

Preaching and Teaching

Preaching and Teaching

by W. Ernest Pettry

AN INDEPENDENT-STUDY TEXTBOOK

Developed in Cooperation with
the Global University Staff

Address of the Global University office in your area:

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School for Evangelism and Discipleship
Global University
1211 South Glenstone
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USA

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THE GU CHRISTIAN SERVICE PROGRAM



This independent study textbook is one of 18 courses (subjects) that make up the GU Christian Service Program. The symbol at the left is a guide for sequenced study. The Christian Service Program is divided into three units of six courses each. *Preaching and Teaching* is Course Five in Unit Two. You may study this course by itself or study the entire series in proper sequence.

Study materials in the Christian Service Program are designed in a self-teaching format for Christian workers. This program will provide a student with the necessary Bible knowledge and skills for practical Christian service. These courses have been especially prepared for Christian workers in all nations and cultures.

ATTENTION

Please read the preliminary instructions for this course very carefully. By following the instructions you should be able to achieve your goals for the course, and you should not have difficulty preparing for your unit student reports.

COURSE INTRODUCTION

You are about to study a very important subject: how you can communicate God's Word effectively by preaching and teaching. These two Bible methods of communicating God's Word are alike in many ways. Yet, during the history of the Christian church, each method has developed some distinctive characteristics that have set it in contrast with the other. Together, these two methods equip you to evangelize the unsaved and to provide for spiritual growth, development, and maturity in the lives of those to whom you minister.

This course is divided into three units of study. The first unit introduces to you the nature of the ministry, scriptural qualifications for the ministry, and definitions of preaching and teaching. You will examine the personal preparation for ministry that truly meets the needs of people. And you will consider practical preparation techniques, in both preaching and teaching, that will help you rightly divide the Word of Truth.

The second unit deals with the specific ministry of preaching. Here you will consider the broader meaning of preaching, reasons for it, and examples of it. You will examine the content of preaching—the message you preach. You will learn how to gather and arrange sermon material and communicate the message for maximum effectiveness.

The third unit treats the meaning of and rationale for teaching, and biblical examples of teaching. You will consider the teaching imperative, which suggests the general nature of the teacher's ministry, and guidelines to help you bring about spiritual growth and maturity in those to whom you minister. You will learn the value of teaching objectives, and the importance of gathering, arranging, and communicating lesson materials effectively. You will consider the significance of establishing goals. Finally, you will examine the need for a balance between preaching and teaching in your ministry. May these lessons guide, instruct, and inspire you as you develop the techniques,

attitudes, and character that will make your ministry the effective means of communication your Master intended it to be.

Course Description

Preaching and Teaching is a basic study of two Bible methods of communicating God's Word. The student is guided in the understanding and mastery of practical ways to prepare and present lessons and sermons from Scripture.

Course Objectives

When you finish this course you should be able to:

1. Analyze and explain the need for Christian preaching and teaching.
2. Recognize the qualities of effective preachers and teachers described in the Bible.
3. Develop personally the qualities which characterized the effective preachers and teachers noted in the Bible.
4. Demonstrate understanding and use of the techniques necessary for Bible study and preparation of sermons and lessons.
5. Prepare from Scripture a sermon and a lesson, each appropriate for use in a given situation.

Textbooks

You will use this independent-study textbook, *Preaching and Teaching* by W. Ernest Pettry, as both the textbook and study guide for the course.

Study Time

How much time you actually need to study each lesson depends in part on your knowledge of the subject and the strength of your study skills before you begin the course. The time you spend also depends on the extent to which you follow directions and develop skills necessary for independent study.

Plan your study schedule so that you spend enough time to reach the objectives stated by the author of the course and your personal objectives as well.

Lesson Organization and Study Pattern

Each lesson includes: 1) lesson title, 2) opening statement, 3) lesson outline, 4) lesson objectives, 5) learning activities, 6) key words, 7) lesson development including study questions, 8) self-test (at the end of the lesson development), 9) answers to the study questions. Answers to each self-test are at the back of your textbook before the unit student reports.

The lesson outline and objectives will give you an overview of the subject, help you to focus your attention on the most important points as you study, and tell you what you should learn.

Most of the study questions in the lesson development can be answered in spaces provided in this study guide. Longer answers should be written in a notebook. As you write the answers in your notebook, be sure to record the number and title of the lesson. This will help you in your review for the unit student report.

Do not look ahead at the answers until you have given your answer. If you give your own answers, you will remember what you study much better. After you have answered the study questions, check your answers with those given at the end of the lesson. Then correct those you did not answer correctly. The answers are not given in the usual numerical order so that you will not accidentally see the answer to the next question.

These study questions are very important. They will help you to remember the main ideas presented in the lesson and to apply the principles you have learned.

How to Answer Questions

There are different kinds of study questions and self-test questions in this study guide. Below are samples of several types and how to answer them. Specific instructions will be given for other types of questions that may occur.

A *MULTIPLE-CHOICE* question or item asks you to choose an answer from the ones that are given.

- 1** The Bible has a total of
- a)** 100 books.
 - b)** 66 books.
 - c)** 27 books.

The correct answer is *b) 66 books*. In your study guide, make a circle around *b)* as shown here:

- 1** The Bible has a total of
- a)** 100 books.
 - (b)** 66 books.
 - c)** 27 books.
 - d)** 2 books.

(For some multiple-choice items, more than one answer will be correct. In that case, you would circle the letter in front of each correct answer.)

A *TRUE-FALSE* question or item asks you to choose which of several statements are TRUE.

Example

- 2** Which statements below are TRUE?
- a)** The Bible has a total of 120 books.
 - (b)** The Bible is a message for believers today.
 - c)** All of the Bible authors wrote in the Hebrew language.
 - (d)** The Holy Spirit inspired the writers of the Bible.

Statements **b** and **d** are true. You would make a circle around these two letters to show your choices, as you see above.

A *MATCHING* question or item asks you to match things that go together, such *as* names with descriptions, or Bible books with their authors.

Example

3 Write the number for the leader's name in front of each phrase that describes something he did.

- | | |
|--|-----------|
| 1 a Received the Law at Mt. Sinai | 1) Moses |
| 2 b Led the Israelites across Jordan | 2) Joshua |
| 2 c Marched around Jericho | |
| 1 d Lived in Pharaoh's court | |

Phrases **a** and **d** refer to Moses, and phrases **b** and **c** refer to Joshua. You would write **1** beside **a** and **d**, and **2** beside **b** and **c**, as you see above.

Ways to Study This Course

If you study this GU course by yourself, all of your work can be completed by mail. Although GU has designed this course for you to study on your own, you may also study it in a group or class. If you do this, the instructor may give you added instructions besides those in the course. If so, be sure to follow his instructions.

Possibly you are interested in using the course in a home Bible study group, in a class at church, or in a Bible school. You will find both the subject content and study methods excellent for these purposes

Unit Student Reports

In the back of your study guide are located the unit student reports and answer sheets. These are to be completed according to the instructions included in the course and in the unit student reports. You should complete and send each unit answer sheet to

your instructor for his grading and suggestions regarding your work. Send one when you complete each unit.

Certificate

Upon the successful completion of the course and the final grading of the unit answer sheets by your GU instructor, you will receive your Certificate of Award.

About the Author

Ernest Pettry was a pastor in the southeastern United States. He pastored for twenty years and served as a public school teacher for nine years. His broad background experience in preaching and teaching contributed to his success as a speaker at Youth Camps, Ministers' and Men's Retreats, and in Workers Training Seminars outside the United States.

After graduating with honors from Southeastern Bible College, Lakeland, Florida, Mr. Pettry continued his studies at Florida Southern College, Lakeland, Florida, and received a bachelor of arts degree.

Your GU instructor

Your GU instructor will be happy to help you in any way possible. If you have any questions about the course or the unit student reports, please feel free to ask him or her. If several people want to study this course together, ask about special arrangements for group study.



Preparing for Ministry

Lessons

- 1 You and the Ministry**
- 2 Prepare Yourself**
- 3 Prepare the Material**

LESSON 1 You and the Ministry

“I still feel the shame and failure. I had done my best, but no one was moved by my preaching. When the believers came to pray, I knelt in a corner and wept uncontrollably: the sermon . . . the preaching . . . was a total failure . . . worst of all, no one came forward for salvation! Had God made a mistake? No, I had made the mistake. That was it . . . God had not called me. I was not called to preach . . . I would never preach again”

“As I huddled there in misery, a hand touched my shoulder. ‘Brother, will you help us pray with those who came forward?’ I couldn’t believe my eyes! Eleven people had come for salvation.”

The writer of these words became a successful pastor and an outstanding preacher, but he wrote these words when he was only beginning to preach. Remember this key, biblical principle: the power of preaching is in the message, not in the messenger. Do not get weary in doing the right thing when God has called you to preach (see Galatians 6:9).

You are one of a great company of believers who has answered the Lord’s call. Preaching and teaching are methods you can use to save the lost and help believers become strong Christians. This course will help you acquire the skills needed to prepare and present lessons and sermons with success and confidence. This lesson will help you to know the kind of person the Lord wants you to be, and the kind of work He wants you to do.

lesson outline

The Concept of Ministry

Qualifications for Ministry

Two Specific Ministries

lesson objectives

When you finish this lesson you should be able to:

1. State the concept of ministry presented in the Pastoral Epistles.
2. Differentiate between scriptural and non-scriptural qualifications for one who ministers.
3. Discuss two ministries of a New Testament minister.

learning activities

1. Carefully read the preliminary section in this independent study textbook. You will find examples of the kinds of study questions used in this textbook and how to answer each one.
2. Study the lesson outline and objectives. These will help you identify the things you should try to learn as you study the lesson.
3. Look over the key words. If they are unfamiliar to you, check their meaning in the glossary.
4. Read the lesson and do the exercises in the lesson development. Write answers to questions in this study guide where space is provided. Write longer answers in a notebook. You will get more out of the course if you make it a practice to put something of your own into writing before you look ahead to the answers. Check your answers with those given at the end of the lesson.
5. Take the self-test at the end of the lesson. Check your answers carefully with those provided at the back of this study guide. Review any items you answer incorrectly.
6. Pray that God will give you a passion and insight to preach His Word.

key words

Understanding the key words we have listed at the beginning of each lesson will help you as you study. You will find them defined in alphabetical order in the glossary at the back of this study guide. If you are in doubt about the meaning of any words on the list, look them up as you come to them in your reading.

authoritarian	instructional	reputation
cultural	interaction	superstructure
doctrine	lecturing	teaching
immorality	morality	tradition
imperative	preaching	
inconsistency	qualifications	

lesson development

THE CONCEPT OF MINISTRY

Objective 1. *State the concept of ministry presented in the Pastoral Epistles.*

The Scriptural Pattern

What is ministry? How can I learn to minister effectively? What kind of person must I be? How do I preach and teach? These and other questions may have been in Timothy's mind when he first felt he should enter the ministry. Titus, another New Testament preacher, may have been faced with similar questions.

Your interest in this course suggests that you are involved in some aspect of church ministry (or that you expect to be later on). Perhaps you have questions like those just mentioned. If so, there is a place to turn for help: the Scriptures. The Pastoral Epistles (First and Second Timothy and Titus) are letters written by the apostle Paul that are specifically directed to those who are called to the work of the ministry. Read these epistles thoroughly. You will need to refer to them in the days and years ahead as you serve the Lord and participate in the ministry of preaching and teaching. These letters do not contain everything the New Testament has to say concerning the ministry, but they are inspired and essential.

Application

1 List below the three Pastoral Epistles.

.....

.....

.....

- 2** Read the Pastoral Epistles to get an overview of the advice given for those in ministry. Put a check mark on the line to indicate your completion of this assignment
- 3** Circle the letters of the statements below that are TRUE.
- a)** The Pastoral Epistles were written by a veteran apostle to two younger men who were engaged in church ministry. These epistles give much helpful advice to those who are aspiring to some church ministry.
 - b)** The Pastoral Epistles, in giving qualifications for Christian ministry and describing the conduct of those who minister, were intended to discourage laymen from becoming involved in ministry.
 - c)** The apostle Paul does not include every possible aspect of ministerial qualifications but the advice he offers in the Pastoral Epistles includes the main points of the scriptural teaching on Christian leadership.
-

Paul thought of the ministry as a privilege. He remembered with regret the former days when he had persecuted the church and opposed the Lord Jesus (1 Timothy 1:12–14). When he lists the things of which he is proud, he counts his own achievements mere garbage to be thrown away. To him everything is a complete loss except the knowledge of Christ (Philippians 3:8–11). Even sufferings and persecutions for the gospel’s sake only brought into focus the glory of sharing Christ’s sufferings. He considered his own physical weaknesses as an opportunity for Christ to show His power. Paul wrote, “I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong” (2 Corinthians 12:10).

In his pastoral letters, Paul wrote about church leadership to two young men, his sons in the faith. In the next section we will see what he said to Timothy and Titus about the kind of man a minister of the gospel must be and the kind of work he is called to do.

Application

- 4** (Circle the letters of statements that describe Paul's concept of ministry in the Pastoral Epistles.) Paul saw ministry as
- a)** a job to be performed like any other job.
 - b)** a sacred trust.
 - c)** a privilege.
 - d)** an opportunity to obtain status and respect.
 - e)** a sharing in Christ's suffering that might involve hardship.
 - f)** a means of gaining a high level of financial rewards.
-

General and Specific Ministries

General Ministry

What is the ministry? Let us go to the Scriptures for an answer. In the structure of the church, many are called to serve who are not called into the ministry of preaching and teaching. This is seen in 1 Timothy 3:8–13. These helpers (sometimes referred to as deacons) do not serve like those described in verses 1–7. (Other listings of those who minister are found in 1 Corinthians 12:28 and Romans 12:4–8). Everyone who is a member of the body of Christ has some place of service. All these places of service are important, even though some of them are more prominent. Each ministry contributes in some way to make the church body mature for Christian service. Paul explains that Jesus “gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up” (Ephesians 4:11–12). Examples of this are in the book of Acts.

When the early church faced the problem of distributing funds to the widows, the people chose seven men whom the apostles put in charge of the matter. This action freed the apostles from this responsibility so that they were able to give themselves completely to the ministry of the Word and prayer

(Acts 6:1–4). Acts 6 shows the mathematics of ministry. First, there was division, as some were grumbling. This led to addition, that is the church added deacons. Then there was subtraction, as the apostles subtracted duties from their shoulders like serving tables. All this led to multiplication as the church grew.

Dorcas helped the needy in Joppa by making shirts and coats for them (Acts 9:36–41). Joseph’s name was changed to Barnabas because he was such an encouragement to others (Acts 4:36). He befriended Paul and introduced him to the apostles and the church at Jerusalem (Acts 9:26–27). Later, he searched for Paul in Tarsus and brought him to Antioch to help in the ministry of that church (Acts 11:25–26). Barnabas also served as a teacher and prophet (Acts 13:1), and later he was sent with Paul to do missionary work (Acts 13:2). Ministry is service, and New Testament Christians found many ways to serve the Lord.

Application

- 5** Circle the letter of the statement that correctly describes the concept of general ministry as was understood by the early church.
- a)** Ministry was understood as a place of leadership, importance, status, and value a person had by reason of his position in the church.
 - b)** Ministry spoke of a small group of individuals who guided the spiritual life of the church through their preaching and teaching activities.
 - c)** Ministry was understood as service given to the Lord on behalf of His body here on earth.



Specific Ministry

In the midst of the many and varied ministries of the church, the Lord places some who perform a specific service. Paul uses the human body to illustrate these ministries.

Christ is the head of His body, the church (Ephesians 1:22–23). Each believer is a member of His body and serves in some way (1 Corinthians 12:4–6). Although all believers are called to minister in the general sense described above, some are given a specific ministry, a special service to the church. Preaching and teaching are two specific ministries given to the church to help prepare God’s people for Christian service and to bring the whole church to unity and maturity (Ephesians 4:12–13). They are our special interest in this course.

Application

- 6** Circle the letter of the statement that mentions the purpose of specific ministries in the church. The purpose of specific ministries in the church is to
- a)** elevate the most talented people to positions of leadership.
 - b)** develop a system of administration so that the church can operate in an efficient and businesslike manner.
 - c)** promote spiritual growth and unity within the body and outreach to the world.
-

QUALIFICATIONS FOR MINISTRY

Scriptural Qualifications

Objective 2. *Differentiate between scriptural and non-scriptural qualifications for one who ministers.*

As we consider the matters before us, read prayerfully the Scriptures assigned. Ask yourself, “What is the Lord telling His people in these verses? What must I do to respond to what these verses say to me? The Holy Spirit will help you to understand what it means and how it applies to you.

Some of the qualifications of New Testament elders (a biblical word for *pastor*) are given in 1 Timothy 3:1–7. These verses describe the kind of person you must be if you are to have a place of ministry in the church. Read this passage carefully

before going on. Paul begins by commending those who desire a place of ministry. This desire to minister is one evidence of the call of God upon your life. But the desire, even the call, is not enough. God gives basic requirements that you must meet. You must first be what God wants you to be; then you can do what He wants you to do. You will never rise above your character in God's work.

Therefore, search your heart. Every person who wants to minister in God's work must ask why he or she wants to minister. Why do you want to teach? To preach? To serve? You alone can answer these questions to your own conscience and to God.

Application

7 Reread 1 Timothy 3:1 and evaluate each of the reasons given by people for wanting to minister. Then circle the letter of the reason you feel answers the scriptural qualifications for ministry.

- a)** George is a new Christian with many natural talents. He sees himself as the “man up front” and believes that the one who ministers publicly is more important in God's work than one who does not. So he decides to become involved in ministry.
 - b)** Alfred has been a Christian for three years. He is faithful in church attendance, studies his Bible often, and witnesses regularly to those who do not know the Lord. He senses that the Lord wants him to become more actively involved in the ministry of the church. He is studying the Bible faithfully and praying for the Lord to create an opportunity for him. He has told the leaders of the church that he is available and ready whenever and wherever he is asked to serve.
-

Paul begins the list of qualifications for those who minister by saying that they must be without fault. This does not mean that they will be perfect. It does mean that they should strive to earn a good report by having no charge of immorality or false doctrine against them. One who ministers must be noted for honesty, purity, and uprightness. These are an important part of

good Christian character. This requirement is repeated twice in Titus 1:6–7. (See also Titus 2:7–8.)

Paul's first letter to Timothy makes specific demands on the family life of one who serves in the church. To meet these requirements a man is to be the husband of one wife and is to manage his family well. The person who ministers must always be an example of Christian morality in his family life. He is to govern his family with such uprightness and love that their respect for him moves them to honor his leadership. The apostle shows a similarity between church life and the family. If a man cannot manage his family, he cannot care for the church. Jesus taught this principle: "You have been faithful with a few things; I will put you in charge of many things" (Matthew 25:21).

A Christian minister is to be sober, self-controlled and orderly. There should be nothing coarse or uncouth in the conversation or the conduct of a minister. Both in his manner and appearance he should represent well the gospel.

Application

- 8** Circle the letter of each correct completion of the statement below. The Christian leader must
- a)** be an example of perfection.
 - b)** have a good reputation with Christians as well as non-Christians.
 - c)** be an example of honesty and purity and have control over his own household.
 - d)** present himself as a well-behaved gentleman, and in his dress and conduct be a good representative of the gospel.
-

With respect to the ministry itself, Paul says three things in his letter to Timothy. First, the one who ministers is to welcome strangers. In Timothy's day this command was important to the spread of the gospel, since those who ministered needed places of lodging in their travels. It also strengthened a meaningful

custom of hospitality common among eastern peoples. Opening one's home to others for refreshments, a meal, or even a place to spend the night were marks of hospitality.

Second, Paul says that one who ministers must be able to teach. Since a major responsibility of those who minister is to teach the Scriptures to others, a minister must be a capable teacher. A person who feels incapable of teaching must apply himself to study so that he may become a good teacher.

Finally, Paul discourages those who are new in the faith from entering the ministry. It takes time to prove leadership qualities, which the ministry requires, for it is by being a follower that one grows into being an effective and capable minister of the Word. This, of course, does not mean that a new convert cannot have a meaningful place of general ministry or service as described earlier.

Application

9 Which are scriptural qualifications of those who serve the church in ministry? Those who minister

- a)** are to be given to hospitality.
- b)** must develop the ability to teach.
- c)** must have strong wills.
- d)** need superior education.
- e)** must be spiritually mature.
- f)** must exercise authoritarian control.



Those who minister the Word are warned against the love of money. Few people are as scorned as the person who enters the ministry for personal gain. God has a plan for meeting your personal needs and you must look to Him to provide for you. Condemnation comes quickly to a minister who is greedy for possessions.

Those who serve in the ministry are to be patient, not given to wine, not strikers, nor brawlers. Instead of drunkenness,

violence, and contention, they are to be known for kindness, graciousness and peace.

It is very important that the Christian who serves in ministry be respected by those who are outside the church fellowship. What a person teaches others to be he must be himself. If there is dishonesty, unfaithfulness, or inconsistency in the life of a leader, he loses influence over those he is trying to lead to God. No matter how devout, correct or sincere the preaching or praying, if our lives are corrupt our efforts will be in vain. Your ministry will never rise above your character.

Application

10 (Select the best answers.) The kindness, graciousness, and patience of one who ministers must be evident to

- a)** the people who attend church.
- b)** the people of the community who are not Christians.
- c)** all people: fellow Christians, non-Christians, and family members.



This brief treatment from Scripture of God's requirements for ministers may appear stern, demanding, or even severe. Yet, the same Scriptures that elevate and honor a person called to the sacred ministry must set a high standard. Christian ministers must always be aware that they are leading others by who they are, not just by what they say. The responsibility is great because the privilege is great. Jesus said, "From the one who has been entrusted with much, much more will be asked" (Luke 12:48).

Application

11 Another list of qualifications for ministers is given in Titus 1:6–9. Compare this list with 1 Timothy 3:1–7 and complete the following exercise.

- a)** List five qualifications found in both passages.
-
-
- b)** Two qualifications are similar in both lists. What are they?
-
- c)** One exhortation in Titus pertains specifically to the ministry and is not listed in Timothy. What is it?
-
- d)** What does Titus say about the children of church leaders that Timothy does not say?
-
- e)** List the remaining qualifications in Titus that are not listed in 1 Timothy.
-

12 From the list below identify the scriptural qualifications of those who minister by placing 1 in front of each one that is specifically stated in Scripture and 2 in front of those that are NOT.

- ... **a** Be without fault
- ... **b** Have but one wife
- ... **c** Have the approval of the church government
- ... **d** Be hospitable
- ... **e** Complete educational training requirements as required by church leadership
- ... **f** Be disciplined, gentle, peace-loving
- ... **g** Be able to manage his own family, exercising appropriate spiritual leadership in his home



General Qualifications

Study

Every person who has a responsibility for ministering must be a student of the Bible. John Wesley would say to his students preparing for ministry, “Either be a learner or get out of the ministry!” If you preach or teach, you must be well acquainted with the Scriptures you use. Any person who is called to minister the Word is also called to study it, for the first demands the second. If you teach reading you must know how to read. What would you think of a music teacher who did not know music? Wouldn’t you think the same thing about a Bible teacher who did not know the Bible? Study is the price you must pay for the knowledge you gain, and you must pay the price if you are to be an effective preacher of the gospel or teacher of the Word. Let us consider some suggestions on study.

You need to develop a habit of daily study and follow it faithfully. Avoid interruptions or distractions to study. Keep your Bible and notebook at hand. Whatever study helps you have, keep them ready for use when you need them. Write your thoughts as you study. The weakest ink is better than the strongest memory!

Just as you have a regular time for study, you also need a regular place for study. No matter what the place may be used for at other times, make it a place for study at your hour of study. By doing this, when you come to your place you will be in the right frame of mind for this important part of your Christian work.

Application

- 13** Read 1 Peter 3:15 and compare it with 2 Timothy 2:15. Explain the importance of Bible study for Christians in general and for those who minister.
- 14 a)** Think about your own situation and check under the appropriate space whether it is satisfactory (S) or needs improvement (N).

S	N	
___	___	Creates a proper attitude for study
___	___	Makes it easier to discipline myself to study
___	___	All the materials I need are available to help in my studying
___	___	Gives me the privacy I need to concentrate on my studies
___	___	Lets others know that I will be involved at this time
___	___	Lets others know that the place will be occupied at this time
___	___	Helps me plan my activities around my Bible study
___	___	Has adequate light and furniture for effective study

- b)** Write in your notebook what you could do to improve your place of study and how you can arrange your time so that you can have a regular and specific time of study.



Remember that the study of the Scripture is somewhat different from the study of ordinary books. Your main objective is to know what the Bible says, to understand what it means, and to obey it (see Ezra 7:10). The major source of help you have is the Holy Spirit. Jesus promised, “When he, the Spirit of truth, comes, he will guide you into all truth” (John 16:13).

The Scriptures are divine revelation. For that reason we must depend on the teaching ministry of the Holy Spirit to lead us into all truth. There are two reasons why we must be taught by the

Spirit. First, the Spirit alone knows all about God. Second, the Spirit alone can reveal the things of God.

There are study helps available to be used whenever we have opportunity. At the same time we receive special help from the Spirit within. In Matthew 16:13–17 read how Peter understood that Jesus was the Christ. This truth came to him by the revelation of the Father and not by human understanding or experience.

Application

15 Read 1 Corinthians 2:9–15. From these verses explain why it is essential for us to be taught by the Spirit in these two areas. Write your responses in your notebook.

- a)** How is it that the Spirit knows the purposes of God?
- b)** How is the truth of God's Word illuminated for us?

16 The ministry of the Holy Spirit in the activity of Bible study may best be described as

- a)** that of providing direction for each person apart from the Scripture.
- b)** giving insight into the Word and revealing how the Word applies to one's life and ministry.
- c)** providing the occasional inspiration one needs as he studies the Word.



Love

The love of Christ must be the ruling force in everyone who ministers. Paul said,

For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.
(2 Corinthians 5:14–15)

No motive for the ministry is good enough or strong enough without the love of Christ to give it meaning and power. A lawyer, physician, or merchant may serve people for lesser motives; but a minister must be compelled by the love of Christ. A young preacher once said, “I love preaching!” An older minister replied, “Yes, but do you love people?” “God has poured out his love into our hearts by the Holy Spirit, whom he has given us” (Romans 5:5). Like Paul, you too can be ruled by love.

Application

17 Read 1 Corinthians 13:1–13. Notice verses 1 and 2, and explain in your own words why love must be the underlying motive for the ministry.

.....

.....



Attitude

In 1 Peter 5:1–7 read the instructions Peter gives on the proper attitude one must have toward the ministry. He compares the role of the one who ministers to that of a shepherd. The people to whom Peter wrote were well-acquainted with sheep. He had heard the figure used by Jesus after His resurrection (John 21:15–19). Only a few days before, Peter had denied that he was a follower of Jesus. In bringing him back into fellowship, Jesus asked thrice for a confession of love and each time He told Peter to care for the flock. The full responsibility of caring for a flock included feeding and tending to all the needs of both the lambs and the grown sheep. This is a beautiful picture of pastoral care.

Application

18 Read Hebrews 5:11–6:3; 1 Peter 2:2; 1 Corinthians 3:1–3 and answer the following questions. Circle the letter of each TRUE statement.

- a)** Lambs require a diet of milk which keeps spiritual life going during the early experience of salvation.
- b)** Milk is not intended for mature sheep: they require solid food which helps produce spiritual maturity.
- c)** The shepherd must be sensitive to the needs of the spiritual babes and spiritual adults and prepare his ministry on this basis and as the Holy Spirit directs.
- d)** Those who remain lambs have a tendency to become spiritually helpless and to drift away from the shepherd. Helping them to get beyond the stage of spiritual infancy is a major responsibility of the minister.

19 Based on the chart following, answer the following questions in your student notebook.

- a)** A shepherd cares for his sheep in at least three ways: he provides, leads, and seeks. Using these words for headings, make three lists in your notebook. Under the appropriate heading write the words from each of these passages that describe the shepherd's care for his sheep.
- b)** Which list in question is the longest? What does this suggest about your ministry as a shepherd of God's people?
- c)** As a shepherd of God's people, should you be concerned about lost sheep? Prove your answer from one of these Scriptures.
- d)** Do you think a person can have a shepherd-like ministry and not be a pastor of a church?
- e)** A person who does not have a shepherd's heart (which is concerned about the needs of the flock) is compared to a hired man in John 10:12–13. Can such a minister truly provide for the spiritual needs of people?



Qualities of the Spiritual Shepherd

<i>Psalm 23:1–6</i> The Shepherd Provides	<i>Luke 15:4–7</i> The Shepherd
Everything the sheep need— food, water, and rest, so they can develop Direction—for He leads in paths of His choosing Protection and correction— His rod and staff give security, so the sheep never fear Present needs—even when the enemy threatens Love that never ends, plus goodness and love	Leaves the flock in safety as He seeks the lost sheep Persists in seeking until the lost is restored Takes the lost one back into the fold Rejoices over the return of the lost sheep
<i>John 10:16</i> The Good Shepherd	<i>1 Peter 5:1–7</i> The Shepherd of the Flock
Provides salvation for His sheep Knows His sheep; they know and trust Him Leads them on right paths, feeds them, protects them, and cares for their needs Is a good example, and the sheep confidently follow Him Is concerned about His sheep and is willing to die for them Is concerned about all sheep, because he has a shepherd’s heart and vision	Takes care of the sheep willingly Serves because he loves the sheep, not because it is just a job Serves out of concern and humility Provides gentle leadership, not harsh control Is a good example to his followers Is willing to submit to elder shepherds Is not anxious as he serves, for He trusts the Chief Shepherd

Spiritual Capacity

An effective minister must have both spiritual power and spiritual understanding. The spiritual life you received when

you were saved must be cared for. Daily Bible reading and prayer are needed to feed and mature that new life. As you take a place of ministry your service is primarily the ministry of spiritual things to spiritual need. Paul tells us that God has given the Spirit that we might know all He has provided for the church (1 Corinthians 2:9–12). When the specific things God has provided are understood, they can be ministered in the power of the Spirit. The disciples knew the physical facts of Jesus' birth, life, death, and resurrection, yet He commanded them to wait in Jerusalem to be filled with the Spirit before they began to witness to others. He promised power to those who waited for the coming of the Spirit (Acts 1:4–8). Dare we do less than they to prepare ourselves to minister to others?

Other qualifications are needed for the ministry. Some may be scriptural, some traditional or cultural, and others civil. All scriptural requirements must be met. Civil laws must be followed unless they specifically oppose some principle or command of Scripture. The degree to which you must submit to the requirements of tradition and culture is a matter you must settle personally. Prayer, study of the Bible, and the guidance of the Holy Spirit will help you form your personal beliefs on these things. All this will develop and grow as you continue in the place of ministry God has prepared for you.

Application

20 List two spiritual qualities we must have if we are to minister effectively to others.

.....
.....



TWO SPECIFIC MINISTRIES

The Preaching Ministry

Objective 3. *Discuss two ministries of a New Testament minister.*

Ministry means service, and since there are many ways to serve there are many ways to minister. But there are specific ministries to the body of Christ, too, such as that of evangelists, pastors, and teachers. Now we will consider the ministries of preaching and teaching as two Bible methods of communicating God's Word.

To preach is "to publicly proclaim, to urge acceptance or abandonment of an idea or course of action; to deliver a sermon" (which is an extended expression of thought on a subject). This definition has evolved from the New Testament concept of preaching, which we shall consider later. From this definition we see that preaching is the public, formal delivery of a sermon by a minister to a congregation. Normally, there are no interruptions in the course of the sermon. The message of preaching is Jesus Christ as Lord. The primary appeal of preaching to evangelize the lost is to repentance, faith, and commitment. Preaching is also the means by which Christians receive spiritual nourishment and are enabled to mature in the faith.

The command to preach was given by the Lord: "'Go into all the world and preach the good news to all creation'" (Mark 16:15). Paul twice charged Timothy to preach the Word solemnly and consistently (2 Timothy 4:1–2). In another place he said, "Do the work of an evangelist, discharge all the duties of your ministry" (2 Timothy 4:5). Preaching is one important method God has chosen to take the gospel to all humankind.

Application

21 Place 1 in front of those statements below that define the ministry of preaching and 2 in front of those that do not define preaching.

- ... **a** An extended public proclamation delivered by a minister to a congregation without interruption or audience interaction
- ... **b** A discourse marked by some lecturing, plus some questions and answers
- ... **c** A lengthy, urgent, and uninterrupted message delivered by a speaker to a group of people, which urges acceptance or action on a point of view
- ... **d** An informal session in which one causes the participants to learn through the use of precept, example, or experience, which may be interrupted by audience interaction



The Teaching Ministry

The command to teach was given by the Lord when He said, “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matthew 28:19–20). Paul told Timothy, “Correct, rebuke and encourage—with great patience and careful instruction” (2 Timothy 4:2). In Paul’s description of a good servant of Jesus Christ (1 Timothy 4:4–16) he gives this directive, “Command and teach these things” (v. 11). Teaching is another major method God has chosen to take the gospel to all people everywhere.

To teach is to cause to learn or to help another gain knowledge or skill. It is the explaining in detail of that which has been proclaimed and accepted by faith. A teacher is one

who leads the students into learning experiences. And while teaching may consist of the formal, orderly, and usually extended expression of thought on a subject, it also consists of the discussion of ideas as the ones who are taught interact on the subject, with each other, and with the teacher. Teaching involves the arrangement and management of instructional materials and the provision of a good learning environment. Some learning experiences take place in classrooms and some outside the classroom. Teaching implies change in behavior.

Jesus' command to teach includes the idea of causing people to follow Him and make His teaching the rule of their lives (Matthew 28:19–20). Paul gave thanks to God for the Roman Christians who obeyed the teaching they had received (Romans 6:17). After Peter's message, the multitude at Jerusalem wanted to know what to do and Peter gave the inquirers further instruction (Acts 2:36–42). The content of Christian teaching is the Bible. The appeal of teaching is to understanding and practice. The goal is Christian maturity.

Application

22 Circle the letter of the statement below that correctly defines the ministry of teaching.

- a)** Teaching is the extended proclamation or heralding forth of the gospel by a minister to a congregation in which there is no audience interaction on the message given.
- b)** Teaching is the ministry of causing others to learn knowledge or skills by precept, example, or experience by means of a presentation in which there is usually some discussion between teacher and students.
- c)** Teaching is lecturing in a classroom on a given subject. Students listen and are expected to learn by hearing what the teacher says.



CONCLUSION

New Testament preaching and teaching are really two expressions of one ministry. It would be incorrect, then, to limit the meaning of preaching and teaching by saying that New Testament ministers either preached the gospel to the lost or taught doctrine to the church. Scripture shows that there was a measure of teaching in the preaching of Jesus and the apostles, and, also a degree of preaching in their teaching. There is a fine line of distinction between teaching and preaching in Jesus' ministry in the synagogues (Matthew 4:23; Luke 4:44; Mark 1:21, 22, 27 and 38). Likewise, Paul preached and taught in the synagogue at Corinth, persuading both Jews and Gentiles that Jesus is the Messiah (Acts 18:4, 5, 11). And at Ephesus he taught the message of salvation and the lost were saved (Acts 19:8, 18–19). After the conversion of the Philippian jailer, Paul preached water baptism and practical Christian service (Acts 16:30–34). In general, it can be inferred from New Testament writings that preaching relates more to the foundation of Christian experience and teaching more to the superstructure. Ministry needs both to be complete.

The full command of the Great Commission is that the church is to reach every country (Acts 1:8), every culture (Matthew 28:19–20), and every creature (Mark 16:15) by witnessing, teaching, and preaching. These are the first considerations of preaching and teaching.

self-test

After you have reviewed this lesson take the self-test. Then check your answers with those given at the back of this study guide. Review any question you answer incorrectly.

- 1** One of the primary qualifications for leadership is the
 - a)** desire of a Christian to exercise control over other Christians.
 - b)** realization that a need exists for leaders in the body of Christ.
 - c)** recognition that all Christians are called to serve.
- 2** Circle the letter of the statement below which is NOT a qualification for one who ministers. The one who ministers must
 - a)** have a good report as a result of his conduct and doctrine.
 - b)** be humanly perfect.
 - c)** be truthful, honest, pure, and upright.
- 3** In his family and personal life, a leader must
 - a)** be the husband of one wife.
 - b)** have control over his own family.
 - c)** be self-disciplined, well-behaved, and an example in word, dress, and deed.
 - d)** be all of the above.
- 4** Circle the letter below for all statements that describe qualifications for someone who desires to serve in ministry in the church. He or she must
 - a)** be given to hospitality.
 - b)** serve because of love for God and the people.
 - c)** demonstrate patience, kindness, and self-control.
 - d)** make up for any personal failures by becoming mighty in ministry.

5 The qualifications given in the Bible for those who minister are high because

- a)** the higher trust of leadership calls for a higher code of behavior than is required of those who do not lead.
- b)** people who see the higher standards required of leaders will be discouraged from wanting to become leaders.
- c)** people are always urged to work toward high goals—even if they cannot reach them.

6 Identify the qualities that characterize the New Testament ministries of preaching and teaching below by placing 1 in front of the characteristics of preaching and 2 in front of those that characterize the teaching ministry.

... **a** Proclamation of the Word by a minister to a group of people

... **b** Leading people in a process of learning and discovery as they share and ask questions

... **c** The “seeds” are scattered on the field

... **d** Individual plants are set out in a garden

7 The ministry of preaching and teaching is like the work of a shepherd because

8 The command to be hospitable is important because

9 The one who ministers must be a student of the Word because

10 The ministry of the Holy Spirit is imperative in the lives of those who minister, for He provides

answers to study questions

The answers to your study exercises are not given in the usual order, so that you will not easily see the answer to your next question ahead of time. Look for the number you need, and try not to look ahead.

12 a 1) Specifically stated

b 1) Specifically stated

c 2) Not specifically stated

d 1) Specifically stated

e 2) Not specifically stated

f 1) Specifically stated

g 1) Specifically stated

1 1 Timothy, 2 Timothy, and Titus

13 The one who ministers should apply himself to the study of the Word of God so that he will develop spiritually. This is his reasonable service to God. This Bible study will enable him to give appropriate answers to those who earnestly inquire about the Christian faith and hope.

2 Your check indicates that you have completed this assignment.

14 a) Your own response

b) I hope you will do all you can to improve your place of study, and purpose to set aside a regular daily time of study.

3 a) True

b) False

c) True

15 a) The Spirit searches everything, even the hidden depths of God's purposes. He knows God's will and the needs of all of us as well. As we pray in the Holy Spirit, the Spirit brings together the solution of our needs according to the will of God.

b) As we wait before God in study, prayer, and meditation, we are taught by the Spirit through the Word. The one condition is that we have the Spirit resident within.

