A Biblically Based Instruction Program In Preaching For Local Church Elders And Lay Preachers In The Philippines

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ABSTRACT

A BIBLICALLY BASED INSTRUCTION PROGRAM IN PREACHING
FOR LOCAL CHURCH ELDESTS AND LAY PREACHERS IN
THE PHILIPPINES

by

Archibald P. Tupas

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Title: A BIBLICALLY BASED INSTRUCTION PROGRAM IN PREACHING FOR LOCAL CHURCH ELDERS AND LAY PREACHERS IN THE PHILIPPINES.

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This project sought to develop programmed instruction materials designed to guide laity of the Philippines in independent study in the art of preaching.

Preaching is especially challenging to Filipino lay people—particularly to the church elders—because of the lack of ordained ministers. Preaching the Gospel and nurturing members rest largely on lay shoulders. Unfortunately, the laity who do the bulk of the work in the Philippines are handicapped by lack of formal ministerial training. Thus Seventh-day Adventist church leadership is challenged to equip and instruct the laity to preach more effectively to meet the demands of a rapidly growing membership. Programmed instruction prepared especially for the laity is one attempt to meet this situation.
Programmed instruction arranged learning activities in a series of steps which lead the learner by independent study to desired goals. The lessons present the information and provide the learner with opportunities to apply it. Behavioral objectives are spelled out so students know what they can and should do after completing each lesson.

Programmed instruction in preaching is perhaps most effective when connected with Theological Education by Extension—which brings education to the people who are working in the churches, puts learning into an informal setting, brings instruction to the "right" people, and makes the theory realistic by putting it into immediate application.

The programmed instruction reminds the learner that three important factors determine the success of preaching: (1) the preacher, (2) the people, and (3) the sermons.

First, effective sermons are related to the whole life of the preacher, his/her spirituality, his/her Christ-like attitude, his/her diligent study of the Bible, and his/her prayerful life. Second, sermons appropriate to the congregation are preached when the preacher asks him or herself three questions: (1) Do I know the people? (2) Do I really love them? (3) Do I seek to feed them spiritually with divine Word that meets their needs?

Third, effective, appropriate sermons can be preached only by careful preparation and development. The programmed instruction in preaching helps the learner to develop a sermon from the initial idea to the final delivery. In all the instruction the learner is reminded that he/she is a messenger called by God, that God's Word
revolves around Christ which is the theme and center of the message, and that only through Christ does one receive salvation.
Andrews University
Seventh-day Adventist Theological Seminary

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A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

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INTRODUCTION

Jesus utilized preaching greatly in his ministry. He declared to His disciples: "Let us go somewhere else--to the nearby village--so I can preach there also. That is why I have come" (Mark 1:38 NIV). Jesus' disciples gave high priority to preaching after His resurrection. Immediately after the disciples were filled with the Holy Spirit on the Day of Pentecost, they began preaching.

What has caused the phenomenal response to the gospel in the witnessing venture of the early Christian church? D. Martyn Lloyd-Jones asserts that this "question can only be answered by preaching."¹ By preaching "about three thousand were added to their number that day"² after hearing the spirit-filled sermon of Peter.³

In the past preaching has played an important function for God's people. DeWitte T. Holland says:

Luther insisted that the sermon must be central in worship. Other items in the service need not be diminished in importance but could be fulfilled as the sermon brought the living Word to illuminate those items for the participating congregation. To Luther, faith was not found only through preaching, but it was therein perfected.⁴

³Acts 2:14-47.
Today, preaching has a very high value in the Philippines and other Christian nations. Holland believes that, "The preacher who can present the Lord's message, applying it to the trials, frustrations, sins, sufferings, and joys of our present society, will surely be instrumental in bringing the listeners to the central meaning of life and in leaving them in the presence of God."\(^1\)

It appears that preaching will surely be with us to stay and will continue to be the prime agent in proclaiming God's message. Holland further states: "Jesus commanded us to preach, and preaching will continue because people, both in and out of the church knowing its influence for good, do not want it to stop."\(^2\) Naesheim shares his conviction regarding the future of preaching, saying that it will continue "to be a singularly important activity for the church today."\(^3\)

And Fant states:

Preaching continues to have an irreplaceable position in Christian theology and Christian worship because it does what God did in his self-disclosure to Israel, in his revelation to prophets and apostles, in the fullness of his revelation in Jesus. It provides a medium for revelation which enables the eternal Word to maintain its living, dynamic character and encounter our concrete situation.\(^4\)

The combination of the human element and the Word found in preaching brings us into an encounter with God. For this matter "Theology, then, takes preaching seriously because through it Christ

\(^1\) Ibid., p. 116.

\(^2\) Ibid., p. 117.


comes to his people."¹ Thus, preaching and what it is all about, has prompted me to do something about it. Considering the need of God's people in the Far East, particularly in the Philippines, I have taken a very serious interest in how to help the local church elders and lay preachers whose responsibility for proclaiming the Word of God every week entails a task that falls heavily upon them.

This research project has focused primarily on producing materials that may guide the local church elders and lay persons into better preaching. This material is known as "Programmed Instruction in Preaching for Laypersons in the Philippines." Thompson shares his idea of good preaching:

What is good preaching? is the question of both those who hear it and those who do it. Hearers answer that question instinctively, tuning in the preacher who meets their needs, whether in the pulpit of the neighborhood church or on a broadcast.²

If preaching is to meet people's need, it is imperative that we do something to help the "man" in the front line of the pulpit. For this reason I pursued the idea suggested by Dr. Arnold Kurtz, former director of the Doctor of Ministry Program, Andrews University Theological Seminary, to prepare programmed instruction in preaching, in order to reach many people in a short time.

A survey of Chapter I, "The Rationale of the Research Project," covers several areas. It explores the situation which necessitates the project, gives a brief theological foundation for a laity oriented program, brings into focus a review of contemporary literature on

¹Ibid., p. 27.
²Holland, p. 7.
preaching for laypersons today, explores the areas of programmed instruction and theological education by extension and its relationship, and finally, provides a summary of the rationale for the project.

The last chapter includes the feedback of some selected Filipinos in the United States, who gave a preliminary appraisal of the programmed instruction. It ends with some recommendations on the implementation of the programmed instruction that would give maximum benefits to the church elders and laypersons.

The research project is based primarily on published sources and is not based on the result of a field test. However, my background as a church elder and laypreacher in addition to my experience as a minister since 1972 makes me aware of the problems of those preaching in the local churches in the Philippines.

Being aware of the vigorous growth of members in the Philippines (from 1970-80 decadal growth was 97.3%),¹ it seems clear that there is a need for this attempt to help the local church elders in nurturing their respective congregations through preaching.

The programmed instruction is designed to meet the needs of local lay leaders so they can learn preaching independently while carrying on their responsibilities both inside and outside the church.

This programmed instruction is not exhaustive; nevertheless, with all its limitations, it is hoped that it will help church elders and lay preachers to prepare sermons and preach more effectively to meet the needs of God's people.

CHAPTER I

THE RATIONALE OF THE RESEARCH PROJECT

Context of the Project

To set the stage for this research project, it is important to see the country, the Christianity, and the Seventh-day Adventist Church in the Philippines.

God desires Christianity to grow and flourish in the beautiful land lying in a triangle of South East Asia on the Pacific Ocean in an archipelago of about 7,000 islands. The land area totals 115,600 square miles and has about 52 million inhabitants today.

March 31, 1521, marks the early beginning of Christianity in the Philippines. At that time the first Roman Catholic mass was celebrated at Limasawa in southern Leyte. Christianization of the country proceeded under the Spanish regime for over 400 years. The majority of the people became Roman Catholics—a development unparalleled in other Asian countries.

When the Spanish hold broke around 1899, a number of Protestant missions—mostly from the United States—moved into the country. The first church-planting mission began by a non-competitive plan to evangelize the islands. Note Hoke's statement:

In a fresh, vigorous, and optimistic atmosphere the early missionaries met in Manila in April 1901 to organize the
Evangelical Union, to choose a common name for all Protestant churches, and to fix geographical areas for each mission."

Among the Protestant pioneers, the Methodist church got off to the fastest start, baptizing twenty thousand members in 1911. According to James B. Rodgers, cited by Hoke, one reason for such growth was due to the brethren who devoted themselves almost exclusively to evangelistic work and development of the churches.\(^2\)

The Seventh-day Adventist mission effort started "when R. C. Caldwell arrived in the Philippines in 1905 as a colporteur of the SDA Church."\(^3\) For the religious milieu where the Seventh-day Adventist Church is situated now, Dr. Herman Reyes records:

Philippine population is made up of 82 percent Roman Catholics, five percent Aglipayans [a national Catholic Church], three percent ecumenical and independent Protestants (this includes the Iglesia in Cristo by Manalo), four percent, non-Catholic Christians who identify neither with the "Catholic" nor with the "Evangelical" tradition, four percent, Muslims, and two percent, made up of Buddhists, Animists, et cetera.\(^4\)

In spite of the ailing economy and political crisis in the history of the country, development of the gospel seems to be progressive. The proclamation of the Advent truth is carried on strongly. Hoke points out major factors contributing to the growth of the Adventist church in the Philippines. He says there are

\[\ldots\] built-in advantages which have brought to the SDA's a strong sense of both unity and identity. Add to this an amazing amount of very thorough planning, hard work, efficient organization, and tight financial control, and one can understand the success of this second-largest mission-founded Protestant church in the Philippines.\(^5\)


\(^2\)Ibid., p. 545.

\(^3\)Reyes, p. 87.

\(^4\)Ibid., p. 74.

\(^5\)Hoke, p. 529.
A new look at the Adventist church in the Philippines today reveals a tremendous growth in membership, which has passed the 300,000 mark.\(^1\) Added to this, Reyes claims:

Seventh-day Adventist membership in the Philippines, although only one small nation, is larger than the combined membership of five of the twelve divisions of the General Conference, not withstanding the fact that each is composed of several nations. Only two countries in the world have a larger total of SDA members than the Philippines: the United States and Brazil. Although the United States has five times, and Brazil, three times the population of the Philippines, Filipino membership is one-third that of the Church in the United States and three-fourths that of the church in Brazil.\(^2\)

At the rate the Adventist church is growing compared with the population—that is, one Adventist for every 132 Filipinos in 1980\(^3\)—the problem of how to handle the population explosion of the church soon presents a big challenge. Otherwise, the rate of apostasy will soon begin to approach the rate of growth in membership.

It is anticipated that the production of a programmed instruction in preaching may indirectly help to establish new converts. If the instruction material becomes a tool in the hands of the church elders and enables them to preach messages that meet the needs of the people of God many church members would find the strength and encouragement they desire. One could not deny that the proclamation of the Word of God would strengthen the faith of the listeners for "Faith comes from hearing the message, and the message is heard through the word of Christ."\(^4\)

Preachers should be aware of the two elements in preaching

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\(^1\)Adventist Review, March 8, 1984, p. 23.

\(^2\)Reyes, p. 23.

\(^3\)Ibid., p. 170.

\(^4\)Romans :10:17  NIV.
represented by the Greek works *Kerygma* (proclamation) and *didache* (instruction). While Sweazey distinguishes the two elements he also states:

> We cannot rigidly distinguish the evangelist from the teacher, the kerygma from the didaskalia. The proclamation of the gospel must include the imparting of information, and the church's education must never leave out the appeal for commitment.

It is apparent that we need to keep the evangelistic thrust in preaching—which is kerygmatic in nature, it must be balanced with instructional preaching which has the element of didache.

My personal observation indicates that there is a need for greater balance of subject matter in sermons preached in the local congregation.

In order to foster such a balance of subject matter, it is important to acquaint local church elders with different sermon designs and view points so that they can orient some of their sermons toward pastoral care while still maintaining their evangelistic fervor. This is one reason for preparing this programmed instruction material.

J. H. Zachary, Ministerial Association Secretary, Far Eastern Division of Seventh-day Adventists, reveals the large number of congregations being served by the elders. He states: "On a given Sabbath over 5,000 of our congregations are served by the local

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2. The Far Eastern Division is the central governing body for administrative purposes of the Adventist church located in the territory including Korea, Japan, Taiwan, Hongkong, Philippines, Malaysia, Singapore, Indonesia, Thailand, Vietnam, Cambodia, and other South-east Asia countries.
elders.\(^1\) The majority of these local church elders are in the Philippines for "Since 1926, more than one half of the total communicant membership of the Division resided in the Philippines."\(^2\)

This gives us a picture of the need for local church elders to be trained to better serve their respective congregations. The programmed instructional material in the hands of these local church elders can be but one of the channels through which they can be trained in the area of preaching.

Finally there is the matter of the great insufficiency of regular pastors. In my personal experience as a district pastor, I worked alone shepherding 19 churches in the northern town of Iliolo. Reyes indicates that "an average of eight churches is the load common among Adventist ministers in the Philippines."\(^3\) This great insufficiency of pastors necessitates the entrusting of pastoral care to the local church elders in the Philippines. It seems undeniable, therefore, that equipping the church elders for local leadership in preaching is imperative.

Theological Education by Extension, Relation with Programmed Instruction

We have a fair idea of the tremendous growth of Seventh-day Adventism in the Philippines. The evidence is clear that God's Spirit is moving and that the growth will continue to occur. However, this phenomenon presents a problem of lack of trained local leaders to cope with the growth as mentioned above.

\(^1\) Letter received from J. H. Zachary, Far Eastern Division, October 4, 1983.
\(^2\) Reyes, p. 23.
\(^3\) Ibid., p. 23.
The same desperate need for local pastors exists in Africa, Latin America, India and other parts of the world. Fred Holland and His wife,¹ as missionaries in Africa in 1964, were aware of the problem of lack of suitable leaders in many churches. They tried different ways such as training students in the Bible School, correspondence courses, two-week Bible course during school vacation, mobile Bible school for four to six weeks, but none of the efforts solved the problem of inadequately trained local leaders.

However, when they read what was going on in Latin America in the training of men for the church, they became excited. The plan was to take the long-term Bible training out to the people. Classes were held at centers each week, where pastors could gather to discuss lessons they had studied at home. The program was known as the Theological Education by Extension, or T. E. E. in short.

Holland tried to start a similar program in Africa. He discovered many new possibilities for training more men for ministry in Africa for local leadership.²

The idea of Theological Education by Extension was conceived by James H. Emery and Ralph D. Winter. In 1963, they started a program on an experimental basis through the Evangelical Presbyterian Seminary of Guatemala, known as "extension theological education." In the second year of the extension program, Ross Kinsler was sent to Guatemala. He


²Through Holland's involvement in T. E. E., he became Executive Secretary of the Association of Bible Institutes and Colleges and later Director of the TEXT Project of the Theological Commission of the A. E. A. M. (Association of Evangelicals of Africa and Madagascar).
became the key man in the formative and expanding stage of the program until it became strong and well established.

T. E. E. began a little over twenty years ago in Guatemala; now it has spread all over the world and is playing a significant role in training local leadership for the ministry. One report states:

Theological education by extension is now clearly established as the most vigorous alternative creative form of preparation for the ministry. It may soon outdistance residential patterns of training as the dominant form of training for the ministry.

In the Philippines, the Union Theological Seminary initiated T. E. E. in 1975, under the leadership of Dr. Jose Gamboa, Jr. The goals were to provide theological training for many workers, including those who had no seminary training, and to prepare them for leadership in the context of the current Philippine society. ²

Kinsler reports on the rapid expansion of the T. E. E.:

... from a handful of experiments in Latin America at the end of the 1960s to 300 or 400 programmes with perhaps 100,000 students around the world at the end of the 1970s--has been extraordinary.

There are good reasons in favor of the T. E. E.: less cost per student, stress on independent study, less faculty for a larger number of students, attractiveness to more candidates for the ministry, students can stay where they are, training is more relevant and has a more practical concept, the form of adult education is acceptable, and it trains the real leaders. Nevertheless, there is something more

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³ Ibid., p. 15.
important than the above which underlies the purpose of T. E. E., according to Winter—"it is the simple goal of enlisting and equipping for ministry precisely those who are best suited to it."¹

To crystalize what T. E. E. is, Holland briefly states:

T. E. E. goes to the men who are working now in the churches and who are using their spiritual gifts. It takes up the work which they are already doing and teaches them to do it in a better way.²

If T. E. E. were implemented at the local church level, it would surely accommodate the church elders and lay preachers who are needing training relevant to their need and situation.

In the mechanics of what makes T. E. E. work, there are three important parts, namely: (1) Lesson materials, (2) Seminar meetings, (3) Field experience. According to Holland, Ted Ward of Michigan State University has an analogy that explains T. E. E. like a fence (figure 1).

The three parts are like the wires and the posts. The first important part is the lesson materials shown as the topwire. Holland says that programmed instruction is not the only material which can be used in T. E. E., but he believes "good programmed lessons will be the greatest help to students who are studying through this plan."³

The second important part of T. E. E. is like the post of the fence, that is, the seminar meetings where learners meet on a regular schedule in a certain place with the leader, probably once a week for about one to two hours, depending upon the nature of the program. The

³Ibid., p. 11.
Fig. 1. The T. E. E. Programme--A Fence Model

leader does not teach because the teacher is the programmed instruction supposedly studied at home. The leader serves only as a facilitator of the group discussion of the lesson.

The third important part of T. E. E. is the field work or experience shown by the bottom wire on the fence. This serves as the laboratory or practicum which is very important since it involves how pastors in training relate their learning to their life and work.

According to Holland, a new T. E. E. "railway" model emerged when he was teaching at the School of World Mission in Pasadena, California (see figure 2). The four-part railway model gives a more dynamic expression, but it also includes the popular three-part fence model by Ward. Added to the three-part fence model is the spiritual foundation. Regarding the added spiritual dimension, Holland says:

All theological education should rest on the foundation of the building of men and women of God--spiritual formation. The church moves forward with practical theological education that relates learning and doing and the development of being.

Emphasizing the training of the right people employing the right way, Ralph Winter, the first organizer of the T. E. E. plan, says: "Many times we are training the wrong students, training them in an artificial situation, and divorcing them from their backgrounds." T. E. E. seems to be a solution to this issue.

**Philosophy of Programmed Instruction**

Currently programmed instruction is an "in" thing in many of the fields. Ted Ward observes: "The development of programmed

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1 Ministry by the People, p. 106.

2 Holland, p. 13.
Fig. 2. A four-part railway model of T. E. E.

Source: Holland, School of World Mission, Pasadena, California.
instruction has moved forward steadily in several fields of technology, and in the natural sciences."¹ However, in the area of theological education, the pace of programmed instruction seems to be moving along more slowly.

Programmed instruction essentially "consists of a reproducible series of learning acts arranged in sequence to lead a learner efficiently from some behavior he has mastered to some new behavior which is the goal of the instruction."² Some experts would prefer to call it programmed learning. True! The emphasis is on learning acts in the definition; this helps the student to learn for himself, independently, in an active way. What is programmed are the acts of learning which are predetermined in the objectives of the instruction and are carried out in a "step-by-step series of tasks that insure a highly predictable achievement of these objectives."³ So programmed instruction is designed and arranged in such a manner that the learner makes as much productive effort as possible.

Programmed instruction is very similar to tutoring where a student receives much help at the start in the form of questions and answers. He/she then is given less and less help until the entire operation is done without prompting. It is noticeable in Chapter 2 that the questions start with simple ones and they become gradually challenging to the learner. However, there is a difference; it is that


³Ward, p. 1.
Modern programmed instruction is . . . a program--printed or photographeod or fed into a computer--[that] can now be used to sit in for the tutor, reproduce the experience over and over again for other students, and thus enormously expand the opportunity for this kind of learning."\(^1\)

We all know, in general, that the workbook, syllabus, ordinary textbook, etc., supply information or locate information, whereas programmed instruction "is more useful for establishing the use of information."\(^2\)

Espich and Williams clarify programmed instruction as "a planned sequence of experiences, leading to proficiency, in terms of stimulus-response relationship."\(^3\) In a planned sequence it is implied that the person developing the program determines not only what experiences the student should have but also in what order they should occur. The "experiences" in the definition indicate the active participation of the student in the learning process. To lead the student to proficiency, some questions can be applied. What can the student do now that he could not before? How well? How quickly? With what help? How do we know when we have finished the educational process? When do we stop? "The terms of stimulus-response relationship" refer to the basic behavioral science concepts which form the basic foundation of programmed instruction. This is associated with Skinner's theory of learning:

\(^{1}\)Schramm, p. 2. \(^2\)Ward, p. 5.

Each response must be reinforced immediately. This is the principle of the 'reinforcement theory'--the giving of a 'reward' for correct behavior. . . . In Skinner's programs, knowledge of results is assumed to be a 'reward' in itself and an adequate reinforcement for continued learning.

The basic behavioral science concept on which the programmed instruction is based can be illustrated by an actual classroom with the teacher "saying 'good' after a student's response. . . ." When a student was praised for his writing, a subsequent increase in his writing ability was noted. The same thing occurs with the programmed instruction. When a learner quickly discovers that his answer is right, the result is a subsequent increase in learning activities.

Three important things should be considered in the production of programmed instruction, namely: (1) The students or the target group, (2) the preparation of the materials, and (3) testing of the material.

An example of a profile of the students or target group considered when writing T. E. E. books in Africa is as follows:

- He has had about four years of education.
- He is mature and active in his home community.
- He has little or no formal training in Bible study.
- He is African, coming from one of many tribes.
- He is aware of the spirit world which can affect his daily life.
- He is active in the work of the church as local pastor, Sunday School teacher, evangelist, or church committee member. (Women church workers are also included.)

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3Holland, p. 19.
When this research project was launched, the students or the target group taken into consideration were the church elders and lay preachers in the Philippines. The most important data gathered about the educational attainment of most of the church elders was supplied by the three unions by which the Adventist work in the Philippines is administered.

Pastor Violito F. Bocala, Secretary, Central Philippine Union Mission, states in his letter:

I cannot give you the exact answer regarding the average educational level of our local church elders because we have not conducted any survey. In rural areas we still have some church leaders who are in the elementary and secondary levels. In urban areas, though, most are professionals. In all our seminars, both in cities and in rural areas, about 70% to 80% of our laymen prefer English materials. In my own estimate the average educational level of our local church elders is second-year high school [eight years of education]. Again, this is only a personal estimate.

Pastor N. R. Arit, President, North Philippine Union Mission, estimates that church elders have at least a high-school attainment [highest level in high school means ten years of education].

Pastor P. M. Diaz, President, South Philippine Union Mission, writes that church elders have an average educational attainment of a third-year high-school student.

The educational profile of SDA church in the Philippines, according to Reyes, is that

Only a very small percent (4.3 percent) of the Adventists in the Philippines does not have some kind of formal education. A little less than one half (47.4 percent), has some

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1 Letter received from Pastor Violito Bocala, Secretary of the Central Philippine Union Mission, July 26, 1984.

2 Letter received from Pastor N. R. Arit, President of the North Philippine Union Mission, July 23, 1984.

3 Letter received from Pastor P. M. Diaz, President, South Philippine Union Mission, July 17, 1984.
elementary education; more than one fourth (27.3 percent), has some high school education; and one out of every five (20.4 percent), has some kind of college education.

When the target group has been determined, preparation of the programmed instruction material may commence. This takes time, but procedures are more or less uniform and more precise than those of ordinary teaching materials. The major items that make up the composition of the instruction materials are: (1) behavioral objectives, (2) frames, and (3) the techniques in constructing programmed lessons which are of different kinds.

When the T. E. E. lessons in Africa were prepared, they not only thought of the church leaders as the target group for whom they were writing the materials, but they thought of the behavioral objectives or what those church leaders could and should be able to do. Some of the things they thought students should be able to do were:

He should be able to read his Bible and find things to use in his life.
He should be able to fellowship with God in prayer and lead others to do the same.
He should be able to plan and lead meetings in his church.
He should be able to explain verses of the Bible to his people.
He should be able to care for his people in daily life.
He should be able to do evangelism.

Robert F. Mager gives us this definition of an objective:

An objective is an intent communicated by a statement describing a proposed change in a learner—a statement of what the learner is to be like when he has successfully completed a learning experience. It is a description of a pattern of behavior (performance) we want the learner to be able to demonstrate.

1Reyes, pp. 212, 213. 2Holland, p. 19.

3Robert F. Mager, Preparing Instructional Objectives (Belmont, Calif.: Fearon Publisher, 1962), p. 3.
So, in the preparation of an objective we should state "what the learner must be able to DO or PERFORM when he is demonstrating his mastery of the objective." Truly, when we see the behavior, performance, or overt action we can conclude whether the learning act is taking place or not.

Meaningful objectives, therefore, go beyond such statements as: "I want the learner to know something," or "I want the learner to understand," which can be open to many interpretations. Words such as: to write, to recite, to pray, to preach, to identify, to differentiate, to list, and to solve are words which are open to fewer interpretations.

Another major item in the preparation of the programmed instruction is the frame. The frame makes the difference between programmed instruction and ordinary books. Holland says that in programmed instruction, "Each page is divided into small parts which are called "frames." According to Ward, the frame consists of:

- INFORMATION: new or reviewed data (idealy-verbally or symbolically stated) and
- CUES: verbal or non-verbal hints or subtle suggestions that help the learner think of the correct response to the problem.
- The frame always contains a
- PROBLEM: a task or inquiry that demands that the learner actually use the information given in the frame or in some earlier frame or experience.
- FORMAT: the program is typographically arranged so that after the learner makes his RESPONSE to the problem, he is immediately given FEEDBACK: a way to see the rightness or wrongness of his response. The layout of the format must provide a way to conceal or partially conceal the feedback until after the learner has completed his response to the problem.\(^3\)

\(^1\)Ibid., p. 13.
\(^2\)Holland, p. 16.
Holland simplified the above and put the frame into three parts: information, response, and confirmation. The information is a small amount of teaching. The response asks the student to use that information and the confirmation tells the student whether or not he has used it rightly.

A frame from the book, The Shepherd and His Work by Seth Msweili and Donald Crider, points out the parts:

**Information**

God wants to show people his word through preaching. His word is in the Bible. When we are getting ready to preach, we must start with what God says. This means we must choose verses from the Bible to preach about.

**Response**

Can you preach a good sermon just telling what happened to your friend?

**Confirmation**

What happened to your friend is not God's word. That alone will not make a good sermon. However you may use it to explain something from God's word. Paul told Timothy, "Preach the word." God's word is in the Bible. That is where you will get your sermon.

The third major item in the preparation of programmed instruction is the construction techniques. Different techniques can be used in constructing programmed lessons. However, the main ones are branching and linear. Holland describes the two techniques:

Branching programmes lead students to different parts of the book according to their needs and the way they answer. Linear programmes take students along a straight path or line. Students start at the beginning and read each part and answer each question without jumping over any part.

The programmed instruction presented in chapter 2 uses linear

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1Holland, p. 16.
3Holland, p. 16.
programming because it seemed easier to follow and would probably be less confusing to learners exposed to this kind of material for the first time. In linear programming, responses take many forms. According to Espich and Williams, a learner "may be asked to write or supply a word or a statement, draw a diagram, or perform any other type of overt action requiring response from within his own repertory."¹ This is easy to notice in chapter 2.

The final step in preparing a book which consists of programmed instruction is testing the lessons. Before the programmed instruction material is circulated for public use, it should be tested carefully. Testing the lessons is not within the area of this research project, however. Nevertheless, the project does include an assessment of the material by selected Filipino Seventh-day Adventists in America.

However, based on the preparation of T. E. E. in Africa, we have some idea how to conduct the testing of programmed lessons.

When the writer has prepared a lesson, he takes it to a student like those in the extension centres. He asks the student to do the lesson. If the student has any trouble with it, the lesson is rewritten to take out the problems. Then it is tested with another student. When the whole book is written and tested in this way, it is taken to an extension class. Ten to fifty students use the book in a real class over a period of weeks. Records are kept of students' answers. If four or five students have trouble with a certain part, that part is rewritten and tested again. This work of writing and testing continues until the writer is sure that the students for whom he wants to write can reach the objectives.²

A detailed discussion of testing procedure is found in Appendix 0.

