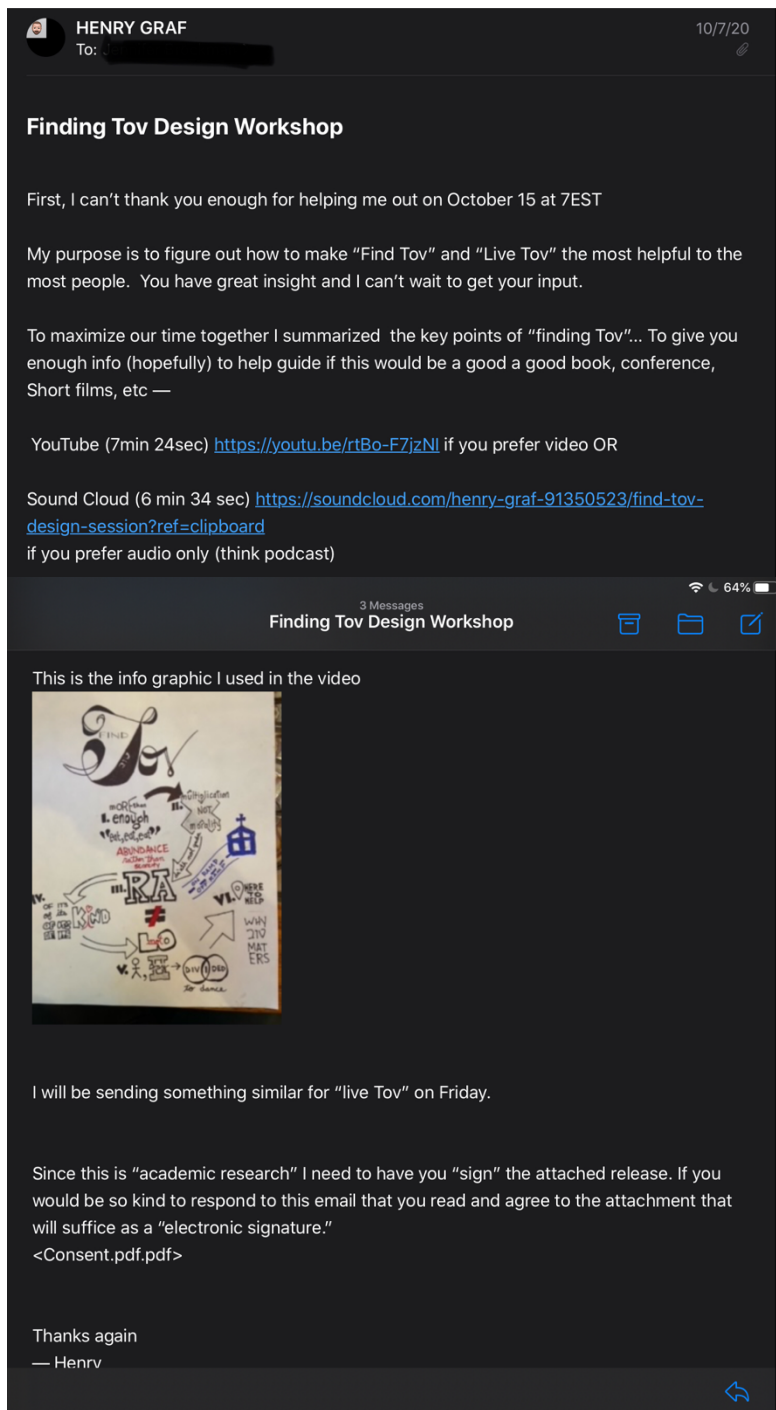
<sup>66</sup> Ibid, 151-170.

<sup>67</sup> Chapter 8 looks at “emerging technology:” LinkedIn (Ibid, 172-173.), Google+ (Ibid, 173-174.), Vine (Ibid, 174-175.), Snapchat (Ibid, 175-176.). Notably Vine is non-existent at this time.

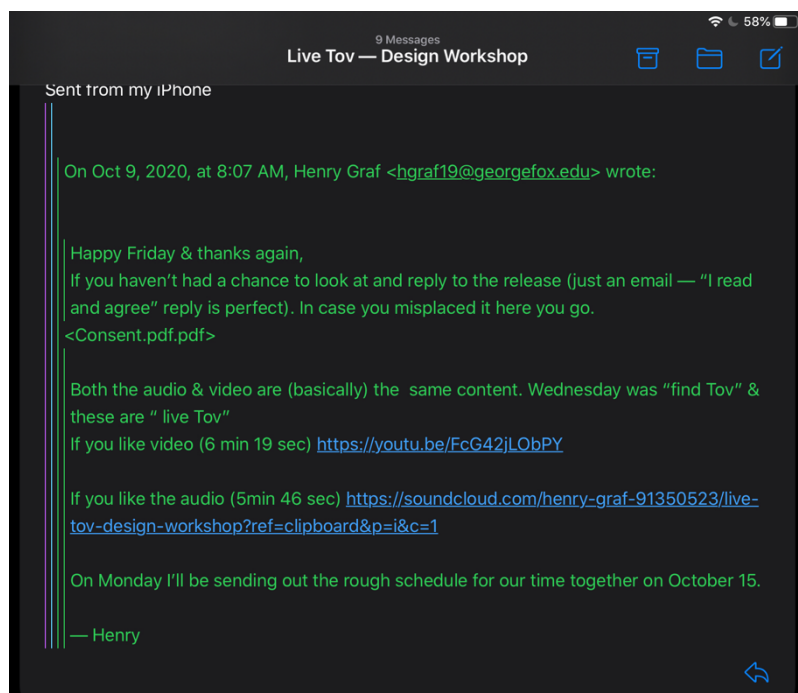
<sup>68</sup> Ibid, 177-180

<sup>69</sup> John Tierney and Roy F. Baumeister, *The Power of Bad: How the Negativity Effect Rules Us and How We Can Rule it* (London: Penguin Press, 2019), 56.

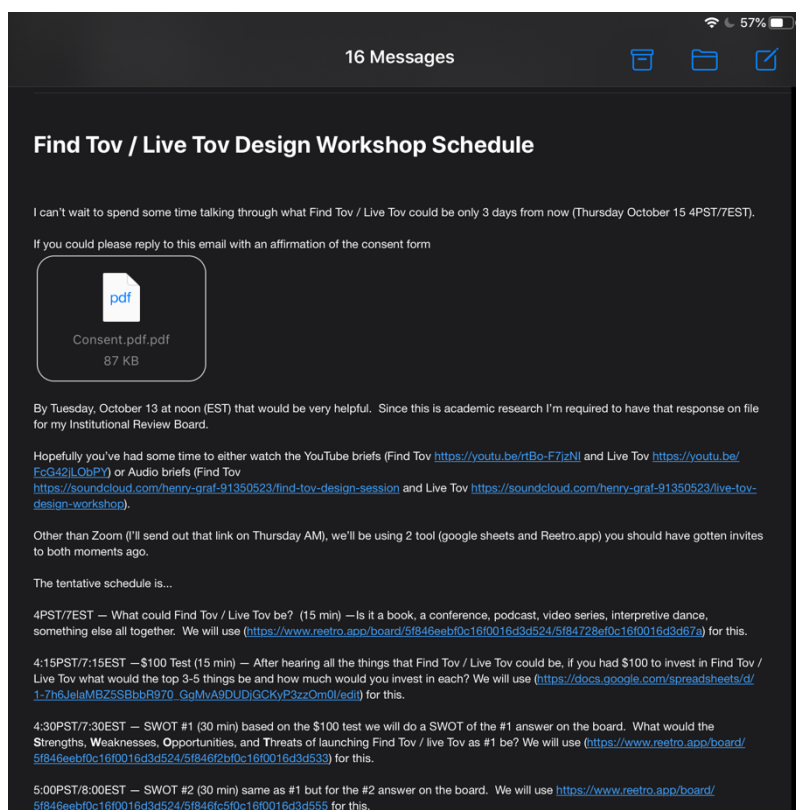
## Design Workshop Appendix

Appendix I: Design Workshop Description

Design Workshop: Exhibit I.a.: Email One

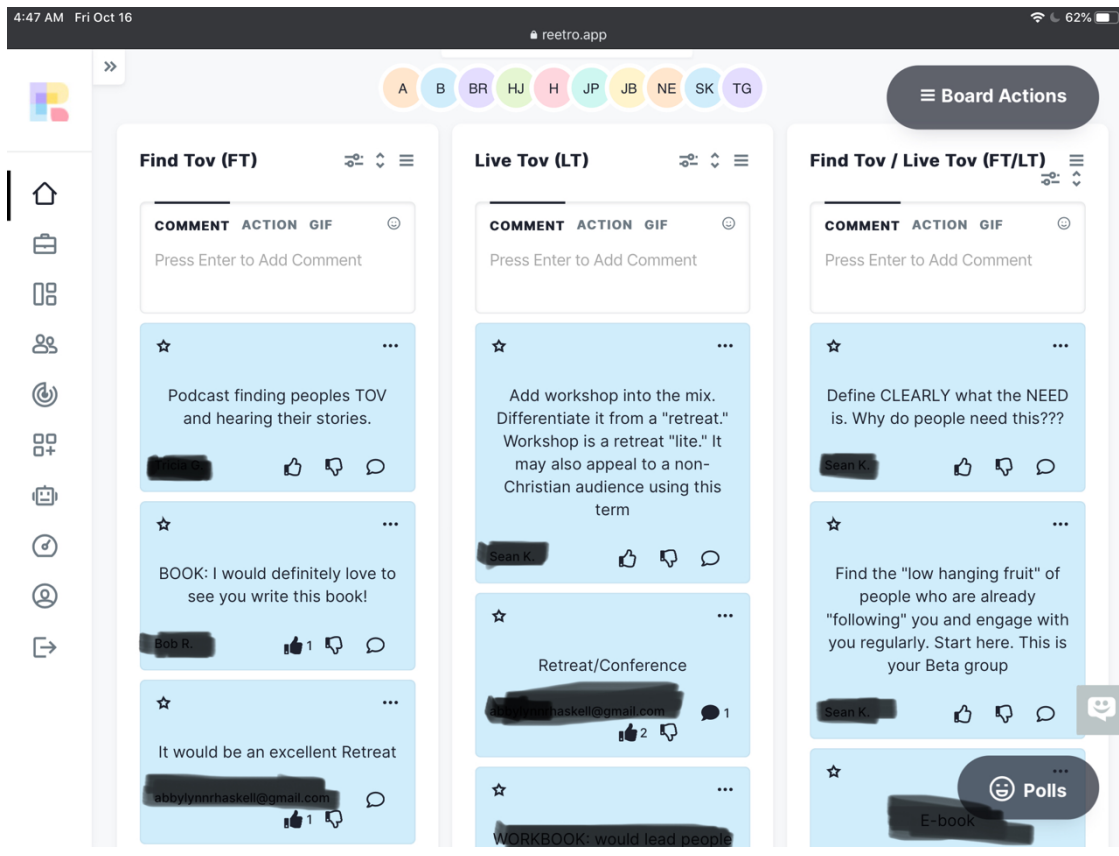


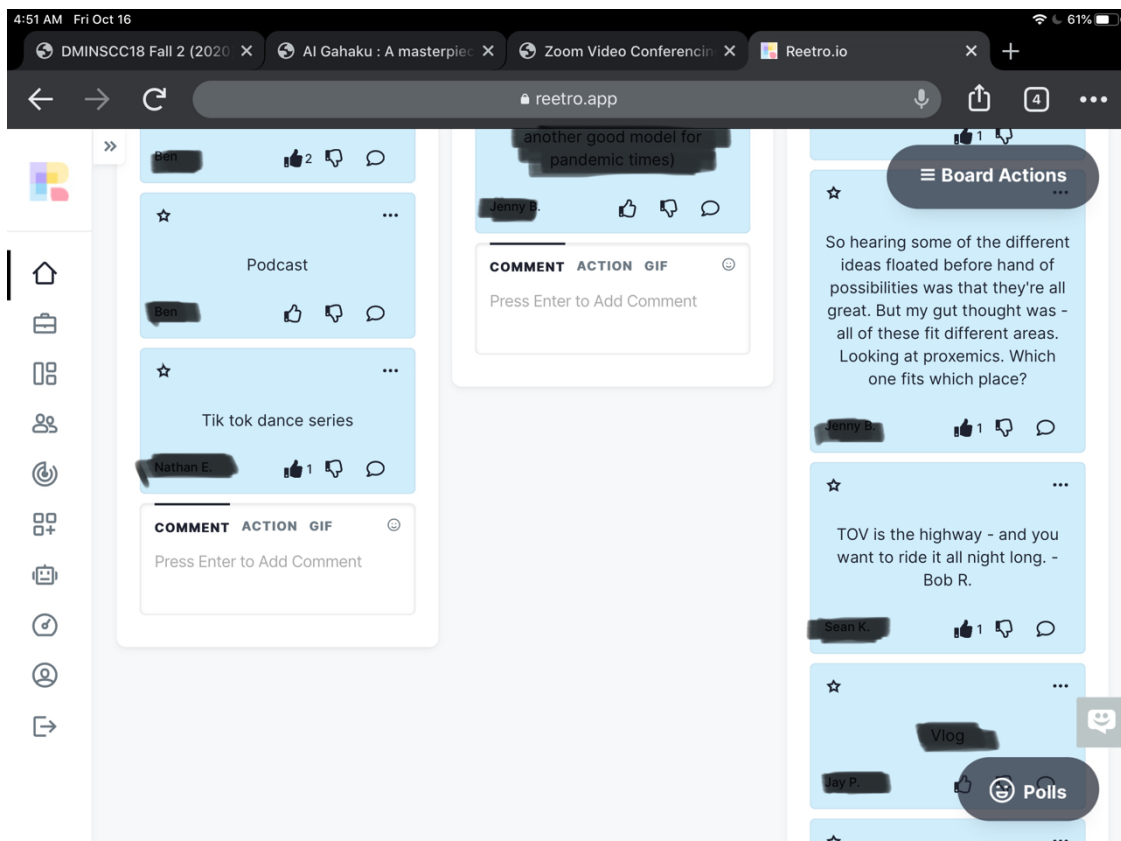
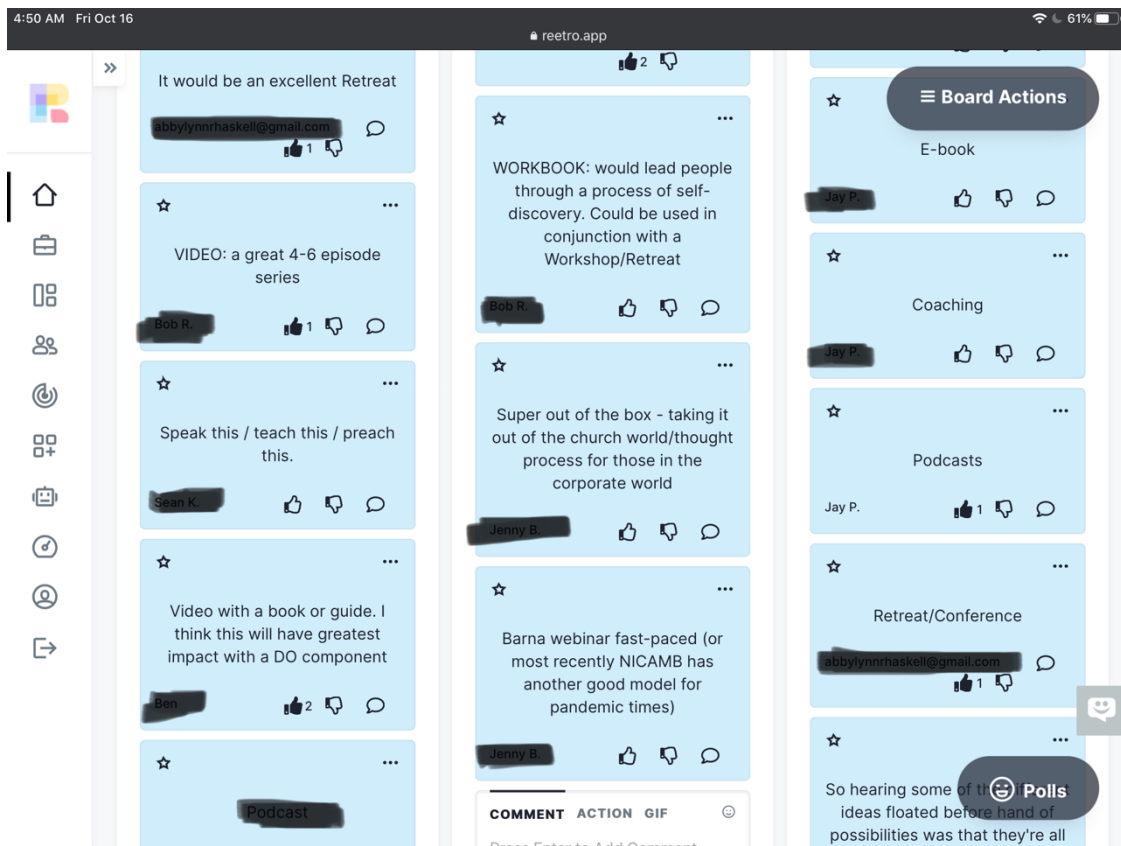
*Design Workshop: Exhibit I.b.: Email Two*



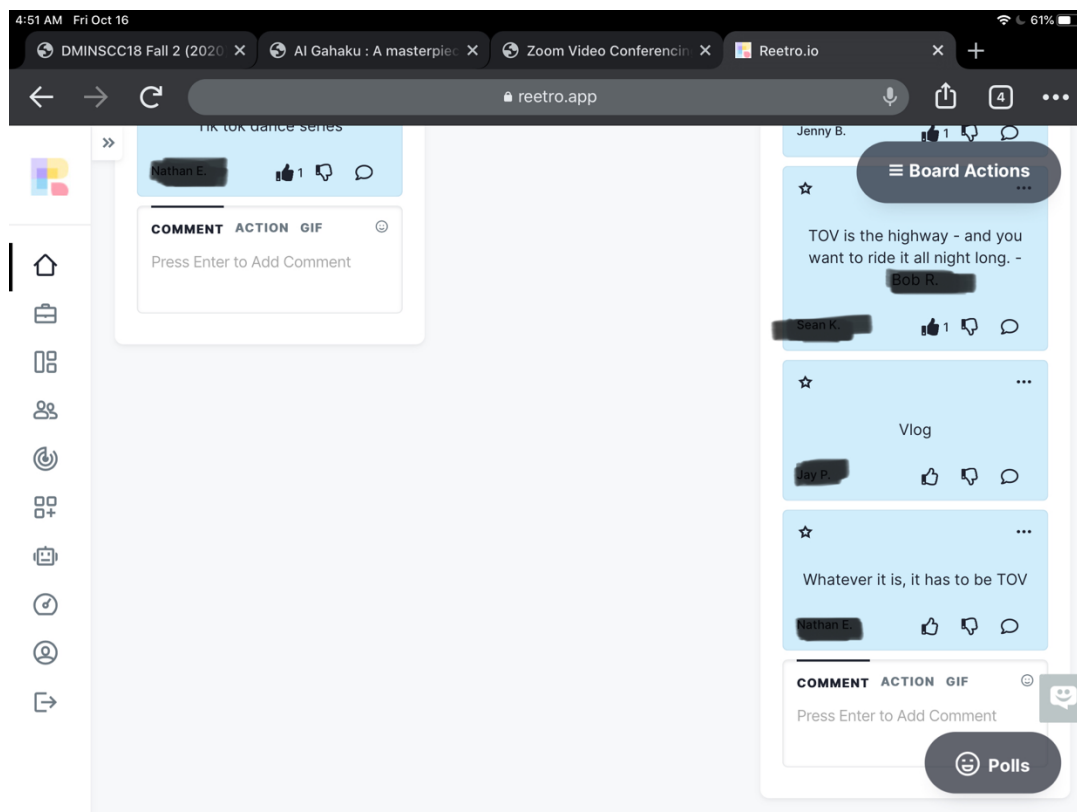
*Design Workshop: Exhibit I.c.: Email Three*

## Appendix II: Design Workshop Documentation









Design Workshop: Exhibit II.a.: Post-up

[illegible]



4:31 AM Fri Oct 16									
\$100 Test									
A	B	C	D	E	F	G			
1									
2	Top Three (Required)	<b>FIND TOV</b>	\$ invested	<b>LIVE TOV</b>	\$ invested	<b>TOGETHER</b>	\$ invested		
3	#1	Book	\$25	Retreat	\$25	Coaching	\$25		
4	#2	Video	\$10	Video	\$10	Podcast	\$5		
5	#3	Podcast			\$0		\$0		
6	Top 5 (Optional)								
7	#4		\$0		\$0		\$0		
8	#5		\$0		\$0		\$0		
9									
10									
11			\$10		\$10		\$10		
12									
13									
14		MUST BE \$100 >>>	<b>\$100</b>						
15									
16									
17									
18									
19									
20									
21									
22									
23									
24									
	BB	AL	BR	JP	JB ▾	NE	SK	TG	+

4:31 AM Fri Oct 16

65%

< \$100 Test

	A	B	C	D	E	F	G
1							
2	Top Three (Required)	<u>FIND TOV</u>	\$ invested	<u>LIVE TOV</u>	\$ invested	<u>TOGETHER</u>	\$ invested
3	#1		\$0		\$0	Retreat	\$50
4	#2		\$0		\$0	Book based on stories g	\$20
5	#3		\$0		\$0	Promote the book	\$30
6	Top 5 (Optional)						
7	#4		\$0		\$0		\$0
8	#5		\$0		\$0		\$0
9							
10							
11							
12							
13							
14		MUST BE \$100 >>>	\$100				
15							
16							
17							
18							
19							
20							
21							
22							
23							
24							

BB

AL

BR

JP

JB

NE ▾

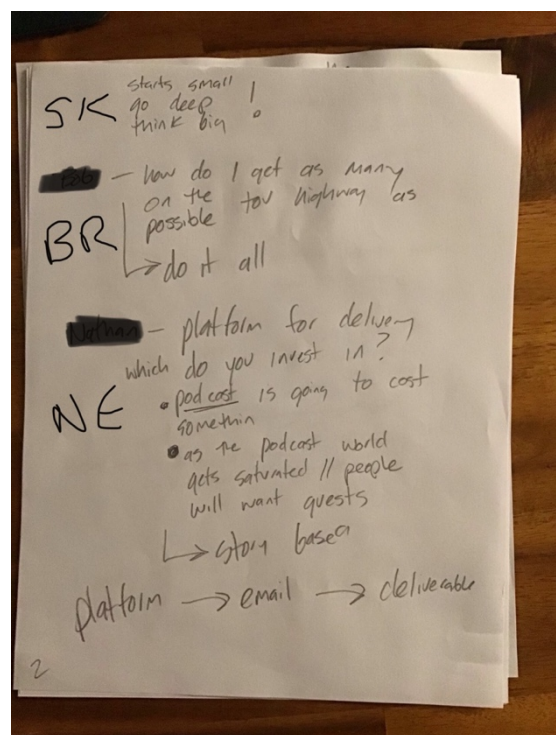
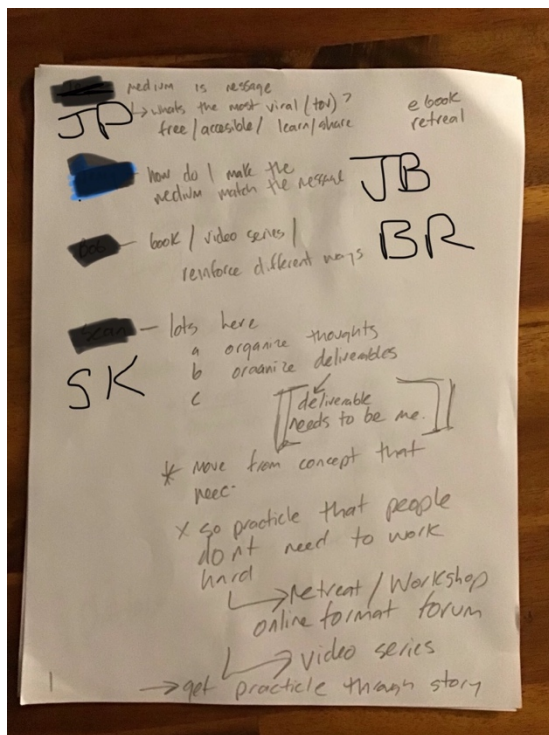
SK

TG

+

4:31 AM Fri Oct 16							
\$100 Test							
	A	B	C	D	E	F	G
1							
2	Top Three (Required)	<b>FIND TOV</b>	\$ invested	<b>LIVE TOV</b>	\$ invested	<b>TOGETHER</b>	\$ invested
3	#1	Book	\$60	Workshop	\$20		\$0
4	#2	Video Series	\$10	Retreat	\$5		\$0
5	#3		\$0	Podcast	\$5		\$0
6	Top 5 (Optional)			Workbook			
7	#4		\$0		\$0		\$0
8	#5		\$0		\$0		\$0
9							
10							
11							
12							
13							
14		MUST BE \$100 >>>	<b>\$100</b>				
15							
16							
17							
18							
19							
20							
21							
22							
23							
24							
	BB	AL	BR	JP	JB	NE	SK
							TG
							+

Design Workshop: Exhibit II.b.: \$100 Test



AL — start w/ retreats  
— stories of how they use it & more story & more story  
— practice examples

JP — something untold & make it tol.

