

### III. Procedures and Research Methods

The exegetical/expositional model was used as the research method to discover what was explicit and implicit in Luke that showed as clearly as possibly the thinking or thought processes of the individuals or groups, who were corrected or rebuked for their distorted thinking by Jesus Christ. Many such encounters were analyzed to determine the types of distorted thinking that were employed.

The hypotheses investigated included the following:

1. Several types of distorted thinking were used by the various people Jesus confronted in the book of Luke.
2. Jesus addressed each type of distorted thinking mentioned in Luke.
3. Most types of distorted thinking are based first and foremost upon an erroneous understanding or misbelief about God, often the result of a nonexistent or shallow relationship with him.
4. Distorted thinking is a deep and dangerous rut that people today just as easily fall into and often have as much difficulty avoiding.
5. Most types of distorted thinking can be overcome and can often be avoided within the body of Christ without the expense of professional counselors.

Greek lexicons, dictionaries, other helps for the Greek language, and several major Bible commentaries on the *Gospel of Luke*, such as the *Anchor Bible* commentary by Joseph A. Fitzmyer and the *Baker Exegetical Commentary* by Darrell L. Bock, were consulted to discover what the texts actually stated in the original language. These books as well as other versions of

the Bible and Bible translation aids recommended by Wycliffe Bible Translators on their *Translator's Workplace* CD were also used to discern what is implicit in the text, as well as which of these must be made explicit in the Esimbi Bible translation. Additionally, resources bundled in Bible software programs on compact disk such as *Bible Works 5.0* (Hermenutica), *Logos 2.1c*, *The Anchor Bible Dictionary*, *The Theological Journal Library*, and the *Discipleship Journal* were also consulted.

Personal interviews of several Esimbi pastors and parishioners as well as non-believers who are either animists or have no preference were used rather than surveys because of the high level of illiteracy among the Esimbi people in both English and their own mother tongue.

There were several motivating factors which insured the completion of this study. These include but are not limited to the following:

1. The opportunity to summarize what this writer has been studying during the past several years.
2. The possibility of receiving valuable feedback to verify the veracity of these findings so as not to be misled and not to mislead anyone.
3. The exegetical/expository section of the study may prove to have a broader and more life-changing potential for application beyond this writer and the Esimbi translation project. It may be of interest to other pastors and students of God's Word.
4. It may also prove to be of some benefit to Bible translators (both expatriates and nationals) who are or will be working on the book of Luke or one of the other Gospels.
5. Lastly, even if none of the above proves as fruitful as originally hoped, this writer will at least have become more aware of Jesus Christ's desire that his followers proactively avoid distorted thinking by consistently relying humbly on the Holy Spirit's guidance

moment by moment in spite of the inevitable relapses which will occur now and then in this life.

The specific application of this study was to determine the types of distorted thinking that were observed among the Esimbi who live in Cameroon. Former fellow colleagues, as well as several Esimbi pastors and other pastors working within the Esimbi area were consulted to verify the types of distorted thinking that tend to be utilized in this people group.

Much information and documentation was found to be helpful about this people group. A summary of findings about the particular distorted thinking patterns observed among them was written up and suggestions were offered for how they could, within the Christian community, break out of such unhealthy ruts and learn to think more like Christ. Although this study is limited mainly to the book of Luke, for the sake of the curious reader, scripture references to parallel passages in the other three gospels were listed with each pericope.

The instrument utilized, a list of fifteen types of distorted thinking derived from three lists found on the internet, can be found in chapter five where it will be more convenient for comparison with the types of distorted thinking which were discovered in the Gospel of Luke. The sources of this list are mentioned in the footnote at that location.