¹Espich and Williams, p. 62.
²Holland, pp. 19-20.
Contemporary Literature on Preaching for Laity

The theology of lay ministry is a ministry for "all" Christians. More and more we see the narrowing of the separation between the ordained ministry and the laity of the Church. When we are God's people, "laos" as the Greek puts it, we are automatically united into the mystical body of Christ in the Christian community. Thus we are all participants in the service of Jesus and his priesthood.

Pittenger says "there is a profound sense in which 'all' Christians do the celebrating, preaching, teaching, and shepherding, even if for orderly performance certain persons have been authorized and engraced for leadership in these ways." He believes there can be a distinction for the men who are set apart for special functions within the Church, but there can never be a separation between the ministry belonging to all who are baptized into the body of Christ.

Preaching, as we all know, is the proclamation of the Word of God. However, we commonly identify it as the work of ordained men, so we call them "preachers." Proclamation, however, can be in a wider context, that is, a ministry for all. Let us look at the early beginning of the proclamation of God's Word.

In the earliest days, this proclamation was of course largely outside the regular meetings of the community for worship. Its purpose was to win others for the fellowship. Later much of the proclamation took place within the services of worship; and at that time it became a responsibility laid largely, if not entirely, on those who had been ordained to leadership. In other words, it was regarded as a part of the

function proper to one who had been called, chosen, and ordained. The role of the unordained, in this connection, was minimized or neglected.

If the proclamation of the Word of God is only confined entirely to the so-called "preachers," we can see the departure from the true sense of "proclamation"--a ministry for all believers based from the early history of the Church.

The only distinction between clergy and laity is in function. For example, it is the function of the clergy to do critical study of the Bible and share their knowledge with the congregation; they lead out in worship and other services. However, proclamation of the Word of God is in a wider context. Pittenger declares:

I urge that every Christian, in his ministry as representative of Christ in his Body the Church, has a responsibility to speak about his faith, when and as opportunity is given, in a way that is simple, relevant, and fresh; and that above all such an one must be sure that it is the Christian proclamation that is communicated, rather than something else, and that the proclamation is not cluttered up with side issues and peripheral matters.²

Stott also points out the role of laity as it pertains to the Church of England:

... a layman may lead services of worship, and preach if he becomes a licensed Reader. And any layman may baptize in an emergency, so that the validity of baptism does not depend on the baptizer. A lay Reader may also administer the cup at Holy Communion, with special permission.³

One of the strengths of the Methodists during the pioneering time of this church is attributed, to a large degree of lay-preacher participation. Braun cites the lay preacher in the history of the Methodist church:

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From the time of Wesley, members have been gathered into small groups called classes, each with a class leader, and congregations have often been ministered to by unordained lay preachers. Methodist lay preachers have been, and still are, much more numerous than the regular clergy.

The Methodist organization which is patterned after the British Church is similar in other places of the world. For example, in South Africa

Suitable persons are in time made lay preachers. These workers carry preaching responsibilities in the circuit churches and preaching places. Candidates must have been preachers on trial for at least twelve months, read prescribed literature, and passed an examination on knowledge of the catechism and Scripture.

The Methodist and Baptist churches in America are the leading Protestant bodies because of lay preachers who were dedicated when the churches made their humble beginning—even though they started as a minority. Braun describes the involvement of lay preachers in the earliest movement of the Methodists:

In any community in which there were a few believers, a class would be organized, with a class leader having spiritual responsibility for members of the class. A class normally had about twelve members and met once a week. Ranking above class leaders were the exhorters and next the local preachers. (The terms 'lay preachers' and 'local preachers' are synonymous.) Their work was supervised by the circuit minister and the quarterly meeting. Licenses of local preachers were renewed annually.

The reason for the rapid growth of the Baptist Church, according to Braun,

... is that they found a method of providing pastoral care for the population as it fanned out toward the west. This was the justly famous Baptist farmer-preacher. ... When a man felt a call to preach, he would tell the church.

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2 Ibid., p. 77.
3 Ibid., p. 52.
He would then be asked to preach; and if his sermon indicated promise, he would be licensed to preach in that church or perhaps in a small area around it. If, after some experience, he showed improvement, he was licensed to preach in the association (the group of Baptist churches in an area).

When evangelism is carried out by lay preachers, church growth is great. Braun cites some cases in the Far East:

The organized efforts of many laymen have been indispensable in the remarkable growth of the Batak Church [Indonesia]. The extraordinary growth of the Presbyterian Church in Korea was in great measure due to the personal evangelism done by unpaid believers.

In the Philippines, where rapid growth is taking place today the involvement of lay preachers in evangelism is notable. In a report by Pastor Violito F. Bocala, former president of the Central Visayan Mission based in Cebu City, he says:

The year 1979 was a year of the laity in Central Visayan Mission. There were 43 lay efforts that were conducted and only 15 workers [clergy] efforts [evangelistic preaching]. It resulted to the highest baptism so far in this mission.

Reyes comments: "A well-prepared and active laity is by far the greatest soul-winning agency in the church." He found, in his research, that "Laymen's efforts rank first among the most influential factors to conversion in the SDA church" in the Philippines.

Recent developments in the church indicate that the right direction for the clergy is as enablers or equippers of laymen in preaching in the Philippines. All three union leaders indicate this in their letters (see appendix L):

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1Ibid., pp. 53, 54. 2Ibid., p. 132.

3"Laymen Involved in Central Visayan Mission," MIZPA, Central Philippine Union Mission, Cebu City, March 1980, p. 3.

4Reyes, p. 224. 5Ibid., pp. 223, 234.
Elders have been included in the continuing education program. Curriculum includes evangelism techniques, pastoral work, sermon preparation. How to conduct services and many others.

We have a continuing education program for local elders where we issue certificates for those who have complied with the required hours for training.

In the past there were Voice of Youth Seminars and Lay Preaching Seminars conducted for our laity. But lately, a more systematic program is jointly conducted by the Ministerial and Lay Activities Departments for the professional proficiency of our laymen.

In regard to the continuing education for ministers and local church elders,

A 2-unit credit is given to those who may desire to proceed with their Masters degree after attending the 100-hour lecture time on various subjects like: Systematic Bible Study, Sermon Preparation, Public Relations, Public Evangelism, Pastoral Ministry, etc.

If this program will be carried on faithfully, Stott says, "clergy may say to the laity, 'Our God-given diakonia (service) in the Church is to help equip you for your God-given diakonia in the world.'" Only then, hopefully, the local church elders can preach well to meet people's needs.

Theological Foundation of the Lay-Oriented Program

We find, in the 1980s, that a better understanding of the lay-oriented program in the church is needed. We can have that better

1N. R. Arit, President, North Philippine Union Mission.
2R. M. Diaz, President, South Philippine Union Mission.
3Violito F. Bocala, Secretary, Central Philippine Union Mission.
5Stott, p. 117.
understanding by considering some theological foundations in Scripture and in the writings of Ellen G. White and other references. The aspects of this theology should be investigated in four areas:

1. We should consider the biblical doctrine of the Church in regard to the relationship between clergy and laity
2. We should note the true image of the clergy
3. We should consider the teaching and training practices in the church
4. We should understand the commission given to the Church.

When considering the doctrine of the church, "ecclesia," we must begin by defining what the church (ecclesia) is. According to the definition given by Stott, "The Church is a people, a community of people, who owe their existence, their solidarity, and their corporate distinctness from other communities to one thing only--the call of God."\(^1\) Paul also teaches that God's Church is one Church:

> There is one body and one Spirit--just as you were called to one hope when you were called--one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. (Ephesians 4:4-6 NIV)

What is the relevancy of God's Church as one Church in the relationship between clergy and laity? This may suggest that there would be equality and unity among the people of God as one church regardless of whether one is a part of the clergy or laity. None should consider laity as belonging to the second class of membership in the church. A laymember, therefore, has equal rights with a member of the clergy; he/she has the same responsibility as does the clergy concerning that which is entrusted by God to the whole Church. Stott says:

\(^1\)Stott, p. 21.
God's people are by God's call one and undifferentiated, and the offering of worship to God and the bearing of witness to the world are the inalienable right and duty of this one people, the whole church, clergy and laity together.

We have established, then, that the Church, the people of God united together, belong to one body with the same God-given duties and opportunities for the Church which should be discharged by the church as one people regardless of whether or not they are clergy or laity. Now, let us move to the second point to note the true image of clergy in relation with laity. The rightful duty of the clergy is to minister to the needs of the laity. Jesus pointed out that the greatness of the clergy is based on service: "And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt 20:27, 28).

The word "minister" in Greek is diakonos, from which the term "deacon" is derived--equal in meaning with "servant." Thus, the true image of the clergy is the same as the deacon with his role to serve. According to Johnson: "Every minister, and indeed every Christian, is a deacon who is under obligation to serve others, and there is no higher office in the kingdom of God than this." Jesus portrays the role of the clergy in relation with the laity as servant-leader.

The leadership style "servant-leader" and "leader-servant" are different. Greenleaf describes them thus:

The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. . . . The natural servant, the person who is servant first, is more likely to persevere and refine a particular hypothesis on what serves another's

1Stott, p. 31.

highest priority needs than is the person who is leader first and who later serves out of the promptings of conscience or in conformity with normative expectations.

Clergy in relation with the laity, according to Stott, is as follows:

The laity are the whole people of God, purchased by his precious blood, and some of us (clergy) are given the great privilege of their oversight, shepherding and serving them for Christ's sake. The common phrase "clergy and laity" is essentially dualistic. Clergy are not hyphenated to the laity as if they were a separate class; they are "ministers of the people" because they themselves belong to the people they are called to serve.

We can safely say that clerics are servants of the laity for the sake of Jesus.

The third point concerns a teaching and training program for the laity in the church conducted by the clergy of the church. Paul speaks of the responsibility of the clergy to this effect: "And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ" (Eph 4:11, 12, NEB).

In the pursuit of the "building up of the body of Christ" according to Paul, the Lord "gave gifts to men" (Eph 4:8 RSV), such as pastors and teachers. Stott points out that the building up of the body of Christ is accomplished only when pastors and teachers fulfill their calling, which is to "equip the saints for the work of ministry." The "saints" are the laity, all the people of God. Their calling is to engage in the "work of ministry," serving people in the world for Christ's sake. And the calling of the clergy


2Stott, p. 52.
is to "equip" the saints to do it . . . The great purpose of the teaching ministry is not to tie our pupils to our apron-strings, but rather to help to lead them into spiritual maturity and active ministry.

Peter Wagner points out that a "well-mobilized laity" is one of the vital signs of a growing church. White says: "The work of God in this earth can never be finished until men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers." Laity are willing to do their share in the God-given responsibility to the Church. Nevertheless, White states: "Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged." White clearly points out the need of educating the laity and giving them instruction so they can do God's work. Furthermore, she says: "It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work."

White's opinion on the best service the clergy can render to laity "is not sermonizing, but planning work for them. Give each one something to do for others and let all be taught how to work." She asserts that

1Ibid., pp. 50, 51.
2C. Peter Wagner, Your Church Can Grow (Glendale, California: Regal Books, 1976), p. 69.
6Ibid., p. 82.
Every church should be a training school for Christian workers. . . . There should not only be teaching, but actual work under experienced instructors. Let the teacher lead the way in working among the people, and others uniting with them, will learn from their example."

This is "on the job" training. Clearly, one of the main jobs of the clergy, based on the Scriptures and the writings of White, is enabling and equipping the laity for the God-given responsibility of the whole Church.

Finally, we consider the lay-oriented program that Jesus delegated to the Church. The main concern of the Lord after His resurrection was the world-wide proclamation of the Gospel. His commission was and is: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Paul and Barnabas realized the potential of lay preachers in fulfilling the divine commission of Jesus. They emphasized the training of the laity and associated with them in the preaching of the gospel. White gives this account of the endeavor of Paul and his co-workers in training the laity.

And when the apostles left for another place, the faith of these men did not fail, but rather increased. They had been taught how to labor unselfishly, earnestly, perseveringly, for the salvation of their fellow men. This careful training of new converts was an important factor in the remarkable success that attended Paul and Barnabas as they preached the gospel in heathen lands.²

Summary of the Rationale of the Research Project

This research project is intended to help laity in the Philippines develop their preaching skills through programmed

¹Ministry of Healing, p. 150.
The rapidly growing Adventist membership in the Philippines is in dire need of training church elders and other local leaders in the area of preaching to keep up with the development of the church.

Theological Education by Extension is a program to reach and help church leaders without the benefit of formal classroom teaching. It is especially designed for those who are already doing the job of leading out God's people, and it uses "programmed instruction" as one of the materials conducive for independent study. Programmed instruction is a teaching device with predetermined objectives and leads students to a carefully planned "step by step series of tasks that will insure a highly predictable achievement of these objectives."

Contemporary literature points out the vital role of laity in the development and progress of various churches. The awareness of this fact in the Philippines has led to the establishment of a continuing education in the ministry--the type of ministry that involves not only workers employed by the Adventist church but also the laity.

The Scripture, the writings of Ellen G. White, and other references present the theological basis of a lay-oriented program in the church of God. The claims for one church unifies the clergy and the laity in one Body of Christ with the same God-given responsibility to His Church--the proclamation of the Gospel.
CHAPTER II

PROGRAMMED INSTRUCTION IN PREACHING FOR LAYPREACHERS IN THE PHILIPPINES
LEARN PREACHING BY YOURSELF

HOW TO PREACH: A PROGRAMMED TEXT FOR CHURCH
ELDERS AND LAY PERSONS

by
Archibald P. Tupas
1985
INTRODUCTION

What a wonderful experience for a layman to step into the pulpit and preach a good sermon! Boden, a layman who is excited about preaching, said: "There are very few things one can do that brings more joy, more satisfaction, and more spiritual warmth to a person's heart and soul than, as a lay person, preaching a good sermon."1

To preach a good sermon is a worthy ambition for laymen. In addition, Msweli and Crider2 give two more reasons for preaching:

1. God tells us to preach
2. God shows His word to people through preaching.

Jesus told the people who followed Him to preach: "Go thou and preach the kingdom of God" (Luke 9:60). By preaching we not only follow His command but, according to Paul, Jesus wants us to show people His word so they can believe Him and be saved: "For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly (simplicity) of what we preach to save those who believe" (1 Cor 1:21, RSV).

Preaching in the Far East and other parts of the world presents a big challenge to laymen, particularly church elders.

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Because of a lack of ordained ministers, lay elders occupy the pulpit more than the clergy.

Elder J. H. Zachary, ministerial secretary of the Far Eastern Division of the Seventh-day Adventist Church, has written that 800 ordained and licensed pastors serve more than 6,000 congregations (churches and companies) throughout the Far Eastern Division.\(^1\) When I was working as a district pastor in the Philippines, I had nineteen churches under my care. With this limitation, the church elders assume the responsibility of preaching regularly. Therefore, if you as a lay person feel called by God to preach, here is an opportunity for you to learn how to prepare and preach better sermons.

This material on preaching is an attempt to teach lay people who cannot come "in the classroom, it takes the classroom out to him."\(^2\) Moreover, this teaching device is designed to show "what a successful learner is able to do at the end of the course."\(^3\)

\(^{1}\)Letter from J. H. Zachary, Ministerial Secretary, Far Eastern Division, October 14, 1983.


HOW TO USE THIS MATERIAL

This material is your teacher to guide you in an independent study in preaching. Every day you will learn well if you listen to what the lessons say to you just as you would when you obey an instructor.

The teacher at school tells the students about the lesson, explains it carefully, and asks questions. Then the students give their answers. The same method of teaching is used here.

You will notice that the information is given to you piece by piece. Then you have questions to answer or an assignment to do. Immediately after you give your answer to the problem, the correct answer is given to tell you whether your answer is right or to correct you when you are wrong. Cover the answer while you answer the problem presented. Keep your eyes off the correct answer until you have written down your own answer to the question. If you are careful when reading this material, you can easily answer the problem correctly. The most important point to remember when learning to preach through this material is to actively answer the questions.

There are two good reasons for you to answer all questions patiently: "First, it shows whether you have understood well. Second, it helps you remember what you have learned."^1

^1Msweli and Crider, p. 7.
Follow what the lesson says and write the answer to the questions directly in the spaces provided. If you are in doubt as to the correct answer, read again the section about which you are in doubt. If you are still not sure of the correct answer, write the best answer you can give before reading the answer provided. When you are ready, look at the answer provided and think about it. This will help you to check your mistakes.

How quickly you can go through the lessons all depends upon you. Do not rush! Set a regular time for study. After you have completed this material, you can evaluate your general knowledge in preaching only if you do some actual preaching. Ask your friends or immediate members of your family to give honest comments every time you preach for a given period of time. Be open to their suggestions and refer to your programmed instructional material if you want to change or improve in your preaching.

Remember the importance of prayer in your preaching ministry. God has promised: "If any of you lacks wisdom, he should ask God, who gives generously to all..." (James 1:5 NIV).
PART I

BACKGROUND OF PREACHING

Lesson 1 is all about Jesus' preaching ministry. This portion will help you to

1. identify Jesus as the foremost preacher
2. identify one of the pillars that supported Jesus' ministry
3. describe the preaching practice of Jesus on the Sabbath day
4. identify the place of preaching in worship
5. describe the relationship between Jesus' preaching and His life
6. identify the style of Jesus' preaching.

Section 1
Jesus, the Foremost Preacher

Let us start from the very beginning of preaching in the Christian era. John R. W. Stott, world renowned preacher and scholar and Director of the London Institute for Contemporary Christianity, said: "The only place to begin is with JESUS Himself." Stott further points out that Jesus is a very "good place" to start our study of preaching. Dargan says of Jesus: "The Founder of

Christianity was himself the first of its preachers.¹

When introducing the public ministry of Jesus, Mark says: "... Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mark 1:14). Jesus is indeed the foremost preacher.

Who do you think is considered the foremost preacher?

![Answer](#)

Jesus

Section 2

Preaching, a Pillar in Jesus' Ministry

Pillars are important for the support of the building. Jesus laid down three important pillars to support His public ministry; namely, (1) teaching, (2) preaching, and (3) healing.

The gospel writers closely observed the public ministry of Jesus. Matthew and Mark said, respectively: "And Jesus went about all cities and villages, teaching in the synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people" (Matt 9:35); "And he preached in their synagogues throughout all Galilee, and cast out devils" (Mark 1:39).

Thus the three important pillars that supported the ministry of Jesus are: (1) teaching, (2) preaching, and (3) healing.

Please write down what the middle pillar in the figure stands for in the ministry of Jesus.

Teaching

Healing

Section 3
Jesus, a Sabbath Day Preacher

Mark indicates the manner of Jesus and His followers: "And they went into Capernaum; and straightway on the Sabbath day entered into the synagogue, and taught" (Mark 1:21).

According to Stanislao Loffreda, one of the Franciscan priests who conducted twelve seasons of excavations (1968-1977) at Capernaum and continued the restoration of the synagogue: "Here in Capharnaum Jesus Christ preached and performed many miracles." Today, the remains of the synagogue where Jesus is said to have preached is still existing.

It was the practice of Jesus to actively join the worship service in the synagogue on the Sabbath day and to preach God's message.

During worship on the Sabbath day, what did Jesus commonly do?

Jesus preached

Section 4

Preaching, Central and Essential in Worship

Many preaching incidents took place in Capernaum, the town "chosen by Jesus Christ as the center of His ministry." Matthew records that "Leaving Nazareth, he [Jesus] went and lived in Capernaum . . ." (Matt 4:13-14 NIV).

You are familiar with the statement of Jesus when He declared: "I am the bread of life" (John 6:35). This famous sermon of Jesus on the bread of life was preached inside the synagogue of Capernaum (John 6:59). Jesus was aware of the place, the synagogue where He often preached, as the house for worship. His understanding of preaching in relation to worship is that preaching is "central and essential" in worship. In worship, the preaching of God's word ought to be central and essential.

What should be central and essential in worship?

The preaching of God's word

Section 5

Jesus, a Preacher Who Practiced What He Preached

On one occasion at Capernaum, soon after Jesus preached in the synagogue, He entered Peter's house and healed Peter's mother-in-law. Many patients who were brought to Him after sunset were also

1Ibid., p. 30.

healed (Mark 1:29-34). Can you imagine the house of Peter crowded with people seeking for the healing touch of the Great Physician?

Jesus coming from the synagogue and going directly to the house of Peter and curing his mother-in-law suggests that He "brought the power of God into a saving contact with the need of people." This means that the truth preached from the house of worship is being carried out into the place where there is a need. Jesus is not only good in preaching but He is very consistent in His daily life. He practiced what he preached by doing good to others.

What can we as preachers follow from Jesus' example?

To practice what we preach
by living a consistent Christian life doing good to others.

Section 6

Jesus, the Greatest Expositor

Nazareth today is a busy, crowded place. I entered a Jewish synagogue located in the midst of the market on the Sabbath day, December 24, 1983. I was so excited because I remembered what Jesus had done here: "as His custom was, he went into the synagogue on the Sabbath day, and stood for to read" (Luke 4:16).

This is an account of what Jesus did on the Sabbath day--He preached. On this occasion, He preached the prophetic fulfillment of Isaiah 61.

Regarding Jesus delivering His message in fulfillment of the prophecy in Isaiah 61, White says: "Jesus stood before the people as a living expositor of the prophecies concerning Himself."¹

An expositor is "one who expounds or explains"² God's word in order "to unfold the meaning of a connected paragraph or section of the Scripture."³ Expository preaching is a biblical preaching used by Jesus.

Dr. G. Campbell Morgan is considered as "an outstanding expositor."⁴ Nevertheless, it could not be denied that Jesus is the greatest expositor of God's word in all times.

What style of preaching did Jesus use in delivering His message?

Expository preaching

Lesson 2 is about the prime importance of preaching. It helps you to

1. to distinguish the three components of preaching, namely:
   (a) the preacher, (b) the message, and (c) the people
2. to identify the "real need" of people
3. to make a choice of preaching as the priority in ministry
4. to recognize the importance of preaching.

Section 1

The Preacher

"Aristotle provided the first model of the three basic components of communication—the speaker, the message, and the audience."\(^1\) Identical to the above idea are the components of preaching: the preacher, the message, and the people.

Preaching does not take place in a vacuum. The components of preaching are like a ship which has passengers and a captain. The preacher, who is the number one component in preaching, is like a captain who has knowledge of navigation and brings the people safely to their destination. The message is compared to a vessel in which

the passengers ride. The people are compared to the passengers on board the boat.

First, let us consider the preacher. Preachers are called by God. For example, the twelve disciples did not come to the arena of preaching without the appointment of God. The record says:

Jesus went up into the hills and called to him those he wanted, and they came to him. He appointed twelve--designating them apostles that they might be with him and that he might send them out to preach. (Mark 3:13-14 NIV).

Jesus called the twelve disciples to preach and to be "with Him," to learn from Him, which was necessary for their appointment: "The twelve were first to be with Him as intimate disciples, then later to go out as missionaries, i.e., as evangelists and exorcists."¹

E. G. White says, regarding the privilege of the twelve disciples to be "with Jesus," "For three years and a half the disciples were under the instruction of the greatest Teacher the world has ever known. By personal contact and association, Christ trained them for His service."²

The number one component in preaching is the preacher called by God who has been "with Jesus" in order to learn the art of preaching. The history of the Christian church bears out this fact: "When they saw the courage of Peter and John and realized that they were unschooled, . . . they took note that these men had been with Jesus" (Acts 4:13).

The number one component in preaching is the preacher called by God who has been "________" in order to learn how to preach.

Section 2

The message

The message is the second important component in preaching. People who are earnest and sincere seriously accept the message. The message is like a ship on which rests the whole weight of all the passengers. A sound message strengthens the believers in their present pains and struggles and trials in life. It brings inspiration and hope for the future. Believers are firmly grounded in the truth with a strong message from God.

According to Bender, the element of a sound message is this:

We have no other mission or message. To help men know God is our prime concern. To bring men to see Jesus Christ as He revealed the Father. To reflect, in our lives, His redeeming grace.

Jesus declared: "But I, when I am lifted up from the earth, will draw all men to myself" (John 12:32 NIV).

Notice the message of Peter and John before the Sanhedrin:

"... then know this, you and everyone else in Israel: it is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you completely healed." (Acts 4:9, 10 NIV)

Paul's exhortation to prayer is that our message should "speak the mystery of Christ" (Col 4:3).

In short, a sound message is a Christ-centered message.

What makes up a sound message?

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Christ-centered message

Section 3

The People

When Jesus commissioned His followers to preach, He clearly defined and identified the people to whom they were going to deliver the message. The record states:

These twelve Jesus sent out with the following instructions: "Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel." (Matt 10:5, 6 NIV)

Notice the clear instructions of Jesus to His disciples. Their first mission was to the lost sheep of Israel who were probably "the Amhaarez, 'people of the land' or country people, careless of the details of the law, whom the Pharisees regarded with contempt."¹

The disciples were supposed to carry a definite message to these people: "As you go, preach this message: 'The kingdom of heaven is near'" (vs. 7 NIV).

People are an important component in preaching--they are the object of God's saving message and "hear His word through preaching."²

²Msweli and Crider, p. 138.
Why are people an important component in preaching?

People are the object of God's saving message.

Section 4
The Meeting of People's Need in Preaching

Preachers are in the business of serving people. People are the primary concern of preachers.

Cumminis and Kirkpatrick said: "We should always preach in a way that meets people's needs. Good preaching is a message from God for needy people."¹

To know the need of the people we must live with them and identify with them. Ezekiel was among God's people during their exile so he was aware of their needs (Ezek 1:1).

Every person has needs to be fulfilled and satisfied. A. H. Maslow's classification of needs as shown in figure 1 is: physiological, safety, belongingness and love, esteem, and self-actualization. As preachers we ought to understand human needs because they greatly dominate people.

However, meeting the felt need of the people is just "the starting point of communication."² The encounter of Jesus with the

Samaritan woman near the well demonstrates this fact:

Jesus, for example, did not linger long on felt need but quickly moved to the underlying spiritual dimensions . . . . She was not there for spiritual dialogue but for water. Jesus asked her if she was interested in living water--water that would never dry up and disappear. In rapid succession He asked her questions until she perceived that He was talking about eternal life, and she responded with joy.

Jesus never takes people's felt need for granted. However, He draws their felt need or common interests in life into the "real need"--the need for the truth and eternal life.

If people's felt need is about common interests in life, then how about "real need"? What do you think is the real need of the people that Jesus is so concerned about?

Truth and eternal life

\[^1\text{Ibid., pp. 117, 118.}\]
The focus on preaching by the disciples after the resurrection has never changed. When the number of disciples was rapidly increasing, the attention of the twelve apostles on preaching was never diverted to other forms of ministry. The record states: "So the Twelve gathered all the disciples together and said, 'It would not be right for us to neglect the ministry of the word of God in order to wait on tables'" (Acts 6:2 NIV). The implication seems obvious that church leaders should always make preaching the primary focus of their ministry.

Today hundreds and thousands of voices such as radio, television, movie, and other forms of entertainment are competing with and substituting for the Word of God from the pulpit. Robinson said:

Undoubtedly, modern techniques can enhance communications, but on the other hand, they can substitute for the message— the startling and unusual may mask a vacuum. Social action appeals more to a segment of the church than talking or listening.

What should church leaders establish as the primary focus of their ministry today?

Preaching

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The Bible gives us a record of men who followed God's plan of spreading His message through preaching. To mention just a few, we may remember Peter, Stephen, and Paul. Peter's words remind us of his first sermon at Pentecost:

Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who are in Jerusalem, let me explain this to you; listen carefully to what I say." (Acts 2:14 NIV)

When Stephen was stoned to death he was preaching before the Sanhedrin of God's graciousness to Israel and condemning the members of the Sanhedrin for their evil ways (Acts 6, 7).