BB — use our story to tell story  
— nailed elevator pitch connect w/ other piece  
# get people talking about it thier tol

3

SK — Super salvation world w/ passion  
— everybody is speaking but none is listening  
— why is this important  
↳ What is the need !!  
↳ offer to help (Beta Group) who are the Super fans?  
who will listen to me talk any day of the week  
get feedback

BR — find niche  
(1. Unique)  
(2. Similar) how is the kingdom coming?  
Scott McNight — A church called tol

4

NE — there is a need to define tol  
BR — unique contribution  
NE — need to help people understanding  
#3 platform — analyze full depth of my reach.  
if we are doing X → we can get X people to do it

JB — Audience  
AL — Audience — those who have left bc of pain.  
BB — tell my story how got here.

5

Retreat Book video	Video Retreat Coaching	Book	Retreat Book Promote
[redacted]	[redacted]	[redacted]	[redacted]
retreat video	book you two retreat		
[redacted]	[redacted]		

Book Retreat Coaching

BR — Retreat bc research continue

NE — if you got all the stories which result would be enough do with the thing that's going to multiply

Retreat then book

6



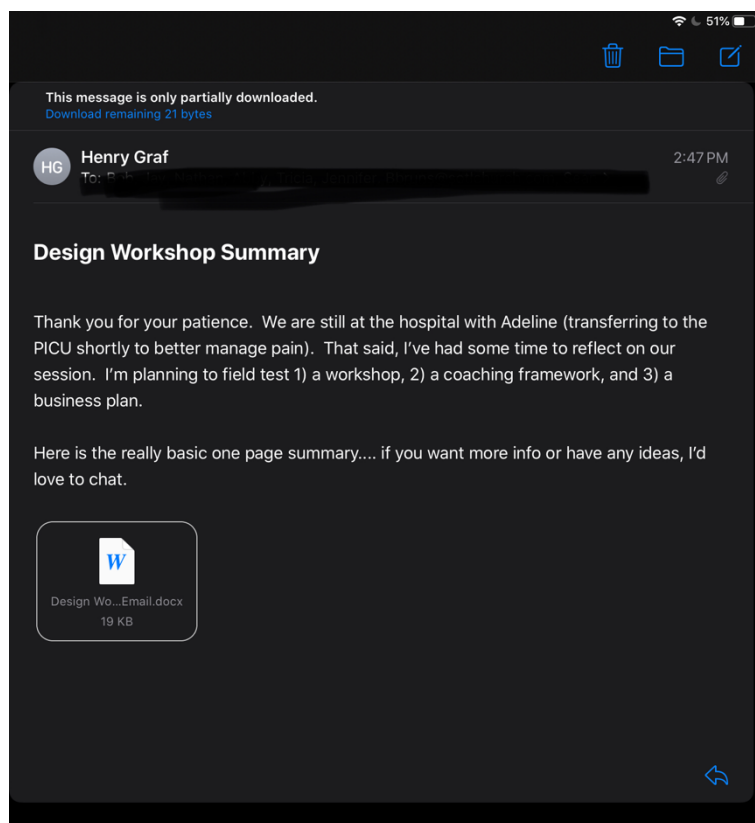
NE - don't do anything in the process that isn't ~~frustrating~~ to you  
 BR - coaching is continued research  
 BR - video series toward end  
 SK - book (personality type) what help me best organize thoughts.  
 SK - distinction between workshop & retreat.  
 JP - remember what you is for me, not just for everyone else  
 - it's gotta light my hair on fire  
 > my medium needs to be you

- medium has to be you. NE  
 - you need to do some heavy lifting at some time  
 - coaching!! BR  
 - video is the final (of Bob) AL  
 Interviews w/ stories  
 - workshop needs coaching JB  
 coaching is greatest need  
 > price point!?  
 > follow up.  
 1. retreat  
 2. coaching  
 book  
 - coaching need content not just getting rich NE  
 - information & imitation coaching BR

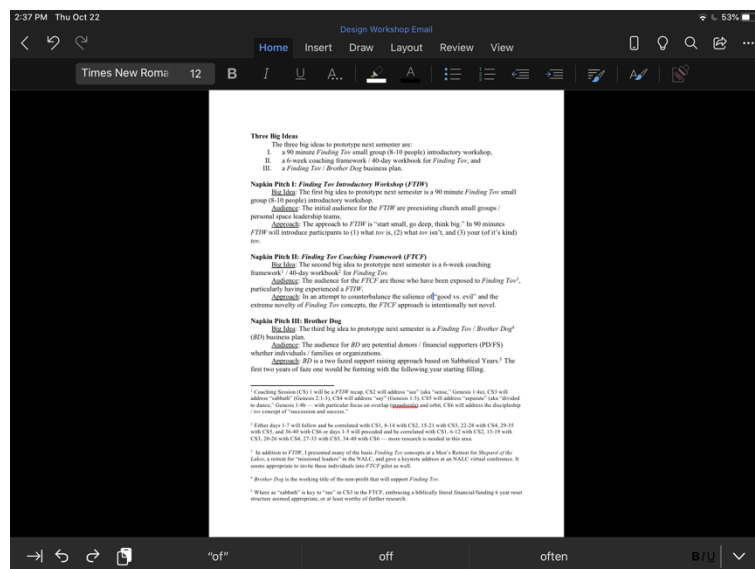
coaching gives them the fact they know themselves SK  
 How did you take that step to live your truth TG  
 How did you find your truth  
 NE - prophetic word & telling her 2 hrs JB  
 Medford to Fresno  
 > define camp in central africa death & comfort  
 > need is never going away but I can do something about it  
 > everybody who finds it finds it in a sunny window  
 period I got honest w/ self people pleaser - re covering best version of me is the one God wants. SK  
 > self discover  
 o run like a horse on what in good at  
 o hand off what not  
 >

- dying to self  
 > God's dreams were better than my dreams  
 > for me  
 > season coming to end // scary ... insecure  
 new dream. // Test ... rise BR  
 making leaders better  
 (I know the story) JP  
 capture the story!  
 certain light to follow ... joy. AL  
 follow the gift  
 have a way of bringing things out of people. BB  
 I need to find it!

## Appendix III: One-Page Post Workshop Message to Stakeholders



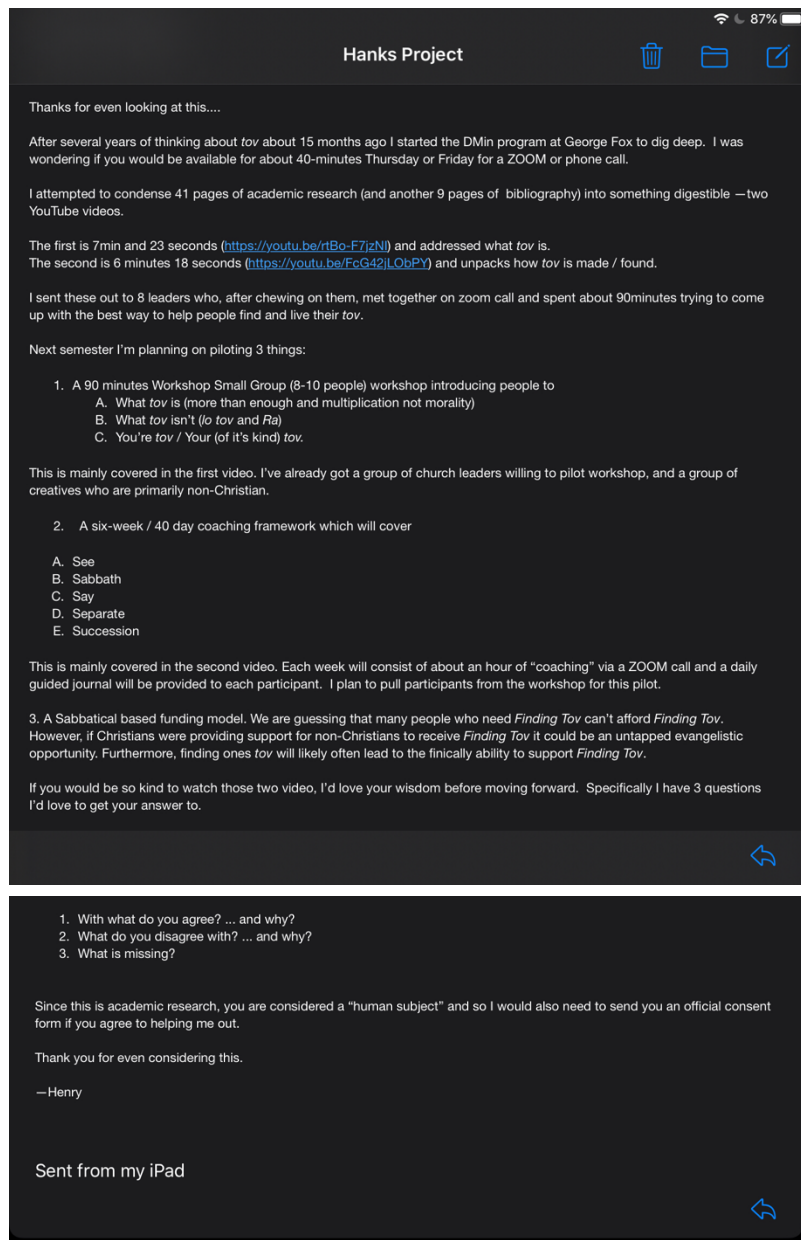
Design Workshop: Exhibit III.a: Email



Design Workshop: Exhibit III.b: Attachment



## Appendix IV: One-on-One Interview Documentation



Design Workshop: Exhibit IV.a: Email

① "Boon" Boone Workshop ② Do day / week / month / year  
Why? TB  
Boomer  
Dog

Internal richness... need to do what your  
supposed to do.  
be in mandorla  
- like what you were made to  
do.

Someone who has recently jumped  
its feeling & what you need  
to do.

When you jump - multiplication  
you need to make room  
to multiply

With what do you disagree?  
Why?

Unlear on comedy  
they need to be clear  
- can't (know)  
what it is

→ real i.e.  
examples  
of R.T.

THINK  
TODAY  
SINGLY

one  
sentence  
describes  
STY  
mode.

is "fun" necessary  
to get this  
→ not world  
Please this  
to "positive" creates  
POP culture  
examples.

Design Workshop: Exhibit IV.b.: TB Interview Notes

where my story  
into this... need  
to tell Andrew's story /  
my story pastor / center / writer  
Island / home ✓ → grows  
Henry!

David Cich  
ideas are cut  
up film strips

read book list  
read articles.

not lectures  
of the mid  
people /  
need...  
tell about  
advertis.

What's Missing?

Talk to Seth  
need connection to skate community  
know the culture.  
→ skate community  
Anti Authoritarian  
Polar Code.  
Lifestyle / Art / identity

tribal mentality

"I never learned  
to take myself  
until I became  
a Christian"

X  
What do you  
need right?  
Why?

① Dinner ② Workshop / community ③ Boomer  
Dog

How do I get  
them in the  
door?  
What's my market  
& marketing?  
Need a bit sized  
marketing piece.

Who's doing the  
dinner / menu /  
cooking?

include chef  
& menu.  
→ express  
passion  
about food  
ideas  
art

group dynamics  
→ preexisting groups  
→ do they know  
each others

Artistic is going  
to be essential.

need to think  
through scale  
can I do multiple  
@ the same time  
@ cabin setting.

ie 50 people  
C separate  
tables.

On it → use the visual  
ie "prayer stations"  
→ while we can talk  
about it what would  
it look like to EPIC  
it's  
re done centers... work  
on paper & throw in  
P.R.

... mirror page... ① Both / &  
chapter &  
analogue

\* went straight to  
② what I'm missing.

Design Workshop: Exhibit IV.c.: CV Interview Notes

also of email.  
se start small  
can deep  
think big

→ 40 days  
is not  
enough

What do you disagree  
with?

② Where is the  
place for people  
who are all in?  
Part of a collective  
→ a tribe - an  
exclusive group  
→ a rhythm &  
→ a community  
of TOM.

Non-dogmatic overlap  
w/ ITB.

Built in systems  
that are living  
& breathing you  
can invite people  
into.

church stuff is right on  
both w/ evangelism &  
financing  
ie church w/ schools  
see kids w/ vouchers  
as a "bad thing"  
→ change it as  
evangelism makes  
sense.

40/10 → we need to think  
of funding differently.  
• it'll probably be a pay raise  
• it'll give some breathing space

③ 1/4 or 1/2 to promise  
benefit of 1/2 way  
consider engagement  
w/ promise

④ He has modeled the  
down shift.

B How do we learn  
to celebrate this  
Keep relational capital /  
hurt feelings that leads  
learning



## Milestone 4: Prototype Iteration Report

### Prototype One

#### Prototype Description

The prototype being tested is a Five Separate Day (FSD) sample of the *FT See, Say, Separate ~~work play~~ Sketchbook* (~~wp~~SB).

#### Goldilocks Quality Strategy

A PDF draft of the ~~wp~~SB will be emailed to each participant to either be printed by themselves or used electronically.

#### Research Questions

What are the advantages (disadvantages) of FSD ~~wp~~SB? Does FSD seem like a better option than a unified week (UW) ~~wp~~SB?

#### Assessment Benchmarks

FSD prototype will have four assessment benchmarks:

1. Baseline engagement via recording of Concept Introduction (CI) on Zoom
2. Self-Recorded Participant engagement (on one of five days)
3. Self-Report engagement survey after FSD engagement
4. Post FSD engagement via recording of post FSD Zoom.

#### Participant Demographic

Participant were men (4) and women (2) who were people of peace, gatekeepers, creatives, and servant leaders. Notable end users were not included in this study, nor were individuals involved with overextended or jumper organizations.

### Key Learnings

After exclusive FSD engagement the predominant key learning was UW would likely be more advantageous. 60% engaged once or twice, 40% three or four times. 0% reported five days of engagement or more. When asked directly, only 1 participant voiced an inclination of UW being a worse option

The biggest improvement is needed with *toV* and *Ra*. It is a much bigger paradigm shift than initially thought. As such, it may become a through line.

“Professional church workers” placed a high importance on the intended audience of unchurched / dechurched. Surprisingly the engagement, via storytelling, was also articulated as important.

### Important Discovery

FSD and CI were synergetic. This was the prototype’s most important discovery, as it inspired a thought shift from silos to capitalizing on this synergy.

## Prototype Two

### Prototype Description

The prototype being tested is a UW sample of the *FT* See, Say, Separate ~~Work Play~~ *Sketchbook* (~~wp~~SB).

### Goldilocks Quality Strategy

A PDF draft of the UW ~~wp~~SB will be emailed to each participant to either be printed by themselves or used electronically.

### Research Questions

What are the advantages (disadvantages) of UW ~~wp~~SB? Would UW be a better option than FSD?

### Assessment Benchmarks

UW prototype will have four assessment benchmarks:

1. Baseline engagement via recording of Concept Introduction (CI) on Zoom
2. Self Recorded Participant UW engagement
3. Self Report engagement survey after UW engagement
4. Post UW engagement via recording of post UW Zoom.

### Participant Demographic

Participant were men (4) and women (2) who were people of peace, gatekeepers, creatives and servant leaders. Notable end were not included in this study, nor were individuals involved with overextended or jumper organizations.

### Key Learnings

While CI is necessarily outlined, after a week of engagement, the post engagement (PE) had a more organic / informal / conversational feel. Rather than an outline *per se*, the points were

walls, ceiling, and floor of a room. The session was throwing a ball and letting it ricochet. A ball and walls approach is optimal; However, resources are needed to scale.

Exemplifying *tov* and *Ra*, as a biblical through line (specifically the kings: Saul, David, and Pharaoh) was very beneficial. Embracing *FT* as a meta narrative mattered to the participant and will likely matter to the intended audience.

*Important Discovery:*

PE requires an organic (ball and walls) approach. Inasmuch, the most important discovery was the need for coaching resources / training to scale *Finding Tov*.

## Prototype Three

### Prototype Description

The prototype being tested is the CI with no follow up ~~Work Play~~ Sketchbook (~~wpSB~~).

### Goldilocks Quality Strategy

A concept will be introduced via CI and engaged with for one week with no ~~wpSB~~ provided.

### Research Questions

What are the advantages (disadvantages) of ~~wpSB~~? Could CI alone be a better option than ~~wpSB~~?

### Assessment Benchmarks

Exclusive CI (no ~~wpSB~~) prototype will have 3 assessment benchmarks:

1. Baseline engagement via recording of Concept Introduction (CI) on Zoom
2. Self-Report engagement survey after no ~~wpSB~~ engagement
3. Post engagement via recording of post no ~~wpSB~~ Zoom.

### Participant Demographic

Participant were men (4) and women (2) who were people of peace, gatekeepers, creatives and servant leaders. Notable end were not included in this study, nor were individuals involved with overextended or jumper organizations.

### Key Learnings

The greatest key learning from this prototype was the unanimous expression that FT was better with ~~wpSB~~ than without. Participant were more fully engaged with the content, both of *Sabbath* and of *Say* (particularly proxemics spaces), than in previous CI. This was expressed in unsolicited personal texts following CI by 20% of the participants. Allowing articulation of



individual, other, and/or corporate *tov* and the potential for *Ra* provided multiple levels of engagement necessary to a personal space of limited longevity. Given the public space status of prototype participants, professional engagement with intimate and personal space was most interesting to participants.

*Important Discovery:*

The most important discovery was the necessity of the longitudinal and many more points of engagement (read: repetition) with each concept than initially expected.

Most Viable Prototype (MVP)

Regarding *Finding Tov* prototypes, the MVP is the FSD version of *FT w/ SB*. However, the prototyping process and online surveys indicate the best Project to be three-pronged, with an addition fourth prong if face-to-face public space (FFPS) resumes. Notably the viability of this project was confirmed via individual interviews with prototype participant by a third party.

First, a seven part *FT w/ SB* will be developed. Each part will be 30-40 pages. To differentiate as a sketchbook, the pages will be six inch squares. Part one and two will be overviews. First, of the five Hebrew words related to the Tree of Knowledge of Good and Evil (TKGE); namely: *tov*, *d'ath*, *yada*, *Ra*, and *miyn*. Then, of the five creative concepts: See, Sabbath, Say, Separate, and Succession. Part Three will address “see” both what is and what is not yet. Part Four will address sabbath, from daily to Jubilee, utilizing the Four Looks (down, back, up, onward). Part Five will address “say” with a focus on performative word and proxemics. Part Six will address “separate.” Part Seven will address succession both of their *tov* and helping others find *tov*.

Second, a six (or eight if FFPS is not a reality) session walls and ball (W&B) style curriculum for *Finding Tov*. These sessions would be designed for personal size groups on

ZOOM. Each part would be introduced briefly (approximately 10 minutes) before the UW and unpacked (approximately 45 minutes) after UW engagement.

Third, because of the unique W&B style of curriculum, in order to scale *Finding Tov* a coaches training will be developed. However, since this third prong is essential for scaling, but not starting it will be cut if time constraints become an issue. This will be likely if FFPS resumes and the fourth prong, an EPIC (experiential, participation, image centric, connected) dining experience will be created to introduce TKGE concepts and give an overview of See, Say, Separate.

## PROTOTYPE ITERATION REPORT APPENDIX

### Prototype One

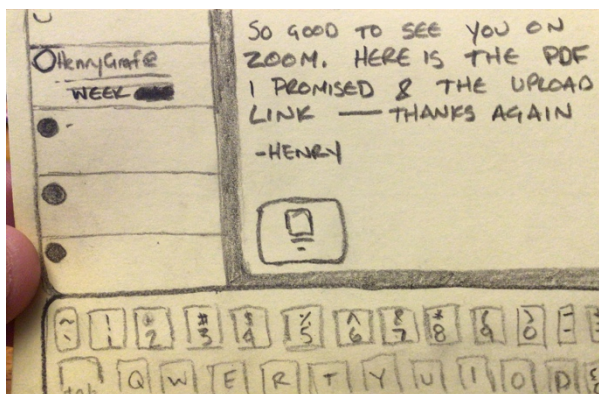
#### Storyboard:



*Prototype One: Recruitment Text*



*Prototype One: Concept Introduction during the last part of Zoom*



*Prototype One: Email PDF of FSD ~~W~~SB*



*Prototype One: Record One Day of Engagement*



*Prototype One: Upload Video*



*Prototype One: Engagement*





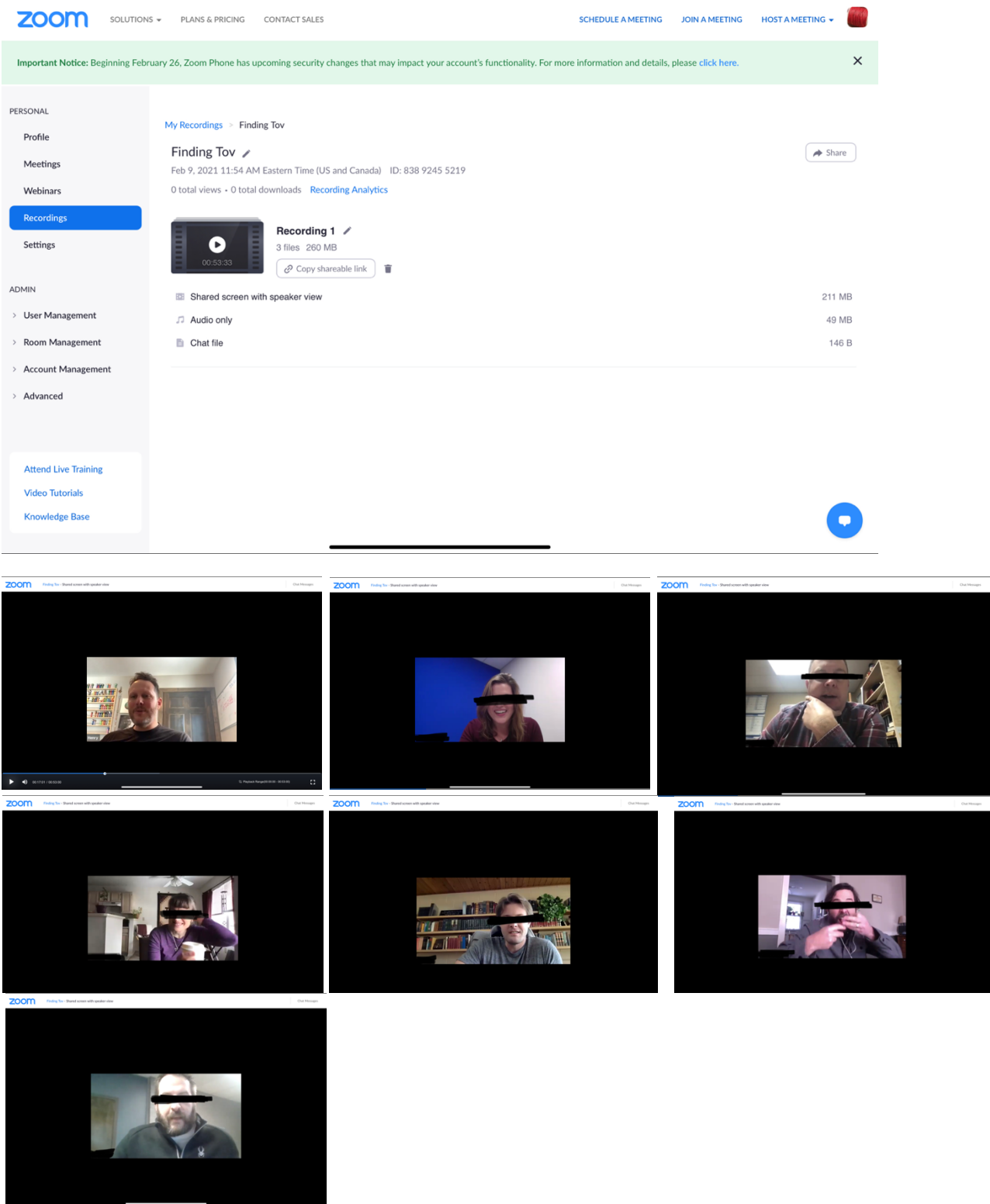
*Prototype One: Self report survey at the beginning of the following ZOOM (RA)*



*Prototype One: Engagement with concept via ZOOM*



Documentation of Prototype One



Prototype One: Concept Introduction Screen Shot

Prototype One wpSB



Choir was the only thing I did all four years of high school.

In hindsight, this had more to do with our choir director, Tim Lacroix, and his lov than anything else. This became apparent when I failed music theory my first semester in college. Since I was a music major this was a problem.

Actually, I was a double major, music and theater. I must not have failed my acting class because 10 years and 4 universities later, they let me take Acting II to finish a bachelor's degree.

There was a scene where my blind roommate broke a glass getting something out of the refrigerator in the middle of the night. It woke my character up. The open refrigerator door was the only light source in our little black box theater, which was a pretty cool effect. We were both in pajamas.

If you offered me a million bucks I couldn't tell you the name of the play, or what the characters were talking about, but I remember the broken glass cut his characters foot and my character put a band-aid on it as we talked.

On the day of the performance, the other guy wore shoes. He was nervous and forgot to take them off.

I was nervous too and as said my lines, whatever they were, I put a band-aid right on top of his white leather Nikes.

My director, Larry Life, lost it. That day, I learned about something called "suspension of disbelief."