Spiritual truth and its application to our own lives and those with whom we share is made available only as we truly live and walk in the Spirit

- 4 b)** a sacred trust.
 - c)** a privilege.
 - e)** a sharing in Christ's suffering that might involve hardship.
- 16 b)** giving insight into the Word and revealing how the Word applies to one's life and ministry.
- 5 c)** Ministry was understood as service given to the Lord in behalf of His body here on earth.
- 17** Your answer. I think it is clear that if we develop all the skills of sermon preparation and delivery, and exercise an anointed ministry, without love to give substance to our words, we fail completely.
- 6 c)** promote spiritual growth and unity within the body and outreach to the world.
- 18** All of these are true. By staying sensitive to the needs of all the sheep, the shepherd can give the necessary care and support that will help the flock to develop into fruitfulness and healthy spiritual maturity.
- 7 b)** Alfred has been a Christian for three years.

19a)

He Provides	He Leads	He Seeks
Psalm 23 —all needs for life, growth and development —direction —feasts, joy, anointing —companionship in trial —feasts as the enemy fights	—in right ways.	—to restore the soul that is out of the way
John 10 —all sheep needs for life growth, and development —loving care for His own —protection and is ready to defend them or die for them	—His own out to pasture on right paths	—other sheep
Luke 15 —restoration for those that were lost —an example of rejoicing over the saving of the lost		—persists in seeking the lost one
1 Peter 5 —total care for the sheep —an example of trust	—gentle leadership	

- b)** The first list is longest. This suggests that providing for the sheep is a major responsibility.
- c)** Yes. In John 10:16 is the shepherd’s concern for other sheep that were not yet in the fold.
- d)** Yes. I believe the ministry of caring for needs is the responsibility of all of us who are part of the family of God. As “sheep” we have good insights into the needs of other sheep, and we know there is a solution for every problem with the Chief Shepherd.
- e)** Your answer. I say no. Such a person has his own interests at heart, not the spiritual welfare of the flock.

- 8 b)** have a good reputation . . .
- c)** be an example of honesty and purity . . .
- d)** present himself as a well-behaved gentleman, . .
- 20** We must have spiritual understanding. We gain this by reading and meditating on the Word and prayer. Then we need the power and direction of the Holy Spirit to overcome inner fear and external obstacles. The power of the Spirit enables us to carry on the Lord's work.
- 9 a)** are to be given to hospitality
- b)** must develop the ability to teach
- e)** must be spiritually mature
- 21 a** 1) Proper example
- b** 2) Non-example
- c** 1) Proper example
- d** 2) Non-example
- 10 c)** all people: fellow Christians, non-Christians, and family members.
- 22 b)** Teaching is the ministry of causing others to learn.
- 11 a)** Without fault, only one wife, self-control, not a drunkard, not violent
- b** 1) Must not love money-must not be greedy for money
- 2)** Must welcome strangers; must be hospitable
- c** Must hold firmly to the message
- d** Children must be believers and not have the reputation for being wild or disobedient
- e** Not arrogant, not quick-tempered, must love good, must be upright, must be holy, must be disciplined

LESSON 2 Prepare Yourself

Have you ever watched an artist's painting develop during a few days of work? At the first sitting he may sketch the bare outline of the picture: a pond, a fence, and an old barn. When you see the same picture a few days later, he has added a setting sun, some clouds, a split-rail fence, and an overhanging limb. Still later, the finished painting will have full color, fine detail and clear perspective. Bible study is somewhat like that. No subject is mastered, no sermon prepared, and no lesson completed in just one sitting. Study is cumulative: everything you learn is added to what you already know. Bible truth is such that our picture of it is never complete. As a student of the Word, you will come again and again to the Scriptures in your study and each time something will be added to make the picture of truth a little more complete.

In this lesson we will discuss ways to help you better read the Bible and understand it as you prepare yourself to minister to the needs of the people by preaching and teaching.

lesson outline

Reading for Personal Devotion

Reading for Understanding

Continuing Personal Development

lesson objectives

When you finish this lesson you should be able to:

1. Explain why personal devotions are important in the life of the one who ministers.
2. Describe the synthetical method of Bible study.
3. Describe the analytical method of Bible study.
4. Explain the need for continuing personal development in the life of the one who ministers.

learning activities

1. Study the lesson development and answer the study questions in the usual manner.
2. Learn the meaning of key words that are new to you.
3. Take the self-test at the end of the lesson and check your answers carefully with those supplied at the back of this study guide. Review any items you answer incorrectly.
4. I suggest that you make a regular practice of evaluating yourself, using the personal evaluation form in this lesson. It will help to make you a more conscientious Christian.

key words

analogy	intercessory	systematic
analytical method	involved	synthetical method
crises	involvement	
devotional	perspective	
devotions	practical	

lesson development

READING FOR PERSONAL DEVOTION

Objective 1. *Explain why personal devotions are important in the life of the one who ministers.*

Bill Blase works for a large company in the city and teaches an adult Bible class each week in his local church. His work day begins at 8 o'clock, but Bill gets to his office by 7:15 to spend time alone in private devotions. "I begin with praise and prayer," he says, "and when I have finished my Bible reading I sit quietly and think about what I have read. Sometimes I write something in my notebook. This time I spend in devotions each morning starts my day off right."

Personal devotional activities are important to every Christian, and especially to you as you minister to others. They make you aware of God's presence so that you reflect His beauty, His grace, and His character. As you develop this relationship with Him, your insights into ministering and human need will grow as your spiritual development is directed by the Holy Spirit. Your understanding of the relationship between personal devotions and ministering may be aided by the following simple analogy. A cow will search out and find grass in the early hours of the day. Then she will find water, and rest in the shade for a good while. Finally, late in the day, she will make her way back to the barn, grazing as she goes. Milk has never crossed her mind. She is not in the pasture to produce milk. She is there to eat grass, drink water, and lie in the shade. So it is with you and your private devotions: you are not in the prayer closet to produce sermons and lessons. You are there for your personal benefit and blessing. However, only as you nurture your spiritual life will you be able to strengthen others.

As one who ministers, you can only share with others those spiritual things that are truly yours. The Word you preach or teach must be living and real to you. Only when you have found a meaningful relationship with God can you lead others to Him.

The spiritual shepherd must search out the green pastures and still waters of God's Word for himself and then lead others into those places of blessing. What you have you can give to others, and they will know when you have been in His fellowship (Acts 4:13).

Application


- 1** Circle the letter of each TRUE statement below.
- a)** Personal devotions are primarily intended to develop skills and knowledge that are required for ministering.
 - b)** One who ministers can lead other people to deeper spiritual experiences as he points out examples in the Bible and in history of those who have become spiritual giants even though he himself is not growing spiritually.
 - c)** One cannot lead others into experiences of which he is ignorant.
 - d)** To lead effectively, one must nurture his own spiritual life and relationship with Christ.
-

Here are some suggestions for your private worship. Form a habit of daily prayer and meditation. Take time to be alone with God. Daniel made prayer a daily habit and continued it even when faced with death in the den of lions (Daniel 6:10). When God made Joshua leader over Israel, He promised Joshua success and prosperity if he would read and follow the whole law of God (Joshua 1:6–9). Your ability to faithfully fulfill the ministry to which God has called you will greatly depend on your relationship with God and your diligence to obey His Word. You may have to rise early or stay up late, but you need to take time for private fellowship with God every day.

Application

2 Read Matthew 26:36–46; Mark 14:32–42; Luke 22:39–46. What does this experience teach about the following?

- a)** Prayer
.....
- b)** The response of people to spiritual crises
.....
- c)** The Spirit and the flesh
.....



Begin your devotions with praise and worship. Cultivate in your own heart a spirit of thanksgiving and praise to God. Think of His mercy, His goodness, and love as you give thanks to Him. Learn to express these feelings verbally. Talk to your heavenly Father on a conversational, personal, son-to-father level.

You can freely voice your innermost feelings in private prayer. By his psalms David expressed his emotions, whether complaint against his enemies (Psalm 28:1–5) or praise to his God (Psalm 30:1–12). Empty your heart of bitterness, anger, and frustration by prayer; then wait in His presence until you are filled with His grace and goodness. When your thoughts are right, your life will be right (Proverbs 4:23).

Application

- 3** Prayer and praise in one’s personal devotions should be characterized by
- a)** regular, persistent asking for personal needs and perhaps those of one’s church and community.
 - b)** the expression of love and gratefulness, plus waiting in God’s presence as He renews one’s spirit and fills him with His grace and goodness.
 - c)** bringing one’s problems, complaints, and requests before God with great intensity.



A systematic plan for reading will keep the Bible central in your devotions. If you read three chapters each weekday and five chapters on Sunday, you can read the Bible through in one year. Another plan suggests you read three chapters from the Old Testament each morning and two chapters from the New Testament each evening. Select a plan, one of these or another, and follow it. What food is to your body, the Word is to your spirit. You can miss a meal and survive, but if you quit eating you will die. So it is with your spiritual life; you must have the Word to live. Do not be discouraged if you do not understand or remember all you read.

When you read, let the Word speak to you. Do not hurry; tarry long enough for God to say something to you. Spend some time with God, and do not rush past the opportunity to let God speak to you by the Word.

You can use the Word of God in prayer and praise. When you find a portion of Scripture that expresses the prayer or praise of your heart, offer it to the Lord. For instance, Psalm 51 is a prayer for forgiveness. Ephesians 1:15–23 is Paul’s prayer for the believers at Ephesus. You can worship the Lord with Psalm 66, one of David’s many songs of praise. You will find other portions to use from time to time. They will bless and minister to you as you use them in prayer and praise to the Lord.

Commit some of your favorite Scriptures to memory. Write a verse on a card and put the Bible reference on the back side. Take the card with you and memorize the verse and reference. If the opportunity comes, share the verse with someone. As you fill your mind and heart with the Word of God it will add quality to every part of your life. A person who faithfully spends time with God in prayer and takes the Word of God as a rule of life has taken an important step of preparation for the important task of ministering to others.

Application

4 Mark an X in the appropriate column to show how often you engage in each activity.

	Daily	Regularly	Often	Seldom	Never
Private devotions					
Family devotions					
Give thanks at meals					
Maintain an attitude of prayer at work					
Pray or meditate going to and from places					
Pray at bedtime					
Pray when you cannot sleep					
Pray when you awaken in the morning					
Pray with someone who has a need					
Pray with those who are visiting your home					
Pray when visiting others					
Pray in a group or prayer chain					
Systematically read the Bible					
Memorize Scripture					
Attend seminars on the Bible					
Meditate on Scripture					
Determine actions by scriptural standards					
Follow Bible examples					
Use the Bible in ministering					

5 Explain why personal devotions are important in the life of one who ministers. Use your notebook for this response, please.



READING FOR UNDERSTANDING

Read for Total View

Objective 2. *Describe the synthetical method of Bible study.*

It is hard to say where personal preparation ends and preparation to minister begins. Perhaps there is no end of one and beginning of the other, but for our consideration let us make the reading of the Scriptures the beginning of preparation to minister.

Everyone who ministers the Word in preaching or teaching needs to draw from an overflow of Bible knowledge. To be familiar with the Bible as a whole requires reading it from cover to cover to know the content and understand its teaching. Reading to provide background knowledge must be done on a regular basis and not just for each sermon or lesson you prepare. Ministering out of a mind and heart filled with the Word of God will be a blessing to your listeners and a rewarding experience for you.

To gain full pleasure from a painting it should be viewed twice, once from a distance and again up close. If you prefer, you may get a close-up view and then move to a distance for a second look. Either way, you enjoy the picture better when you can see it as a whole and in its detail. In a similar way there are two ways to view the Bible. One approach, the synthetical method, gives a total picture of the Scriptures. In this method of study, the many parts of the Bible are put together to make one book and the details are seen as parts of the whole revelation. This total picture shows unity of the many parts of the Bible and their relation to one another.

Application

- 6** Circle the letter of each TRUE statement below.
- a)** When we read the Bible to gain background knowledge, our reading must be done on a regular basis so that we can minister out of an overflow of Bible knowledge.
 - b)** To get the most out of our Bible reading we need to see the Word from a general perspective (to see the whole picture), and close-up (to see the details, also).
 - c)** In the synthetical method of Bible study, one gains insight into the unity of the Scriptures by reading the entire Bible.
- 7** Describe the synthetical method of Bible study. Use your notebook for this response.
-



Read for Overview

The boy stood at the window and listened to the thunderstorm raging outside. Rain had fallen for hours and with the lights off it was dark both in and out of the house. Suddenly, light flashed and a clap of thunder rattled the windows. In one brief instant his eyes took in the whole scene: torrents of rain, puddles of water, trees bent by wind, a swollen stream—all in black and white. The total picture was pressed on his mental vision.

In a similar way your first reading of a whole book or portion of Scripture will give you its total picture. (This is the synthetical method mentioned earlier, as it applies to the study of a single book or an extended passage.) Details are important only to help give the general impression and major outline. Read rapidly to avoid mind wander, and get only what you can without great effort. This first rapid reading is important for the next readings.

Application

8 Read Matthew 14:23–32 rapidly for an overview impression. Then close your Bible and summarize your general impression of this Scripture portion in a sentence or two.

.....
.....

9 (Choose the correct sentence completion.) The synthetical method is valuable because it

- a)** gives the important details that are necessary for complete understanding of the Bible or one of its books on a first reading.
- b)** provides a general impression and main outline of the total picture.
- c)** yields the spirit, the tone, and the total purpose of the Bible or one of its books at an instant.



Read for Meaning

Objective 3. *Describe the analytical method of Bible study.*


The next morning the boy stood by the same window and looked at the rising sun in a clear sky. Except for the falling rain and the blowing wind, the same things were there. The second look added detail and color to everything.

The same kind of thing happens when you read a passage of Scripture a second or a third time. The general outline of the first reading is filled in with the details gained in the second reading. Color is added to the general impression. You may need to go over the same portion several times before all the details are in place, but as you do the passage will press itself on your mind and in your heart. At this point you will begin to get the content and meaning of the Scripture.

Application

10 Circle the letters of the statements below that are TRUE.

- a) In reading for meaning we expect to gain additional information by continuing to read the Bible rapidly for repeated overview.
 - b) Reading for meaning is slower reading, in which we try to focus on the important details that add meaning to the general impression we gained in reading for overview.
 - c) Reading for meaning simply means that we reread the same material to fix it in our minds, to give us a feel for what it says, and to help us understand what it means.
-



The analytical method of Bible study, then, requires careful study and reading of the passages. This helps you to break down, dissect, and divide the whole into parts so that you discover more meaning. You can see, too, how the parts relate to one another and to the whole. Reading the Bible in this manner, book by book, chapter by chapter, verse by verse, and word by word will help you gain thorough knowledge and understanding of the Scriptures. Obviously, this is a pattern of study that extends over many years, even a lifetime, but it is worth the effort to gain knowledge of God's Word. Systematic, careful, and thoughtful reading is a necessary part of preparing to minister the Word in preaching and teaching.

Application

11 Re-read Matthew 14:23–32 and write the impressions you have gained from your careful study in your notebook.

12 Describe the analytical method of Bible study. Use your notebook for this exercise also.

CONTINUING PERSONAL DEVELOPMENT

Objective 4. *Explain the need for continuing personal development in the life of the one who ministers.*

Living things grow. Your relationship with God is an experience of spiritual life. As such, there should be development and fruitfulness. Peter challenges us to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18). Undoubtedly, the reason for challenging us to continue to grow is the natural tendency to let up.

Sometimes those who minister do let up on personal development and growth early in their ministering. For some this tendency appears when they receive their first official recognition. For others it occurs when they have the first opportunity to preach or teach regularly. Some who minister develop in the early years of their serving and then in later years lose interest in further maturity.

There is no place for such an attitude in the Christian experience, most certainly not in the life of one who ministers. Each level of development has its own reward, but no accomplishment brings full satisfaction. There are other heights to be reached, for the grace and knowledge of the Lord Jesus Christ cannot be exhausted.

Several areas of your life need constant attention for you to reach balanced maturity. The Word and the Spirit provide the framework within which you develop so that you can be balanced, mature, and productive. Let us consider the intellectual, spiritual, social, and physical development areas of human life in which Jesus set a pattern of growth (Luke 2:40–52).

Application

13 Explain why there is a need for continuous personal development in the life of the one who ministers.

.....

.....



Intellectual

You can never presume you have gained full knowledge of the Scriptures, for the Word of God is an unending source of truth, inspiration, and instruction. The same passage and lesson texts will yield fresh insights through diligent study. This will add a dimension of personal satisfaction that will make your Christian experience deeply refreshing, as you develop even greater knowledge of Jesus Christ.

It would be well to compare your need for intellectual development to school experience. For example, the first time your child goes to school and learns at the primary level, you are excited. But if his knowledge, reasoning ability, and skills never advance, wouldn't you be concerned? And if your understanding of things in the spiritual realm does not increase, those who hear you minister will have good reason to be concerned also. Certainly the one who gives to others must have food for his own intellectual stimulation.

When you can, add helpful study books, beginning with a good concordance, a Bible dictionary, another version of the Scriptures. Consult with someone whose judgment you respect, and ask for suggestions about which books and study helps would be most profitable to you.

As you continue to develop intellectually, you will profit from other correspondence courses. Perhaps you will consider entering short-term Bible school sessions or even a longer-term Bible school program. In any event, the important thing is for you to continue to grow in your knowledge and understanding of the Bible. Many who engage in ministering also read the inspirational biographies of great Christians. These books can expand your knowledge of people, like yourself, who have given themselves to Christ and have grown in the faith. Their testimonies of God's grace will inspire and provide good illustrations for your lessons and sermons in days to come.

Application

14 Circle the letter of each statement below that describes correctly the need for continuing intellectual development in the life of the one who ministers.

- a)** Intellectual development brings personal satisfaction, inspiration, and increased ability to minister the truth of God's Word.
- b)** The highest priority according to biblical teaching in preparing oneself to minister is to grow intellectually.
- c)** Growth in knowledge is one of the characteristics of a healthy spiritual life.
- d)** Intellectual development must go on if one is to continue to serve effectively in giving out God's Word. That is, one must take in as well as give out spiritual truths.



Spiritual

Spiritual growth is a continuous process. When you minister to others you assume some responsibility for them as they look to you for instruction and guidance. As you grow spiritually you can give them the care they need. Our spiritual goal is Christlikeness. It is God's will for each of us to be changed into the image of Christ (Romans 8:29). As we commune with our Lord and grow in the knowledge of His Word, we become more like Him.

There is always something more of the grace and knowledge of the Lord Jesus to be learned and experienced (2 Peter 3:18). Paul never lost this consuming desire. After years of ministry he reflected: "I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death" (Philippians 3:10). Your own experience in Christ will develop knowledge of Him, and this will develop spiritual character in you. You will grow progressively more compassionate, understanding, patient with the weaknesses of others, and filled with His love. This is the process by which God develops the shepherd's heart in us.

The experience of the apostle Paul gives an excellent example of spiritual development. Early in his missionary career, Paul held a very rigid standard for Christian life and service. When John Mark left Paul and Barnabas during their first missionary journey, Paul interpreted this as desertion, and would not give him another chance to prove himself (Acts 15:36–41). However, as Paul learned to live according to the Spirit's direction (Romans 8:4–11), he softened in his attitudes toward others. Through the gentle discipline of the Spirit, his old attitudes, which were controlled by the human nature, were displaced by Spirit-controlled attitudes that brought life and peace. We see the practical change wrought in his life as a result of spiritual development in his comment to Timothy: "Get Mark and bring him with you, because he is helpful to me in my ministry" (2 Timothy 4:11).

As we see our old attitudes, prejudices, and values change through the work of the indwelling Holy Spirit, we recognize that the changes the Spirit has called upon us to make have produced (and are producing) true spiritual development.

Even as a mature believer, a proven apostle, and a faithful minister, Paul sensed the need of pressing on toward the final goal (Philippians 3:12–14). He warned against falling short or lessening the effort (1 Corinthians 9:24–27) saying of himself, "I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize" (v. 27). God's displeasure is voiced against anyone who draws back from His provisions for spiritual life and maturity (Hebrews 10:38–39).

Difficult times are opportunities for spiritual growth. The things that happen to you can be used to minister to others when you have found God as your own source of help. Heavy loads strengthen you; hard times teach good lessons. God has given every member of Christ's body some ministry or service. As you use the ministry it will develop; if it is neglected, it will be lost. Spiritual growth will expand your influence and effectiveness in ministering.

Application

15 Explain the need for continuing spiritual development.

.....



Social

Jesus was sociable. He attended weddings, dinners, and other social gatherings. He visited fishermen at the seaside, walked the cities, preached in the synagogues, and taught on the seashore. Crowds followed Him to the mountains and the villages to hear His words and His blessings. Wherever people were, Jesus was. Wherever Jesus was, people were. Jesus said, “The field is the world” (Matthew 13:38), and John Wesley, one of the great revival leaders in England said, “The world is my parish.” This should give us some indication of the need to be involved in the life of our communities.

As you become involved with people, you can minister to them. Lessons and sermons that grow out of personal contact will help meet the needs of people. Jesus ministered to individuals; some of the greatest truths He uttered were given to one person. Sometimes people open their hearts and reveal their needs only on personal contact.

Opportunities to minister are everywhere. People need personal care and love. Determine to leave people feeling better about themselves than before they met you. Make thoughtfulness of others a habit of life. Every personal contact can be an opportunity to minister.

Successful ministry requires you to get along with other people. Each person is but one part of the body of Christ, the church, and we must learn to cooperate. Each person needs the other; none of us is independent.

Some opportunities to serve will come as you are involved in your community. You can show your concern about the moral and spiritual conditions where you live if you are involved.

People may criticize you for social involvement as they did Jesus (Matthew 11:19). But He served humanity that way and you can too. Christians are the salt of the earth, and to be effective we must mingle with and bless the people of the world by our contact. But this contact has as its goal ministering to the needs of people, so that they may come to know Christ and the joy of His salvation.

Application

16 Circle the letters of all the statements below that correctly identify the benefits that result from social involvement.

Social involvement

- a)** brings one to the center of community activity, where he can make personal contacts that will lead to opportunities to minister.
- b)** is the heart of ministering, for social action is the goal of the church.
- c)** brings the seasoning influence of Christian life into the moral and spiritual life of the community.



Physical

Paul referred to the care of the physical body in these words to Timothy: “Physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come” (1 Timothy 4:8). The Scriptures teach that the body is not superior to spiritual life. However, the Bible is equally clear in teaching that the body is a temple of the Holy Spirit (1 Corinthians 3:16). It is obvious that each of us is responsible to care for his or her own physical body. Proper care, good health habits, and exercise are necessary. If you care for your body, you honor it as the temple of God. If you neglect

or harm your body, the physical laws of life will demand full payment. Here, as in other things, balance is needed; you must neither abuse your body by too much activity, nor indulge it by too little exercise. When you keep your body in good condition, you will feel better, think better, and your whole attitude toward life and ministry will be improved.

Application

17 Describe in your own words why you need physical development and exercise. Write the answer in your notebook.



Each of these areas of growth is important to a well-balanced life and ministry. However, you need not focus undue attention on growth itself. If you do the things that cause growth, it will occur naturally.

self-test

- 1** The need for personal devotions in the life of the one who ministers is best explained as that which
 - a)** develops the basic spiritual relationship between a person and the Lord.
 - b)** enables a person to get his lessons and sermons as he has his devotions.
 - c)** establishes a good pattern of job responsibility.
- 2** The purpose of private devotions is to
 - a)** produce sermons and lessons.
 - b)** get into a religious ritual.
 - c)** nurture one's spiritual life.
- 3** When one fills his mind with the Word of God and maintains a consistent devotional life, he will demonstrate
 - a)** a sharp mind, quick answers, and mastery of spiritual things.
 - b)** a sweet spirit, wholesome attitude, and good thoughts and actions.
 - c)** withdrawal from society that will lead to seclusion from people and the things of the world.
- 4** When a person reads the Bible to get the total picture of the Scriptures he or she uses which method?
 - a)** Analytical
 - b)** Synthetical
 - c)** Antithetical
- 5** The method of careful reading of Scripture that helps to divide the whole into parts so that you can understand the details better is the
 - a)** synthetical method.
 - b)** antithetical method.
 - c)** analytical method.

6 The Scriptures teach that Jesus grew in wisdom, stature, and in favor with God and man (Luke 2:52). Peter says that Jesus left an example so that we can follow in His steps (1 Peter 2:21). From these verses we see that it is God's will for us to

- a)** accept salvation as a final experience and never expect to grow since Jesus did it all.
- b)** develop intellectually, physically, spiritually, and socially.
- c)** expect that spiritual life once begun may lead to growth and development.

7 One of the reasons why Peter challenges Christians to grow in grace and in the knowledge of the Lord is that there is a natural tendency to

- a)** feel that one has received all there is to receive at conversion.
- b)** be content with the salvation experience and the knowledge that one is a Christian.
- c)** relax in the effort to mature in terms of personal development.

8 One who ministers needs to grow in the knowledge of the Word because

- a)** one can never exhaust its riches, for each reading yields fresh insights and deeper truths.
- b)** it is the command of the Lord and the testimony of our experience: the longer we study it the richer it grows.
- c)** of both of the above.

9 In terms of personal spiritual development, it is a fact that if one does not exercise and develop his ministry it

- a)** may not be as effective in carrying out Christ's commission.
- b)** will be lost.
- c)** may eventually become ineffective in later years.

10 Social development is essential because

- a)** we are called to save the world through social action.
- b)** Christians are called to work, walk, and witness to the people who make up society.
- c)** when we are socially involved, we become popular with the people of the community.

answers to study questions

- 9 b)** provides a general impression and main outline of the total picture.
- 1 a)** False
b) False
c) True
d) True
- 10 a)** False
b) True
c) True
- 2 a)** Prayer is vital. It prepares and empowers us for the trials we face. It is also physically demanding. Jesus' example is the pattern for us all: if we are to feel the burden of a lost world, we must catch the vision on our knees.
- b)** Most of us, like the disciples, are slow to understand the great urgency of consistent, intercessory prayer. Few, indeed, pray as they ought.
- c)** The human spirit is quick to say, "Yes, I'll pray," but when we come to the time of prayer we must apply all our efforts to make time for prayer and to do it consistently.
- 11** Your answer is probably much more detailed than the one you gave in question 8. You probably included the fact that Jesus sent the disciples to the other side while He dismissed the crowd; He went to a hill by himself to pray. Meanwhile, the disciples encountered a rough sea and contrary wind. And early in the morning Jesus appeared on the water. At first the disciples were afraid, but then Jesus identified himself. Peter seeing that it was Jesus tried to go to Him, but when he got his eyes off Jesus and on the waves, he began to sink. Saved by Jesus, he was reproofed for his little faith.
- 3 b)** the expression of love and gratefulness, plus waiting in God's presence as He renews one's spirit and fills him with His grace and goodness.

- 12** This is the method of Bible study by which we consider each part to see what it means. By our careful, in-depth study of each part, we gain better overall understanding of the Scriptures.
- 4** I sincerely hope you have been able to mark many of the “daily” items. If not, purpose to work toward improvement in these important areas of spiritual life.
- 13** Your answer. None of us ever reaches a place where no further development is possible. We are challenged to continual growth in the Word. Only as we grow spiritually are we transformed into the image of Christ.
- 5** Personal devotions develop the basic spiritual relations between the Lord and the one who ministers. As this relationship grows, one develops spiritual insight into the riches of God’s grace and the way in which this can be applied to human need. One cannot lead others into a deeper life than he himself has experienced. In prayer and worship one casts his care on the Lord and is filled with God’s grace. And in Bible study comes one is enlightened concerning God’s will and purified as well, being made fit for service.
- 14** You should have circled answers a), c), and d).
- 6** All of these statements are true.
- 15** Our greatest need is to know Jesus, to become more like Him. We do this by communing with Him in prayer, and surrendering our lives to Him.
- 7** The synthetical method is the means by which we study how the various parts of the Bible are related to the whole revelation. This method shows the unity of the many parts of the Bible to each other and to the whole revelation as we view it from a distance.
- 16** You should have circled statements a) and c).
- 8** Your answer. The Twelve battle a storm on Galilee. When Jesus appears on the water, Peter tries to go to Him.
- 17** Your answer. Since your body is the temple of the Holy Spirit, it must be cared for properly. It performs best when it has good food, sufficient rest, and regular exercise. The way you feel physically has a very important bearing on your mental and spiritual attitudes.

LESSON

3 Prepare the Material

In the last lesson we considered personal preparation for ministering. This lesson will focus on the preparation of material for preaching and teaching.

The Bible is God's message to people. As such, it is the primary source of material for preaching and teaching. As you preach and teach it is important to follow Paul's words to Timothy on ministering the truth: "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth" (2 Timothy 2:15). In this lesson you will learn about two important aspects of interpreting Scripture: 1) the use of context, and 2) the importance of literal and figurative language. These will help you properly prepare sermons and lessons, and effectively communicate God's truth to others.

The last part of this lesson offers practical help in gathering and organizing material in a systematic way.

lesson outline

Use of Context

Questions to Provoke Thought

Literal and Figurative Language

Gathering and Organizing Material

lesson objectives

When you finish this lesson you should be able to:

1. Demonstrate the proper use of context to determine the meaning of a Scripture passage.
2. Describe the use of the setting of Scripture to interpret Bible passages.
3. Distinguish between literal and figurative language of Scripture.
4. Explain how and why you should construct a sermon garden.

learning activities

1. Study the lesson development and answer the study questions in the usual manner.
2. Learn the meaning of key words that are new to you.
3. Take the self-test at the end of the lesson and check your answers carefully with those supplied at the back of this study guide. Review any items you answer incorrectly.
4. Carefully review Unit 1 (Lessons 1–3), then complete the unit student report for Unit I and send it to your instructor.

key words

context

literal

figurative

simile

lesson development

USE OF CONTEXT

Context Defined

The context of a scriptural portion includes all that surrounds it. The verses, paragraphs, and chapters before and after a text make up its immediate context. The extended context consists of that portion of Scripture less closely related to the passage and may embrace paragraphs, a chapter, or even an entire book of Scripture. Use of context to interpret Scripture will help you to prepare lessons and sermons that are true to biblical truth. Errors in doctrine and practice are made when a single verse of Scripture is taken out of context and given the wrong meaning. So-called “proof texts” often are passages of Scripture taken out of setting and used to “prove” something someone wants to believe. The Bible warns that ignorant and unstable people may give false explanations of Scripture (2 Peter 3:16) and encourages those who minister to seek God’s approval by correctly teaching the message of God’s truth (2 Timothy 2:15).

Application

- 1** Scriptural context may be defined best as the
 - a)** attempt to attach a certain meaning to a portion of Scripture based on one’s own view of the Bible.
 - b)** obvious meaning of a certain verse as it stands by itself.
 - c)** setting of a Scripture, including the verses, paragraphs, and chapters before and after it.
-

Context Illustrated

Objective 1. *Demonstrate the proper use of context to determine the meaning of a Scripture passage.*

As a single thread does not show all the pattern of a tapestry, so a single verse of Scripture does not give all the meaning of

truth. However, as with tapestry, the full pattern of truth is seen when all the threads of Scripture are properly woven together. When you use the context, the Bible is the best interpreter of its own truths. This is commonly called “the analogy of faith.” Let us see how the context can be used to interpret Scripture.

Read the Parable of the Weeds in Matthew 13:24–30. Notice that when the crowd left, Jesus explained the parable to His disciples. Now read the context (Matthew 13:36–43) for Jesus’ interpretation of the parable. Most parables are self-explanatory if you pay careful attention to the context.

Application

2 Read Luke 11:5–10 and answer the following questions.

- a)** The central theme of this passage is
b) Through the use of this parable Jesus teaches that

.



A detailed account of Jesus’ visit to Jerusalem for the Feast of Shelters is given in John 7:10–39. On the last day of the feast Jesus stood up and cried with a loud voice, “Whoever believes in me, as the Scripture has said, streams of living water will flow from within him” (v. 38). These words are explained in the context by John, the inspired author: “By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified” (v. 39). The explanation given by the context is the correct interpretation because the writer states this directly in the Scripture.

Application

- 3** Read John 2:13–20 and answer the following question in context. When Jesus said that the Jews would ““Destroy this temple, and I will raise it again in three days”” (v. 19), He was referring to
- a)** a miracle He was capable of performing to show His miracle working power.
 - b)** the destruction of the temple by the Romans and to three thousand years of history that would pass before He would rebuild it.
 - c)** His body, a fact which the disciples understood only after He was raised from death.
-

Words Defined by Context

The context can be helpful in finding the meaning of words. We must be careful to let the context of a word determine its meaning and importance because the context of a word limits its meaning and keeps it from being interpreted in more than one sense. Mark 12:18 tells about the beliefs of the Sadducees: “Then the Sadducees, who say there is no resurrection, came to him with a question.” Acts 23:8 amplifies this information and includes a statement about the beliefs of the Pharisees.

Application

- 4** For the use of context to determine the meaning of words read the following Scriptures and give the meaning supplied by the context for each word indicated in *italics*.
- a)** In Matthew 1:23 the word *Immanuel* means
.....
 - b)** In Matthew 1:21 the word *Jesus* means
.....
 - c)** In Matthew 27:33 the word *Golgotha* means
.....
 - d)** In Mark 3:17 the word *Boanerges* means
.....
-

QUESTIONS TO PROVOKE THOUGHT

What Is the Setting?

Objective 2. *Describe the use of the setting of Scripture to interpret Bible passages.*


You will better understand what the Scriptures mean if you know the setting of the writing or speaking. Nearly every utterance Jesus made was a response to circumstances. His teaching on the new birth was an answer to the inner need of a religious man (John 3:1–21). His discourse on the “Water of Life” was given by a well to a spiritually thirsty woman (John 4:1–30). When the disciples returned from the Samaritan village, Jesus was prompted to instruct them about food and the will of God (John 4:31–35) and the need for laborers in the harvest (John 4:36–38). In each instance the setting is important to full understanding of the teaching.

Application

5 Read each of the following Scriptures and write in your notebook the setting for each.

a) John 6:35–40

b) Matthew 19:27



Jesus’ teaching on lost things (sheep, coin, a son) in Luke 15:4–32 can be better understood when you know the circumstances that prompted His stories. Luke introduced this teaching by saying, “Now the tax collectors and ‘sinners’ were all gathering around to hear him. But the Pharisees and the teachers of the law muttered, ‘This man welcomes sinners and eats with them.’” Then Jesus told them this parable” (Luke 15:1–3). The attitude of the shepherd, the woman, and the father toward lost things is in sharp contrast to the attitude of the Pharisees and teachers of the Law. However, the anger of the elder son toward his forgiven brother is a perfect example of the attitude of the Pharisees toward the sinners Jesus forgave.

Application

6 The Parable of the Good Samaritan (Luke 10:30–37) was given

- a)** in response to a lawyer’s question: “‘Who is my neighbor?’”
 - b)** because the question of “how to be a good neighbor” had been asked by the Twelve.
 - c)** to a teacher who did not understand community responsibility.
-

It is important to understand the circumstances under which the books of the Bible were written. For instance, the book of Romans was written with Paul’s desire to visit the church at Rome weighing heavy on his heart (Romans 1:8–15). The Corinthian letters were written in response to what Paul had been told and what the people had written to him about the needs and problems of the church at Corinth (1 Corinthians 1:11; 7:1, 25; 8:1; 12:1).

Words or phrases in the text sometimes suggest a major division or turn of events. For example, at Caesarea Philippi Jesus began a new phase in His ministry to the disciples (Matthew 16:21). What caused this major change in His teachings? The answer is found in the context when Simon Peter said, “‘You are the Christ, the Son of the living God’” (Matthew 16:16). Jesus had spent nearly half of His ministry teaching them He was the Messiah. When that truth was understood, He immediately began to teach them that as the Messiah He must suffer, die, and be raised again. Seeing this major turn of events will help us understand the emphasis on His death, which is given in the following chapters of Matthew.

Sometimes the divisions of a book can be detected by the repetition of phrases or words. For example, see 1 Corinthians 7:1; 7:25; 8:1; 12:1. Two of the major shifts in ministry in the book of Acts are recorded in Acts 8:1 and Acts 13:46.

Certain words or phrases repeated emphasize meanings to the passages. One of the repetitions of Matthew’s Gospel is the idea,

“All this took place to fulfill what the Lord had said through the prophet.” This is repeated in Matthew 1:22; 2:15; 2:17; 2:23, etc.

Ask yourself questions about the setting of the Scriptures you are studying. Some of those questions might include: What are the circumstances? What caused this to be done or said? Why are these words repeated? To whom is this spoken, written, and why? Go to the context for the answers. It will enrich your understanding of the passage and give you examples and illustrations to use in preaching and teaching.

Application

7 Describe how the setting of Scripture helps us to interpret Bible passages.

.....

.....



Who Is Speaking?

“‘Curse God and die!’” (Job 2:9). If these words sound strange coming from the Bible, it is because you may not know who said them and under what circumstances. Job’s wife made this statement when she saw her husband’s terrible condition after he lost all but his life. The context shows that Job rejected her words and remained firm in his faith in God. It will help you to correctly interpret the statement if you know who is speaking and under what circumstances. Identify a speaker as a godly or a wicked person, for both are recorded in Scripture. The words of the devil (Genesis 3:1–5; Matthew 4:1–11, etc.), along with the words of evil men like King Nebuchadnezzar (Daniel 4:28–30) and Haman (Esther 3:8–9), are in the Bible. Obviously, you would consider the words of wicked people differently from those of the godly. All Scripture is inspired by God, but all the people who speak in the Bible were not intended to be our examples. For this reason it is important to know who is speaking.

Application

8 Compare Ecclesiastes 1:1–2 with Nehemiah 13:26 and answer the following questions.

- a)** Who is speaking in Ecclesiastes 1:1–2?
.....
- b)** What are the circumstances surrounding his views in Ecclesiastes?
.....
.....
- c)** For what reason does Nehemiah use the example of Solomon’s fall?
.....
.....



Additionally, when you read the Psalms or the prophets, keep a sharp eye open as to whether a man or God is speaking. For example, in Psalm 91, the author is speaking in verses 1–13 while God speaks in verses 14–16. Again, in Habakkuk 1 and 2, the dialogue goes back and forth from the prophet and God. It is vital you note who is speaking as you study.

Sometimes the words spoken will take on added meaning when you see the circumstances and know the person speaking. For instance, Peter’s defense for preaching the gospel to the Gentiles (Acts 11:1–18) is all the more meaningful when you realize how strongly he opposed the vision God gave him (Acts 10:8–21) before he went to preach to Gentiles at Cornelius’ house. The words of Paul concerning his faithfulness to the vision God gave him (Acts 26:19) are more impressive when you realize how much he suffered to be obedient to the vision (2 Corinthians 11:22–30). When he wrote to the Philippian church saying he had learned to be content with whatever conditions he faced (Philippians 4:12–13), he was writing from a prison cell (Philippians 1:12–14). It is important to know the character of the

person who is speaking when you read what is said. The context will make this clear and give life and power to your preaching.

Application

9 Select the statement below that best explains why you should know who is speaking when you consider the meaning of a Scripture portion.

- a)** It is helpful in the interpretation of Scripture to know who is speaking because this lets us know whether we should accept the statement as true.
- b)** It is all-important to know who said a thing and under what circumstances because this enables us to know if it is a command to be followed or simply a statement that does not concern our relationship to God.
- c)** Knowing who said a thing and under what circumstances is important only for getting the total picture, not for evaluating its worth.