Paul, according to Robinson

... realized that some ministries simply cannot take place apart from face-to-face contact. Even the reading of an inspired letter will not substitute. "I am eager to preach the gospel to you ... who are in Rome." (Rom 1:15 RSV)\(^1\)

There is no substitute for preaching in the ministry of Paul. Note how he encouraged his young associate Timothy: "Preach the word" (2 Tim 4:2). It is indeed God's plan to spread His message through preaching.

What method for spreading God's message was used by the disciples?

\(^1\)Ibid.
LESSON 3

THE KEY PERSONS IN PREACHING

Lesson 3 tells of the significant role of lay persons. This helps you to

1. recognize the world-wide scope of preaching
2. identify the significant role of lay persons in preaching which is parallel to that of the clergy
3. name two Old Testament characters called by God as lay workers
4. name two New Testament characters called by God as lay workers
5. recognize the role of lay persons as a key to preaching
6. identify early lay preachers and their contribution to the beginning of Christianity.

Section 1
Scope of Preaching

After the resurrection, the commission of Jesus to preach was no longer restrictive; it was extensive. Notice the scope of the command of Jesus to preach the gospel: "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). The last command of Jesus is the world-wide preaching of the gospel as recorded by Luke: "And repentance and forgiveness will be preached in his name
to all nations, beginning at Jerusalem" (Luke 24:47 NIV).

Matthew records the final record of the world venture in proclaiming the gospel declared from the lips of Jesus:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matt 28:19-20)

The final commission of Jesus gives the Christian church a universal vision to preach the gospel to all the world. Coupled with this commission is the assurance by Jesus that He is always with His Church in all ages. No other task given to us by Jesus is so tremendous as the world-wide preaching of the gospel. Nevertheless, we have the promise of the "never failing presence of Christ."^1

What commission did Jesus give to His disciples?

World-wide preaching of the Gospel

Section 2

Clergy's Counterpart in Preaching

You may say, "I am not a clergyman appointed to preach." This is a distortion! Under the new Christian order, Jesus commissioned every believer to declare the excellency of God who called us from darkness to light: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Pet 2:9 RSV). This statement refers "to all members of the

church, for we find here no distinction between laity and clergy."\textsuperscript{1}

The role of lay persons is vital today: "In these closing hours of the gospel dispensation, every-member evangelism is still heaven's chosen means of spreading the gospel."\textsuperscript{2} There is no difference between clergy and laity before God, all alike are under solemn obligation to preach the Gospel.

Is there a difference between clergy and laity in the responsibility of preaching the gospel?

No

Section 3

Old Testament Lay Workers

We have references from the Old Testament of men called by God. One example is Abraham, a pioneer lay worker.

God called Abraham: "Leave your country . . . and go to the land I will show you" (Gen 12:1 NIV). By faith Abraham went with a spirit of self denial, since "no church or organization guaranteed his salary or traveling expenses. For this he must depend on the produce of the land and the increase of his flocks."\textsuperscript{3}

Another example of a layworker in the Old Testament is Amos, a farmer. He testifies of his high calling in the ministry of lay preaching.

\textsuperscript{1}Ibid., 12:110, 111.


\textsuperscript{3}Ibid., p. 13.
I was neither a prophet nor a prophet's son, but I was a shepherd, and I also took care of sycamore-fig trees. But the Lord took me from tending the flock and said to me, "Go, prophesy to my people Israel." (Amos 7:14-15 NIV)

Therefore, two Old Testament men who responded to the high calling of the laity are Abraham and Amos.

Name two Old Testament characters who responded to the high calling of the laity.

Abraham
Amos

Section 4
New Testament Lay Workers

The New Testament also gives us examples of dedicated lay workers who took the burden of spreading the gospel by preaching.

Philip was a deacon in Jerusalem. When persecution broke out, he "went down to the city of Samaria and preached Christ unto them" (Acts 8:5 KJV). This is considered "Christianity's first venture outside the local precincts of Jerusalem."¹

Notice the courage of the laity in their efforts to preach the gospel: "When the church was scattered they did not hide... they preached. Preaching was constant"² and "the burden of the preaching was Christ."³

Barnabas, a layman from Cyprus, not only shared his wealth for

²Kroll, p. 17.
³Ferris, 9:108.
the spreading of the Gospel (Acts 4:35-37), but he also personally took the responsibility of the work of an apostle and shared with Paul in preaching the Gospel (Acts 11:25, 26). Thus, "He went to Tarsus and found Paul and brought him to Antioch. There they worked together teaching, instructing, and preaching."¹

Philip and Barnabas are two examples of dedicated lay preachers of the New Testament.

Name two New Testament men who were dedicated lay preachers.

Barnabas
Philip

Section 5

Lay Preachers; the Key Persons in Preaching

During the time of the apostolic church, the laity were the key people in preaching the gospel. When persecution broke out in Jerusalem, following the stoning of Stephen, the record shows that the church members, "... all except the apostles were scattered throughout Judea and Samaria" (Acts 8:1 NIV).

We are told of the significant statement that follows: "Those who had been scattered preached the word wherever they went" (verse 4 NIV). Thus, the lay people are the key persons in preaching the gospel.

¹Ibid., 9:149.
Who are the key workers in preaching the gospel?

Lay people

Section 6

The Lay People, the Pioneers in Christianity

Satan's effort to destroy the church in Jerusalem did not succeed in stopping the lay person's efforts to preach the gospel beyond Palestine. White says:

After the disciples had been driven from Jerusalem by persecution, the gospel message spread rapidly through the regions lying beyond the limits of Palestine; and many small companies of believers were formed in important centers. Some of the disciples traveled as far as Phenice, and Cyprus, and Antioch, preaching the word.

The efforts of the lay people in Antioch, a very luxurious city on the east coast of the Mediterranean sea, were very rewarding. When Barnabas was sent there, he "saw the evidence of the grace of God..." 2

Furthermore, their efforts have a significance in the beginning of the name being applied to the early believers of Christ. According to the record, "The disciples were first called Christians at Antioch." 3

It was the lay people who started such a remarkable pioneering work in Antioch proclaiming the Word of God in the name of Jesus Christ that they were called "Christians."

2Acts 11:23 (NIV).
3Ibid., vs. 26.
Who started the remarkable beginning of Christian faith in Antioch by preaching and living a Christ-centered life?

The lay people

The Philippines is noted for the good harvest of souls for Christ. One of the factors of success in soul winning is the involvement of lay preachers.

Brother Urbano Castillo is an example of a dedicated lay preacher in the Philippines. His livelihood is making dentures. But he finds time to conduct evangelistic efforts and spends his own money to finance his work.

Because of his dedication, the Seventh-day Adventist Church recognized him as the "1970 World Layman of the Year." At that time he had raised thirty-two churches.¹

The Philippines today has 299,402 Seventh-day Adventist baptized members.² The population is 51,960,000,³ but for every 173 persons there is one Seventh-day Adventist. Is there no reason to be glad that the lay people are at the forefront of the work of preaching the gospel in the Philippines?


LESSON 4

THE POWER IN PREACHING

Lesson 4 considers the divine power in preaching. This chapter helps you to

1. identify the Holy Spirit as the source of power in preaching
2. recognize the amazing result of Pentecost
3. describe the conditions present when the Holy Spirit came
4. recognize the importance of prayer in discovering the role of the Holy Spirit in preaching
5. share a prayer for yourself as you are about to preach
6. identify the hallmark of inspired preaching.

Section 1

The Source of Power

What was the secret of the source of power in the preaching of the early Christian church? Let us discover this together. Notice the last words of Jesus to His disciples before His ascension: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8 NIV).

According to history, no less than the Third Person of the Trinity came at Pentecost, thus fulfilling the promise made by Jesus
before He ascended to heaven. Thus the Holy Spirit was the One who
gave the impetus to the preaching of the early Christian church.

Mavis states of the One who enabled the early believers: "The
Holy Spirit enabled the apostles to preach the Gospel convinc-
ingly. . . ." The result of Pentecost when Peter preached shows that
"Those who accepted his message were baptized, and about three
thousand were added to their number that day" (Acts 2:41 NIV). The
Holy Spirit as the representative on earth of the Trinity enabled the
disciples to preach with power.

Who was responsible for the mighty power in the preaching of
the early Christians?

The Holy Spirit

Section 2

The Pentecostal Power

The early Christians, in their earnest desire to receive the
Holy Spirit on the day of Pentecost, had an amazing experience. On
this account White writes:

"The glad tidings of a risen Saviour were carried to the
uttermost parts of the inhabited world. As the disciples pro-
claimed the message of redeeming grace, hearts yielded to the
power of this message. The church beheld converts flocking
to her from all directions."

The amazing experience of the disciples at Pentecost brought

1W. Curry Mavis, The Holy Spirit in the Christian Life (Grand

about the significant undertaking of "preaching the word," translated in Greek "euangelizo" which means "evangelizing" (Acts 8:4). When everyone went evangelizing, and only the apostles stayed in Jerusalem (Acts 8:1), Kennedy points out the amazing results within 300 years.

The whole pagan Roman Empire was undercut and overthrown by the power of the gospel of Christ which, on the lips of Christ-conquered disciples, crossed seas and deserts, pierced the darkest jungles, seeped into every city and town, and finally into the senate and the very palace of Rome itself—until a Christian Caesar was placed upon the throne. How? Because everyone was evangelizing.

The amazing event that took place at Pentecost was that everyone went out evangelizing, that is, preaching the Word.

What amazing result was produced by Pentecost?

Everyone preached the Word

Section 3

The Condition at Pentecost

Let us consider the condition of the early Christian church when the Holy Spirit descended from heaven. It was not by the command of the disciples that the Holy Spirit came to earth, but "The third Person of the Trinity had come into His own" when the disciples were ready to receive Him. In preparation for the Pentecost, "They all joined together constantly in prayer" (Acts 1: 14 NIV). Thus, the

2Ibid., p. 3.
Holy Spirit came when "they were all together in one place" (Acts 2:1 NIV).

The disciples were in a prayerful condition when the day of Pentecost came. E. G. White remarks on their sacred devotional life:

The disciples prayed with intense earnestness for fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship.

When the disciples were already filled with the Holy Spirit they continued their gathering for Bible study, fellowship, breaking of bread, and prayer. Furthermore, they started a communal life (Acts 2:42-47).

Thus the conditions present among the disciples at Pentecost were: (1) prayerful life, (2) unity, and (3) earnest study of the Scriptures.

What three conditions were present among the disciples at Pentecost?

1. Prayerful life
2. Unity
3. Earnest Bible study

Section 4
The Spiritual Rediscovery through Prayer

Under the authority of the Holy Spirit, the Christian movement was born, and it has swept the known world. Unfortunately, in the past, the Holy Spirit has become only a theological subject of

study called "pneumatology" rather than the active Person in the growth of the Body of Christ.

The Holy Spirit is not just a subject to preach. He is the One we ought to be desperately dependent upon as the central Figure who can use us with power in proclaiming God's Word.

Many believe that Christians today are becoming more and more aware of the Holy Spirit as a person rather than a subject. Wagner says: "But rarely, if ever, in the history of the church has such a widespread interest in moving beyond creeds and theologies to a personal experience of the Holy Spirit in everyday life swept over the people of God to the degree we are now witnessing."¹

Lay preachers must recognize that "Only to those who wait, humbly upon God, who watch for His guidance and grace, is the Spirit given."²

Think seriously of this message which is good for the lay preacher as well as the clergy:

The real sermon is made in the closet. The man--God's man--is made in the closet. His life and his profound convictions were born in his secret communion with God. The burdened and tearful agony of his spirit, his weightiest and sweetest messages were got when alone with God. Prayer makes the man; prayer makes the preacher; prayer makes the pastor.

It is through prayer that one rediscovers the mystery of the Holy Spirit in the preaching ministry.

¹Wagner, p. 19.


How can we discover the mystery of the Holy Spirit?

Through prayer

Section 5

The Effective Pulpit through Prayer

A lay preacher who seeks God early and unceasingly in prayer makes a "praying pulpit and begets a praying pew."¹

Lay preachers are called most urgently to pray, otherwise, "The gospel moves with slow and timid pace when the saints are not at their prayers early and late and long."²

Men who have access to the pulpit and are willing to give themselves in unceasing prayer are needed now.

A praying pulpit will beget praying pews. We do greatly need somebody who can set the saints to this business of praying. We are not a generation of praying saints. Non-praying saints are a beggarly gang of saints who have neither the ardor nor the beauty nor the power of saints.

One lay preacher's thoughts as he steps into the pulpit are expressed thus:

Unless the Lord go with me into the pulpit, I will not go; and while presenting the word of God to the people he [the preacher] must keep saying in his heart, Dear Lord, these words of mine are worthless unless Thy Holy Spirit speaks through them, and causes the seeds of truth to fall into good ground, to take root and spring up to bear fruit.

¹Ibid., p. 124.    ²Ibid.
³Ibid., pp. 125-126.
Lay preachers must be men of prayer. Men of prayer are urgently needed by God to set the people of God to praying.¹

Write in a prayer consisting of about 25 words to be prayed before you step into the pulpit to preach.

Section 6
The Hallmark of an Inspired Message

Millions of dollars are spent by big companies every year just for advertisements on television, radio, and other systems of communications. These promotions bring good sales back to the companies. To bring good and real results in preaching, however, the practice in the business world does not apply in the proclamation of the Word of God.

It is not the impressive words nor good promotion in a sermon but it is the power of the Holy Spirit in preaching that brings true results. There is something that is lacking if it does not happen that a sermon "convicts the conscience and breaks the heart," according to Bounds.¹ He further says that it is this power of the Holy Spirit "which gives the words of the preacher such point, sharpness, and power, and which creates such friction and stirs in many a dead congregation."²

¹Bounds, p. 89. ²Ibid.
So the hallmark of inspired preaching is the power of the Holy Spirit. We cannot understand the process by which the Spirit works, but the evidence of the work of the Holy Spirit can be seen in the lives of those who hear the Word of God. Jesus illustrates the divine power of the Holy Spirit to Nicodemus: "You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."¹

Truly, the power of the Holy Spirit marks an inspired preaching. Note this statement of White:

The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. . . . By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these.²

The power of the Holy Spirit, therefore, is the hallmark of inspired preaching.

What is the hallmark of inspired preaching?

¹John 3:8 (NIV).
LESSON 5

THE NEW LOOK AT PREACHING

Lesson 5 considers what modern writers say on the subject of preaching. Here you learn to

1. define what is preaching
2. describe the importance of the preachers' personality
3. identify the purpose of preaching
4. identify the importance of preaching
5. identify the relevancy of preaching in our time
6. see bridge-building as a model in preaching
7. identify God's Word as the content of preaching.

Section 1
The Definition of Preaching

Before studying the step by step process of sermon preparation it is vital to define preaching. What really is preaching? White views preaching as an authoritative task "ordained of God."\(^1\)

According to the Apostle Paul, "And how can they preach unless they are sent?"\(^2\) We should realize that the gift to preach, the call and the message to preach, the authority and the power to preach, all come from God.

\(^1\)White, Testimonies for the Church, vol. 4, p. 118.

\(^2\)Romans 10:15 (NIV)
Karl Barth states: "Preaching is 'God's own word.' That is to say through the activity of preaching, God himself speaks." Duke reflects Barth's high view of preaching that

... sermons are not about Christ, but are Christ himself, present here and now, in this congregation, through the presence of the Holy Spirit, and active in the sermon, in both congregation and minister.

Duke observes: "Barth's sermon is that of an encounter" with God. In God's gracious effort to save mankind, He revealed Himself in Christ. Today, one of the agencies that God has appointed to reveal Himself is preaching. St. Paul declares: "So faith comes from what is heard, and what is heard comes by the preaching of Christ."

We can see more light in defining preaching by raising the question: "What is the preacher doing when he is preaching?" Hill answers:

... one who mediates a saving encounter of the believer with the living God. The locus [place] of the encounter is the Word of God seen as his utterance towards mankind, constituting his sovereign and saving initiatives towards men and women.

During a preaching session one encounters the living God through His Word by the power of the Holy Spirit with a human being as the communicator. Cornelius affirms the Divine presence during


3Ibid., p. 23.

4Romans 10:17 (RSV).

preaching: "Now we are all here in the presence of God to listen to everything the Lord has commanded you [Peter] to tell us."\(^1\)

Therefore, preaching may be defined as an oral proclamation of salvation in Jesus Christ ordained and attended by God, grounded in the Bible with the Holy Spirit working in both congregation and preacher.

Suggestion on what to do: Discuss what preaching is with other lay preachers.
After discussing the subject with others, write your own understanding of what preaching is in the space below.

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Section 2

The Personality in Preaching

What I am saying of personality in preaching is more than manners and conduct in the pulpit. It is the "person" or the "man" who is the agent in the proclamation of the Word of God. The "man"

\(^1\)Acts 10:33 (NIV).
who is God's agent in proclaiming His words cannot be substituted with any means. According to Brooks:

Preaching is the communication of truth by man to men. It has two essential elements: truth and personality. Neither of these can it spare and still be preaching. The truest truth, the most authoritative statements of God's will, communicated in any other way than through the personality of brother man to men is not preached truth.

The communication of the truth through personality, which is the human expression of truth, is never present in such other forms of communication as the printed page, tapes, radios, and screens.

The communication of truth through personality is present only when the "man" preaches the "truth."

What is lacking in other forms of communicating the gospel which is present only in a real sermon?

Personality

Section 3

The Purpose in Preaching

The pulpit is entrusted to the preachers by the people for a high and noble purpose. White has clarified this purpose of preaching--"the salvation of souls."

By accomplishing the purpose of preaching we bring to the people what their souls need most--salvation.


2 Ellen G. White, Testimonies for the Church, vol. 4, p. 69.
Many outstanding men have claimed that the salvation of souls is the highest purpose of preaching. According to Beecher, "the preacher's real end is to be found in the soul-building that is going on." The claim of Phillips Brooks regarding the purpose of preaching states: "The sermon exists in and for its purpose. That purpose is the persuading and moving of men's souls."^1

Kerygma, the evangelistic element of preaching, a "public proclamation of Christianity to the non-Christian (unsaved) world,"^2 clarifies the purpose of preaching which is the salvation of men.

What is the most important purpose of preaching?

Salvation

Section 4
The Importance of Preaching

Preaching of the Word of God has much competition. The words from television and radio, the words in newspapers, are almost overwhelming! Nevertheless, we ought to regard preaching as number one because "Good preaching can be at the heart of everything a church does, in its building and outside it."^3

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^3 Kroll, p. 4.

White's concept of the importance of preaching hinges on the function of preaching. She declares: "Many do not look upon preaching as Christ-appointed means of instructing His people."\(^1\)

We discover, then, that instruction is one of the important roles of preaching.

Hosea aired his complaints: "My people are destroyed from lack of knowledge" (Hos 4:6 NIV). Who were responsible for this? The next line reveals that the priests were responsible because they failed to instruct the people. The people were ignorant of God, His works, and His ways.\(^2\) Can you see now the importance of preaching? Preaching carries out instructions to furnish the people knowledge of God without which they are doomed to perish.

I hope you are aware of your serious responsibility in instructing God's people through preaching. If the preachers fail, many souls will be in danger of being destroyed.

"Didache," the instructional element of preaching, should never be overlooked. Sweazey reminds us:

The proclamation of the gospel must include the imparting of information, and the church's education must never leave out the appeal for commitment. Those who have accepted Christ must through a lifetime be instructed in the implications of the gospels, and along with this they must repeatedly be summoned to renewed and higher dedication to him.\(^3\)

\(^1\)White, _Testimonies for the Church_, vol. 5, p. 298.


\(^3\)Sweazey, p. 21.
In the space provided, discuss the importance of instruction in preaching.

Section 5

The Relevancy Today of Preaching

We may be reminded here of the term "zeitgeist." "Zeitgeist" is a German word: "zeit" meaning "time" and "geist" meaning "spirit." The term "zeitgeist" was used by Stott as "the spirit of the age."¹

Can preaching still be relevant in the spirit of the time or in our modern space age? Some claim that the Bible message may have been relevant for the Old Testament or even New Testament, but it certainly is out of date today. In response to this idea, Kroll says:

It [the Bible] deals with man's sin and God's provision for man's sin. Yes, many things are different today, but man's basic problem (separation from God because of sin) is still the same.²

Clothes, hair styles, car models, house designs, and customs are different and vary through the years, but man's inherent nature is the same. The Bible does not deal with the changing customs and styles; it confronts the issue of sin and man's eternal destiny.

Preaching is still relevant because it deals with the present issue of sin and salvation; it confronts the issue of the great controversy between good and evil.

¹Stott, p. 139. ²Kroll, p. 23.
With what subject does preaching deal that makes it relevant today?

Preaching deals with the present issue of sin and salvation.

Section 6

The Bridge-building Model in Preaching

To illustrate how preaching can be relevant today, let us use Stott's model of bridge-building.

We know that a bridge connects two places which would otherwise be cut off from one another. Preaching, as a bridge, serves as a means of communication between the two places. These two places are "The biblical and the modern worlds."¹

Preachers endeavor to connect the two worlds. Stott says good preachers are those who

... struggle to relate God's unchanging Word to our ever changing world; who refuse to sacrifice truth to relevance or relevance to truth, but who resolve instead in equal measure to be faithful to Scripture and pertinent to today.²

Stott challenges us on behalf of God's people. He admonishes

... that we build bridges into the real world in which they live and love, work and play, laugh and weep, struggle and suffer, grow old and die. We have to provoke them to think about their life in all its moods, to challenge them to make Jesus Christ the Lord of every area of it, and to demonstrate his contemporary relevance.³

D. Martyn Lloyd-Jones, regarding the necessity of bridging the two worlds, states that "the business of preaching is to relate

¹Stott, p. 139. ²Ibid., p. 144.
³Ibid., p. 147.
the teaching of the Scriptures to what is happened in our own day."^1

Relevant preaching builds a bridge between the Bible and our present age in which we live.

What does relevant preaching do to our age?

It bridges the Bible and our present age.

---

Section 7

The Proclamation of the Word in Preaching

The preaching which we are called to undertake is narrowed down and limited in its content to that which is the word of God. The word of man is out of place in preaching. Ford says: "Unless there is a word of God there can only be preaching of the word of man."^2

Evans cites five advantages of having biblical text as the content of the sermon:

1. It awakens the interest of the audience
2. It gains the confidence of the audience
3. It gives the preacher authority and boldness in the proclamation of his message
4. It keeps the preacher's mind from wandering
5. It keeps the preacher biblical.3

---

^3Evans, pp. 21-23.
Ford remarks: "The word of life communicates life, and the work of reconciliation actually reconciles men with God."¹ We should realize that the Word of God is life and it is the medium of reconciliation, because in the proclamation of God's word, "Christ himself is made present."² White states the reason why preaching does not make a lasting impression: "Men are not cut to the heart, because the plain, sharp truths of the word of God are not spoken to them."³ The content of preaching must be none other than the Word of God; otherwise, it is man's word.

What is the main content of powerful preaching?

Word of God

C. Raymond Holmes shares his observation of Adventist preachers:

The Adventist preacher unreservedly accepts the Bible as infallible with respect to truth, and so completely reliable for faith and life. . . . Whether his preaching is done within or without the church, it is Biblical preaching.⁴

Let us make more of our sermons live up to the observation of Dr. Holmes.

¹Ford, p. 100.
²Ibid.
³Gospel Workers, p. 149.
LESSON 6

THE FOCUS ON THE PREACHER

Lesson 6 concerns the person in the pulpit. After its study you will be able to

1. define a preacher
2. identify the pattern of the preacher
3. describe the importance of the preacher's character
4. describe the character that a preacher ought to possess
5. identify the different images of a preacher
6. describe the importance of the need for preparation
7. make a definite schedule for study and reading
8. describe how to develop a time for prayer.

Section 1

The Definition of a Preacher

We studied preaching as the communication of the truth through "personality." This refers to the "person" separated by God for a special task of preaching the gospel. The effectiveness of the message cannot be separated from the "person." A preacher must be a spiritually consecrated person. Evans says:

The preacher must not be a mere machine, an automaton; he must be a real man--a good man, full of the Holy Spirit and
faith. The effect of such a life and such preaching will be that many people will be added to the Lord.

Furthermore, Evans believes that the preacher's sermon "is part of himself; indeed, it must be the expression of his very life and experience."²

White points out the essential qualities of a preacher: "The laborer for souls needs consecration, integrity, intelligence, industry, energy, and tact."³ A preacher is a spiritually consecrated person separated by God to preach the gospel.

What is a preacher?

A spiritually consecrated person separated by God to preach the gospel.

Section 2

The Importance of Character of a Preacher

It is said that a good sermon follows a good preacher for "one's actions follow from one's being."⁴

If we want the people to be blessed by our preaching, we must be a seven-day Christian during the week and not practice Christianity just once a week.

Jabusch brings to us the importance of the "ethos" of the preacher in his interpretation of "The Rhetoric" written by Aristotle:

For the ancient Greeks, logos, the reasoning, the logic of an argument, was not to be despised; pathos, the appeal to the emotions of the audience, was certainly important. But it would seem that ethos, the character or reputation of the speaker, was the most important element of all.

This gives us an idea that eloquence is good, but far more important is the character of the preacher.

Discuss with other lay persons how the character of a preacher is developed.

Section 3

The Pattern of a Preacher

Christian preachers have as their pattern Jesus Christ—especially as their pattern for their characters. Jabusch says: "We are the disciples of a person; it is devotion to the living person of Jesus which is the heart of Christianity."\(^2\)

The invitation, "Look unto me, and be ye saved" (Isa 45:22), is not only for the nation of Israel but for every Christian preacher. We are bidden to look to "the one God"\(^3\)—Jesus Christ our Lord.

As preachers we must always fix our eyes on Jesus who is the author and the perfecter of our faith (Heb 12:1-2). White says:

The more we contemplate the character of Christ, and the more we experience of His saving power, the more keenly shall we realize our own weakness and imperfection, and the more earnestly shall we look to Him as our strength and our Redeemer.

\(^1\)Ibid., p. 15.

\(^2\)Thompson, p. 97.


\(^4\)The Sanctified Life, p. 83.
Jabusch, on contemplation of Christ, said: "But in contemplation Christ tells us what we should learn from this event today. We discover its present power."\(^1\)

We ought to constantly behold Jesus and imitate Him as our pattern for character development. He is the source of power in preaching.

Who is the pattern of true character and the source of mighty power in preaching:

Jesus

Section 4

The Character of a Preacher

What kind of personality (character) should the successful preacher have? The preacher should have a deep piety or be a deeply religious person. Paul, in his letter to Timothy the young preacher, "insisted on purity and piety of life."\(^2\) Paul's charge to Timothy states:

But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance, and gentleness. . . . I charge you to keep this command without spot or blame until the appearing of our Lord Jesus Christ." (1 Tim. 6:11, 14 NIV)

A preacher who seems to have a questionable character, according to Evans, "will be short of his power in the pulpit if he is not clean in his private life. He cannot face his people with

\(^1\) Jabusch, p. 98.

\(^2\) Evans, p. 17.
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confidence if he knows that his life is not pure as it ought to be."

A preacher in his personality or character ought to have a deep piety or be a deeply religious person.

What character should a preacher have?

He should have deep piety or be a deeply religious person.

Section 5

The Image of a Preacher

Let us see the different images of a preacher as noted in the Bible. Stott mentions six biblical images illustrating a Christian preacher.

1. Town crier. A preacher is like a town crier given a message of good news and told to proclaim it in a public place without fear or favour. Paul declared: "We should herald Christ crucified" (1 Cor 1:23). (Evangelistic preaching.)

2. Sower. A preacher in Jesus' parable is like a sower; he goes out into the world, broadcasting precious seed of God's word, hoping and praying that some of it will fall into well-prepared soil and in due course bear good fruit (Luke 8:4ff.).