People that go to a play, watch a movie or TV show, know it's not real. No one though his foot was really cut, but they suspend their disbelief and enter into the story. This is a gift the audience gives. It must not be abused.

When I didn't take his shoe off, and put a band-aid on top of it, they couldn't suspend their disbelief any more. As an actor I'd broken a sacred trust.

Jesus deals with suspension of disbelief when a dad who has a sick daughter seeks him out to make her better. As a dad with a sick daughter, we've sought out healers from the best institutions with all kinds of letters after their name. Far to many well meaning, powerful but very scared people say "trust me" then abuse my suspension of disbelief.

The Dad in this story owns the tension of both trusting and not trusting at the same time. He is candid about clinging to his disbelief while trying to suspend it. Since Jesus heals the kid, he seems OK with this.

Maybe this Jesus talk makes it hard for you to suspend disbelief. A lot of my friends are guarded when it comes to Bible stuff. That makes sense to me, I've been on the other side of hurt people using the Bible to hurt people, scared people using Jesus to scare people, and it sucks.

However suspended your disbelief is, I honor it as a sacred gift.

Thank you.

— day one —

# EAT EAT EAT

4

5

Growing up, there was always more than enough...especially when it came to food.

Some would say that's a statement of privilege or prosperity. It is. But, I've had the same experience in the slums of Haiti and subsidized schools of Africa. These are the places film crews fly because they epitomize poverty.

For us, and them, it was a "use every part of the buffalo" situation. Mom worked as a lunch lady at my school and picked up a night job at the newspaper to make ends meet when my father left. Boiled bones and the throw away ends of veggies simmered into soup. Certainly, that's part of why there was more than enough, stewardship always is. So is sharing and friends were always welcome at our table.

Why does what I learned from my mom, echo to third world countries where she's never been? Her voice carries, but not that far.

6

If I'm reading right, the very first thing God says to people is "eat, eat, eat." When the Hebrew gets translated into English it reads something like "Of every tree of the garden thou may freely eat (Genesis 2:16)," but a little something is lost in translation.

M-akal, akal, h-kal reads like the broken English of an immigrant Grandmother. The sauce simmers as she searching for the words of welcome. So she points to the bread and says "eat, eat, eat."

You are welcome. There is more than enough in this house. More than enough is where the story starts...with abundance not scarcity.

7

When we move to fast, like we often do, we miss things. Reading Genesis it's easy to speed past "freely eat," or "eat, eat, eat" to the next line. Don't worry we'll get to the but in a couple days, but why the hurry?

It's not just reading to fast, our settings got bumped and we focus on the negative.<sup>1</sup>

Nothing to wear has nothing to do with what's in your closet. Accuracy isn't the point when it comes to abundance or scarcity, mindset is.

"Eat, eat, eat" is about mindset not munchies. Abundance is about focus, not fact. Where is your focus?

<sup>1</sup>Tierney, John and Roy F. Baumeister. 2019. *The Power of Bad: How the Negativity Effect Rules Us and How We Can Rule It*. London: Penguin Press.

8

Take a moment and think though your day, where do you already know you are going to have more than enough?

Find a way to remind yourself to focus on abundance throughout the day (or maybe take all week). Setting a reminder on your phone, or putting a post it on your bathroom mirror, laptop screen, or steering wheel.

9



When abundance shows up that's not on your list, capture it. Go analog and carry a notebook and a pen to jot it down (you'll probably fill this page quickly). Get creative and draw a picture of the abundance you see. Take advantage of your phone and snap a picture, text yourself, or record a voice memo. Whatever you do, capture the "more than enough" moments and cultivate an abundance mindset.

SPOILER ALERT: You don't just have more than enough, you already are more than enough.

10



11

My hands weren't calloused. They still aren't, not like my dad's. Even his soap testified to toughness. It was called *Lava* because it had chunks of pumas (about the grit of rough sandpaper) mixed in it. Dad needed something to get the grease off his hands. But, deep in the callouses never got "clean."

Len Sweet said some words are so greasy you can't use them and not expect to be covered in layers of grime. "Good" is one of those words.

What does "good" mean to you?

Talk to, or text, a few friends and ask them what "good" means to them. Be warned, when religious people think religiously they use the word "good" differently.

SPOILER ALERT: Even religious people in a religious context don't use good the way its used in the Bible.

12

Name: \_\_\_\_\_  
☐ Religious Person   ☐ Not a Religious Person  
☐ Religious Context   ☐ Not Religious Context

Name: \_\_\_\_\_  
☐ Religious Person   ☐ Not a Religious Person  
☐ Religious Context   ☐ Not Religious Context

Name: \_\_\_\_\_  
☐ Religious Person   ☐ Not a Religious Person  
☐ Religious Context   ☐ Not Religious Context

13

If I had to recommend one business book, it just might be *Good to Great* by Jim Collins. He looks at what companies that went from good to great have in common. A great company is defined as:

*"fifteen year cumulative stock returns at or above the general stock market, punctuated by a transition point, then cumulative returns at least three times the market over the next fifteen years."*<sup>2</sup>

The good companies are at or above average. It was the same way in grade school. We didn't get A's or F's. Our teacher wrote


*Great!* on Sarah's homework, *GOOD* on Jason's, and *OK* on mine.

<sup>2</sup>Collins, James. 2001. *Good to Great: Why Some Companies Make the Leap... and Others Don't*. New York: Harper Collins

14

Outside religious thought, good means mediocre, passable, but not the best.

When religious people are thinking religiously, good doesn't mean mediocre, but moral. It's about doing the right thing. Moral words are all over the Bible, good just isn't one of them.



Can you imagine God said "let there be light" and God saw the light and said, "it's possible, not the coolest thing I've seen — no teeth in the smiley face for me, but I don't want to write 'needs improvement' on my own creation either."

Mediocre doesn't work when it comes to Genesis 1. We've paved and polluted creation and it still doesn't work now. There is no average sunset, or mediocre mountain top.

15

Morality doesn't work either. Is the fruit good because it's organic, or USDA certified? Did the Father pay the Son a fair wage so the Spirit could put a fair trade sticker on the pears or pomegranates?

Good is too greasy.

But, Genesis was written in Hebrew and the word there is *tov*. It looks like this: טוֹב

In the pears and pomegranates there are seeds. Genesis 1:11 is only one sentence, but says "plants have seeds" three times. The very next sentence says the same thing again. Because *tov* is about multiplication.

Multiplication, not morality.  
Multiplication, not mediocrity.

In every apple there is an orchard.

Finding *tov* is all about the seeds. What is longing to multiply in your world?

P.S. The first words are actually "Eat, the Garden Fruit, eat, eat."  
Multiplication is the reason there is more than enough.

— day three —



Ryan told me the first dinner in our new house was on him. He's a professional chef, so I knew it would be something special. Listening to Ryan talk about food is magical, tasting his cooking is other worldly.

My wife and daughters have all kinds of dietary restrictions, so Ryan ran ingredients by me. Heavy cream, maple syrup, and applewood smoked belly bacon somehow made ice cream. Smoke and salt and sweet would play with each other and my tastebuds, he promised. Because of his description, I knew about the meal... then I tasted it.

Some things you know, and some you only know about.

In Hebrew the word for know is *yada*.

Eat has always been a *yada* word. You are what is you eat after all. Eat healthy, you'll be healthy. Eat junk, you'll feel and look like junk. Either you know food poisoning (and I don't need to say anymore) or you know about food poisoning (and words could never adequately express the way even hearing the word "raw oyster" makes your tummy turn.) Once you eat something, you can't uneat it. Your body changes the food and the food changes your body. That's the point of *yada*.

Hebrew has another word, *da'ath*, for things you know about. My parents and teachers wanted me to *da'ath* all kinds of things from "stranger danger" to LSD laced Halloween stickers. They wanted me to *da'ath* so I wouldn't *yada*.

What, for better or worse, do you *yada*? What do you *da'ath*?

—	Stuff I <i>yada</i>	Stuff I <i>da'ath</i>
I yada tattoos		I da'ath EPS (my daughters
(I have for 20+ years)		genetic disorder)

Yesterday we talked about *tov* being multiplication (not morality, not mediocracy, but multiplication). When we let *tov* redefine success, we realize succession is success. In light of that what do you want those who come after you to *yada*? What do you hope they *da'ath*?

I want \_\_\_\_\_ my \_\_\_\_\_  
(first name) (last name) (relationship)  
to yada \_\_\_\_\_,  
\_\_\_\_\_, and  
\_\_\_\_\_,  
and to da'ath \_\_\_\_\_,  
\_\_\_\_\_, and  
\_\_\_\_\_.

I want \_\_\_\_\_ my \_\_\_\_\_  
to yada \_\_\_\_\_  
\_\_\_\_\_, and  
\_\_\_\_\_.  
and to da'ath \_\_\_\_\_  
\_\_\_\_\_, and  
\_\_\_\_\_.

I want \_\_\_\_\_ my \_\_\_\_\_  
to yada \_\_\_\_\_  
\_\_\_\_\_, and  
\_\_\_\_\_.  
and to da'ath \_\_\_\_\_  
\_\_\_\_\_, and  
\_\_\_\_\_.

Adam yada tov, but God gave him a warning “don’t eat (yada) the tree of da’ath of tov and evil.” In other words, “tov and evil” is something people are supposed to know about (da’ath), but not get mixed up with (yada).

Tov is more than enough, but that’s not the same as too much. Zucchini taught me that lesson.

ATOM archers a post-organic farm, at least that’s my description. Anne, Trace, Oliver, and Matthew (Benjamin and Beatrice help out too) do things plant flowers rather than use pesticides to keep bugs away, and you can taste the difference.

One afternoon Matthew helped me start my own garden. He gave me a tomato starter, and pulled basil and cilantro seeds from a ziplock bag. Once you have a plant, you don’t have to buy seeds any more — that’s how tov works.

We left a spot for Zucchini seeds because Matthew didn’t have those seeds with him. He said to plant 2, and even made the holes. I didn’t have a green thumb like Matthew.

Zucchini were everywhere. Admittedly, I’d ignored the garden for a few weeks, but they had taken over flowing out of the garden box and choking out the tomatoes. The basil and cilantro never stood a chance. When I tried to salvage something I notices that the zucchini were even choking out zucchini.

They were tov, but like anything tov they could become evil... and they did.

Ra is the word that get translated “evil.” It’s an Egyptian word that Hebrew borrowed. English does this with food all the time.

Ravioli, rigatoni, and marinara are Italian, not English. If you’ve order a taco or an enchilada, you’ve spoken un poco Spanish. Chances are good the newly freed Hebrew slaves picked up a little Egyptian along the way — Ra was one of those words.

Pharaoh was tov.

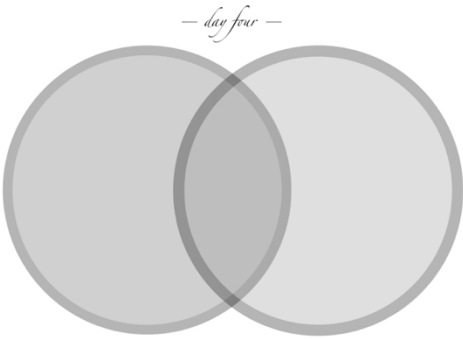
Yes he was cruel, but cruelty doesn’t take away tov. There are no two ways about it his empire multiplied.

Built on the back of the Hebrew slaves, Egypt’s power multiplied too. Pharaoh kept the children of Israel from finding and living their tov. One way he did this was to claim divinity. He said he was the incarnation of the Sun God Ra.

To be clear, anything tov can multiply so much that it becomes Ra, choking out other tov. This is what God wanted Adam to know about, so he didn’t have to get mixed up in it.

Part of finding tov is knowing Ra. Where have you experienced tov becoming Ra?

P.S. I’m amazed how many people carry baggage from learning a very different story about the tree of knowledge of good and evil. Did you hear a different story? What did that story teach you about the divine? Does knowing 3 Hebrew words (tov, yada, da’ath) and an Egyptian one (Ra) change the narrative for you?



Gloria could tell I was off. When I replied "fine" to her "how are you?" she said "effed up, insecure, neurotic *and* emotional?" Her emphasis was on the *and*.

America can get lonely with our scripted response. That day, Gloria saw through my "fine" and saw me.

South Africa doesn't feel as lonely. Part of that may be the Zulu greeting is "Sawubona." This doesn't mean "how are you?" but "I see you."

Think through your day so far (or yesterday if it is early morning) who saw you?

"Ngikhona" or "Sikhona" are the scripted response, both roughly translate "I am here." How often do we not show up until someone sees us?

28

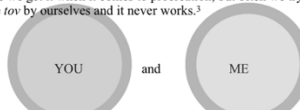
People were made to be known. Not just known about, but really known. Genesis 2:18 says we aren't *toiv* without it.

If there was any doubt that *toiv* is multiplication not morality God clears it up telling Adam he isn't *toiv* alone. Actually, this is so early on, he hasn't even been called Adam yet.

As people, we've got all kinds of *toiv* (we will unpack that tomorrow). Biological *toiv* is what Genesis 2:18 is getting at. To paraphrase, rather than translate, the Hebrew "a dude, by himself, can't make a baby."

This is pretty basic, but there is also a reason it's made explicit.

Maybe we get it when it comes to procreation, but often we try to live *toiv* by ourselves and it never works.<sup>3</sup>



<sup>3</sup>Shenk, Joshua. 2014. *Powers of Two: Finding the Essence of Innovation in Creative Pairs*. New York: Houghton Mifflin Harcourt.

29

When it comes to *toiv* the math never quite works out right. Relationally there is

Somehow  $1+1=$  at least 3



It's no longer just you and me, but there's an us too. The "us" isn't "me," but there is not us without "me." You aren't the "us," but there is no "us" without "you" either.

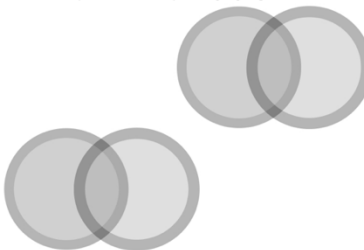
Biologically *toiv* is easy to see. The "us" becomes a living breathing person. I met a Rabbi named Allen who put *toiv* off a generation. He said, you don't know if you were *toiv* until your children have children.

*Toiv* isn't confined to biology, but requires a team. Liz Gilbert writes about authors and inspiration using this language.<sup>4</sup> She'd

30

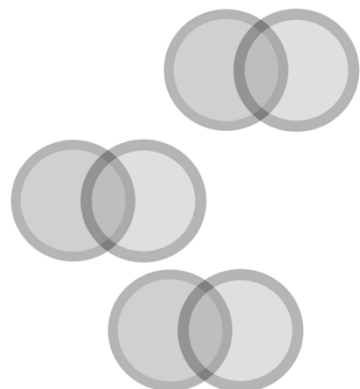
agree with Rabbi Allen and talks about her books becoming an "other" and taking on a life of their own.

So who's on your team? Have you caught glimpses of *toiv*?



<sup>4</sup>Gilbert, Elizabeth. 2015. *Big Magic: How to Live a Creative Life, and Let Go of Fear*. London: Bloomsbury.

31



32

— day five —

33

If Albert Einstein said, "Everyone is a genius. But if you judge a fish by it's ability to climb a tree, it will live its whole life believing it is stupid," he wasn't the first.

Back in 1903 "Jungle School Board" was published. An elephant, kangaroo and monkey had to decide what the curriculum would be. Each had a suggestion: climbing trees, jumping, looking wise, that the other 2 shot down. In the end the three parted ways and decided not to have school at all.

Long before these fables, along with *toṽ*, the concept of *miṽn* was introduced. This Hebrew word gets translated "of it's kind." *Miṽn* shows up 10 times in Genesis 1, but is spelled 5 different ways, highlighting the "of it's kindness" of "of it's kind."

*Miṽn* is all about the —ness. Since *miṽn* and *toṽ* are linked, *toṽ* is too.

the monkey has monkey-ness.  
the fish, fish—ness,  
and you, you-ness...

You are uniquely, you. Sadly, if you don't live your *miṽn toṽ* that part of the universe is left undone. We are all worse off when that happens.

34

The elephant and the kangaroo knew tree climbing was not in their wheelhouse, let alone their —ness. Often we know what our *miṽn toṽ* isn't before we know what it is.

Kaitlyn played volleyball in 6th grade. She spent all season just trying to get her serves over the net. Finally, in one game a serve went over but they still lost the point. Her team was so excited they ran to hug her rather than playing the point. "Sports Ball" as Kaitlyn now calls it, is not her —ness.

What are some things, you know aren't your —ness?

35

Keep that list going. If something isn't your *toṽ*, you have my permission to say no. I get it, sometime we just have to pay the bills, but if there is any way you can stop, please do.

Brene Brown<sup>5</sup> helped me realize fear and shame are often reason to do things I know aren't my *toṽ*. When I stop, someone else (whose *toṽ* it is) picks it up and elevates that thing.

Make no mistake, it takes a lot of bravery to answer this question, but can you think of anything you know isn't your *toṽ* but you do it out of necessity, fear, or shame?

How can you stop doing it this week so you have more time and energy to live your *toṽ*?

<sup>5</sup> Brown, Brene. 2012. *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent, and Lead*. New York: Avery.

36

Light is the only time something is called *toṽ* but not *miṽn*.

God said, "Let there be light."  
God saw the light is *toṽ*  
God separated the light from the darkness.

This is the first time *toṽ* shows up in the poem. It is also the way *toṽ* always comes into existence.

First someone sees it.

Then someone says it.

Finally the work of separating  
what it is  
from what it's not  
happens.

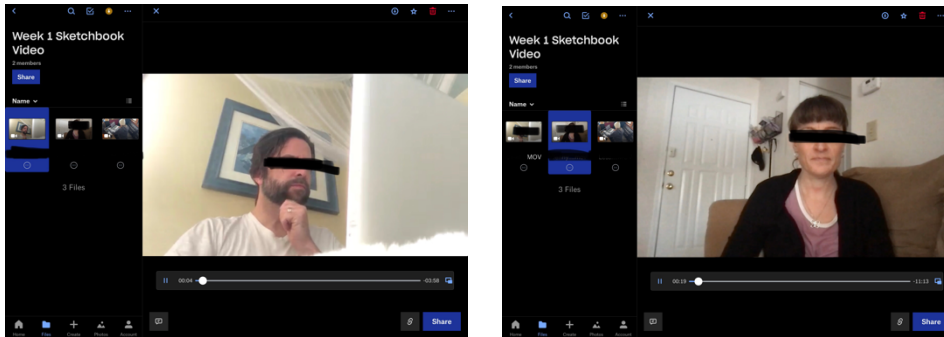
We will spend the next 5 weeks working through those 3 step (see, say, separate). But why wait? Maybe you already see it. What do you think your *miṽn toṽ* might be?

37

3,424 words

Prototype One: ~~wp~~SB

Due to timing of individual engagement and emails, one participant engaged with the second prototype thinking it was the first. That individual engagement is included in prototype two.



*Prototype One: Individual Engagement Screen Shots*

After multiple solicitations three participants had not uploaded individual engagement videos and were sent the following survey with a final upload request.

No Week One
 All changes saved in Drive

Questions

Responses

## No Week One

Although emails are collected, they are not attached to responses.

Email address \*

Valid email address

This form is collecting email addresses. [Change settings](#)

What happened?

☐ I was unable to download the PDF

☐ I was unable to engage with the PDF\*

☐ I was unable to capture video of engagement

☐ I was unclear about what to capture video of

☐ I was unable to (thought I did) upload the video

\*If you were unable to engage with the PDF what, if anything could have been done on our end to make it more engaging?

Long answer text

### *Prototype One: Final Upload Request*

However, after ten days there was no response to this questionnaire.

### Observation Notes

#### *CI Notes*

00:00:00	Early log in to greet participants Informal small talk
00:11:21	Introduction by participants (P) P: Who you are? What you do? If you had 24 hours off what would you do?
00:17:00	Worst Theology is at Funerals (when people are hurting) —ask for stories. P: Suicide Eulogy — happened because “parents were strong enough” P: Funeral home dug wrong grave
00:19:40	Teaching Input (TI) — Starting point “when people are hurting the most, the church has the worst responses” Len Sweet “pluck child” funeral story
00:20:27	TI: Losing <i>Tov</i> King Josiah lost scripture — scripture says lost scripture Church lost grace (Luther) Lost and Found is part of church tradition Lost <i>tov</i> .
00:21:38	Why did God put Tree of Knowledge of Good and Evil (TKGE) in garden? P: God out to trick us, we need to prove our worth Answer Given (AG): Free will AG: Robot love
00:24:00	TI: Stanford Marshmallow Experiment Room turned at laughter This is the story people actually believe about God
00:27:20	TI: Unpack TKGE Lost in translation — grandma gay
00:29:00	Good has changed as significantly <i>Tov</i> not moral (Beowulf) but multiplication (Gen 1:11) <i>Lo tov</i> — not moral, dude by self can’t make baby.
00:31:45	Questions 1010 – 1200 (Magna Carta) from multiplication to morality Recently from morality to mediocre
00:33:25	<i>Yada</i> : Mary, Song of Solomon (eat), you are what you eat
00:35:12	<i>D’ath</i> : crack

- 00:36:05 Something we need to know about so we don't get mixed up in Anything *tov* can become *Ra* (not juxtaposition)  
Egyptian / intended audience  
Pharaoh *tov*—iest *tov*.  
Ra —When more than enough becomes too much.  
When my *tov* keeps another from finding / living theirs.
- 00:37:44 Isaiah (Numbers) grasshopper vs locust
- 00:39:41 Different Narrative — it's all *tv*, be careful of it becoming *Ra*
- 00:40:02 Question  
(L) Spanish has 3 “to know”  
— *conocer* (really know —*yada*),  
— *saber* (know about —*dayath*),  
— (recognize)  
(C) Eating being intimate — communion tie in, group workcamp  
(D) Good, evil, essence — Dr. Jekyll / Mr. Hyde  
— Start: know evil,  
— Then: separate from good & evil  
— Eventually: evil consumes...need for outside source to save.  
(J) How would this work in different cultures? (We are all Anglos)
- 00:44:16 *Miyin* 10x, spelled 5 ways, “of it's kind”  
Evangelistic opportunity — what's your *tov*  
“Live the way you God created you to be” — hollow spaces  
Riley / IU archway — why does God let pain & suffering happen
- 00:47:34 Preview of next five weeks  
—Find our *tov* (individually)  
—Help others find *tov* (individually and organizationally — church & company)  
— Template: See, Say, Separate
- 00:48:44 PDF sent, 5 separate days to dig deeper  
Non Christian audience is intended audience — where America's heading  
Video tape and upload to dropbox
- 00:51:39 Done  
(B) 1-on-1, Consider non Genesis text — Saul, Jonathan, David (1 Sam)

### *Individual Engagement Notes*

(C) 00:04:02 total — download issues noted during CI, only day of (Tuesday) engagement  
affirmative nod at 1:04, skyward gaze (pondering) at 1:39, affirmative nod at 2:05, left glance at 2:24, potential (offscreen) note making at 2:33, affirmative nod at 3:57.

(J) 00:11:32 total  
audio check until 0:11 (day five noted), silence and direct gaze (screen view —reading?) until in writing at 0:43 (apple pencil) generally taken throughout, furled brow at 2:15 (could reading and note taking on device and direct gaze was pondering — if not the majority is writing) , 2:17 direct screen look, 2:26 writing (up and down glance until 2:38), 3:13 direct gaze, 3:30 writing, 5:19 direct gaze, 5:46 writing, 8:27 direct gaze, 8:32 writing, 9:48 direct gaze, 10:00 writing, 10:12 direct gaze, 10:15 writing (quick upward glances), 10:30 direct gaze, 10:38 writing, 10:54



direct gaze, 10:58 writing (quick upward glances), 11:15 direct gaze, 11:20 writing, 11:27 direct gaze.

### Online Questionnaire

The following questionnaire occurred at CI(2), after one week of engagement with FSD ~~wp~~SB

5daySurvey

Questions Responses 5

## Finding Tov “5 day” Workbook

Form description

Email address \*

Valid email address

This form is collecting email addresses. [Change settings](#)

1. How did you engage with the sketchbook?

- ☐ I printed a hard copy.
- ☐ I engaged with it electronically.
- ☐ I both printed a hard copy and engaged with it electronically.
- ☐ Other...

2. How many sittings did you use to complete the “five days”?

- ☐ 1 or 2
- ☐ 3 or 4
- ☐ 5
- ☐ More than 5
- ☐ Other...

- ☐ Less than 5 minutes
- ☐ 5-10 minutes
- ☐ 10-20 minutes
- ☐ More than 20 minutes
- ☐ Other...

- ☐ Day One: Eat, Eat, Eat (more than enough)
- ☐ Day Two: Multiplication (not morality) (not mediocrity)
- ☐ Day Three: Yada, Da'ath, Ra
- ☐ Day Four: You, Me, Us (not good)
- ☐ Day Five: Miyn (of it's kind)

- ☐ Day One: Eat, Eat, Eat (more than enough)
- ☐ Day Two: Multiplication (not morality) (not mediocrity)
- ☐ Day Three: Yada, Da'ath, Ra
- ☐ Day Four: You, Me, Us (not good)

- ☐ Day Five: Miyn (of it's kind)
- ☐ I liked all of them equally.
- ☐ I didn't like any of them.