LITERAL AND FIGURATIVE LANGUAGE

Explained

Objective 3. *Distinguish between literal and figurative language in Scriptures.*

Literal language is the normal, ordinary use of words and phrases. As a general rule, you should take the words of the Bible at their usual, primary, literal meaning. Only when language is obviously not literal should you seek a figurative meaning. There is no reason to doubt that Eden, Adam and Eve, Noah, Jonah, the nation of Israel, the church, or the New Jerusalem are literal persons, places, and things. The literal language of Scripture is not difficult to understand.

Figurative language is the representation of one thing in terms generally used to mean another. In the Bible, God is presented as a rock, a fortress, and a shield. Israel is referred to as a vineyard, a good man as a tree flourishing by the riverside, and the devil as a roaring

lion who goes about to seize its prey. Figurative language is common in all cultures as a medium of communication that adds understanding. The Bible uses for its teaching word pictures drawn from everyday life in the home and from the countryside. This makes it possible to relate the Word to ordinary human interests. Thus the Bible truth makes an impression on the mind and can be easily remembered.

Figures of speech are scattered throughout the Bible and are not always easy to detect and understand. How can you tell if a passage is figurative or literal? Here is the simple rule: Scripture must be taken literally whenever possible; it is figurative only if it cannot be accepted as literal. Context and common sense will help you decide whether a given passage is literal or figurative. Even figurative language conveys a literal truth. To understand figurative language we should examine the way it is used in Scripture and we need to study carefully the background of both Old and New Testaments. Only in this way can we understand the figures of speech that are used.

One of the most common figures of speech is the simile. Similes are expressed comparisons of two different things or ideas in which something is said to be “like” or “as” something. See Psalm 103:13–16 and Proverbs 26:14 (KJV) for examples.

Application

10 In the examples below indicate whether each statement uses figurative or literal language by placing 1 for literal and 2 for figurative in spaces in the left column.

- . . . **a** Jacob went up from there and lived at Bethel.
- . . . **b** Like a lamb about to be slaughtered . . . He never said a word.
- . . . **c** All the floodgates of the sky were opened.
- . . . **d** Long ago, in the days before Israel had a king, there was a famine in the land.



Illustrated

Nicodemus was puzzled when Jesus said that a man must be born again to see the kingdom of God (John 3:1–8). His response was, “How can a man be born when he is old? . . . Surely he cannot enter a second time into his mother’s womb to be born!” (v. 4). Jesus was using figurative language, but Nicodemus was taking Him literally. A similar thing happened with the woman of Samaria: she thought Jesus was referring to water from Jacob’s well when He talked about life-giving water (John 4:7–15).

Sometimes people create problems by taking figurative expressions literally. When Jesus referred to His flesh as bread, the crowd argued (John 6:48–52). They asked, “How can this man give us his flesh to eat?” (v. 52). Jesus then referred to His flesh as food and His blood as drink. At this, many of His disciples stopped following Him because the saying was hard to understand (John 6:60–66). Common sense would tell you (even if the context did not) that Jesus would not literally feed them His flesh and give them His blood to drink. Peter understood this. When the crowd went away he expressed his confidence that Jesus’ words gave eternal life (John 6:66–69). Even today among some believers there is misunderstanding on this matter. Some say that the bread and wine of Communion become literally the blood and body of the Lord Jesus. The fact is that Jesus was speaking figuratively, teaching us that through the suffering He would endure in His body and the shedding of His blood on the Cross, spiritual life would be provided to humanity.

Application

11 Read Matthew 26:26–28 and 1 Corinthians 11:23–29. Now complete the following questions.

- a)** When Jesus said of the bread, “This is my body,” He meant that the broken bread was
- b)** When Jesus declared of the cup that “This is my blood of the covenant,” He meant that

.



Using figurative language, Jesus took advantage of real events to teach spiritual truths on several occasions: the feast day and the living water (John 7:37–39), the healing of the blind man (John 9:1–41), the death of Lazarus (John 11:1–27), and washing the disciples’ feet (John 13:1–17). When you read these passages did you easily separate the literal happenings from the figurative language?

Application

- 12** Sometimes it is not easy to tell if the passage is literal or figurative. In Matthew 19:16–26; Mark 10:17–27; and Luke 18:18–27, read Jesus’ words about a camel passing through the eye of a needle.
- a)** Is this literal or figurative?
 - b)** Can you determine this on the basis of the context, of common sense, or both?
.....
 - c)** What is the lesson taught in this illustration, whether the language is literal or figurative?
.....
.....



GATHERING AND ORGANIZING MATERIAL

How to Start a “Sermon Garden”

Objective 4. *Explain how and why you should construct a sermon garden.*

Material for preaching and teaching must be gathered, filed in an orderly way, and kept for use when needed. Just as food must be gathered to prepare a meal, so material must be gathered to prepare sermons and lessons. It is equally important to be able to find the material quickly when you need it. For that, a filing system is needed.

You can set up a simple system with some folders on your computer. One way to do this is to create a folder entitled “Sermons”

on your hard drive. Various subfolders can be created within your “Sermons” folder for illustrations, sermon ideas, sermon outlines, completed sermons, etc. Each complete sermon should be a separate file with its own name, carefully placed in an appropriate folder. Each sermon document should include a title, date, and place (where you preached it). This will be extremely helpful in case you ever feel inclined to rework it and preach it again at a later date. It will also help avoid the mistake of preaching the sermon twice in the same place!

Hint: although you may not want to preach from a manuscript, it is an excellent idea to write out your sermon word for word, especially when you are a less-experienced preacher. This way, you force yourself to think through what you are going to say and polish your thoughts.

If you do not have a computer, a portable file or small file cabinet will also work to store sermon fodder and completed messages. Some preachers keep their finished sermons in three or four-ring binders in some organized fashion such as by date, by topic, by series, etc. Never throw away a sermon or teaching you have prepared. Even if you are not satisfied with it today, you may find some material to reuse at another date.

Most sermons “grow” from seed thoughts or Scriptures that seem filled with meaning at the moment. These ideas, gathered from reading, observation, experience, need, and so forth, can be kept and eventually developed into sermons. The steps that follow constitute one way of organizing a “Sermon Garden” to use in developing sermons from the idea stage to full growth.

Application

13 The reason we refer to the systematic collecting, filing, and developing of sermon material as a “Sermon Garden” is that

- a)** preaching and teaching is much like gardening.
- b)** the variety in sermon themes is very much like gardening.
- c)** most sermons “grow,” “develop,” and “come to maturity” much like the process in a vegetable garden.



Step 1. Label one tile folder “Seeds.” This folder will contain all your ideas for sermons. Keep a small pad in your pocket and at your bedside for jotting down ideas when they come. Transfer them to uniform size sheets and put them in the “Seeds” file. These are the beginnings of sermons. Some you will use; others you will discard. But each one needs to be kept and considered.

Step 2. Label another folder “Stalk.” When an idea begins to grow you will move it from the “Seeds” to the “Stalk” file. As material is being added and the idea is gaining in size and strength it is becoming the stalk of a sermon. More than one file may be needed as you work on more than one sermon at a time.

Step 3. Label a third file “Fruit.” This file contains the finished or nearly finished sermon. This is the fruit of your labor. The idea is developed; the seed has fully grown.

You can use the same file to gather information and illustrations to use in preparing sermons. You will need four folders, one for each of the following topics: “Salvation,” “Reconciliation,” “Sanctification,” and “Hope.” Use one file folder for each of these topics. These are four major preaching topics we will consider in lesson five. Illustrations and information can be gathered and tiled in one of these four folders. Some of your materials for sermons will be taken from these sources. (Of course, you will want to have many more files than just four. Sermons on family, emotional issues, healing, etc. require their own folder.)

You will need another file for sermons which have been preached. Label the folder “Sermons.” Keep a list inside the file with the following headings: Sermon number, Topic (one of the four), Bible text, Date preached, and Place preached. Fill in the information for each sermon as it is filed. Keep them in numerical order for quick reference. After 50 to 100 sermons, or a year of preaching, begin another file.

This is a simple system that can be modified as needed. You can use it, change it, or get another one, but begin immediately to gather and file your ideas and material in a systematic way. It will make your preparation for preaching and teaching easier and more profitable.

Another good idea is to purchase a wide-margin Bible. Whenever you read a book that illuminates a verse in the Scripture, write down the book title and page number in the wide-margin Bible. This will be invaluable to you in a few years.

Application

14 Explain how and why you should construct a sermon garden.

.....
.....



self-test

TRUE-FALSE. Place a T in front of the statements that are true and an F in front of those that are false.

- ... **1** The context of a Scripture includes all that surrounds it.
- ... **2** Errors in doctrine and practice are made when a single verse of Scripture is taken out of context and given a wrong meaning.
- ... **3** The full pattern of truth is seen when a few of the threads of Scripture are properly woven together.
- ... **4** Most parables are fairly easy to explain if one carefully pays attention to the context.
- ... **5** The context is useful in determining the meaning of scriptural passages, but context does not help greatly in finding the meaning of individual words.
- ... **6** It is much easier to understand what the Scriptures mean if we know the setting of the speech, writing, event, etc.
- ... **7** Books of the Bible deal with such universal topics that we really do not profit by understanding the conditions under which they were written.
- ... **8** The use of certain repeated words or phrases often signal a change of topic or emphasis.
- ... **9** As long as words appear in the Bible, it is not really necessary for us to be concerned about who said them and under what conditions.
- ... **10** In determining what Scriptures are to be our rule of faith and practice, it is necessary for us to know what God has communicated to us to direct us.
- ... **11** An overall guide to use in determining whether Scripture is to be interpreted as literal or figurative is this: Scripture must be taken literally unless it cannot be accepted as literal.

- ... **12** When Scripture says, “So I will attack you like a roaring lion,” we understand that this is to be taken literally.
- ... **13** Figurative language may be described as symbolic.
- ... **14** One of the primary reasons why we need a “Sermon Garden” is that ideas often come to us when we do not have time to fully develop them.
- ... **15** Making a “Sermon Garden” is a discipline that helps you develop the materials you need for ministry before you need them.

Before you continue with Lesson 4, be sure to complete your unit student report for Unit 1 and return the answer sheet to your GU instructor.

answers to study questions

- 8 a)** Solomon
- b)** Though he had once been a great and godly king, he fell into sin and developed this terribly pessimistic attitude toward life.
- c)** He uses this example to warn the returned exiles lest they repeat Solomon's awful mistake.
- 1 c)** setting of a Scripture, including the verses, paragraphs, and chapters before and after it.
- 9 b)** It is all-important to know who said a thing . . .
- 2 a)** prayer.
- b)** when one prays he must be persistent (see James 5:17, Elijah prayed earnestly).
- 10 a)** 1) Literal language
- b)** 2) Figurative language
- c)** 2) Figurative language
- d)** 1) Literal language
- 3 c)** His body, a fact that the disciples understood only after He was raised from death. (We gather this truth from verses 21 and 22.)
- 11 a)** a symbol of His body that would be broken for us. Isaiah says, "The punishment that brought us peace was upon him, and by his wounds we are healed" (Isaiah 53:5).
- b)** the cup was a symbol of His blood that was to be sacrificially given to blot out the sins of all humanity.
- 4 a)** God is with us
- b)** He will save His people from their sins
- c)** The place of the Skull
- d)** Sons of Thunder

- 12 a)** Figurative
 - b)** Context
 - c)** That those who love riches have great difficulty in surrendering their lives and their substance to the Lordship of Christ.
- 5 a)** Jesus gave this teaching when the multitudes followed Him because of their desire to see the miraculous feeding of 5,000 men duplicated.
- b)** The disciples had just heard Jesus tell a rich man to sell all his possessions and follow Him. When the man left, Jesus said that it would be hard for rich people to enter the kingdom. Then Peter asked, “What will we have since we have left all?”
- 13 c)** most sermons “grow,” “develop,” and “come to maturity” much like the process in a vegetable garden.
- 6 a)** in response to a lawyer’s question: “Who is my neighbor?”
- 14** Using a few folders, one can separate sermon “Seeds” one wishes to develop later and keep them safe and in order. As these “seeds” are developed, they are placed in the “Stalk” folder with other developing sermon ideas. Finally, the finished sermons are placed in the “Fruit” file for future use. This practice is a discipline that makes us conscious of our ongoing need to have a reserve of preaching materials to use as occasions permit.
- 7** Your answer. The setting of Scriptures helps us to understand the circumstances under which they were written, the matters they were intended to correct, to whom they were written, and the primary purpose.



The Ministry of Preaching

Lessons

- 4 The Meaning of Preaching**
- 5 The Message of Preaching**
- 6 The Method of Preaching**

LESSON 4 The Meaning of Preaching

In Unit 1 we considered what preaching is and the kind of person who ministers. We looked at the personal and practical preparation needed for preaching. Now we are ready to look more closely at the ministry of preaching. In this lesson we examine the meaning of preaching, some reasons why preaching is a means of ministry, and some Bible examples of preaching.

The definition of preaching given in Lesson 1 will be enlarged to include New Testament terms that give a better understanding of the word *preaching*. We shall consider the words from the original language, which give us the well-rounded meaning of preaching as early Christians understood the word. Just as preaching was a valid method of communicating the Word of God then, so is it an effective means of communicating the gospel today.

As you focus on the meaning of preaching, I pray that you will be challenged with its potential for winning the lost, strengthening believers, and preparing the church for Christ's soon return.

lesson outline

Definition of Preaching

Reasons for Preaching

Examples of Preaching

lesson objectives

When you finish this lesson you should be able to:

1. Define and discuss the biblical idea of preaching.
2. Identify aspects of preaching suggested by various New Testament words.
3. State scriptural basis for God's choice of preaching as a primary method to communicate the message of salvation.
4. Identify New Testament patterns of preaching the gospel.

learning activities

1. Study the lesson development and answer the study questions in the usual manner.
2. Learn the meaning of any key words that are new to you.
3. Take the self-test at the end of the lesson and check your answers carefully with those given at the back of this study guide. Review any items you answer incorrectly.

key words

ambassador	<i>euangellizo</i>	<i>martureo</i>
ambassadorial	formal discourse	<i>parresiazomai</i>
authoritative	herald	<i>plero</i>
<i>dialogomai</i>	<i>katangelo</i>	structural
dialogue	<i>kerusso</i>	
disputation	<i>laleo</i>	

lesson development

DEFINITION OF PREACHING

Traditional

Objective 1. *Define and discuss the biblical idea of preaching.*

“Preaching is the communication of truth It has in it two essential elements: truth and personality. Neither of these can it spare and still be preaching.” These words give us what has long been considered one of the most clear and concise definitions of preaching. It was given by Phillips Brooks, a well-known American preacher of the 19th century. Preaching has also been described as the outflow of a life, the sifting of divine truth through human personality.

Preaching is a major means chosen by God and used in the early church to communicate the good news to people. Although preaching has changed through the centuries, it retains, to a lesser or greater degree, the original elements of proclamation, evangelization, and instruction that it had in New Testament times.

Application

- 1** The traditional definition of preaching states that preaching contains the elements of
- a)** exposition, interpretation, and interrogation.
 - b)** truth and personality.
 - c)** authority, logic, and reliability.
-

Scriptural

One major definition of the words *to preach* in the New Testament is “to proclaim as a herald.” The message of New Testament preaching was the gospel. The appeal was to repentance and faith and the goal was to evangelize the lost. The

good news needed to be publicly proclaimed because this was the first time people had heard and understood the significance of the death, burial, and resurrection of Jesus Christ. You can clearly see this pattern as you read the sermons the apostles preached, which are recorded in Acts.

Although preaching is mentioned many times in the New Testament, rarely does preaching refer to a formal discourse. Generally it refers to heralding the good news. In many places today, the gospel message is being announced to people for the first time; this is New Testament preaching in the sense of proclaiming as a herald.

Can this definition of preaching be reconciled to the broader definition and practice of preaching today? Yes. For example New Testament preachers had the special opportunity to announce the good news immediately after the Lord's life, death, resurrection, and ascension. The gospel was new to Jews and Gentiles alike, so the obvious goal of preaching was the salvation of the lost. This is undoubtedly why the New Testament examples of preaching emphasize the winning of the lost. However, later, when the church was more mature and some New Testament literature was available, Paul exhorted Timothy, as a pastor: "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction" (2 Timothy 4:2). This is the New Testament order from which present-day preaching has developed. Thus, today's preaching includes not only the proclamation of the gospel for the lost to be saved, but also the preaching of the Word for believers to be encouraged and strengthened in the faith. By biblical order and example, therefore, both purposes of preaching are taught in the New Testament.

Application

- 2** Circle the letters in front of the statements that are TRUE.
- a)** Generally, preaching in the New Testament refers to the heralding or public proclamation of the gospel to the unsaved.
 - b)** New Testament preaching refers to a formal discourse in which the minister delivers a sermon. During this sermon, people asked questions and gave their own spiritual insights into the subject being discussed.
 - c)** During the early years of the church the emphasis in preaching was on reaching the lost; whereas, later it was on spiritual growth and maturity of the believers.
 - d)** The gospel message is communicated by word as well as by Christian example.
-

Another major New Testament definition of the words *to preach* is to tell the good news. This type of preaching is done primarily in the book of Acts as believers told the story of Jesus everywhere they went. They spread their message by personal conversation in homes, on the highways, in the marketplaces and wherever opportunities presented themselves. They witnessed boldly to the power of the gospel that had so changed their lives as they engaged unbelievers in conversation, telling thoroughly and convincingly the good news of salvation. These believers, filled with the Holy Spirit, spoke with boldness and authority in synagogues and prisons. They reasoned with the learned, that is, with those who shaped the attitudes and thinking of the multitudes of people of that day, they witnessed before secular political rulers, and they testified before the religious leaders, whose minds were often unreceptive to the truth of the gospel. They often used the same approach—reasoning, witnessing, and testifying—persuading people to accept the gospel message. In fact, when Jesus sent the disciples to fulfill their task of preaching the gospel to every creature, He instructed them to use all of the elements of communication, such as preaching, teaching, witnessing, and testifying. Their mission was to lead people to see, understand, and experience the power of the gospel.

Application

- 3** When *to preach* is defined as telling the good news, the definition means primarily the
- a)** formal presentation of the gospel in regular, structured services.
 - b)** informal sharing of the gospel by lay preachers.
 - c)** communicating of the gospel by all means and in all places.
-

Thus, the gospel was spread by personal testimony and public proclamation. The multitude of dedicated believers shared the message with one purpose: to reach the unreached and to give the only hope possible to a hopeless world. Although these believers were like sheep among wolves in a hostile pagan world, the message spread quickly throughout the Roman Empire and beyond. During these early years, persecution was bitter, but the more believers suffered the more committed they became. Their zeal and determination were richly rewarded. Within three centuries, Christianity earned a place that could not be erased within the Roman Empire. It had proved that even the gates of Hades could not prevail against the church of Jesus Christ (Matthew 16:18). The gospel made a permanent impact on the world. Since those early years, the spiritual life and power of the church have advanced or declined in direct relation to the place the church has given to the preaching of the Word. Every great revival of spiritual life in the church has followed a return to the biblical concept of preaching. Preaching is essential to God's church. The strength of the church rises or falls on its commitment to and passion for preaching. Therefore, desire to become the best preacher you can be, for the only thing that will replace great preaching is greater preaching.

Application

- 4** Write in your notebook a brief discussion of each of the two major Scripture definitions of New Testament preaching given in this section. In addition to the definitions, give the important features of each.
-

New Testament Words

Objective 2. *Identify aspects of preaching suggested by various New Testament words.*

We have considered several New Testament definitions of *to preach* and have seen that the biblical language suggests a number of methods the early church used to present the gospel to those who were unreached. As we examine the subject of preaching more thoroughly, we notice that still other methods of communication are suggested by the original language of the New Testament. Some Greek words suggest the personal, informal approach while others speak of the more formal, uninterrupted delivery of a message in a pulpit setting (like our modern idea of preaching). Notice the various methods of communicating the gospel that are suggested by the following New Testament words.

Kerusso means “to proclaim as a herald.” This refers to public proclamation. For example, before the days of newspapers, towns had their town-criers. These were men who stood in the public square and verbally announced the news of the day. That is the image behind the Greek word *kerusso*. This word is used about 60 times in the New Testament, including the following places: Matthew 3:1; Acts 8:5; Romans 10:8, 14–15; 2 Timothy 4:2.

Euangelizo means “to tell the good news; to preach the good news.” This is the word from which we get the words *evangelize*, *evangelist*, and *evangel*. Because the content of the message is so closely related to the preaching itself, this word describes both the method and the message: preaching (telling) is the method; the “good news” is the message. This word is used about 70 times in the New Testament, including Matthew 11:5, Luke 3:18, and Acts 5:42.

Application

5 From the two foregoing New Testament words related to the preaching of the early church, we can conclude that preaching was

- a)** primarily the responsibility of a scheduled Sabbath or holy day activity.
 - b)** considered to be the responsibility of all believers at all times and places.
-

The two preceding words suggest, in most instances, a formal structured discourse, such as we commonly consider preaching today. In contrast, the following words describe more informal, unstructured methods of sharing the message of salvation with the lost. Notice, also, that little is said in the New Testament about preaching sermons and giving discourses while much is recorded about telling the good news and talking about Jesus the Savior.

Laleo means “to talk,” “to converse,” “to tell.” Literally it means “to talk it up.” It gives the idea of the more personal approach suggested by a conversation. This word is usually translated as “to speak” or “to talk” in your Bible. It is used more than 250 times in the New Testament. Acts 11:19 illustrates this method well.

Martureo means “to be a witness” or “to testify.” This word gives the idea of a convincing testimony based on genuine convictions and clear evidence. John the Baptist was such a witness, commissioned by God to testify concerning the light of God’s salvation. This method of communicating the gospel is used more than 70 times in the New Testament. John 1:7–8, 15; Acts 1:8; 5:32; and 14:3 are examples of this method.

Dialegomai means “to hold dialogue.” This word suggests an exchange of views, an opportunity to question and interact on the message presented. It is the opposite of monologue, in which the speaking is done by one person. Here a teaching-learning situation exists. This word comes under the heading of preaching because it is associated with persuading people to accept the gospel message

and be saved. It occurs a few times in the New Testament; the following are examples of this method: Mark 9:35; Acts 17:2, 17; 18:4. In our world, this would be like a debate or question-and-answer session. The purpose is always to communicate the message that Jesus died for our sins and was raised to justify all who believe.

Katangello means “to tell thoroughly and with authority.” Two others words, *plero* and *parresiazomai*, add to the idea of thoroughness and authority with respective meanings of “to fill” and “to speak openly, boldly.” References for this word are found in Acts 13:38; 15:36; and 17:3.

Application

- 6** The latter four New Testament words related to preaching indicate all of the following EXCEPT
 - a)** testimony, which includes the authoritative and reasonable explanation of God’s saving work in a person’s life.
 - b)** dialogue, which suggests interaction and an exchange of views.
 - c)** conversation, which speaks of a personal, informal approach.
 - d)** discourse, which involves one person, as a speaker, and no interaction.

- 7** Identify the meaning of preaching as it was initially understood by the early church by marking 1 in front of the descriptions taken from New Testament words that give us the idea of preaching and 2 in front of those ideas that developed later.
 - ... **a** Preaching is seen primarily as the means for developing and maturing spiritual life in believers.
 - ... **b** Within the framework of a world ignorant of God’s salvation, preaching was the means to herald the message and evangelize the lost.
 - ... **c** Preaching was the sharing of the good news in personal conversation as believers gave clear and authoritative testimony of how God changed them.

- ... **d** Preaching included the exchange of views, interaction, and dialogue on the claims of the gospel.
- ... **e** Preaching consists of a message delivered by one person to a group or congregation to win the lost and to develop spiritual life in believers.



REASONS FOR PREACHING

Chosen by God

Objective 3. *State scriptural basis for God's choice of preaching as a primary method to communicate the message of salvation.*

God chose preaching to communicate His message of salvation. "John the Baptist came, preaching in the Desert of Judea and saying, 'Repent, for the kingdom of heaven is near'" (Matthew 3:1–2). John the Baptist had all the marks of a herald and ambassador: proclaiming the message of another, preparing the way for one to come after him, and representing a kingdom (see v. 3).

When Jesus made public announcement of His mission, He gave preaching priority for communicating His message to humanity. He read from Isaiah's prophecy, "'The Spirit of the Lord is on me, because he has anointed me to preach good news [*euangellizo*] to the poor. He has sent me to proclaim [*kerusso*] freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim [*kerusso*] the year of the Lord's favor'" (Luke 4:18–19). Again in His own words, Jesus describes the importance of His ministry of preaching: "I must preach [*euangellizo*] the good news of the kingdom of God to the other towns also, because that is why I was sent'" (Luke 4:43). The extent of that ministry of preaching is seen in the next verse: "And he kept on preaching [*kerusso*] in the synagogues of Judea" (Luke 4:44). Giving His disciples the Great Commission, "He said to them, 'Go into all the world and preach the good

news to all creation” (Mark 16:15). “The disciples went out and preached [*kerusso*] everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it” (Mark 16:20). When the disciples obeyed the command to preach, miracles confirmed their message, multitudes believed, and the church became a mighty, mobilized army. This is why it is important for you to learn much about preaching, dedicate yourself to the task (and joy) of preaching, and then do it often.

Application

8 Match the names on the right with the statements on the left that show God’s use of preaching in communicating the message of salvation.

- | | | |
|--------------|--|---------------------|
| ... a | Heralded the coming kingdom of heaven | 1) Jesus |
| ... b | Went everywhere preaching the message of Jesus | 2) John the Baptist |
| ... c | Came to preach the good news | 3) Isaiah |
| ... d | Prophesied that Jesus would preach to the poor and oppressed | 4) Disciples |

When Paul wrote to the Corinthian church, he described preaching as the method God chose to save those who believe, rejecting the wisdom of the Greeks and the miraculous signs sought by the Jews (1 Corinthians 1:21–25).

We preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.
(1 Corinthians 1:23–24)

Paul makes another strong defense of preaching in his letter to the church at Rome. He declares that salvation is for all people (Romans 1:5–12), then continues, “““Everyone who calls on

the name of the Lord will be saved””” (Romans 10:13). Paul develops systematically a line of reasoning:

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? . . . Consequently, faith comes from hearing the message, and the message is heard through the word of Christ. (Romans 10:14–15, 17)

The need for preaching is clear: faith in Christ for salvation comes as the gospel is preached to people. And this includes every method of communication suggested by the New Testament words translated *preaching* in our modern Bibles.

No new method is needed to advance God’s kingdom in the lives of people. You can supplement preaching with video clips, dramas, illustrative sermons, and other technology features, but nothing will ever replace preaching. God has chosen preaching as the primary means of communicating the gospel. He did not use political means, social action, or cultural activity to build a spiritual kingdom. Only the gospel can truly change the lives of people.

Application

9 Reread Romans 10:14–15. List in the order in which they should occur the five steps suggested by Paul in bringing the message to the unsaved.

- a)
- b)
- c)
- d)
- e)



New Testament Pattern

Objective 4. *Identify New Testament patterns of preaching the gospel.*

New Testament preaching in its initial stage takes the form of an official announcement or proclamation of God's provision of salvation to all people. This preaching was always for the sake of the message, the gospel. No one preached just for the sake of preaching. The apostles preached the gospel of Christ, repentance and forgiveness of sins, Christ crucified, and similar themes. The act of preaching at this stage was never separated from the message of salvation.

The believers of the church began immediately to proclaim the good news in Jerusalem, as the Lord directed (Acts 1:8). Peter, with the other disciples, made the first announcement of it on the Day of Pentecost (Acts 2:14–42). Inspired by the Holy Spirit, Peter showed how the prophecies of the past were being fulfilled in the events of the present. He then urged the crowd to accept the salvation God offered. The unbelieving multitude was stirred by the message. When the people asked what they should do, Peter advised them to repent of their sins and then be baptized. As a result of this stirring message three thousand people were added to the church. The pattern was set; the church grew and believers went everywhere preaching the gospel.

Application

10 Beginning with the Day of Pentecost and the time immediately following, the apostles and church leaders established the early example of preaching by

- a)** publicly proclaiming the gospel message everywhere they went.
- b)** establishing small, organized groups to spread the gospel.
- c)** conducting preaching services, which were held only at certain times and in certain places.



As we have already seen, public preaching to a crowd, the delivery of a sermon, was not the only method of spreading the gospel in the

early church. Persecution forced believers to use other means. “All [the believers] except the apostles were scattered throughout Judea and Samaria” (Acts 8:1). “Those who had been scattered preached the word wherever they went” (Acts 8:4). This introduced the use of personal witness, talking and telling the good news, on a large scale. This methodology was widespread and effective:

Now those who had been scattered by the persecution in connection with Stephen traveled as far as Phoenicia, Cyprus and Antioch, telling the message only to Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. The Lord’s hand was with them, and a great number of people believed and turned to the Lord. (Acts 11:19–21)

There is no indication that these believers, who so faithfully preached the gospel, were formally recognized as professional clergy by the elders in Jerusalem. Neither are they associated with pulpit ministries or discoursing at public meetings. They simply went “gossiping the gospel” and telling the good news wherever they could. This scattering of the church by persecution became a turning point in the book of Acts as they moved beyond Jerusalem, Judea, and Samaria toward the uttermost parts of the earth with the gospel. (See Acts 1:8.)

Application

- 11** Before long the large concentration of believers in Jerusalem was broken up by persecution and as a result preaching
- a)** was carried on only as the apostles traveled to scattered groups of Christians for services.
 - b)** became less dependent on public proclamation and more dependent on personal methods of communicating the message.
 - c)** was allowed to fall into disuse and was never again the major force for evangelism that it once was.



Personal witness was another New Testament method of spreading the gospel. The man born blind gave personal testimony of his healing to those who asked (John 9:25). Notice the progress in the man's knowledge of Jesus. He began by referring to Jesus as just a man (verse 11). Next he viewed the Lord as a prophet (verse 17). The healed blind man went further by calling Jesus a man from God (verse 33). Finally, his spiritual eyes were opened and he confessed Jesus as Lord (verse 38), worshipping Him openly. Paul gave the testimony of his conversion three times in the book of Acts. In each instance he simply told what happened when he was born again and what it had meant to his life (Acts 22:1–22; 24:10–21; 26:1–29).

Paul also frequently used dialogue to preach the gospel. Because Paul was Jewish by birth, he entered the local synagogue to discuss and reason with Jews and others about Jesus the Messiah (Acts 17:1–3). Some were convinced while others were not (Acts 17:4–5). These discussions gave opportunity for questions, debate, and interaction among those present. The purpose of the dialogue was to convince listeners to believe the gospel message and be saved. (For other examples of Paul's use of this method see Acts 18:14, 19; 19:8–10.)

The New Testament church used a variety of methods to spread the gospel. However, two things were always the same: the message and the objective. They preached the gospel at this stage primarily to save the lost.

Application

12 Circle the letter of each TRUE statement.

- a)** The New Testament pattern of preaching demonstrates that gospel preaching had a specific goal: the salvation of sinners.
- b)** At first the early church grew as a result of the apostles' public proclamation of the gospel for the purpose of evangelizing the lost.
- c)** Persecution scattered the disciples afar, and with this dispersion the preaching ministry ended.

- d)** Believers who traveled afar after Stephen's death were officially commissioned by the elders in Jerusalem as "preachers."
 - e)** The gospel was spread by personal testimonies, private conversations, and dialogue.
-

Historically and Presently Effective

Jesus indicated that He would build His church and that even the forces of Hades would not overcome it (Matthew 16:18). From the Day of Pentecost onward the place and power of preaching was established. Enemies of the apostle Paul testified to the power of his preaching when they claimed that he had turned the world upside down or literally shaken the social order (Acts 17:6). In the process, he had affected mightily great cities and entire provinces (Acts 19:26).

Paul reminded Corinthian believers that the tremendous change in their lives was the direct result of Spirit-anointed preaching (1 Corinthians 2:1–5). Thus the good news spread: powerfully, convincingly, and irresistibly. By the beginning of the 4th century, it had triumphed over persecution, governmental opposition, numerous doctrinal errors, and its own infancy. It had also gained acceptance in the Roman Empire, and a fresh vision reached beyond Rome's imperial boundaries to the very ends of the earth.

Church history records periods of great advances, as well as those of decline. But whenever the church experienced revival in its spiritual life, it was always accompanied by the dynamic proclamation of the Word of God.

During the centuries since the birth of the early church, preaching has undergone various changes. But it is still the highly effective method for communicating truth that God chose and that the early church used so well. Today, preaching is demonstrating its usefulness as a means for reaching masses of people that live in the crowded cities of the world. In mass

meetings modern-day heralds of truth proclaim the good news to evangelize the lost, and multitudes of people are finding Jesus Christ as Lord and Savior.

In addition, millions of television viewers and radio listeners hear the preaching of the gospel each week through these media. In remote areas gospel tapes bear the message of the preached Word to hungry hearts. Gospel tracts bring the same gospel message on a personal level to millions more, while effective testimony and faithful witnessing point many to Christ. And in countless churches and preaching points each week the Word of God is communicated to evangelize the lost and to mature the spiritual life of believers. Preaching, it would seem, is as important now as it has ever been. This is especially true as the Holy Spirit prepares the church for the Lord's coming.

Application

13 Write in your notebook a brief discussion concerning the place of preaching in the experience of the church.

EXAMPLES OF PREACHING

In the Old Testament prophetic ministry are examples of the prophets speaking as heralds for Jehovah and serving as His ambassadors. Jeremiah repeatedly said, "The word of the Lord came to me . . ." (Jeremiah 1:4; 2:1). He and other prophets spoke a message that revealed the mind of God toward the conditions that existed. Elijah, Isaiah, and Hosea are among others who heralded God's message in the Old Testament and faithfully represented God to His people Israel. Their ministry called the nation to repentance and faithful service and inspired trust in God for salvation.

New Testament preaching, for the most part, had these things in common: an appeal to the Old Testament Scriptures; a clear and authoritative proclamation of the life, death, resurrection,

and ascension of Jesus Christ; and an appeal to the listeners to believe in Him for salvation. Peter's message at Jerusalem (Acts 2), his message in the temple (Acts 3), Stephen's address to the council (Acts 6), and Peter's message at Cornelius' house (Acts 10) are examples of New Testament proclamation for the purpose of evangelizing the lost. Paul's message on Mars' Hill (Acts 17) is an example of discussion and discourse for the purpose of pointing lost people to salvation.

Application

14 Examples of Old and New Testament preaching share features of

- a)** the formal preaching service used on Sabbath days.
- b)** proclamation, ambassadorial service for God, and preaching for results.
- c)** unstructured services, lack of effective leadership, and permanent results.



self-test

- 1** The biblical concept of preaching may best be described as
 - a)** a means God chose for a specific time and specific place to reach people with the gospel.
 - b)** the means God has used and is using to reach the lost and develop and mature believers for Jesus' coming.
 - c)** one method of communication God employed as the early church began to reach people with the gospel, but which is no longer appropriate.
- 2** When we speak of the biblical concept of preaching, we understand that it includes
 - a)** primarily the idea of a formal, structured, pulpit ministry conducted by one person with no audience interaction.
 - b)** mainly the idea of a classroom, in which one person lectures and occasionally raises questions and encourages audience interaction on the subject.
 - c)** various methods of communicating truth including proclamation, personal conversation, testimony, witness, dialogue, and example.
- 3** We can defend preaching as a biblical means of communicating the gospel best by pointing to the
 - a)** logic of preaching, for it is the only means by which the church could carry out the Great Commission.
 - b)** tradition of the church, which has used preaching as one of the primary means of communicating the precepts of the church.
 - c)** example of John the Baptist, the commands of Jesus concerning it, and the pattern of the New Testament church that used it so effectively.

- 4** From the New Testament Greek words *kerusso* and *euangelizo* we learn that preaching involves a person
- a)** acting as a herald and ambassador for Christ for the purpose of evangelizing the lost.
 - b)** becoming part of a dialogue or disputation in order to win those who are hardened to the gospel.
 - c)** giving personal testimony and acting as a witness before public officials who oppose the gospel.

- 5** Viewed in terms of church history, preaching was
- a)** a mighty force at its beginning, which fell into disuse and ineffectiveness until recently.
 - b)** ineffective during its early years when a more personal approach was needed to win the acceptance of people and governments.
 - c)** considered initially as a means to win the lost and later as a means to develop and mature believers.

6 Match the following items (left) with the appropriate completion or description (right).

- | | |
|--|--|
| ... a To proclaim as a herald and represent another as an ambassador in order to win the lost | 1) Later concept of preaching |
| ... b To preach or tell the good news | 2) John the Baptist was an example of this method of preaching |
| ... c Preaching viewed as the means to develop spiritual life and maturity in Christians | 3) Paul used this method of preaching effectively |
| ... d To be a witness or to testify, the Greek word <i>martureo</i> | 4) Greek word <i>euangelizo</i> gives this definition of preaching |
| ... e To hold dialogue, for the purpose of persuading people to accept the gospel | 5) Early concept of preaching |

answers to study questions

- 8 a** 2) John the Baptist
b 4) Disciples
c 1) Jesus
d 3) Isaiah
- 1 b)** truth and personality
- 9 a** Sending out the message
b Preaching or proclaiming the message
c Hearing the message
d Believing the message
e Calling for help
- 2 a** True
b False
c True
d True
- 10 a)** publicly proclaiming the gospel message everywhere they went.
- 3 c)** communicating of the gospel by all means and in all places.
- 11 b)** became less dependent on public proclamation and more dependent on personal methods of communicating the message.
- 4** Compare your answer to the discussion in the text.
- 12 a** True
b True
c False
d False
e True
- 5 b)** considered to be the responsibility of all believers at all times and places.

13 Your answer. Preaching was highly effective in the early church's efforts to proclaim the gospel. Throughout its history, the church has advanced or declined as its preaching has been powerful or weak. Today preaching is a highly effective means of evangelizing the lost.

6 d) discourse, which involves one person, as a speaker, and no interaction.

14 b) proclamation, ambassadorial service for God, and preaching for results.

7 a 2) Later experience

b 1) Initial experience

c 1) Initial experience

d 1) Initial experience

e 2) Later experience

LESSON 5 The Message of Preaching

We have learned that New Testament preaching included various methods of spreading the gospel. Believers went everywhere preaching the message of salvation and telling the good news. Through their own personal testimonies and dynamic witness, they made tremendous impact on their culture. New Testament preaching also referred to the more formal and structured approach, in which a person spoke by giving a sermon in a manner similar to present-day preaching. Whether they talked to one or preached to many, their message was the same: the gospel of Jesus Christ. Later, Paul instructed Timothy to preach the Word to believers to “correct, rebuke and encourage—with great patience and careful instruction” (2 Timothy 4:2). This latter ministry served to bring believers to maturity and help them avoid false doctrine.