3. Ambassador. A preacher is like an ambassador commissioned to serve as an envoy in a foreign--even hostile--land. He has the responsibility of representing his sovereign or government, whose cause he is proud to plead (Eph 6:20).

1 Ibid.
4. Steward or housekeeper. A preacher is like a housekeeper in charge of God's household and entrusted with the provisions they need. . . . He is expected above all to be faithful in dispensing them to God's family (Luke 12:42).

5. Shepherd. A preacher is like a shepherd and Jesus the Chief Shepherd who delegated the care of his flock to him, in charge to protect the flock from wolves (false teachers) and lead them to pasture (sound teaching) (2 Peter 5:1-4).

6. Workman (2 Tim 2:15). A preacher is like a workman who is approved in God's sight, not ashamed but is skillful in "dividing the word of truth." A more precise meaning is that a preacher "cuts straight teaching of the truth so that the traveller may go directly to his destination."¹

Thus a preacher is given Good News like a town crier who proclaims the message. A preacher is given a seed of truth to sow, good food to distribute, and a good pasture to which to lead the flock. As an ambassador, he pursues not his own policy but his country's, and as a workman, he cuts a way for "the word of truth."

The different illustrations give us the idea that a preacher is given by "Someone," an authority, to proclaim a message.

List six biblical images of a preacher.

<table>
<thead>
<tr>
<th>1. Town crier</th>
<th>2. Sower</th>
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<tbody>
<tr>
<td>3. Ambassador</td>
<td>4. Steward</td>
</tr>
<tr>
<td>5. Shepherd</td>
<td>6. Workman</td>
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</tbody>
</table>

¹Stott, pp. 135, 136.
To get the attention of the people so they will listen to God's message when it is preached, preachers must prepare seriously.

According to Anderson: "To bring messages that will challenge the modern mind demands earnest thought, much prayer and careful preparation."¹

David Lloyd George, wartime prime minister of Great Britain, says: "The surest way to inspiration is preparation."² The statement is true. There are no shortcuts to success in preaching, for it needs vital preparation which demands mental discipline.

Banks, in his study of the life of Gerald Hamilton Kennedy, famous Methodist church bishop, says:

His soul and spirit (mental and spiritual faculties) have been strengthened and expanded through the years by a steady program of "plain hard study." It has been his habit to spend three or four of the early hours of the day in study, a large portion of this time devoted to reading.

Banks points out three things that Kennedy does in his long-range program of sermon preparation:

1. He keeps a collection of ideas, quotations, illustrations, etc., which he discovers in his reading.

2. The second special thing the Bishop does in this area of long-range preparation of sermons is to collect materials and ideas for sermons he plans to develop in the future.

---

² Anderson, p. 111.
3. The final point...he plans his preaching program well in advance (one year).

Here is a challenging statement by White:

Today He [God] is calling for young men and women who are strong and active in mind and body. He desires them to bring into the conflict against principalities and power and spiritual wickedness in high places, their flesh, healthy powers of brain, bone, and muscle. But they must have the needed preparation.

The most vital thing that we can do before we preach is to prepare in order that the people will listen to us.

What is the most vital thing a preacher can do before he steps into the pulpit?

Prepare

Section 7

The Call to Study of a Preacher

Preachers are called to study diligently. Naesheim, in his research says: "The preacher must be an ardent student of the Word."3

Stott reports the following: When Billy Graham was asked what changes he would make if he could begin his ministry all over again, he answered that "he would study three times as much as he had done. He would take fewer engagements. For he said: 'I've preached too much, and studied too little.'"4

Paul encouraged Timothy to "Study to show thyself approved unto God . . ." (2 Tim 2:15). A preacher ought to be a diligent student of the Word exerting his effort "to the utmost to demonstrate before God that he is a competent worker."¹ The task of a preacher demands "study, and care, and no man is sufficient for this without the grace of God."²

White encourages us to study.

Difficulties will be met in all studies; but never cease through discouragement. Search, study, and pray; . . . dig more earnestly till the gem of truth lies before you, plain and beautiful, all the more beautiful because of the difficulties involved in finding it.

The discipline of diligent study is essential in preparing for preaching to unfold the gems of truth in our sermons.

Check a good schedule which will give you a total of five hours of study every week:

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<td></td>
<td>5 hours once a week either Sunday or Friday.</td>
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<tr>
<td></td>
<td>1 hour and 40 minutes every Monday, Wednesday, Friday.</td>
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<tr>
<td></td>
<td>2 hours and 30 minutes every Tuesday and Thursday.</td>
</tr>
</tbody>
</table>

Section 8

The Time of Prayer of a Preacher

When we have such a schedule for making a living, meeting appointments, attending to obligations and commitments, is it possible to find time for a moment alone with God in prayer?

³Gospel Workers, p. 280.
Another of the most important changes Billy Graham has said he would make if he had his ministry to do all over again would be in the area of prayer. He would want more time to pray.¹

We need education, but far more we need time for prayer in order to move the hearts of men and be filled with the mind of God. Anderson says:

But our authority as preachers comes not from the classroom, but from the prayer room, when before the open Word of God we let the Spirit of truth lead us into the depths of divine revelation and truth.²

The apostles declared their priorities in the midst of the expanding church movement: "But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4).

Of his own personal experience Stott says:

I have always found it helpful to do as much of my sermon preparation as possible on my knees, with the Bible open before me, in prayerful study. This not because I am a bibliolater and worship the Bible; but because I worship the God of the Bible and desire to humble myself before him and his revelation, and, even to pray earnestly that the eyes of my heart may be enlightened.³

White describes the secret of spiritual success thus:

Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Well-spring of life, and strengthens the sinew and muscles of the religious experience. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as seems convenient, and you lose your hold on God.⁴

The secret of spiritual success in preaching is prayer.

¹Stott, p. 181. ²Anderson, p. 62.
³Stott, p. 222.
⁴Gospel Workers, pp. 254-255.
How will you organize your activities for your life of prayer?

Check the time for praying regularly that is good for you:

______ Early morning before other people are awake.
______ At night when the family is asleep.

State the place you would like to be alone with God when you pray.
PART II

MECHANICS OF SERMON PREPARATION

Part II deals with the step-by-step process of the mechanics of sermon preparation. It covers some key points and some underlying principles involved in preparing different types of sermons.
LESSON 7

THE BEGINNING OF SERMON PREPARATION

Lesson 7 puts you at the starting point in preparing a sermon. It teaches you to

1. choose a text as a starting point of a sermon
2. identify the different common grounds for beginning a sermon
3. relate an experience with a preaching text related to the experience
4. write a preaching program valid for one month
5. identify specific needs of the people and a preaching text related to the need.

Section 1

The Choosing of a Text

We are now going to learn how to start preparation for a sermon. Every sermon has a beginning. It starts with an idea. A sermon idea logically begins with a TEXT.

What is a text? "The word 'text' is from the Latin 'textus' or 'textum' and signifies something woven or spun."¹ Thus we have also the word 'textile.' I assume that we have a Bible text as we

¹Evans, p. 20.

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we got into the job of constructing a sermon because it is the material we are going to use to weave the fabric of our sermon.

It is true that it is sometimes difficult to select a biblical text to preach when, in fact, there are hundreds of them waiting for a chance to be preached. Evans comments:

If the preacher's own mind is barren and sterile; it is not fertile by being rooted in the Word of God; if the mind is dry and unspiritual because of not bathing the heart in the laver of the Word; then the choosing of a text will be a difficult task.

From that statement, it appears that choosing a text is not difficult if the mind and soul are continually soaked in the Word of God by meditating on it. Thereby His Word becomes a part of the daily lifestyle.

The Psalmist was also aware of the blessedness of the righteous one who constantly meditates on God's word: "But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:2).

Now we must put into practice meditating on God's word. Select a portion of the Scripture, write it down, pray for understanding, and spend time listening to what the text says to you.

What text have you chosen? ______________

Did you pray for understanding? ___________________________

What does the text tell you? (Please write it down)

______________________________

1Evans, p. 23.
Section 2
The Common Grounds for Beginning a Sermon

Aside from the Bible text as the starting point for a sermon, four other areas can be related with a Scripture text so a sermon idea may emerge. These ideas come--

1. from the needs of the congregation
2. from a flash of inspiration
3. from the preacher's personal experience
4. from a planned program of preaching (church calendar).

The goal of all our preaching should be to meet the needs of the congregations, to help them understand how to obtain eternal life and abundant life. The congregational needs are within six areas of preaching:

1. evangelistic--which seeks the salvation of unregenerated men
2. doctrinal--which seeks the instruction of Christians
3. ethical--which seeks Christian conduct from God's children in all relationships in life
4. consecrative--which seeks Christian stewardship of all a man is and has
5. supportive--which seeks (to impart) strength
6. devotional--which seeks for Christians to love, adore and worship God.

Preachers should be aware of the needs of the congregation because their sermons are vital for their regeneration or salvation into the kingdom of God and for their growth in all areas of Christian life. Preaching that emerges from the needs of the people should either meet the real need for eternal life or growth for Christian life.

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2Ibid., p. 108.
Upon what two essential points should the sermon which arises from people's needs focus?

1. eternal life
2. growth for Christian life

One might ask, "Should the sermon idea start with a text or with the needs of the people?" Bryson and Taylor answer:

If you start with a text, seek to relate the textual truth to the needs of your people. When discovery of a person's need comes first, seek to find a text which relates to that particular need.

Remember to listen to the text and seek to relate it to the needs of the people, or listen to the people and relate their needs to biblical truths.

What are the two elements required in the initial stage of sermon preparation?

1.

2.

1. Listening to the text and relating it to people's needs.

2. Listening to the people and relating their needs to text.

Bryson and Taylor, p. 54.
Section 3
The Meeting of People's Needs

As we consider the needs of the people let us study this example from Cumminis and Kirkpatrick.

Many people have the need to overcome doubts. They need to trust God more fully. There are many people in the Old Testament who had this need. You might choose Jacob when he was running away from his brother... You would see that Habakkuk was a prophet who needed to trust God.

"Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord, I will be joyful in God my Savior." (Habakkuk 3:17, 18 NIV)

What need of the people does this story address?

It will help the people to overcome doubts and trust God.

Now it is time for you to begin to prepare a sermon which you can preach. Pray that the Lord will help you. Think about the needs of your people. Choose one need to preach to and the text that you are going to use.

What need of your people did you think of? What text have you chosen?

Need:

Text:

1Cumminis and Kirkpatrick, p. 80.
Section 4

Flash of Inspiration

The "flash of inspiration" is another place where a sermon idea can start. There are moments when the flash of an idea occurs to us. It can occur any time, and place. We do not ask for it. Webster calls it "serendipity"—"the gift of finding valuable or agreeable things not sought for."¹

The "flash of inspiration" that comes to us as a gift from God gives birth to a sermon idea. If we recognize this as a sermon idea, the first thing we should do is relate it with a text.

What are we going to do when a "flash of inspiration" gives birth to a sermon idea?

Relate it with a text

Section 5

The Experience in Life

Personal experience can be an alternate point where a sermon idea can start.

It is easy to draw sermon ideas from our own personal experiences. Stott says: "Without doubt the best sermons we ever preach to others are those we have first preached to ourselves."² Furthermore, he adds: "Yet sermons which emerge from deep personal

¹Webster's Seventh New Collegiate Dictionary (Springfield, Massachusetts: Merriam, 1963), p. 91.
²Stott, p. 219.
conviction have a rich self-authenticating quality."

It is advisable, therefore, that we keep notes of such personal experiences as travel, vacations, and happenings in our lives—events that take place all around us and which can be useful in our sermon.

Write a text on which you can preach that is related to a personal experience and state briefly your experience.

Section 6
The Planned Program

The fourth alternative for the beginning of a sermon idea is a planned program of preaching. In this case, texts for sermons are supplied by the church and follow the church calendar or church year. Many churches such as the Roman Catholic, Orthodox, Lutheran, and Anglican observe the seasons of the Church year.

Stott suggests a calendar that you may find useful.

<table>
<thead>
<tr>
<th>Date</th>
<th>Biblical topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>October to December</td>
<td>Creation; Old Testament stories; Birth of Christ; Manifestation of Christ to the Gentiles.</td>
</tr>
<tr>
<td>January to May</td>
<td>Gospels, as they portray the life of Christ</td>
</tr>
<tr>
<td>May to September</td>
<td>Acts, Epistles, and Revelation in the post-Pentecost [era].</td>
</tr>
</tbody>
</table>

1Ibid.
Today, we see more and more preachers who have a planned program of preaching that covers a period of time such as one, three, six, twelve or more months.¹

Please make a preaching program valid for one month.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Text</th>
<th>Date</th>
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<td>1.</td>
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Dwight K. Nelson, senior church pastor of the Pioneer Memorial Church, Andrews University, keeps several series of sermons. Appendix B lists many of his sermons.

Steven Vitrano, professor of Preaching and Field Evangelism, suggests a church calendar for Seventh-day Adventists. (See appendix C.)

Here are some series of topical messages by Braga:

Portraits of the Perfect Man

"The Love of Jesus"
"The Face of Jesus"
"The Hands of Jesus"
"The Tears of Jesus"
"The Cross of Jesus"
"The Blood of Jesus"
"The Name of Jesus"

¹Stanfield et al., p. 109.
Life on the Highest Plane

"The Disciplined Life"
"The Consecrated Life"
"The Contented Life"
"The Prayerful Life"
"The Abundant Life"

Successful Christian Living

"How to Be a Growing Christian"
"How to Be a Spiritual Christian"
"How to Be a Useful Christian"
"How to Be a Restful Christian"
"How to Be a Happy Christian"
"How to Be a Victorious Christian."

LESSON 8
THE VALUE OF HAVING ONE MAIN TRUTH

Lesson 8 tells about selecting one main truth. This lesson enables you to

1. choose the one main truth of a text
2. identify the principle governing the formulation of a proposition
3. distinguish the process of developing a proposition
4. identify the subject and the main truth of several texts.

Section 1
The Selection of One Main Truth

Now that we have chosen our text, our next task is to discover how to bring out the main truth from the Bible text we have chosen. The main truth is called the central idea, the big idea, the dominant thought, the main message, or the major thrust. Classically, it is called the "proposition." This is the main theme of the sermon.

A proposition is defined as a statement of the main spiritual lesson or timeless truth of the sermon reduced to one declarative sentence. ¹ Remember that one single idea has been the success of great masterpieces, mottos, slogans, campaign speeches, advertisements

¹Braga, p. 31.
and even of the stories, parables, and sermons of Jesus.

In preparing a sermon always aim to bring out one main truth--
the main spiritual truth--in one simple sentence.

What is the one basic principle in preparing sermons?

To bring out one main truth
written in a simple sentence

Section 2

The Principles Governing the Main Proposition

Braga has suggested the following examples of propositions
or timeless truths. You should consider them together.

Daily meditation in the Scriptures is vital for the Christian.
The Lord desires worship that comes from the heart.
The individual who has God possesses everything that is worth having.
God uses chosen instruments to meet the needs of others.
No one can escape the consequences of his own sin.
Those who give God the first place will never be in want.
Love for Christ will cause us to forget ourselves in the service of others.

Do you recognize here the elements of the definition of a
propoision? Note again these two elements: (1) a statement of the
main spiritual lesson in the sermon (2) reduced to one declarative
sentence (see page 104). The two elements from the definition can be
readily seen in the examples. In addition, note that the proposition
states the main truth in the present tense. It can be stated also in
the future tense but not in the past tense.

\[1\]

Braga, p. 113.
Another point seen from the examples is that the main truth is oriented to the needs of the people.

The major principles governing a proposition are:

1. The proposition should be a statement of one main truth.
2. The proposition should be stated in one declarative sentence.
3. The proposition should be in the present or future tense.
4. The proposition should be oriented to the needs of the people.

Fill in the blanks:

1. The proposition should be a statement of one ____ (1) ____
   (2).
2. The proposition should be stated in one declarative
   (3).
3. In what tenses should a proposition be stated?
   (1).
   1. __________ 2. __________
4. To whose needs should the proposition be oriented?
   (1). present tense
   2. __________
Section 3

The Process for Developing the Main Proposition

Now we come to the process of developing the proposition. Study the passage thoroughly. "Study what the text meant so you can share what it means." Studying the biblical text is not an easy task. If we really go into it, it involves studying the Bible from historical, analytical, and exegetical (what the passage says) perspectives. You may well need lexicons (Greek or Hebrew dictionary), commentaries, a concordance, etc. Nevertheless, do not allow the idea of scholarly study of the Bible to frighten you. Stott writes:

They can save us from misinterpreting the passage, illumine it and stimulate our thinking about it. But they can never be more than aids. They cannot replace our own direct and personal encounter with the text, as we cross-examine it for ourselves and allow it to cross-examine us. Besides, after a few years of Bible study we shall never come to a text as a complete stranger, but rather approach it in the light of your previous meditation.

It is right to engage in scholarly study of the Bible, but Jones reminds us:

Accuracy first, but then, and more important, the spiritual meaning. What determines the accuracy of your understanding of particular words ultimately is not scholarship but the spiritual meaning of the passage.\(^3\)

\(^1\) Bryson and Taylor, p. 36.
\(^2\) Stott, pp. 221, 222.
Make an in-depth study of the Bible, but the vital thrust of our sermon is the spiritual message we bring to change men's hearts. When we seek the Lord earnestly in prayer as we study His word, the spiritual meaning of the truth eventually dawns on us.

Daniel, too, was once in a dilemma when trying to understand God's word. He wrestled with God in prayer for an understanding of the prophetic event in history in relation to the truth for God's people. The story goes:

So, I [Daniel] turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes. . . . While I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight. . . . He instructed me and said to me, "Daniel, I have now come to give you insight and understanding."

The dawning of truth to each one of us is indeed a mystery as we earnestly pray and study the Bible. As mentioned above, the "flash of inspiration" is one alternative for the beginning of a sermon idea. Davis calls it "The Moment of Recognition." He adds:

A genuine sermon is more like something done to the preacher than like something he does, and it begins in a moment of hearing the word as if he had never heard it before, in a moment of vision, of seeing freshly, as if his eyes had suddenly been opened for the first time.  

Davis cites the experience of Henri Poincare, a great French mathematician, getting the answer to a problem in a surprising way.

It came to Poincare in the middle of a lifetime of intensive and devoted study, and after fifteen days of work on a certain problem that seemed to get nowhere. This is the way he tells it: "I went to spend a few days walking on the bluff,

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1Daniel 9:3, 21, 22 (NIV).
the idea came to me, with just the same characteristics of brevity, suddenness, and immediate certainty.

No wonder then, that "In common life we say it: 'How did you happen to think of that?' And the only answer is, 'Oh, it just came to me.' And this is what the Old Testament prophet also said, is it not? 'The word of the Lord came to me.'"\(^2\)

After the Millerites' great disappointment of 1844 when the day passed and no Saviour had come, a very interesting experience happened to Hiram Edson, one of the pioneers of the Seventh-day Adventist Church:

Light first came to Hiram Edson of western New York. The morning following the passing of the time, October 22, 1844, he was praying for light, when the conviction flashed into his mind that the sanctuary of the 2300-day period was the heavenly sanctuary. Soon a conference was held at Hiram Edson's home, and the meeting proved to be a great blessing in encouraging hearts and uniting efforts.\(^3\)

The process of developing a proposition involves study of the biblical text and earnest prayer to bring out the main truth for the people.

What is involved in the process of developing a proposition?

1. study of the biblical text
2. earnest prayer

\(^1\)Ibid., p. 215.
\(^2\)Ibid.

Section 4

Drawing the Main Truth from the Subject

We can easily draw out the main truth if we have isolated from the biblical text what Robinson calls the "subject." We are not far from getting the subject of the biblical text if we can understand the meaning of what the author is saying—what is he talking about?\(^1\) According to Braga, if we apply the familiar interrogatives—who, what, why, how, when and where—to the contents of a passage, we often find the subject. He says that sometimes paraphrasing the text, and at other times making a mechanical layout of a passage (see the example in appendix E), provides a clue to what the text is about.\(^2\)

As an example of drawing the main truth from the subject, take out your Bible and read John 6:1-14. From this preaching portion, "Jesus Feeds the Five Thousand," we must decide two things: (1) What is the subject of the passage? (2) What main truth is to be drawn from the passage? In order to decide on these questions, we subject the passage to more questions: What is it? Who is it all about? It certainly does not center upon the five small barley loaves and two small fish, or upon the boy and the five thousand: instead, the main idea gathers around the issue that Jesus brought to Phillip: the problem of feeding the multitude. Now we ask, "What was it all about?" This question would indicate that the essential element of the story is that Jesus and Phillip and the other disciples particularly Andrew were discussing with Jesus how to feed the multitude. To complete the subject of the biblical text, we search for what

\(^1\)Robinson, p. 41. \(^2\)Braga, p. 116.
Robinson called the "complement." In other words, we need to find out what the passage tells us about the subject—i.e., the problem of how to feed the multitude.

Several facts can be gathered; these include the disciples, particularly Phillip and Andrew, the location, the occasion, the multitude, the boy with his lunch bag enough for himself, their discussion, the problem, and the way in which the problem was miraculously resolved.

These facts can come up in two complements: (1) they (disciples) were troubled in their minds of how to feed the multitude, which was beyond their capacity to solve, and (2) they realized later that Jesus has all the answers to the problem.

Let us put the subject and the complement in a single and complete sentence: The disciples were worried about a big problem on how to feed the multitude, but the problem was resolved by Jesus before they had ever thought of how to solve it.

After giving special thought to the biblical text, we have arrived at the subject or decided what the text actually says. This leads us to draw the main truth or the single spiritual truth, which states: The people of God are sometimes confronted with problems which are too big for them to handle.

Note the distinguishing features of the subject and proposition expressed in a declarative sentence:

Text: John 6:1-14
Subject: The disciples were worried about the big problem of how to feed the multitude, but the problem was resolved by Jesus before they ever have thought of how to solve it.
Proposition: The people of God are sometimes confronted with problems which are too big for them to handle.

We could, of course, derive several other main truths or time­less principles from the subject that come from the biblical text.

Please state another proposition from the subject given above. Write on the space provided.

Here are some possible propositions derived from the same subject: (1) We sometimes entertain problems which do not exist. (2) God can solve big problems of His children in many ways.

Section 5
Examples of Propositions

Examples of propositions with comprehensive subjects have been provided by Bryson and Taylor.¹ They call the subject the "essence of the text in a sentence (ETS)," and the proposition the "essence of the sermon in a sentence (ESS)."

1. Text: Genesis 5:24
   ETS: Enoch walked with God.
   Proposition: You can walk with God.

2. Text: Mark 2:1-12
   ETS: Jesus helped a paralyzed man.
   Proposition: Jesus helps people with their needs.

3. Text: Ephesians 2:1-10
   ETS: Paul described Christians as God's workmanship.
   Proposition: Christians are God's masterpieces.

¹Bryson and Taylor, p. 67.
ETS: James taught Christians how to respond properly to God's Word.
Proposition: We need to use the Bible correctly.

ETS: Paul faced the reality of his death.
Proposition: Christians face death too.

We find from these examples that the propositions are in one simple sentence, they are in the present tense and they are oriented to the needs of the people.

Name the two principles governing a proposition.

1. It is stated in one simple sentence.
2. It is oriented to people's needs in the present tense.

According to Bryson and Taylor, a proposition can be stated in various ways depending upon what you want the "people to do as a result of your sermon."\(^1\) Note the six types of propositions supplied by the authors from just one text, Genesis 5:24: "Enoch walked with God."

1. Possibility proposition: You can have a closer walk with God.
2. Predictive proposition: Your life will be blessed when you walk with God.
3. Persuasive proposition: God calls you to walk with Him.
4. Comparative proposition: Walking with God differs from walking away from God.

\(^1\)Bryson and Taylor, p. 65.
5. Evaluative proposition: Walking with God is the best way to life.

6. Declarative proposition: Walking with God means to obey Him.¹

There is no doubt that if we can get the subject (ETS) and the proposition (ESS), we have a good start in shaping a sermon.

What are the two components needed for a good start in shaping a sermon?

Listed below are several texts. State the subject and the main truth (proposition) of each text in a complete sentence. (These ideas are suggested by Braga² and Robinson.³

1. Ezra 7:10
   Subject:
   Main truth:

2. John 3:16
   Subject
   Main truth:

3. Psalm 23:1-6
   Subject:
   Main truth:

¹Ibid., pp. 65, 66. ²Braga, pp. 119, 120. ³Robinson, p. 98.
4. 1 Thessalonians 1:2-6
Subject: 
Main truth:

5. 1 Timothy 4:12-15
Subject: 
Main truth:

1. Ezra 7:10
Subject: "Ezra set his heart to become a man whom God could use in Israel.
Main truth (proposition): God uses a man who puts first things first." (Braga)

2. John 3:16
Subject: "Because of His love for the world, God gave His one and only Son that men may be saved through faith in Him.
Main truth (proposition): "God's gift of His son is the only means of salvation for men." (Braga)

3. Psalm 23:1-6
Subject: "The bases for the contentment of the Lord's sheep rest upon who his Shepherd is and what his Shepherd does for him, as well as what his Shepherd has in store for him in the future.
Main truth (proposition): Every individual who can claim the Lord as his own has adequate basis for contentment." (Braga)

4. 1 Thessalonians 1:2-6
Subject: "Paul thanked God for the Thessalonian Christians because of the results springing from their faith, hope, and love and because of the evidences of their election by God.
Main truth (proposition): We can thank God for other Christians because of what they do for God and what God did for them." (Robinson)

5. 1 Timothy 4:12-16
Subject: "Paul exhorted Timothy to win respect for his youth by being an example in his actions and motives and by being diligent in the public ministry of the Scriptures.

Main truth (proposition): Young men win respect by giving attention to their personal lives and to their teaching." (Robinson)
LESSON 9

LARGER PARTS IN SERMON PREPARATION

Lesson 9 concerns the larger parts of a sermon and how to identify them. After completing this lesson you will be able to:

1. identify the larger parts of a sermon, their importance to the preacher and listeners, and their characteristics

2. distinguish the different preaching devices such as probing questions, a unifying word, and transitional sentence

3. make an outline using different preaching devices and indicating the main divisions.

Section 1
The Identification of the Larger Parts

You have learned how to choose the main truth in sermon preparation. Now let us learn about the larger parts in sermon preparation.

The larger parts of the sermon are called main divisions. "Divisions are the main sections of an orderly discourse."¹ Some writers call them points. Jones calls them "heads." He says: "The important thing about these 'heads' is that they must be there in your text, and that they must arise naturally out of it."²

¹Braga, p. 137.
²Jones, p. 207.
The larger parts of the sermon "will show the main truth."¹ They bring the main truth into focus. Dr. Steven Vitrano teaches that a sermon is like a stream with tributaries running into it. The main stream is the theme, and all the tributaries are the parts.² Vitrano designed a figure to show the importance of the larger parts or the main divisions in relation to the theme of the main truth (see figure 2).

![Fig. 2. A Sermon Compared to a Stream with Tributaries Running into It.](image)

Source: Adapted from Steven P. Vitrano, *So You're Not a Preacher!* p. 35.

The larger parts are important components of a sermon because they show the main truth and contribute to the "unity of the address"³ which indicate a good arrangement in a discourse.

¹Cumminis and Kirkpatrick, p. 91.
³Braga, p. 137.
What is the importance of the larger parts?

1. Show the main truth
2. Contribute to the unity of the address which indicates a good arrangement in a discourse

Section 2

The Importance of Larger Parts to Preacher

The larger parts or main divisions are important to the preacher because they promote clarity and unity of thought. Braga says that divisions assist us in the proper treatment of a subject. He means that when the material of a sermon is properly organized, we should be able to see the subject as a whole, its various aspects, and the relationship of one part to another.¹

Furthermore, he believes that divisions enable us to remember the main points of the sermon.²

The value of the divisions to preachers is: (1) they promote clarity of thought, (2) they promote unity of thought, (3) they assist in the proper treatment of a subject, and (4) they enable the preacher to remember the main points of his sermon.