1 2 3 4 5

Much worse than others ○ ○ ○ ○ ○ Much better than others

7. What is still most unclear?

Long answer text

8. What would make this sketchbook better?

Long answer text

9. What did you most enjoy about this sketchbook?

Long answer text

10. How likely would you recommend this to a friend?

1 2 3 4 5

If I hear they were signing up, I'd tell them not to. ☐ ☐ ☐ ☐ ☐ I'm signing my friends up as a Christmas gift

11. If this was week 1 of a 6 week sketchbook, how much would you pay for the whole sketchbook?

☐ I wouldn't pay

☐ Less than \$5

☐ \$5 - \$10

☐ \$10 - \$20

☐ \$20 - \$30

☐ More than \$30

☐ Other...

12. We are also considering a "one week" version of this sketchbook.

☐ I think a "one week" version would be better than (this) the "five day" (this).

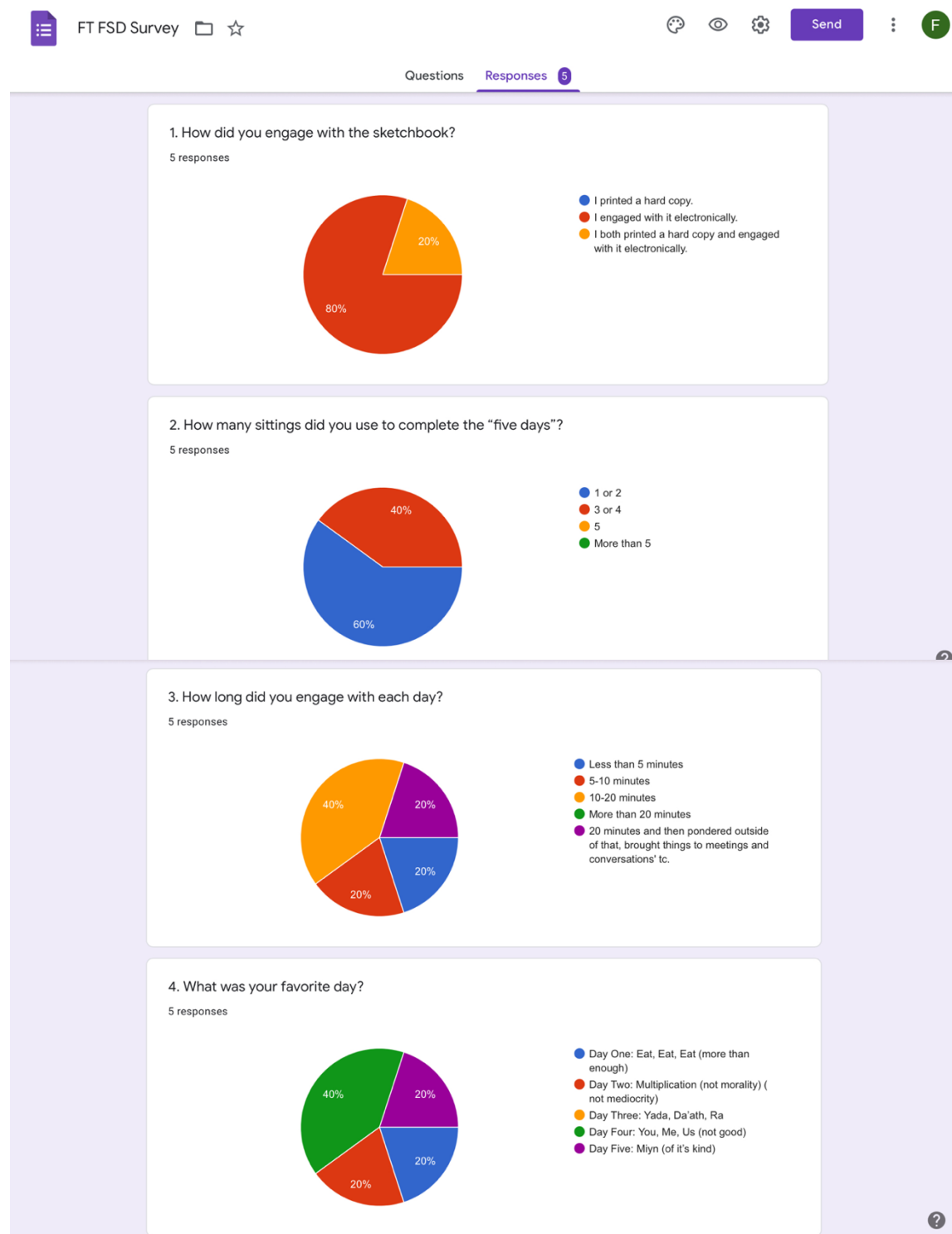
☐ I think a "one week" version would be WORSE than (this) the "five day" version.

☐ I don't think it matters.

☐ Other...

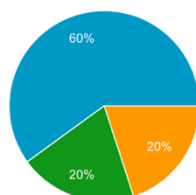
*Prototype One: Online Questionnaire*

Producing the following results:



## 5. What was your least favorite day?

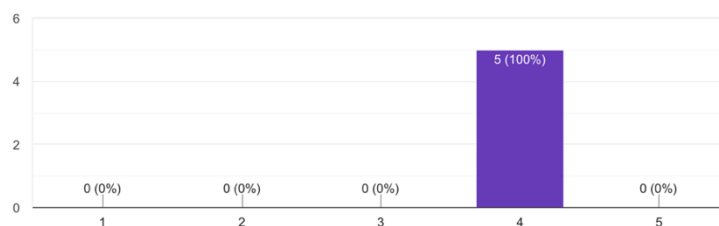
5 responses



- Day One: Eat, Eat, Eat (more than enough)
- Day Two: Multiplication (not morality) (not mediocrity)
- Day Three: Yada, Da'ath, Ra
- Day Four: You, Me, Us (not good)
- Day Five: Miyn (of it's kind)
- I liked all of them equally.
- I didn't like any of them.

## 6. How did this compare to other "workbooks" you've used?

5 responses



## 7. What is still most unclear?

5 responses

I'm ready for more! Let's go!

Tov rah. Good evil.

Yada into da'ath. Needs either different formatting or a paragraph. Since it was on the page turn in my view it felt like I missed a concept or statement that made the move.

still getting the concept of how this will work with other content (am I reading a chapter first in the book and then doing these readings OR are they stand alone??)

Understanding Tov to Ra

## 8. What would make this sketchbook better?

5 responses

I would like to print it out in its form of quarter or smaller size. Just don't have a printer for that but looking forward to a bound book.

Na

I read over it in a digital format but I'm not a digital processor usually. On paper this would flow better and would be better to engage. That is me, not you. A few more graphics or illuminations would be interesting. Maybe ones that invite being colored in for those of us that are not natural artists.

high level purpose and then weekly breakdowns (this week we will be focusing on...)

Beer

## 9. What did you most enjoy about this sketchbook?

5 responses

The format/intended audience - it's structured to connect with folks who aren't professional church workers

Engaging

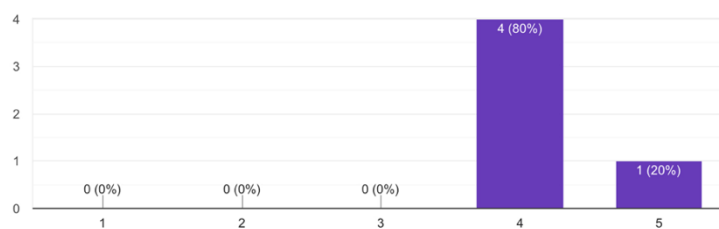
I loved 1+1+3. The simple graphic of the crossing diagrams was great. I liked that concepts as well because it is applicable not just to my as an individual but also can be applied to a team/system. I like the sections that have traction for beyond individual engagement.

great stories and unique, engaging content!

Looking at life from Abundance vs. Scarcity

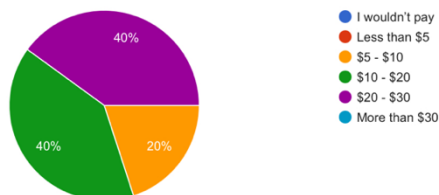
## 10. How likely would you recommend this to a friend?

5 responses



## 11. If this was week 1 of a 6 week sketchbook, how much would you pay for the whole sketchbook?

5 responses



## 12. We are also considering a "one week" version of this sketchbook.

5 responses



### Prototype One: Survey Results

## Prototype Two

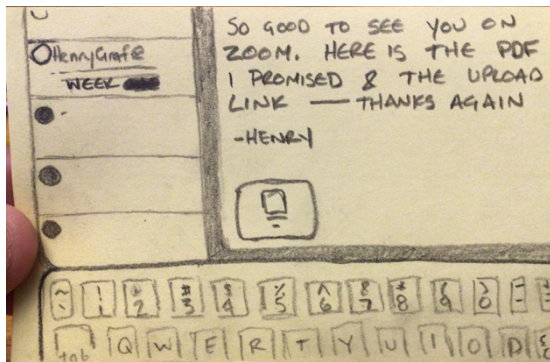
### Story Board:



Prototype Two: Recruitment Text



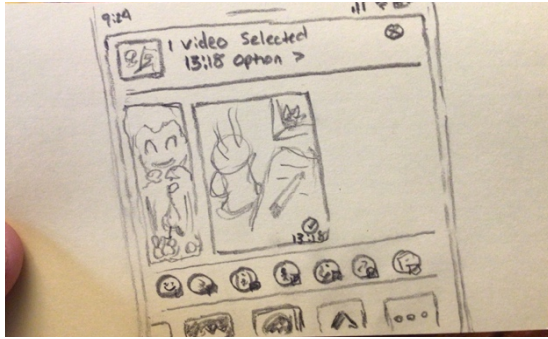
Prototype Two: Concept Introduction during the last part of Zoom



Prototype Two: Email PDF of weeklong ~~wp~~SB



Prototype Two: Record engagement with ~~wp~~SB (RA)



*Prototype Two: Upload w/ SB Engagement Video*



*Prototype Two: Record one activity*



*Prototype Two: Upload activity video*



*Prototype Two: Selfreport survey at the beginning of the following ZOOM (RA)*





*Prototype Two: Engagement with concept via ZOOM*

## Documentation of Prototype Two

REQUEST A DEMO 1.888.799.5926 RESOURCES SUPPORT

**zoom** SOLUTIONS PLANS & PRICING CONTACT SALES SCHEDULE A MEETING JOIN A MEETING HOST A MEETING

**Important Notice:** Beginning February 26, Zoom Phone has upcoming security changes that may impact your account's functionality. For more information and details, please [click here](#).

**PERSONAL**

- Profile
- Meetings
- Webinars
- Recordings**
- Settings

**ADMIN**

- > User Management
- > Room Management
- > Account Management
- > Advanced

[Attend Live Training](#)

[Video Tutorials](#)

[Knowledge Base](#)

**My Recordings > Finding Tov**

**Finding Tov**

Feb 16, 2021 11:51 AM Eastern Time (US and Canada) ID: 838 9245 5219

0 total views • 0 total downloads [Recording Analytics](#)

**Recording 1**

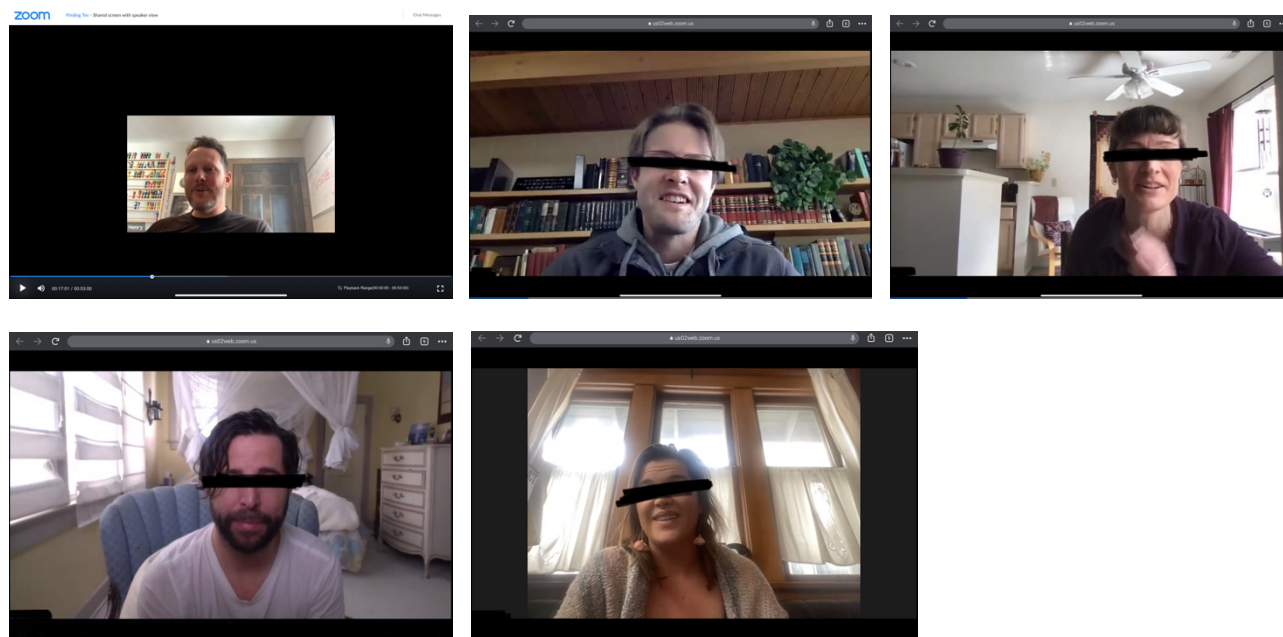
3 files 868 MB

[Copy shareable link](#)

Shared screen with speaker view	807 MB
Audio only	61 MB
Chat file	418 B

*Prototype Two: Concept Introduction Screen Shots*

Due to a major snowstorm one participant could not attend, and was audio only.



*Prototype Two: Concept Introduction Screen Shot*

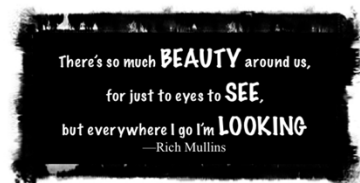
Prototype Two ~~wp~~SB PDF



### Your Hands Are Too Small

From stories to stuff, people were made to share. It's important to remember there is still more than enough. That's the nature of *love*. But, all the way back in the garden the problem was our hands were too small.

When Adam found kiwi, cantaloupe, and cucumber in a corner of a garden, he couldn't share because he couldn't carry it all. His hands were too small. So with buckets, bindles (that's a bandana tied on a stick), and barrows with wheels, people have figured out ways to capture things they want to share.



2

My brain is to small too.

I'll have a great idea in the shower, but somehow my towel seems to dry it up. Brilliant thoughts (and grocery lists) flood my brain when I'm behind the wheel, but the Jeep isn't the only thing that stops when I put on the parking break. So I carry my brain bundle, a little 3 1/2 x 5 1/2 inch notebook, everywhere I go. Even in the shower, it's only a few feet away. I need help to capture my thoughts.

### What Do You See?

If I ever get to name a pub, it'll be called

#### ARCH & OVAL

The sign above the door will be just that, a simple **ARCH** and an **OVAL**.



3

When you look at the arch and the oval, what do you see? What if I add a dot, or as Sunni Brown calls it, a **POINT**?



Did the point change what you saw into an image, or did you simply see "oval, arch, point?"

In *The Doodle Revolution*<sup>1</sup>, Sunni Brown tells us about "the visual alphabet." Her friend David Grey came up with it and it's only 12 "letters:"



POINT LINE ANGLE ARCH SPIRAL LOOP

<sup>1</sup> Brown, Sunni. 2014. *The Doodle Revolution: Unlocking the Power to Think Differently*. New York: Portfolio / Penguin.

4



OVAL EYE TRIANGLE RECTANGLE HOUSE CLOUD

With them you can draw anything! What do you see when another **ARCH** is added?



Maybe when you saw the arch & oval, it looked like an eye. Perhaps, for you, two arch's make it more clear. For some people the addition of a point is the point of clarity — and it's all about clarity.

5



Courage is confidence when the heat is on. Rarely, can someone lower the heat, but anyone can raise confidence by getting clarity. Getting the picture clear isn't hard (once we have a shared language).

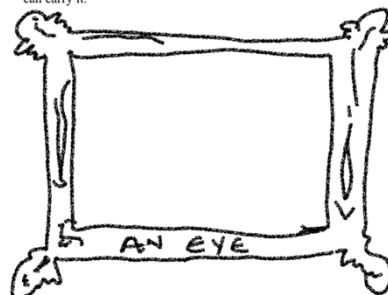
What Sunni and Dave, and a bunch of other people call a **POINT**. I call a dot. To me dot makes more sense. **DOT** is clearer, at least to me, and clarity is the goal. Often it takes an extra arch or an addition dot (or point if you prefer).

6

Go ahead.

Take a whack at it.

Combine as many, or as few; arches, ovals, and dots to make an eye yourself. The goal is to capture with enough clarity that you can carry it.



7

### I'm Not An Artist

What was your gut reaction when I asked you to combine arch, oval, and dot?

Sunni Brown calls it doodling instead of drawing because so many people say they can't draw. Gordon Mackenzie, whose job title at Hallmark was *Creative Paradox* noticed the when he asked who the artist were:

#### FIRST GRADE

*En Mass* the children **left** from their chairs, arms waving wildly, eager hands trying to reach the ceiling. Every Child was an artist.

#### SECOND GRADE

About half the kids raised their hands, shoulder high no higher. The raised hands were still.

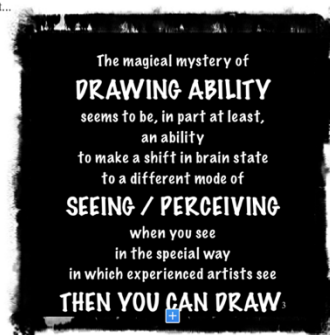
#### THIRD GRADE

At best, 10 kids out of 30, would raise a hand. Tentatively. Self-consciously.

<sup>2</sup>Mackenzie, Gordon. 1998. *Orbiting the Giant Hairball: A Corporate Fool's Guide to Surviving with Grace*. New York: Viking Penguin / Penguin **P19998**.

8

But...



<sup>1</sup>Edwards, Betty. 1999. *Drawing on the Right Side of the Brain*. New York: Jeremy P. Tarcher / Putnam / Penguin **P20099**.

9

If you can see, then you can draw.  
If you can draw then you are an artist...  
and almost everyone can see.

A. McKenna painted the abstract behind Betty Edwards quote. She has realistic pieces too, but her abstracts are my favorites. The thing is, she's blind. But, like most blind people, she sees some things.

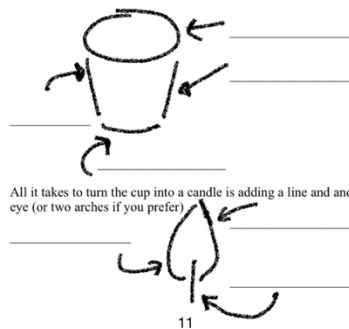
Poke a hole in a paper cup with a pencil, then hold the cup up to your eye. If someone turns the lights on or off, can you tell? You can see something through the hole you poked, can't you? The issue, like it is for most blind people, is clarity.

Conrad Lewis, an electrical engineer, had two sisters that were blind so he invented **gsight**. These miracle glasses have a camera on the front and somehow find that pencil hole and shoot the image through it. With **gsight** people like A. McKenna see...  
and if you can see then you can draw.

Hearing is how we learn to speak. Spend a few weeks immersed in a language you don't understand and you'll be amazed by how much you pick up.

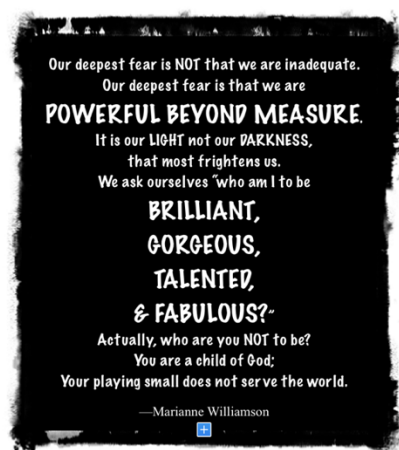
10

Likewise, seeing comes in the side door of drawing (or doodling). On my desk there is a cup and a candle. I added some spaces for clarity, but what are "letters" of the visual alphabet in the cup? (Turn back to page 3 if you need some help.)



All it takes to turn the cup into a candle is adding a line and an eye (or two arches if you prefer)

11



12

Can you see it?

Congratulations, you can draw....you're an artist...  
more than that you are *tov*.

When you read "you're an artist" (and even more when you hear "you are *tov*"), I hope your reaction is the same as Han Solo's when Princess Leia told him she loved him.

She said "I love you."

He said "I know."

Sure it was cocky, but that's who Han was. But, he received the truth, no strings attached. We need more of that.

Far too often, our response is like Jeremiah God tells him

"I formed you,  
I knew you,  
I set you apart,  
I appointed you"

but Jeremiah doesn't reply "I know." Instead he weasels

"I don't know how to speak  
I'm too young"

13

When others see our *tov* (or we see it in ourselves) and our response is Jeremiah, not Han — remember one story is historic and the other fictional. Living our *tov* is scary, that's why God says to Jeremiah, "Don't be afraid."

I already underlined it, and made it bold, but grab a highlighter and run it over the word "be." It's that important. When it comes to living *tov*:

**If you can't beat the fear  
DO IT SCARED!**

—Will Smith

For people, *tov* is more than just biological multiplication, but we still can't do it alone — Lennon and McCartney exemplify that.<sup>4</sup> Jeremiah is reminded that he isn't alone and we need that reminder too. Who is with you? Who sees your *tov*? Whose *tov* do you see?

<sup>4</sup>Shenk, Joshua. 2014. *Powers of Two: Finding the Essence of Innovation in Creative Pairs*. New York: Eaton Dolan / Houghton Mifflin Harcourt.

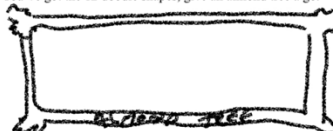
14

The game changes when God asks Jeremiah "What do you see?"

**There's more to  
SEE  
than can ever be seen  
more to do than can ever be done**

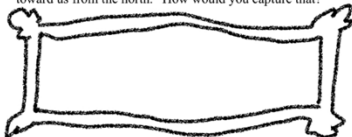
—Lion King

Jeremiah said "I see the branch of an almond tree."  
You've got the 12 doodle shapes, give an almond tree a go.



15

Later Jeremiah said, "I see a pot that is boiling and it's tilting toward us from the north." How would you capture that?



**Seeing What's Not There Yet**

Somebody has to say it: birth is gross. There is blood and pain, and don't even get me started on the smells. I've only been in the room for our two daughters, but both of them came out looking gross. Nurses told me this is the normal.

"Beautiful" was the word Tricia used to describe them. Heads were misshapen, skin color changed like a chameleon, and they were covered in goo even though the nurse had tried to wipe it off. Moms have a way of seeing what's not there yet.

Coaches do this too. She may sit down and pick dandelions when the game is being played at the other side of the field, but a

16

coach sees, "She has promise." The ball is almost as high as his shin guard, so of course he trips over it when he tries to kick, but a coach sees "potential."

It always starts with seeing. Maybe sensing is a better word than seeing. After all we are talking about seeing something that's not really there — at least not yet. The Bible has a letter written to the Hebrew Church that gets at this.

**faith is the  
SUBSTANCE  
of things hoped for,  
the EVIDENCE  
of the things not seen.**

—Hebrews 11:1

17

**and God SAID  
let there be light (and there was light)  
and God SAW  
that the light was tov.  
and God SEPARATED  
the light from the darkness.**

—Genesis 1:26-27

Ryan, the chef I mentioned last week, takes one spoon of sauce and can list the ingredients. More than knowing what is there, Ryan can taste what's not there. Sometimes the dish needs something added — more salt or more fat. Often he moves it to

18

the back burner and lets it simmer. Something needs to marry or reduce. It's not there yet, but he can taste what it will be.

Chad has done music for years. There have been a couple times I've gotten to listen to a song before it's done. He hears what's not there yet. Sometimes, it's a harmony that needs to be added. Other times, it's something that needs to be brought out in the final mix. Chad hears what isn't there yet.

When we were in southern Indiana, Dad took us spelunking. Deep in a cave is the only time I've been in total darkness. I could feel the air move when I waved my hand in front of my face, but I couldn't see anything. Somehow, God looked into that darkness and saw light. Only after seeing it did God do the work of pulling the light out of the darkness.

**Seeing Is Shorthand**

For Ryan it's taste, for Chad it's hearing, and Jeremiah is asked what he sees. The sense used has more to do with *miyn* (of it's kind) than anything else and for some reason seeing has become shorthand for all of it.

Whatever the sense, we usually need to see what is there before we can see what's not there yet. Counterfeits always have

19



Refuse to say fine, at least in your mind. When someone asks how you are actually answer to question (at least to yourself). If you struggle to articulate emotions google "emotion wheel."

As you engage more deliberately with the five sense, take note of how you feel.

Does a color and/or light effect your affect?  
Can music change your mood?  
Chocolate makes me happy, could food and mood be more than rhyming words?  
Smell can bring back memories of people and places, how do scents change sentiment?  
How does what you feel affect what you feel?