In this lesson we consider four major subject areas of New Testament preaching for use in the more formal, structured preaching situations. The first two, Salvation and Reconciliation, relate primarily to the unsaved, while Sanctification and Hope are primarily for the believer. The material for each subject is not arranged as a sermon; rather, it is a shortened statement of the important content available for you to expand as you preach the whole counsel of God. May you find it helpful.

lesson outline

The Message of Salvation

The Message of Reconciliation

The Message of Sanctification

The Message of Hope

lesson objectives

When you finish this lesson you should be able to:

1. Discuss the effects of sin.
2. Describe how Christ the Savior is the solution for sin and spiritual death.
3. State the meaning of reconciliation as used in the Bible.
4. Explain the term sanctification as used in the Bible.
5. Explain how the hope of Christ's coming and the eventual judgment of believer's works affect Christian living.

learning activities

1. Read the opening section, outline, and objectives.
2. Learn the meanings of any key words that are new to you.
3. Work through the lesson development in the usual manner.
When you have finished, take the self-test and check your answers.

key words

accountability
antagonist

bema
reconciliation

sanctification

lesson development

THE MESSAGE OF SALVATION

Of all the themes of biblical preaching, none is more important than communicating the good news of salvation. Without a response to the salvation message there would be no purpose for other messages. Jesus commanded His followers, “Go and make disciples of all nations” proclaiming the message of salvation for a witness to all people (Matthew 28:19). Moreover, Jesus made clear the issue at stake: “Whoever believes and is baptized will be saved, but whoever does not believe will be condemned” (Mark 16:16; John 3:15–21, 36). Nothing less than eternal life versus eternal death is at stake when the message of salvation is preached.

Years ago Matthew Simpson captured the awesome responsibility of preaching as he wrote in *Lectures on Preaching*: “His throne is the pulpit; he stands in Christ’s stead; his message is the word of God; around him are immortal souls; the Savior, unseen, is beside him; the Holy Spirit broods over the congregation; angels gaze upon the scene, and heaven and hell await the issue. What associations, and what vast responsibility!”

In presenting the message of salvation, two things must be emphasized: 1) that all people are sinners, and 2) that Christ is their Savior if they will accept His provision of salvation. However, many people do not understand their problem or what can change their situation. We must show them the basic problem: that people are sinners.

People Are Sinners

Objective 1. *Discuss the effects of sin.*

If you are like most people you see a world of sickness, disease, suffering, greed, hatred, violence, war, and death. These problems are universal. Many people wonder: What is the source of these problems? What is the solution? The Bible teaches that


the source of all human problems is sin. But what is sin? Sin is openly breaking God's law or failure to live according to God's law. Sin is more than just disobedience: it is the exalting of self and the ignoring of God. Exalting oneself may be demonstrated by ignoring the spiritual part of one's life, refusing to include God in thoughts, plans, words, and actions. However this attitude shows itself, it is displeasing to God. It is sin.

Application

1 Every person has become a sinner in two ways. Read the following Scriptures and name these two ways.

a) Romans 5:12–19

b) Romans 3:10–18, 23



Adam's sin has been charged to all people, because Adam was the representative head of the human race. When he fell, the race fell, and all people inherited a sinful nature. The sinful nature is responsible for people's stubbornness, rebellion, and disobedience toward the law of God (Galatians 5:19–21). The sinful nature causes people to commit sinful acts.

The result of people's sin is separation from God and from one another. Because of their sinful nature, people are corrupt. Every part of their human nature—emotions, intellect, and will—has been affected. They are totally helpless and unable to save themselves.

Their minds have been so corrupted by sin that they cannot understand and appreciate spiritual things (1 Corinthians 2:14). To them spiritual things are foolish and unreasonable. Without spiritual understanding they cannot grasp the things of God.

Application

- 2** Read the following Scriptures and answer each question.
- a)** Romans 6:15–20 says that non-Christians are of sin.
 - b)** Romans 8:6 says that those who are controlled by their human nature can only expect spiritual
 - c)** Romans 8:7 states that when a person is controlled by his human nature he becomes and does not and cannot
 - d)** Romans 8:8 declares that those who obey their human nature cannot



From these observations we conclude that:

- 1. All people are affected by the Fall and they cannot think, will, or do what pleases God.
- 2. On occasion, because of God's grace, people may do a good deed and be considered relatively good. But their lives do not please God as long as they are controlled by their human natures.
- 3. People's ability to choose and act is limited by their slavery to sin (Romans 6:17, 20).
- 4. The only freedom from slavery to sin is God's salvation. Then people will be controlled by the Spirit and will be able to please God.

Application

- 3** Analyze Acts 17:16–31. This is Paul's message to the city council in Athens. Now answer the following questions.
- a)** Paul says that previously God sin, because of people's ignorance of God and His law.
 - b)** However, Paul states that as the gospel is preached, God commands everywhere to

- c)** All people must turn away from their sins, because a day is coming in which God will
- d)** The response to Paul's message of salvation was that some people while others
- 4** Compare Peter's appeal to people at the conclusion of his message in the temple (Acts 3:17–26) with Paul's appeal to the city council of Athens (Acts 17:29–31). Use your notebook for this response.



Because sin is the source of human problems, we must preach sermons that deal with sin, its causes, consequences, and cure. You may choose to begin with a study of the Fall, its results for people, and God's provision for the sinner in the Genesis account (Genesis 1–3). Or, you may preach from Paul's epistle to the Romans, especially chapters 3–8. Or you may decide to pursue James' excellent analysis of the way sin functions to deceive people (James 1:12–15). Jesus' temptation in the Gospel accounts provides useful insights into the activity of Satan, who seeks to destroy people through temptation. Ephesians 2:13 clearly presents the gospel in one verse:

- What we were – “far away”
- What we are now – “in Christ Jesus”
- What we enjoy now – “brought near”
- When we enjoy this – “now”
- How we received this – “through the blood of Christ”

Application

- 5** What are the affects of sin and what will solve the problem? Write in your notebook an answer to this question.



Christ the Savior

Objective 2. *Describe how Christ the Savior is the solution for sin and spiritual death.*

The second part of the theme of salvation is that Jesus Christ is the only solution for the problem of sin. Since sin results in spiritual death, a person must be reborn spiritually. Always remember that when you preach about the problem of sin, you must also include the message of hope offered by the Savior. Just as people were born into their respective families, they must be born into the family of God.

The Scottish science professor and evangelist Henry Drummond used to illustrate this truth by reminding his university students that they had to distinguish five kingdoms in this world. The lowest of them, the mineral kingdom, possesses no life at all. The vegetable kingdom, the animal kingdom, and the human kingdom all have life; and the highest kingdom of all, God's kingdom, is the source of all life. The point Drummond made was that no lower kingdom can push its way into the next higher kingdom, but each kingdom can reach down and pull the other kingdoms up.

Minerals cannot transform themselves into plants, but plants can reach into the mineral kingdom and transform mineral into vegetable. Animals eat the plants and transform vegetable into animal, and humans eat animal flesh and transform it into human flesh. In salvation, God reaches down into the human kingdom and lifts believing sinners into His divine kingdom.

This is what Jesus did when He came to earth and died on the Cross. Jesus said, “No one has ever gone into heaven except the one who came from heaven—the Son of Man” (John 3:13).

Too many people have the notion that they have to “pull themselves up” into God's family through devout religious practices and good works before they can enter the kingdom of God; but this idea is wrong. The truth is that God “saved us, not because of righteous things we had done, but because of his

mercy” (Titus 3:5). Sinners can no more work their way into God’s family than robots can work their way into the human family.

Spiritual birth requires that people repent of their sins (Acts 2:37–39) and turn from them completely. They must also put their trust in Jesus for the forgiveness of sins (Acts 16:30–31) and confess that He is the Lord of their life (Romans 10:9–10). As people accept the provisions of salvation, they are born again by the Spirit of God (2 Corinthians 5:17). As the Spirit takes control of their lives, they become spiritually alive (Romans 8:10) and aware of their relationship to God as His children (Romans 8:14–16).

What a joy it is to know that we are free to turn to God, to repent, and to believe. This assurance is given to us in Scripture.

Application

6 Read Matthew 3:2; 18:3; Luke 13:3, 5; John 6:29; Acts 2:38; 3:19. What do these portions of Scripture teach us about people’s freedom? Use your notebook for this response.

It is clear that all people are commanded to repent of their sins and turn to the Savior. And if we are not free to respond to these commands, the commands would be nothing more than a mockery of people’s slavery to sin, without force or real meaning. However, with the help of God, people can will and act according to God’s good purpose: repenting of their sins, believing in the Savior, and accepting His salvation. Philippians 2:12–13 teach that God gives us what is needed to trust in Him.

The New Testament message of salvation was Jesus Christ the Lord (Acts 8:5; Philippians 1:15). The gospel message included His virgin birth, sinless life, death, resurrection, and exaltation to the right hand of God. The early church knew and preached no other message. Paul preached Christ crucified

(1 Corinthians 2:2), and Peter proclaimed the name of Jesus as the only means of salvation (Acts 4:12).

Application

7 Analyze the sermons of Peter (Acts 2:14–41; 3:12–26; 10:34–43) and Paul (Acts 13:16–41) for their content. Place the verse or verses where each item mentioned at the left is stated specifically or implied in each sermon.

Jesus'	2:14–41	3:12–26	10:34–43	13:16–41
a) Davidic descent				
b) Sinless life				
c) Divinely accredited ministry				
d) Predetermined crucifixion				
e) Resurrection				
f) Exaltation				
g) Response called for				



In summary, the New Testament message of preaching consists of two major topics: 1) Christ Jesus as Lord and Savior in fulfillment of Old Testament prophecies, and 2) an appeal to repentance, faith, and confession of the Lordship of Jesus. This pattern of proclamation and appeal can be seen in a number of places in the New Testament, including the Parable of the Great Feast (Luke 14:16–24).

Those who ministered in New Testament times gave messages of faith based on the Old Testament writings and the teachings of Jesus. Then they appealed to listeners to act in faith upon the message they had heard. All those who believed were saved, and the power of the gospel was thus demonstrated (Romans 1:16–17).

Application

8 The solution for people's sin and spiritual death is Christ the Savior

- a)** if people add to their knowledge of Christ membership in a church.
- b)** because as people repent of their sins, believe in Christ, and accept Him as Lord, they are born spiritually.
- c)** because if only people are sincere in their beliefs about the ability of Christ to save, they can be saved by their mental agreement.



THE MESSAGE OF RECONCILIATION

Man to God

Objective 3. *State the meaning of reconciliation as used in the Bible.*

Another aspect of the message of salvation is that of reconciliation. To reconcile is to restore to fellowship or to make peace. The people among whom we live and work are sinners and therefore enemies of God. As we have seen, the broken relations between God and people were caused by people's sin (Genesis 3:8–10; Isaiah 59:2). But Christ died to remove their sins, which were the cause of this hostility and separation. In restoring fellowship between God and people, God took the first step to correct the problem. The apostle Paul affirms, "While we were still sinners, Christ died for us" (Romans 5:8). Moreover, "God was reconciling the world to himself in Christ" (2 Corinthians 5:19). The message of reconciliation, therefore,

concerns the adjustment of differences between God and people. It makes things right. Through Jesus Christ redeemed people can walk with God again.

The church has been given a message and ministry of reconciliation. As a believer, you have made your peace with God. Now, as one who ministers to alienated and troubled people, you have been given a ministry of peace-making. You are to act on God's behalf to persuade them to be reconciled to God (2 Corinthians 5:18–21).

Application

9 Have you ever wronged or provoked a good friend and later been reconciled to him? What were his feelings? What were your feelings? Read Luke 15. What do you learn from this chapter about God's feelings? Write in your notebook answers to these questions.



Man to Man

After a person is reconciled to God, he or she becomes responsible for the ministry of reconciling sinners to God (2 Corinthians 5:18). Just as God was making peace in the world through Christ, so all of us who are believers are challenged to be ambassadors for Christ. God is making His appeal to people through us. Action is imperative at this point! Either we persuade our hearers to be active in soul-winning or they will settle down to inactivity within their group, while multitudes around them go into eternity without God. Inactive Christians soon become powerless, without vision, critical, and divisive. Your task is to show those to whom you minister the privilege that is theirs to persuade people to make their peace with God by accepting Christ the Savior. The people to whom you preach can be a dynamic, soul-winning body upon whom God's blessings rest, or they can be a self-centered, visionless people who go through the motions of worship without ever fulfilling their God-given

responsibilities. Reconciliation begins with you and God. But it must move, without limitation, to others who are outside God's peace.

Application

10 The word *reconciliation* in the Bible expresses the idea that

- a)** when one is sold into the slavery of sin, he must be purchased back.
 - b)** the wrath of God over the sins of people must be appeased.
 - c)** the fellowship between God and people, which was disrupted by sin, is restored.
-

THE MESSAGE OF SANCTIFICATION

A third theme of New Testament preaching is sanctification. Whereas the previous themes dealt primarily with a person's salvation experience, sanctification is related to the growth and maturity of this experience. If the people to whom you preach do not hear messages relating to sanctification, they will remain spiritual babies (1 Corinthians 3:1–3), never growing in Christlikeness (Romans 8:29). This theme, then, is a vital part of your preaching ministry.

The Christian Life

Objective 4. *Explain the term sanctification as used in the Bible.*

To sanctify is to separate from normal or profane use and to dedicate to holy service. People, places, or things may be dedicated. For instance, what was once a shop or store may now be used as a church. As such, it is separated or dedicated for the work of the Lord. Christians are people who have been separated from an old way of life and dedicated to a new way of life.

Spiritual life begins when a person experiences the new birth (John 3:1–8), and this new life in the Spirit should develop and mature (John 15:1–17). As new creatures in Christ, our goal is to

be like Him in our thoughts, words, and actions (Ephesians 4:20–24). This desire to be like Him is our initial response to the new birth experience; however, our old habits leave their mark on us and hinder this development. Our past life was characterized by self-centeredness, since we were under the control of our sinful human nature (Galatians 5:19–21; Romans 8:5–9). But now as we submit to the control of the Spirit, the Spirit produces fruit in us (Galatians 5:22–26).

Consider the example of a baby. He has the potential for adulthood as soon as he is born, but he becomes an adult only by a process of growth and development. In the same way, as spiritual babes we have the potential for spiritual maturity, but we mature spiritually only as we keep in step with the Spirit (Galatians 5:25) and as we grow in grace and knowledge of Christ (2 Peter 3:18). The old human desires must be resisted and put to death as we walk in the Spirit. Each day we ratify our decision to live for Christ by following the Spirit's desires (Romans 8:5–9).

The Christians in Corinth experienced a dramatic spiritual change as a result of their new birth (1 Corinthians 6:9–11). But as they continued in the faith, they experienced some difficulty in progressing from their stage of spiritual infancy toward spiritual maturity (compare 1 Corinthians 3:1–4 with 6:1–11). Fortunately for them and us, the ministry of the Lord through His servants provides strength, unity, and direction so that we may be stable in our faith as we mature and become progressively more like Christ (Ephesians 4:10–16).

Application

11 In the following exercise, circle the letters of the TRUE statements that explain the term *sanctification*.

- a)** Sanctification refers to a life of absolute perfection in which Christians no longer sin or make mistakes.
- b)** Sanctification concerns setting a person, place, or thing apart from secular use and dedicating it to sacred service.

- c) Spiritual life, which is characterized by growth, development, and maturity in Christlikeness, is the essence of sanctification.
 - d) Sanctification is intended only for those in the ministry, who need special grace and knowledge. All other Christians are a part of the world system and are not dedicated to Christ.
-

The Word Our Guide

The newborn Christian must be encouraged to pursue holiness. We are solemnly warned that we must “make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord” (Hebrews 12:14; 2 Corinthians 7:1). This pursuit of holiness will lead us to the Word of God. Jesus said in His prayer to the Father, ““Sanctify them by the truth; your word is truth”” (John 17:17). And Paul declares that “all Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Timothy 3:16–17).

The Word reveals sin, stirs our conscience, reveals the nature of God and the example of Christ, shows the influence and power of the Spirit available to us, and represents the final authority on all matters of teaching and practice in the Christian life. With all that being true, the Word is absolutely essential for Christian living.

As we hear and obey the Word of God, we build our Christian life on a firm foundation, unlike the foolish man who built his house upon the sand (Matthew 7:24–26). Through the Word we are cleansed (John 15:3; Ephesians 5:26) and set apart for God (John 17:17). We can do no better than follow the advice God gave to Joshua in the matter of giving priority to the Word of God: “Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful” (Joshua 1:8).

Application

12 Describe the role of the Word of God in the process of sanctification. Write the answer in your notebook.



The Spirit Our Help

We have seen that the new birth brings new life and that the Word of God is our guide in living the new life. Now we consider the role of the Holy Spirit in sanctification as the one who gives us the inner desire to live the Christian life.

Old Testament believers had the law of Moses as a guide, but even that could not give liberty from sin because human nature was weak (Romans 8:3). God has given us His Spirit so we can do what He wants. Then we will not be controlled by human nature (Romans 8:5–6, 9). The Spirit within not only reveals the truth and shows what God demands, but also gives the power to obey the commands of God as we yield to Him. It is the Spirit who enables us to live free from the power of sin (Romans 8:12–13), and produces spiritual fruit (Galatians 5:22–25). The Spirit gives us an inner desire to do right.

We might compare the role of the Holy Spirit in sanctification to that of an antagonist on the field of battle. Before the new birth, when the old self was under the control of the sinful nature, sin ruled and there was no spiritual life. At the time of the new birth, however, the Holy Spirit who comes to dwell within, entered the conflict and seized the initiative as He assumed control of the new life. As the Spirit-controlled person yields to Him, the ground occupied by the old self is progressively conquered. As the Spirit indwells the believer, we “are being transformed into his [Christ’s] likeness with ever-increasing glory” (2 Corinthians 3:18).

The message of sanctification is vital to the development of spiritual life. The people to whom you preach will profit greatly from sermons you present that give additional light on this theme.

Application

13 In the following exercise place 1 in front of the statements that state how the Holy Spirit helps us to live an acceptable Christian life and 2 in front of those that do NOT.

- ... **a** The Holy Spirit creates the inner desire to live the Christ-centered life.
 - ... **b** Because of the rebelliousness of human nature, the Holy Spirit makes us serve Christ acceptably.
 - ... **c** The work of the Holy Spirit within the human life is related to the degree to which a person yields to the Spirit's direction.
 - ... **d** The Holy Spirit reveals the truth to us, shows us what God requires, and gives us the ability to do what God wants.
-



THE MESSAGE OF HOPE

Objective 5. *Explain how the hope of Christ's coming and the eventual judgment of believer's works affect Christian living.*

The New Testament church was an expectant church. Jesus said, "In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am" (John 14:2–3).

Members of the early church eagerly anticipated the Lord's return. They did not believe that their generation would pass before Jesus returned. This blessed hope purified their living, energized a sense of urgency to their work, and gave them steadfast courage in the midst of severe persecution. Believers realized that beyond the present life lay a time of accountability for the kind of life they lived. The coming judgment sobered them and made them purpose to live in such a way that they could expect a reward for their service. This hope has served the church well for nearly 2,000 years and is

as precious today as it was to the early church. As you preach this theme, you will arouse hope in what is, apart from Christ, a hopeless world. You will also encourage responsible Christian living.

Occupy: Work and Serve

The New Testament church lived and worked in hope of the coming of the Lord. Hope inspired endurance for many who suffered intense persecution (1 Thessalonians 1:3; 2 Thessalonians 1:4). The apostle Paul was sensitive to the needs of these believers and to encourage them with specific instructions concerning the coming of the Lord (1 Thessalonians 4:13–18). He did not want Christians to be ignorant of the Lord’s coming or of their responsibilities as they awaited this event. Of course Jesus had already urged the necessity for faithful service in His ministry.

Application

14 Read Matthew 24:45–51; 25:14–30; Luke 12:35–40; and Acts 1:6–8 and answer the following questions.

- a)** The common theme in these Scriptures is the need for

b) These verses indicate that we are not to concern ourselves
 with the of the Master’s coming but rather with

c) It will be well for a servant if his Lord finds him
 and very bad
 for him if he has not



The Lord did not expect to have His disciples stand idly by waiting for His return. That is why He challenged them to preach the gospel everywhere (Act 1:8). Paul echoed this concern, saying, “Pray for us that the message of the Lord may spread rapidly” (2 Thessalonians 3:1). Nevertheless, as time went by and the Lord did

not come, Paul encouraged Thessalonian believers to take courage in the hope of their eventual salvation—whether they lived or died (see 1 Thessalonians 5:1–11). He specifically spoke against idleness (1 Thessalonians 5:14; 2 Thessalonians 3:6–12), and he and his fellow workers left an appropriate example for the Thessalonians by their own labor and work while they ministered in Thessalonica.

People tend to become discouraged and weary when they do not see a promise fulfilled. This may lead to apathy in regard to the return of Christ to earth. As one who preaches, you can show that not only did Jesus promise to return but also the angels bore witness to this event saying, “This same Jesus, . . . will come back” (Acts 1:11). Peter notes that many in the last days will make light of this promised event (2 Peter 3:3–9), since they do not understand the reason for the delay. In the meantime, we must heed the words of the apostle Paul: “Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain” (1 Corinthians 15:58).

Application

- 15** The message of the Lord’s coming should affect Christian living by
- a)** encouraging Christians to endure hardship and persecution because of this blessed hope.
 - b)** stimulating Christians to carry out the commands of the Lord to preach the gospel to every creature.
 - c)** producing anxiety in us because of the coming judgment we will face in which we will give account of our service.
 - d)** only the things mentioned in a) and b) above.
-

Holiness of Life

The second coming of Christ is a powerful influence for godly living in the present evil world. Jesus warned His disciples repeatedly against developing a careless attitude toward His coming. In Mark 13:32–37, He put His coming into perspective for them:

“No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. Be on guard! Be alert! You do not know when that time will come. It’s like a man going away: He leaves his house and puts his servants in charge, each with his assigned task, and tells the one at the door to keep watch. Therefore keep watch because you do not know when the owner of the house will come back—whether in the evening, or at midnight, or when the rooster crows, or at dawn. If he comes suddenly, do not let him find you sleeping. What I say to you, I say to everyone: ‘Watch!’”

We have been left in charge of His work, evangelizing this world. We have also been challenged to live holy and to grow in our love for one another as we await His coming (1 Thessalonians 3:12–13).

These responsibilities are sobering and should keep each of us from becoming “weighed down with dissipation, drunkenness and the anxieties of life” (Luke 21:34).

Application

16 Answer the questions related to each Scripture concerning our responsibility in view of the Lord’s return.

- a)** In Luke 12:35–40 the theme of the passage is
- b)** Luke 21:34–36 cautions us to
- c)** Matthew 24:42–51 reminds us to watch so that we will not become
- d)** 1 Thessalonians 5:6 urges us to be
as we await the day of the Lord.
- e)** In 1 Peter 4:7, Peter challenges us to be



The basis of Christian hope is the Lord’s coming. Our responsibilities, in view of this fact, are that we should be occupied with

the Lord's work, live holy lives, and mature in Christlikeness so that we can look forward to His coming without fear, shame, or embarrassment.

A boy was put in charge of the family's small farm for a day while his parents went to town on business. His father gave him certain jobs to do and warned him not to leave the farm. The boy quickly finished all the work, and in spite of the warning of his father, he left the farm to visit a friend on a farm near his. While he was playing with his friend, a thunderstorm struck suddenly. He rushed home and to his dismay found that the storm had blown rain into the house through the open windows. A valuable family Bible was damaged by the water. When he saw the Bible, his heart sank with dread at the thought of his parents' return. Because he had not been faithful to his responsibility, he was ashamed to face them when they arrived. In like manner, if we have not been obedient to the commands of the Lord we shall be ashamed to face Him at His coming. John refers to this: "Dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming" (1 John 2:28). The blessed hope of the coming of the Lord is one of the believer's greatest motives for living a pure and productive life (1 John 3:3).

Application

17 Circle the letters in front of each statement that explains how the hope of Christ's coming should affect Christian living.

- a)** Knowing that Christ could come at any moment, Christians should try to predict when the time will be so that they can stop work and wait in prayer for Him to appear.
- b)** Knowledge of His coming should help each Christian to purify himself in anticipation of living forever in His holy presence.
- c)** The fact that He is coming should stimulate each of us to be faithful in carrying out His commands to evangelize the world and to reflect His nature.
- d)** Knowledge of Christ's coming should keep us from evil or from anything that would come between Him and us, or that would make us unfit for heaven.



Judgment and Reward

Paul used the figure of athletic games to describe the Christian life (1 Corinthians 9:24–27). In keeping with this analogy, he compares the rewards given in athletic games with the rewards given to Christians at the judgment seat of Christ. The word translated “judgment seat” comes from the Greek word *bema*, which means literally, in this context, “review stand.” The *bema* was thus a raised platform where the judges sat to view the games and give the awards. Paul refers to this when he writes to the Corinthians:

So we make it our goal to please him, whether we are at home in the body or away from it. For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad. (2 Corinthians 5:9–10)

The judgment of Christians will take place soon after they have been translated into God’s presence. Only Christians will be present! The purpose of this judgment is to evaluate the service of each Christian to determine rewards, not to evaluate faith for salvation (Romans 14:10–12). Notice that Paul includes himself in this evaluation. The works we have done while in this life will be tested carefully. Things done because of impure motives (see 1 Corinthians 13:1–3) will be represented as wood, hay, or straw for these materials are impermanent and easily destroyed by fire. And no reward will be given for these works. In God’s presence they will be judged fit only for the fire. However, works or services which have been prompted by the love of God and concern for His work will be represented as gold, silver, and costly stones, for these materials are permanent and will stand the test of fire. He will judge them worthy of reward (1 Corinthians 3:14). Again, it is important to emphasize that this judgment of believers is not to determine whether they will be saved or lost; rather, it is to determine what reward will be given for the works done in this life.

Jesus spoke of reward for faithfulness in the Parable of the Ten Minas (Luke 19:11–27). As we become more aware of facing the Lord and giving account of our Christian service, we will do all we can to serve Him with sincere hearts and pure motives.

Application

18 Read 1 Corinthians 3:10–15 and choose the statement that best summarizes what the passage teaches about Christian responsibility and the judgment and reward for service.

- a)** Christians begin their spiritual life by building upon the foundation of Christ. Obedience to His commands, faithful service, and proper motives bring reward; whereas, failure in these areas means loss of reward.
- b)** The amount of service one does brings reward; therefore, those who fail to do a significant amount of work are not rewarded. Quantity of work, then, brings reward.
- c)** One need not be concerned about the quantity of work done, burdens shared for Christ, or even motives for service. Quality is the important thing. A few truly good works are much more important than the quantity of works one does.

Believers' works are rewarded at the judgment seat of Christ. Unbelievers of all ages will be judged later at the final judgment. When all those who have not accepted Christ stand before God and their names are not found in the book of life, they will be sent into eternal punishment (Revelation 20:11–15). In view of this we are compelled by the love of Christ to preach the gospel to the lost before it is too late.

In one of our large cities, a crew of men was digging a deep ditch to bury a new telephone cable. Suddenly the walls caved in, burying three of the workmen. Instantly the others went to work to free the men from the death trap. A large crowd gathered. One man stood by with very little apparent concern as the others worked desperately to free the trapped men. After a few minutes a friend rushed up to him and said, "Jim, your brother is in

that ditch!” When he heard this, the man threw off his coat and jumped into the ditch to help save his brother.

When each of us realizes that every man and woman is our brother and sister for whom Christ has died, we too will spare no effort to see them saved. The love of God poured into our hearts by the Holy Spirit will help us love them just as Christ loves them. And we must help free them from the pit of sin and bring them to God.

As you preach the truths that concern future privileges and accountability, you will be able to stimulate those who are living weak, ineffective Christian lives to change while there is time. You will be able to encourage those who are suffering for His name’s sake to overcome by His grace. The supply of sermon material from “The Message of Hope” is indeed great, for it abounds in the pages of Scripture from Genesis to Revelation. You will profit from in-depth study in this subject area.

Application

19 Explain how the judgment and rewarding of believers gives an incentive to live effective Christian lives. Use your notebook for this response.



self-test

TRUE-FALSE. Write T in the blank space if the statement is TRUE. Write F if the statement is FALSE.

- ... **1** The “Message of Salvation” is the basic one because without a positive response to it there would be no need for other messages.
- ... **2** Sin, which resulted in people’s separation from God and one another, is the source of people’s problems.
- ... **3** The solution for the problem of sin is education, abundant good works, and knowledge of one’s own abilities.
- ... **4** Spiritual death caused by sin can only be remedied by spiritual rebirth, which occurs as we place our faith in Christ the Savior.
- ... **5** The reason we have many themes in our preaching is that variety appeals to people and wins their support.
- ... **6** Spiritual life must be nourished by feeding on the Word of God, strengthened by fellowship with the Lord, and exercised by sharing the good news with those we meet.
- ... **7** Reconciliation is a theme that deals with the adjustment of differences between God and people.
- ... **8** Although believers have been reconciled to God, they have no direct responsibility to reconcile other people to God, since this is a responsibility for church leaders only.
- ... **9** The “Message of Sanctification” deals with the subject of growth and development in the Christian experience.
- ... **10** The “Message of Sanctification” is that Christians become gradually sinless and perfect at some point after their new birth experience.

- . . . **11** The “Message of Hope” has great value because it encourages urgency in service, holy living, steadfast courage in difficult times, and responsible work in carrying out assigned tasks.
- . . . **12** The coming of the Lord will occur at a prearranged time which God set long ago and is unrelated to any Christian task.
- . . . **13** The exhortation to watch is given to all believers because of the human tendency to become careless when a long-awaited event seems unfulfilled.
- . . . **14** Being ready for Christ’s coming is related directly to Christian responsibility.
- . . . **15** Christians will stand in judgment so that their lives can be evaluated in terms of Christian service, motives for service, and results achieved.

answers to study questions

- 10 c)** the fellowship between God and people, which was disrupted by sin, is restored.
- 1 a)** Because of Adam's sin, all people are guilty of sin and subject to its consequences.
- b)** Every person is guilty of sinful acts.
- 11 a)** False
- b)** True
- c)** True
- d)** False
- 2 a)** slaves
- b)** death.
- c)** an enemy of God, obey God's laws.
- d)** please God.
- 12** Your answer. The Word of God provides a means by which we can know God's will for our lives, what is right and wrong behavior, how we can grow in Christlikeness, what power is available to us as we live for Christ in a wicked world, how to discriminate between the spirit of error and the Spirit of truth, and what God says about any given matter of faith and practice.
- 3 a)** overlooked.
- b)** all people, repent.
- c)** judge the world with justice.
- d)** sneered, joined him and believed.
- 13 a** 1) How the Spirit helps
- b** 2) Not true of the Spirit
- c** 1) How the Spirit helps
- d** 1) How the Spirit helps
- 4** Your answer. Both men mention the ignorance of God's salvation and both call for repentance for forgiveness of sins. Peter points out that with forgiveness comes acceptance with

God and blessing; however, he also notes that God's blessings are further conditioned by people's obedience to God's law. Paul refers to the coming judgment as the reason why people should turn from their sins to serve the living God. He also states that God has commanded all people everywhere to turn from their sins.

14 a) faithful service.

b) time, doing His work.

c) faithful in his responsibilities, carried out his Master's commands.

5 Your answer. Sin has affected every part of human nature. Our sinful nature is opposed to God and cannot please Him. People are thus slaves to sin and are separated from God. They face eternal punishment for their sin. The only cure is to be reborn spiritually by trusting in Jesus Christ, God's provision for salvation.

15 d) only the things mentioned in a) and b) above.

6 Your answer. They are all directed to people, urging them to do something. If they were not free to respond, then these commands would be meaningless.

16 a) being ready.

b) be careful and watchful.

c) careless.

d) awake and sober.

e) self-controlled and alert.

8 b) because as they repent of their sins . . .

18 a) Christians begin their spiritual life by building upon the foundation of Christ.

9 Your answer. There is great joy in God's presence when we return to Him.

19 Your answer. Since Christians are going to give an account of their Christian lives, they have every reason to strive conscientiously to carry out the commands of their Lord to

evangelize, live purely, and serve with proper motives. The fact that unbelievers will be eternally lost should motivate Christians to do everything possible to see the lost won, for many are our own family, relatives, and friends.

7

Jesus'	2:14–41	3:12–26	10:34–43	13:16–41
a) Davidic descent	v. 30	v. 22		vv. 23–25
b) Sinless life	v. 22	v. 14	v. 39	v. 28
c) Divinely accredited ministry	v. 22	v. 25	v. 38	vv. 30–31
d) Predetermined crucifixion	v. 23	vv. 13–15, 18		vv. 28–29
e) Resurrection	vv. 24–32	v. 15	vv. 40–41	vv. 30, 33–37
f) Exaltation	vv. 33–36	vv. 13, 21	v. 36	v. 34
g) Response called for	vv. 38–39	vv. 19–20, 22–23	v. 43	vv. 38–40

- 17 b)** Knowledge of his coming should help each Christian . . .
c) The fact that he is coming should stimulate each of us to . . .
d) Knowledge of Christ's coming should keep us from . . .

8 b) because as they repent of their sins . . .

18 a) Christians begin their spiritual life by building upon the foundation of Christ.

9 Your answer. We learn that there is great joy in God's presence when we return to Him.

LESSON 6 The Method of Preaching

In Lesson 5 we discussed four major themes and the reasons for their importance. We learned that a wealth of material is available for development by the conscientious person who preaches. Now we turn to The Method of Preaching.

As you learn how to prepare and preach sermons, you will learn to set a goal for each sermon, to gather and arrange material based on the Scriptures, and to communicate the message effectively. In addition to the mechanics of sermon building, you will evaluate your sermons to see if you have met your goal, and discern whether or not your preaching ministry provides a balanced spiritual diet that can help the ones to whom you minister grow in the faith.

Remember that the power of salvation is not in the person who preaches or in the method he or she uses. The gospel of Jesus Christ is the power of salvation. The apostle Paul put this truth into perspective: “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile” (Romans 1:16). Never be ashamed of the gospel! It is God’s message, backed by His power, and guaranteed to produce results. Preach it with assurance and see what God can do! But never forget that the power lies in the message, not in the messenger.

lesson outline

Determine the Goal

Gather the Material

Arrange the Material

Communicate the Message

Peter, an Example

lesson objectives

When you finish this lesson you should be able to:

1. Explain the importance of determining the goal of preaching.
2. Discuss the function of gathering material for sermon preparation.
3. Justify the need for arranging sermon material.
4. List from memory the four guidelines for effectively communicating a message.
5. Show how Peter exemplifies a New Testament preacher.

learning activities

1. Read the opening section, outline, and objectives.
2. Learn the meanings of any key words that are new to you.
3. Take the self-test at the end of the lesson and check your answers.
4. Carefully review Unit 2 (Lessons 4–6), then complete the unit student report for Unit 2 and send it to your GU instructor.

key word

homily

lesson development

DETERMINE THE GOAL

Objective 1. *Explain the importance of determining the goal of preaching.*

You cannot plan a trip until you know where you are going. Then you plan how to get there. Just so, in preaching you set a goal for each message, then you work toward reaching it. If you expect to accomplish anything when you preach, you must set one definite goal. To determine what that one goal is, you will need to consider two things.

First, the needs of the people must be known. Jesus knew the needs common to all people (Matthew 6:31–32) as well as the needs of each person (John 1:43–50). The need to be loved, to be saved, to be wanted, to be useful are examples of needs common to everyone. Individual needs must be met too! And Jesus did that. He ministered personally to many individuals (Matthew 9:27–31; 12:9–14; Mark 1:40–45; John 3:1–14; 4:1–26).

Often as I prepare a sermon, I picture several people seated around my desk. I imagine a teenage young man, a busy businessman, a young mother, a widow, a college student, and a 60-something lady. I ask myself, “What does the text from which I will preach this Sunday have to say to each of these?” I ask the Lord to help me know the needs of people. A good preacher is an involved pastor.

Application

1 The goal of the sermon helps us to answer which one of the following questions.

- a)** What do I want this message to accomplish?
- b)** What does the text say?
- c)** How do I apply these truths to my hearers?



Second, the needs of the people must be met. Jesus referred to meeting the needs of people when He spoke about the sick needing a physician (Mark 2:17). When you are preaching to meet a specific need, not only can that need be met but many other people are likely to be helped also. When hunting quail, the hunter aims for a specific bird, not the whole covey. So it is in preaching. You will help more people overall if you have one goal for each message and reach it.

When you have determined the need, the next question is, What do I preach to meet the need? The Holy Spirit will guide you as you seek to minister to the needs of the people. Trust and follow His leadership (1 Corinthians 2:10–12).

Those who preach often find that a Scripture text will impress itself on their hearts as the Holy Spirit ministers to them when they pray concerning the needs of the people. This Scripture text then determines the scope and theme of the sermon. The sermon, as we shall see later in this lesson, is the faithful exposition and application of the Scripture to the needs of the hearers by the power of the Holy Spirit. At other times, as we are reading or studying the Word of God, a Scripture text seems to leap off the pages at us almost demanding that we preach it. However the text comes to you, it will determine the nature, course, and goal of your sermon.

Another excellent way to meet the needs of people is to preach a series of sermons through a biblical book. The Bible is God's inspired Word. As you preach through a book, the Spirit of God will take the Word of God and apply to the needs of the people of God. Preaching a series of sermons will also enable you preach on many topics and not just address your favorite issues.

Sometimes the need presents itself and you search the Scriptures for an answer. At other times you will see in the Scriptures an answer to existing needs. Whatever the case, you must determine one goal for each message; then prepare and preach to meet the need represented by that goal. If needs are to be determined and met, then there must be an object, a goal to preaching. Alexander Pope's words on writing apply to

preaching in this regard: “In ev’ry work regard the writer’s End,
Since none can compass more than they intend.”¹

Your goal in preaching any sermon should be so clear in your own mind that you could state it in seven to ten words.

Application

2 Circle the letters of the statements that give TRUE explanations of why we must determine specific goals for sermons.

- a)** Without a specific goal for his sermon, the one who ministers risks not having an effective response to the sermon.
 - b)** The ones who listen to sermons that have no goal may be confused concerning what the minister is trying to say, what his purpose is.
 - c)** Where there is no sermon goal, the one who ministers generally tends to drift from subject to subject without developing any course of action for the hearers to take.
 - d)** The fact that one does not have a specific goal for his sermons is a mark of his total dependence on God.
-

GATHER THE MATERIAL

What Does the Bible Say?

Objective 2. *Discuss the function of gathering material for sermon preparation.*

When the need is determined and the goal is decided upon, the next question is: What does the Bible say? In your search for what the Bible says on any matter, avoid twisting or forcing a text to say something it does not say. For example, the apostle Paul’s assurance that not even a hair of your heads will be lost (Acts 27:34) is not intended as a solution for baldness. It is, however,

¹ Alexander Pope. 1847. *The Works of Alexander Pope, Esq.* London: Gilbert & Rivington.

a very descriptive and clear statement of the unlimited extent of God's protection. You will recall from Lesson 3 that the context determines the meaning. The plain, literal meaning of a passage should be used unless it cannot be taken literally. Therefore, if you will take a text from Scriptures and keep close to it, you will avoid any twisting of the Scriptures. And if you will base every message on the simple, straightforward declaration of Scripture, you will preach with authority and your message will be received as the Word of the Lord. Additionally, avoid preaching a sermon based on one translation of a certain text. Let your selected Bible passage be clear and confirmed by multiple translations. As you search the Scriptures, purpose to find what the Bible has to say. Then you can proclaim God's message with confidence, expecting God to meet the needs of the people to whom you minister.