¹Ibid., p. 137.
²Ibid., p. 138.
Give four values of the main divisions to preachers.

1. Promote clarity of thought.
2. Promote unity of thought.
3. Assist proper treatment of subject.
4. Enable the preacher to remember main divisions.

Section 3

Value of Larger Parts to Listeners

The larger parts or main divisions are equally important to the congregation. Not only do they afford clarity of thought to preachers, but also for the members. Braga says: "It is much easier for the hearer to follow a spoken message when the main ideas are organized and clearly stated than when the ideas are unorganized and unrelated to one another."

Moreover, the main divisions assist the listeners to remember the main features of the sermon.

Many times we say that we have been blessed by the sermon, but if we are asked to recall the main message we can hardly recollect the main features of the sermon. If, however, the main divisions are kept distinct, the listeners will most likely be able to think through the main features of the message. Thus, main divisions make the main

\[1\] Ibid., p. 138.
features of the sermon clear and help the listeners remember them.

Why are the main divisions valuable to the listeners?

1. Make the main features of the sermon clear
2. Help the listeners remember the main features of the sermon

Section 4
The Principles for Finding the Larger Parts

Finding the larger parts or making an outline with three or four main divisions seems to be a hard process for many preachers. Let us look at an example Bryson and Taylor present of an outline with three main divisions and observe how they obtain the major divisions from the proposition.

Topic: God's Multi-Communication.
ETS (essence of the text in one sentence--subject): The psalmist discussed some ways that God speaks to people.
ESS (essence of the sermon in one sentence--or proposition):
God is speaking to us.
Objective: My objective is to urge people to listen for God's command.
Probing Question: How does God speak to us?
Unifying Word: Ways.
Transitional Sentence: Let us notice some ways God speaks to us.
Outline:
I. God speaks through nature. 19:1-6.
II. God speaks by His Word. 19:7-11.
III. God speaks in our life experiences. 19:12-14.¹

Bryson and Taylor construct this outline by using the probing question, and unifying word. They use a "how" question to probe the

¹Bryson and Taylor, pp. 93, 94.
the proposition, it is stated: "How does God speak to us?"

They then use the unifying word "ways." The word "ways" "ties together each main division, thus it guarantees unity."¹

Observe closely how the unifying word helps to answer the probing question.

I. The first way how God speaks is through nature.

II. The second way God speaks is by his Word.

III. The third way God speaks is in life experiences.

As we enlarge the outline, notice that the probing question "how" and the unifying word "ways" fit perfectly into every division.

Notice carefully that "one probing question produces a unifying word. This in turn unfolds the proposition into logical, natural divisions."²

The way to identify the main divisions is by asking a probing question and using a unifying word.

What are the two keys to finding the major divisions?

1. Probing question
2. Unifying word

Section 5
The Probing Questions

In section 4 above, you learned how to identify the main divisions of the sermon with the aid of a probing question and a

¹Ibid., pp. 86, 87. ²Ibid., pp. 89, 90.
unifying word. Above we used the "How" question. "How" is usually used to introduce a sequence of ways. Now let us turn to other frequently used probing questions—"What" and "Why."

"What" questions introduce a sequence of meanings, truths, facts, implications, definitions, particulars, characteristics, inclusions, or exclusions. "Why" questions introduce reasons or objectives for the main divisions.

In addition to "How," "What," and "Why," we have the other probing questions—"Who," "Whom," "Which," "When," and "Where," but these are not used as frequently as the three discussed above.

Let us consider the use of "What," "Why," and "How" in three different cases. You have as your text Acts 1:1-8 (with vs. 8 as the focal verse). The proposition is: "Christians should be meaningfully involved in Mission."

If your congregation is not sufficiently informed about the meaning of mission, what probing question are you going to use?

What?

If your congregation is sufficiently informed about missions but not motivated to be personally involved, what probing question will you use?

Why?
If your congregation is sufficiently informed and adequately motivated but does not know what to do, what probing question will you use?

Now let us see the final structure of the outline with these three probing questions.

1. "What" question
   Text: Acts 1:1-8 (1:8 focal verse)
   ETS: The early Christians were commissioned to be involved meaningfully in missions.
   Proposition: Christians should be involved meaningfully in missions.
   Objective: My objective is to get my people involved meaningfully in missions.
   Probing Question: What is missions?
   Unifying Word: Truths
   Transitional Sentence: Let us notice some biblical truths about missions.
      I. The first truth is that God wants to save the world.
      II. The second truth is that God wants to use every believer in saving the world.
      III. The third truth is that God wants to give power for missions.

2. "Why" question
   Probing Question: Why should Christians be involved?
   Unifying Word: Reasons
   Transitional Sentence: Let us examine some reasons why Christians should be involved in missions.
      I. The first reason is that the Lord commands missions involvement.
I. The second reason is that the world needs mission involvement.

III. The third reason is that the Holy Spirit empowers for missions involvement.

3. "How" question

Probing Question: How can Christians be involved meaningfully in missions?

Unifying Word: Ways

Transitional Sentence: Let us apply some ways that Christians may be involved meaningfully in missions.

I. The first way is to offer prayer support.

II. The second way is to send others.

III. The third way is to give money.

IV. The fourth way is to witness where we live.¹

Section 6

The Unifying Word

We noted above that the unifying word ties together the major divisions of a sermon.

Note the example given by Bryson and Taylor of the "how" question: "How can Christians be involved meaningfully in missions?" They used the unifying word "ways." Indeed the unifying word "described the nature of all divisions (ways), and each division was a way to be involved in missions."²

Unifying words are unlimited. A suggested list of unifying words appears in appendix F. You can add to this list if you want.

Give a unifying word to correspond with the probing question from the example given below.

Text: James 1:2-12

¹Ibid., pp. 84-86

²Ibid., p. 87.
Topic: The Trial of Our Lives

ETS: James discussed the hardships of life.

Objective: My objective is to help people master life's hardships.

Probing Question: How do Christians deal with the troubles of life?

What is the unifying word that you would suggest?

Ways:

Transitional Sentence: Let us notice the ways Christians can deal with trials.

Outline:

I. Christians acknowledge the variety of trials. 1: 2, 9-11.

II. Christians seek God's help for trials. 1:5, 6-8.

III. Christians rejoice in the dividends of trials. 1:3-4.\(^2\)

Section 7

The Transitional Sentence

Did you notice there is always something to link the first portion of the structure of the sermon to the divisions? We call this the transitional sentence. Transitional sentences help the movement from one section to another to run smoothly.

There are three main transitional places where you need to give a signal to your listeners so they are prepared to shift to another section: "from introduction to body; from major division to major division within the body; and from body to conclusion."\(^3\)

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\(^1\) Ibid., p. 91.  \(^2\) Ibid.  \(^3\) Ibid., p. 112.
Let us note the three types of transitions with examples given by Bryson and Taylor.

1. The relational type

From introduction to body:

How can we use the Bible properly? As we look at James 1:19-62, we shall notice some ways to use the Bible. The first way is obvious.

From major division to major division:

I. We can look into the Bible, but we can also listen to the Bible.

II. We can listen to the Bible, but there is another way to use the Bible.

III. We can live from the Bible.

From body to conclusion:

We have looked at several ways to use the Bible. We have the instructions. Now we can apply these ways.

2. The connecting-word-and-phrase type

From introduction to body:

What happens when Christians face the reality of death? Let us notice several observations which Paul made and which we also make.

From major division to major division:

I. First, a Christian has an anxiety about death.

II. In the next place, a Christian has an answer for death.

III. Finally, a Christian has an anticipation beyond death.

From body to conclusion:

Indeed, Christians face death too! Consequently, we must face death with the biblical observations in mind.

3. The question type

From introduction to body:

Why does Jesus help people? Let us notice some reasons Jesus helps.

From major division to major division:

I. Jesus wants to enhance your personhood.

II. Jesus wants to give you a pardon.
III. Jesus wants to give you a new possibility.

From body to conclusions:

Now we have some reasons Jesus helps people. Will you allow him to help you?¹

Section 8

The Characteristics of Main Divisions

Now let us learn about the characteristics of main divisions from some more examples from Bryson and Taylor.

1. Text: Genesis 5:24
   Topic: The Best Exercise
   ETS: Enoch walked with God
   Proposition: You can walk with God.
   Objective: My objective is for my hearers to walk daily with God.
   Probing Question: What does it mean to walk with God?
   Unifying Word: Meanings
   Transitional Sentence: Let us notice some meanings of walking with God.
   Outline:
   I. Walking with God means to go in God's direction.
   II. Walking with God means to proceed at God's pace.
   III. Walking with God means to progress as God leads.
   IV. Walking with God means to share God's companionship.
   V. Walking with God means to arrive at God's destination.

2. Text: Mark 2:1-12
   Topic: The Miracle Worker
   ETS: Jesus helped a paralyzed man.
   Proposition: Jesus helps people with their needs.
   Objective: My objective is for people to experience Jesus' help in their lives.
   Probing Question: Why does Jesus help people?
   Unifying Word: Reasons

¹Ibid., pp. 114, 115.
Transitional Sentence: Let us observe some reasons why Jesus helps people.

Outline:

I. Jesus wants to enhance your personhood.
II. Jesus wants to give you a pardon.
III. Jesus wants to give you a new possibility.

Text: James 1:19-26

Topic: How to Use the Bible

ETS: James taught Christians how to respond properly to God's Word.

Proposition: We need to use the Bible correctly.

Objective: My objective is to urge Christians to use the Bible according to God's instructions.

Probing Question: How can you use the Bible correctly?

Unifying Word: Ways

Transitional Sentence: Let us notice some ways to use the Bible.

Outline:

I. We can look into the Bible.
II. We can listen to the Bible.
III. We can live from the Bible.

Text: Philippians 1:19-26

Topic: Facing Your Death

ETS: Paul faced the reality of his death.

Proposition: Christians face death too.

Objective: My objective is to prepare people for death.

Probing Question: What happens when Christians face death?

Unifying Word: Observations

Transitional Sentence: Let us notice some observations about a Christian facing death.

Outline:

I. A Christian has an anxiety about death.
II. A Christian has an answer for death.
III. A Christian has an anticipation beyond death.¹

With reference to the four examples given, Bryson and Taylor

¹Ibid., pp. 94-96.
formulated the following questions to determine the quality of the major divisions.

- Are the divisions faithful to the text and to people's needs?
- Are the divisions in simple sentences?
- Do the divisions have unity?
- Are the divisions simple enough for most people to understand?
- Do the divisions have parallelism?
- Are the divisions mutually exclusive of each other?
- Can you see the possibilities of balance in the divisions?

Bryson and Taylor thus give us an idea of the qualities of the main divisions. They further state the underlying discernable qualities of a good main division:

1. Good major divisions are coextensive with the proposition. This means that each major division needs to relate directly back to the proposition.

2. Good major divisions are stated in simple sentences either in the present or future tense. If stated in the past tense, they could hinder the application.

3. Good major divisions are united. When major divisions are united, they relate back to the proposition to bring out the development of one idea.

4. The best outline has parallel construction. For example, if your "first division is in the form of a phrase the other divisions should also consist of phrases instead of sentences or single words; or if the first point is a question the other points should likewise be questions."² In other words, all divisions must be presented in the same kind of word order.

¹Ibid., p. 94. ²Braga, p. 146.
5. Each major division is stated independently. While each division is exclusive and distinct, it should also be mutually inter-related with other divisions.

6. Good major divisions are proportionately balanced. Proper balance is maintained when we give proportionate treatment to all divisions. The first division should be of the same length with the other divisions and vice versa.

The qualities of good main divisions as pointed out by Bryson and Taylor are:

1. Related to the proposition
2. Stated in simple sentence using either the present or future tense
3. Present a sense of unity
4. Parallel in construction
5. Stated independently
6. Proportionately balanced

Fill in the blanks:
The main divisions should be related to the ____________.

<table>
<thead>
<tr>
<th>Proposition</th>
</tr>
</thead>
</table>

The main divisions should be in simple sentence in either the (1) present or (2) future tense.

<table>
<thead>
<tr>
<th>(1) present tense</th>
<th>(2) future tense</th>
</tr>
</thead>
</table>
The main divisions should be in __________ construction.

parallel

The main divisions should be stated __________.

independently

The main divisions should be proportionately __________.

balanced

Braga also suggests some principles for preparing quality main divisions. These are: (1) Main divisions should be arranged in some form of progression. For example, negative divisions should be placed before the positive ones. Early time and period or event are treated in sequence. (2) Main divisions should be as few as possible. Braga points out that three, four, or five divisions are sufficient to develop the proposition in relation to the Scripture text. (3) The sermon plan should be presented with variety from week to week.

Braga further states that there are times when one should dispense with a formal declaration of the main divisions, especially if the formal declaration would give the message a mechanical or unnatural effect. He advises that the expression of the divisions should be omitted with informal devotional messages, a funeral address, or when the emotions of people are deeply stirred.
In summary then, Braga includes these three principles in preparing quality main divisions:

1. Main divisions should be arranged in progression.
2. Main divisions should be few in number.
3. Main divisions should be varied often.

Fill in the blanks:

The main divisions should be arranged in __________.

Progression

The main divisions should be _______ in number.

few

The main divisions should be _______ often.

varied

Organization, unity, and progression are needed to produce quality main divisions as shown in an illustration pointed out by Dr. Vitrano (revision of Lenski's illustration). He says: "Organization may be pictured as a series of triangles, each one representing a part of the theme."¹

¹Vitrano, p. 33.
1. Organization—a series of triangles

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△ △ △ △
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2. Progression—a series of triangles arranged in orderly sequence from first to last.

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1 △ 2 △ 3 △ 4 △
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3. Unity—each triangle clusters around the theme or points to the center.

```
1 △ 2 △ 3 △ 4 △
```

(Adapted from Vitrano, *So You're Not a Preacher*, pp. 33, 34).

Which of the illustrations pictures the qualities of main divisions such as organization, progression, and unity?

<table>
<thead>
<tr>
<th>Organization</th>
<th>Progression</th>
</tr>
</thead>
<tbody>
<tr>
<td>△ △ △ △</td>
<td>1 △ 2 △ 3 △ 4 △</td>
</tr>
</tbody>
</table>
There are three important things to consider in the mechanics of preparing an outline from the proposition, according to Bryson and Taylor.

1. Major divisions can be taken directly from the text. For example,

Text: Ephesians 2:1-10
Topic: God's Masterpiece
ETS: Paul described Christians as God's workmanship.
Proposition: Christians are God's masterpieces.
Objective: My objective is to persuade people to allow God to shape their lives.
Probing Question: What does the text disclose about God's masterpiece?
Unifying Word: Disclosures
Transitional Sentence: Let us study the disclosures of the text about God's masterpiece.
Outline:
I. God works with an impossible product. 2:1-3
II. God works with an incredible power. 2:4-6
III. God works with an indomitable purpose. 2:7-10

Notice that the major divisions (I, II, III), come directly from the text (I--2:1-3; II--2:4-6; III--2:7-10).

2. Major divisions can be rearranged without necessarily following the arrangement or order of verses. For example,

Text: James 1:2-12
Topic: The Trials of Our Lives
ETS: James discussed the hardships of life.

\[1\] Bryson and Taylor, p. 90.
Proposition: Christians have to deal with the troubles of life.

Objective: My objective is to help people master life's hardships.

Probing Question: How do Christians deal with the troubles of life?

Unifying Word: Ways

Transitional Sentence: Let us notice the ways Christians can deal with trials.

Outline:

I. Christians acknowledge the variety of trials. 1:2, 9-11
II. Christians seek God's help for trials. 1:5, 6-8.
III. Christians rejoice in the dividends of trials. 1:3-4.

We note that the major divisions are from the text, but they are not in consecutive order. There is a change in the order of the verses (I--1:2, 9-11; II--1:5, 6-8; III--1:3-4).

3. Major divisions may come indirectly from the text. For example (James 1:1 'servant' suggests the major divisions),

Topic: Slaves for Christ Jesus
ETS: James called himself a bondslave of Jesus Christ.
Proposition: Christians are slaves of Jesus Christ.
Objective: My objective is that hearers will act as God's slaves.

Unifying Word: Meanings

Transitional Sentence: Let us notice some meanings of being God's slave.

Outline:

I. Being a slave means absolute ownership.
II. Being a slave means unquestioning obedience.
III. Being a slave means implicit trust.
IV. Being a slave means undivided loyalty.²

¹Ibid., p. 91.
²Ibid., p. 92.
Observe that none of the divisions come directly from the text, but the text suggests which major divisions can possibly come out from the text.

Bryson and Taylor give this caution:

Be careful about getting major divisions by analyzing the text, for it could become a running commentary on Scripture without one focal idea. Furthermore, be careful about drawing major divisions from the text indirectly, for you could depart easily from the intention and the meaning of the text.

Three things should be considered in the mechanics of getting an outline from the proposition. These are:

1. Major divisions can be taken directly from the text.
2. Major divisions can be rearranged without necessarily following the order of verses.
3. Major divisions can come indirectly from the text.

Fill in the blanks:

Major divisions can be taken ________ from the text.

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Major divisions can be ________ without necessarily following the order of verses.

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Major division can come ____________ from the text.

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^Ibid., p. 92.
The Making of an Outline

Now we are going to make a three point outline with the main divisions taken directly from the text. The text we are using is Micah 6:8.

1. Pray that the Lord will help you prepare the outline.

2. Read the text carefully. Read it several times and include the surrounding verses. Let the verse speak to you. Spend time meditating and praying on the text. Use some helps in your study such as commentaries, and other Bible study guides if you have access to them.

3. Write down the main idea of the verse.

What does the verse say to you?

The verse speaks of a good life or godly life.

I have put down "good life" or "godly life" as one possible main idea of the verse. However, if you suggested a different one that is not a problem.

Now let us decide what the verse says about this good life or godly life.

Write down your own idea.

The verse speaks of the requirements of a good life.
We now have the subject of the main idea of the verse—good life, and the complement which supports the main idea—the requirements of a good life or godly life.

Our next task is to bring together the subject and the complement into a complete sentence.

Write a single sentence which gives the main message of the text. Be sure to write a subject and the complement.

God required His people to live a godly life.

We have now the main message of the text. The text tells us: "God required His people to live a godly life."

Now what timeless truth can we derive from the main message of the text? The truth thus derived will be the proposition or the main truth.

Write down the proposition base of the main message of the text.

God requires His people to live a godly life.

Let us now use some devices that lead us to the main division of our outline from the proposition. Remember, these are: probing questions, unifying word, and a transitional sentence.
Write your probing question.

"How can we live a godly life?"

I have chosen the "how" question because I want to teach my congregation the biblical ways of living. You may ask a "What" or "Why" question, depending upon the need of your congregation.

Next write the unifying word that you have chosen.

Ways

The last step before you work on the main division is getting the transitional sentence.

Write the transitional sentence using the unifying word "ways."

Let us consider some ways how we can live a godly life, based on Mic 6:8

Now we have come to the outline.

Write the three main divisions taking them directly from the text.
Outline:

I. The first way is to do justice.
II. The second way is to love kindness.
III. The third way is to walk humbly with God.

We now have all the components for the outline. Let us put them together in the final form.

Text: Micah 6:8

Topic: Christian Life Style

ETS (Essence of the text in a sentence or the main message of the text): God required His people to live a godly life.

Proposition: God requires His people today to live a godly life.

Objective: My objective is to encourage my congregation to live a godly life according to God's requirements.

Probing question: How can we live a godly life?

Unifying word: Ways

Transitional sentence: Let us consider some ways that we may live a godly life—based on Micah 6:8.

Outline:

I. The first way is to do justice.
II. The second way is to love kindness.
III. The third way is to walk humbly with God.

Now prepare an outline including the following parts:

1. Main message of the text
2. Proposition
3. Probing question
4. Unifying word
5. Transitional sentence

6. Outline with three main divisions.
Lesson 10 introduces the elements used in shaping the body of a sermon. At the conclusion of this lesson you will be able to

1. distinguish the different elements used in shaping a sermon such as:
   a. imagination
   b. explanation
   c. illustration
   d. argumentation
   e. textual analysis
   f. application
   g. persuasion

2. Write examples of the different elements

3. Write a textual analysis of a given text.

Section 1

The Use of Imagination

We have learned how to identify the main truth of a text and how to select the main divisions when preparing a sermon. These, however, give us just the skeleton of a sermon. We need to put in sub-divisions to shape the body of the sermon.

In order to do this we use illustrations, experiences,
imagination, argumentation, explanation, application, and all of our
knowledge and inventive genius to enlarge and expand the main truth
and the main divisions so our listeners can understand.

Sermons need not be dry and dusty if we as preachers use our
imagination. How can we use our imagination to make God's message
interesting? Cumminis and Kirkpatrick make this suggestion about
story telling:

As you prepare, you must live the story again in your
mind. You must make pictures in your mind even though you
did not see what happened. An interesting sermon about a
person will help the hearers make pictures too. They will
see the man and his actions in their minds.

Braga also believes in the effective use of imagination. He
says:

Such ideas will create an element of originality and surprise
and add a fresh approach to the treatment of a subject. The
use of the imagination in a sermon can therefore become a
valuable ally to the preacher.

His advice concerning imagination is (1) exercise moderation
and (2) always use good taste. Thus, to make sermons more interesting
by the use of imagination we should ourselves live over again the
biblical story in our minds.

How can you make your sermon more interesting?

Use of imagination

1Cumminis and Kirkpatrick, p. 96.
2Braga, p. 169.
Cumminis and Kirkpatrick propose that we should practice with an exercise of living the story of Jonah and Moses in our minds.¹

Let us start with the story of Jonah. Pretend you are Jonah. First, read the whole story of Jonah. God wants you to go where you do not want to go. Would you be afraid, angry, or frustrated? Would you pray, cry, curse, or run away? Would you say to God, "No! You are wrong to send someone there!" Remember now, you are Jonah! How would you feel? What would you do? What would you say?

Write your own feelings and ideas as you live Jonah's experience in your mind.

Let us practice again and live the story of Moses. Read carefully Exodus 3:1-6 and pretend you are Moses at the burning bush. How would you feel? What would you say? What would you want to do?

Write your own feelings as you put yourself in Moses' place.

¹Cumminis and Kirkpatrick, pp. 97-99.
Perhaps you thought: I would be afraid! I would worry about the sheep. First, I would say, "I'm leaving here!" Then I might say, "I want to see this thing." I might even try to put out the fire.

By living the story in your mind, you can preach a sermon in a very interesting way.

**Section 2**

**The Explanation of Main Divisions**

People will not listen to our sermons if they cannot understand what we are preaching. We must explain the Bible truths to them; this means "to make plain, to make clear, to interpret data, and to tell the true meaning of something." In other words, we must tell them what we are talking about.

As an example, Alexander Maclaren gives an outline of the sermon that explains Colossians 1:15-18.

I. The relation of Christ to God is that He is "the image of the invisible God" (Col. 1:15).
   A. God in Himself is inconceivable and unapproachable.
   B. Christ is the perfect manifestation and image of God.
      1. In Him the invisible becomes visible.
      2. He alone provides certitude firm enough for us to find sustaining power against life's trials.

II. The relation of Christ to creation is that He is "the firstborn of all creation" (Col. 15-17).
   A. Christ is the agent of all creation, and the phrases Paul used imply priority of existence and supremacy of everything.
   B. Christ sustains a variety of relation to the universe; this is developed through the different prepositions Paul used.

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III. The relation of Christ to His church is that He is "the head of the body" with us "the beginning, the firstborn from the dead" (Col. 1:18).

A. What the Word of God before the incarnation was to the universe, so is the incarnate Christ to His Church. He is the "firstborn" to both.

B. As "the head of the body," He is the source and center of the church's life.

C. As the "beginning" of the church through His resurrection, He is the power by which the church began and by which we will be raised.

Conclusion: The apostle concludes that in all things Christ is first—and all things are, that he may be first. Whether in nature or in grace, the preeminence is absolute and supreme. . . . So the question of questions for us all is, "What think ye of Christ?" . . . Is he anything to us but a name? . . . Happy are we if we give Jesus the preeminence, and if our hearts set "Him first, Him last, Him midst and without end."  

Notice that the outline answers the question, "What does this passage mean?" A process of explaining the passage follows and makes it clear for our understanding.

Another example of the use of explanation to expand the main divisions of a sermon outline is given by Bryson and Taylor. The text used here is Phil 1:19-26; the topic is "Facing Death" (see p. 98, 99).

Notice that the subdivisions explain every main division, and they explain the various aspects of the main divisions.

Some of the processes involved in the explanation of the main divisions are (1) context, (2) historical cultural background, (3) cross reference, and others.

Context. The context of the text according to Wardlaw, can be stated thus: "In short, contextual interpretation presumed the
context of the original historical events." For example, Phil 2:12 reads: "Continue to work out your salvation with fear and trembling."

Braga says:

The immediate context shows that the Apostle did not have reference to any effort on the part of the Philippian believers to obtain salvation by works; but . . . had reference to the obedience of the Philippians not only when he was present with them but also in his absence.²

Jones comments that as a rule "We must be honest with our text; and we must take them always in their context."³

Evans makes it clear that we must take note of the context:

The context is what goes before and what follows after the special portion of the sacred text under consideration. To find the real context of a passage one may have to go back one or more chapters.⁴

Historical, geographical, and cultural background. Historical, geographical, and cultural background of the text have a very important bearing on expanding the main divisions. Cumminis and Kirkpatrick say:

Sometimes you must explain a custom which was different in Bible times. Let us say you are preaching about how Laban deceived Jacob. You will say that Laban gave Jacob his older daughter instead of Rachel. How would you explain why Laban gave Leah in marriage first? (Read Gen. 29:21-26). It was because this was their custom. Laban should have explained this custom to Jacob. Your people also need to understand the custom in order to understand the story.⁵

In order to help your congregation understand, sometimes you need to explain certain customs in Biblical times.

²Braga, p. 171. ³Jones, p. 201.
⁴Evans, p. 39.
⁵Cumminis and Kirkpatrick, p. 102.
Explanation of customs in Biblical times.

Cross-reference. Sometimes a Bible text can be explained by the use of cross-references. This includes correlating the text with other portions of the Bible. We have some examples of texts which connect the Old and the New Testament and of parallel passages. These are pointed out by Evans.

God, for example, sometimes represents Himself as giving men to drink of a cup which He holds in His hands; they take it and fall prostrate to the ground in fearful intoxication. The figure is given with much brevity and with no word of explanation in some of the prophecies (Nahum 3:11; Hab. 2:16; Ps. 75:8). In Isaiah 51:17-23 it is fully explained, and the meaning of the figure becomes clear.

In Mark 8:36 we have the words: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" What is meant here by word "soul"? The study of the parallel passage in Luke 9:25 throws light on the word. It reads as follows: "For what is a man advantaged, if he gain the whole world, and lose himself?" From these two passages we learn that "soul" and "himself" are equivalent.

We can understand the Word of God better by using cross-references or by comparing Scripture with Scripture.

With the use of a concordance, find the connection of the word "Emmanuel" (Isa 7:14) with a text in the New Testament. What is the NT text and what does the word Emmanuel mean?

Matt 1:23
"God with us"

1Evans, p. 41.
In summary three methods for explaining the main divisions of a sermon outline are:

1. The presentation of context and its relationship with the text.

2. The understanding of the text in the light of historical, geographical and cultural perspectives.

3. The application of cross-references which is making use of parallel texts, comparing Scripture with Scripture.

Consider this example: Read carefully several verses before Matt 5:48. What is your conclusion of the meaning of the word "perfect," based on the context?