Think of someone you know who deals with feelings (maybe a counselor). Ask them about what they've learned about feelings.

Come up with your own "feel" activity and email it to [findtov@gmail.com](mailto:findtov@gmail.com).

26

# SENSING TOV

Me

I sense my tov might have something to do with \_\_\_\_\_.



It looks like \_\_\_\_\_.



It sounds like \_\_\_\_\_.



It tastes like \_\_\_\_\_.



It smells like \_\_\_\_\_.



It feels like \_\_\_\_\_.



It feels like \_\_\_\_\_.

27

## My Team

I sense \_\_\_\_\_ my \_\_\_\_\_ tov  
(name) (relationship)

might have something to do with \_\_\_\_\_.

I sense \_\_\_\_\_ my \_\_\_\_\_ tov  
(name) (relationship)

might have something to do with \_\_\_\_\_.

I sense \_\_\_\_\_ my \_\_\_\_\_ tov  
(name) (relationship)

might have something to do with \_\_\_\_\_.

I sense \_\_\_\_\_ my \_\_\_\_\_ tov  
(name) (relationship)

might have something to do with \_\_\_\_\_.

28

## US ( \_\_\_\_\_ )

(team / organization name)

I sense our tov might have something to do with \_\_\_\_\_.



It looks like \_\_\_\_\_.



It sounds like \_\_\_\_\_.



It tastes like \_\_\_\_\_.



It smells like \_\_\_\_\_.



It feels like \_\_\_\_\_.



It feels like \_\_\_\_\_.

If you are going through this work play SKETCHbook with a team first do this activity yourself. You'll get together and share this with each other in a couple weeks.

29



Go to [hydealchemy.com](http://hydealchemy.com) and order a discovery kit. Before you look at the top, middle, and base notes they listed try to figure them out using your nose. Which sample smells like you? Which doesn't? Why?

Attend a wine, w(h)iskey, or coffee tasting, often vineyards, distilleries, and roasters will offer these. It's called a "tasting" but much of your time will be spent smelling.

Pour liquids that you know taste different but have the same viscosity (ie pickle juice, salt water, apple juice) into matching glasses. Blindfolded and with your nose plugged try to differentiate between them.

Think of someone you know who does something with smell (even the person who works at perfume store). Ask them about their favorite scent and why they love it.

Come up with your own "smell" activity and email it to [findtov@gmail.com](mailto:findtov@gmail.com).

24



Visit a fabric store and shop with your fingers. Does it feel how you expected it to? What happens when you close your eyes?

Go to a craft store and pick up things to play with (play dough, sand, slime, silly putty) when you are in meetings. How do the different textures effect you?

Touch your coworkers (in an appropriate way). Pay attention to how a fist bump or a high five changes the interaction.

When there is something new under your feet take off your shoes and experience it. How do you feel different with your feet than your fingers?

Get something tailored. Pay attention to how something that fits you perfectly feels on your skin. Does it affect your confidence?

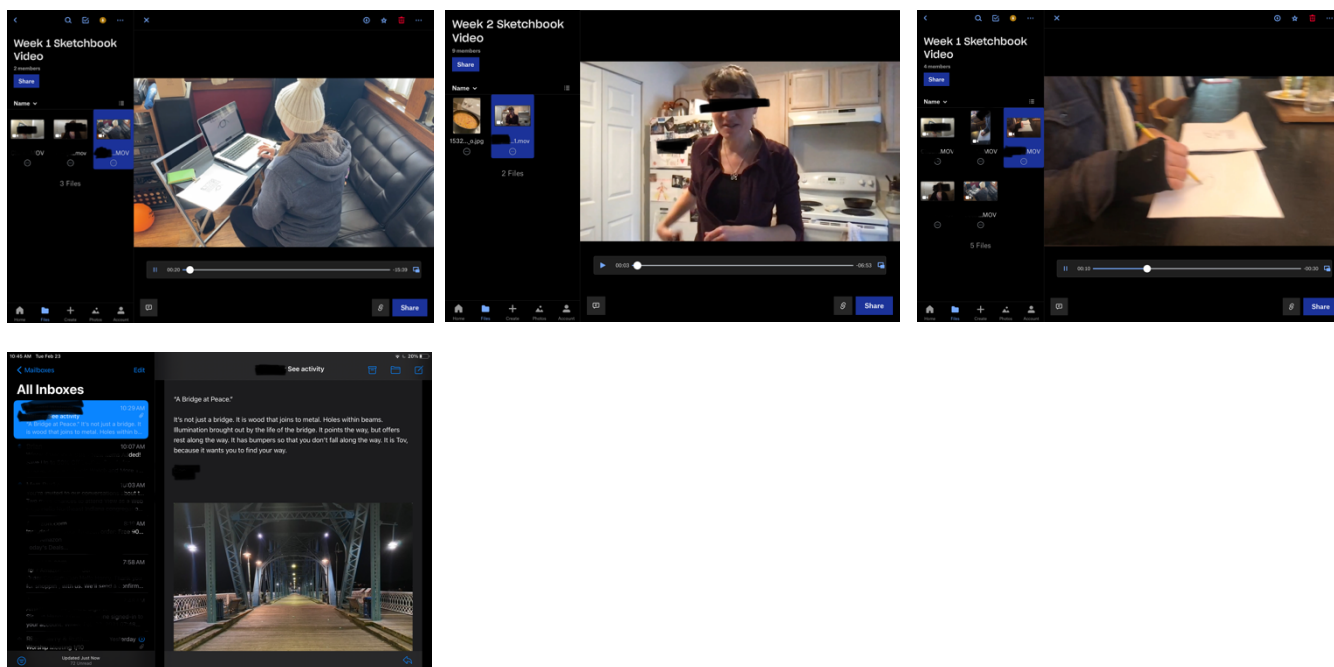
Interior designers touch everything. Get together with one and experience them experiencing a new environment.

Come up with your own "feel" activity and email it to [findtov@gmail.com](mailto:findtov@gmail.com).

25

### *Prototype Two: wpsB*

Due to timing of individual engagement and emails, one participant engaged with the second prototype thinking it was the first. This included both engagement both with the sketchbook and with activities.



*Prototype Two: Individual Engagement Screen Shots*



After multiple solicitations two participants had not uploaded individual engagement videos and were sent the following survey with a final upload request.

The screenshot shows a Google Forms interface for a survey titled "No Week Two". The top navigation bar includes a menu icon, the title "No Week Two", a folder icon, a star icon, and the text "All changes saved in Drive". On the right, there are icons for a palette, an eye, a gear, a "Send" button, a vertical ellipsis, and a profile icon labeled "F". Below the navigation bar, there are two tabs: "Questions" (active) and "Responses".

The main content area has a title "No Week Two" and a subtitle "Although emails are collected, they are NOT attached to responses". Below this is a question titled "What happened?" with six radio button options:

- ☐ I was unable to download the PDF
- ☐ I was unable to engage with the PDF\*
- ☐ I was unable to capture video of the engagement
- ☐ I was unclear about what to capture video of
- ☐ I was unable to (thought I did) upload the video
- ☐ Other...

On the right side of the form, there is a vertical toolbar with icons for adding a new question, inserting a link, inserting a table, inserting a video, and inserting a grid.

Below the first question, there is a second question titled "What happened?" with the same six radio button options. Below this question is a text box with the label "Long answer text" and a placeholder text "Long answer text".

*Prototype Two: Final Upload Request*

However, after 10 days there was no response.



Observation Notes*CI Notes*

- 00:00:00 Early log in to greet participants  
Informal small talk
- 00:16:20 Google Form FSD surgery
- 00:21:22 What concepts hit you? What is exciting to you?  
00:21:51 (D) Abundance vs. Scarcity  
Dan Prince, Gravity Payment -70K minimum wage  
00:23:35 TI: Genesis 2:28 — fruitful & multiply  
Fill (replenish) & subdue (order)  
00:25:08 (C) Abundance vs. Scarcity  
Larry Merino “eat, eat, eat”  
00:26:55 (J) Intended audience — evangelistic potential  
Giving language to concepts
- 00:28:15 *Tov & Ra* Skateboards (Visual)  
00:31:20 unpack *tov* board (introduce pruning)  
00:32:30 unpack *Ra* board  
00:33:12 (C) Church could use building as trellis  
(J) Multinational pastors are thinking this way
- 00:35:10 What if confirmation was “finding *tov*”  
What if parenting was “finding *tov*” (Proverbs 22:6 — “way” as *miyn*)  
00:36:36 (L) Picking school for son: LCMS vs Canterbury  
The way is a bit of a battle / drop name in Proverb
- 00:38:18 TI: Application to teams at work — 2 clicks away from *tov* is *Ra*  
00:39:05 I Samuel 8:8 “asking for king”  
00:39:46 Exodus 1:1 names are *miyn*, positions (systems) are *Ra*  
1:8 King, no name (title becomes identity) (*yada*) Joseph  
2:1 no names — person has been removed under king system  
00:41:59 1 Samuel 8:8 names Egypt, 10-19 Egyptian motif = *Ra*  
00:42:53 12:19 Saul is King, people own *Ra* (eat of fruit you will die)  
00:43:58 19:4 David and Jonathan—David did very *tov* (dominion) for Saul  
00:45:14 19:19 *Ra* responds to *tov* with more *Ra* —Sauls response  
00:46:01 pattern not just in Genesis, but through scripture  
still leadership issue
- 00:46:36 Questions, Comments, Thoughts  
00:46:39 (D) David after Gods heart *tov*  
— Repentance and forgiveness keep us *tov* in a *Ra* world  
— forgive (send away) is linked to pruning (John 15:4)  
00:48:21 (C) Importance / interest of divorcing names and titles  
— British “called” vs American “named”  
— Genesis 2:23 called woman (mandorla), 3:20 named Eve (dominion)  
— Matthew 23:8 call no one rabbi, father, master  
— (J/L) Spanish/Danish “what are you called?”

—Identity as son/daughter can never be taken away (baptismal liturgy)  
 00:55:09 TI: Tov as transcendental —David made music (beauty) —beauty is sensual (see)  
 00:56:15 First Mention: Andrew Peterson “You’ll Find Your Way”  
 00:58:22 Genesis 1:3 —“how to” —chiastic poetic  
 3 steps: see, say, separate  
 01:00:12 How do we learn to see?  
 Our (Hebrews) faith echoes God’s Genesis faith  
 01:01:12 UW Sketchbook setup  
 Learn to see what is there, then learn to see with eyes of faith  
 Move from what is to what can be.  
 How can you see, How can I explain this to someone else (success is succession)  
 01:03:04 Questions  
 (C) Engagement plan — relationship of ZOOM to sketchbook  
 01:05:00 Done — informal closing chats

### *Individual Engagement Notes*

(L) 00:15:58 total

—participant thought this was week one due to download / timing issues; hence interaction echoes week instructions —

Interacting with both laptop and printed version, notepads is also visible. Looked at “What do you see” screen until 0:20, notable (meditative?) pause on enlarged quote (p2) at 0:47, no noticeable pause at second enlarged quote at 2:36, engaged with printed copy for “eye” doodle at 3:02, back to screen / reading at 4:20, pause (4:54-5:20) with scroll back on enlarged quote, scrolled to “cup” at 6:29, to paper version at 6:48 for fill in blanks, paused on paper version of enlarged quote at 7:55 (circled part of it), screen at 8:20, [printed copy at 9:20 (copy edit)], paper version at 9:58 for doodle, screen at 11:05, paper for doodle at 11:14 (no reference back to visual alphabet), screen at 12:13, quick scroll through enlarged bible verses, full read through of activities.

(J) 00:06:56 total

explained exercise (cooking tortilla soup) and that prep was “watching cooking shows” and “recipients on Pinterest” until 00:48, showed ingredients until 01:26, while chopping onion listened to “we shall overcome” by Bruce Springsteen (lots of talking to camera) until 6:54. Uploaded photo of final product.

(C) 00:00:40 total

engaged with eye drawing exercise — arch, oval, circle, squiggles. Notable music (guitar chord strumming) in background. Also uploaded time-lapse of son engaging with activity (potential for family tie in).

(D) email (poem?) with photo — not video.

Email text: “A Bridge at Peace.”

It's not just a bridge. It is wood that joins to metal. Holes within beams. Illumination brought out by the life of the bridge. It points the way, but offers rest along the way. It has bumpers so that you don't fall along the way. It is Tov, because it wants you to find your way.

## Online Questionnaire

The following questionnaire occurred at CI(3), after one week of engagement with UW ~~wp~~SB

FT UW Survey
 All changes saved in Drive
 Send F

Questions Responses

### Finding Tov “Unified Week” Sketchbook

Form description

Email address \*

Valid email address

This form is collecting email addresses. [Change settings](#)

1. How did you engage with the sketchbook?

☐ I printed a hard copy.

☐ I engaged with it electronically.

☐ I both printed a hard copy and engaged with it electronically.

☐ Other...

2. How many sittings did you use to complete the “unified week”?

Multiple choice

☐ 1 or 2

☐ 3 or 4

☐ 5

☐ More than 5

☐ Other...

☐ Add option

Required

3. How long did you engage with the “unified week” (sketchbook and activities)

- ☐ Less than 10 minutes
- ☐ 10-20 minutes
- ☐ 20-40 minutes
- ☐ 40-60 minutes
- ☐ More than an hour
- ☐ Other...

4. How many activities did you engage with?

- ☐ None
- ☐ Only “sensing tov” (page 27)
- ☐ 2-4
- ☐ 5-7

- ☐ 7-10
- ☐ More than 10
- ☐ Other...

5. What was (were) your favorite activity (activities)?

Long answer text

6. What was (were) your least favorite activity (activities)?

Long answer text

7. How did the “unified week” version of this sketchbook compare to other “workbooks” you’ve used?

- |                        |                       |                       |                       |                       |                       |                        |
|------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|------------------------|
|                        | 1                     | 2                     | 3                     | 4                     | 5                     |                        |
| Much worse than others | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Much better than other |



8. How did the "unified week" version of this sketchbook compare to "five separate" days version?

1 2 3 4 5

Unified week was much worse ☐ ☐ ☐ ☐ ☐ Unified week was much better

9. What is still most unclear?

Long answer text

10. What would make the "unified week" version of the sketchbook better?

Long answer text

11. How likely would you be to recommend the "unified week" version of this sketchbook to a friend?

1 2 3 4 5

If I heard they were signing up, I'd tell them not to. ☐ ☐ ☐ ☐ ☐ I'm signing my friend up as a Christmas gift.

12. If this was a one week "sample" of a six week sketchbook, what would you pay for the entire sketchbook?

☐ I wouldn't pay

☐ Less than \$5

☐ \$5 - \$10

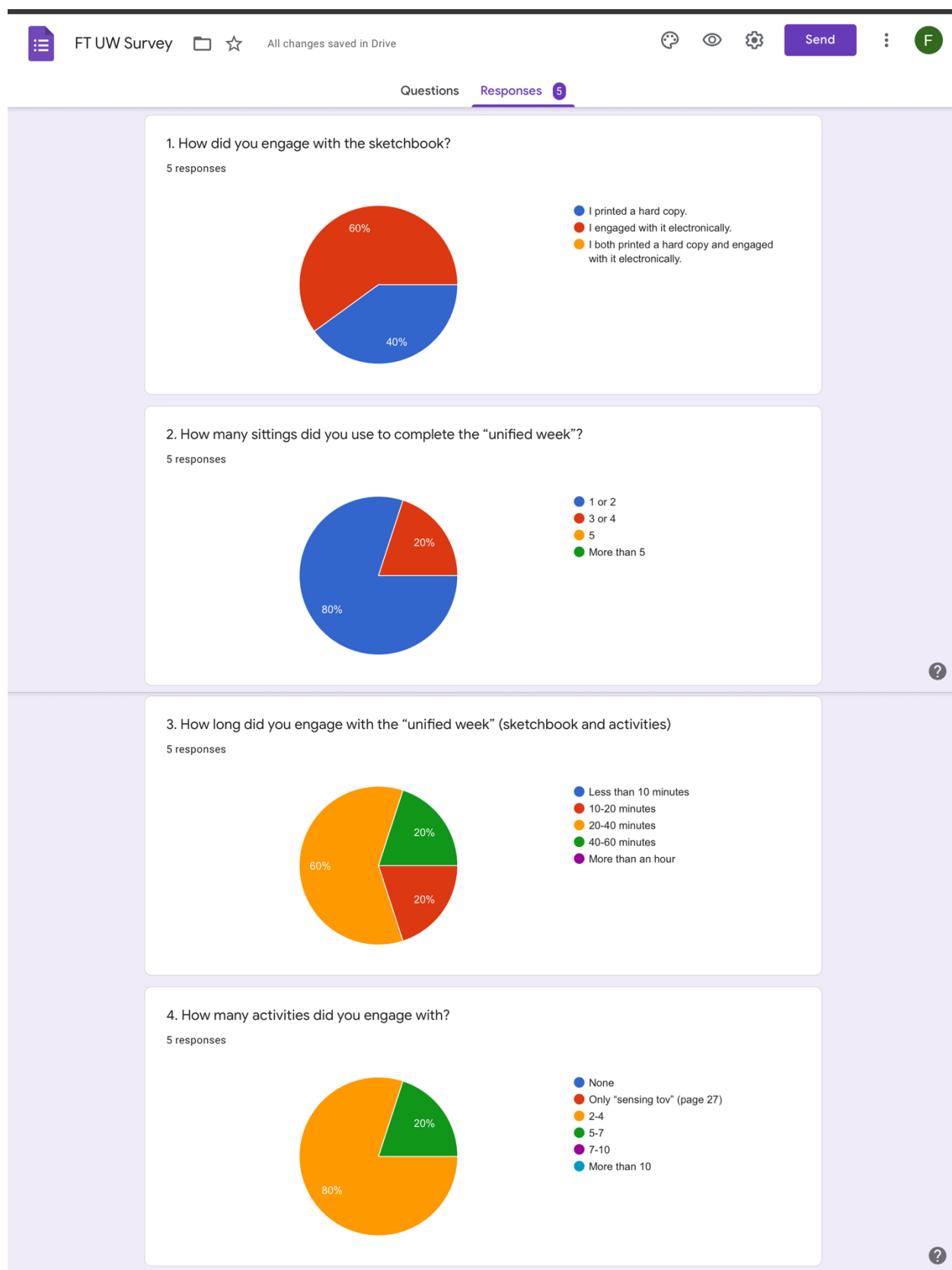
☐ \$10 - \$20

☐ \$20 - \$30

☐ More than \$30

*Prototype Two: Online Survey*

Producing the following results:



## 5. What was (were) your favorite activity (activities)?

5 responses

arch and oval

sensing Tov was fun, especially doing it with Julian (8 years). he was dreaming about being a football player for the Seahawks

drawing using the predetermined shapes and the feel activities

Some were limited because the pandemic - but cooking, images, and discussing some of theme with others as they played out.

Seeing Tov

## 6. What was (were) your least favorite activity (activities)?

5 responses

sensing tov

drew the eye but didn't quite understand the significance...could have used something that engaged more shapes perhaps but love the concept

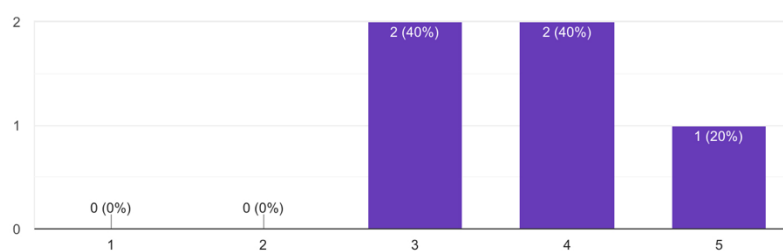
smell (because i can't)

Drawing is... I could be better if I put effort in.

N/A

## 7. How did the "unified week" version of this sketchbook compare to other "workbooks" you've used?

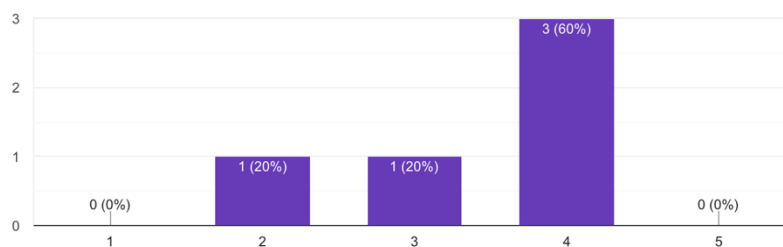
5 responses





8. How did the "unified week" version of this sketchbook compare to "five separate" days version?

5 responses



9. What is still most unclear?

4 responses

sensing tov

the context for which people would be engaging with it. the weekly one was more nebulous in terms of pacing. I think it would lead to more procrastinating. some of these would be very fun to do in a group meeting time though

How to space out activities in this one since there were so many. It was almost too much freedom.

N/A

10. What would make the "unified week" version of the sketchbook better?

5 responses

more explanation

more connection with the higher themes for the week...still not sure I was grasping the WHY of this particular section

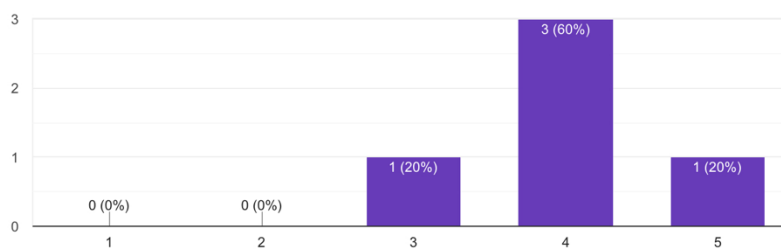
space to write not just draw

Me engaging with it more not in a pandemic - I do better with daily accountability. But each thing has its place and so this was also a nice change up. Only my brain - nothing you all could change. Unless it can come supplied with coffee from Old Crowne?

Whisky

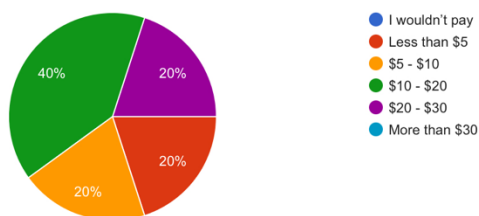
11. How likely would you be to recommend the “unified week” version of this sketchbook to a friend?

5 responses



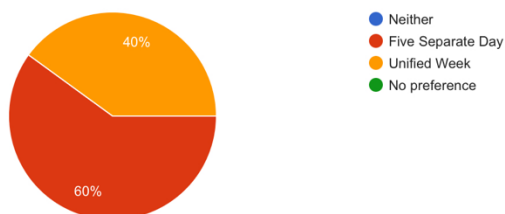
12. If this was a one week “sample” of a six week sketchbook, what would you pay for the entire sketchbook?

5 responses



13. Having experienced both the “five separate day” and “unified” week version of this sketchbook, which would you rather see developed?

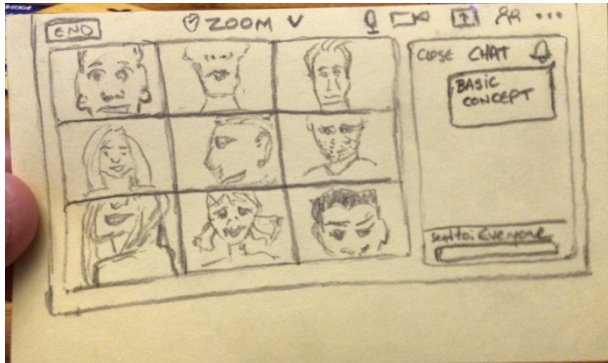
5 responses



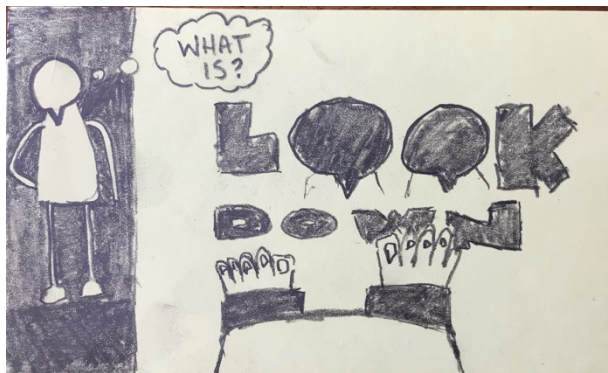
### Prototype Two Survey Results

## Prototype Three

### Story Board



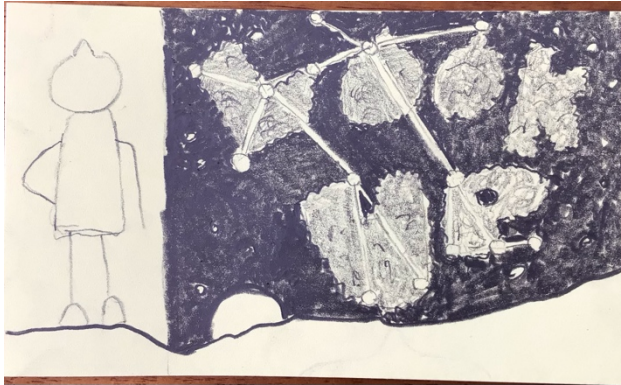
*Prototype Three: No WPSB announced on ZOOM*



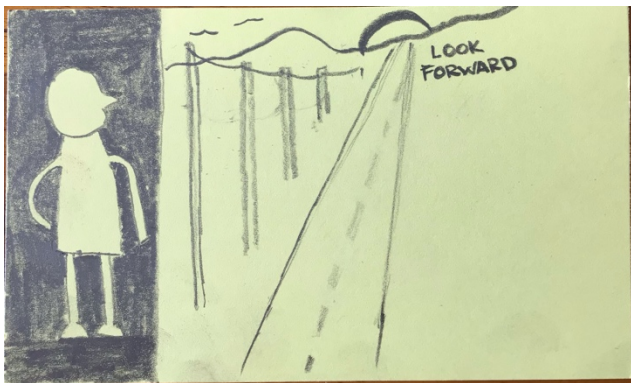
*Prototype Three: Look Down (Where am I? / What is?)*



*Prototype Three: Look Back (Where am I? / What is?)*



*Prototype Three: Look Up (Bigger story / What could be?)*



*Prototype Three: Look Forward (What's next)*



*Prototype Three: Video of engagement in sabbath activity*



*Prototype Three: Upload activity video*



*Prototype Three: Self report survey at the beginning of the following ZOOM (RA)*



*Prototype Three: Engagement with concept via ZOOM*



## Documentation of Prototype Three

REQUEST A DEMO

1.888.799.5926

RESOURCES

SUPPORT

zoom

SOLUTIONS

PLANS & PRICING

CONTACT SALES

SCHEDULE A MEETING

JOIN A MEETING

HOST A MEETING

Important Notice: Beginning February 26, Zoom Phone has upcoming security changes that may impact your account's functionality. For more information and details, please [click here](#).