Application

3 Write in your notebook two or three sentences to explain the statement: In preparing a sermon, a person must determine what the Bible says regarding the subject.

What Have I Experienced and Observed?

Sermons are not as much made like machinery as they are grown like fruit. They are not as much built like houses as they are received like messages. Part of the process is that of thought, meditation, and study. Ask yourself, What have I observed or experienced that will make this Bible text more meaningful? What truths of this Scripture passage have I experienced or observed in another's experience? Where in the Bible is this doctrine illustrated in the life of someone? You must be sure, however, that when you preach, you avoid using any experience of your own or another's that could cause embarrassment or hurt. Carefully weigh what you will say and how it will be received. You do not have to make public reference to personal experience, although you may use these experiences with profit on occasion.

Stories and illustrations give power and meaning to a text if you have experienced them and profited by the truth they portray. Illustrations are like windows; they let in the light.

Application

- 4** Circle the letters of TRUE statements that explain how experience and observation are essential in gathering sermon material.
- a)** Observations and personal experiences are important to the sermon for their ability to entertain people.
 - b)** Illustrative material is important in the sermon because this material makes the Bible portion more meaningful and shows how practical the truths of the Scripture are.
 - c)** The experience of people and their observations help us to apply the truths of the Word to our own situation. Thus, what God has done for others, He will do for me also.
-

What Do I Know?

Ask yourself, What have I ever read, heard, seen, or thought on this subject? Time, prayer, and meditation are needed here. Search your mind for anything and everything that is meaningful. Let the text act like a magnet to draw every bit of information about the truth it contains. Time and experience will add to your store of information. When you use what you have, you will begin to note things that come your way. Remember, Jesus used so many of the simple things in the natural world to illustrate spiritual truth. So use what you have; draw on it as a resource for preaching. I often study and make a rough outline for my Sunday sermon on Tuesday. Then I think, pray, read, and sort from Wednesday through Friday, finalizing the sermon on Saturday morning. We preach from the overflow; therefore, give the Holy Spirit time to fill you.

In addition, use any materials you have gathered and filed on the subject. As we saw in Lesson 3, this collection of information can increase your store of usable sermon material.

Application

5 State the importance of personal knowledge in gathering material for preaching. Use your notebook for this response.



ARRANGE THE MATERIAL

Plan the Preaching

Objective 3. *Justify the need for arranging sermon material.*

Planning is necessary to good preaching. Once or twice each year you should look back where you have been and anticipate where you are going in your preaching. Avoid preaching the same or similar texts, subjects, and messages. Like Paul, preach the whole purpose of God (Acts 20:26–27). Study your preaching patterns carefully to see that you are not neglecting the great truths and texts of Scripture. One helpful step can be to open a good book on theology to the table of contents. As you look down the table, have you not preached on any major biblical theme lately? If your answer is yes, then get busy and preach that theme.

Why not plan to preach a series of messages on the Ten Commandments, the Journeys of Israel, the Parables of Matthew, the Miracles of John's Gospel, or the Great "I Am" Discourses in John? Other series will suggest themselves to you as you continue in the ministry of preaching. Above all, avoid hit-or-miss, spur-of-the-moment selection of texts and topics for preaching. You and the people who hear you will benefit from a well-planned preaching program.

Not only is planning important to your overall preaching ministry, it is also important to the preparation and delivery of each message you preach. It is impossible to plant, water, and harvest a good sermon in one week. For sermon building is a process that touches every aspect of the preacher's life. As such, it is a developing, lifelong process.

A sermon is a bridge that helps you take people from where they are to where they need to be. A good plan and sufficient material will help you build that bridge. An orderly, forward-looking plan for preaching will enable you to help people grow and develop spiritually. In addition, as you preach through the great themes of the Bible, you will challenge them, for every sermon can and should have the vitality and novelty that come as the Holy Spirit takes us ever deeper in our knowledge of God. And the Spirit will help us to apply the truth of the Word to our lives. An orderly, forward-moving plan for preaching will also help you to preach messages that are interesting, easy to understand, and easy to remember. Your people can meditate on such truths long after the echo of your voice has faded away.

Application

- 6** Circle the letters of statements that are TRUE in their discussion of the importance of planning in sermon preparation.
- a)** When a person uses a plan for his preaching ministry, he is able to avoid preaching the same texts and subjects because he reviews regularly what he has done and therefore plans more intelligently what he needs to do.
 - b)** The planning of a person's preaching enables him to preach all the biblical teachings and thus avoid neglect of the great truths and texts of Scripture.
 - c)** By carefully planning your preaching, you can take people from spiritual infancy toward the goal of Christian maturity and greater Christlikeness.
 - d)** When you plan your preaching, you indicate that you are self-sufficient and no longer have to depend on the Lord.
 - e)** An orderly, forward-moving plan for preaching will enable people to understand what you preach and how the various themes lead them toward spiritual maturity.
-



Determine the Central Truth

Every message you preach should have a central truth taken from the Scripture text upon which the sermon is based. The central truth is the heart of the message. It is important that you write it in one sentence. If the message is not clear to you, it will not be clear to your listeners. Mist in the pulpit will create fog in the pew. If you can summarize the message in one sentence, you can better present it without wandering to other things. If you can condense your message into a single sentence, a good listener can summarize it in one sentence. This may be difficult to do, but it will help you as you preach.

Once you have chosen the central truth, all of your efforts, arguments, illustrations, and supporting material should harmonize in supporting it. Do not allow secondary ideas to distract your attention. Stay off rabbit trails and detours, regardless how tempting they might be. Follow through in developing this one central truth. Pray about it and meditate on it until it becomes a part of you. And when you get ready to make your outline, you will know exactly where you are going. Your goal will be clear.

Application

- 7** The selection of the central truth of a sermon is important to sermon preparation and delivery because the central truth
- a)** serves to excite the imagination of hearers and is primarily an attention-getting device.
 - b)** is the entire message in condensed form, and it gives focus both to preparation and delivery.
 - c)** indicates what audience the minister is attempting to reach and identifies what specific need he is trying to meet.
-



Arrange in Orderly Manner

At this point you need to structure all the material in a reasonable and usable order. A sermon outline is an effective means of arranging and organizing this material. A sermon outline is to preaching what a skeleton is to a body, framework is to a house, and steel girders are to a skyscraper. It is indispensable! We turn now to the consideration of sermon organization and the development of a system that will help you in this area.

A homily is a simple and informal form of preaching. Homilies usually consist of a verse-by-verse or word-by-word commentary on a passage of Scripture. There are three forms of homilies: a verse-by-verse commentary on a passage of Scripture; a topic or subject homily; and a blend of the two, a verse-by-verse and subject homily. A more advanced homily simply has an introduction and a conclusion added to the running commentary. It is this advanced form of homily (sermon) that we will consider. It consists of (after the Scripture text and central truth) the introduction, the body, and the conclusion.

1. *The Introduction.* What an entry is to a house, an introduction is to a sermon. The basic purpose of an introduction is to gain attention and create interest. The introduction may come from the context, the Bible setting, the occasion, current events, etc. Prepare the introduction carefully and write it out. This will assure you of getting off to a good start. Keep the introduction short; about two or three minutes. It should relate to the whole body of material. Be sure to vary your introductions, and add a final sentence that easily moves the thought from the introduction to the body of the sermon.

2. *The Body.* The body of a homily consists of verse by verse comment on the Scripture text. Study the verses of the text carefully until some order and grouping appears, especially in longer passages. Limit the body to three or four major divisions. This will make it easy to manage in preaching. Here is one procedure to follow in forming the divisions of the body from

the Scripture passage: 1) Use a verse or two to make a statement of the content (tell what it says). 2) Make an application of this statement (show how it applies to your listeners). 3) Illustrate the truth and/or application from nature, Scripture, observation, or personal experience. 4) Summarize the whole matter in one sentence. Then move on to the next verse or verses and repeat the process. In simple terms, state the principle, explain the principle, illustrate the principle, and then apply the principle.

Application

8 In the following suggested outline for 1 Corinthians 13, fill in a statement of content for each of the verse segments given.

Text: 1 Corinthians 13:13, “But the greatest of these is love.”

Central Truth: The greatest thing in the world is love.

- a) I. (vv. 1–3)
- b) II. (vv. 4–7)
- c) III. (vv. 8–13)

9 In the following outline, list four of the uses of adversity that are suggested by the text (Psalm 119:71) and by our own life experiences.

Text: Psalm 119:71, “It was good for me to be afflicted so that I might learn your decrees.”

Central Truth: Adversity is often a necessity of life.

- a) I. Adversity
- b) II. Adversity
- c) III. Adversity
- d) IV. Adversity

10 Based on Jesus' threefold answer to the question of John the Baptist (Matthew 11:4–6), write three statements that could serve as major points for the body of this sermon outline.

Text: Matthew 11:3, “‘Are you the one who was to come, or should we expect someone else?’”

Central Truth: Is Christ what the world needs?

- a) I. Jesus says, (v. 4)
- b) II. Jesus says, (v. 5)
- c) III. Jesus says, (v. 6)

11 One person preached from the text, “For to me, to live is Christ and to die is gain” (Philippians 1:21). His four major points were: 1) He can run away from life, 2) He can run along with life, 3) He can take hold of life firmly, and 4) He can put himself in the hands of one greater than himself and let Him run his life. Based on these points his “central truth” was

- a)** The uncertainty of life.
- b)** The possibilities of the good life.
- c)** what to do with life today.



As you prepare to preach the message, remember that the central truth is like the hub of a wheel. The different divisions of the sermon body are its spokes. As the spokes run to and from the hub, so the authority for the truth of each division comes from the central truth. And the truth of each division makes its appeal for proof to the central truth. Each division of the sermon body should be an outgrowth of the passage of Scripture on which it is based. Good preaching is not saying three things; good preaching is saying one thing three different ways. So stay focused on your central theme or big idea.

3. The Conclusion. The conclusion is the last and best chance to bring the truths of the message to the hearts of the listeners. The big question every sermon ought to raise is, “‘Brothers, what shall we do?’” (Acts 2:37). Every congregation

has the right to an answer to that question. The conclusion should give that answer. It is the final appeal to action. The conclusion should be written out and not be longer than the introduction. The last words must be effective! An appropriate illustration, a brief restatement of the major truth, a verse of a hymn, any of these might be used to capture the total weight of the message. Aim the conclusion to the heart of the listeners. Be sure to give an invitation for people to respond. Your invitation will vary from salutation to fuller commitment to healing to witnessing, etc. Challenge the congregation to be doers of the Word, not merely hearers.

Application

12 Identify the parts of the sermon described (left) by placing the number of the appropriate part (right) in front of it.

- | | |
|--|------------------|
| ... a Scriptural base on which the sermon is built | 1) Text |
| | 2) Central truth |
| ... b Device that gets people's attention and leads them into the sermon | 3) Introduction |
| | 4) Body |
| | 5) Conclusion |
| ... c Commentary on the content that tells what it says, illustrates it, and applies it | |
| ... d Focus or aim of the sermon in condensed form | |
| ... e Action stage of the sermon when hearers are challenged to a response | |

13 In your notebook explain how the five parts of a sermon should be arranged for preaching.



COMMUNICATE THE MESSAGE

Objective 4. *List from memory the four guidelines for effectively communicating a message.*

To communicate is to give information by speaking, writing, etc. The process of communication is complete only when the message has been given and received. When your listeners understand you they know what you know on the matter. Thus, you have communicated. The four guidelines that follow serve as a checklist against which you can measure your communication performance.

Follow the Plan

Some preachers write out in full and read their sermons to the congregation. Others preach from a prepared outline. Whatever method you choose, little is gained if you prepare a plan for preaching and then do not follow it. However, when you have prepared material well and then follow the plan, you can expect to communicate your message. Be yourself and develop yourself into the best preacher possible. Make preaching the heart of your ministry, for it is the heart of God's call on your life.

Application

14 Choose the answer that best completes the sentence. A sermon plan should be followed carefully

- a)** because it is the master of the preacher; he is its slave.
- b)** so that people will sense that the one who ministers knows what he is doing and where he is going.
- c)** to ensure that the predetermined goal will be reached and the needs met.

Be Concise, Concrete

Some people have to say something; others have something to say. Every preacher who has prepared a gospel message has

something to say! Avoid meaningless phrases and repetition of words that only take up time. Get to the point. Say enough to be understood, but do not be burdensome. It is far better to quit when people want you to continue with your message than to continue when they want you to quit.

Use specific, simple language. Use words that describe action. Say more about doing than about being. Preach of people, places, things. Use concrete language, not abstract language. Remember, the human mind is more like a picture gallery than a debating hall. Be specific, not general. Use pictorial words—things that can be touched, heard, smelled, and seen. Use illustrations that illuminate the truth you are preaching. They are like windows that let in light. However, a house is not all windows! And your sermon should not consist of an endless string of illustrations, which may indeed amuse and entertain, but leave your people spiritually hungry and empty. Preach the Word!

Application

15 Circle the letters of the TRUE statements. Based on information given in “Be Concise, Concrete,” we conclude that:

- a)** Some who minister have a tendency to talk unnecessarily about things that do not concern the overall objective of the sermon.
- b)** One who is truly sensitive to the needs and feelings of the people, the leading of the Holy Spirit, and good common sense will not use preaching time for foolishness, unnecessary words, or attacking anything but sin and Satan.
- c)** One who ministers should try to achieve balance in his ministry, not using stories, illustrations, and personal experiences for their own sake but primarily to illustrate the truth proclaimed.



Preach for the Objective

Everything in the sermon outline is there because it contributes to reaching the predetermined goal of the message. When you preach, everything must contribute to meeting that same goal. Be mindful of the goal of the message. Reach out to the people. Communicate with them. Do not be afraid to use your entire body to communicate. (Think how an orchestra conductor puts his whole body into conducting.) Meet them where they are when you begin to preach and take them where you want them to be when you finish. While this is the objective of the immediate message, in a larger sense each message is part of your ministry to the people whom you serve. Your message objective is part of your ministry objective: to declare the whole purpose of God (Acts 20:27) so that the lost will find Christ and the believers will mature in the faith.

As you outline your sermon to preach for objective, vary your style and structure. For example, consider the following outline of a sermon on Mark 10:46–52, the healing of Bartimaeus.

1. The condition of the man
2. The cry for mercy
3. The command of the Savior

Perhaps it would be more engaging and memorable to show people the ABCs that lead to a miracle.

A = Assume responsibility for your life (v. 47)

B = Believe God can change you (v. 48)

C = Clarify what you want God to do (v. 51)

D = Determine to follow Jesus (v. 52)

Your key points stated as principles rather than factual phrases will be easy to remember and apply. As you make your outline, speak in the present tense and not the past tense. Also, use “you” and “we” rather than “he” or “it.” When your outline

is both present tense and personally connected, it will have greater impact on your listeners.

Application

16 Read the following Scriptures and answer the questions.

a) In Acts 20:24 the apostle Paul confesses to the elders of the Ephesian church that his ministerial objective is to

.....

b) In Acts 20:20–21, 26–27, Paul states that his preaching consisted in

.....

c) In comparing 1 Corinthians 9:24–27 with Philippians 3:14–15, Paul encourages his hearers to

.....

d) In 2 Timothy 4:6–8, Paul declares that he has completed his race, reached his objective, and awaits

.....



Paul had a goal for his ministry, (whether it was public or private), and it was to turn people from sin to God and to declare fully the message of God's grace. He also had personal goals. He did not want to become so involved in ministry that he would lose out in the race and become a spiritual fatality even as he tried to win others to Christ (1 Corinthians 9:24–27; Philippians 3:7–16). We will do well to take heed to his admonition and example.

Gather the Results

When you preach the Word, God guarantees the results (Isaiah 55:11; Psalm 126:6). The results you are seeking—saving the lost or building up believers—will come only by the ministry of the Word and the Spirit.

When you have preached, do these things to gather the results:

- 1. Give the Holy Spirit opportunity to work in the hearts of the people. He will convince them of their need and of God’s provision for that need (John 16:8).
- 2. Give brief, simple instructions. Peter told the crowd exactly what they should do to respond to his message (Acts 2:38–39).
- 3. Give the congregation an opportunity to respond. If the conclusion of your message is an appeal, expect a response.

The story is told of a preacher who approached the distinguished preacher C. H. Spurgeon and asked, “How do we preach the same gospel and you have results and I don’t?” Spurgeon answered, “You don’t expect results every time you preach, do you?” “No,” replied the preacher. “Then that is one reason why you don’t get any!” Spurgeon exclaimed. When you preach, expect God to make something happen. Evangelist Billy Graham often begins his preaching by telling people about the invitation that will come at the end of the sermon. This prepares people and lets them know you are trusting God for real life changes.

Application

17 List from memory the four guidelines for effectively communicating a message.

.....

.....

.....

.....

18 The four directives given to those who minister concerning the message they preach are designed to help them

- a)** become master preachers by using polished, beautiful language, challenging riddles, and story-telling for the purpose of holding people's attention.
- b)** reach the objective they have set for the sermon by effectively communicating to people.
- c)** become accustomed to the mechanics of preaching so that people will recognize their skill and professional training.



PETER, AN EXAMPLE

Objective 5. *Show how Peter exemplifies a New Testament preacher.*

Simon Peter is an example of a common man who became an effective preacher. After he denied Jesus to a slave girl (Matthew 26:72), he preached in Jerusalem to thousands (Acts 2). The power of the Holy Spirit that came upon him on the Day of Pentecost made the difference between the earlier fear and his later boldness (Acts 1:8).

Peter's preaching method, as recorded in Acts, is not structured precisely like our homily. Nevertheless, he began at the point of people's needs and moved toward meeting those needs. He began with the familiar (the Old Testament history) and explained how the program of God for people's salvation moved to its completion in Christ. In addition, he showed how the birth, life, death, resurrection, and ascension of Jesus were fulfillments of Old Testament prophecy. Finally, in his conclusion he appealed to his hearers to repent of their sins and believe in Jesus so that they could enjoy all the provisions of God: forgiveness of sins, peace, times of refreshing, and security from the judgment to come.

Peter did not learn everything about preaching and people overnight. There is an apparent progression in understanding and growth in spiritual awareness in his ministry from Acts

2, 3, 4, 5, and 8 to 10, where he preached to the household of Cornelius. The development was not in Peter's method, the mechanics of his preaching, or his own study. Rather, it was his obedience to the leading of the Holy Spirit that brought about the evangelization of the Gentiles. Before Peter's ministry at the house of Cornelius, God prompted Peter by a series of visions (Acts 10:9–17), spoke to him by the Holy Spirit, telling him to go to Caesarea (Acts 10:19–20), and revealed how fully He had prepared the way for universal evangelism. After these marvelous spiritual experiences, Peter's task of preaching was made much easier, for he realized that he was only a channel through which the ministry of God's Word flowed to others.

Peter's message had one central feature: the proclamation of the gospel. His experience shows that the power is not in the person or in the method, but in the gospel (Romans 1:16). God uses trained, capable people, but even the most capable ministers acknowledge that the gospel is preached not in the wisdom of men but in the power of the Spirit (1 Corinthians 2:3–5).

I encourage you to study to gain all the skill you can, and to work diligently to do the best you can to preach this gospel message. But be aware always that the power of salvation is not in the skills you learn or the ability you have, but in the message you preach: the gospel of the Lord Jesus Christ.

Application

19 Circle the letters of TRUE statements that explain in what ways Peter exemplifies a New Testament preacher.

- a)** Peter is an example of a New Testament preacher because he had one primary theme: the gospel of the Lord Jesus Christ.
- b)** Peter's ministry shows how completely he utilized the structure of the homily in communicating the gospel.
- c)** Peter's ministry is a convincing demonstration of the effectiveness of the gospel as it is proclaimed in the power of the Spirit.

- d)** The record of Peter's preaching ministry in Acts indicates that he always had a goal in mind, for he began at the point of the people's needs and ministered to meet those needs.
 - e)** Peter's example in ministry demonstrates that education is not important, preparation is not necessary, and spiritual growth is not required in the one who ministers, since God uses "empty vessels."
 - f)** From Peter's record of ministry in Acts chapters 1–10, we learn that God used Peter's knowledge of: Israel's history, Jesus' life and teachings, his own relationships with people, the Old Testament Scriptures, and his utter dependence on the Holy Spirit's enablement—all of these—to enrich Peter's ability to communicate effectively.
-

self-test

MULTIPLE CHOICE. Choose the best answer for each question.

- 1** Which one of the following statements is NOT a reason that determining a goal is basic to an effective preaching ministry?
 - a)** Without a clear-cut goal, a person risks not having a good response.
 - b)** People will have difficulty following the point of the sermon when there is no clear-cut goal.
 - c)** Hearers will feel that “no goal” equals greater dependence on the Spirit.
 - d)** Ministers without clear-cut goals tend to drift from one subject to another without developing a course of action for hearers to take.
- 2** Determining a goal enables the one who ministers to
 - a)** find where the interests of his people are.
 - b)** concentrate on the type of preaching that interests him.
 - c)** comply with the sound, structural preaching followed by most preachers.
 - d)** minister to the needs of people.
- 3** One of the primary functions of gathering the material, according to this lesson, is to
 - a)** find what the Scriptures have to say about the subject you have chosen.
 - b)** develop a professional system of locating and using resource material like many great writers and lecturers do.
 - c)** impress the people to whom one ministers that he is capable, organized, and an authority on any biblical subject.
 - d)** develop self-discipline in study that will hopefully help in ministering.

4 What one has observed and experienced is an important part of gathering the material because observations and experiences

- a)** have an interesting quality about them and serve to entertain people.
- b)** act as vehicles to convey and apply the truth of the Word to everyday life.
- c)** enable the one who ministers to vary the content of his sermons and thus avoid boring people.
- d)** demonstrate the broad knowledge of the one who ministers.

5 What I know is an important function of gathering the material because

- a)** my knowledge grows through experiences, observation, study, meditation, and prayer, and all these help me to apply the truth more effectively.
- b)** the sum total of all I know is what my people will eventually receive; therefore, I must study constantly if I am to be an effective communicator.
- c)** my opinions are the most important part of the preaching exercise, and this should stir me to devote my life to the pursuit of knowledge.

6 Included under the category of arranging the material is the need to plan the preaching, which serves to

- a)** help a person have a well-rounded preaching ministry.
- b)** develop in-depth understanding of the great themes of the Bible.
- c)** build each sermon into the effective communications tool it should be to meet people's needs.
- d)** include all of the above: a), b), and c).

7 The central truth is important to the sermon because it

- a)** is the attention-getter.
- b)** indicates to whom the minister is preaching and what he expects as a result.
- c)** is the message in shortened form.
- d)** demands a response from the audience.

- 8** The orderly arrangement of a homily serves all of the following purposes EXCEPT
- a)** gaining the attention of the hearers.
 - b)** explaining, illustrating, and applying the content of the Scripture passage.
 - c)** guaranteeing spiritual response.
 - d)** pointing the hearers to a specific course of action as a result of the message.
- 9** Someone said of a minister, “He always has the answers to the questions that nobody ever asks.” This minister may have had which of the following problems?
- a)** He may not have understood the nature of communication.
 - b)** He may not have been sensitive to the needs of the people and of his responsibility to help meet those needs.
 - c)** He may not have the goals that related to his people.
 - d)** He could well have suffered from all of the problems described in a), b), and c).

TRUE-FALSE. Write T in front of the statements that are TRUE and F in front of those statements that are FALSE.

- ... **10** To communicate effectively one need only make a plan
- ... **11** The one who ministers should be direct, specific in language, avoid unnecessary words, use pictorial language, and be sensitive to the Holy Spirit and the people as he ministers
- ... **12** The effective minister aims to reach the goal he has set for his message
- ... **13** The minister who expects to achieve results every time he ministers is unrealistic

Before you continue your study with Lesson 7, be sure to complete your unit student report for Unit 2 and return the answer sheet to your GU instructor.

answers to study questions

- 10 a)** Ask those who have met Me
b) Observe those who have come to Me
c) Try Me for yourself
- 1 a)** What do I want this message to accomplish?
- 11 c)** what to do with life today.
- 2 a)** True
b) True
c) True
d) False. (It is usually a mark of laziness. Jesus said that the Holy Spirit would bring His sayings to our remembrance (John 14:26), but it is our responsibility to fill our minds with His Word first. Paul's encouragement in 2 Timothy 2:15 is a challenge to everyone whom God has called to minister.)
- 12 a)** 1) Text
b) 3) Introduction
c) 4) Body
d) 2) Central truth
e) 5) Conclusion
- 3** Your answer. It is absolutely essential for us to determine what the Bible says concerning a subject. It is the only authority on which we can rely, for it reveals what God feels and thinks about the matter and what our behavior should be. It is God's rule by which we are to measure our conduct and not simply some person's opinion.
- 13** Your answer. The five parts of a sermon should be arranged like the structure of a building. The text should give the sermon a foundation. Then the central truth, which is laid on the foundation, should give a condensed statement of the sermon content. The introduction, which creates interest and attention, is a building block. The body should add essential building blocks as it illustrates, applies, and summarizes the Scripture portion. The conclusion, the capstone of the sermon, should bring hearers to a point of decision.

- 4 a)** False
 - b)** True
 - c)** True
- 14 c)** to ensure that the predetermined goal will be reached and the needs met.
- 5** Your answer. Personal knowledge is important as a resource of life. As you meditate on the text, the Holy Spirit will help you to draw from this personal resource to make applications of spiritual truth. Appropriate sermon illustrations and examples most generally arise out of one's own store of personal knowledge.
- 15** All are true.
- 6 a)** True
 - b)** True
 - c)** True
 - d)** False
 - e)** True
- 16 a)** complete his mission and finish the work the Lord Jesus gave him to do: to declare the Good News.
- b)** preaching everything necessary to people's spiritual birth, growth, and development.
 - c)** run with a goal in mind so that they will achieve what God desires for their life in the Spirit.
 - d)** the prize of victory which is reserved for those who successfully reach that objective.
- 7 b)** is the entire message in condensed form.
- 17** Check your answer with the four points given.
- 8 a)** The Importance of Love
 - b)** The Qualities of Love
 - c)** The Permanence of Love
- 18 b)** reach the objective they have set for the sermon by effectively communicating to people.

- 9 a)** serves to make a person reflect on his past life.
 - b)** often challenges a person to use future opportunities more wisely.
 - c)** enlarges a person's understanding of affliction and its purpose or use in people's lives.
 - d)** can make a person's relationship to God more meaningful.
-
- 19 a)** True
 - b)** False
 - c)** True
 - d)** True
 - e)** False
 - f)** True



The Ministry of Teaching

Lessons

- 7 The Meaning of Teaching**
- 8 The Heart of Teaching**
- 9 The Method of Teaching**
- 10 A Balanced Ministry**

LESSON 7 The Meaning of Teaching

Once the net has been gathered in following the preaching of the Word, the fisher of men must turn to biblical exhortation. He must consider ways in which Christians who have responded to the message of salvation will live in the world. Since they have acted upon the gospel message and turned around, accepting God's forgiveness and finding new life in the Son, they must learn to interpret their experience in the light of everyday life. Teaching is the means by which the church seeks to explain what being a Christian means in one's personal and community life.

Teaching is necessary to conserve the results of evangelism. Through teaching new believers are taught what is expected of them and what is provided for them in the Christian life. As they receive teaching and are changed by it, they respond by growing spiritually and maturing.

As we respond to the teaching of the Word of God, we become stronger men and women of faith, able to withstand the tests of spiritual infancy at first and later the cunning deceit of the enemy (Ephesians 4:14). And we progressively grow more like Jesus as we behold His glory (2 Corinthians 3:18). May our goal ever be to be responsive to His working in our lives (Ephesians 3:20).

lesson outline

The Definition of Teaching

The Reasons for Teaching

The Examples of Teaching

lesson objectives

When you finish this lesson you should be able to:

1. State the importance for believers to possess Bible knowledge.
2. Identify examples of teaching that include explanation and interpretation.
3. Identify the basis of authority for a New Testament teaching ministry.
4. Justify the teaching ministry by use of Old Testament and New Testament examples.

learning activities

1. Review the section in Lesson 1 entitled “The Teaching Ministry.” This section will provide background for your expanded study of the ministry of teaching.
2. Read the opening section, outline, and objectives of this lesson and work through it according to your usual procedure.
3. Learn the meanings of any key words that are new to you.

key words

convert
disciple

discipleship
indoctrinate

maturity
moral exhortation

lesson development

THE DEFINITION OF TEACHING

Recall from Lesson 1 our general definition of preaching and teaching. There we noted these means of communication were two expressions of one ministry. We learned that there is a fine line of distinction between these means of communication. However, after careful examination of biblical evidence, we concluded that in New Testament experience in general the preaching ministry lays the foundation for spiritual life, and teaching provides the guidance by which the Christian superstructure is built. To put it another way, the New Testament pattern shows that the objective of preaching is to convert while the objective of teaching is to mature disciples.

However, just as all preaching is not for evangelizing the lost (see Lesson 4), so all teaching is not for maturing believers. There are instances in the New Testament where teaching was evangelistic in nature. A notable example occurs in Paul's ministry. On occasion he taught in the synagogues (Acts 18:4; 19:8) and the schools of philosophy (Acts 19:9). The message at Mars' Hill was delivered as a discourse following extended discussions in the synagogue and the public square (Acts 17:16–31).

At Thessalonica Paul entered a synagogue of the Jews and held discussions and debate of the Scriptures for three weeks, explaining and proving that Jesus whom he proclaimed was the Christ. In that city his teaching ministry was productive, for a considerable number of people were persuaded to join him (Acts 17:1–4). Evangelism was the major objective of these teaching sessions.

Teaching the gospel message to reach the unsaved is a scriptural practice. It is a profitable means of evangelism today, practiced with success by many. However, the general pattern of the New Testament church was that preaching was geared to make converts while the goal of teaching was to make disciples.

The word *teaching* has a number of meanings: “to guide study,” “to cause to gain knowledge or skills,” “to cause to learn,” and “to cause to change.” Notice that teaching causes things. It is a dynamic activity that produces results. It is the power of the Holy Spirit through the accurate and practical teaching that changes the lives of people. Let us consider some of the meanings of teaching.

To Cause to Know

Objective 1 . *State the importance for believers to possess Bible knowledge.*

One important element of teaching is “to impart knowledge, to inform.” New Testament teaching was based on the Old Testament Scriptures. For example, knowledge of Creation, the Fall, God’s choice of and dealings with Israel and the nations, God’s holiness, the nature of sin and the need of a Savior—knowledge came from Old Testament Scripture. In addition, New Testament revelation included the Incarnation and the Word made flesh (the record of which is found in the Gospels), prophecy (which placed the program of God in perspective), and doctrine, which brought knowledge about the practical application of the commandments of God. All of these facts of God’s revelation to people in both Testaments are important to us. As we are aware of God’s nature and His plan for us we can serve Him acceptably and grow spiritually. An important part of teaching, therefore, is the imparting of knowledge. The Bible, God’s written revelation, is the content of our teaching.

In 2 Timothy 3:16–17, Paul revealed to Timothy the role of the scripture in teaching. Notice Paul stated the Bible will...

- Show what is right (doctrine)
- Show what is not right (reproof)
- Show how to get right (correction)
- Show how to stay right (instruction)

Let all four areas be included in your teaching.

When Luke introduced his record of the Gospel to Theophilus, he gave his reason for writing: “so that you may know the certainty of the things you have been taught” (Luke 1:4). Luke gave Theophilus the facts of the gospel, including the birth, life, death, resurrection, and ascension of the Lord Jesus. Before an understanding of the significance of these matters could be taught, the basic facts had to be imparted. Thus, teaching the factual content of the Scriptures is a primary step in Christian education. Causing a person to know this factual knowledge is a basic building block in the learning structure.

Application

- 1 State reasons why believers need Bible knowledge.
- a)
- b)



To Cause to Understand

Objective 2. *Identify examples of teaching that include explanation and interpretation.*

To teach is to explain, interpret, and expound. Jesus’ teaching involved the interpretation and explanation of the Scriptures. He gave new meaning to old teaching on the Law (Matthew 5:17–20) on a variety of subjects including anger (Matthew 5:21–25), adultery (Matthew 5:27–30), divorce (Matthew 5:31–32), vows (Matthew 5:33–37), revenge, and love (Matthew 5:38–48). He explained principles of life in a fresh way. Charity, prayer, fasting, and how a person views his possessions were also among the things He taught (Matthew 6:1–34). The crowds were amazed at His teaching, for He made the scriptural knowledge the people possessed practical, applying it to their daily situations. He also taught with assurance and authority—a fact that impressed His hearers (Matthew 7:28–29).

Have you ever noticed that sometimes teaching involves getting rid of some of our old ideas that are based on faulty understanding of God's Word? For example, Jesus reminded His hearers that while the Law spoke specifically against the act of adultery, a person could be equally guilty of breaking the Law by looking lustfully at a woman, for he was committing adultery in his heart (Matthew 5:27–28). How this disclosure must have shocked wicked people who served God with their lips and strictly refrained from committing a wicked act but whose hearts were far from Him as they broke the spirit of the Law (Matthew 15:1–9). Sometimes people get into the bad habit of going through the motions of worship while their hearts rebel against God. Such behavior is not acceptable to God and must be changed. Isaiah taught the people of his day these truths (see Isaiah 1). Teaching of this type interprets the commandments in a practical way. It can help us to see what the goals are that God has for a person's life. And it can give direction so that we live according to the standard God has set in His Word.

Application


- 2** Read Luke 10:25–37 and answer the following questions.
- a)** In verse 26 Jesus responded to the teacher's question of verse 25 with one of His own: "'How do you read it [the Scripture]?"' What did the Jewish teacher learn from his response to his own question about the way to receive eternal life?

.....

.....

- b)** When the teacher (v. 29) asked who his neighbor was, Jesus told the Parable of the Good Samaritan. Through this parable Jesus actually explained that our neighbor is

.....



In the previous example, Jesus caused His hearers to understand that love is not to be limited to those we love or to

those who love us. Rather, Jesus interpreted the commandments to love God and neighbor so that His hearers could see their neighbor in everyone with whom they came in contact. To those who refused to recognize the neighboring Samaritans or other nearby Gentile nations as neighbors, this parable explained clearly the factual knowledge they already possessed so that it could be effectively applied. Jesus' teaching concerning the commandments (factual knowledge) showed that if a person truly wants to do right and if he really loves God, he will also love his fellowman and show neighborly love to everyone in need of help, regardless of who that person might be.

Observe Jesus' use of this aspect of teaching when He joined two discouraged disciples going toward Emmaus. When He had been crucified, they lost all hope that He was the Messiah. Now as they walked along, He interpreted the Scriptures to them. Beginning with Moses' writings and continuing through the prophets, He explained to them how the Messiah must suffer and be raised again (Luke 24:13–35). He interpreted recent events in the light of Scripture. He put these events into proper perspective and shed new light on their meaning and significance. Notice the response of these two disciples (v. 32) as Jesus taught: their hearts burned within them while He talked with them on the road and opened the Scriptures to them (caused them to understand).

The word *disciple* implies and the New Testament record confirms that a disciple was a believer in Christ (Acts 11:26), a learner or apprentice in the things of Christ, one wholly committed to a life of sacrifice for His sake (Luke 14:26–27, 33). A disciple responded to the supreme responsibility of discipleship: that of making disciples of others (Matthew 28:19). But in order for a new believer to develop these characteristics, he had to have the meaning and significance of his salvation experience explained to him. He had to be taught what to do.

Consider Philip, who preached Jesus to the Ethiopian and he believed (Acts 8:35). Then Philip explained water baptism to him. When they found water, the Ethiopian was baptized (Acts

8:36–38). This was entirely consistent with Jesus’ commands: make disciples, baptize them in water, and teach them to obey Christ’s commandments (Matthew 28:19–20). This pattern was followed by Philip at Samaria (Acts 8:5–17), by Ananias with Saul (Acts 9:5, 17–19), and by Paul at Philippi (Acts 16:30–34).

Application

3 From our study of the aspect of teaching which has as its goal to cause to understand, we can say that

- a)** a teacher has to do more than give factual knowledge to his students.
- b)** to apply factual knowledge, a person must understand what the facts mean to him personally.
- c)** with an understanding of the significance of factual knowledge, we are prepared to apply it to our own life situation.
- d)** all of the above a), b), and c) are correct.
- e)** only a) and b) above are correct.



As people were saved and added to the church at Antioch, Barnabas was sent from Jerusalem to encourage and strengthen them. As a result many others received Christ as Lord. To conserve the fruits of this spiritual harvest, Barnabas brought Saul from Tarsus and for a whole year they taught great numbers of people (Acts 11:19–26). It is undoubtedly significant that it was at Antioch, where evangelism and effective teaching ministries were combined, that disciples were first called Christians—followers of Christ. They not only received Christ’s teaching but also understood the implications of discipleship. The New Testament pattern is clear: as the gospel was preached and people were saved they were taught to live the Christian life as disciples of the Lord Jesus.

Application

- 4** Read Nehemiah 8:1–12 and answer the following questions.
- a)** When Ezra read the Law to the people who were old enough to understand (vv. 2–3), what aspect of teaching was he demonstrating?

- b)** When the Levites stood to continue with their part of the teaching ministry (vv. 7–8), they illustrate what aspect of teaching?

- c)** When the people grasped the significance of the Law’s requirements, what was their response?

- 5** Circle the letters of TRUE examples of teaching that include both explanation and interpretation.
- a)** Two disciples who knew the Old Testament Scriptures were taught concerning the significance of Christ’s death and resurrection.
- b)** John’s teacher is concerned with facts, so he lectures rapidly and gives great amounts of factual information to his students.
- c)** The writer to the Hebrews reasons why it is so important that his readers not neglect so great salvation (Hebrews 2:1–4).
- d)** Paul, in the Pastoral Epistle 1 Timothy 3:1–7, teaches concerning the requirements of leadership and justifies these requirements.



To Cause Change

To teach is to cause change, both in attitude and in actions. This is the goal of Bible teaching. By teaching the commands of Jesus, attitudes and ideas are changed. Consequently, the

course of life is changed. Growth and maturity should then follow. New Testament disciples were learners and followers. They learned the teacher's message and followed His example as well. This is the objective Jesus set before His disciples when He commissioned them to teach (Matthew 28:19–20).

Bible teaching is more than imparting facts and interpreting Scripture. Things learned are to be applied to daily living. Truth is to be practiced. Jesus put it this way: “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free” (John 8:31–32). In this way the truth, which is known and practiced, brings freedom.

However, mere external observance of learned rules (or doing what the Law says), is not enough. Jesus' most pointed criticisms were of the Pharisees who observed ritual and tradition religiously, but neglected inner purity. He condemned the absence of spiritual life within. He taught that people should observe what is right to please God, not impress others. He is concerned first with being (what we are) and then with our doing (our behavior that results from the inner, spiritual change).