1. The word "perfect" in Matt 5:48 can be used in preaching the doctrine of "Perfection"--God's Perfection Is Absolute.

2. The word "perfect" in Matt 5:48 can be used in preaching the state of man--"Man's Perfection Is Relative."

3. The word "perfect" in Matt 5:48 can be used in preaching about our relationship with others--"Godly Attitude toward Others."

Choose the correct meaning and write your answer.

The word "perfect" can be used in preaching about our relationship with others--"Godly Attitude toward Others."

Another example of explaining the main divisions--as presented by Bryson and Taylor--concerns the application to the needs of people today.

Text: Mark 2:1-12.
Topic: The Miracle Worker
ETS: Jesus Helped a Paralyzed Man.
Proposition: Jesus helps people with their needs.
Objective: My objective is for people to experience Jesus' help in their lives.

Probing Question: Why does Jesus help?

Unifying Word: Reasons.

Transitional Sentence: Let us observe some reasons why Jesus helps people.

Outline:

I. Jesus wants to enhance your personhood.
   A. Jesus valued a despised paralytic.
   B. Jesus values people whoever they are or whatever they have done.

II. Jesus wants to give you a pardon.
   A. Jesus pardoned the paralytic.
   B. Jesus forgives sinners.

III. Jesus wants to give you a new possibility.
   A. Jesus gave the paralytic a new possibility.
   B. Jesus gives a new possibility.

Section 3

The Illustration

Another method used to help the people understand God's message is the use of illustrations. Illustrations make the main divisions more clear. It is like putting a picture on the screen. Robinson says: "Well-chosen, skillfully used illustrations restate, explain, validate, or apply ideas by relating them to tangible experiences."²

Evans remarks: "An illustration is to a sermon what a window is to a building—that which lets light in."³ While we need windows in our houses, houses do not need to be all windows; in the same way,

¹Bryson and Taylor, pp. 99,100.
²Robinson, p. 149. ³Evans, pp. 77, 78.
a sermon does not need to be all illustrations. This is emphasized by Evans.

The discourses of Jesus were effective because he used illustrations. The parables which He used were illustrations in His sermons.

Bryson and Taylor name three reasons for using illustrations:

1. Illustrations clarify abstract truth.
2. Illustrations gain and keep people's interest.
3. Illustrations persuade people to act.

Jesus concluded His Sermon on the Mount effectively by using the illustration of the two houses, one on the rock and the other on the sand. From this illustration, certainly many persons have been persuaded to build their lives upon Him who is the Rock of Ages.

Where can we find illustrations? Personal experiences can be a very profitable source. Robinson says that "personal illustrations add warmth and vitality to a sermon."  

C. Raymond Holmes of Andrews University tells a very interesting experience when he preached in the Pasay English Church in the Philippines. When he shared his personal experience in the midst of his sermon, he noticed the members of the congregation raising their heads to listen more closely. The congregation became alive, all eyes opened wide, and bodies were leaning forward to catch every word.

Robinson cautions us in the use of personal experiences as illustrations. He says we must be sure they are true. We must also avoid any inference that we are a hero; we must not brag and try to appear clever.

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1Bryson and Taylor, p. 100.  2Robinson, p. 153.  3Ibid.
If we use personal illustrations, we need not apologize and say, "If you will pardon me, I am going to use my personal experience." By so doing, we just direct attention to what should not be noticed.

Finally, we should never violate confidences. If we do so, people will hesitate to share their problems with us. If a personal incident you would like to use in a sermon involves some other person, ask his or her permission first. Even though your remarks may be very flattering or favorable, they would be unwelcome to anyone who may resent public exposure.¹

Illustrations may also come from our reading. Some sources of illustrations are: the Bible, biographies, autobiographies, science, art, sculpture, newspapers, magazines, history, poetry, drama, general observation, and interesting personal experiences.

Cumminis and Kirkpatrick use the word "example" instead of illustration. They say:

We want them to listen to each big part. We can do this by giving them other examples. We can tell them how this truth was shown in another person's life. An example is like a light which shines on something hard to see. The light shows that thing clearly and we know what it is. Good examples show Bible truth and our people understand.²

Now you should use what you have just learned about using illustrations. Consider the following:

I. Sin Ruins a Man of God. Give an example as an illustration of a man of God from the Bible who sinned. Tell how he was ruined by sin:

¹Robinson, p. 154.
²Cumminis and Kirkpatrick, p. 104.
II. Sin Ruins People of God Today. Give an example as an illustration of something you know which shows how sin ruined a person. You need not mention the person's name.

Read a newspaper or magazine and cut out two articles suitable to use as illustrations. Place these articles in an appropriate folder to start a file of illustrations.

Section 4
The Argumentation

Another method used to expand the main divisions of a sermon outline is argumentation. This does not mean a dispute or controversy like a debate; it is the use of reason and discussion. There are several methods of argument.

1. Testimony. We can use the testimony method very well for texts such as: "What think ye of Christ? Whose son is he?" In answer to this question we can use the testimony of those who were close to Jesus and who knew Him very well. Even the enemies of Jesus had said something about Him. Thus testimony of Josephus, Judas,

1Stanfield et al., pp. 120-121.
Pilate, demons, to Christ's person and work are exceedingly important. Testimony, then, is proving the statement with the use of eyewitness opinion.

2. Use of Scripture. Proving the main divisions with the use of Scripture is more authoritative. If we can show in our sermon that "thus saith the Lord," we speak with authority—says Braga.

3. Use of quotations. Suitable quotations can help a great deal in the development of the major divisions. Many sources can supply us with quotations. The Bible is a good source for parallel passages to drive home the truth. Proverbs and sayings such as "A friend in need is a friend indeed," "A stitch in time saves nine," and "a bird in the hand is worth two in the bush" can be used very successfully. Braga further states that poetry and hymns have a fitting place in a sermon.

An example of an outline where St. Paul argues for the resurrection of the body, taken from 1 Cor 15:12-19, is supplied by Robinson:

I. If Christians do not rise, the Christian faith lacks valid content (vv. 12-14).
   A. If the dead do not rise, it follows that Christ did not rise.
   B. If Christ did not rise, then the gospel is a delusion.
   C. If the gospel is a delusion, then our faith in that gospel has no substance.
      (A second reason why the Christian faith is worthless unless Christians rise. . . .)

II. If Christians do not rise, the apostles are despicable liars (v. 15).
   A. Since the apostles all preached the resurrection of Jesus, which could not have taken place if there is no resurrection, then they are "false witnesses."

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1Evans, pp. 80, 81.  
2Braga, p. 178.  
3Ibid., pp. 178, 180.
B. They are guilty of the worst kind of falsehood since they gave lying testimony about God, whom they claimed raised Jesus from the dead.
(A third argument why the Christian faith is worthless without resurrection. . . .)

III. If Christians do not rise, then the Christian faith is futile (vv. 16-17).
A. If Christ's resurrection did not happen—which would be the case if there is no resurrection of the dead—then the effects ascribed to it are not valid.
B. Christians therefore are still in their sins. A dead Savior is no Savior at all.
(A fourth argument to be considered. . . .)

IV. If Christians do not rise, then Christians have no hope (vv. 18-19).
A. If there is no resurrection, then Jesus was not raised and his death accomplished nothing.
B. It would follow then that dead saints "have perished."
C. Christians suffering for Christ in anticipation of life to come must be pitied. Without resurrection the hope that sustains them is only wishful thinking.

Conclusion: The resurrection of the dead stands as a crucial doctrine of Christianity. If it falls, the entire system of Christian faith crumbles with it, and the Christian gospel and its preachers offer nothing to the world. Since Christ has been raised, however, the belief in resurrection and the Christian faith rest on a strong foundation.

Argument as a device for expanding the main divisions of a sermon uses reason and discussion.

What are the two elements involved in argumentation?

1. reason
2. discussion

Write 5 sayings and give the underlying principle to each one. For example: "Every journey starts with a first step." Principle--Work is important to reach our goal.

1Robinson, pp. 119, 120.
Prepare an outline on any subject you choose. Supply the main divisions and expand the outline by using the principles in argumentation.

Brown, 1 also talks about argumentation and the forms of reason and discussion that can be used in expanding the main division. First is testimony, which we have studied already (see p. 154). Second is "logical reasoning." This can be divided into deductive and inductive reasoning. Deductive is the forward reasoning from cause to effect or result. It is from general conclusion to a specific application. An example of this is supplied by Hasling:

All men are mortal (major premise)
John is a man (minor premise)
Therefore John is mortal (conclusion)

Clearly, if the first two statements or premises are accepted as true, then the conclusion must be accepted as true.

When you know the general truth very well, you can make a strong specific conclusion or application. Make sure that your

1Stanfield et al., p. 121.
conclusion derived from the general truth can stand close examination.

Inductive reasoning goes from results or effects back to cause. It is drawing a conclusion from a specific to general conclusion. Hasling says:

Inductive reasoning is sometimes referred to as the scientific method. It begins with a number of examples or observations and proceeds to a conclusion. The validity of the conclusion depends upon the amount and substance of the evidence that supports it. When Newton formulated the law of gravity after observing falling objects, he was using inductive reasoning.

Third is refutation. This is an argument to disprove or to show falsehood. One of the tasks of an elder—according to the letter of Paul to Titus—was to refute those who oppose the sound doctrine of God (Titus 1:9-11). Evans points out that the best way to accomplish refutation of an error is "by showing how the error may have originated." Unfortunately, when exposing falsehood, one can easily engage in personal attack. We resolve to preach the truth and disprove the issue and never pull down people. We often hear "mud sling-ing," "name calling," of an individual rather than an attack on the person's stand on the issue; in political speeches. This should never have any place in the pulpit.

The three forms in which argument or reason and discussion may be used in expanding main divisions are:

1. Testimony
2. Logical reasoning
   a. Deduction
   b. Induction
3. Refutation

\(^1\)Hasling, p. 67. \(^2\)Evans, p. 83.
Give the three forms with their sub-forms by which argument can be used in expanding the main division.

1. Testimony
2. Logical reasoning
   (a) deduction
   (b) induction
3. Refutation

Deductive reasoning proceeds from a general conclusion to a specific application.

What is deductive reasoning?

A reasoning from general conclusion to specific application

Deductive reasoning consists of a major premise, a minor premise, and a conclusion that follows them.

State the conclusion of the following:
If I am a man, then I am mortal (major premise).
I am a man (minor premise).
Therefore __________________ (conclusion).
Inductive reasoning proceeds from a specific to a general conclusion.

Fill in the blank of the next statement:
Inductive reasoning proceeds from a (1) to a (2) conclusion.

(1) specific
(2) general

Write a general conclusion from the following statements:
I am not immortal—I expect to die.
John, the oldest man in our community, died last week.
Many of my acquaintances have already died.
Therefore ________________________________

It appears, therefore, that all men are mortal.

Refutation is an argument to disprove or to show falsehood.
We do not need to answer all objections when we preach, but when it is necessary to confront an objection, what type of argumentation do we use?
Refutation

"Name calling" or attack of persons rather than issues should be avoided by preachers.

What should preachers avoid when refuting an error?

Avoid attacking the person

If you were to preach the truth about the error committed by the Church in history, which of the following would you use so as not to wound the sensibilities of Roman Catholics?

1. I would say, "The pope was responsible for the greatest mistake that would send people to hell."

2. I would use Schubert's suggestion and say:

   About the time of the conversion of the emperor Constantine to Christianity, the amalgamation (mixing) of the Christian church with paganism took place and 'truth was cast down to the ground' . . . that is, the true worship, the true law, the true days of rest, the true intercessor between God and man, and many other truths were adulterated or subtly substituted.

Plan to ask your friends how they would preach on a controversial issue, and share your opinion based on your own study on how to refute the error.

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Read John 14:7. What kind of argument did Jesus use? Is it deductive or inductive? State the principle of your answer.

Inductive—from specific to general.

Section 5

Textual Analysis

The main divisions of a sermon outline can also be expanded by textual analysis. Once again we turn to an example by Bryson and Taylor.

Topic: God's Masterpiece.
ETS: Paul described Christians as God's workmanship.
Proposition: Christians are God's masterpieces.
Objective: My objective is to persuade people to allow God to shape their lives.
Probing Question: What does the text disclose about God's masterpiece?
Unifying Word: Disclosures
Transitional Sentence: Let us study the disclosures of the text about God's Masterpiece.
Outline:

I. God works with an impossible product. 2:1-3.
   A. The lost person is dead in trespasses and sin. 2:1.
B. The lost person is dominated by the world, the devil, and the flesh. 2:2-3.

II. God works with an incredible power. 2:4-6.
   A. God's gracious character directs his power. 2:4.
   B. God's great power raises the spiritually dead. 2:5-6.

III. God works for an indomitable purpose. 2:7-10.
   A. God wants to show his handiwork to the world. 2:7-9.
   B. God wants his masterpiece to work. 2:10.

Notice that the subdivisions came directly from the text itself. Some texts by themselves break easily into subdivisions.

Textual analysis is a method of expanding the main divisions by deriving the subdivisions from the text itself.

What is textual analysis?

It is deriving the sermon's subdivisions from the text itself.

Bryson and Taylor give us some hints on how to do textual analysis.

1. Read and reread the passage from as many translations as you have available. . . . seek to discover the main theme of the passage, as well as the secondary subjects and themes.
2. Divide the text into paragraphs. . . . For example, The New International Version divides James 1:19-27 into three sections under the general title "Listening and Doing" (1: 19-21, 22-25, 26-27).
3. State the principle idea of each paragraph. . . . This will get you to the main points of the textual analysis.
4. Read and study each paragraph again to discover subordinate or contributing ideas which amplify (expand), sustain, or elaborate upon the principle idea. 2

1Bryson and Taylor, pp. 97-98.
2Ibid., pp. 30, 31.
Using James 1:19-26, make your own textual analysis. Write it in outline form. After you have completed your analysis, compare it to the textual analysis by Bryson and Taylor shown below.

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Analysis of James 1:19-27

I. The hearing of God's Word. 1:19-20
   A. The eagerness to listen. 1:19
   B. The reason for listening. 1:20

II. The reception of God's Word. 1:21
   A. The reception of God's Word with openness. 1:21a
   B. The prerequisite to receiving God's Word. 1:21b
   C. The manner of receiving God's Word. 1:21c
   D. The motivation for receiving God's Word. 1:21d.

III. The obedience to God's Word. 1:22-27
   A. The command to obedience. 1:22
   B. The illustration of obedience. 1:22
   C. The application of acceptable obedience. 1:26-27.1

Section 6

Application

Application is one of the most important elements in shaping the body of the sermon. It is necessary to clearly explain the main headings or main divisions of the outline, but what about the congregation's relationship to the sermon? Foremost, "they must be able to put it into their own lives. They must know what they should do about it."2

1 Ibid., pp. 31, 32.
2 Cumminis and Kirkpatrick, p. 108.
We should instruct and tell the people what to do: "Many a preacher has sent his audience away convinced and longing, but ignorant of the best way or any way of satisfying that longing. This is wrong."¹

You have decided to preach about Samson. Suppose you have explained that he was tempted and how he was tempted. You have given an example as an illustration of someone who was tempted.

What will follow after the explanations and illustrations in your sermon? Write what you are going to tell your listeners.

The application, "Turn away and yield not to temptation.

Let us consider the story of Dorcas. Read Acts 9:36-41. One of your main headings can be: "Kindness Yields Blessings." You can preach about the kindness of Dorcas, the blessings of her works to others, and the blessing of miracles that took place in her life. You can cite an example of kindness.

Finally, what are you going to tell your congregation to do?

"Be kind to everyone. Care for your neighbors. How? Share your food, clothing, write a check for donation to the welfare program of the church. Visit the sick."

¹Evans, p. 86.
Cumminis and Kirkpatrick's outline based on Hosea 2:1-13 shows an application that looks like this:

Main truth: Worshipping False Gods Brings Punishment.

First big part:
The people of Israel followed other gods in Hosea's time.

Explain it:
The people of Israel began to worship Baal instead of God. They learned the worship of Baal from the sinful people around them.

Example:
God told Hosea that worshipping other gods is like a wife who follows other lovers besides her husband.

Tell what to do:
We must watch for the temptation to worship other things instead of God. We may want to worship ancestors. Or instead we may want to worship learning or riches.

Following the outline of Cumminis and Kirkpatrick, read Hosea 3 which is the instruction to Hosea to buy his wife back. Prepare the second big part of the sermon.

Second big part: God wanted to bring Israel back to himself.

Explain it:

Give another example:

Tell what to do:

---

Section 7
Persuasion

Getting people to do what is for their best interest sometimes involves persuasion. This can be accomplished by making an

Cumminis and Kirkpatrick, p. 112.
appeal to both the emotions and the intellect. People, however, will certainly reject emotional and intellectual appeals if the speaker has a questionable character or integrity.

Presenting facts and evidence has a place in shaping the body of a sermon; but, when we call the people to take an action that is best for them, we touch their emotions. Evans says that "preachers ought to know the link which connects action with feeling. He must study the emotions."\(^1\)

According to Hasling, persuasion means disturbing the state of harmony or equilibrium of a person and then presenting a solution that resolves the conflict.\(^2\) This upset condition of the person is called cognitive dissonance.

The state of harmony or equilibrium within a person can be upset by new information that comes in conflict with his original knowledge, beliefs, or values. When this is done we need always to have a ready solution to resolve the conflict of the upset situation created in man by our message.

The bases of persuasion are: (1) emotional appeal, (2) intellectual appeal, (3) character of the speaker or his credibility, (4) cognitive dissonance. Matt 3:7-12 is an example of disturbing the state of harmony or equilibrium of listeners; we call it producing the state of cognitive dissonance in persuasion. Read the text carefully.

What is the statement of John the Baptist that is very upsetting?

\(^1\)Evans, p. 86. \(^2\)Hasling, pp. 86, 87.
He called his listeners vipers.

What action did John call for as a solution?

Repentance

It is important to understand why people act. That which impels or moves us to action is our motives. The Seven Impelling Motives in an outline presented by Evans are:

- **Self-Preservation.** You will have better health and a longer life.
- **Property.** You will earn more and save more.
- **Power.** You will have greater mental force, greater moral power, greater self-control. You will do more yourself and exert greater power over others.
- **Reputation.** Your friends and acquaintances will admire you, hold you in higher esteem.
- **Affections.** You will avoid wounding the feelings of those you love; your companionship will give them greater pleasure. You will be able to be of more use to them.
- **Sentiments.** You will prove yourself a man. You will show self-respect. It is right to be temperate.
- **Tastes.** You will increase both your opportunity and your ability to appreciate the best in art, literature, drama.

If you really want the people in your congregation to act on something for their eternal good, Evans suggests:

Under "self-preservation" (the preacher) will deal not merely with "better health and a longer life" here but with the eternal life of the ages to come. Under "reputation" he (the preacher) will speak not only of the admiration of friends and acquaintances but of what is infinitely more important—the esteem and approval of God.

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1Evans, pp. 87, 88.  
2Ibid.
Suppose your theme is: "As Christians we ought to be holy" (2 Pet 3:11). Write one impelling motive to help your people consider living a holy life.
LESSON 11

THE OTHER COMPONENTS OF A SERMON

In lesson 11 we consider the other components that are used to develop a sermon, namely: purpose, title, introduction, and conclusion. At the end of the lesson, you will be able to

1. give the definition of the purpose of a sermon, and write the purpose of a given portion of the Scripture to be preached

2. provide the title of several preaching portions of the Scripture

3. write an introduction to a sermon outline

4. write a conclusion of a sermon outline.

Section 1

The Formulation of Purpose

Let us suppose you have the materials you need to construct a sermon. Now have you considered your sermon and asked yourself? "Why am I preparing this sermon? This brings us to the importance of having a purpose or specific objective in preaching a specific sermon. Having a purpose or a sermon objective guides you properly as you prepare your sermon."

Kroll believes that "it is necessary to keep the purpose

1Bryson and Taylor, p. 78.
ever before you in sermon preparation."¹ Robinson says: "The purpose states what one expects to happen in the hearer as a result of preaching this sermon."² This purpose comes as you sense the need of the people.

Let us always keep in mind that if we want our sermons to be worthwhile we must have a purpose or a specific objective for preaching. The purpose of the sermon is what we expect to happen to our listeners as a result of hearing this sermon.

Define the purpose of a sermon.

It is what one expects to happen in the hearer as a result of hearing this sermon.

Educators realize the value of stating instructional objectives in measurable terms. If we regard pursuit of holiness as the highest ultimate purpose of preaching, we also would gear our sermons to more direct and effective objectives, even stating them in measurable terms.

Robinson has suggested some typical purposes stated in measurable terms:

1. The listeners should understand justification by faith and be able to write out a simple definition of the doctrine. (Whether the hearers actually write out the definition or not, a preacher will be much more specific if he preaches as though they will.)

¹Kroll, p. 187.
²Robinson, p. 108.
2. A listener should be able to list the spiritual gifts and determine which gifts he or she has been given.

3. A listener should be able to write down the name of at least one non-Christian and should resolve to pray for that individual each day for the next two weeks. (If someone does something for two weeks, they have a better chance of doing it for several months.)

4. My hearers should identify one morally indifferent situation about which Christians disagree and be able to think through how to act in that situation.

5. The congregation should understand how God loves them and explain at least one way in which that love makes them secure.

6. Christians should be able to explain what people must believe to become Christians and should plan to speak to at least one person about the Lord in the coming week.

7. Listeners should be convinced of the necessity to study the Bible and should enroll in a church Bible class, a home Bible class, or a Bible correspondence course.

Think of 3 portions of the Bible which are ideal for preaching and provide the texts with objectives for each.

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<tr>
<th>Text</th>
<th>Objective</th>
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Section 2

The Selection of a Topic

Another component of a sermon is the title or the topic. According to Kroll "The title of the sermon is simply the theme stated

\[1\] Robinson, pp. 110, 112.
in a manner which will enhance the theme or make it suitable for advertising."^1

As Kroll points out, sometime we read topics which are an over exaggeration of the theme or are sensational in nature; i.e., "Hurdles to Hop on the Highway to Hell" or "Seven Ducks in Muddy Water" (concerning Naaman the leper).

In keeping with the dignity of the pulpit, let us avoid misleading topics. Some principles in preparing sermon titles are supplied by Braga:^2

1. The title should be pertinent to the text or to the message. For example, the text is Gen 22:1-18, the sacrifice of Isaac by Abraham. If the emphasis is on obedience, the title can be "The Cost of Obedience." If the emphasis is on Abraham's fatherhood, we can use "An Exemplary Father."

2. The title should be interesting. We should be alert to the needs of the people, to the circumstances, and to the interests of our congregation. Take, for example, the text 1 Kgs 17:1-6. Which of the two topics would be more interesting to a person who is passing through a time of trial? (a) "Elijah by the Brook of Cherith," or (b) "Tested to Be Trusted."

3. The title should be in keeping with the dignity of the pulpit. This was pointed out by Kroll in our introduction of the subject. Preachers sometimes make the mistake of employing titles which are sensational. Such titles may be fantastic, coarse, crude, or

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^1Kroll, p. 186.

^2Braga, pp. 94-97.
irrelevant, and are out of keeping with the sacred task. They border on the frivolous and vulgar.

4. The title should generally be brief. A title that is condensed and compact if it is forcefully phrased, is more effective than a lengthy statement.

5. The title may be stated in the form of an affirmation, interrogation, or exclamation. Note the difference when a title is formed as an arresting question: "Life Is Worth Living" versus "Is Life Worth Living?"; also "We Should Be on the Lord's Side" versus "Who Is on the Lord's Side?".

Some additional examples are these:

Interrogatory:

"Why Do the Godly Suffer?"

"What Is the Meaning of Faith?"

Declaratory:

"God Can Handle Your Problems"

"What the Bible Says about Death"

Exclamatory:

"For Better, Not for Worse!"

"Gaining by Losing!"

6. The title may consist of a phrase followed by a question.

Note the following titles:

"Troubled Youth: What Is Our Responsibility to Them?"

"The Perplexities of Life: How Do We Face Them?"

7. The title may sometimes be stated in the form of a compound subject.

Observe these examples:
"The Christian and His Friends"

"Discipleship: Its Challenge and Its Cost"

"The Sign of the Times and the Second Coming of Christ"

8. The title may consist of a brief quotation from a text of Scripture. Note quotations used as sermon titles:

  "Prepare to Meet Your God"
  "Who Is My Neighbour?"
  "Teach Us to Pray"
  "Thy Will Be Done"
  "There We Saw the Giants"
  "This One Thing I Do"
  "Be Sure Your Sin Will Find You Out"

To review, then, the eight principles Braga says we should use in preparing sermon titles are:

1. The title should be pertinent to the text.
2. The title should be interesting.
3. The title should be in keeping with the dignity of the pulpit.
4. The title should generally be brief.
5. The title may be stated as an affirmation, interrogation, or exclamation.
6. The title may consist of a phrase followed by a question.
7. The title may sometimes be stated in the form of a compound subject.
8. The title may consist of a brief quotation of Scripture.
Provide a title for the preaching portion of the Scriptures you choose and the objectives you selected in the previous question (p. 172).

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### Section 3

#### The Preparation of an Introduction

You are familiar with the saying, "Well begun--half done." This is very true of a good sermon introduction. Usually it is best to have an introduction with a sermon; otherwise, it may be like a house without a porch--somewhat unfinished. We become acquainted with a newly met person through an introduction. Sermons also need to be introduced to our listeners.

Kroll states the four purposes for an introduction to a sermon:

1. The introduction secures the good will of the hearers.
2. The introduction awakens the interest of the hearers.
3. The introduction prepares the audience for what follows.
4. The introduction provides an entrance into the theme.\(^1\)

This reminds me of a first bite of a green mango fruit. Green mangoes whet our appetites or activate our salivary glands. A good introduction arouses our listener's "interest" to listen to a sermon.

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\(^1\)Kroll, p. 160.
just as a green mango whets our appetite to eat the mango. To arouse an interest one must start the introduction with a good sentence. The first sentence should be carefully thought out and tried in many forms.

The opening word or the "approach sentence" may not be dramatic in itself, but "must go to the minds of the hearers to force them to listen," according to Robinson. He gives several examples of opening statements that demand attention:

1. "Many children of God live as though they were orphans."
2. "Honesty is the best policy! When a person says that, he may not be honest at all. He may simply be shrewd."
3. "If it were possible for God to die and He died this morning, how long would it take you to find out?"
4. "One out of three marriages ends in the divorce court. Only one marriage in six is happy!"
5. "There is a delicious touch of humor about this text. Jesus is deadly serious, but that fact does not interfere with his laughter."
6. "A businessman, completing his annual checkup, was assured by his physician, 'Sir, you're as sound as a dollar!' The man fainted."
7. "For many people Hebrews chapter six is the most perplexing passage in the Bible."
8. "Mary Watson was a housewife in her late thirties. She thought of herself as young and still attractive even though she had

\[\text{1Robinson, p. 160.}\]
been married fifteen years and was the mother of three children. In the space of a month she developed into an ugly, old woman."

9. "If you claim to be a Christian, you must believe in the Trinity."

Write the first statement of the next sermon you hear and indicate whether it caught your attention or not.

How can an introduction secure the good will of the listeners? First, you must "start where people are."¹

Perry says that "the introduction should be developed in terms of the daily living of the listeners."² To start where people are is to talk about their family life, their work, their common concerns, struggles, sorrows, and local or national current events.³

Suppose Elder Cruz began his sermon by bringing the attention of his listeners to the terrible typhoon "Nitang" that in 1984 devastated the Philippines, killed hundreds of people, and rendered thousands homeless. He starts by saying: "We have met this morning with great sadness. Many of our properties and crops were damaged by typhoon 'Nitang'. Some of our homes were destroyed; moreover, we

¹Stott, p. 245.


³Cumminis and Kirkpatrick, p. 77.
are in sorrow because some of us have lost a relative or friend."

The beginning of Elder Cruz' sermon can be interesting because he started "where people are." A good introduction that promotes good will starts "where people are."