Watch Live: Join Zoom experts for a deep-dive into our products, features, industry trends, and more! [Register today](#).

PERSONAL

Profile

Meetings

Webinars

Recordings

Settings

ADMIN

User Management

Room Management

Account Management

Advanced

Attend Live Training

Video Tutorials

My Recordings > Finding Tov

Finding Tov

Feb 23, 2021 11:50 AM Eastern Time (US and Canada) ID: 838 9245 5219

0 total views · 0 total downloads [Recording Analytics](#)

Recording 1

3 files · 371 MB

Copy shareable link

Shared screen with speaker view

307 MB

Audio only

65 MB

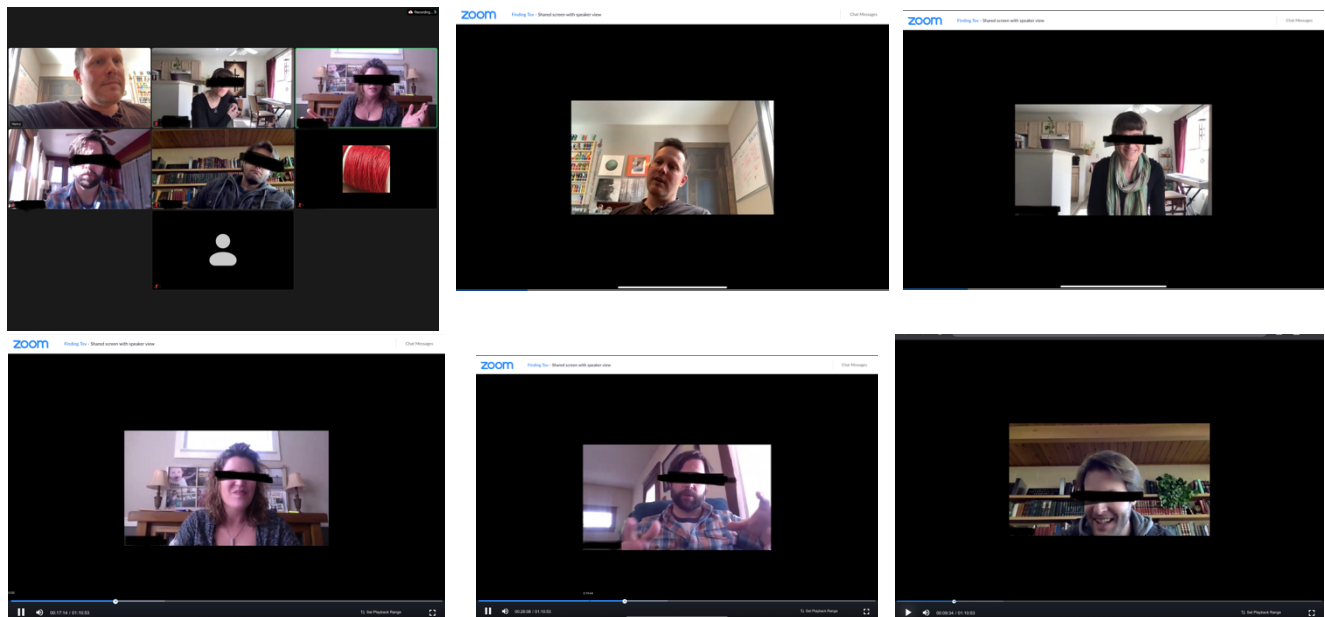
Chat file

872 B

Share

### Prototype Three: Concept Introduction Screen Shot

Due to a scheduling conflict one participant was unable to attend.  
Two participants were audio only.



*Prototype Three: Concept Introduction Screen Shot*  
Observation Notes

*CI*

00:00:00 Early log in to greet participants  
 Informal small talk

00:12:40 Online Survey  
 \*note: conversations happened during this and may have added time

00:17:58 Technical Issues (feedback loop) 2 participants in same space

00:19:13 Observations, Questions, Likes, Unclear  
 00:19:26 (J) like inclusion of all senses / variety of exercise

00:20:07 Framework: See (Sense), Say, Separate... tie in to capture  
 (Immersive dinner) preview of separate — don't know how to taste  
 TI: Don't see because of lack of Sabbath  
 "what is in you comes before what is through you"

00:23:20 (J) personal story of overload bringing up childhood trauma  
 beauty in brokenness, healing from PTSD to health through rest

00:24:35 (L) Harder to engage with (heart) feel —  
 plow through personally, more concerned with others feelings  
 paying attention to activities that were avoided and asking why

00:25:55 (C) Trying to grasp big picture of *Finding Tov*  
 —caught up in prototype, wanted to give good feedback

00:27:40 TI: Welcome dinner, Psalm 23 runs over — abundance, welcome,  
 getting people to leave stories

00:30:10 (L) ushering toward door, still looking for something they need.

00:31:04 Ancient cup trick — to enemies relational overflow

00:33:15 (L) as hostess how do I serve vs make self at home  
 Tie in to spaces

00:34:43 (D) bartending days, give them water (tell friend)

00:36:04 (J) difficulty with international (cross cultural) signs — exhausting

00:37:35 TI: to signs, Jesus (Mt 16:2) call back to first mention Gen 1:14 season, day, year  
 preview of divided to dance (absence of tov) — rhythm

00:40:37 Rate rhythms of rest (unclear question)  
 (L) better at long term than daily (needs to be planned)  
 (S) terrible  
 (C) good at teaching on it, bad at practice  
 Do you ever "feel" rested  
 (T) Shame for rest / all the things I need to do get overwhelmed  
 (S) anxious thoughts creep in  
 (J) breakdown made me rest  
 (T) Knowledge of being behind from rest makes rest not restful  
 (L) tons of shame for taking rest—quantitative vs qualitative relationship with rest










00:45:15 TI: Key is fruit (John 15) — fruit is quantifiable  
 \*if not "feeling" rested see physiological  
 If we don't prune, it becomes *Ra*

- 00:51:04 (L) Really hard to know what fruit is — capitalist brain  
How do I know if it is dead? Is fruit natural to tov.
- 00:52:46 Every fruit has a rhythm — *miyn tov* — Hamilton 7 years
- 00:54:08 TI: Jesus hears (sense) “listen to him” but has to Sabbath before speak  
[tie in was awkward & forced]  
Biblical mandate: weekly (Exodus 20:8-11),  
season: Passover, weeks, tents,  
Year: Leviticus 25:2-5 (2 Chronicles 36:21 cf Jeremiah)  
Jubilee: Leviticus 25:8-13  
What is your rhythm?  
Sabbath always comes between seeing and effectively saying
- 01:00:01 Where have you seen success with Sabbath rhythms?  
(L) Family is good with quarterly & best was 5 weeks one summer  
\* should have tied in to pilgrim festivals
- 01:02:40 (C) Decompressing — takes time to get to place you can rest
- 01:03:25 TI: Passover in TelAviv  
01:03:52 Evening (first) then morning — rest comes first  
Day of preparation  
01:05:00 Look down (where am I?) Heart, soul, strength, mind  
Look Back (what happened / how’d I get here?)  
this is part of decompression — day of preparation  
01:07:02 before reentry  
Look up (bigger story / what can be)  
Look onward (what will be) — usually most pruning happens here  
Weekly do weekly, seasonally seasonally
- 01:10:00 How do you sense different on Sabbath?



## Online Questionnaire

The following questionnaire occurred at CI(3), after one week of engagement with UW ~~W~~SB

 FT No WBSB Survey   All changes saved in Drive      

Questions Responses

### Finding Tov “No Sketchbook” Survey

Form description

Email address \*







Valid email address

This form is collecting email addresses. [Change settings](#)

1. Having engaged with two versions of the “sketchbook” and a week without it, I think Finding Tov is better...

☐ ...WITH a sketchbook.

☐ ...WITHOUT a sketchbook.



...

2. The MOST important / interesting sabbath concept to unpack is...

- ☐ Daily Sabbath (Sensing) Rhythms
- ☐ Weekly Sabbath (Sensing) Rhythms
- ☐ Seasonal Sabbath (Sensing) Rhythms
- ☐ Annual / Sabbatical (Sensing) Rhythms
- ☐ Other...



3. The LEAST important / interesting sabbath concept to unpack is...

- ☐ Daily Sabbath (Sensing) Rhythms
- ☐ Weekly Sabbath (Sensing) Rhythms
- ☐ Seasonal Sabbath (Sensing) Rhythms
- ☐ Annual / Sabbatical (Sensing) Rhythms
- ☐ Other...



...

4. How is your personal DAILY sabbath (sensing) rhythm?

1 2 3 4 5

What is a DAILY sabbath (sensing) rhythm?

☐ ☐ ☐ ☐ ☐

Just video tape my life for your resources



5. What (if anything) would be most helpful when it comes to DAILY sabbath (sensing) rhythms &amp; resources?

Long answer text

6. How is your personal WEEKLY sabbath (sensing) rhythm?

1 2 3 4 5

What is a WEEKLY sabbath (sensing) rhythm?

☐ ☐ ☐ ☐ ☐

Just video tape my life for your resources

7. What (if anything) would be most helpful when it comes to WEEKLY sabbath (sensing) rhythms and resources?

Long answer text

8. How is your personal SEASONAL sabbath (sensing) rhythm?

1 2 3 4 5

What is a WEEKLY sabbath (sensing) rhythm?

☐
☐
☐
☐
☐

Just video tape my life for your resources

9. What (if anything) would be most helpful when it comes to SEASONAL sabbath (sensing) rhythms and resources?

Long answer text

10. How is your personal ANNUAL / SABBATICAL sabbath (sensing) rhythm?

1 2 3 4 5

What is a WEEKLY sabbath (sensing) rhythm?

☐
☐
☐
☐
☐

Just video tape my life for your resources

11. What (if anything) would be most helpful when it comes to ANNUAL / SABBATICAL sabbath (sensing) rhythms and resources?

Long answer text

12. Which concept did you find MOST engaging?

- ☐ Look Down (Where are you? What is?)
- ☐ Look Back (Where were you? What happened?)
- ☐ Look Up (Where could you be? Living a bigger story.)
- ☐ Look Forward (What will be? What's next?)



13. Which concept did you find LEAST engaging?

☐ Look Down (Where are you? What is?)

☐ Look Back (Where were you? What happened?)

☐ Look Up (Where could you be? Living a bigger story.)

☐ Look Forward (What will be? What's next?)

+

📄

Tr

🖼️

▶

☰

14. Sabbatical Training Camp

☐ Not really interested / Doesn't fit Finding Tov

☐ Once Day (likely Saturday)

☐ 2 Day (Friday Night & Saturday or Saturday Night & Sunday)

☐ Full Weekend (Friday Night, Saturday & Sunday morning)

☐ Longer (like a full week)

☐ Other...

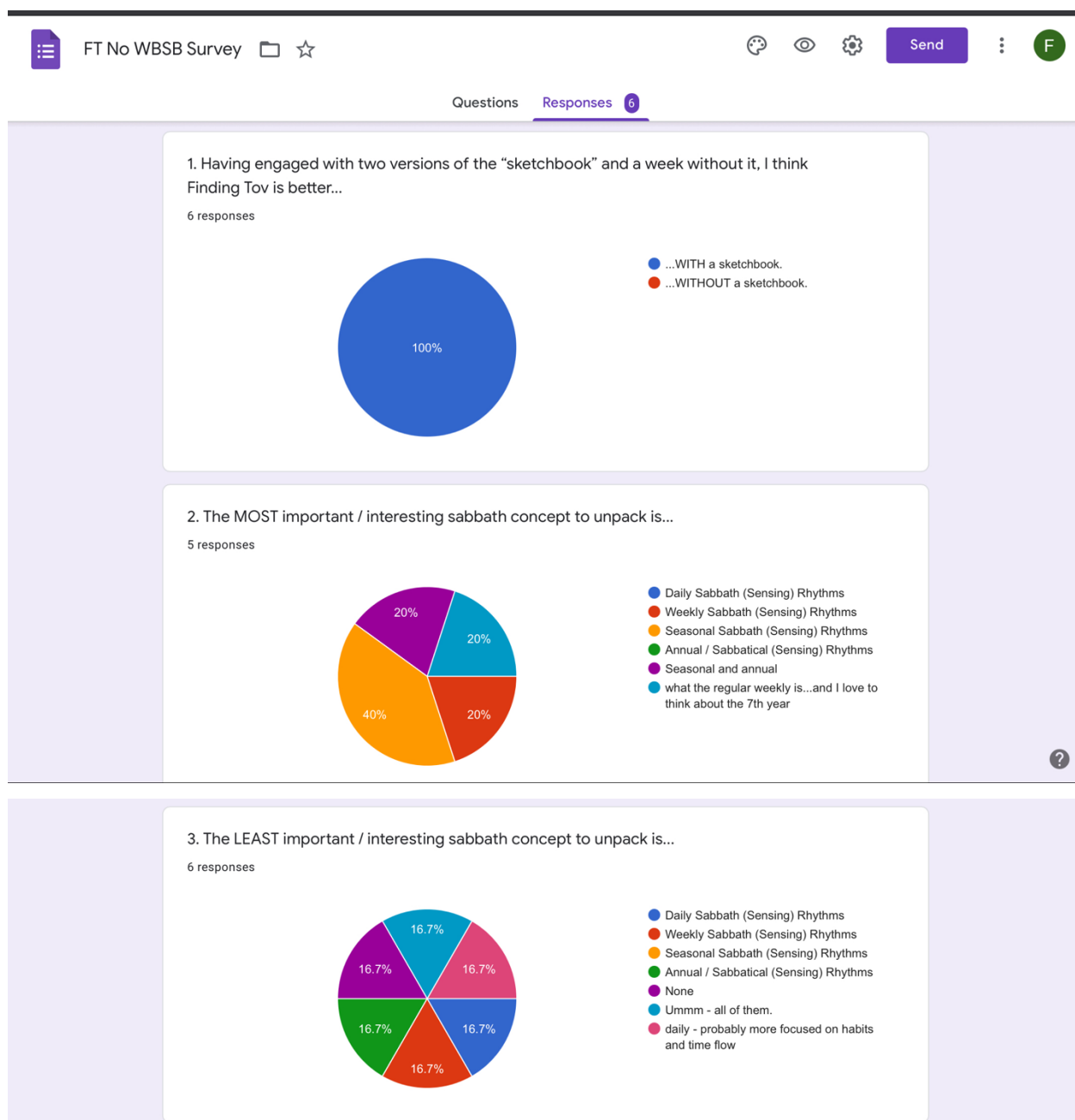
?

15. What is still most unclear?

Long answer text

*Prototype Three: Online Survey*

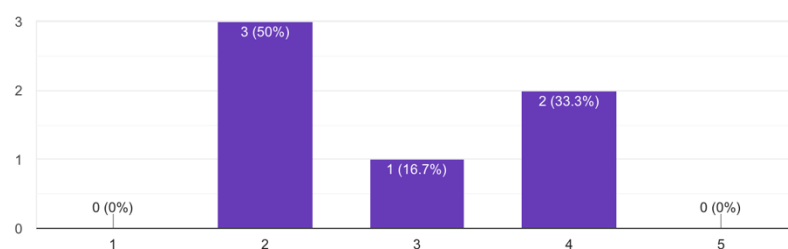
Producing the following results:



## 4. How is your personal DAILY sabbath (sensing) rhythm?



6 responses



## 5. What (if anything) would be most helpful when it comes to DAILY sabbath (sensing) rhythms &amp; resources?

6 responses

Waking up in the morning refreshed.

maybe more explanation



Ideas to create sabbath daily regardless of age sex race financial situation or religion 🤔 good luck with that

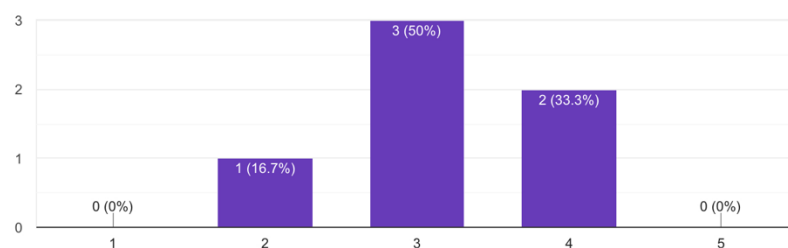
Practical way to implement and follow through on

Making sure that there is some of the reflecting to move things forward (resource mentioned briefly last week? Card?)

actually daily habits and plan ideas (for putting important things first)

## 6. How is your personal WEEKLY sabbath (sensing) rhythm?

6 responses



7. What (if anything) would be most helpful when it comes to WEEKLY sabbath (sensing) rhythms and resources?

4 responses

Be better disciplined with actually scheduling a sabbath

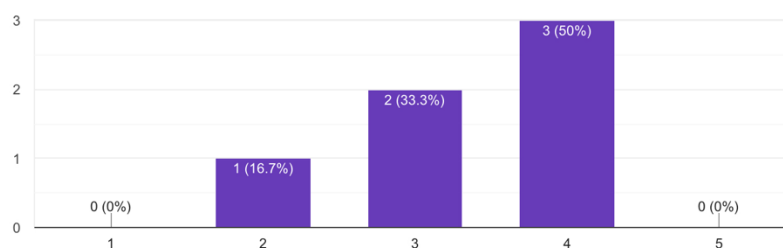
not sure

getting in habit

more ideas of unpacking and decompression into rest

8. How is your personal SEASONAL sabbath (sensing) rhythm?

6 responses



9. What (if anything) would be most helpful when it comes to SEASONAL sabbath (sensing) rhythms and resources?

5 responses

Taking vacation every 3 months

not sure

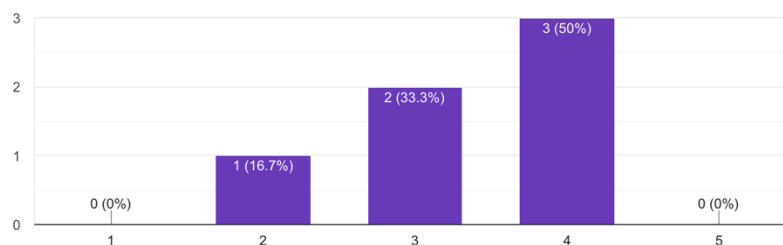
follow through

All the resources to help determine this

personal retreat ideas

10. How is your personal ANNUAL / SABBATICAL sabbath (sensing) rhythm?

6 responses



11. What (if anything) would be most helpful when it comes to ANNUAL / SABBATICAL sabbath (sensing) rhythms and resources?

4 responses

Get rid of Covid? ;)

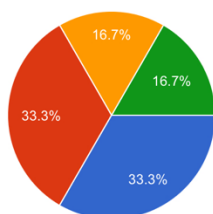
Actually knowing to make it a goal. Have a plan to use the annual sabbath for a specific purpose.

not sure

not sure if this is personal or individual or both??

12. Which concept did you find MOST engaging?

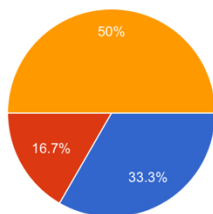
6 responses



- Look Down (Where are you? What is?)
- Look Back (Where were you? What happened?)
- Look Up (Where could you be? Living a bigger story.)
- Look Forward (What will be? What's next?)

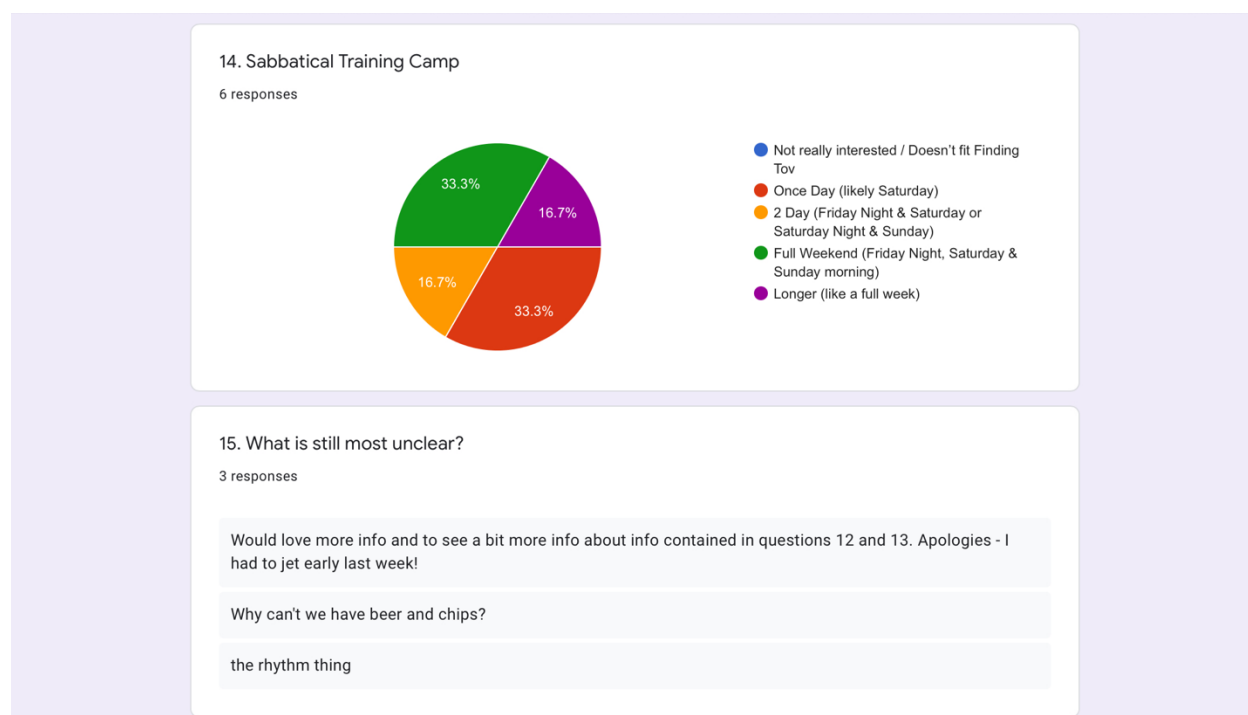
13. Which concept did you find LEAST engaging?

6 responses



- Look Down (Where are you? What is?)
- Look Back (Where were you? What happened?)
- Look Up (Where could you be? Living a bigger story.)
- Look Forward (What will be? What's next?)






### Prototype Three: Survey Results

#### Recruiting Screener

Who do you want to talk to? ❤️	What <i>exact criteria</i> will identify the people you want to talk to?	What screening questions will you ask? (Questions shouldn't reveal "right" answers.)
People of Peace	Specifically, individuals who welcome, listen, and serve me.	(Welcome) Do they extend a hand for a handshake? Look me in the eye? Introduce themselves? (Listen) Look for "active" listening behaviors throughout screen questions. (Serve) "Forget" something and while going to get it ask if they can grab me a cup of coffee. (Watch for reaction.
Gatekeepers	Specifically, individuals who have an audience who can utilize <i>FT</i> , a platform on which to promote <i>FT</i> , and/ or financing to help back <i>FT</i> .	(Audience) What kind of resources do you provide (employees, congregants, etc)? (Platform) How do you communicate with your audience? (Financing) What other organizations do you partner with?
Creatives	Specifically those who are willing to "think outside the box."	What was the last project you did that got you excited?

Servant Leaders	Specifically those in a position of power who utilizes it to empower others.	Who are the people you work with growing? What are you most excited about (name) doing in the next 6 months?
Mix of Men and Women	At least 3 men and at least 3 women.	Gender: Male, Female, Other

<b>Who do you want to exclude?</b> 	<b>What ex <i>exact</i> criteria identified the people you want to exclude?</b>	<b>What screening questions will you ask? (Questions shouldn't reveal "right" answers.)</b>
End User	Success is succession, so we are looking for people who will use <i>FT</i> to disciple / mentor others not as a consumable process.	What is your organizations on boarding process? How does your organization disciple/mentor new employees/members?
Overextended Organizations	Organizations with too many "irons in the fire?"	What does (organization) have going on this month?
Jumpers	Organizations that don't give a "program" enough time to get settled.	What is the most successful program you currently have going? How long has it been running? What is the least successful program you've tried?