When Jesus had finished teaching on one occasion, He concluded His session by remarking about the importance of doing what was heard. He said that those who hear and do not apply the Word build on sand. Those whose actions are changed as a result of hearing the Word are compared to a man who builds on the rock. Only those who hear and whose actions reflect this inner change, Jesus said, can survive (Matthew 7:24–27).

Application

6 Match the following items by placing the number of each description (right) in front of the behavior it describes (left).

- | | |
|---|---------------------------|
| ... a Matthew 23:25–28 | 1) The externals observer |
| ... b Matthew 7:26–27 | 2) The non-acting hearer |
| ... c James 1:23–24 | 3) The model disciple |
| ... d Matthew 7:24–25 | |
| ... e James 1:25 | |
| ... f This person judges his spiritual condition by all the things he does not do | |
| ... g This individual, though uninvolved with others, speaks continually of his faith and is ever learning about faith | |
| ... h This one does not talk about his gifts or faith, but his good deeds show that he has faith | |



Paul encouraged Timothy to teach the Word, live by it, and let others see his spiritual growth. He warned him to live by the things he taught in order to save himself and those who heard him (1 Timothy 4:11–16). Paul firmly believed that the end result of teaching must be changed lives. Notice his reference to the Jews' knowledge of the Scriptures in Romans 2:18 and following. If they know from the Law what God wants them to do, then they are to be condemned for not living according to its standard. It is not enough to know the Scriptures and interpret them properly. We must be changed by the Word. Then we can teach others to be Christ's disciples by our example.

Application

7 Suppose a person visited you and the people to whom you minister. Very soon he demonstrates ability to teach others. Yet, you notice that he does not do the things he teaches others to do. How would this discovery affect your opinion of this teacher? Use your notebook for this answer.

As we serve the Lord, we are exhorted to do what He says (Luke 6:46). Every teacher should read Romans 2:21–23 regularly. And he should be sure He measures up to the standard of behavior required of those who lead (1 Timothy 3:1–13; 6:11–12; Titus 1:5–9). Our actions speak louder than our words. If our behavior is not consistent with what we preach and teach, people will never be able to hear our message.

Application

8 Explain why a change of attitude and conduct is the goal of teaching. Use your notebook for this response also.

THE REASONS FOR TEACHING

To Fulfill the Scriptural Command

Objective 3. *Identify the basis of authority for a New Testament teaching ministry.*

Jesus' commission to teach is basic to the teaching ministry. He commanded the disciples: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28:19–20).

Paul commanded Timothy to teach with patience (2 Timothy 4:2). He also said, "The things you have heard me say in the presence of many witnesses entrust to reliable men who will

also be qualified to teach others” (2 Timothy 2:2). Again, he commanded the Colossians to teach one another (Colossians 3:16) and urged Galatian believers to provide for their teachers (Galatians 6:6).

The New Testament names either the teacher or teaching in each of three lists of ministries. To the Romans Paul writes: “If a man’s gift . . . is teaching, let him teach” (Romans 12:6–7). In his reference to teachers in the Ephesian letter he said: “It was he [Christ] who gave some to be . . . pastors and teachers” (Ephesians 4:11). Teaching is given an important place in another listing: “In the church God has appointed first of all apostles, second prophets, third teachers” (1 Corinthians 12:28).

Application

- 9** The New Testament teaching ministry was based on
 - a)** current educational methods and communications techniques.
 - b)** time-tested means of teaching that were instituted in Old Testament times.
 - c)** Christ’s commission and the apostolic command and example.
-

To Bring Converts to Maturity

New converts come into the family of God as babes. They are mere infants in the Christian experience. And just as infants grow, so newborn Christians should grow. Spiritual maturity should be the goal of every believer (1 Peter 2:2). With mature believers God purposes to develop a church body capable of ministering to others (Ephesians 4:13–16). As one who ministers, you know that mature believers do not just happen in the church. They are the result of the teaching and preaching ministries and of the vital spiritual relationship that people maintain with the Lord Jesus. The spiritual lessons thus learned have been applied, tested, and proved in the marketplace of life, and they produce spiritual stature.

This process of spiritual development is like the building of a sacred temple with a great variety of stones that are made to fit together into a dwelling-place for God (Ephesians 2:19–22; 1 Peter 2:5). Teaching is an important means for helping believers develop so that they will fit into God’s program as they mature spiritually.

Paul considered Christian maturity to be a goal for believers and made great efforts to help them grow (Colossians 1:28–29). He encouraged converts to stand firm as mature Christians in complete obedience to God’s will (Colossians 4:12). And Peter challenged believers to grow and mature in grace and in the knowledge of our Lord (2 Peter 3:18). The Hebrew Christians were urged to leave the purely elementary teachings about Christ and go on to spiritual maturity (Hebrews 6:1).

Bible teaching is important to Christian maturity. You will notice that the purpose of the ministry gifts, which include teaching, is to prepare all believers for works of service so that they will be built up in the faith and become ever more Christlike (Ephesians 4:11–13; 2 Corinthians 3:18; Romans 8:29). To attain to the stature of Christlikeness is a lofty ambition! But it is within the reach of everyone who hears and heeds the Word. It is not an automatic process, however. Spiritual development will require dedication and commitment from each of us, just as it did from Paul (Philippians 3:10–17).

Christian growth is much like the growth and development of children. The infant is helpless at birth. His very life depends upon someone else’s care. But in the process of time, the child begins to do things for himself. Later he can fully care for himself and even help care for others. At full maturity he assumes responsibility for a family of his own. In like manner, in the church the newborn babes in Christ need loving care and the ministry of the Word. At first their diet is simple (1 Peter 2:2). Later, as they exercise their spiritual lives by applying the Word of God to everyday living, they develop into strong Christian adults (Hebrews 5:14). As spiritual adults, they care

for themselves and assume responsibility for others (Ephesians 4:12). Now, as mature Christians, their diet has changed to solid food (compare 1 Corinthians 3:2 with Hebrews 5:14), and their service to others is evidence of their maturity. Teaching is an important means God has given to the church to help babes in Christ understand the responsibilities of discipleship and the demands of spiritual growth and maturity.

Application

10 (Choose the best answer.) Our consideration of teaching to bring converts to maturity reveals a parallel between spiritual life and biological life

- a) since life in both cases must be nurtured and developed if maturity is to be achieved.
- b) because of the similarity in the life cycle of each: birth, growth, maturity, and death.
- c) since both are primarily concerned with eternal values.



The teaching ministry has two main goals: 1) teaching new converts to become mature Christians, and 2) teaching mature believers and equipping them for effective Christian service. Balance is needed. Being is not enough; doing is not enough in itself, either. A mature person will do good because he is good. The Word of God helps bring the balance that is needed.

The Word of God thoroughly equips the teacher to teach, rebuke, correct, and instruct. This use of the Word helps the teacher to qualify believers for every service. God has placed teachers in the church to perform this service.

Application

11 Circle the letter of the statements that are TRUE explanations of how converts become mature Christians.

- a) New converts become mature Christians automatically; that is, without any effort, purpose, or direction they mature.

- b) As new spiritual babes receive spiritual nourishment and exercise their spiritual faculties, they develop and mature progressively.
 - c) The process of maturing is characterized by the Christian's spiritual diet and his ability to care for himself and minister to the needs of others.
-

THE EXAMPLES OF TEACHING

Old Testament Examples

Objective 4. *Justify the teaching ministry by use of Old Testament and New Testament examples.*

Moses was the first outstanding teacher of the Old Testament. God gave him the Law to teach the people of Israel (Deuteronomy 4:14). He instructed parents to teach the Law to their children daily and under every circumstance (Deuteronomy 6:7). In fact, Israel's whole personal, religious, and national life was based upon the law of Moses. That Law was the final authority on religious ceremonial requirements, morals, social justice, civic administration, and foreign affairs. And in the course of time priests and Levites assisted in the teaching of this Law (Nehemiah 8).

With great patience and skill, Moses taught Israel the commandments of God. In addition to this knowledge phase of teaching, he explained the significance of God's laws for personal, social, and national life. He caused the people to understand the blessings of obedience (Deuteronomy 7:12–26; 28:1–14) and the consequences of disobedience (Deuteronomy 28:15–68), as well as the conditions for spiritual restoration (Deuteronomy 30). His years of teaching were richly rewarded, for Israel served God faithfully for many years after his death (Joshua 24:31). This shows the practical results of his teaching: it produced profound changes in the attitudes and conduct of the nation of Israel.

Application

12 Read Judges 2:6–15 and answer the following question. What accounts for the fact that an entire generation who knew not the Lord or what He had done for Israel arose (v. 10)?



The great national revivals of Israel's later history centered around a return to the teaching of the Law. Samuel, King Jehoshaphat, Ezra, and Nehemiah, for example, helped the people return to God by teaching them the Law (1 Samuel 12:1–25; 2 Chronicles 17:7; Ezra 7:10; Nehemiah 8:1–8).

Application

13 Circle the letter of each TRUE example of Old Testament teaching.

- a) Teaching in the Old Testament simply grew out of basic human need.
 - b) Along with the giving of the Law, God gave specific directions for His statutes and commandments to be taught consistently and diligently.
 - c) Times of spiritual renewal in the Old Testament came as a direct result of the teaching of God's law.
 - d) Priests and Levites helped carry out the teaching and training activities in Israel in Old Testament times.
-



New Testament Examples

Jesus was the master teacher. In spite of the specific preaching ministry for which He was anointed, He is remembered as a teacher. The words of His teaching are preserved in detail in the Gospels. We see an excellent example of this ministry in Matthew 5–7. After setting an example of teaching, He commanded His disciples to teach all nations (Matthew 28:19–20).

The New Testament church followed the Lord's example and command to teach. Church leaders taught new converts and made disciples of everyone added to the church. As with preaching, they went everywhere teaching the Word. Most of the New Testament is the teaching of the early church in the form of correspondence to churches and individuals.

Application

14 List two examples of New Testament teaching.

.....

Before He went away, Jesus prepared the disciples to receive the additional teaching He would impart to them by the Holy Spirit (John 16:12–15). Since they could not receive all He had to say then, the Spirit was given to teach, lead, and guide them into all truth (John 14:26). Based on Jesus' words, additional teaching came through the apostles. Doctrines (teachings), like that on justification, which were mentioned by Jesus (Luke 18:14) were expanded and explained by the apostles (Romans 3:21–5:2). Paul repeatedly appealed to the word of the Lord in his writings, referring to the teaching of Jesus that he had received by revelation (1 Corinthians 11:23; 1 Thessalonians 4:15; Galatians 1:11–12). Doctrines hidden for centuries were revealed and preserved in writing (Colossians 1:26; 1 Corinthians 4:1; Ephesians 3:3–5).

Application

15 Read John 16:12 and answer each of the following questions. Use your notebook for these answers.

- a)** Explain why the disciples could not bear more teaching at the time.
 - b)** What can we learn about the ministry of teaching from this example?
-

The New Testament Epistles explain why Christ died, what His death accomplished, and its significance for the whole universe (2 Corinthians 5:18; 2 Timothy 1:10; Titus 1:2–3; Hebrews 2:14). The content undoubtedly follows closely the content of the apostles' verbal teaching in the churches.

The whole system of Christian doctrine is contained in the New Testament Epistles. There are 21 such letters to individuals and churches, beginning with the letter to the Romans and including the book of Jude. Revelation, written by John to the churches of Asia, is prophetic in nature. These letters make up the whole of New Testament doctrine for the early church and present-day believers. The divinely inspired Scriptures are given to guide the church (2 Peter 1:20–21). They were also given to teach believers how to live the Christian life and become mature saints (2 Timothy 3:16–17).

Application

16 New Testament correspondence performed the teaching function of

- a)** setting forth new doctrine as the apostles adopted each item of church doctrine at regularly convened church councils.
- b)** explaining the significance of Christ's incarnation, life, death, and resurrection to all humankind for the salvation of sinners and the maturing of believers.
- c)** preserving the opinions of church leaders, which can be helpful in serving as a guide to local churches in times of difficulty and stress.



self-test

1 The facts of the gospel must be communicated in our teaching. This is the aspect of teaching that we refer to as causing a person to

- a)** understand.
- b)** change.
- c)** know.

2 Teaching that involves explanation and interpretation and shows how truth can be applied to everyday life is referred to as that which causes one to

- a)** understand.
- b)** know.
- c)** change.

3 Teaching that effects differences in a person's actions and attitudes is that which causes him to

- a)** understand.
- b)** change.
- c)** know.

4 One of the scriptural reasons for urging the church to carry out the teaching ministry is based on the idea that

- a)** once a person has become a believer in Christ, he needs to become a disciple also.
- b)** everybody must become involved in teaching in the body of Christ.
- c)** preaching only gets a person saved and cannot produce further spiritual growth in a believer.

5 Teaching is advocated in the Word of God as a means of bringing believers to spiritual maturity because

- a)** it is an easy method of communication to employ either in small groups or in large assemblies of people.
- b)** preaching only deals with the elementary matters of spiritual life and cannot therefore provide nourishment for spiritual adulthood.
- c)** all new believers begin spiritual life as infants; therefore, they must be brought to maturity by proper diet, appropriate experiences, and occasional tests.

6 Which of the following are Old Testament examples of teaching? Circle the letter of each TRUE statement.

- a)** While Moses communicated the Law to Israel, he never actually taught the people in the truest sense of the word.
- b)** The Old Testament records the results of Moses' teaching ministry, which are seen in the fact that Israel remained faithful to God for many years after Moses' death.
- c)** When the nation of Israel failed in its teaching assignment, it always went down to spiritual defeat and national decline and disgrace.
- d)** Restoration and revival were promised to Israel if only the people would observe the ceremonial rituals that they had neglected.
- e)** We learned that while people heard the Law read, they still needed it to be explained and interpreted to them so that they could respond appropriately to it.

7 New Testament examples of teaching demonstrate certain truths. Circle the letter of each TRUE statement.

- a)** Jesus left each of His disciples with the choice of either preaching the gospel or of teaching believers.
- b)** Jesus taught much during His own earthly ministry and set an example for His followers. In addition, He commanded them to make disciples with His teachings, thus establishing the importance of teaching.
- c)** In addition to Jesus' example, much teaching is apparent in the New Testament in the form of correspondence to churches and individuals.

8 Correspondence performed a valuable teaching function in New Testament times. Circle the letter of each TRUE statement.

- a)** Most New Testament correspondence was doctrinal and originated with church leaders who formulated their beliefs according to local custom.
- b)** Paul and other apostles repeatedly appealed to the Word of the Lord they had heard in person or received by revelation as they expanded and explained the teachings of Jesus.
- c)** New Testament correspondence contained additional revelation of God's truth not contained in the teachings of Jesus.

answers to study questions

- 9 c)** Christ's commission and the apostolic command and example.
- 1** Any order
- a)** So that they are aware of what God expects of them.
 - b)** Because understanding rests on a foundation of basic knowledge.
- 10 a)** since life in both cases must be nurtured and developed if maturity is to be achieved.
- 2 a)** He learned that all the commandments are summed up in loving God and loving one's neighbor.
- b)** anyone who is in need of neighborly help.
- 11 b)** and **c)** are true.
- 3 d)** all of the above **a)**, **b)**, and **c)** are correct.
- 12** Your answer. Quite obviously the warnings of Moses about teaching (Deuteronomy 6:7, and elsewhere) had been forgotten. Teaching on the national and community levels and in the home had been neglected, and the result was spiritual disaster at every level.
- 4 a)** He was causing them to know. He was imparting knowledge.
- b)** They illustrated teaching to cause to understand, for they explained the Law so that the people could understand its implications.
 - c)** They were deeply moved because they realized how far they were from keeping God's law acceptably. But when their leaders challenged them to positive action, they responded by selflessly sharing with others and they were filled with great joy.
- 13** All but **a)** are true.
- 5 a)**, **c)**, and **d)** are true.

14 Your answer. Jesus' teaching is one of the main examples of New Testament teaching. His followers also taught and some wrote letters to teach, that is, to explain and interpret further the truths given by Jesus. Jesus' teaching and apostolic correspondence, therefore, are two examples of New Testament teaching.

- 6 a** 1) The external observer
- b** 2) The nonacting hearer
- c** 2) The nonacting hearer
- d** 3) The model disciple
- e** 3) The model disciple
- f** 1) The external observer
- g** 2) The nonacting hearer
- h** 3) The model disciple

15 a) Your answers. It undoubtedly refers to the disciples' inability to understand and appreciate further truth in their immature state. They needed to receive the enlightenment and the enablement of the Holy Spirit to fully understand and bear in experience the implications of discipleship.

b) We learn that in teaching we begin with simple truths and work toward the more complex as our hearers mature spiritually.

7 Your answer. Most of us would have no confidence in this person's teaching ministry.

16 b) explaining the significance of Christ's incarnation, life, death, and resurrection to all humankind for the salvation of sinners and the maturing of believers.

8 Your answer. A change of attitude and conduct is necessary to demonstrate that our teaching has been effective. This change in behavior is evidence that one has learned the material presented. We see that knowledge has been received and applied. The way is thus prepared for further growth and development.

LESSON 8 The Heart of Teaching

In our last lesson we examined two reasons for the ministry of teaching. We noted that New Testament teaching fulfilled a scriptural command and was primarily directed toward bringing believers to maturity. Now we consider a clear New Testament command for a comprehensive teaching ministry in Acts 20:28–30, which I call the teaching imperative. We will examine means for implementing this teaching ministry in order to achieve our scriptural goals.

One person has compared our Bible to the operations manual used by the mechanics who maintain and repair our huge airliners. Their manual helps them to detect problems, provide remedies for repair, and avoid needless breakdowns and impaired use. Our Bible gives directions for living that pleases God, warns of dangers that can break down our relationship with Him, and recommends procedures that can help us develop and mature so that our lives are spiritually productive. Therefore, we must build our teaching and preaching ministries on the Word of God.

As we consider a few of the gems in the storehouse of God's Word, I pray that you will be challenged to approach your teaching ministry with eagerness, anticipation, and wonder. For you could expend many lifetimes and never exhaust the boundless lesson resources that await your discovery, development, and application.

lesson outline

The Teaching Imperative

Leading the Flock

Feeding the Flock

Protecting the Flock

lesson objectives

When you finish this lesson you should be able to:

1. Explain the significance of the three elements of ministry Paul advocated for Ephesian leaders.
2. Identify characteristics of leadership that the teacher must demonstrate.
3. Explain what is meant by feeding the flock.
4. Describe spiritual hazards with the cause of trouble in each case.

learning activities

1. Read 1 and 2 Timothy and Titus for an overview. Then go back through this material and make note of the many different areas of instruction that Paul emphasizes should be taught. These materials will yield a wealth of content for your teaching ministry.
2. Study the opening paragraphs, outline, and objectives. Then work through the lesson development according to your usual procedure. After you have completed the lesson, take the self-test and check your answers.

key words

discrimination

strategy

topical

expository preaching

trilogy

methodically

theological

under-shepherd

lesson development

THE TEACHING IMPERATIVE

Objective 1. *Explain the significance of the three elements of ministry Paul advocated for Ephesian leaders.*

As one who teaches, you need to realize the vast resources in your Bible that are available for development. Some years ago I recall listening to a young person who felt he must move to another place of service. He believed that he had taught and preached everything in the Bible to his people in just three years. I have known other people who have ministered for more than twenty years in one place, whose ministries are challenging, dynamic, and obviously successful in reaching people. What is the difference between these two types who have responded to God's call to minister?

One person does not dig deeply and explore widely for his teaching ministry; the other is immersed in study, prayer, serving others, and growing with his service. The former soon runs out of material that is familiar, and not having the discipline or necessary motivation to study and prepare, he soon moves on to another place to repeat what he knows for another three years. His teaching ministry is three years long and one inch deep. The latter is so deeply involved in the growth and development of his people that he can scarcely wait from service to service to feed his people on the rich provisions of God's Word. He realizes that his ministry must provide direction for their spiritual growth and develop in his hearers a keen sense of spiritual discrimination. They must be able to distinguish truth from error. He resolves, therefore, to prepare diligently so that his ministry will meet people's spiritual needs.

Paul's challenge to the Ephesian elders (Acts 20:18–35) suggests three vital and basic elements that our teaching and expository preaching ministries should include. In verses 28–30 is a special charge to the leaders to protect the flock from doctrinal error as a shepherd protects his sheep. To do so, their ministry would need to involve leading, feeding, and protecting the flock of God's people. These three functions suggest an inexhaustible supply of lesson material.

Application

1 In your notebook, list the three elements of ministry Paul advocated for Ephesian leaders and explain the significance of each.



LEADING THE FLOCK

Objective 2. *Identify characteristics of leadership that the teacher must demonstrate.*

Paul challenged the elders at Ephesus to guard themselves and the flock, which God had given them to oversee. Much is involved in spiritual leadership. The teacher must be spiritually sensitive, able to make correct decisions and motivate people to follow, have clear-cut goals and the ability to recognize his part in God's program. Let us examine some of the qualities of leadership Paul specifies in his letters to Timothy and Titus.

Application

2 Read Titus 1:7–8; 2:6–7, 11–12; 2 Timothy 3:10; and 1 Timothy 4:16. As the teacher of others, Paul tells us that there is one very important way to teach. Use your notebook to describe what that method is.



Secondly, as a leader of the people, the teacher must take decisive action. When some in the body of Christ resist teaching from the Word and resort to unscriptural teachings, the teacher must act decisively for the good of the flock (2 Timothy 4:5; Titus 1:9; 2:15). When correction or rebuke is needed, the leader must move in love to correct abuses; at other times he must act when the need arises to encourage (2 Timothy 4:2).

A third responsibility of the one who teaches is to realize God's purpose for himself and the people to whom he ministers. To

realize God's purpose, a person must establish goals that will help him to achieve this end. If God's purpose is that the members of the body of Christ serve as effective witnesses, then the task is to train believers so that they in turn become witnesses (2 Timothy 2:2). Without an overall goal for this work and good intermediate goals, he runs the risk of having a ministry that does not meet spiritual needs and that is unproductive. Paul reminds Timothy of his goal and purpose in life, which have been made clear in the Holy Scriptures (2 Timothy 3:14–17).

One way to lead people toward spiritual development and maturity is through the use of topical lessons. Bible characters, important places, and things can be used for Bible study to teach principles of Christian truth and guidelines for daily living that lead to spiritual growth, and ultimately, to the realization of God's purpose. Let us see how each aspect of the topical lesson can be used effectively in leading God's flock.

Bible Characters. You can use many different Bible characters as topics for lessons that will interest, inform, and inspire your people.

One approach is to compare and contrast the lives of two characters. Jacob and Esau are an example (Genesis 25:19–49:33). You might compare and contrast 1) their early lives, 2) their developing years, and 3) the lessons they learned. Through careful analysis of these characters, we can see where they either succeeded or failed, what were the governing principles of their lives, and how these life principles led toward spiritual success or failure. Where possible you should include the New Testament evaluation of Old Testament characters. Some other sets of characters you might wish to study are: Isaac and Ishmael, David and Saul, Mary and Martha, to name but a few. Whomever you select for character studies, do not leave your teaching in the distant past of the Old or New Testament. Be sure to make present-day application and give principles for twenty-first century living. Your job is more than to teach the Bible; you must teach people how to live for God today using the Bible as your ultimate guide.

Application

- 3** We can inspire those to whom we minister to recognize and seek God's purpose for their lives by means of topical lessons on Bible characters because lessons of this kind are
- a)** organized so well that they cover important events quickly and are easy for students to learn.
 - b)** drawn from the lives of people who were a blessing and inspiration to others, and their lives were pleasing to God.
 - c)** structured to cover exhaustively every aspect of a Bible character's life.
-

Lessons of this type that are presented in love do not just list the do's and don'ts of Christian living. They establish a pattern for living that pleases God, serves others, builds up one's faith, and sets a course for Christian maturity.

Places. Cities, villages, battle sites, and geographical features make interesting studies. Using material from both Testaments, develop an extended series of lessons on the journeys of Israel, the significance of the names of places where the people camped, the insights gained into the nature and purpose of God and His method of leadership, and the significance of where Israel came from, journeyed through, and was headed for. You might also consider the places where Paul founded churches on his missionary journeys, the place these occupied in his missionary strategy, and the tremendous success he enjoyed as a result of following a simple plan to reach a spiritual goal. Such a study should be followed by the study of a letter he wrote to one of the churches he founded. Again, do more than give a geography lesson; teach the living Word of our Lord!

Application

- 4** Circle the letter of TRUE statements.
- a)** Places in the Bible can be used to teach and apply spiritual truth, for quite frequently their names reflect experiences that were significant in the spiritual development of the people of God.
 - b)** The places where Paul ministered were not really significant, because he just preached or taught wherever he could.
 - c)** Studies about cities where Paul ministered, for example Corinth, can teach us a great deal about the culture and customs of the people and how God works out His purpose and demonstrates His leadership in developing the church in the midst of a degraded society.
-

Things. As you lead your people to know and experience the truth of God, many things of the Bible can help you to communicate effectively. For example, you can teach the significance of each piece of furniture in the tabernacle, showing how it anticipated something better and more permanent in the New Testament period. Or, using the book of Hebrews as a study guide, you can consider the superiority of Christ's eternal priesthood to that of the Old Testament Levitical priesthood. Bible prayers, miracles, marriage, family, parables, and feasts are some of the other things you can study that will help you to lead your people toward a richer spiritual life.

Finally, your leading should motivate others to follow you in serving your Master. Peter says of Jesus, the master teacher, that He left us an example that we should follow in His steps (1 Peter 2:21). And the desire of Paul's heart was to become like Him (Philippians 3:10). As you teach, make it your goal to be so full of the love of Jesus that others will want to commit their lives to the Master you serve (1 Timothy 4:15–16).

Application

5 By placing 1 in front of correct examples and 2 in front of those that do NOT demonstrate biblical principles of leadership, identify biblical examples of leadership that the teacher should exhibit.

- ... **a** The effective teacher leads by rigidly observing sets of rules.
 - ... **b** The effective teacher inspires others to follow because of his own attitudes and actions.
 - ... **c** The successful teacher clearly understands his purpose for teaching.
 - ... **d** The successful teacher is one who keeps students occupied and involved (as his main goal).
 - ... **e** The wise teacher is decisive, able to make decisions that affect his work as the shepherd of the flock.
 - ... **f** The wise teacher is one who is guided primarily by the wishes of his people in selecting what to teach.
-

FEEDING THE FLOCK

Objective 3. *Explain what is meant by feeding the flock.*

Our goal in Christian teaching is to provide our hearers with the opportunities to learn about and respond to the truth of God's Word so that they will grow spiritually and progressively mature in the faith. As leaders, we employ certain teaching and preaching activities based on the authoritative Word of God in order to bring our hearers to maturity. It is essential that we communicate the Word of God in its entirety. However, our aim is not simply to bring people to a knowledge of the Word of God, but rather through Bible-based teaching and preaching to bring them to an experience with Jesus Christ—an experience which results in good works and godly living that demonstrate spiritual growth and maturity.

Feeding the flock, in terms of the teaching ministry you have been entrusted with, refers to the presentation of the great themes of life (practical and spiritual, relationships, behavior, etc.) to your people as a regular part of their spiritual diet. Some of these are: the nature and origin of the Bible, beliefs concerning God, Christ, the Holy Spirit, man, sin, the spirit world, the function of the church, judgment, and last things. Personal experiences in Christian living should also be included (for example, worship and service), as well as the idea of the Christian family and how to establish and maintain harmony in the home. You should also teach on the Christian response to social problems and the Christian's responsibility to his community and the world. Thus, the message of teaching covers a vast area and touches virtually every aspect of life.

One effective means you may employ to meet the needs of your people for a complete spiritual diet is to use the Bible survey method. This is a comprehensive study of a portion of Scripture. A Bible survey may include a thorough examination of a book of the Bible or an extended passage, a chapter or several chapters. Notice how each of these studies is carried out.

Survey of a Bible chapter: Chapter divisions of the Bible usually gather verses together on a single topic. Some chapters contain a complete subject: John 17, Our Lord's Prayer; 1 Corinthians 13, Love; 1 Corinthians 15, The Resurrection of the Body. Each of these chapters furnishes excellent material for Bible survey. A list of other chapters suitable for series of lessons includes: Genesis 3 and 22, Exodus 12 and 20, Deuteronomy 32, Joshua 1, 2 Kings 5, Psalms 51 and 90, and Isaiah 53 from the Old Testament; and from the New Testament: Luke 15, John 11 and 15, Ephesians 2, 2 Timothy 2, 1 John 1, and Revelation 22.

Some chapters can be grouped and studied together. Psalms 22, 23, and 24 form a trilogy that might be entitled: Psalm 22, The Savior; Psalm 23, The Shepherd; and Psalm 24, The King. Matthew 5, 6, and 7 could be used as a series of lessons on "The Sermon on the Mount." And Revelation 2 and 3 contain the messages of Jesus to the seven churches of Asia.

Here are some materials and suggestions to help you prepare and teach 1 Corinthians 13, the love chapter. This chapter has a fairly

simple organization and falls easily into three parts. An outline of the chapter might look like this:

1 Corinthians 13–The Love Chapter

- I. The Greatness of Love (vv. 1–3)
- II. The Character of Love (vv. 4–7)
- III. The Permanence of Love (vv. 8–13)

Include in your study other passages of Scripture that relate to love, as well as Bible examples to illustrate its truths. Place this study in its proper setting by considering its immediate context. You can teach the chapter as one lesson or extend it to three or more, if materials and time are available.

Surround the central theme, love, with questions that arise out of its content. For example: What is love? What are its characteristics? How does it manifest itself? What is its relation to other spiritual gifts? How long is it effective? What does it produce? If you treat the lesson like this, you will not wander from your subject.

You can see how the parts of a chapter can be further divided for study and teaching. To teach this passage, and others, plan far enough ahead to know how many sessions you require for the presentation. Your experience in preparing and teaching Bible chapters will help you when you plan a series of lessons to survey a book of the Bible.

Let me emphasize the need to make our teaching purposeful and practical. In your teaching, do more than give an outline or a structure. Give your people something from God's word that will feed them.

Application

6 Read John 17:1–26, the High Priestly Prayer of Jesus. List the central theme for each of the three sets of verses found in this chapter.

- a)** Verses 1–5
- b)** Verses 6–19
- c)** Verses 20–26



We have seen that there are three clearly defined sections in John 17, each of which allows for considerable development and expansion. And there is abundant material for sub-points under each of these main sections. Throughout this chapter we infer the major part prayer played in the life of our Lord. We can draw strength and inspiration from knowing that our High Priest is ever praying for us (Hebrews 7:25).

Survey of a book of the Bible. A systematic study of a book of the Bible will benefit and bless your people. It may take a number of months or as much as a year for such a series, depending on the length of the book and how detailed your study is. You should do your preliminary planning well in advance of the first session of study. There are several things to consider in early planning.

Your choice of a book of the Bible for comprehensive study should take into account the needs of the class. Materials available for study is another consideration. A commentary and a concordance will be a great help in planning and preparing the lessons.

Gather as much of the material you will use in the series as possible before you begin the lessons. Determine the major goal of your survey. As you evaluate the materials you have discovered from your study, decide how many sessions you will need to cover the material. You can then set the date for the series. Announce the beginning of the lessons about three to four weeks before the first session. In anticipation of the lessons, urge your people to read the book to be studied in the survey (several times, if possible). Stay far enough ahead in your preparation of each lesson so that you can gather and arrange material, prepare visual aids, and give assignments as needed.

One of the Gospels is a good selection for a first Bible survey. As you practice using the outlining procedure, you will be able to arrange other books of the Bible for teaching (and preaching). It is a major task to prepare and teach a survey of a book of the Bible; however, the benefits of the study to you and your people make it worth the effort.

You will find a wealth of lesson material (spiritual food) for Christian growth and development in the Pastoral Epistles. In the following exercises, we consider the apostle Paul's direction to his fellow workers on the matter of their comprehensive teaching responsibilities. His detailed instructions concerning the content of this teaching indicate the importance of this task.

Application

7 Read the Scriptures and answer the questions related to each.

- a)** Titus 1:1–3, 9 indicate that Paul's commission of teaching involved the of God's chosen ones and the which lead to godliness.
- b)** Titus 1:2 and 3 declare that God's of eternal life was conceived in eternity. And at the appropriate time He His Word which was entrusted to the apostle Paul to build up the faith of believers.
- c)** Titus 1:9 declares that the teacher is responsible to hold firmly to the he has been taught and to encourage others by sound and also to refute those who
- d)** Titus 1:9 shows that teaching sound doctrine is necessary to expose the of those who oppose the message of the revealed truths, and Titus 1:10–14 reveals that the objective of the false teachers, in this case, was

8 Read 1 Timothy 2:3–6, 4:10; Titus 2:11 and circle the letters of the correct completions. These Scriptures indicate that one teaching theme of the apostle was the

- a)** provision of God for the salvation of all people.
- b)** limitation of the offer of salvation to the elect.
- c)** saving work of Christ is effective for those who believe.

- 9** In 1 Timothy 4:1–7 Paul warns that the time will come when sound teaching, which is based on the Scriptures, will be forsaken by some. They will substitute teachings that originate
- a)** with those who are highly educated in the world system and who lean on the philosophy of men.
 - b)** in areas where ignorance abounds, where formal learning has not made an impact.
 - c)** with unclean spirits and demons that seek to pervert gospel teaching, causing many people to turn aside to their false teachings.

10 Match the subject area or theme (right) with the appropriate Scripture portion (left).

- | | |
|--------------------------------|---|
| ... a 1 Timothy 2:1–7 | 1) Because of mercy even the lowest sinner can be saved |
| ... b 2 Timothy 3:10–17 | 2) Prayer is the basis of social harmony |
| ... c 1 Timothy 5:3–16 | 3) So you want to lead |
| ... d 1 Timothy 6:1–2 | 4) The church’s social welfare responsibility |
| ... e 1 Timothy 1:15–16 | 5) Support of the one who ministers: the scriptural command |
| ... f Titus 2:1–10 | 6) Responsibilities of servitude |
| ... g 1 Timothy 5:17–18 | 7) The cost of discipleship and Christian service |
| ... h 1 Timothy 3:1–7 | 8) How each Christian must live effectively in his society |
| ... i Titus 3:1–2 | 9) Civic responsibilities of Christians |

11 Explain what is meant by feeding the flock.

.....

.....



PROTECTING THE FLOCK

Objective 4. *Describe spiritual hazards with the cause of trouble in each case.*

Just as the shepherd faces perils as he keeps his flock in a hostile environment, so does the spiritual shepherd face serious dangers that can destroy the unity of his flock. The hazards are many that can divide a group, destroy the faith of some, and cause others to be led away after smooth-talking false teachers. That is why you, as an under-shepherd, are charged with the responsibility of protecting your sheep.

Application

12 Read Acts 20:28–30 and circle the letter of each TRUE statement. (These verses give clues to the nature of the danger you face and where to look for it.)

- a) When Paul warns of savage wolves coming among his Ephesian hearers, he is referring to external dangers, that is, dangers from outside their group.
- b) Paul's concern is not real here. The Ephesian church is in no danger because the Holy Spirit is in control.
- c) The reference in v. 30 to those of the Ephesians' own group who would distort the truth and lead some believers away speaks of internal dangers, that is, problems arising within the Ephesian church.



You have the means to prepare your flock for total Christian living and the hazards they will face: the systematic teaching of sound doctrine. The aim of teaching doctrinal lessons is to instruct people methodically in the truths of the gospel. The goal of theological teaching is to answer the most basic questions people are capable of asking. The doctrine of God, for example, answers the question of whether or not the universe is friendly, and whether life has meaning and purpose. The doctrine of man tells us whether or not humans can grasp the meaning of life

and be joined to God in fellowship and service. The doctrine of salvation answers people's questions concerning how life can be redeemed from frustration and defeat and raised to its highest levels.

The primary emphasis within the doctrinal lesson is on truths revealed in God's Word, but along with this is the need for application of the truth to the Christian life. As you approach the task of teaching doctrinal lessons, you might concentrate on the study of a doctrine within a group of Bible books, within one Bible book, or within a portion of a Bible book. For example, you might study the doctrine of the Lord's return in 1 and 2 Thessalonians, or the doctrine of Christ in Colossians, or the doctrine of the Holy Spirit in Romans 8. In these passages doctrines are presented directly.

When you begin to study a Bible doctrine, collect all the references to that doctrine. You may want to trace a doctrinal word directly in the Scriptures, or by using a concordance, if you have one. But as you locate Bible references, carefully define and compare all of them. You should also use other books, such as Bible dictionaries or Bible encyclopedias, if they are available. The doctrinal references should be related to the context of the Scriptures where they are located and to the total pattern of Bible truth.

One of your most important tasks, is to teach sound doctrine. This has the positive benefit of informing people concerning God's plan for their lives and of building up their faith. Secondly, it prepares them for the spiritual hazards they face within the church and in the outside world. Our emphasis is not simply on defending ourselves against enemy attacks as we await the Lord's return. Rather, as we respond to Christ's command to share our faith and carry out the Great Commission, we will be strengthened to resist attacks of the enemy.

We will experience attacks; tests and trials are certain to come our way; and we are subject to persecution and hardship as we fight the good fight of faith (2 Timothy 2:3; 3:10–12; 1 Peter

2:20–25). These experiences are the privilege of those who follow the Lord, but He has said in triumph: “Take heart! I have overcome the world” (John 16:33).

Here Jesus notes some contrasting things: In the world the disciples will have tribulation, but in Him they will have peace. Being forewarned of these hazards, we are better prepared to withstand external attacks and to recognize and combat internal rebellion, false doctrine, and self-seeking that threaten the life of the people to whom we minister.

Application

13 Match the false teaching or spiritual problem described in each Scripture reference (left) with the specific source of trouble (right).

- | | |
|---------------------------------------|-------------------------|
| ... a 1 Timothy 1:3–7 | 1) Internal attack |
| ... b 1 Timothy 1:19–20 | 2) External attack |
| ... c 1 Timothy 4:1–7 | 3) Personal
apostasy |
| ... d 1 Timothy 6:3–10 | |
| ... e 1 Timothy 6:20–21 | |
| ... f 2 Timothy 2:14–18, 23–26 | |
| ... g 2 Timothy 3:1–9, 10–13 | |
| ... h 2 Timothy 4:3–5 | |
| ... i 2 Timothy 4:10 | |
| ... j 2 Timothy 4:14–15 | |
| ... k Titus 1:10–14 | |
| ... l Titus 3:9–10 | |



In all of our teaching, let us keep in mind what our goals are. We must inform, inspire, encourage, correct, and restore our spiritual charges so that they may be thoroughly equipped for every good work (2 Timothy 3:17). Biblical teaching always has as its ultimate goal real change in the lives of people.

self-test

TRUE-FALSE. Write T in the blank space if the statement is TRUE. Write F if it is FALSE.