Think of and write down an introduction that starts where people are before you begin the text of your sermon.

When we prepare an introduction we must be sure that it leads the way into the body of the sermon. What do you think would happen if we aroused the interest of our listeners by telling a joke or an arresting story that does not lead naturally into the subject? Obviously we would lose the interest of our listeners.

Braga gives three principles for preparing an introduction and follows these with examples.

1. The introduction should generally be brief. Note this introduction which moves rapidly and directly toward the theme (Text: Luke 15:11-24):

   Title: "Lost and Found"

   Introduction:
   1. At the World's Fair in Chicago, in order to assist parents to locate their children who had strayed on the grounds, the authorities established a "lost and found department" for children.

   2. Luke 15 is the "Lost and Found Department" of the Bible. Here Jesus tells of three things that were lost and found--a sheep, a silver coin, and a son.
3. The story of the son who was lost and found illustrates the history of a repentant sinner who is "lost and found."

Subject: Steps in the history of a repentant sinner.

I. The sinner's guilt, vv. 11-13.
II. The sinner's misery, vv. 14-16.
III. The sinner's repentance, vv. 17-20a.
IV. The sinner's restoration, vv. 20b-24.

2. The introduction should be interesting. How? Arrest the attention of your listeners by arousing their curiosity.

For example, the preacher starts describing his conversation with an unbeliever and says, "As I began to talk with the man, the first question he asked was, 'why doesn't the church leave me alone?'" This question should surely arouse the curiosity of the congregation, if the minister was able to give a satisfactory answer to the unbeliever.

Another way to stir interest is to relate the sermon to life situations, touching the lives of people in their day-to-day problems and needs. An auto accident, a child saved from drowning after having fallen into a well, a fire in a home, a young man's problem with peers, a man who went fishing in his banca and never came home, the success of a businessman, an unusual incident at a local parade--these stories would surely catch the interest of your listeners.

3. The introduction should lead to the dominant idea or main thrust of the message. Let us consider the outline below and note how the introduction consists of a series of progressive ideas leading to the theme of the sermon:

Title: "God's Secret Weapon"

1Braga, p. 105.
Introduction:
1. The discovery of the secret of the atom and the power to destroy which men have obtained thereby.

2. The secret God has imparted to His children is a power greater than any nuclear bomb. Nuclear weapons are destructive, but the secret weapon God has placed in the hands of believers is constructive, capable of creative, blessed effects.

Subject: Truths about the secret weapon of intercessory prayer.

What does the text reveal to us in connection with this secret weapon? From the passage we may learn three important truths regarding the secret weapon of intercession which God has made available to believers.

I. God seeks men who will pray for others, 18:17-21.
II. God hears the prayers of those who intercede for others, 18:22-23.

4. An introduction should be stated in the outline in a few brief sentences or phrases, with each successive idea on a different line.

See that the abbreviated introduction appears clear enough to be read at a glance. The example is drawn from Psalm 23.

Title: "The Psalm of Contentment"

Introduction:
1. Shepherd in Idaho with band of 1,200 sheep--unable to give individual attention to sheep.
2. Contrast Shepherd of this Psalm--as though He has only one sheep for which to care.
3. Every child of God recognizes himself to be the sheep spoken of in this Psalm.

Subject: The bases for the contentment of the Lord's sheep.

I. The sheep's Shepherd, v. 1.

II. The sheep's provision, vv. 2-5.
   1. Rest, v. 2.
   2. Guidance, v. 3.

1Ibid., p. 109.
III. The Sheep's prospect, v. 6.
   1. A bright prospect for this life, v. 6.
   2. A blessed prospect for the hereafter, v. 6.\(^1\)

Braga cites four principles for the preparation of the Introduction, namely:

1. Introduction should generally be brief
2. Introduction should be interesting
3. Introduction should lead to the dominant idea of the message
4. Introduction should be stated in the outline in brief sentences.

Fill in the blanks.

In length, the introduction should generally be _________.

brief

In character, the introduction should be _________.

interesting

The introduction should lead to the dominant _________.

idea

\(^1\)Ibid.
The introduction should be stated in the brief sentences. Write an introduction from life situations you find in the newspapers or hear on the radio, or a story you learn from your daily contacts with people. Give the portion of the Scripture you plan to use in connection with the introduction.

Section 4

The Preparation of a Conclusion

Bringing the message to an end is a very important component of a sermon. Kroll says that "the conclusion is the climax of the sermon." How many preachers feel what Greek orators thought of the conclusion—"it is the final struggle which decides the conflict"?

1Kroll, p. 179.
According to Robinson, the conclusion "gives the congregation a view of the idea, entire and complete, and drives home its truth to the mind and life."\(^1\) Thus the conclusion is a very important component of a sermon because it serves as the climax of the sermon.

What is the importance of the sermon conclusion?

- **Service as climax of the sermon**

How are we going to end our sermon? There are several types or forms that can be used to conclude a sermon. Robinson suggests (1) a summary, (2) an illustration, (3) a quotation, (4) a question, and (5) a prayer.\(^2\)

1. A summary concludes by restating the main points covered. A few well chosen words which instill a deeper meaning to what has been said makes a good ending.

2. An illustration that is clearly stated brings home the lesson of the sermon effectively. It should not need any added sentences to clarify it.

3. The use of a quotation, a few lines of a poem, or a hymn can also make a good ending. When a hymn quoted is then sung by the congregation, it appears to have more impact. A verse of Scripture can be used to strengthen the ending of a sermon. For example, a funeral message may end with a verse: "Weeping may endure for a

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\(^1\)Robinson, p. 173.

\(^2\)Ibid., pp. 168, 169.
night, but joy cometh in the morning" (Ps 30:5). You might want to use the famous quotation of St. Augustine: "Thou madest us for Thyself, and our heart is restless, until it repose in Thee."\(^1\)

4. A question can leave the congregation on a questioning note. An example of this can be noted in this ending of a sermon about the Good Samaritan:

   Let me conclude where I began. Do you love God? That's splendid. I'm glad to hear that. But do you love your neighbour? How can we talk about loving God whom we have not seen when we do not love our brothers and our neighbors whom we do see?\(^2\)

5. We can end our sermons with an earnest prayer--especially when it is an honest response to the message or sincere plea seeking God's favor, as brought out by a spirit-filled sermon. Prayer should never be used to summarize a sermon. Nor should it be made as an indirect application to the audience.

   Bryson and Taylor have good examples of sermon outlines. Please turn to pages 128, 129 and write three conclusions. For outline number one, entitled "The Best Exercise," use an illustration in your conclusion.

   For outline number two, entitled "The Miracle Worker," use a quotation in your conclusion.

\(^1\)Quoted in Kroll, p. 180. \(^2\)Robinson, p. 169.
For outline number three, entitled "How to Use the Bible," use a question in your conclusion.

In addition to these different forms of conclusions, Braga suggests the use of an application or appeal at the close of the sermon. The preacher, in this instance, "makes a call for a response to the truths delivered in the message."\(^1\) Cumminis and Kirkpatrick cite the possible change of attitude and things we can ask people to do in our appeal or application of the sermon. These include (1) Confessing sin, (2) receiving Christ, (3) praising God, and (4) promising to obey God.\(^2\)

1. Confess sin. After the people have realized their sins through the sermon, they should not go home carrying their sins with them. So at the end of your sermon you want to ask the people to confess their sins.

2. Receiving Christ. There might be those in your congregation who are not yet Christians. It is not enough for them to know about Christ; you want to give them a chance to receive Christ. Hence, an invitation to them to receive Christ--He who alone can take away sins, change lives, and give new meaning to life, He who gives power to live for God and who alone gives eternal life--is an appropriate ending.

\(^1\)Braga, p. 231.

\(^2\)Cumminis and Kirkpatrick, pp. 130-133.
3. Praising God. People have several reasons for going to church. It is not just to learn about God. We attend church service to worship and to have fellowship. Both worship and fellowship are enhanced by praising God.

It is sometimes appropriate to a sermon to close by allowing the people to express thanks to God. In a small congregation the people can stand and tell each other their praise to God after your brief message. A large congregation may be able to carry out the same format if you plan ahead and designate a few to give their testimony of praise.

4. Promising to obey God. Sometimes we preachers want a commitment of obedience to God from the people. We can do this very well at the close of the sermon by asking the congregation for that promise.

Four things you can ask people to do at the conclusion of a sermon are:

1. You can ask people to confess sin.
2. You can ask people to receive Christ.
3. You can ask people to praise God.
4. You can ask people to promise to obey God.

What can you ask people to do as a part of the conclusion of your sermon?

1. Confess sin
2. Receive Christ
3. Praise God
4. Promise to obey God
Some added pointers about the end of a sermon of appeal are given by Braga:

"It is a mistake, however, to think that a sermon must end with an emotional or pathetic appeal in which the preacher works himself into a fever of excitement of strong feeling. On the contrary, a natural, simple, quiet ending is usually far more impressive and effective. It should also be noted that rebukes and solemn warnings are more apt to be received by the congregation if they are spoken in loving tenderness by the congregation rather than with thundering denunciation and vehemence (force)."

Hardinge indicates that Braga's opinion is similar to that of E. G. White. Hardinge remarks that E. G. White was opposed to persuasive techniques appealing to the impelling motives of fear, excitement, sensationalism, exhibitionism, sentimentality, and witticism.  

Let us remember that a natural, simple, quiet ending led by the Spirit moves the heart better than an ending that "moves" only the pews by heightened excitement.

Reflect on the statement made above and pray that God will help you as you prepare conclusions for your sermons.

1Braga, p. 232.

LESSON 12

THE PREPARATION OF A SERMON OUTLINE ABOUT A BIBLE CHARACTER

Lesson 12 teaches how to prepare a sermon outline when the sermon is about one character, or a person. At the close of the lesson, you should be able to:

1. choose an Old Testament character and be able to develop a sermon outline which includes
   a. one main truth
   b. "larger" parts
   c. explanation
   d. example
   e. application
   f. introduction
   g. conclusion

2. prepare and preach a narrative/story sermon.

Section 1

The Choice of the Main Truth

Let us apply some of the principles you have learned in preparing a sermon. First, choose as your sermon character someone in the Old Testament with whom you can relate the needs or problems of your congregation. We are going to use the outline suggested
It is used because it is quite simple, which will probably please you.

Remember, making a sermon is like building a house. If the structure is strong, the family feels secure enough to live inside. If it is attractive, they are very happy. The same is true of a sermon. The family of God in your church will feel secure and happy with a strong and well-prepared sermon. Do not hurry when you prepare your outline. Make it the best.

When you begin to prepare your sermon, what should you do first?

Pray

Prayer should be your first step as you consider the preparation of your sermon. Ask God to prepare your heart for the message He wants to give His people. Ask Him for guidance. After prayer, consider some of your own needs and the needs of your congregation.

Spend some time thinking about these needs. In what way are your people weak? Where do they need help? Where do they need teaching? Where do they need to obey God more faithfully?

1Cumminis and Kirkpatrick, pp. 139-144.
Please write some of the needs of your people.

1. 
2. 
3. 
4.

Now consider these needs and think of many Old Testament characters. You have read their stories. As you consider your own needs and the needs of your people, think which people in the Bible relate the most with the needs of your own people. Which specific characters would your people benefit from the most?

Choose one Old Testament character for your sermon. Write his or her name.

From the list in appendix G, "People of the Old Testament," find the story of the person you chose in the Bible.

Where is his/her story?

Read this story now. Read it again and again. If you have more than one translation of the Bible, read the story in each
translation and in commentaries and other reference works. (If you do not have these extra helps, do not feel unduly handicapped.)

After thorough study, find out what the story says. Perhaps the story answers one of these questions:

What did the story say about God?
What did it say about man?
What was declared positively?
What was declared negatively?
What was condemned?
What was promised?
Was there a command?

Write some things which this story has said.

Now, find the main thing that this story says to you.

In one sentence write the main thing this story says.
Consider the needs of your people, and draw out the main truth which addresses their specific need. Relate to the main truth of the story.

Please write down the main truth which you believe your people need to hear from God and about which you plan to preach.

Drawing the main truth or proposition from the story is an accomplishment. Congratulations! We trust you did a good job.

Section 2

The Selection of the Larger Parts

Now it is time to find the larger parts or the main divisions of your sermon. The larger parts show the main truths. Sermons which do not have too many larger parts can easily be remembered. So please limit your larger parts to only three, but at most perhaps five larger parts.

Write the larger parts which show the main truth of your sermon.

1.
2.
3.
Now study your first larger part. How can your congregation best understand it? Perhaps you want to explain it.

Write down an explanation of the first larger part.

I. First larger part:
   A. Explanation:

After an explanation, it may be useful to give another example or an illustration. Write it down.

Example or Illustration:

Remember, you want to relate the larger part of your sermon to the needs of your people. Therefore, you probably want to suggest to your congregation what they should do in response to your sermon.

Write down the application related to the first part of your sermon.

Application:

Now you are ready to consider the second larger part of your sermon. Follow the same steps you took with the first larger part.
II. Second larger part:
   A. Explain it (explanation):
   
   B. Give another example (illustration):
   
   C. Tell what to do about it (application):

Now prepare the third larger part of your sermon by following the same pattern used with the first and second larger parts.

III. Third larger part:
   A. Explain it (explanation):
   
   B. Give another example (illustration):
   
   C. Tell what to do about it (application):

By now you have the body of your sermon. Congratulations! You have made a great accomplishment.

Section 4
The Formation of the Introduction and the Conclusion

You have prepared some important things to say to your congregation. Now you want them to listen. The secret is to prepare a good
beginning for your sermon that will entice people to listen to God's message.

Just as you prayed for God's help in developing the body of your sermon, pray for God's guidance in preparing the beginning of your sermon.

Stop now and ask God's help in preparing the beginning of your sermon.

After asking for God's guidance, consider the thoughts of your people. What are they thinking of right now? Begin your sermon in such a way as to catch their interest. Perhaps you want to use a question or present a problem. You may tell something you saw or something which happened recently or that you read from the newspaper or heard over the radio. You may tell something which points to their needs.

After you have thought of a good way to begin your sermon, please write it down.

Introduction:

A good conclusion is just as important as a good beginning. It takes just as much thought, just as much prayer, and just as much concern for the needs of your people. They need to see how the sermon all fits together. They need to know how the sermon fits their lives and meets their needs. They need to respond to the message.
To close your sermon, you may use a familiar verse in the Bible which brings together what you have said. You may use a story which brings out the main truth.

Think of a good ending of your sermon and write it.

Conclusion:

What is it that you want the people to do at the end of your sermon? Does the reaction you expect fit the sermon you prepared? Remember some things you can ask the people to do are: confess sin, receive God, praise God, or promise to obey God.

Write what you expect of your congregation.

Reaction:

A sermon about a person is called a biographical sermon. Cris dela Cruz has prepared A Layman's Guide to Inductive Bible Study, published by the Far Eastern Division. See appendix K for more help in preparing a biographical sermon.
Section 5
The Design for Narrative/Story Preaching

A biographical sermon on a person's life can be effectively presented in story form. This is called narrative/story sermon. Story sermons are good because they appeal to all levels. Massey says:

A child will get caught up in the action in the story—seeing it; an adolescent will identify with the heroes, and perhaps the meaning the story holds; while adults will catch the meaning and sift the ideas that lead to that meaning.

A good way for you to learn the art of designing a narrative/story sermon is by reading the sermon designed by Massey (appendix H, p. 312).

The principles in preparing a narrative/story sermon are:

1. Choose a story that can help the hearer understand and handle real situations in life. It is not the drama and excitement of the story that is important but the meaning it has on the lives of your hearers that counts most.

2. Involve yourself deeply with the story to understand and feel the real issue of it. This is living the story in your mind.

3. Be thoroughly familiar with what God has spoken and the original content of the story and be able to relate it with the present situation of the hearer. This is bridging the original setting and the present life of the hearer.

4. Let the intended thrust of the story make its point rather than stress your own viewpoint which can dull the intended impact of the narrative. Don't get sidetracked, but stick to the main point of the story.

\[1\] Massey, p. 39.
5. Watch the style; how the story is treated and derive your approach and design of your sermon from your observation. This means to follow the narrator's way in working out your sermon.

6. Try several narrative styles until you have discovered a better approach of handling a story-sermon. Develop a style comfortable to you.

Six points for making a narrative/story sermon should be clarified:

1. Choose the right story
2. Live and feel the story
3. Have a connection between the original setting and the present life of the hearer
4. Stay within the intended thrust of the story
5. Design your sermon from the author's way of working
6. Try different narrative styles and develop your own style.

What are the six points for making a narrative sermon?

1
2
3
4
5
6

Jensen points out the basic structure of a story-telling sermon:
A beginning which gets us directly acquainted with the people and the setting, a stating of the problem (plot), the action that carries that plot along toward its climax, and a quick movement toward the conclusion.

Thus we can describe the structure of a narrative/story sermon as following this format:

1. Begin the story at once and relate the characters and the setting of the story
2. State the problem (plot) to be resolved or present the scheme
3. Relate the action of the story reaching the climax or the final outcome
4. Bring the story to a quick conclusion.

Answer the following questions:

1. What part of the narrative/story sermon includes the characters and the setting of the story?

Beginning

2. What part of the narrative/story sermon completes the story?

Conclusion

3. What part of the narrative/story sermon includes the scheme of the story for the accomplishment of the lesson?

4. What part of the narrative/story sermon includes the final outcome of the story?

With this basic knowledge of narrative/story sermon, prepare a narrative sermon. Preach this sermon at your earliest opportunity. Seek out feedback on your preaching of the narrative sermon.
Lesson 13 is concerned with the preparation of a topical sermon outline. At its close, you should be able to

1. identify a topical sermon
2. prepare a simple topical sermon outline
3. identify a topical/thematic biblical study and prepare an outline with three parts: Introduction, Main Body, and Conclusion
4. distinguish the different "Practical" approaches in preparing a topical sermon outline.

Section 1

The Definition of a Topical Sermon

By definition a "topical sermon is one in which the main divisions are derived from the topic, independently of a text."¹ This means that the development of the sermon is dominated by the topic or subject.

When one prepares a topical sermon, the main parts have to be derived from the subject chosen. This does not necessarily mean that the message is not biblical.

To be sure the sermon is biblically oriented, it is necessary to choose a biblical subject or topic. Then, the support of the main

¹Braga, p. 21.
divisions comes from references from the Scriptures (see appendix G, a list of biblical subjects). In a topical sermon, then, the main divisions are drawn from a biblical topic or subject and are supported by biblical references.

From where are you going to draw the main divisions in preparing a topical sermon outline?

<table>
<thead>
<tr>
<th>Topic or subject</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

Section 2
The Simple Topical Outline

A simple example of a sermon outline is presented by Braga.¹ The subject is "Causes behind Unanswered Prayer."

<table>
<thead>
<tr>
<th>Main divisions</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Asking amiss</td>
<td>Jas 4:3</td>
</tr>
<tr>
<td>II. Sin in the heart</td>
<td>Ps 66:18</td>
</tr>
<tr>
<td>III. Doubting God's Word</td>
<td>Jas 1:6-7</td>
</tr>
<tr>
<td>IV. Vain repetitions</td>
<td>Matt 6:7</td>
</tr>
<tr>
<td>V. Disobedience to the Word</td>
<td>Prov 28:9</td>
</tr>
<tr>
<td>VI. Inconsiderate behavior in conjugal relationships</td>
<td>1 Pet 3:7</td>
</tr>
</tbody>
</table>

Braga starts with an example of the topic "Causes behind Unanswered Prayer." He then gathers Biblical references to support his topic with one central idea in mind—reasons for unanswered prayer.

Choose a topic and make a simple topical sermon outline similar to Braga's (see appendix G).

¹Ibid., p. 22.
Principles for the preparation of topical outline, according to Braga, are:

1. The main divisions should be in logical or chronological order. The outline should show progression.

2. The main divisions may be an analysis of the topic. This is possible by breaking down the topic into component parts.

3. The main divisions may present the various proofs of a topic. The main divisions should confirm the topic.

4. The main divisions may treat a subject by analogy (similarity), or contrast with something else in Scripture.

5. The main divisions may be expressed by a certain fixed word or phrase of Scripture repeated throughout the outline.

6. The main divisions may be supported by an identical word or phrase of Scripture throughout the outline.

7. The main divisions may consist of a word study showing the various meanings of a certain word or words in the Scripture.

8. The main divisions should not be undergirded by proof texts wrested out of context.

\[1\text{Ibid., pp. 25-30.}\]
The main points of the basic principles in topical outline preparation can therefore be reviewed in these simple ideas:

1. Main divisions in logical or chronological order
2. Main divisions an analysis of the topic
3. Main divisions a proof of the topic
4. Main divisions treat subject by analogy or contrast
5. Main divisions expressed by fixed word or repeated phrase
6. Main divisions supported by identical word or repeated phrase
7. Main divisions consist of word study
8. Main divisions exclude all proof texts out of context.

Read each pair of sermon outlines below and write on the blanks the principle in topical outline preparation that applies.

<table>
<thead>
<tr>
<th>Title: &quot;Worthy of Worship&quot;</th>
<th>Title: &quot;Satan, Our Archenemy&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Topic: Vital truths concerning Jesus.</td>
<td>Topic: Main facts in the Bible about Satan</td>
</tr>
<tr>
<td>I. He is God manifest in the flesh (Matt 1:23)</td>
<td>I. His origin (Eze 28:12-17)</td>
</tr>
<tr>
<td>II. He is the Savior of men (1 Tim 1:15)</td>
<td>II. His fall (Isa 14:12-15)</td>
</tr>
<tr>
<td>III. He is the coming king</td>
<td>III. His power (Eph 6:11-12; Luke 11:14-18)</td>
</tr>
<tr>
<td>IV. His activity (2 Cor 4:4 Luke 8:12; 1 Thess 2:18)</td>
<td>V. His destiny (Matt 25:41)</td>
</tr>
</tbody>
</table>

(a) __________________________   (b) __________________________
Title: "Knowing God's Word: Some values of knowing God's Word.

I. Knowing God's Word makes one wise unto salvation (2 Tim 3:15)

II. Knowing God's Word keeps us from sin (Ps 119:11)

III. Knowing God's Word produces spiritual growth (1 Pet 2:2)

IV. Knowing God's Word results in successful living (Josh 1:7-8)

Title: "An Effective Testimony" A comparison of the testimony of the believer and salt.

I. Like salt, the believer's testimony should season (Col 4:6)

II. Like salt, the believer's testimony should purify (1 Thess 4:4)

III. Like salt, the believer's testimony should not lose savor (Matt 5:3)

IV. Like salt, the believer's testimony should create thirst (1 Pet 2:2)

Title: "The Ability of God" Some things which God is able to do.

I. He is able to save (Heb 7:25)

II. He is able to keep (Jude 24)

III. He is able to help (Heb 2:18)

IV. He is able to subdue (Phil 3:21 KJV)

V. He is able to give grace (2 Cor 9:8)

VI. He is able to do beyond what we ask or think (Eph 3:20)

Title: "The Life of Love" Facts concerning the life of love.

I. It is founded upon God's eternal purpose (Eph 1:4-5)

II. It is produced by Christ's indwelling (Eph 3:17)

III. It should manifest itself in our Christian relationship (Eph 4:1-2; 4:15)

IV. It will result in the edification and growth of the church (Eph 4:16)

V. It is exemplified by Jesus Christ Himself (Eph 5:1-2)
Title: "Estimates of Value--
God's or Man's"

Topic: Meanings of the word "honor" in the Greek New Testament

I. A price that is paid (1 Cor 6:20)

II. The value which some men put on human ordinances (Col 2:23)

III. Esteem or respect given to another (1 Tim 1:17; Heb 2:9)

IV. The preciousness of Christ to the believer (1 Pet 2:7)

(a) _________________________

(b) Main divisions exclude proof texts which are ________ of

Answers:

1. (a) Main divisions in logical or chronological order.
   (b) Main divisions as analysis of the topic

2. (a) Main divisions as proof of the topic
   (b) Main divisions treating a subject by analogy or contrast

3. (a) Main divisions expressed by fixed word or repeated phrase
   (b) Main divisions supported by identical word or repeated phrase

4. (a) Main divisions consist of word study.
   (b) Main divisions exclude all proof texts which are out of context.
First, turn to the example of a topical outline by Cris dela Cruz in appendix K. Note the three parts of the outline: Introduction, Main Body, and Conclusion--using Summary and Application.

This study follows four steps in a topical/thematic Bible study. These are as follows:

1. Choose a topic and compile a list of words related to the topic.
2. List Bible references.
3. Write observations and insights.
4. Make an outline.

After you have studied these four steps and the topical/thematic study by dela Cruz in appendix K, choose a topic and follow the same study procedure he suggests. Make an outline with three parts: Introduction, Main Body, and Conclusion. Write this assignment separately.

Section 4
The "Practical" Way of Preparing Topic Outlines

Gordon Davis devised a very helpful system of outline preparation. It is presented to us by Kroll and is known as the "practical" approach. For the teaching method, there are several approaches: (1) "characteristic of," (2) "advantages in," (3) "necessities for," (4) "requirements for," and (5) "aspects of."¹ Let us look at some examples.

¹Kroll, pp. 188-198.
The same subject, "Servants," and the same theme, "A Faithful Servant of the Lord," apply to the following:

1. The "characteristic of" approach

Main Divisions.

I. One characteristic of a faithful servant of the Lord is that he is a prepared servant.

II. Another characteristic of a faithful servant of the Lord is that he is a prayerful servant.

III. Another characteristic of a faithful servant is that he is a productive servant.

Notice that in the above, each division consists of the "characteristic of" approach, and the theme, "a faithful servant of the Lord," is followed by a statement describing the theme.

One now has only to supply the statement describing the theme. For example, in every division the statements supplied are:

I. "... he is a prepared servant."

II. "... he is a prayerful servant."

III. "... he is a productive servant."

By following the pattern you can easily produce the main divisions of a topical study.

Now prepare three main divisions by supplying your own statement to the same subject and the same theme using the "characteristic of" approach.

Subject: Service

Theme: Faithful service to the Lord
Main Divisions:

I. One characteristic of service to the Lord is that it is ____________________________.

II. Another characteristic of service to the Lord is that it is ____________________________.

III. Third characteristic of service to the Lord is that it is ____________________________.

2. The "advantages in" approach

Main Divisions:

I. One advantage in being a faithful servant of the Lord is that the believer is blanketed by the protection of the Lord.

II. Another advantage in being a faithful servant of the Lord is that the believer is blameless in his duty to the Lord.

III. A third advantage in being a faithful servant of the Lord is that the believer is blessed by the rewards of the Lord.

Prepare three main divisions by supplying your own statement to the same subject and the same theme using the "advantages in" approach.

Subject: Service
Theme: Faithful service to the Lord
Main Divisions.
I. One advantage in faithful service to the Lord is that ____________________________.

II. Another advantage in faithful service to the Lord is that ____________________________.

III. A third advantage in faithful service to the Lord is that ____________________________.

3. The "necessities for" approach.

Main Divisions:

I. One necessity for the proclamation of the Word of God by the faithful servant of the Lord is to insure his commitment to the truth.

II. Another necessity for the proclamation of the Word of God by the faithful servant of the Lord is to insure his responsibilities.

III. A final necessity for the proclamation of the Word of God by the faithful servant of the Lord is to insure his commission unto discipleship.

Prepare three main divisions by supplying your own statement to the same subject and the same theme using the "necessities for" approach.

Subject: Repentance

Theme: Repentance from Sin

Main Divisions:

I. One necessity for the repentance from sin is to insure ____________________________.
II. Another necessity for the repentance from sin is to insure ______________________________________.