### Interviews Script

Due to the nature and timing of the *Finding Tov* prototypes the following changes have been made from the suggested *Sprint*<sup>1</sup> format. First, participants have all signed consent forms prior to the scheduled interview, so no reminder is necessary. Second the CI prototype was interacted with (and recorded) as a group and individual engagement with *#PSB* was recorded and uploaded prior to the one-on-one interviews. Hence neither the "introduction to the prototype" nor the "task" sections were pertinent.

### Welcome

---

<sup>1</sup> Jake Knapp, *Sprint: How to Solve Big Problems and Test New Ideas in Just Five Days* (New York: Random House, 2016).

Thank you for participating in the three *Finding Tov* prototypes and for taking the time to chat with me today. I want to remind you that our conversation is being recorded for later review, but will remain confidential and be destroyed within three years.

Based on the feedback you've already given we are planning on developing the following:

1. A two-session introductory workshop. Each session will be approximately two hours. Session One will occur over a meal (likely 9am-11am) and introduce: *tov*, *yada*, *d'ath*, *Ra*, and *miyn*. Session Two (likely 3pm-5pm) will introduce: see, sabbath, say, separate and succession.
2. A seven week ~~work play~~ *Sketchbook* (in the five day style). The first two weeks will review the topics introduced in the introductory workshops. Following the introduction, one week will be dedicated to unpacking each of the following: see, sabbath, say, separate, and succession.
3. Six zoom coaching sessions.

But before we moved forward we wanted to get a little more input.

#### Open Ended Questions

1. What do you like about what we are planning to develop?
2. What do you think the strengths are?
3. What do you think the weakness are?
4. Who do you think the top three audiences for this are?
5. Who do you think would avoid this?
6. What do you think we are missing?
7. What are the roadblocks you see?

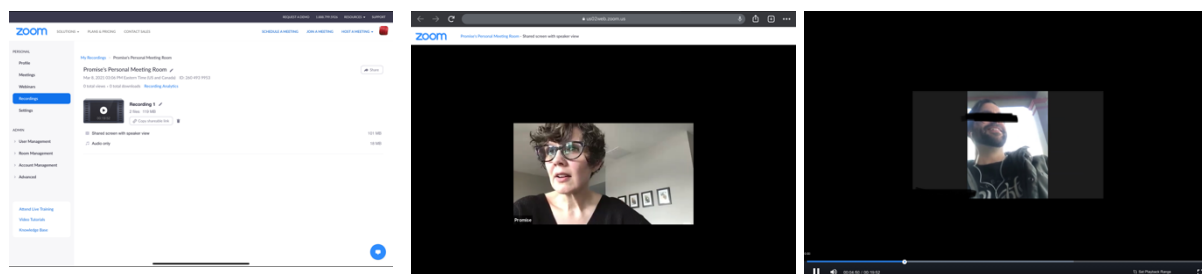
#### Debrief:

That covers our questions, is there anything else you'd like to add?

Once again, thank you for participating in this prototype and taking the time to meet with me today.

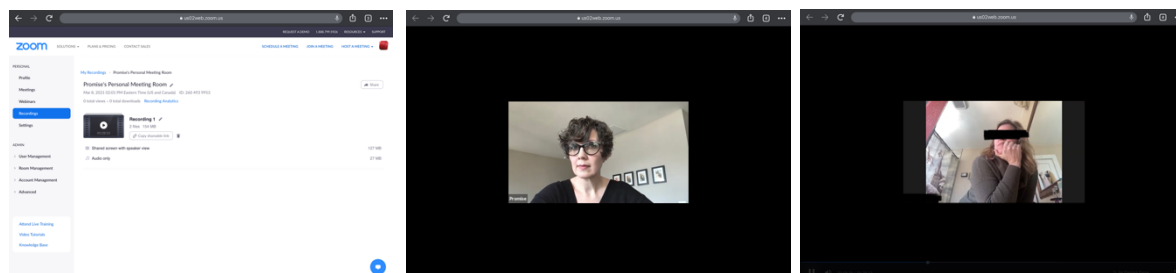
## Interviews Notes

(C) Total interview time 00:19:52 — March 8, 2021PM 03:06PM



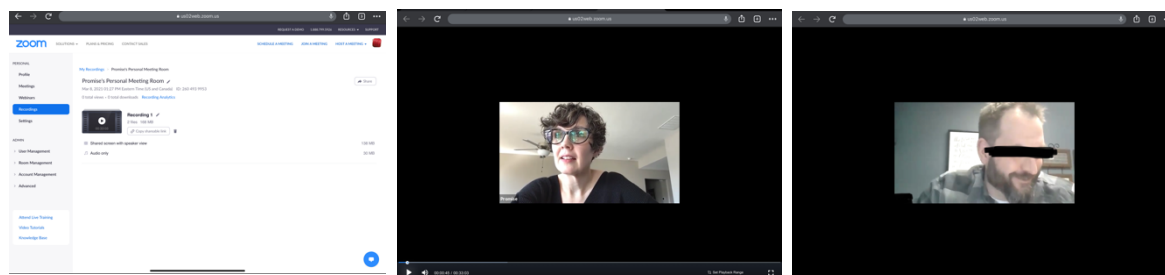
## Prototype Interview C Screenshot

(L) Total interview time 00:29:23 — March 8, 2021 02:01PM



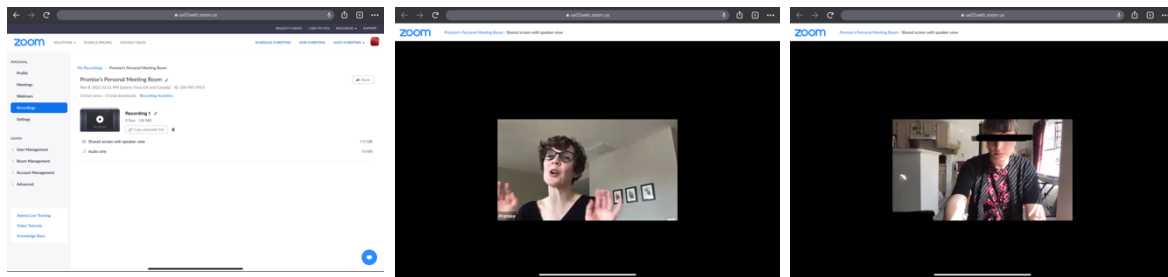
## Prototype Interview L Screenshot

(B) Total interview time 00:33:03 — March 8, 202101:27PM



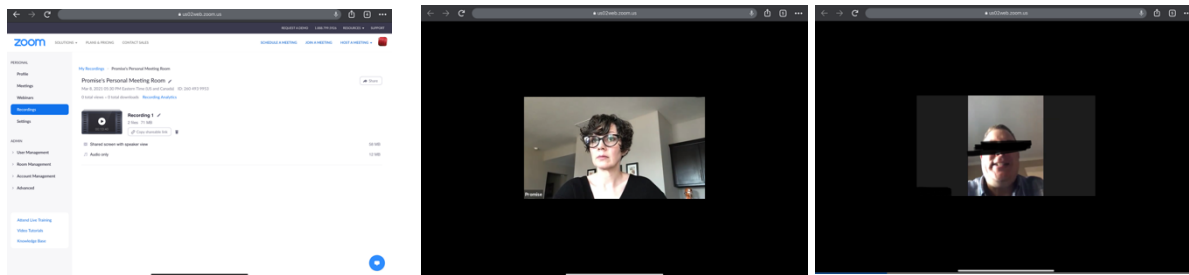
## Prototype Interview B Screenshot

(J) Total interview time 00:20:42 — March 8, 2021 02:31PM



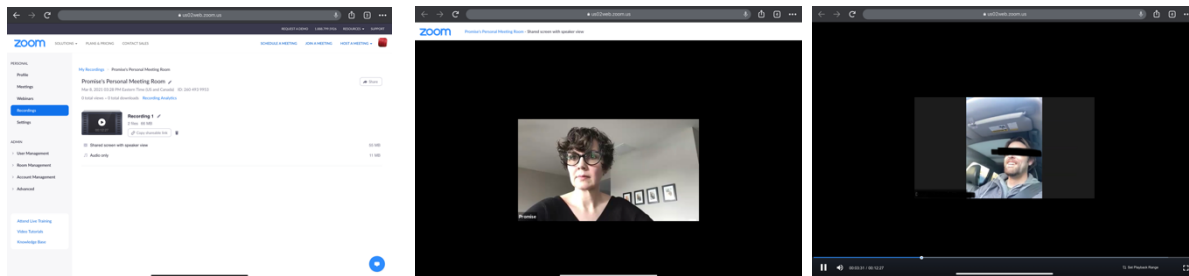
*Prototype Interview J Screenshot*

(S) Total interview time 00:13:40 — March 8, 2021 05:30PM



*Prototype Interview S Screenshot*

(D) Total interview time 00:12:27 — March 8, 2021 03:28PM



*Prototype Interview D Screenshot*

1. *What do you like about what we are planning to develop?*

(C) 00:04:17 focus on individuals, approaches it from “how can we be the guide, and you be the hero” — walk alongside in the journey.

**(L)** 00:09:36 It is a process not a “read this and your done,” in elongated experience — it needs time to brew inside of people. Conclusions will change depending on mood, season, what’s going on in the world.

**(B)** 00:05:10 assumption is that the kickoff is for people who have not been exposed to these concepts (previous exposure / exposure level might be a key to engagement and starting point). Like the first session over a meal and afternoon session to introduction to key concepts for two hours seems awesome as an intro / overview / conceptual. Churches, Businesses, Leaders are more likely to commit to a one-day thing. Condensing to key concepts will help people buy in / want to go forward.

Non-Scripted Follow Up (NSFU) Do you feel it’s the same way if someone does not have biblical / church literacy?

00:08:30To broad if trying to do both (church and evangelism). If you aren’t Jesus enough church’s don’t want you — if you are to religious secular people don’t want you. How do you frame/market this — can’t sell both at the same time. Selling pastor “one day workshop where we dig into Genesis and the account of creation and how in the way God created our rhythm for life we can implement those in new ways and work together to better our lives, our organization, and our family.” Marketing to unchurched potential bait and switch (unless it’s clear) or why sign up for religious thing where someone is trying to make me a Christian. Not a content issue but a marketing issue.

**(J)** 00:03:07 A lot of the models take the Bible and twist it to fit their purpose, or they remain true to the Bible but twist the form — appreciate congruency between theology and practice.

**(S)** 00:04:32 The sketchbook concept, you work on it as you go through it, room to write things down.

**(D)** 00:04:42 Nature of material — easy to grasp, but forces you to dive deep.

2. *What do you think the strengths are?*

**(C)** 00:04:52 Coming at something that can feel “self help” or “business card passing out” — coming at it with spiritual language that’s not Christian-ese gives it a very wide market. Also appeals to Christians who are “wait, I’ve never heard that idea.” Lots of appeal because it is unusual but based on something people think they know. [makes the familiar unfamiliar].

**(L)** 00:10:59 Length of time, process rather than one and done, translatable to a lot of different socioeconomic and education levels, even religions — could cross barriers. Henry does a good job at breaking it down so concept can be absorbed by different types of people. Even an English lit nerd would love it because it goes into the entomology of words.

**(B)** 00:11:43 For people who are educated in scripture it blows their mind. For people who have not thought deeply this is still whoa. For people who don’t know much at all the concepts good, evil, etc are accessible.

**(J)** 00:04:03 The framework is flexible; however there are so many applications it will be difficult to decide which to do first. It is a framework, not a constricting vest that is trying to keep you afloat. This framework allows you to be who you are. Thriving rather than just surviving.

Strength of Ethiopian church is holistic ministry. They mean it, not just lip service. If your stomach is rumbling so loud you can’t hear the Gospel — stop preaching and give some food first. This seems to be a similar concept.

**(S)** 00:05:06 Henry’s knowledge. It’s a bible study / finding yourself (admittedly sounds cheesy) — figuring out where God has gifted you.

(D) 00:05:21 Concepts are really good and they promote conversation, opens up the room for people to talk. This will come down to who is leading it.

3. *What do you think the weakness are?*

(C) 00:06:01(admitted personal need) to see the program first so that all pieces can fit together [the introduction sessions should accomplish this]. Why are we doing what we are doing? The framing is essential. The bones are there excited to see it come together.

00:07:19 (question reasoned) two versions of content are needed — one openly faith based, a different version (cf. Dave Ramsey, Clinton at Remedy FM —school program). Faith based groups will likely want to go deeper. “Two different paths down the same road” might be cool.

(L) 00:12:35 What is the layout visually — a calendar, so I can see it — all in what place. A graphic will serve visual learners.

(B) 00:12:39 Very complicated, these concepts (even the words) are foreign. It is so much to take in — the long course is great, getting people to the point of that kind of engagement will be difficult. The key will be a clearly defined audience. Getting people to buy into anything takes time and effort.

Can this be replicated (without Henry)? How do you teach someone to teach someone. What would you say is the end result? There is a lack of clarity on this. As they talked, this became clear, but it needs to be made explicit.

(J) 00:06:15 It hits so many people / types of people that you are going to have to choose. Potential problem (seen in other organizations) is that it cant live in the second generation, it dies with the founder. Ie 3dm great product but poor business model so they collapsed. People in the second generation feel like they missed out, then only hear about the bad stuff. How do you not lose your *tov* with multiplication.



USFU hit by a bus theory

00:07:49 How does the second generation innovate rather than repackage and resell to make a living?

(S) 00:05:43 If audience is churches / pastors will there be a battle over interpretation. This is a very new concepts. [Would a “pastors version” be helpful? / Bibliography?]

USFU Did you go back and do your own study?

00:06:25 Discussed with Hebrew professor, professor did not seem to agree, but had citation [follow up for resource]. Not a weakness *per se*.

(D) 00:06:16 Tighten up the sketchbook structurally — page structure, etc.

4. *Who do you think the top three audiences for this are?*

(C) 00:10:00 (1) Cool Christian...hipster Christians... post-Christians... millennial Christians —not as much age as a mindset / approach to life. An open mindedness. (2) Around Academia — college course, [more likely coffee shop crowd], seniors in college. (3) Broadly creative people, those trying to do something independently, not the norm.

(L) 00:14:05 to dial in super specific (1) Jr. Year of college because they are just about to enter never, never land and figure out where they are going. By senior year you kinda know — maybe between sophomore and junior year. (2) after someone as had time to be in a lifestyle and then have a meltdown — midlife crisis are different for different people...40 for men, women may be a little earlier.

USFU — There are not a lot of milestones in our culture

00:6:42 Especially past youth they are all negative — post 21

(T) “We have mockeries not milestones”

**(B)** 00:17:34 (1) Church staff / nonprofit staff — they are included because of stronger mission/vision, also nonprofit employees generally aren't in it for the money. (2) Spiritual, but not religious — disenfranchised Christians. (3) Pastors of Churches, as a group. If Pastors could be trained and buy in there would be a huge ripple effect of multiplication.

**(J)** 00:08:51 technically “church folks” didn't make my top three but I think they should, so (1) business folks (2) artists — then (3) church folks. NALC is still using a workshop done years ago and are ready for rollout. *Tov* was reframed from seminary, but they were willing to take the journey because of relational capital. A bible study, tracing *tov* through scripture would be very helpful. [hit a “Bible point” in each coaching session]. Reproduction demands reproducing the ability to adjust to different people groups.

Because of potential audiences the funding model will have to be adjusted. That is, college kids, artists, and church folks probably cant pay what businesses can.

**(S)** 00:08:09 (1) Churches, (2) Youth Groups, (3). Groups on college campus, especially Christian groups, but not necessarily Christian groups — as long as they were open.

**(D)** 00:07:04 (1) College age student (depending on degree), (2) Parents, (3) Entrepreneurs

USFU How would this have effected you if you'd have had a class in this in seminary?

00:07:49 I'd use it as a “team building” / “company engagement” and it would be really helpful.

5. *Who do you think would avoid this?*

**(C)** 00:11:54 (question asked as “should” not “would”) conservative Hebrew scholar who wants to fight / debunks this reading. Really conservative people “wouldn't love it.” Really linear people, may miss the connection [strengthen the story trough line connection].

[Double back to target] this could be a great kids program — help kids find *tov*. (Example of dentist saving daughter's chipped tooth on a Sunday — dentists *tov* — causing daughter to examine her potential *tov* — maybe baking?)

What's my *tov*, as a potential game.

This language takes fear out of the equation and makes it more of a wonder thing (for children).

**(L)** 00:17:10 People who are unwilling to change. If the language went too quickly into Bible lessons, anyone who is antiChristian (differentiated from non-Christian). People who are only financially success oriented — less concerned with why, which this is about.

**(B)** 00:19:25 Anyone that's pissed off at Christians, God, religion. It wasn't charged with "Christian" language. The whole time they will be wondering "what's the angle?" / "what's he selling?"

Overcoming this hurdle could be a game changer. Perhaps tell them up front what your doing, ie "what you think about Bible, creation, Genesis, isn't true" — problem solved.

Business would be a very difficult target audience because of religion in the work place.

**(J)** 00:12:17 (asked as should, not would — answered as will) some pastors / business people will see this as the thing that will be the fix for them, but they won't want to put the work in to make it happen. We should avoid (for our sake) people who have zero boundaries and become "live ins" in our home. The people who avoid it are likely that those who need it most..

**(S)** 00:09:03 Any ultra conservative minister, skeptical of anything new.

**(D)** 00:08:15 (asked as should, not would) younger ages, those under high school would struggle to grasp the concepts...unless you could do it as a children's book — which might be kind of cool.

6. *What do you think we are missing?*

(C) 00:15:19 A book would be helpful to introduce people to Henry. Without a book, or something there is no introduction on-ramp — this is a marketing issue. How do people get introduced to Henry / Finding *Tov*. [interesting how these two are intertwined]

(L) 00:18:25 Not missing anything; however I enjoy & think it would be good to develop more activities. “Focused though moments.” A goal is thinking about one thing for an extended period of time — one way to help her son, who has to say what they are thinking through, was activities.

(B) 00:21:11 an end goal (although this is unclear examples of succession are given). Emphasizing the necessity of ZOOM session conversations. As people discuss it clicks.

NSFU 00:22:40 Do you (as a pastor) think there is potential fallout from this? ie dramatic life change to live *tov*.

Possible fallout. Yes, there will be anytime people are on fire. People want stability so the key is consistence and not apologizing.

(J) 00:13:30 Haven’t missed it, but interested to see how “scalability” is negotiated. If this changes one person and there is a ripple effect — just imagine when it changes many people and that ripple effect.

(S) 00:09:41 Showing more *tov* outside of Genesis. People are used to Genesis narrative. People have their mind made up on Genesis, can you show the through line?

(D) 00:09:38 Couldn’t really come up with anything.

7. *What are the roadblocks you see?*

(C) 00:16:46 (asked) to getting this off the ground or to people

NSFU —Learning about the concepts for the first time

Knowing where things will sit with a “cancel culture.” This is very hard to be offended by, but someone can. The concepts (living your calling), not necessarily language, will resonate with Gen Z. This would be a great pilot group. Gen X will love it and have little familiarity; However, more theological framework.

**(L)** 00:21:24 True with any product, but getting to the right people / getting the right audience. It’s not as simple a “Christian 40-somethings.” Needs either a core group who can do word of mouth marketing, or engaging video teasers, or something like that — to get peoples attention.

**(B)** 00:23:42 Without a book, video, etc where do you get exposure / audience —marketing / exposure is the key. How do we introduce the audience to *Finding Tov* initially.

Potential 2 day workshop with congregational member...people wouldn’t say much about it but they got really into it. B told the story. *Finding Tov* is similar. Word of mouth is what made him big. People live differently and other people want to know why. If you see a difference in the people who go through. “You can’t put on paper what happened but when you experience it you won’t forget it.”

**(J)** 00:14:50 Funding isn’t the hard part, but how do you (Henry) manage time and other resources —keeping your *tov* in the middle of this, so it doesn’t become *Ra*.

USFU Do you see any roadblocks in a person who is learning for the first time?

00:15:37 The pastor who really wanted to get it and can’t get it quick enough because it is different than what they learned in seminary. People were genuine excited but, without follow up —some kind of consistency / accountability after the 6-8 week teaching input. Who is there when they hit the wall for the first time?

If people realize they have not been living *tov* (ie been in the “wrong” job for 20 years) how so we manage that?

**(S)** 00:10:56 Launching in a post Covid world. This seems to be an in person experience, it is much harder in zoom — it’s hard not to look at self on zoom.

**(D)** 00:10:04 need to be committed to the process, if you aren’t committed to the process it is not going to work for you, its that way with anything, but particularly this. Personally got a lot out of it.

USFU If you had to put what you got out of it in one sentence what would it be?

00:10:40 Understanding my surroundings, the people who are in my life, my environment — to actually know what *tov* is and how it effected by *Ra*.

*Anything to add?*

**(C)** 00:19:08 Keep on keeping on. Personally launching into new things and desire to collaborate on Sabbatical Training Camp.

**(L)** USFU What strikes your heart / soul, in one sentence, about this information? That is the thing that has made me think the most?

00:22:16 Look Down, Look Back, Look Forward, Look Up — I can apply that in any situation I’m in. It is a very practical application.

Curious about the skateboard imagery — Tim’s envision of *tov* / *tov* and *Ra* didn’t feel like multiplication... it felt moral... it felt to much like what I thought of good and evil was originally. *Tov* told in this light was missing the strength, working harder — even a fierceness. The flowers & unicorns don’t communicate *tov*. [Need to commission more artists —also consider an artist podcast series].

**(B)** 00:32:44 — Nothing to add.

**(J)** 00:18:00 It's been an enjoyable experience, something I look forward to — life giving for participants not a sacrifice.

**(S)** 00:12:49 — Nothing to add.

**(D)** 00:11:57 — Nothing to add.

## Bibliography

- Adorno, Theodor, and Max Horkheimer. *Dialectic of Enlightenment*. Translated by John Cummings. New York: Verso, 1947.
- Albee, Edward. *The Zoo Story*. New York: Samuel French, 1958.
- Angell, Kate. *Curveball (Richmond Rogues: Book 2)*. New York: Love Spell, 2007.
- Augustine. *City of God*. Translated by Marcus Dods. Overland Park, Kansas: Digireads.com Publishing, 2017.
- Austin, J. L. *How To Do Things With Words*. Edited by J.O. Urmson and Marina Sbisa. Cambridge, Massachusetts: Harvard University Press, 1975.
- Barthes, Roland. *Image, Music Text*. Translated by Stephen Heath. New York: Hill and Wang, 1977.
- Baudrillard, Jean. *Simulacra and Simulation*. Translated by Sheila Faria Glaser. Ann Arbor: The University of Michigan Press, 1994.
- Bell, Rob. "Episode 66: Good vs. Perfect." January 18, 2016, *The RobCast*, podcast, MP3 audio, 38:20. Accessed April 8, 2022. <https://robbell.podbean.com/e/episode-66-good-vs-perfect/>.
- Bell, Rob. *Millones Cajones*. Los Angeles: word books, 2017.
- Bell, Rob. "Rob Bell / Everything is Spiritual (2016 Tour Film)." May 1, 2016, Tour Film, 1:55:47. Accessed April 8, 2022. [https://youtu.be/JT09JbaEh\\_I](https://youtu.be/JT09JbaEh_I).
- Bohlen, Joe, and George Beal. "The Diffusion Process" *Special Report* 18, (November, 1981): 2-6. Accessed April 8, 2022. [https://www.extension.iastate.edu/communities/files/page/files/diffusion\\_process.pdf](https://www.extension.iastate.edu/communities/files/page/files/diffusion_process.pdf).
- Booker, Christopher. *The Seven Basic Plots: Why We Tell Stories*. London: Continuum, 2004.
- Bouchard, R. Philip. "The 5 Senses, or Maybe 7, Probably 9, Perhaps 11." *Medium*, November 8, 2016. Accessed April 8, 2022. <https://medium.com/the-philipendium/the-5-senses-or-maybe-7-probably-9-perhaps-11-f9e6c54f76f0>.
- Bowen, Murray. *Family Therapy In Clinical Practice*. New York: Roman & Littlefield, 1985.
- Breen, Mike and Steve Cockram. *Building a Discipleship Culture: How to Release A Missional Movement by Discipling People Like Jesus Did*. Pawleys Island: 3 Dimension Ministries, 2011.