- ... **1** The teaching imperative may be seen as a listing of the spiritual responsibilities of the one who leads in maintaining, developing, and maturing people's spiritual life.
- ... **2** Sometimes the teacher gives lessons to inspire his people to pattern their lives after the example of notable biblical characters, and these examples are effective because they flow out of lives that pleased God.
- ... **3** Christian doctrine is taught primarily to make clear what the Christian church has adopted as its beliefs from time to time.
- ... **4** The concern of Christian doctrine is to teach people methodically the truths of the gospel.
- ... **5** Doctrinal lessons seek to answer the most basic questions of life with which people are concerned.
- ... **6** Teachings, such as those found in 1 and 2 Thessalonians on the return of the Lord, are best considered as topical lessons.
- ... **7** Using topical studies of Bible characters, in which we compare and contrast their early lives, developing years, and significant life experiences, we can point our people toward appropriate spiritual development and maturity.
- ... **8** The effectiveness of a Bible survey lies in the rather limited nature of the subjects examined.
- ... **9** The material we can use for a Bible survey as presented in this lesson generally comes from large groups of chapters or books, not from single chapters or several chapters, since themes of the Bible are usually quite lengthy.

- . . . **10** When we use the Bible survey, we should surround the theme of our survey with questions that arise out of the lesson content.
- . . . **11** Should you wish to conduct a survey of an entire Bible book, you would only need to plan well in advance to prepare yourself and the materials you would need.
- . . . **12** We tend to find much of value for teaching in the Pastoral Epistles because the apostle Paul sensed the overall spiritual needs of the flock. In these letters, he carefully describes to those responsible how to provide for the total spiritual welfare of God's people.
- . . . **13** One of the means of protecting the flock is through the teaching of sound doctrine, for sound doctrine gives a firm basis of truth upon which we build our spiritual lives.
- . . . **14** The Pastoral Epistles reveal that when people forsake sound doctrine, they are subject to be led astray by doctrines that originate with demons.
- . . . **15** The primary emphasis within a doctrinal lesson is application, rather than revealed truth.

answers to study questions

- 7 a)** faith, knowledge
b) promise, revealed (brought to light).
c) gospel message, teaching, oppose it.
d) error, dishonest gain (to make money)
- 1** Any order. Leading is a necessary element of ministry which implies giving purposeful spiritual direction to the people one serves. A second element is feeding. Feeding suggests a balanced diet which leads to spiritual growth and maturity. A third element, protecting, includes preparing the people one serves to discriminate between truth and error.
- 8 a)** the provision of God for the salvation of all people.
c) the saving work of Christ is effective for those who believe.
- 2** Your answer. One of the most meaningful ways to teach is by example. What is practical in the life of the teacher appeals especially to those who hear him. The teaching message which is backed by a consistent Christian life commends itself well to those who hear and see.
- 9 c)** with unclean spirits and demons . . .
- 3 b)** drawn from the lives of people who were a blessing and inspiration to others, and their lives were pleasing to God.
- 10 a** 2) Prayer is the basis of social harmony
b 7) The cost of discipleship and Christian service
c 4) The church's social welfare responsibility
d 6) Responsibilities of servitude
e 1) Because of mercy even the lowest sinner can be saved
f 8) How each Christian must live effectively in his society
g 5) Support of the one who ministers: the scriptural command
h 3) So you want to lead
i 9) Civic responsibilities of Christians

4 a) True

b) False. (Paul was guided, as you will see in Acts 16:6–10, by the Holy Spirit. He ministered in places that were strategically important centers from which the gospel could fan out into outlying areas.)

c) True

11 Your answer. We mean that the sheep must be fed the kind of spiritual food that will produce healthy growth. Teaching simple truths (the milk of the Word) to new believers is essential. However, as they partake of the meat of the Word, they learn their responsibilities. And as they apply the truth to their life situations, they grow and develop in the things of God. Providing for the spiritual nourishment of all the sheep is what we mean by feeding the sheep.

5 a 2) Incorrect

b 1) Correct

c 1) Correct

d 2) Incorrect

e 1) Correct

f 2) Incorrect

12 a) True

b) False. The Holy Spirit anoints people for leadership, but if they fail in their responsibilities, the work always suffers. The Spirit rules through surrendered lives, and not directly. That is why the qualifications of leadership are so strict. God seeks for those who will lead effectively for Him. (See Ezekiel 22:30.)

c) True

6 a) Jesus prays for himself.

b) Jesus prays for His disciples.

c) Jesus prays for all believers.

- 13a** 1) Internal attack
- b** 3) Personal apostasy
- c** 1) Internal attack
- d** 1) Internal attack
- e** 3) Personal apostasy
- f** 1) Internal attack
- g** 2) External attack
- h** 1) Internal attack
- i** 3) Personal apostasy
- j** 2) External attack
- k** 1) Internal attack
- l** 1) Internal attack

LESSON 9 The Method of Teaching

This lesson will help you to evaluate your people's needs, plan to meet these needs, and prepare and teach Bible lessons. What you learn in this lesson will be of practical help in your teaching ministry. You will learn how to gather and arrange material to prepare Bible lessons, and how to use teaching techniques to enhance the learning experience.

The Holy Spirit is your helper and teacher. He inspired the Word you teach. Jesus said that the Spirit would teach you, lead you into all truth, and bring to your remembrance the things He said (John 14:26; 15:26; 16:13). You can claim these provisions for your own when you teach. And you can expect to see results as He makes truth real, personal, and appropriate in the lives of the people to whom you minister.

lesson outline

Determine the Goals

Gather the Material

Arrange the Material

Communicate the Message

Jesus, Our Example

lesson objectives

When you finish this lesson you should be able to:

1. Give reasons for goal-setting in the preparation and presentation of Bible lessons.
2. Explain the significance of the Bible as a source of teaching content.
3. State benefits of using a teaching series.
4. Show why it is important to follow a lesson plan.
5. Identify various teaching methods.
6. Demonstrate how Jesus was such an effective master teacher.

learning activities

1. Read the opening paragraphs, outline, and objectives. Then work through the lesson development according to your usual procedure. After you have completed the lesson, take the self-test and check your answers.
2. Learn the meanings of any key words that are new to you.

key words

abstract

allegories

goal

graphic

metaphor

modality

relevant

subjective

lesson development

DETERMINE THE GOALS

Objective 1. *Give reasons for goal-setting in the preparation and presentation of Bible lessons.*

Perhaps you have heard of the leader of whom it was said, “He started off not knowing where he was going. He didn’t know where he was while he journeyed. And finally, he arrived not knowing where he had been.” Of course we are impressed with the humor of such a statement; nevertheless, behind the humor is the revelation of a person who is sadly lacking in organization, vision, and objectives. Without goals for our service to the Lord, we most certainly will fail to accomplish the tasks He has assigned to us. We will fail to reach the goal and win the prize for which God has called us heavenward (Philippians 3:14).

A goal is what you hope to accomplish by your effort. In terms of your ministry to others, clearly defined goals are essential to effective teaching. A good goal is characterized by three things: 1) brief enough to be remembered, 2) clear enough to be written, and 3) specific enough to be reached. Without clear teaching goals you tend to wander and deal with nonessentials.

Consider these things when you are setting goals: 1) the Bible material to be taught, and 2) the needs of the audience. The two can be related. Try to relate the Bible material to the needs of the students or audience. Most material can be presented to meet the general and long-term needs of a Bible class.

There are three kinds of goals to take into account for teaching. Notice how important they are to your overall purpose.

1. *General, long-range goals.* Two general goals of Christian teachers are 1) helping students become mature Christians, and 2) training them to win the unsaved to the Lord. Teaching your students to study the Bible and leading them into some phase of Christian service are also worthy goals of a general nature. You will want to achieve these broad goals over a period of months or

longer. To reach these goals you might include a study of major doctrines, the study of a book of the Bible, or a Bible character's life. You might give three months (one session a week) to a great chapter of the Bible (Hebrews 11, 1 Corinthians 13, Romans 8). You could allow one year to study a book of the Bible, such as the Gospel of Matthew. The means you choose will help to inform your people concerning the responsibilities of Christian maturity: consistent Christian living, selfless service, and the desire to witness.

Application

1 A certain church has been functioning in a small city for about forty-five years. It has a group of some fifty worshippers. They meet regularly and have services. There is minimal contact with the people of the community, no evangelism program (home or foreign), and no church growth. The budget is met and the program goes on pretty much the same from year-to-year. People in the city perceive it as the “can’t do anything church.” What do you think is the problem (or problems) in this church? Write in your notebook a response to this question.

2. Individual and class goals. You must determine individual and class goals with careful thought and prayer. Consider class needs and individual needs as you know them. Meeting each of these needs is a goal. Perhaps there is a need for basic Bible training. Maybe the greatest need is for understanding Bible principles that relate to Christian living. Quite frequently truths that are known need to be applied—practiced in everyday life. You can determine goals with these needs in mind. You can prepare and teach lessons to achieve the goal of helping students in the way they need most.

Application

- 2** Individual and class goals are by nature such that the teacher
- a)** will simply adjust his long-term goal to meet these needs.
 - b)** must be perceptive and prayerful concerning these needs and how he may make the lessons relevant to his group.
 - c)** can never expect to so personalize the lessons as to meet specific needs; he must be content with the general good that will follow his teaching.
-

3. *Individual lesson goals.* Each lesson should have one major goal: to inform, to explain, to prove, or to alter attitude and behavior. You may give information, explain and apply truth, all in one lesson. However, all of these should contribute to reaching the main goal you have predetermined for the lesson. It is better to have one goal and reach it than to have two goals and miss both. It is difficult to reach more than one goal in each lesson. As each lesson goal is reached, the long-term and general goals will be achieved. Determine your goals. Then achieve them by your teaching.

Application

- 3** From this advice in the preceding section, we conclude that
- a)** goals are simply an ideal that we strive toward; they are not a practical framework to support our teaching structure.
 - b)** it is best to have many goals for any given lesson, for this makes it easier to find lesson content.
 - c)** clear-cut goals help you determine the content and emphasis of your teaching.
- 4** Circle the letter of each TRUE statement that gives a reason for goal-setting in the preparation and presentation of Bible lessons.
- a)** Without goals, a person tends to drift from subject to subject and deal with many matters that are often secondary in importance.
 - b)** When a teacher sets teaching goals, she demonstrates that she understands the Bible standard concerning what is important for her students to know, feel, and do and how she intends to accomplish the teaching task.

- c) Goal-setting implies that a teacher needs to know only Bible truth and teaching techniques; he does not need to know his people or their individual needs.
 - d) It is easier to achieve one goal for a lesson than to have many different lesson goals. This goal gives focus to the entire preparation and presentation of the lesson.
-

GATHER THE MATERIAL

What Does the Bible Teach?

Objective 2. *Explain the significance of the Bible as a source of teaching content.*

Having determined your goals, it is essential that you turn to the Word of God to see what the Scriptures say about the content you have chosen to meet your people's needs. The Bible is the Christian teacher's textbook. It is the foundation of all Christian teaching and it should be the basis and substance of each lesson. Other materials are only supplementary. Nevertheless, when good, planned series of Bible lessons are available, you may use them with confidence as additional resource material. These materials will generally give breadth, depth, and focus to your studies and they can reduce significantly the amount of time you spend in lesson preparation.

Bible truths can be spoken with full authority because they are the Word of God. For this reason, the first question to ask on any matter of faith and practice is, What does the Bible say?

For example, say that you detect in your people an attitude of uncertainty about Christians' accountability for the time, talents, and position God has given them. You need to motivate your people concerning their responsibility. Among a number of excellent Scripture verses that deal with this theme we note Jesus' words concerning faithful stewardship in Luke 12:35–48 (especially note v. 48). Paul also deals with Christian accountability in his letters to the Corinthians (1 Corinthians 3:10–15;

2 Corinthians 5:10) and to the Romans (Romans 14:9–12). Moreover, James' comments concerning faith that expresses itself in actions lets us know that the vital Christian experience is an outflowing of practical love to God and our fellowman that does what needs to be done (James 2:14–26).

Here are Paul's words to Timothy: "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2 Timothy 3:16–17). The content of the Bible is important because it makes clear the will of God for people. Begin your search in it; build your lesson on it; and apply its truths to yourself and those who hear you. In doing this you will motivate your people and set the stage for the Holy Spirit to appropriate the truths to their spiritual life.

Application

5 Explain the significance of the Bible as a source of teaching content. Use your notebook for this response.



What Have I Learned?

Part of the process of gathering material to teach is to think yourself empty. This means that you recall anything and everything you have read, heard, or seen that relates to the lesson at hand. Remember what you have been taught. Recall personal experiences that might help explain or apply the lesson. Think of current events: radio, television, and newspaper reports that could be helpful. As you meditate, write. In short, consider everything you have learned that applies to the lesson. Assemble and use from all these sources only the very best and most appropriate material. As we said earlier, your insights, discoveries, and experiences, as well as the stories and illustrations of others, have a way of personalizing the lesson content. If you will use these human elements with discretion, you will enhance the learning experience of your hearers. Of

course you will include appropriate material you have gathered and filed also. A helpful tip is to keep a blank piece of paper on the desk. And as jobs you must do at a later date pop into your mind, write them on the blank sheet (pick up the laundry, change the oil in your car, call that visitor, etc). As you write them, it will clear your mind for study so you are not distracted by other tasks that need to be done.

Application

- 6** Past learning experiences provide helpful material for lesson content because
 - a)** lessons built on a person's subjective experiences are the most practical material to use in applying biblical truth to people.
 - b)** these experiences help you to explain lesson truths and suggest ways in which these truths can be applied in Christian living.
 - c)** they provide entertainment and enliven a class presentation.
-

ARRANGE THE MATERIAL

Plan a Series

Objective 3. *State benefits of using a teaching series.*

A series consists of a number of successive lessons that have a similar subject. For example, a series of lessons commends itself to teaching on doctrine, books of the Bible, themes of Christian life, that is, things that require more than a lesson or two to develop. A series of lessons may extend from a few weeks to several months, or even a year. Some who minister have taken several years to teach and preach systematically through the Bible. The key to this kind of teaching, however, is effective planning, setting realistic goals, and preparing adequately. Given these factors, Christian believers will undoubtedly grow in the faith and give evidence of spiritual maturity.

A series of lessons will give opportunity for in-depth study. You can give specific assignments for study and involve the students more effectively with this approach. As they become involved in the learning process, your people will gain insights into spiritual truth that will produce spiritual growth. These responses will thrill you and make you realize that as the Holy Spirit enlightens people and makes truth real, they will be progressively conformed to the image of Christ.

When you are planning a series of lessons, determine well in advance what materials you will cover and how long the lessons will continue. Announce these plans, work toward them, and honor them. People will not tire of series teaching if it is well-planned, meaningful to them, and has a specific terminal point.

Application

7 List in your notebook as many benefits of a teaching series as you can.



Arrange in Orderly Fashion

Let us consider an appropriate lesson plan for a simple Bible lesson. This plan will help you impart facts, give explanation, and make application of the scriptural truths you present.

The preliminary parts of a lesson plan include: the lesson topic, the Scripture passage the central truth, and the lesson goal. The lesson topic is the title of the lesson, the subject to be taught. The Scripture passage should be selected carefully. If it is part of a series it follows chronologically, of course. Select a complete thought from a paragraph or more that expresses the content of the lesson. Remember, the Scripture passage is the foundation of the lesson. All other materials should be based on it and used to explain, illustrate, prove, or apply its truth.

The central truth is the major truth of the Scripture passage. You should reduce it to one or two brief sentences and write it

as part of the lesson plan. Then write the lesson goal and keep it before you as you prepare and teach the lesson. It will help you achieve the lesson goal as you teach. Later you can use it to see if you reached the goal for the lesson.

Application

- 8** The preliminary parts of the lesson plan are primarily concerned with
- a)** establishing the focus and framework of the lesson.
 - b)** the development of the lesson.
 - c)** setting the mood for the lesson.
-



After the preliminary parts of the lesson plan, there are three major divisions: the approach, the body, and the conclusion.

1. *The Introduction.* The purpose of the introduction of the lesson is to gain the attention of the class to create readiness for learning, and to introduce the subject of the lesson. The introduction may consist of review, a question to be answered by the lesson, an illustration, or the context. The important thing to remember is that whatever you use should relate closely to the body of the lesson. The first two minutes of your lesson are all-important as they capture the attention of people and tell them why this lesson is essential for them.

2. *The Body.* The body of the lesson consists of the facts, explanations, and application of the Bible passage. The Scripture passage should be outlined. The outline provides the main divisions of the lesson body. Illustrations, notes on interaction, teaching methods, and visual aids are included in the body of the lesson outline. All of these should contribute to the overall aim of the lesson and help to reach the lesson goal.

3. *The Conclusion.* The conclusion usually consists of an application of the central truth of the lesson. “What now?” is the question to answer in the conclusion. The strong appeal to action is made in the conclusion. The lesson may end with a practical

application growing out of the lesson, preview of the next lesson, or assignments to prepare for the next meeting.

Application

9 Match the parts of a lesson plan (right) with their appropriate descriptions (left).

- | | | |
|--------------|---|----------------------|
| ... a | The foundation of the lesson | 1) Conclusion |
| ... b | The purpose you want the lesson to achieve | 2) Lesson topic |
| ... c | The facts, explanations, and applications of the lesson | 3) Body |
| ... d | The device that gains the attention of the class | 4) Lesson goal |
| ... e | The major truth of the Scripture passage | 5) Introduction |
| ... f | The strong appeal to action | 6) Central truth |
| ... g | The title of the lesson | 7) Scripture passage |



COMMUNICATE THE MESSAGE

Follow the Plan

Objective 4. *Show why it is important to follow a lesson plan.*

Follow your lesson plan when you teach. When you follow the lesson plan, your teaching is not left to the inspiration of the moment. Nevertheless, a good lesson plan will not bind or limit legitimate creativity which is consistent with the lesson objective. In fact, a good plan includes freedom to lead, explain, and involve the class in learning when the alert teacher deems it appropriate. Moreover, the lesson plan helps you to move with confidence toward the lesson goal.

Follow the planned introduction to the lesson. Get on course immediately. Establish contact with the class, arrest attention, stimulate interest, and move to the main body of material. Do all this by the predetermined plan for your introduction.

Use the teaching methods, aids, and interaction the lesson plan calls for. Encourage participation. Lead in the learning by actively involving your hearers. Impart facts; help the class to reach conclusions and make applications of the lesson. Keep the lesson goal in mind and work toward reaching it. Remember that the lesson plan is to the lesson what banks are to a river. It is a channel through which the lesson material passes on its way to the objective. The channel provides structure that helps to keep the lesson “on course” so that the lesson goal is reached.

It is important for you to finish each lesson and bring it all to a conclusion. If you do not have time to present all you have prepared, omit some of the body. Do not omit or abbreviate the conclusion. Take the time your lesson plan allots for it. When you conclude, make an application of the lesson and appeal for action. Remember that the Holy Spirit is present to help you. He enables believers both to will and to do God’s purpose for their lives (Philippians 2:13). Lean heavily upon Him!

Application

10 In your notebook list several reasons why it is important to follow a lesson plan.



Be Clear and Relevant

The five senses are gateways to the mind. These senses (hearing, seeing, touching, tasting, and smelling) are five separate ways impressions are transmitted to human consciousness. By means of these senses we communicate. Moreover, specialists in teaching have learned that where material is presented in more than one way, more is retained.


This is why visuals can help make the abstract content of a lesson more concrete and learnable. Visualization and imagery, whether in pictures or words, will help learners retain lessons.

Have you ever considered Jesus' teaching method? He talked about things people could see: a sower, a wedding, a temple, a little child, a penny, birds, lilies, wind, a widow's mite, grapes, fishermen, oxen, gates, and harvest. Every teaching situation suggests something you can use to illustrate the truth. Plan to use power-points, dramas, illustrated lessons, pictures, charts, maps, models, posters, and objects of every kind to enhance your presentation. Use audio-visual materials, also, if they are available. Can you imagine how effective a lesson is when a pupil can hear, see, and touch things that teach a single truth?

Application

11 From what we have seen in the previous paragraphs about the mechanics of learning, we conclude that

- a)** people learn best by viewing and hearing because we disguise the task of learning so that they enjoy the experience.
- b)** the most effective way to promote learning is to involve as many of the learner's senses as possible in the learning process.
- c)** the reason textbooks do not produce better results is that they do not contain enough pictures.



Use language that is easy to understand. Language is the bridge between your knowledge and the student's need. Use simple words. Reduce complex and difficult ideas to simple explanation. Describe new words by illustration. Begin with things that are known and familiar and lead to things unknown and unfamiliar. Consider how clear water sparkles and glistens as the light shines through it. Sometimes however, water is clouded with suspended particles so that it loses its clarity. When this occurs, the water must be run through a filter. In a similar way you need to filter ideas and concepts through your mind until

they become crystal clear in your thinking and speech. Then your language is clear and you communicate effectively.

Jesus' language was clear, simple, and straightforward. The Golden Rule is an example: "Do for others what you want them to do for you: this is the meaning of the Law of Moses and of the teachings of the prophets" (Matthew 7:12). When asked "Who is my neighbor?" Jesus told a story that clearly illustrated the answer (Luke 10:25–37). Jesus talked to people at their level of understanding. He used human birth to teach about spiritual birth. He asked for a drink at Jacob's well and talked about living water. Birds and lilies spoke of God's providential care. A whitened harvest field pictured needy people, waiting for the good news (John 4:35). He used pictorial language freely: parables (Matthew 13:34), similes (Matthew 23:37), metaphors (Luke 13:32), and allegories (John 15:1–10). His language was not vague and general. Rather, He spoke to the point, asking specific questions (Matthew 22:41–46) and giving exact answers (Matthew 22:34–40). He gave precise promises (Matthew 24:2) and made pointed demands (Matthew 10:37–39).

Application

12 Circle the letter in front of the following example in which the student would be likely to learn the most.

- a)** The teacher explains Paul's missionary strategy, sketches the route of the apostle's journeys on a blackboard, and shows pictures of cities where he founded churches.
- b)** The teacher talks about the journeys of Paul, giving many facts and figures. He does not use graphic illustrations in his talk.
- c)** A teacher goes rapidly over a map of the journeys of Paul but gives little explanation of the details of the journeys.



Inform and Interact

Objective 5. *Identify various teaching methods.*

Perhaps you have sat under the ministry of a masterful teacher. In the course of his teaching, you were undoubtedly impressed by the various means he used to communicate his lesson and the way people responded to his methods. Be encouraged, for you too can use a variety of teaching methods that will enhance your ability to teach effectively. Consider a few of these teaching methods.

1. *The lecture method.* The teacher using the lecture method simply tells, explains, and applies the lesson and the students listen. This method is used widely. It is an effective way of introducing new information and covering much subject matter in a short time. However, it takes diligent preparation and great skill to lecture at length and maintain a learning situation. For best results, the lecture method should be used in conjunction with a variety of other methods. With good supporting visual aids and occasional times of student interaction, this method can achieve good results.

2. *Story-telling.* What happens to you when someone says, “That reminds me of a story”? Story-telling is an effective method of communication. Stories grab attention, stir curiosity, and appeal to the emotions. Stories can be used for introduction, illustration, or application of truth. When you tell a story, be sure you know it well, see it clearly, and feel it thoroughly. Used properly, this technique can be a very effective method of communication.

3. *The question and answer method.* Jesus frequently used the question and answer method of teaching. “Whom do you say that I am?” “What do you want?” “What do you think?” were some of the questions He asked. Questions should be clear and specific. They will usually be asked by the teacher. The class should understand and be able to answer the questions. This method involves class members in interacting with the truths presented. It makes the class session more meaningful to students when you challenge them to make conclusions on their own.

4. *A discussion group.* A discussion is an exchange of information, ideas, and opinions by a group. The teacher leads the discussion, helps

involve as many of the class members as possible, and directs the class to a definite decision or conclusion. Class discussions are profitable because they invite free expression, allow interchange among members, and stir members to search out and express truth for themselves. However, to be successful in achieving these goals, the number of persons participating should not be more than ten or twelve. This method is used with great success by a considerable number of teachers.

5. *Buzz groups.* For classes that are too large for a general discussion (more than twelve), you might divide the class into buzz groups. Each buzz group should have no more than ten people. Ask one person in each group to lead the discussion. Give him the question or problem to be discussed by his group. Then move from one group to another while each discusses the question or problem assigned to it. At a preset time bring the groups together and let each leader report his group's findings to the combined class. Often discussion on the group conclusions is very helpful and generates additional interest. You should then summarize the findings and lead the class to some conclusion.

There are, of course, other methods of teaching, including projects, field trips, recitation, handwork and written work. We have limited this discussion to some of the major methods of teaching, which have been and are being used with success. You may use these to vary your approach and employ the best, proven techniques for successful communication in your ministry of teaching.

Remember that a class session is for teaching, not preaching. The major role of a teacher is to lead the class in a learning experience. Consider yourself a learning facilitator. You are in the class to help search for knowledge. As an exploration team needs a guide as it ventures into unfamiliar surroundings, so your class members need a guide in their search for understanding. A teacher, then, is not so much an informer as an investigator, not so much a lecturer as a learner, and not so much one who gives answers as one who seeks them. As you teach, lead your students to become independent learners. As a teacher, it is the greatest gift you can give. In the words of an old saying, "Give a person a fish and he eats for a day; teach him to fish and he eats for a lifetime."

Application

13 Write the number of each teaching method (right) before the paragraph that describes it (left).

- | | |
|---|---|
| <p>... a John tells his class about Jonah, explains the circumstances, and applies the truth concerning a person's responsibility to fulfill God's call on his life.</p> | <p>1) Buzz groups
2) Story-telling
3) Discussion groups</p> |
| <p>... b Maurice introduces an important biblical principle and leads his people (about ten) in the consideration of several important issues. He leads those present into participation and encourages free expression and interaction as students search out and express truth for themselves.</p> | <p>4) Question-Answer
5) Lecture</p> |
| <p>... c Andre begins his class by listing a number of questions on the blackboard. He moves from one question to another and asks class members for solutions, answers and conclusions.</p> | |
| <p>... d "I'm reminded of the account of a certain rich man who was dressed in purple and fine linen, who lived in luxury every day," says the teacher.</p> | |
| <p>... e Marie approaches her lesson with the Scripture base and then recounts a related experience in order to introduce, explain, and apply a biblical truth.</p> | |
| <p>... f Francis divides his class into several groups, gives each a question to discuss, and moves from group to group to encourage member participation.</p> | |



Teach for the Goal

You should reach the conclusion of each lesson and appeal for the action determined by the lesson goal. Both the long-range and the individual lesson goals form a backdrop for each lesson. This is true of lesson preparation and presentation. The conclusion of each lesson should bring you to the fulfillment of the lesson goal and move you closer to the long-range, general goals. Review your class session soon after it is finished to see if you reached the lesson goal.

Be practical with the application of the lesson's truth. Relate it to life situations the class faces daily. The truth you teach liberates, enlightens minds, produces spiritual growth, challenges to deeper commitment, and develops Christlikeness. But above all, remember that the truth you teach must be applied to be effective. Jesus applied the truth to His listeners when He said that those who heard and heeded His words were like the wise man who built his house upon a rock. Those who did not apply the truth were like the foolish man who built his house on sand. Therefore, do not lead your students to the point of action and then conclude the lesson. Rather, lead them to act on the truth received so that they become doers of the Word and not hearers only (James 1:22).

Application

14 In your notebook explain why it is important to relate lesson truth to practical daily living.

JESUS, OUR EXAMPLE

Objective 6. *Demonstrate how Jesus was such an effective master teacher.*

Jesus was the master teacher. No knowledgeable person can deny this fact. Part of His greatness as a teacher was in the words He spoke. They were the words of the Law and the prophets. He

spoke the words He heard of His Father. His words had authority that amazed the crowds (Matthew 7:28).

Another part of His greatness as a teacher lay in His method. He used every means and method possible to teach in plain speech the truth people hungered to hear. He was a master storyteller. His stories of the Good Samaritan and the Prodigal Son are unmatched in beauty, simplicity, and truth.

We conclude that His ability as a teacher is even greater when we consider those He taught. He seemed to choose almost deliberately the least likely learners for disciples. None of the original twelve disciples had more than average skill and training. They were petty, weak, and very human. But He taught them. And what they learned, they taught to others. The spark He ignited in these weak and petty men grew into a mighty spreading flame that has forever changed the world by the warmth and light of eternal love.

Each of these reasons for Jesus' greatness as a teacher sets an example for us. God's Word is our source of truth and authority. The effectiveness of our teaching lies in our willingness to use simple, truth-laden picture language. The success of our teaching rests in our ability to teach someone else, who will teach another.

As you determine goals, gather, arrange, and prepare materials and communicate the message with decisiveness and conviction, you will see definite results. But in the course of your preparation, remember it is the Holy Spirit who illuminates the truth to human hearts. Your method may be beautifully conceived, but until it is infused with spiritual life by the Holy Spirit, it represents only the best you can do. Above all, pray for the Spirit of God to anoint you in your ministry and to help you minister to the needs of your people. Filled with His Spirit, you will go in the strength, wisdom, and compassion of the Lord. People will respond, grow in the faith, and win others as the work of the Lord moves forward.

Application

15 Circle the letter of each TRUE statement that demonstrates why Jesus was such an effective master teacher.

- a)** Jesus based His teachings on traditions of long-standing with which everyone agreed.
- b)** The master teacher had the ability to inspire His followers with such vision and commitment that they, too, became teachers.
- c)** Jesus' lessons, which were characterized by authority, were based on the Word of God.
- d)** The teaching method Jesus used involved parables, which were difficult to understand, and this challenged great thinkers to meditate on His deep truths to discover His intent.
- e)** Jesus used simple pictorial language to convey truth to His hearers.



self-test

MULTIPLE CHOICE. Circle the letter of the best answer.

- 1** One of the main reasons for establishing realistic, specific goals is to
 - a)** give a student some idea about the nature of the material he will study.
 - b)** fix the framework or bounds within which the teacher must absolutely stay.
 - c)** enable the teacher to meet the needs of people through Bible-based teaching.
- 2** An example of a general, long-term goal of Christian teaching would be
 - a)** to see people become soul winners and deeply committed to Christian service.
 - b)** the desire to see how a Bible principle is related to Christian living.
 - c)** for students to be able to make a commitment to Christ as a result of this lesson.
 - d)** all of the above.
- 3** The concerned teacher will most likely be one who considers meeting the
 - a)** goals of the institution of which he is a part.
 - b)** needs of individuals as well as those of the people as a whole.
 - c)** requirements of the teaching profession: teaching a well-balanced and carefully structured lesson.
- 4** It is highly important for us to have Bible-based goals because
 - a)** the Bible is revered by all people as the authoritative, sacred Book after which they should pattern their lives.
 - b)** goals of this kind give students the motivation they need to be successful students.
 - c)** the structure of the materials in the Bible is such that it aids learning.
 - d)** such goals have the authority of the Word of God behind them; therefore, they are consistent with what God wants for us

- 5** When we plan carefully a series of lessons, we imply that we
- a)** are intending to present in-depth study of a subject.
 - b)** have plans that we are working toward and will honor.
 - c)** have planned, organized, and arranged the material to meet the spiritual needs of our people.
 - d)** have all of the above factors in mind: a), b), and c).
 - e)** are concerned only with the factors named in a) and b) above.
- 6** The importance of the lesson plan lies in the teacher's ability to use it as the
- a)** teaching structure that keeps him from being too creative as he instructs his class; it keeps him right in line.
 - b)** plan of attack or strategy for meeting the goal of the lesson.
 - c)** instrument that lets him know how to manage his work of preparation for the week.
- 7** The part of the lesson plan that is geared specifically to produce a response in the hearers is the
- a)** central truth.
 - b)** lesson goal.
 - c)** conclusion.
- 8** The lesson plan has great value in addition to its primary purpose of meeting the objective because
- a)** it helps to coordinate teaching methods, aids, and interaction so that they all contribute toward reaching the goal.
 - b)** it serves as the track upon which the lesson runs, and this enables the teacher to go step by step in building meaningful learning experiences for students.
 - c)** with this kind of helpful structure, one is kept on track as he teaches and afterward he receives help as he evaluates what he has done.
 - d)** of all of the above: a), b), and c).
 - e)** of only a) and b) above.

- 9** The teacher must remember that teaching is not preaching;
- a)** therefore, the teacher should view his role as that of an authority figure who dispenses information and keeps his students ever-dependent on his expert knowledge.
 - b)** therefore, he should view himself as the coordinator of the learning experiences as he teaches students to think for themselves.
 - c)** nevertheless, he does have a lesson to teach. Thus, he must insist on giving the lesson and controlling the thoughts of students so their thoughts all agree with his point of view.

10 Match the various teaching methods (right) with their appropriate descriptions (left).

- | | |
|---|--------------------|
| ... a Characterized by free expression and interchange as students search out truth for themselves | 1) Question-Answer |
| | 2) Buzz groups |
| | 3) Lecture method |
| ... b Sharing a tale or an experience for the purpose of introduction, illustration, or application of truth | 4) Discussion |
| | 5) Story-telling |
| ... c Method that employs careful putting of questions to students to encourage their participation | |
| ... d Method that seeks to divide a large number of students into smaller units, each having a leader who encourages discussion and reports the conclusions to the larger unit | |
| ... e This method is used to introduce large amounts of information in a short time. The teacher does the telling, explaining, and applying of lesson material. | |

answers to study questions

- 9 a** 7) Scripture passage
- b** 4) Lesson goal
- c** 3) Body
- d** 5) Introduction
- e** 6) Central truth
- f** 1) Conclusion
- g** 2) Lesson topic

1 Your answer. I believe that it suffers from an obvious lack of purpose or reason for being. Without a vision, and realistic objectives, this church simply has services. One might say that it has held services as a pastime until its pastime has become its purpose. Without goals any church can degenerate to this level, and statistics prove that many have.

10 Compare your answer to the discussion in the text.

2 b) must be perceptive and prayerful concerning these needs . . .

11 b) the most effective way to promote learning is to involve as many of the learner's senses as possible in the learning process.

3 c) clear-cut goals help you determine the content and emphasis of your teaching.

12 a) The teacher explains Paul's missionary strategy . . .

4 All but c) are true.

5 Your answer. The Bible is significant as a source of teaching content because it reveals the will of God for His people. It is our rule of life and conduct. It tells us what we can know of God, man, sin, the universe, life and future events. In no other source do we have such a wealth of revealed truth. In the Bible God speaks in ways that we can understand and obey. His way alone leads to eternal life.

- 13a** 5) Lecture
- b** 3) Discussion groups
- c** 4) Question-Answer
- d** 2) Story-telling
- e** 2) Story-telling
- f** 1) Buzz groups

6b) these experiences help you to explain lesson truths.

14 Your answer. Only as biblical truth is applied does it become meaningful and effective. We are fortified against Satan's attack, encouraged in our Christian walk, inspired by the examples of others, and challenged to excel in our Christian life as we see the practical results of truth applied. If truth is not applied, our people tend to view it as so much theory. Do not neglect the application aspect of your lesson. Apply the truth and fulfill the goals you establish for it, and you will see your people develop and mature in the Spirit.

7 You might have listed: (any order)

- a)** Permits in-depth study of a subject
- b)** Lends itself to student assignments
- c)** Makes student involvement easier
- d)** Focuses attention on your group's spiritual goals
- e)** Creates interest by anticipation
- f)** Helps to foster consistent development in spiritual knowledge, values, and behavior

15b), c), and e) are true.

8 a) establishing the focus and framework of the lessons.

LESSON 10 A Balanced Ministry

You have considered scriptural qualifications and tools for ministry and the spiritual qualities that enable effective leadership. If you will apply these principles consistently, you can preach sermons and teach lessons with skill and confidence.

Have you ever watched as a pack animal had its load shift to one side as it climbed up a steep and dangerous trail. Maybe you have seen a boat capsize when too many people were on one side. These real-life situations suggest the importance of balance. In ministering to people there is also a need for balance. We will discuss balance in this lesson.

Preaching and teaching are two means God has chosen to communicate divine truth to needy people. While you may learn to do both with great skill and competence, you must never forget that the source of your effectiveness is God. I pray you will become more dependent on Him day by day and more like Him as you learn to wait in His presence. Then your success in His service is assured.

lesson outline

A Plea for Balance

“I Beseech You . . .”

lesson objectives

When you finish this lesson you should be able to:

1. Discuss the significance of balance in a person’s ministry of preaching and teaching.
2. State the characteristics of successful spiritual ministry.

learning activity

Carefully review Unit 3 then complete the unit student report for Unit 3 and send it to your GU instructor.

key words

fanaticism

formalism

lesson development

A PLEA FOR BALANCE

Objective 1 . *Discuss the significance of balance in a person's teaching and preaching ministry.*

If you are to serve effectively in your preaching and teaching ministry, you must have balance. Imbalance is a constant danger. It is possible for you to become imbalanced in your message, your method, or both.

Consider the following family situation. A mother has a three-year-old son and a son of thirteen years. The younger son has a fairly good appetite, but he likes soft foods primarily. The older son likes all food; and he likes meat, some of which is more difficult to eat. Since she loves both sons, this mother tries to include those things in the daily menu, where possible, that will appeal to and nourish both of them. For both of these sons need to grow and develop.

As one who ministers, you will have similar situations in a spiritual sense. As some people mature, others will be born again and begin their spiritual life. You must minister truths that are palatable for new babes in Christ (1 Peter 2:2) and at the same time share truths and spiritual principles that will nourish the more mature believers (Hebrews 5:11–14). This may appear to be a difficult task, but as you seek the Lord for appropriate material, He will give you what is necessary to meet the needs of all His people.

Application

1 Suppose you visited a church of about three hundred people on a Sunday morning. The pastor preaches an excellent evangelistic sermon and souls are saved. Again on Wednesday evening at “Bible Study” you hear another evangelistic message and appeal. You learn this is a standard pattern for all services. Still impressed, you comment to a church member about the

number of people who make decisions for Christ. He responds, “Yes, we have many, many souls saved, but people don’t seem to stay on here. They go to other churches and settle down.” What do you feel may be a problem area in this church’s ministry? Write in your notebook your answer to this question.

When people are not fed spiritually, they show signs of spiritual starvation. At this point they may either move to a different group or just gradually drop out of services, becoming needless spiritual casualties. This pastor could have varied both his message (evangelism) and his method (preaching) by including some good doctrinal teaching and expository preaching that would undoubtedly have met with success.

As you minister, strike a balance between preaching and teaching. Paul instructed Timothy to do both: “Devote yourself to the public reading of Scripture, to preaching and to teaching” (1 Timothy 4:13). One method of communication that strikes an excellent balance between preaching and teaching is expository preaching. Expository sermon is based on a portion of Scripture that is interpreted in relation to its theme or big idea. The major part of the material for this kind of sermon is taken directly from Scripture. The goal is to unfold the meaning of the Scripture passage and to show how scriptural truth is related to the present situation of the hearers. Such an approach gives us the benefit of a systematic teaching element that can be used to evangelize and a preaching style that aims to instruct and educate for Christian growth. Expository preaching is used with great success by many prominent people.

You will find your treatment of message content, whether preaching or teaching, will be affected by your audience. For example, if you visit an elementary school class, say a second grade, you will find that the youngsters have a short attention span. If the teacher wishes to maintain their attention, she must use vivid language, abundant visual aids, and not spend too long on any one subject area. These babes, in a manner of speaking, are just infant scholars. By way of contrast, during your

observation of a college class, you watch as the students give attention while the teacher lectures for an hour and a half.