- Breen, Mike. *Living in Rhythm with Life*. Greenville: 3DM Publishing, 2006.
- Breen, Mike, and Walt Kallestad. *A Passionate Life*. Colorado Springs: NexGen, 2005.
- Brenton, Lancelot and Charles Lee. *The Septuagint with Apocrypha: Greek and English*. Grand Rapids: Zondervan, 1980.
- Brewin, Kester. *Mutiny!: Why We Love Pirates and How They Can Save Us*. London: Vaux, 2012.
- Brown, Brené. *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent, and Lead*. New York: Avery, 2012.
- Brown, Brené. *The Gifts of Imperfection: Let Go of Who You Think You're Supposed to Be and Embrace Who You Are*. Center City: Hazelden, 2010.
- Brown, Sunni. *The Doodle Revolution: Unlock the Power to Think Differently*. London: Portfolio, 2015.
- Brown, Tim. *Change by Design: How Design Thinking Transforms Organizations and Inspires Innovation*. Nashville: Harper Business, 2019.
- Brueggemann, Walter. *Sabbath as Resistance: Saying No to the Culture of Now*. Louisville: Westminster John Knox Press, 2017.
- Bullock, Richard. *Clergy Renewal: The Alban Guide to Sabbatical Planning*. Hartford: Alban Books, 2000.
- Cameron, Julia. *The Artist's Way: A Spiritual Path to Higher Creativity*. New York: Tarcher/Putman, 2002.
- Campbell, Joseph. *The Hero with a Thousand Faces (The Collected Works of Joseph Campbell)*. Novato: New World Library, 2008.
- Caputo, John. *Truth: The Search for Wisdom in the Postmodern Age*. London: Penguin Books, 2016.
- Cash, Johnny. "No Earthly Good," track 5 on *The Rambler*, Columbia. June 27, 1977. Spotify streaming audio.
- Cash, Johnny. "Thirteen," track 6 on *American Recordings*, American Recording, 1994, Spotify streaming audio.
- Christian Theological Seminary. "Lily Endowment Clergy Renewal Programs at Christian Theological Seminary." Accessed February 5, 2020. <http://www.cpx.cts.edu/renewal>.

- Cloud, Henry and John Townsend. *Boundaries: When to Say Yes How to Say No to Take Control of Your Life*. New York: Harper Collins, 1992.
- Collins, Jim. *From Good to Great: Why Some Companies Make the Leap and Others Don't*. New York: Harper Business, 2001.
- Collins, Jon and Tim Mackie. "Song of Songs: Semi-Erotic Love Poetry." July 8, 2019, *The Bible Project (How to Read Biblical Wisdom Literature Series)*, podcast, MP3 audio, 1:04:43. Accessed April 8, 2022. <https://thebibleproject.simplecast.com/episodes/song-of-songs-semi-erotic-love-poetry-w>.
- Community*. Season 1, episode 9, "Debate 109," Directed by Joe Russo. Aired November 12, 2009 on NBC. 21 min.
- Conley, Craig. *Magic Words: A Dictionary*. Newburyport: Weiser Books, 2008.
- Conley, Paul and Litza Jansz. *Introducing Semiotics: A Graphic Guide*. Kindle Edition. London: Icon, 2012.
- Corliss, Richard. "Cinema: Over Easy." *Time*, September 14, 1981. <http://content.time.com/time/magazine/article/0,9171,924877,00.html>.
- Cron, Lisa. *Wired for Story: The Writers Guide to Using Brain Science to Hook Readers from the Very First Sentence*. Berkeley: Ten Speed Press, 2012.
- Currey, Mason. *Daily Rituals: How Artist's Work*. New York: Alfred A. Knopf / Random House, 2014.
- Danzing. "Thirteen," track 12 on *6:66 Satans Child*, Evilive/E-Magine. 1999. CD.
- Demme, Jonathan, director. *The Silence of the Lambs*. StrongHeart/Demme — Orion, 1991. 1 hr. 58 min. DVD.
- DeShannon, Jackie. "What the World Needs Now," track 1 on *This is Jackie DeShannon*, Imperial Records, 1965, Spotify streaming audio.
- Downing, Crystal. *Changing Signs of Truth: A Christian Introduction to the Semiotics of Communication*. Downers Grove: InterVarsity Press, 2012.
- Dunbar, Robin. *How Many Friends Does One Person Need?: Dunbar's Number and Other Evolutionary Quirks*. Cambridge: Harvard University Press, 2010.
- Dunbar, Robin. "Neocortex Size as a Constraint of Group Size in Primates." *Journal of Human Evolution* 22, (1992): 469-493.

- Dylan, Bob. "Man Gave Names to All the Animals," track 8 on *Slow Train Coming*, Columbia, 1979, Spotify streaming audio.
- Edwards, Betty. *Drawing on the Right Side of the Brain*. New York: TarcherPerigee, 2012.
- Elliger, Karl and Willhelm Rudolph, eds., *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelgesellschaft, 1997.
- Ford, Jennifer. "Spiritual Capital: The Economic Core of the Global Art Market and its Origin in Church Financial Structures." PhD diss., Institute for Doctoral Studies in the Visual Arts, Portland, Maine, 2018. Accessed April 8, 2022. <https://digitalmaine.com/academic/25>.
- Ford, Phil, and J. F. Martel. "Evil and Ecstasy: On 'Silence of the Lambs.'" December 4, 2019, *Weird Studies*, podcast, MP3 audio, 1:06:46. Accessed April 8, 2022. <https://podcasts.apple.com/us/podcast/episode-61-evil-and-ecstasy-on-the-silence-of-the-lambs/id1343819177?i=1000458717921>.
- Frankyl, Viktor. *Man's Search for Meaning*. Boston: Beacon Press, 1959.
- Friedman, Edwin. *Generation to Generation: Family Process in Church and Synagogue*. New York: The Guilford Press, 1985.
- Fulghum, Robert. *All I Really Need to Know I Learned in Kindergarten: Uncommon Thoughts on Common Things*. New York: Ivy Books, 1989.
- Frontline*. "The Merchants of Cool." Directed by Barak Goodman. Written by Rachel Dretzin. Aired February 27, 2001, on PBS. Accessed April 8, 2022. <https://www.pbs.org/wgbh/pages/frontline/shows/cool/>.
- Gilbert, Elizabeth. *Big Magic: Creative Living Beyond Fear*. London: Bloomsbury, 2015.
- Gilbert, Elizabeth. "Your Elusive Creative Genius." 2009, TED talk, 19:30. Accessed April 8, 2022. [https://www.ted.com/talks/elizabeth\\_gilbert\\_your\\_elusive\\_creative\\_genius#t-2915](https://www.ted.com/talks/elizabeth_gilbert_your_elusive_creative_genius#t-2915).
- Gilbert, Roberta. *The Eight Concepts of Bowen Theory: A New Way of Thinking About the Individual and The Group*. Front Royal: Leading Systems Press, 2004.
- Gladwell, Malcom. *Outliers: The Story of Success*. New York: Little Brown, 2008.
- Gladwell, Malcolm. *The Tipping Point: How Little Things Make a Big Difference*. New York: Little, Brown and Company, 2000.
- Gledhill, Tom. *The Bible Speaks Today: The Message of the Song of Songs*. Downers Grove: IVP Academic, 1994.

- Godin, Seth. *Stop Stealing Dreams (What is School For?)*. (Free Printable Edition, 2014). Accessed April 8, 2022. <http://seths.blog/wp-content/uploads/2019/05/stop-stealing-dreams6print.pdf>.
- Goff, Bob. *Love Does: Discover A Secretly Incredible Life In An Ordinary World*. Nashville: Thomas Nelson, 2012.
- Goris, Wouter and Jan Aertsen. "Medieval Theories of Transcendentals," *The Stanford Encyclopedia of Philosophy* (Fall 2019 Edition), Edward N. Zalta (ed.), Accessed April 8, 2022. <https://plato.stanford.edu/archives/fall2019/entries/transcendentals-medieval/>.
- Gray, Dave, Sunni Brown, and James Macanufo. *Game storming: A Playbook for Innovators, Rulebreakers, and Changemakers*. Sebastopol: O'Reilly, 2010.
- Griffo, Ilana. *Mind Your Business: A Workbook to Grow Your Creative Passion Into a Full-time Gig*. Bend, Oregon: Paige Tate & Co, 2019.
- Hall, Edward T. *The Hidden Dimension*. New York: Anchor Books, 1966.
- Harris, Aisha. "A History of Self-Care: From Radical Roots to its Yuppie-Driven Middle Age to its Election-Inspired Resurgence." *Slate*, April 5, 2017. [http://www.slate.com/articles/arts/culturebox/2017/04/the\\_history\\_of\\_self\\_care.html](http://www.slate.com/articles/arts/culturebox/2017/04/the_history_of_self_care.html).
- Harris, Thomas. *Red Dragon*. New York: Putnman, 1981.
- Heschel, Abraham. *The Sabbath*. New York: Farrar, Straus and Giroux, 2005.
- Hipps, Shane. *The Hidden Power of Electronic Culture: How Media Shapes Faith, the Gospel, and Church*. Grand Rapids: Zondervan, 2005.
- Hirsch, Alan. *The Forgotten Ways: Reactivating Apostolic Movements*. Ada: Brazos Press, 2009.
- Hoffmann, Yoel. *Japanese Death Poems: Written by Zen Monks and Haiku Poets on the Verge of Death*. Rutland/Tokyo: Charles E. Tuttle Company, 1986.
- Ingram, Paul and Frederick Streng. *Buddhist-Christian Dialogue: Mutual Renewal and Transformation*. Eugene: Wipf and Stock, 2007.
- Jackie, Tim and Jon Collins. "Humans are... Trees? — Tree of Life E1." January 6, 2020, *Bible Project*, podcast, MP3 audio, 1:07. Accessed April 8, 2022. <https://podcasts.apple.com/us/podcast/humans-are-trees-tree-of-life-e1/id1050832450?i=1000461671052>.

- Jung, C. G. *The Collected Works of C. G. Jung, Volume 7: Two Essays on Analytical Psychology 2<sup>nd</sup> Edition*. Translated by Gerhard Adler and R. F.C Hull. Princeton: Princeton University Press, 1966.
- Jung, Carl. *Psychology and Religion*. New Haven: Yale University Press, 1938.
- King, Stephen. *On Writing: A Memoir of the Craft*. New York: Scribner, 2000.
- Kise, Jane A. G., David Stark, and Sandra Hirsh. *Life Keys: Discover Who You Are*. Minneapolis: Bethany House, 1996.
- Kissell, Barry. *The Prophet's Notebook*. Eastbourne: Kingsway Communications, 2002.
- Kleon, Austin. "Pay Attention To What You Pay Attention To." *Austin Kleon* (Blog). Thursday, March 16, 2017. Accessed April 8, 2022. <https://austinkleon.com/2017/03/16/pay-attention-to-what-you-pay-attention-to/>.
- Kleon, Austin. *Show Your Work: 10 Ways to Share Your Creativity and Get Discovered*. New York: Workman, 2014.
- Kleon, Austin. *Steal Like an Artist Journal: A Notebook for Creative Kleptomaniacs*. New York: Workman, 2015.
- Kleon, Austin. *Steal Like an Artist: 10 Things Nobody Told You About Being Creative*. New York: Workman, 2012.
- Knapp, Jake. *Sprint: How to Solve Big Problems and Test New Ideas in Just Five Days*. New York: Random House, 2016.
- Knock Knock. *Evidence the World is Basically Evil: A Logbook for Pessimists*. Los Angeles: Knock Knock, 2013.
- Knock Knock. *Evidence the World is Basically Good: A Logbook for Optimists*. Los Angeles: Knock Knock, 2013.
- Kolk, Bessel. *The Body Keeps The Score: Brain, Mind, and Body in the Healing of Trauma*. New York: Penguin, 2014.
- Lakoff, George and Mark Johnson. *Metaphors We Live By*. Chicago: The University of Chicago Press, 1980.
- Larson, Jonathan. "Seasons of Love," track 1, Disc Two on *Rent (Original Broadway Cast Recording)*, 1999, DreamWorks Records, CD.
- Lewis, C. S. *The Problem of Pain*. New York: Harper One, 1940.

- Liberman, Daniel and Michael Long. *The Molecule of More: How a Single Chemical in Your Brain Drives Love, Sex, and Creativity and Will Determine the Fate of the Human Race*. Dallas: BenBella, 2018.
- Lioy, Dan. "That is the speaking of the word is what does the thing." Unpublished Manuscript, emailed January 22, 2020.
- Lipton, Ellen. *Design is Storytelling*. New York: Cooper Hewitt, 2017.
- Loechner, Erin. *Chasing Slow: Courage to Journey Off The Beaten Path*. Grand Rapids: Zondervan, 2016.
- Long, George, trans. *The Thought of The Emperor Marcus Aurelius Antonius*. London: George Bell and Sons, 1904.
- Longman, Tremper. *The New International Commentary on the Old Testament: Song of Songs*. Grand Rapids : Eerdmans, 2001.
- Lucas, George, director. *Star Wars: Episode IV — A New Hope*. Lucasfilm, 1977. 2 hr., 1 min, DVD.
- Lucas, George, director. *Star Wars: Episode I — The Phantom Menace*. Lucasfilm, 1999. 2 hr., 16 min, DVD.
- MacKenzie, Gordon. *Orbiting the Giant Hairball: A Corporate Fool's Guide to Surviving with Grace*. New York: Viking, 1998.
- Marlowe, Creighton. "Patterns, Parallels, and Poetics in Genesis 1." *The Journal of Inductive Biblical Studies* 3, (Winter 2016): 6-27. Accessed April 8, 2022.  
<http://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1053&context=jibs>.
- Marquand, Richard, director. *Star Wars: Episode VI — Return of the Jedi*. Lucasfilm, 1983. 2 hr., 11 min. DVD.
- Maxwell, John, ed. *The Maxwell Leadership Bible*. Nashville: Thomas Nelson, 2002.
- McChesney, Chris, Sean Covey, and Jim Huling. 2012. *The Four Disciplines of Execution: Achieving Your Wildly Important Goals*. New York: Free Press, 2012.
- McLuhan, Eric and Marshall McLuhan. *Laws of Media: The New Science*. Toronto: University of Toronto Press Scholarly, 1992.
- McLuhan, Marshall. *The Medium is the Massage: An Inventory of Effects*. London: Penguin, 1967.

- McLuhan, Marshall. *Understanding Media: The Extension of Man*. New York: McGraw-Hill, 1964.
- McLuhan, Marshall and Bruce Powers. *The Global Village: Transformations in World Life and Media in the 21<sup>st</sup> Century*. Oxford: Oxford University Press, 1989.
- Mischel, Walter, and Ebbe Ebbesen. "Attention In Delay Of Gratification." *Journal of Personality and Social Psychology* 16, no. 2 (1970): 329–337.
- Mike Rowe Works Foundation. "Work Ethic Scholarship Program" Accessed February 10, 2020. <https://www.mikeroweworks.org/scholarship/>.
- Miller, Donald. *Building a Story Brand: Clarifying Your Message So Customers Will Listen*. New York: Harper Collins Leadership, 2017.
- Miller, Donald. *Marketing Made Simple: A Step-by-Step Storybrand Guide for Any Business*. New York: Harper Collins Leadership, 2020.
- Miller, Donald. *A Million Miles in a Thousand Years*. Nashville: Thomas Nelson, 2009.
- Myers, Joseph. *The Search to Belong: Rethinking Intimacy, Community, and Small Groups*. Grand Rapids: Zondervan, 2003.
- Navigators. "The Wheel Illustration" Accessed February 10, 2020. <https://www.navigators.org/resource/the-wheel-illustration/>.
- Neville, Richard. "Differentiation in Genesis 1: An Exegetical Creation *ex nihilo*." *Journal of Biblical Literature* 2, (2011): 209-226.
- Newport, Cal. *Deep Work: Rules for Focused Success in A Distracted World*. New York: Hachette, 2016.
- Niequiest, Shauna. *Present over Perfect: Leaving Behind Frantic For A Simpler, More Soulful Way of Living*. Grand Rapids: Zondervan, 2016.
- Night is Electric. "Start a War" track 4 on *Outside My Head*, 2018, Soundcloud streaming audio.
- Nouwen, Henri. *Discernment: Reading the Signs of Daily Life*. New York: Harper One, 2013.
- Nouwen, Henri. *In the Name of Jesus: Reflections on Christian Leadership*. London: Darton, Longman and Todd, 1989.
- O'Connor, Kathleen. *Lamentations and the Tears of the World*. New York: Orbis, 2002.
- Oxenreider, Tsh. *At Home in the World: Reflections on Belonging While Wandering the Globe*. Nashville: Nelson, 2017.



- Palmer, Amanda. 2014. *The Art of Asking: How I Learned to Stop Worrying and Let People Help*. New York: Grand Central Publishing, 2014.
- Palmer, Parker. *The Promise of Paradox: A Celebration of Contradictions in the Christian Life*, Hoboken, New Jersey: John Wiley & Sons, 2008.
- Pang, Alex. *Rest: Why You Get More Done When You Work Less*. New York: Basic Books, 2016.
- Parker, Priya. *The Art of Gathering: How we Meet and Why it Matters*. New York: Riverhead Books, 2018.
- Pew Research Center Religion & Public Life. "In U.S., Decline of Christianity Continues at Rapid Pace: An Update on America's Changing Religious Landscape." Posted October 17, 2019. <https://www.pewforum.org/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/>.
- Peterson, Eugene. *The Message*. Colorado Springs: Nav Press, 2002.
- Pierce, Charles. "On a New List of Categories." *Proceedings of the American Academy of Arts and Science* 7, (1868): 287-298. Accessed April 8, 2022. <http://www.bocc.ubi.pt/pag/peirce--charles-list-categories.pdf>.
- Polanyi, Michael. *Personal Knowledge: Towards a Post-Critical Philosophy*. Chicago: The University of Chicago Press, 1962.
- Propaganda. *Terraform: Building a Better World*. New York: Harper One, 2021.
- Quote Investigator. "A Story Should Have a Beginning, a Muddle and an End." Accessed January 29, 2020. <https://quoteinvestigator.com/2011/09/20/beginning-muddle/>.
- Quote Investigator. "You Just Chip Away Everything That Doesn't Look Like David" Accessed February 7, 2020. <https://quoteinvestigator.com/2014/06/22/chip-away/>.
- Rendsburg, Gary. "Bilingual Wordplay In The Bible." *Vetus Testamentum* XXXVIII, 3 (1988): 354-357. Accessed April 8, 2022. <https://jewishstudies.rutgers.edu/docman/rendersburg/62-bilingual-wordplay-in-the-bible/file>.
- Rendsburg, Gary. "The Egyptian Sun-God Ra in the Pentateuch." *Henoch* 10, (1988): 3-15. Accessed April 8, 2022. <https://jewishstudies.rutgers.edu/docman/rendersburg/63-the-egyptian-sun-god-ra-in-the-pentateuch/file>.
- Restrepo, Sandra. *Brene Brown: The Call To Courage*. Netflix, 2019. 1 hr., 16 min.
- Rollins, Peter. *How (Not) To Speak of God*. Brewster: Paraclete Press, 2006.



- Rongnlien, Bob. *Experiential Worship: Encountering God with Heart, Soul, Mind, and Strength*. Colorado Springs: Nav Press, 2004.
- Rundman, Jonathan. “German Flag (2009),” track 6 on *Placeless Songs*, 2016, Salt Lady Records, Accessed April 8, 2022. <https://jonathanrundman.bandcamp.com/track/german-flag-2009>.
- Russo, Anthony and Joe Russo. *Avengers: Infinity War*. Walt Disney Studios Motion Pictures, 2018. 2 hr. 29 min. iTunes download.
- Sagmeister, Stefan. “The Power of Time Off.” 2009, TED talk, 17:24. Accessed April 8, 2022. [https://www.ted.com/talks/stefan\\_sagmeister\\_the\\_power\\_of\\_time\\_off/up-next?language=en](https://www.ted.com/talks/stefan_sagmeister_the_power_of_time_off/up-next?language=en).
- Saussure, Ferdinand. *Course in General Linguistics*. Translated by Roy Harris. Edited by Charles Bally and Albert Sechehaye. Chicago: Open Court, 1998.
- Sevier, Melissa. *Journeying Toward Renewal: A Spiritual Companion For Pastoral Sabbaticals*. Hartford: Alban Books, 2002.
- Shaia, Alexander. *Returning From Camino*. Santa Fe: Journey of Quadratos, 2018.
- Sheeran, Ed. “Lego House,” track 9 on +, Asylum / Atlantic, 2011, Spotify streaming audio.
- Shenk, Joshua. *Powers of Two: Finding the Essence of Innovation in Creative Pairs*. New York: Houghton Mifflin Harcourt, 2014.
- Silvers, Derek. *Anything You Want: 40 Lessons for a New Kind of Entrepreneur*. New York: Portfolio, 2015.
- Smith, James K.A. *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*. Grand Rapids: Baker Academic, 2009.
- Smith, James B. *The Magnificent Story: Uncovering a Gospel of Beauty, Goodness & Truth*. Downers Grove: IVP Books, 2017.
- Smith, Keri. *Wreck this Journal*. New York: Random House, 2007.
- Snyder, Blake. *Save the Cat! The Last Book on Screenwriting You’ll Ever Need*. Studio City: M. Wiese Productions, 2005.
- St-Esprit, Meg. “The Stigma of Choosing Trade School Over College.” *The Atlantic*. March 6, 2019.

Stanley Kubrick, director. *The Shining*. Warner Brothers, 1980. 2h., 26m. DVD.

Stockman, Farah. "Monticello Is Done Avoiding Jefferson's Relationship With Sally Hemings." *The New York Times*. June 16, 2018. Accessed April 8, 2022.  
<https://www.nytimes.com/2018/06/16/us/sally-hemings-exhibit-monticello.html>.

Stoner, Santino, director. *NOOMA 008: Dust*. NOOMA, August 1, 2005. 15 min., 34 sec.  
 Accessed April 8, 2022. <https://youtu.be/kM3qHBAekhG>.

Strong, James. *Strong's Exhaustive Concordance of the Bible*. Nashville: Abingdon Press, 1890.

Swoboda, A. J. *Subversive Sabbath: The Surprising Power of Rest in a Nonstop World*. Grand Rapids: Brazos Press, 2018.

Sweet, Leonard, Brian McLaren, and Jerry Haselmayer. *A is for Abduction: The Language of the Emerging Church*. Grand Rapids: Zondervan, 2003.

Sweet, Leonard. *Nudge: Awakening Each Other to The God Who's Already There*. Colorado Springs: David C. Cook, 2010.

Sweet, Leonard. "Orientation Advance: Portland, OR." (lecture, Doctor of Ministry – Semiotics, Church and Culture – George Fox / Portland Seminary, Hotel Rose, Portland, OR, September 5-6, 2019).

Sweet, Leonard. *Post-Modern Pilgrims: First Century Passion for the 21<sup>st</sup> Century World*. Nashville: B&H Books, 2000.

Sweet, Leonard. *Rings of Fire: Walking through Faith through a Volcanic Future*. Colorado Springs: Nav Press, 2019.

Sweet, Leonard. *Summoned to Lead*. Grand Rapids: Zondervan, 2004.

Sweet, Leonard. *The Three Hardest Words: In the World to Get Right*. Colorado Springs: WaterBrook Press, 2006.

Sweet, Leonard. *The Well-Played Life: Why Pleasing God Doesn't Have to Be Such Hard Work*. Carol Stream: Tyndale Momentum, 2014.

Swift, Taylor. "The 1," track 1 on *Folklore*, Republic Records, 2020, Spotify streaming audio.

Swift, Taylor. "22," track 6 on *Red: Taylor's Version*, Republic Records, 2021, Spotify streaming audio.

*The Holy Bible, King James Version*. Camden: Thomas Nelson, 1972

- The Holy Bible, New International Version*. Grand Rapids: Zondervan Publishing House, 1984.
- The Notorious B.I.G. “Mo Money Mo Problems,” featuring Mase and Sean Combs, track 10 on *Life After Death*, Bad Boy Entertainment, 1997, Spotify streaming audio.
- Tierney, John and Roy F. Baumeister. *The Power of Bad: How the Negativity Effect Rules Us and How We Can Rule it*. London: Penguin Press, 2019.
- Tooley, Michael, “The Problem of Evil”, *The Stanford Encyclopedia of Philosophy* (Spring 2019 Edition), Edward N. Zalta (ed.). Accessed April 8, 2022.  
<https://plato.stanford.edu/archives/spr2019/entries/evil/>.
- Ullman, Alan. “Rabbinical Bible Study.” (lecture, Truessence, Wayzata Minnesota, October 18 2014).
- Van Pelt, Peggy. *The Imagineering Workout*. New York: Disney Editions, 2005.
- Vander Laan, Ray. “In the Dust of the Rabbi: Learning to Live as Jesus Lived.” *Zondervan*, 2006, DVD, 2:02:13.
- Vaynerchuck, Gary. *Jab, Jab, Jab, Right Hook: How to Tell Your Story in A Noisy World*. Nashville: Harper Business, 2013.
- Veach, Chad. *Unreasonable Hope: Finding Faith in the God Who Brings Purpose to Your Pain*. Nashville: Nelson Books, 2016.
- Web, Amy. *The Signals are Talking: Why Today’s Fringe Is Tomorrow’s Mainstream*. New York: Public Affairs, 2016.
- Williamson, Marianne. *A Return to Love: Reflections on the Principles of “A Course in Miracles.”* New York: Harper One, 1996.
- Willard, Dallas. *The Divine Conspiracy: Rediscovering Our Hidden Life in God*. New York: HarperCollins, 1998.
- Wilson, C. McNair. *Hatch! Brainstorming Secrets of a Theme Park Designer*. Colorado Springs: Book Villages, 2012.
- You*. Season 1, episode 1, “Pilot.” Directed by Lee Toland Krieger. Aired September 9, 2018 on Netflix. 48 min.
- Z, Jay. *Decoded*. New York: Random House, 2010.
- Zemach, Eddy. *Real Beauty*. Pennsylvania: The University of Pennsylvania Press, 1997.