You will find these two kinds of responses to communication repeated in your services. For example, you may notice that the babes in Christ appear restless, uneasy, and uninvolved as you present doctrinal material in an extended session. These responses probably indicate that the material is too heavy for them at their present stage of development. It may also indicate that your approach needs to be modified. You may need to employ a method that utilizes more of their sense modalities in the learning experience. Again, you may find during a series of evangelistic messages that more mature people are hungering for stronger spiritual meat. You should respond to their need and endeavor to bring your total ministry into balance.

In ministering, seek to strike a balance between preaching and teaching. As you minister out of the abundant riches of God's Word, you will bring out of this treasure things that will bless your people as they grow in spiritual stature and please them as they savor the rich goodness of the things of God.

Application

- 2** Circle the letter in front of each TRUE statement.
- a)** We can deduce from the foregoing facts and our last lesson that all learners, but especially beginning learners, do better when the concepts we present are less difficult to understand, the illustrations are abundant, and visual aids enhance the learning experience.
- b)** The spiritual part of a person is like a biological organism in that it must be fed on a diet equal to its level of maturity. That is, spiritual babes require milk, whereas spiritual adults need strong meat.
- c)** It really does not matter how you go about feeding your people or what you feed them so long as you do something for them.



Preaching and teaching, as we have seen, are two means of communicating truth. Some people make a distinction between these means. They believe that preaching appeals to the emotions and teaching appeals to the intellect. However, this distinction is subjective, for each has some element of the other at any given point. Both are important as truth ought to be understood fully and felt deeply. Paul related both to the experience of the Romans “Thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted” (Romans 6:17). Truth affects every part of a person. It comes initially to the intellect, stimulates the emotions, and ultimately moves the will. Truth that affects the total person has better likelihood of producing fruit.

Application

- 3** Truth that produces positive spiritual change in a person
- a)** must be primarily an intellectual matter; only in a minor way are the emotions affected as the will is changed.
 - b)** is primarily an emotional matter, since reason (or the intellectual faculty) is outside the scope of spiritual matters.
 - c)** moves through the intellect, affects the emotions, and moves the will to change.



A balance in preaching and teaching will bring a balance in evangelism and training. Some only see the need to evangelize; others only train disciples. Both are necessary; neither should be neglected. Sometimes a person will insist that he has only an evangelistic ministry and therefore cannot teach. On other occasions, someone will insist that since his ministry is training for discipleship, he cannot win the lost. It is possible and necessary for us to do both. The Lord's command to preach the gospel to every creature (Mark 16:15) is balanced by His commission to make disciples of all people (Matthew 28:19–20). What we do must be determined by what the Lord expects, not just what is convenient.

Balance in preaching and teaching will produce balance in worship. Jesus spoke to the woman of Samaria about the worship the Father seeks: “God is a spirit; his worshipers must worship in spirit and in truth” (John 4:24). The Word preached and taught without the anointing of the Spirit leads to formalism. Where the subjective experience in the Spirit is emphasized apart from the Word, we have fanaticism. True worship is a perfect balance of the Word and the Spirit.

Application

- 4** Circle the letter of each TRUE statement.
- a)** The Great Commission is primarily a call to evangelism.
 - b)** We can deduce from the commands given by our Lord that ministry to people is to be total. It must bring about the new birth, a new lifestyle, new values, new behavior, and progressive growth.
 - c)** True worship to God represents a balanced human response to the Word and to the Spirit.
-

In Acts 2:42–47, the element of evangelism was evident in the Christian community as scores of people were affected by the witness and testimony of the believers in Jesus. Secondly, we note that those won were devoted to the teaching of the apostles, and the process of making disciples was thus begun. A third element in this unique setting was also important: the relationship of the believers to one another. They ate together, prayed together, praised God together, and shared their earthly possessions. This created unity. If these three elements are in balance in your group, you will see positive results.

Some bodies of believers have a tendency to focus on only one of these elements. But observe what results. A group that emphasizes Bible teaching and neglects evangelism and fellowship becomes cold and intellectual. A group that emphasizes fellowship and neglects evangelism and Bible teaching becomes shallow and emotional. And the group that

emphasizes evangelism but neglects fellowship and Bible teaching is filled with lonely, starved believers.

Other groups of believers focus their attention on two of these elements. The group, for example, that stresses Bible teaching and fellowship but ignores evangelism experiences a loss of life and vitality. It is characterized by self-satisfaction, complacency, and lifelessness. The group that emphasizes fellowship and evangelism but disregards Bible teaching is frequently troubled by false doctrine and small splinter groups. And the group that emphasizes Bible teaching and evangelism but fails to promote fellowship develops Christians who know the Word and are able to share it, but they never develop meaningful relationships with other believers.

Evangelism, teaching for discipleship, and meaningful relationships are necessary for spiritual maturity. Given these elements in proper balance, we can expect to see healthy congregations develop. Therefore, give constant and careful attention to maintaining a balanced ministry.

Application

- 5** From our consideration of Acts 2:42–47 the best conclusion a person could draw is that
- a)** there was wholesomeness and completeness in the early church program, which provided for the spiritual growth of believers, effective witness to nonbelievers, and the cultivation of significant fellowship.
 - b)** the program that developed arose out of the need for a well-rounded lifestyle, which aimed to solve as many spiritual problems as possible.
 - c)** what occurred was primarily a result of local circumstances and the program that emerged did not represent a normative pattern of behavior for a healthy group of Christians.
-

Luke records that “Jesus grew in wisdom and stature, and in favor with God and men” (Luke 2:52). This is an example

of balanced growth. In practical terms this means that He grew intellectually, physically, spiritually, and socially. Through a balanced preaching and teaching ministry and the simultaneous development of deep relationships, our people will develop spiritual stature, a powerful witness, meaningful fellowship, and we will feel a sense of fulfillment in our own ministries.

The Bible is your greatest help as you seek to develop a balanced ministry. Study it systematically. Follow it diligently. Measure your message and your methods by it. It is good to glance through the table of contents of a theology book three or four times each year to assure you are not neglecting some major Bible doctrine.

Keep a record of what subjects and Bible passages you preach and teach. Check your record at least once each year. Be certain you are studying and ministering from the whole of Bible truth. Beware of favorite subjects and pet themes! Just as you like variety in the food you eat, so the people to whom you minister need variety in the messages you preach and teach.

Ask the Lord to help as you strive to declare the whole message of the Word. He will help you maintain a well-balanced ministry of preaching and teaching.

Application

6 Discuss the significance of balance in a person's teaching and preaching ministry. Use your notebook for this response.

"I BESEECH YOU . . ."

Objective 2. *State the characteristics of successful spiritual ministry.*

Phillips Brooks, whose definition of preaching is quoted earlier in this study guide, was a learned and capable preacher. Thousands were brought to Christ as a result of his ministry. Some people wondered about the reason for his success. A friend of his discovered the secret on an ocean voyage the two were

sharing. The man missed the great preacher for several hours. After looking for him in different places, he returned to their room and opened the door. There, on his knees, with his hands lifted heavenward, he found Phillips Brooks praying repeatedly, “Oh, God, give me power!” He closed the door on the sacred scene, knowing the source of his power with God and men.

Application

7 Read the following Scriptures and answer the questions.

- a)** Mark 1:35–38 reveals that before Jesus began His day of ministering to people’s needs, He
- b)** Luke 5:16 and 9:18 indicate that Jesus withdrew from the crowds and went to lonely places so that He could
- c)** Luke 9:28–36 shows that Jesus was transfigured while He was
- d)** Luke 6:12–16 indicates that before He chose the Twelve, Jesus
- e)** Mark 9:29 demonstrates that some spiritual battles require before victory can be achieved.
- f)** Acts 6:4 reveals that the apostles placed high priority on and
- g)** Ephesians 6:18 admonishes believers to



When you minister, neither talent nor training can substitute for spiritual power in your life. Without it, preaching is a sermon and teaching is a lecture. Such preaching and teaching, without the life-giving power of the Spirit, is dead (2 Corinthians 3:6). Therefore, do not be content to preach sermons and deliver lectures. Wait on God in prayer until the Word is like fire shut

up in your bones; wait until you can speak as an oracle of God. Follow Paul's pattern when you minister:

When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power. (1 Corinthians 2:1–5)

When you declare the Word of God in the power of the Spirit, you follow the New Testament pattern of ministry. Wait before the Lord until the power of the Holy Spirit comes on you as it came upon New Testament believers (Acts 2:1–4). The anointing to minister comes only from God. There are no shortcuts to this spiritual enablement. People will never be moved by less than the anointed message. God seeks people to proclaim His message who rely fully on Him, and those He anoints are admonished to be fervent in spirit as they serve the Lord (Romans 12:11).

Application

8 Enablement for ministry that produces significant spiritual results

- a)** is based on one's personal, spiritual experience and therefore neither talents, abilities, nor training are necessary for ministry.
- b)** comes from the total dedication of one's abilities, skills, and learning experiences to the Lord to be used as He directs.
- c)** is dependent on the material one gives to God; thus, the more one has to offer God initially the more God can do with this person.



Along with the power of the Spirit, you need a burning heart to preach and teach the gospel. Jesus' ministry to two disciples going to Emmaus suggests how to have inspired enthusiasm (Luke 24:13–35). Jesus joined them, unrecognized, and listened to their story of the crucifixion and empty tomb. He explained to them what was said about himself in all the Scripture from Moses through the prophets. Later, as He blessed and broke the bread, they recognized Him, but He disappeared from their sight. Then they said to each other (v. 32), “‘Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?’” Your heart will burn within you as He talks to you and reveals the Word unto you. Seek this! When you pray, wait for Him to speak to you. His words will kindle a fire in your spirit. When you stand to minister, none will doubt the source of your power. Your people will sense that you have been with Jesus, and they will respond to the message your Master has given you for them.

Some years ago a minister of the gospel began to depend less on God and more on his own talents, ability, and training. As he spent less and less time on his knees, his ministry lost its warmth and vigor. Sensing the need for a change in direction, some concerned elders placed a note on the pulpit where the minister would be sure to see it. It stated the problem clearly: “‘Sir, . . . we would like to see Jesus’” (John 12:21). When the pastor read the note he broke down in humble contrition. Going to a private place he resolved to pray until he regained the power of God in his life. When he emerged from his closet of prayer, he was wiser. Never again would he dare go to the pulpit depending on his own abilities. As might be expected, he recovered the fire, the passion, the vision he had once had. His grateful people now placed another note on the pulpit. This time it read, “The disciples were overjoyed when they saw the Lord” (John 20:20).

My prayer for you is that you will preach and teach with both passion and power. I pray also that you will always perceive your task of ministering as a gift from God and that you will never lose the freshness, the vigor, and the challenge that you had when you first responded to the call of the Savior.

Application

- 9** Circle the letter of each statement that is TRUE of the characteristics of successful spiritual ministry.
- a)** The one who is truly seeking to serve the Lord and His people will progressively withdraw from contact with people.
 - b)** The more a person becomes involved with people the more he will become involved in prayer and intercession to God for them.
 - c)** The hallmarks of the spiritual person are weakness and timidity.
 - d)** While one must not rely on his own natural abilities for spiritual ministry, when he knows he speaks for God and bears His anointing he will minister with boldness, power, and authority that will arrest the attention of people.
 - e)** Since people are so different, it is not necessary that the one who ministers be emotionally involved, that is, excited, fervent in spirit, and highly motivated to do God's work. For God's work will get done whether or not we have a vision for it.
-



self-test

TRUE-FALSE. Write T in the blank space if the statement is TRUE. Write F if the statement is FALSE.

- ... **1** The need for balance in a person's preaching and teaching ministry has only been discovered recently and does not represent either a scriptural command or an early church practice.
- ... **2** Preaching and teaching are simply two modes of communicating truth; therefore, one is not more important than the other.
- ... **3** It is generally accepted that preaching is used to appeal to the emotions; whereas, teaching appeals to the intellect.
- ... **4** Whichever medium of communication is used, the objective is to affect the total person: intellect, emotions, and will.
- ... **5** Some see preaching as a means of evangelism and teaching as the means of making disciples.
- ... **6** The Great Commission is specifically directed to evangelism. The provision for making those won through evangelism into disciples is found elsewhere in the Bible.
- ... **7** It is more important to place emphasis on the Spirit in worship than to try to emphasize the complementary nature of the Word and the Spirit in worship.
- ... **8** A person should measure his methods and his message by the results of his ministry rather than by any absolute standard.
- ... **9** One who ministers should seek some variety in the spiritual diet he gives to those whom he serves.
- ... **10** The secret of success in the preaching and teaching ministry is a combination of applied methods and skills, charming personality, and above average intelligence.

- . . . **11** Great teachers and preachers of all times are alike in that they have recognized their source of power and continually exercised themselves in prayer to maintain this contact, without which they are unfit for spiritual ministry.
- . . . **12** One of the primary characteristics of those who preach and teach in the Spirit's power is inspired enthusiasm.
- . . . **13** The Holy Spirit must direct the one who ministers in the choice and preparation of lessons and sermons, anoint as he ministers, and touch the hearts of the hearers if spiritual benefits are to be realized.
- . . . **14** According to scriptural practice, the one who preaches should not teach, for these ministerial talents are so distinct. Therefore, each of these ministries requires a different person.
- . . . **15** While teaching and preaching are two different modes of communication, the difference is not so great that one person cannot both preach evangelistic messages to see the lost won and teach lessons to train disciples.

Be sure to complete your unit student report for Unit 3 and return the answer sheet to your GU instructor.


answers to study questions

- 5 a)** there was wholesomeness and completeness in the early church.
- 1** Your answer. It is obvious that the message is geared to evangelism needs rather than striking a balance between it and Christian growth and maturity.
- 6** Your answer. Balance in your ministry is vital, for it helps you minister to evangelism and church growth as well as discipleship and Christian maturity needs. These different needs will affect your message, your method, and your emphasis. In addition, balance will keep you from spiritual deadness and fanaticism as you give appropriate place to the Word and the Spirit in worship. Balance, in short, helps us bring one to Christ, provide for his spiritual nourishment and relationships, and the total spiritual development which leads to spiritual maturity.
- 2 a)** True
b) True
c) False (As shepherds, we are responsible to feed the lambs and the sheep. And we are to do all that is possible to feed the flock for its spiritual well-being.)
- 7 a)** prayed
b) regularly, frequently, or customarily; pray.
c) praying.
d) prayed all night.
e) prayer or prayer and fasting.
f) prayer, the work of preaching.
g) pray in the Spirit constantly for the many needs of the ministry and the body of Christ.
- 3 c)** moves through the intellect, affects the emotions, and moves the will to change.
- 8 b)** comes from the total dedication of one's abilities

- 4 a)** False
b) True
c) True
- 9 a)** False
b) True
c) False (See Paul's advice to Timothy in 2 Timothy 1:7.)
d) True
e) False (One cannot read the record of Jesus' ministry without being moved by the under which He labored—see John 9:4 and Matthew 9:36–38. Our ministry is vital, since the gospel must be proclaimed to all nations before the coming of the Lord—Matthew 24:14.)

Glossary

The right-hand column lists the lesson in the study guide in which the word is first used.



		<i>Lesson</i>
abstract	— difficult to understand	9
accountability	— responsibility	5
allegories	— stories told in figurative language to explain or teach something	9
ambassador	— an authorized representative or messenger	4
ambassadorial	— of or relating to an ambassador	4
analogy	— resemblance in some particulars between things otherwise unlike: similarity	2
analytical method	— dividing the whole into parts for the purpose of detailed study	2
antagonist	— person who fights, struggles, or contends against another	5
authoritarian	— favoring blind submission to authority	1
authoritative	— proceeding from a recognized authority	4
<i>bema</i>	— review stand; judgment seat	5
context	— the parts of a discourse that surround a word or passage and can throw light on its meaning	3

convert	— a person changed from unbelief to faith	7
crises	— emotionally significant events or radical changes in a person's life	2
cultural	— relating to the customary beliefs, social forms, and material traits of a racial, religious, or social group	1
devotionals	— having to do with religious devotion	2
devotions	— worship; prayers; praying	2
<i>dialogomai</i>	— to hold dialogue	4
dialogue	— a conversation between two or more persons	4
disciple	— a person who accepts and assists in spreading the teachings of another	7
discipleship	— state of being a disciple	7
discrimination	— power of detecting distinctions or differences	8
disputation	— discussion of a question by considering opposed arguments; debates	4
doctrine	— what is taught as true by a church, nation, or group of persons	1
<i>euangelizo</i>	— to tell the good news	4
expository preaching	— preaching which deals with an extended portion of Scripture which is interpreted in relation to a theme or central idea	8
fanaticism	— excessive or unreasonable enthusiasm; extreme zeal	10

figurative	— expressing one thing by the use of another; using words out of their literal or ordinary meaning	3
formal discourse	— one which follows established forms and rules	4
formalism	— strict observance of outward forms and ceremonies, especially in religious worship	10
goal	— something for which an effort is made; purpose	9
graphic	— producing by words the effect of a picture; vivid	9
herald	— messenger	4
homily	— an informal sermon or commentary on a passage of Scripture	6
immorality	— wickedness; wrongdoing	1
imperative	— not to be avoided; urgent	1
inconsistency	— failure to keep to the same principles; changeableness	1
indoctrinate	— teach a doctrine, belief, or principle to	7
instructional	— relating to teaching or education	1
interaction	— mutual action or influence	1
intercessory prayer	— prayer in which one pleads for another, asks a favor for another	2
involved	— engaged in as a participant	2
involvement	— the act of being involved	2
<i>katangelo</i>	— to tell thoroughly and with authority	4

<i>kerusso</i>	— to proclaim as herald	4
<i>laleo</i>	— to talk; to tell	4
lecturing	— giving a planned discourse (lesson) on a chosen subject before an audience	1
literal	— taking words in their usual meaning without exaggeration or imagination	3
<i>martureo</i>	— to be a witness; to testify	4
maturity	— the quality or state of full development	7
metaphor	— an implied comparison between two different things, to suggest a likeness between the two (for example: “a heart of stone”)	9
methodically	— done according to a method, or in an orderly manner	8
modality	— one of the main avenues of sensation	9
moral exhortation	— earnest advice or warning, as in a speech or sermon; to live virtuously according to civilized standards of right and wrong	7
morality	— right or wrong of an issue; virtue	1
<i>parresiazomai</i>	— to speak openly, boldly	4
perspective	— a mental view, outlook, or prospect	2
<i>plero</i>	— to fill	4
practical	— having to do with action or practice rather than thought or theory	2
preaching	— publicly speaking or proclaiming; delivering a sermon	1

qualifications	— that which makes a person fit for a job	1
reconciliation	— bringing together again in fellowship; settlement of differences	5
relevant	— to the point; connected with the matter at hand	9
reputation	— what people think and say the character of a person or thing is	1
sanctification	— the state of growing in divine grace as a result of Christian commitment after conversion	5
simile	— a figure of speech comparing two unlike things and often introduced by like or as (for example: “cheeks like roses”)	3
strategy	— the skillful planning and management of anything	8
structural	— of, relating to, or affecting structure	4
subjective	— belong to the person thinking rather than to the object thought of	9
superstructure	— a concept based on a more fundamental one; a structure built on something else	1
synthetical method	— viewing many parts as a whole for the purpose of study	2
systematic	— marked by thoroughness and regularity	2
teaching	— to cause to learn; to guide in studies	1
theological	— of or having to do with the nature and will of God	8

topical	— having to do with a topic or subject	8
tradition	— the handing down of information and customs by word of mouth from one generation to another	1
traditional	— handed down by tradition; customary	1
trilogy	— group of three, which together form a related series	8
under-shepherd	— a term used to refer to one who is responsible for a local group of believers; a minister who recognizes his responsibility to the Chief Shepherd (1 Peter 5:4) for the spiritual welfare of those under his care	8

Answers to Self-Tests

Lesson 1

- 1 c)** recognition that all Christians are called to serve.
- 2 b)** be humanly perfect.
- 3 d)** be all of the above.
- 4** Answers **a)**, **b)**, and **c)** are correct.
- 5 a)** the higher trust of leadership calls for a higher code of behavior than is required of those who do not lead.
- 6**
 - a 1)** Characteristics of preaching
 - b 2)** Characteristics of teaching
 - c 1)** Characteristics of preaching
 - d 2)** Characteristics of teaching
- 7** as the sheep depend totally on the shepherd for all their needs so the spiritual needs of people depend on the ministry of the Word, godly example, and Spirit-inspired counsel.
- 8** it demonstrates concern for others, shows generosity, and provides for real need as well. (See Matthew 10:8.)
- 9** only then can one know what the Bible says and how this message can be applied in practical living. It is the apostle's command (2 Timothy 2:15), and it enables us to give an answer to those who ask concerning our faith (1 Peter 3:15).
- 10** spiritual power and spiritual understanding, without which our ministry will be ineffective.

Lesson 2

- 1 a)** develops the basic spiritual relationship between a person and the Lord.
- 2 c)** nurture one's spiritual life.

- 3 b)** a sweet spirit, wholesome attitude, and good thoughts and actions.
- 4 b)** Synthetical
- 5 c)** analytical method.
- 6 b)** develop intellectually, physically, spiritually, and socially.
- 7 c)** relax in the effort to mature in terms of personal development.
- 8 c)** of both of the above
- 9 b)** will be lost.
- 10 b)** Christians are called to work, walk, and witness to the people who make up society.

Lesson 3

- 1** True
- 2** True
- 3** False
- 4** True
- 5** False
- 6** True
- 7** False
- 8** True
- 9** False
- 10** True
- 11** True
- 12** False
- 13** True
- 14** True

15 True

Lesson 4

- 1** **b)** the means God has used and is using to reach the lost . . .
- 2** **c)** various methods of communicating truth . . .
- 3** **c)** example of John the Baptist . . .
- 4** **a)** acting as a herald and ambassador for Christ . . .
- 5** **c)** considered initially as a means to win the lost . . .
- 6** **a** 5) Early concept of preaching
b 4) Greek word *euangellizo* gives this definition of preaching
c 1) Later concept of preaching
d 2) John the Baptist was an example of this method of preaching
e 3) Paul used this method of preaching effectively

Lesson 5

- 1** True
- 2** True
- 3** False
- 4** True
- 5** False. If we are to sustain spiritual life, we must properly nourish it with a varied spiritual diet.
- 6** True
- 7** True
- 8** False
- 9** True
- 10** False
- 11** True
- 12** False

13 True

14 True

15 True

Lesson 6

1 c) Hearers will feel that “no goal” equals greater . . .

2 d) minister to the needs of people.

3 a) find what the Scriptures have to say about the subject you have chosen.

4 b) act as vehicles to convey and apply the truth of the Word to everyday life.

5 a) my knowledge grows through experiences . . .

6 d) include all of the above: **a)**, **b)**, **c)**.

7 c) is the message in shortened form.

8 c) guaranteeing spiritual response.

9 d) He could well have suffered from all of the problems described in **a)**, **b)**, and **c)**.

10 False

11 True

12 True

13 False

Lesson 7

1 c) know.

2 a) understand.

3 b) change.

4 a) once a person has become a believer in Christ, he needs to become a disciple also.

5 c) all new believers begin spiritual life as infants . . .

6 b), c), and e) are true.

7 b) and c) are true.

8 b) and c) are true.

Lesson 8

1 True

2 True

3 False

4 True

5 True

6 False

7 True

8 False. (Actually, this method enables us to be comprehensive in our treatment of Scripture study.)

9 False. (Some excellent Bible surveys can be done on single chapters or small groups of chapters.)

10 True

11 False. (You would need to generate interest and anticipation in your people also.)

12 True

13 True

14 True

15 False. (Revealed truth is primary.)

Lesson 9

1 c) enable the teacher to meet the needs of people . . .

2 a) to see people become soul winners . . .

- 3 b)** needs of individuals as well . . .
- 4 d)** such goals have the authority of the Word of God . . .
- 5 d)** have all of the above factors in mind: **a)**, **b)**, and **c)**.
- 6 b)** plan of attack or strategy . . .
- 7 c)** conclusion.
- 8 d)** of all of the above: **a)**, **b)**, and **c)**.
- 9 b)** therefore, he should view himself as the coordinator . . .
- 10 a)** 4) Discussion
b) 5) Story-telling
c) 1) Question-Answer
d) 2) Buzz groups
e) 3) Lecture method

Lesson 10

- 1** False
- 2** True
- 3** False
- 4** True
- 5** True
- 6** False
- 7** False
- 8** False
- 9** True
- 10** False
- 11** True
- 12** True
- 13** True
- 14** False
- 15** True

Preaching and Teaching

UNIT STUDENT REPORTS AND ANSWER SHEETS



DIRECTIONS

When you have completed your study of each unit, fill out the unit student report answer sheet for that unit. The following are directions how to indicate your answer to each question. There are two kinds of questions: TRUE-FALSE and MULTIPLE-CHOICE.

TRUE-FALSE QUESTION EXAMPLE

*The following statement is either true or false. If the statement is TRUE, blacken space A.
FALSE, blacken space B.*

1 The Bible is God's message for us.

The above statement, *The Bible is God's message for us*, is TRUE, so you would blacken space A like this:

1	<input checked="" type="checkbox"/>	<input type="checkbox"/> B	<input type="checkbox"/> C	<input type="checkbox"/> D
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MULTIPLE CHOICE QUESTION EXAMPLE

There is one best answer for the following question. Blacken the space for the answer you have chosen.

- 2** To be born again means to
- a)** be young in age.
 - b)** accept Jesus as Savior.
 - c)** start a new year.
 - d)** find a different church.

The correct answer is b) *accept Jesus as Savior*; so you would blacken space B like this:

2

A		C	D
---	--	---	---

STUDENT REPORT FOR UNIT ONE

Answer all questions on Answer Sheet for Unit One. See the examples on the DIRECTIONS page which show you how to mark your answers.

PART 1—TRUE-FALSE QUESTIONS

The following statements are either true or false. If the statement is TRUE, blacken space A.

FALSE, blacken space B.

- 1** I have carefully read all of the lessons in Unit One.
- 2** An effective minister has spiritual power and understanding.
- 3** A minister's leadership begins and ends with his message.
- 4** Personal devotions are not primarily intended to develop ministerial skills and knowledge.
- 5** Reading for understanding requires that one have a perspective and a close-up view of the content.
- 6** The context of a Scripture is the obvious meaning of a verse.
- 7** The words *God is a rock* are an example of literal language.
- 8** The setting and who is speaking are essential for the correct interpretation of Scripture.

PART 2—MULTIPLE-CHOICE QUESTIONS

There is one best answer for each of the following questions. Blacken the space on your answer sheet for the answer you have chosen.

- 9** An important aspect of the New Testament minister's work is
 - a)** service.
 - b)** the performance of his trade.
 - c)** the required development of administrative skill.
 - d)** his ongoing education.

10 Paul's concept of the ministry shows that he considered it

- a)** to be a sacred trust and a privilege.
- b)** the only place of effective service for a Christian believer.
- c)** beneath the dignity of most people.
- d)** a place of power.

11 A New Testament minister should be

- a)** a model of sinless perfection to those to whom he ministers.
- b)** sober, self-controlled, pure, honest, and in control of his family.
- c)** the leader of his community by reason of his strong will.
- d)** educated, skilled in writing, a good speaker and debater.

12 The New Testament minister may best be compared to

- a)** a master artisan who directs the production of goods.
- b)** an experienced fisherman who knows where and when to fish.
- c)** a shepherd who provides for the needs of his flock.
- d)** an artist who develops masterpieces.

13 Which one of the following statements is NOT true?

- a)** The intent of personal devotions is to expand one's personal relationship with Jesus Christ.
- b)** A person cannot lead others into what he has not experienced.
- c)** Devotions are intended to increase knowledge for ministry
- d)** Personal devotions based on the Word build faith and spiritual understanding, and lead toward spiritual maturity.

14 Reading through the entire Bible to gain some idea of its overall unity is an example of which method of study?

- a)** Synoptic method
- b)** Analytical method
- c)** Critical method
- d)** Synthetical method

15 Which method of study carefully dissects individual Bible passages to get at the meaning?

- a)** Synthetical
- b)** Analytical
- c)** Contextual
- d)** Syntactical

16 The Word challenges us to continue to grow in the grace and knowledge of our Lord because

- a)** there is a natural tendency to let up.
- b)** the world in which we live expects us to develop.
- c)** only as we continue in them may we merit salvation.
- d)** the human tendency is always to excel in non-spiritual things.

17 In John 7, John quotes Jesus: “Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.” By this he meant the Spirit, whom those who believed in him were later to receive” (John 7:38–39). Verse 39 is an example of

- a)** figurative language.
- b)** literal language.
- c)** explanation by context.
- d)** thought-provoking questions.

18 Questions that provoke thought and help people to understand Scripture better consider

- a)** the particular prejudices and customs of ancient people.
- b)** the political and social conditions of biblical times.
- c)** scriptural setting, who is speaking, and under what conditions.
- d)** the historical significance of events.

19 The use of word pictures from everyday life in the home and countryside to illustrate spiritual truth is known as

- a)** figurative language.
- b)** contextual communication.
- c)** literal language.
- d)** graphic illustration.

20 Which statement is NOT an example of figurative language?

- a)** “I am the gate for the sheep” (John 10:7).
- b)** “He rescued me from my powerful enemy” (Psalm 18:17).
- c)** “The vineyard of the LORD Almighty is the house of Israel” (Isaiah 5:7).
- d)** “Who is the Rock except our God?” (Psalm 18:31).

END OF REQUIREMENTS FOR UNIT ONE. Follow the remaining instructions on your answer sheet and return it to your instructor or office in your area, then begin your study of Unit Two.

STUDENT REPORT FOR UNIT TWO

Answer all questions on Answer Sheet for Unit Two. See the examples on the DIRECTIONS page which show you how to mark your answers.

PART 1—TRUE-FALSE QUESTIONS

The following statements are either true or false. If the statement is TRUE, blacken space A.

FALSE, blacken space B.

- 1** I have carefully read all of the lessons in Unit Two.
- 2** Generally, preaching refers to the proclamation of the Word for the purpose of producing spiritual maturity.
- 3** We can best defend preaching as a biblical means of communicating the gospel by pointing to church tradition.
- 4** The message of salvation is basic for without a positive response to it no need would exist for other messages.
- 5** Preaching has many themes because people have many needs.
- 6** Messages on the future arouse hope and inspire holy living.
- 7** Determining the goal of a message demonstrates an unspiritual reliance on one's own abilities.
- 8** Gathering material for sermons is time poorly spent.

PART 2—MULTIPLE-CHOICE QUESTIONS

There is one best answer for each of the following questions. Blacken the space on your answer sheet for the answer you have chosen.

- 9** The biblical concept of preaching is
 - a)** limited primarily to the delivery of the sermon.
 - b)** a formal pulpit ministry with no interaction.
 - c)** proclamation, conversation, witness, dialogue, and example
 - d)** a classroom situation with audience interaction.

10 Preaching can best be defended as a biblical means of spreading the gospel by considering the

- a) attitude of apostolic church councils toward preaching.
- b) established tradition of the early church in this regard.
- c) example of John the Baptist, Jesus, and the early church.

11 From the New Testament Greek words *kerusso* and *euangelizo*, we learn that preaching involved

- a) formal disputation about the validity of Christian claims.
- b) assuming the role of apologist to win over the enemies of the gospel.
- c) serving as a witness before officials who oppose the gospel.
- d) becoming a herald and ambassador for Christ.

12 Preaching was initially considered as a means of

- a) evangelism and later a tool for maturing believers.
- b) developing maturity if it were exercised by apostles.
- c) defending Christianity's break with Judaism.
- d) persuading all unsaved persons of gospel truth.

13 The basic theme of New Testament preaching was salvation, for

- a) the world was not only ready but seeking for that message.
- b) without that message no other message was needed.
- c) this theme was already widespread in philosophy.

14 The message of reconciliation deals primarily with the

- a) payment of a ransom to bring about redemption.
- b) problem of broken relationships within a home.
- c) adjustment of differences between God and people.
- d) satisfaction of God regarding the penalty of sin.

15 The reason for the many themes in our preaching is that

- a) we want to keep something new before our people.
- b) as we develop spiritually we require a different spiritual diet.
- c) in modern times variety in preaching has become popular.

16 Messages dealing with the future affect Christian living in all of the following ways but one. Which one is NOT true?

- a)** Prophetic messages move us to simply await Christ's coming.
- b)** These messages stimulate holy living.
- c)** Messages such as these encourage faithful Christian service.
- d)** Biblical knowledge of future events inspires hope.

17 Determining a goal for preaching is important because it helps us

- a)** respond to the desires of the people.
- b)** develop our preaching aims like all other good ministers.
- c)** concentrate on the kind of preaching that interests us.
- d)** minister to the needs of our people.

18 One of the main purposes of gathering material is to

- a)** develop the habit of consulting everything possible on a subject.
- b)** create a professional system of locating and using helpful material.
- c)** find what the Word says about the subject we have chosen.

19 The orderly arrangement of a homily serves all of the following purposes EXCEPT one. Which one does it NOT serve?

- a)** The text provides a biblical foundation to help set the tone.
- b)** The mechanics of organizing and arranging guarantee success.
- c)** The introduction creates interest, and the central truth helps people focus on the nature of the sermon.
- d)** The body illustrates, explains, and summarizes the Scripture portion and prepares people for a decision.

20 We may give information to people by our messages, but we have not really communicated until

- a)** the message has been given and received.
- b)** we have completed the formal stages of communication.
- c)** our audience has heard the message.
- d)** the audience has a favorable attitude toward the message.

END OF REQUIREMENTS FOR UNIT TWO. Follow the remaining instructions on your answer sheet and return it to your instructor or office in your area, then begin your study of Unit Three.

STUDENT REPORT FOR UNIT THREE

Answer all questions on Answer Sheet for Unit Three. See the examples on the DIRECTIONS page which show you how to mark your answers.

PART 1—TRUE-FALSE QUESTIONS

The following statements are either true or false. If the statement is TRUE, blacken space A.

FALSE, blacken space B.

- 1** I have carefully read all of the lessons in Unit Three.
- 2** A teacher's only responsibility is to impart knowledge.
- 3** Getting a grasp of the facts is an important primary step in the learning process.
- 4** Christian doctrine concerns imparting church tradition.
- 5** Lesson goals are established mainly to inform students of future lesson content.
- 6** Teaching in the church is a response to a biblical command.
- 7** The teaching imperative arises out of the need to maintain, develop, and mature the spiritual life of believers.
- 8** Balance in the ministry affects only the idea of whether one should emphasize preaching or teaching.

PART 2—MULTIPLE-CHOICE QUESTIONS

There is one best answer for each of the following questions. Blacken the space on your answer sheet for the answer you have chosen.

- 9** The scriptural concept of teaching is based on the idea that
 - a)** each generation must provide for some teachers.
 - b)** once a person becomes a believer, he must also become a disciple.
 - c)** preaching is preliminary and teaching produces stature.
 - d)** every believer must become involved in a teaching ministry.

10 The kind of teaching that produces differences in attitude and behavior is

- a)** teaching to produce change.
- b)** teaching to entertain.
- c)** knowledge-oriented teaching.
- d)** understanding-oriented teaching.

11 The aspect of teaching which is concerned primarily with explanation and interpretation is called teaching to produce

- a)** assent.
- b)** knowledge.
- c)** understanding.
- d)** change.

12 Which one of the following is NOT a need from which the biblical imperative of teaching arises?

- a)** He who leads seeks to feed the spiritual life of his people.
- b)** Teaching provides protection for Christians.
- c)** Teaching builds intellectual discrimination; whereas, preaching appeals to the emotions.
- d)** Through his example a leader provides spiritual leadership.

13 Feeding the flock implies that the teacher will

- a)** teach simple truths to spiritual babes.
- b)** provide deeper doctrinal truth for the more mature sheep.
- c)** provide protection as part of the spiritual diet.
- d)** do all of the above: a), b), and c).

14 The study of Bible doctrines is intended to

- a)** teach the distinctive doctrines of each church.
- b)** prepare people for the totality of Christian living.
- c)** ground believers in elementary truth.
- d)** focus attention on the basic issues of natural life.

15 It is highly important for us to have Bible-based goals for

- a)** they represent the purpose God has for our life and work.
- b)** they give students the motivation to be successful.
- c)** this structure insures our teaching success.

16 The conscientious teacher tends to be the one who considers

- a)** his priority to be the meeting of the goals of his institution.
- b)** that his goal is to meet the standards of the teaching profession.
- c)** meeting the needs only of individuals.
- d)** the needs of individuals and those of the people as a whole.

17 The value of the lesson plan lies in our ability to use it as

- a)** a prevention against unplanned creativity of the teacher.
- b)** the means of demonstrating that we plan to cover essential material.
- c)** a plan or strategy for meeting the goal of the lesson.
- d)** a rigid structure to keep us in line as we teach.

18 Truth that produces positive spiritual change in a person

- a)** is primarily intellectual in nature.
- b)** affects the total person: intellect, emotions, and will.
- c)** is basically an emotional affair.
- d)** is a spiritual matter and nothing more.

19 The most basic secret of success in preaching and teaching is

- a)** the result of the minister's complete dedication to God.
- b)** based upon the development of one's native talents and skill.
- c)** the ongoing effort of a person to educate himself for the ministry.
- d)** to stay abreast of what others are doing within the profession.

20 When we refer to balance in ministry we are speaking about

- a)** balance in method between preaching and teaching.
- b)** our responsibility to balance the diet between milk and meat.
- c)** balance between evangelism and training disciples.
- d)** the need for all of the above: a), b), and c).

END OF REQUIREMENTS FOR UNIT THREE. Follow the remaining instructions on your answer sheet and return it to your instructor or office in your area. This completes your study of this course. Ask your GU instructor to recommend another course of study for you.

CS5251 PREACHING AND TEACHING

UNIT ONE ANSWER SHEET

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Sex.....

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How many years have you studied in school?

Are you a member of a church?

If so, what is the name of the church?

What responsibility do you have in your church?

.....

How are you studying this course: Alone?

In a group?

What other GU courses have you studied?

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1	A	B	C	D	8	A	B	C	D	15	A	B	C	D
2	A	B	C	D	9	A	B	C	D	16	A	B	C	D
3	A	B	C	D	10	A	B	C	D	17	A	B	C	D
4	A	B	C	D	11	A	B	C	D	18	A	B	C	D
5	A	B	C	D	12	A	B	C	D	19	A	B	C	D
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7	A	B	C	D	14	A	B	C	D					

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4	A	B	C	D	11	A	B	C	D	18	A	B	C	D
5	A	B	C	D	12	A	B	C	D	19	A	B	C	D
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ANSWER SHEET FOR UNIT THREE

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Dear Father in heaven, I recognize today that I have sinned against you, and it is my desire to turn away from my sins from this day forward. Please forgive me. I also believe You sent Your Son, Jesus Christ, to die in my place on the cross and that He rose from the dead on the third day. I receive Him today as my Lord and Savior by faith and will live for Him the rest of my life. Please change my life and make your presence known in me. I ask this in Jesus' holy name, Amen.

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