III. A third necessity for the repentance from sin is to insure ______________________________________.

4. The "requirements for" approach

Main Divisions:

I. One requirement for becoming a faithful servant of the Lord is a salvation experience.

II. Another requirement for becoming a faithful servant of the Lord is submission to Christ's Lordship.

III. A third requirement for becoming a faithful servant of the Lord is a knowledge of the Word.

IV. A fourth requirement for becoming a faithful servant of the Lord is a sincere desire to serve the Savior.

V. A final requirement for becoming a faithful servant of the Lord is a dedicated life.

Prepare three main divisions by supplying your own statement to the same subjects and the same theme using the "requirements for" approach.

Subject: Tears

Tears for the Lost

Main Divisions:

I. One requirement for tears for the lost is ____________________________.

II. ________________________________________________________________.

III. ________________________________________________________________.
II. Another requirement for tears for the lost is

III. A third requirement for tears for the lost is

5. The "aspects of" approach.

Main Divisions:

I. One aspect of being a faithful servant of the Lord is the person's qualifications.

II. Another aspect of being a faithful servant of the Lord is the person's preparation.

III. A third aspect of being a faithful servant of the Lord is the person's motivation.

Prepare three main divisions by supplying your own statement to the same subject and the same theme using the "aspects of" approach.

Subject: Cross
Theme: The cross of Jesus Christ
Main Divisions:

I. One aspect of the cross of Jesus Christ is its

II. Another aspect of the cross of Jesus Christ is its

III. A third aspect of the cross of Jesus Christ is its
In appendix M Kroll gives suggestive themes using different approaches. Try to form main divisions for several of them.

Section 5
The Design for a Doctrinal Sermon

A doctrinal sermon can be classified as a topical sermon. When a doctrinal sermon is properly constructed, it can be an effective evangelistic sermon. Let us consider the following underlying principles in designing a doctrinal sermon as suggested by Massey:

1. Choose a teaching that is vital to human experience and hope.
2. Use a strong text or a reasonable combination of agreeable texts.
3. Keep in mind the tradition of the use of the text in the communion (denomination) to which you belong. Depart from that tradition only when your firsthand study of scripture requires that you do so.
4. Develop the doctrinal statement in thesis (the subject or proposition you plan to expound) or question-and-answer form, and work progressively to build a climax of understanding to be harnessed for practical use.¹

Brief review statements of the underlying principles used to design a doctrinal sermon, according to Massey, are as follows:

1. Choose a teaching vital to human experience and hope.
2. Use one text or combination of agreeable texts.
3. Consider the denomination to which you belong.

¹Massey, pp. 65-69.
4. Develop a doctrinal statement in a thesis or question-and-answer form and work toward a climax good for practical use.

Fill in the blanks in these statements that point out the principles in designing a doctrinal sermon, according to Massey.

Choose a teaching vital to human experience and _________ (1).

Use one text or _________ (2) of agreeable texts. Consider the _________ (3) to which you belong. Develop your doctrinal statement in thesis or _________ and _________ (4) form, and work toward a climax good for practical use.

(1) Hope

(2) Combination

(3) Denomination

(4) Question-and-answer

An example of a doctrinal design is given in appendix H. Study the sermon by Massey "Death Did Not Win!" As you do so, consider the following questions as they will help you to understand the pattern of the design.

I. Textual-Thematic Concerns

1. To what use is the text put in the sermon?

2. Is the sermon line influenced by text, by theme, or by both?
3. What crucial aspects of the doctrine of the resurrection are highlighted through the title?

II. Teaching-Application Concerns

1. What direction for faith and life are given?
2. How is human hope clarified or renewed?
3. What "tone" is evident in the style of wording?
4. What feeling is evoked by the treatment?¹

You do not need to write your answers, but use the above questions to guide you as you learn how to design a doctrinal sermon.

¹Massey, pp. 72, 73.
LESSON 14

THE PREPARATION OF A TEXTUAL SERMON OUTLINE

Lesson 14 teaches the preparation of a textual sermon outline. At its close, you should be able to

1. identify a textual sermon
2. prepare a simple textual sermon outline
3. identify the three steps in preparing a textual outline as presented by Kroll
4. write the natural divisions of a text.

Section 1

Definition of a Textual Sermon

Stanfield says "A textual sermon is one in which both the topic and the divisions of development are derived from, and follow the order of the text."\(^1\)

Furthermore, Stanfield points out the difference between a topical and a textual sermon: "While the topical sermon was dominated by the topic, the text (textual sermon) controls and dominates both topic and the developmental divisions in this type."\(^2\)

So in preparing your textual sermon outline, follow the order of the text that you have chosen. Confine the development of your outline within the text, and limit yourself to four verses only.

\(^1\)Stanfield, et al., p. 34.  \(^2\)Ibid.
More than four verses would be treated as an expository type sermon. Thus a textual sermon must be limited to four or fewer verses and its development is derived from and follows the order of the text.

If you have four or fewer verses chosen for a textual sermon, what is the basic rule for the development that you are going to follow.

In developing a textual sermon, derive and follow the order of the text.

Section 2
The Simple Textual Outline

A simple example of a textual sermon outline is presented by Stanfield and is based on Rom 1:16:

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.

Main divisions:
I. The Gospel is the power of God.
II. It is the power of God unto salvation.
III. It is the power of God unto salvation to those who believe.

Notice that the development of the sermon outline follows the thought of the text.

Choose a text of not more than four verses and make a simple textual sermon outline similar to Stanfield's. See appendix I for a text you would like to develop.

1Ibid., p. 34.
Section 3

The Steps in Preparing a Textual Outline

The following steps are suggested by Kroll for the preparation of a textual sermon outline:¹

1. List the truths or ideas suggested or implied by the text
2. From the list, group items into parallel ideas
3. Draw the theme or the main truth to unite the ideas taken from the text.

Now let us note how this works in an example given by Kroll using the text 2 Cor 5:18:

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.

The following are the truths drawn from the text:

1. God is the cohesive (the process of uniting or bringing together) force of the universe.
2. God is the sovereign of the universe.
3. Reconciliation is solely an act of God.
4. Reconciliation is absolutely necessary.
5. Reconciliation to God is accomplished through Jesus Christ.
6. Not only is reconciliation from God, but it is also made to God.

¹Kroll, pp. 211-213.
7. God is the author of the process of reconciliation.
8. Jesus Christ is the agent of the process of reconciliation.
9. The Christian is one who has already been reconciled to God.
10. We have been committed to a ministry because we have been reconciled.
11. Rights always bring responsibilities.
12. Our ministry comes directly from God the reconciler.
13. The ministry of the Christian is that of reconciliation.
14. Although God reconciles us unto Himself, we have no active part in our own reconciliation.
15. Reconciliation with God cannot be preached unless Jesus Christ is preached.

Now from these truths suggested by the text, we find a possible theme which unifies them all.


I. One act of God is the act of creation.
II. Another act of God is the act of reconciliation.
III. A third act of God is the act of commission.

The example shows that the act of creation is implied (suggested) from the statement "all things are of God." The act of reconciliation is drawn from the statement "God, who hath reconciled us." The act of commission is implied from "and hath given to us the ministry."

The three steps in preparing a textual outline, according to Kroll, can be briefly stated as follows:

1. Listing of truths or ideas
2. Grouping of truths or ideas
3. Drawing out the theme

Give the three steps used to prepare a textual outline, according to Kroll.

\[1\] Ibid., p. 212.
To design a textual outline as suggested by Kroll, always take note of the truth "implied" or "suggested." Kroll says: "We are concerned with what the text says, but we are more concerned with the truths that the text implies."\(^1\)

Please prepare a textual sermon outline according to the steps suggested by Kroll. Make an intelligent selection of a portion of the Scripture that does not exceed four verses. Be sure it has enough "meat" to warrant preaching. (See appendix I, the list of NIV classification of texts.)

Text:

List of truths or ideas deducted from the text:

1.
2.
3.
4.
5.
6.
7.
8.
9.
10.
11.
12.

\(^1\)Kroll, p. 218.
Section 4

The Principles of Preparing a Textual Outline

Let us consider some underlying principles in preparing textual outlines as suggested by Braga:

1. Have one main theme derived from the text.
2. Main divisions may consist of the truth or principles suggested by the text.
3. There are various thoughts or themes in a text, but develop only one subject in an outline.
4. The main divisions should be in logical or chronological sequence.
5. The very words of the text may form the main divisions of the outline, provided they are in one main theme.
6. Observe carefully the context from where the text is taken.
7. Some texts contain comparisons or contrasts which can be treated best by pointing out their purposeful similarities or differences.
8. Two or three verses, each taken from different parts of Scripture, may be put together and treated as though they are one.

Braga, pp. 39-45.
An example of an outline that follows the definition of a textual sermon suggested by Braga is shown below. Note that the main divisions are drawn wholly from the text and the supporting subdivisions are not necessarily taken directly from the text. This outline is based on 2 Cor 5:21:

"God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."

Title: "The Saviour of Sinners:

Subject: Characteristics of our Savior.

Divisions:

I. He is a perfect Savior

1. Who never sinned against God or man, John 18:38; 19:4, 6; Matt 27:3-4; 1 Pet 2:22.

2. Who was inwardly as well as outwardly perfect, Matt 17:5; Heb 10:5-7; 1 Pet 1:19.

II. He is a vicarious Savior


2. Who died to save us from our sins, Rom 4:25; 1 Pet 3:18.

III. He is a justifying Savior

1. Who is the means by grace of our justification before God, Rom 3:24.

2. Who becomes our righteousness through faith in His redemptive work, Rom 3:21-22; 5:1; 1 Cor 1:30.

You will not find much difficulty in preparing textual sermon outlines if you can examine and determine the natural divisions of the text.

In appendix H, study the textual/expository sermon by Massey.
Title: "He Was Faithful"

Text: He was faithful to him who appointed him, just as Moses also was faithful in God's house" (Heb 3:2)

Divisions:
1.
2.
3.

Divisions:
1. Jesus' Faithfulness to God
2. Jesus' Faithfulness compared with Moses
3. Jesus' Faithfulness in God's House.
Lesson 15 teaches the preparation of an expository sermon outline. After studying this lesson, you should be able to

1. identify the main idea about an expository sermon
2. distinguish some underlying principles in preparing an expository sermon outline
3. recognize five different expository sermon outlines
4. prepare an expository sermon outline.

Section 1

The Definition of an Expository Sermon

Much has been said of expository sermons as being the best. May be true! Your congregation will be deeply instructed in the Scriptures if your expository sermon is done properly.

Braga gives us this definition of expository sermons:

An expository sermon is one in which a more or less extended portion of Scripture is interpreted in relation to one theme or subject. The bulk of the material for the sermon consists of a series of progressive ideas centered around that one main idea.

In comparison with textual sermons, the expository sermon treats longer passages of the Scripture. Its interpretation is centered in one dominant theme. The main divisions and subdivisions

\[^1\text{Braga, p. 53.}\]
are drawn from the same portion of the Scripture.

The final point to consider is that "In exposition we are to unfold the meaning or elucidate [explain] the Scripture."

The main idea of the expository sermon, then, is to
1. Treat longer passages
2. Interpret one dominant theme
3. Draw main divisions from the same text
4. Unfold or explain the Scripture.

Fill in the blanks.

An expository sermon treats _______________ passages.

An expository sermon interprets _______________ dominant theme(s).

The expository sermon draws the main divisions from _______________ text.

The expository sermon unfolds or explains the _______________.

^Ibid., p. 54.
Section 2

The Example of an Expository Outline

Let us note now an example given by Braga using Eph 6:10-18. However, read the Scripture passage carefully first before observing the outline below.

Title: "The Good Fight of Faith"

Subject: Features relating to the believer's spiritual warfare.

Divisions:

I. The Christian's morale, vv. 10-14a.
   1. It should be high, v. 10.
   2. It should be steadfast, vv. 11-14a.

   1. It should be defensive in character, vv. 14-17a.
   2. It should also be offensive in character, v. 17b.

   1. It should be persistent, v. 18a.
   2. It should be intercessory, v. 18b. ¹

The title, "The Good Fight of Faith," is in keeping with the portion of the Scripture. Notice the natural order of the text and that it falls into three main divisions:

Vss. 10 through 13, Paul encourages believers to be courageous and firm against spiritual enemies, which refers to Christian morale.

¹Braga, pp. 56, 57.
Vs. 14 through 17 suggest the various pieces of armor provided by the Lord for the saints to use against the spiritual enemies.

Vs. 18 tells the believer to pray persistently and intercede for all saints in prayer.

Now that the main divisions are identified, notice that the subdivisions are also drawn from the same passages, as presented in the outline.

The two main points presented in the outline above are:
1. The title should be in keeping with the portion of the Scripture to be expounded.
2. The main divisions and subdivisions should be drawn from the same passage.

How would you choose the title of an expository sermon?

It should be in keeping with the text.

From where are you going to draw the main divisions and subdivisions when preparing an expository sermon outline?

From the same passage

Section 3
The Principles in Preparing an Expository Outline

Some underlying principles in preparing an expository sermon outline are:
1. Have a good interpretation of the text
2. Have one central idea or dominant theme
3. Draw the main divisions and subdivisions from the text
4. Relate the divisions to the central idea
5. Make a careful selection of ideas to avoid confusion.

Fill in the blanks.

In order to have a good expository sermon, study hard and pray to have a good [ ] of the text.

Interpretation

An expository sermon has [ ] central idea.

The main divisions and subdivisions of an expository sermon are drawn from [ ].

Text

In an expository sermon, the divisions should be related to the [ ] idea.
In preparing an expository sermon outline make a selection of ideas to avoid confusion.

Section 4
The Additional Examples of an Expository Outline

Let us note some more expository outlines as presented by Braga.

Title: "The Best Friend" John 11: 1-6; 19-44.

Subject: Jesus, the best friend we can have.

I. Jesus is a loving friend, vv. 3-5.
   1. Who loves each one of us individually, vv. 3, 5.
   2. Who nevertheless allows affliction to befall us v. 3.

II. Jesus is an understanding friend, vv. 21-26.
   1. Who understands our deepest woes, vv. 21-26, 32.
   2. Who sympathizes in our deepest sorrows.

III. Jesus is a mighty friend, vv. 37-44
   1. Who can do miraculous things, v. 37
   2. Who performs His miracles when we meet His conditions, vv. 38-44.

1Braga, p. 74.
I. He was a self-righteous man, vv. 29-30.
   1. As indicated by his own claims of obedience, v. 29.
   2. As manifested by his attitude toward his brother, vv. 29-30.

II. He was an unloving man, vv. 28-30.
   1. As indicated by his attitude toward his brother's return, v. 28.
   2. As indicated by his virtual disowning of his brother, v. 30.

III. He was a fault-finding man, vv. 25-30.
   1. As indicated by the faults he found in his brother, v. 30.
   2. As shown by the faults he found in his father, vv. 27-30.

IV. He was a stubborn man, vv. 28-32.
   1. As manifested by his refusal to go into the house, v. 28.
   2. As indicated by his persistent attitude, vv. 29-32.¹

(The above example appears negative, but quite the opposite when it comes in its development and conclusion.)

Title: "The Psalm of Contentment"

Text: Psalms 23

Subject: The bases for the contentment of the Lord's sheep.

¹Ibid., p. 75.
I. The sheep's shepherd, v. 1.
   2. A personal Shepherd, v. i.

II. The sheep's provision, vv. 2-5.
   1. Rest, v. 2
   2. Guidance, v. 3.
   4. Abundance, v. 5.

III. The sheep's prospect, v. 6.
   1. A bright prospect for this life, v. 6.
   2. A blessed prospect for the hereafter, v. 6.¹

Title: "Walking in Love."

Text: Ephesians 4:31-5:2

Subject: A true Christian disposition

I. It is marked by an absence of all ill-feeling, 4:31.
   1. Of every kind, v. 31.
   2. Of every degree, v. 31.

II. It is marked by an attitude of forgiveness, 4:32.
   1. Toward one another, v. 32.
   2. In view of God's grace to us, v. 32.

III. It is marked by an attitude of loving devotion, 5:1-2.
   1. In accordance with our sonship, v. 1.
   2. With a Christ-like love, v. 2.²

¹Ibid.
²Ibid., pp. 75, 76.
You may be interested to note 1 Cor 13--"Qualities of Love" as developed into an expository sermon. This is how Kroll develops it:

   1. Without love I give out nothing, (1).
   2. Without love I am nothing, (3).
   3. Without love I gain nothing, (3).

II. The performance of Love, vv. 4-7.
   1. Love performs humbly, (4-5).
   2. Love performs truthfully, (6).
   3. Love performs universally (7).

III. The Permanence of Love, vv. 8-13.
   1. The passing of gifts, (8).
   2. The progression of life, (9-11).
   3. The perfection of understanding, (12).
   4. The possession of love, (13).\(^1\)

After you have studied these various outlines, please prepare an expository sermon outline. See appendix I, the list of different portions of the Scripture classified in the NIV. Your outline should include: Text, Subject, Main divisions, and Subdivisions.

\(^1\)Kroll, p. 247.
Lesson 16 gives pointers about preaching the sermon you prepared. After your study you will be able to

1. review the brief process in sermon preparation
2. identify the elements of writing a sermon manuscript
3. identify the importance of oral style manuscript
4. identify the basic pulpit communication
5. identify the importance of dialogical preaching.

Section 1

Reviewing the Preparation Processes

You have learned the basic rules in preparing an outline for different kinds of sermons. Some basic processes involved in preparing a sermon in order to review what you have learned are suggested by Braga.\(^1\) These are:

1. Choose a passage. Consider the needs of your congregation in the selection of your text.

2. Study thoroughly the passage you have chosen. This involves a diligent and prayerful task of studying the text.

3. Discover the main thrust of the passage. Ask what the Bible text says and put the main idea into one sentence.

\(^1\)Braga, pp. 243-247.
From this sentence which is the main thought of the text, ask what it means. Then draw the main truth or the proposition and put it in one sentence also. This is the timeless truth you want to bring home to your listeners.

4. Construct the sermon outline. Bring out the "big" parts or main divisions to show the main truth or the proposition.

5. Fill in the sermon outline. You now have a wide range for expanding your main divisions by employing one or more of the following: explanation, argumentation, quotation, illustration, and application.

6. Prepare your conclusion, introduction, and title. These come last, not because they are unimportant but at this point you have a clearer idea of how to introduce the theme of your sermon and when to end at the right point of your message.

7. Pray and depend upon the Spirit of God. God alone can put the right thoughts in your mind and the right words on your lips. The Holy Spirit who guides you in preparing your sermon and who helps you with the words to speak will work in the hearts of the people as they listen to you preaching the Word of God with power.

Thus a simple summary of the processes involved in preparing a sermon includes:

1. Choose a passage
2. Study the passage
3. Discover the main thrust of the passage
4. Construct the sermon outline
5. Fill in the sermon outline
6. Prepare the title, introduction, and conclusion.

7. Pray and depend upon the Spirit of God.

List the seven basic processes involved in preparing a sermon.

<table>
<thead>
<tr>
<th>Process</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Choose a passage</td>
<td>1</td>
</tr>
<tr>
<td>2. Study the passage</td>
<td>2</td>
</tr>
<tr>
<td>3. Discover the main thrust</td>
<td>3</td>
</tr>
<tr>
<td>4. Make sermon outline</td>
<td>4</td>
</tr>
<tr>
<td>5. Fill up the outline</td>
<td>5</td>
</tr>
<tr>
<td>6. Prepare--title, introduction, conclusion</td>
<td>6</td>
</tr>
<tr>
<td>7. Pray</td>
<td>7</td>
</tr>
</tbody>
</table>

Now you can make a whole sermon. As soon as you have prepared the whole sermon, I hope you will have the opportunity to preach your sermon.

Turn to appendix D and read whole, completely written-out sermons, "stubborn Love" and "Suffering: Jesus' Way," as presented by A. Tupas.

Section 2

Writing the Sermon Text

In writing your sermon be sure that you can tell at a glance what you are going to say. Your sentences should be short. Use brief phrases whenever possible. Abbreviate long words into few letters.\(^1\)

It is not necessary to follow exactly how I wrote my two sermons. As much as possible you should write your sermon so you feel "at home" with it.

Elements of writing the sermon manuscript include:

\(^1\)Braga, p. 181.
1. Readable at a glance
2. Short sentences
3. Brief phrases
4. Abbreviated long words.

What four elements are used in writing a sermon manuscript?

| 1. Readable at a glance | 1 |
| 2. Short sentences      | 2 |
| 3. Brief phrases        | 3 |
| 4. Abbreviated long words | 4 |

Section 3

Using Exactness and Eloquence in Preaching

The good preacher is exact and eloquent when he preaches. This is what we all strive to do. To be exact, you must write a full manuscript (written sermon) of our sermon. To be eloquent you must have the quality of being fluent, forceful, or persuasive.

We cannot avoid the use of notes because you deal with facts which are exact and accurate, so you write a full manuscript. But in order not to be too clearly tied up with our notes when you preach, so you can maintain the eye contact with our audience, use an oral-style manuscript.

The oral-style manuscript uses conversational sentences. Remember when writing your sermon that you are not writing an article to be read; you are "writing words that are to be spoken."¹

I suggest that you frame the key thoughts of your manuscript in your mind. Then you can draw what you say from your mind and

glance just once in a while at your manuscript for specific facts and to keep your sermon going in the right direction. Hoefler states: "If we are to be exact and eloquent in our preaching we must write our sermons in full manuscript form, even if we do not plan to use the manuscript in the pulpit."\(^1\)

In order to be exact and eloquent, remember three points:

1. Frame the key thoughts in your mind
2. Use an oral-style manuscript.
3. Get the idea of what you are going to say from your mind.

What are the three ways to be an exact and eloquent preacher?

| 1. Frame the key thoughts in your mind. | 1. |
| 2. Use oral-style manuscript. | 2. |
| 3. Get what you plan to say from the mind. | 3. |

Section 4

Communicating from the Pulpit

After you have prepared your sermon, is there anything left to consider other than to preach it? No matter how well you have prepared your sermon, if you do not communicate it so the people can understand, your sermon is valueless. Some suggestions for basic pulpit communication are offered by Cumminis and Kirkpatrick:

1. Your voice should be neither too loud nor too soft.
2. You should look at the people.
3. You should use words that are easy to understand.

These suggestions are important enough to repeat again in three simple rules. So, when you deliver a sermon, remember:

\(^1\)Ibid., p. 90.
1. Speak neither too loud nor too soft
2. Look at the people
3. Use simple words

What are three important rules to remember when delivering a sermon?

1. Speak neither too loud nor too soft.
2. Look at the people.
3. Use simple words.

Section 5
Preaching with Dialogical Method

It is important to keep in touch with our listeners when we preach. Dialogical preaching is the style that best fits this need.

Swank's description of the dialogic style of preaching is as follows:

Dialogue . . . begins with the concerns of the gathered people. . . . The speaker attempts to help the people think together, realizing that it is not necessary that they all come to the same opinion. The thoughts of those who listen are recognized as also having importance; they are included in action.

A dialogue enhances the response of the people to the message. If we could keep the dynamics of dialogue in our preaching, it would be tremendous! Bresee, in his research of dialogical preaching, says it is good

. . . when the people are giving assent (agreement) or disagreeing with the preacher continuously through the sermon.

They are, in a sense, speaking to him. They nod their heads or shake them—doing it at least inwardly, if not outwardly.

In dialogical preaching we involve the audience in an active response to God's message.

What is your opinion on dialogical preaching? Write about 25 words on what you think about it.

It is important to preach a sermon you prepare as soon as possible. It is best to preach it when someone is present to tell you ways you can improve it. After your sermon, ask your critic what was good and what needs to be improved. Resolve to improve in your preaching from what you learn. One of the best persons who can provide honest feedback is your wife or an immediate member of your family.

We cannot close this chapter without emphasizing again the importance of preaching. Preaching is so important that Jesus gave the instruction: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

It is my hope that everyone of you will lift up Jesus Christ

everywhere in your preaching. Jesus Himself said: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Make Jesus Christ central in your preaching and dominant in your life. Paul says: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake (2 Cor 4:5)."
CHAPTER III

EVALUATION, CONCLUSION, AND RECOMMENDATIONS

This chapter assesses the possible significance of the project based on the feedback instrument and personal reflections. Conclusions with respect to the project are drawn, and recommendations are made that may be relevant for the future improvement of this programmed instructional material in relation to the help that it can contribute to the laity in the Philippines.

Feedback Instrument

The first question in the feedback instrument asked how well the programmed instruction would meet the needs of Filipino lay persons who seek to improve their preaching skills. The respondents were asked to indicate any of the following: Poor (P), Fair (F), Good (G), Very Good (VG), Excellent (E). The corresponding scores given to the item above was P = 1, F = 2, G = 3, VG = 4, E = 5.

Results indicate that the programmed instruction received a rating of an average score of 3.8 and a standard deviation (SD) of .75 as shown in table 1.

This indicates that the programmed instruction was viewed as very good. In addition, the relatively low standard deviation suggests that the scores were not spread out but grouped around the mean.
Thus, the programmed instruction material is perceived as benefitting the laity in the Philippines for the improvement of their preaching ability.

In question 2, the respondents were asked to point out the more helpful parts of the program. Overall responses indicate that different positive aspects were seen in the programmed instruction. Comments by some of the respondents follow:

The whole program is very good—excellent! I think Part II on the Mechanics of Sermon Preparation is very helpful. Especially is this true on the idea on sermon programming and preparing or writing out the actual sermon.

One respondent pointed out as positive the "diverse ways to present a sermon." These ways, such as expository, textual, topical, and biographical, provide a good balance in preaching. If the laity can learn well, this variety would attract the interest of the congregation as it listens to sermons presented in different styles. Thus, it accomplishes one of the goals of preaching—to nurture the brethren in the Word of God.

Another respondent saw Part I, "The Background of Preaching," as a strong point of the programmed instruction because of the emphasis on the life of Jesus and His disciples. It cannot be denied that the preaching ministry is one of the key factors in the success
of the propagation of God's kingdom by the early Christians. Thus, the same method of propagating God's kingdom by preaching the Word of God will be more effective if the laity is equipped with the right skills in preaching.

The overall responses indicate a positive impression of the programmed instruction material. Notwithstanding this positive result, however, some negative responses stand out as constant reminders that some areas need improvement. The third question asked respondents to point out the weak parts of the programmed instruction.

Two respondents commented on the questions, usually found at the end of every section of the lessons, that were posed to students in the program. The comments indicated the need for more "how" questions than "who" and "what" questions. It was further suggested that thought-provoking questions that call for more than just an objective answer or practical application of the information may be more helpful to lay preachers who are educated in fields other than theology or the ministry.

The example the respondent suggested as an alternate question (Lesson 6, Section 3) states:

Question: "How does the preacher make Jesus his pattern or model in preaching?"

Answer: By constantly beholding and imitating Him.

Further comments remarked that some questions were too simple.¹

¹This is true! Nevertheless, the questions were in accordance with the nature of the programmed instruction—to give as much help as possible at the beginning until the learner could do the entire operation with little prompting. Moreover, the lessons and questions were designed in consideration of the village laity who usually have less formal education.
Another respondent revealed the need for a more logical placement of the answers given in the frame. According to this respondent, "one tends to cover a full line rather than half a line; better to have the given answers below the space."¹

One respondent noticed that the programmed instruction lacked summary tests at the end of each lesson. Such a summary could be a useful part of the programmed instruction since it would provide a good review.²

Questions 4 and 5 attempted to elicit answers about the needs of the work in the Philippines that are being met by the programmed instruction, and also the needs that are not met by the same.

Obviously, the majority of the respondents indicated that the programmed instruction would help meet the need for better quality sermons prepared by the laity. The general consensus seems to be that the instructional material, when placed in the hands of the lay people, would help them in their responsibility to preach as under-shepherds and evangelists.

The fact remains that most laity are limited in ministerial training. One respondent said that "it [the programmed instruction]
will help educate lay persons, who don't have the privilege of attending a school of higher learning." Being aware of the educational level of the laity, another respondent commented:

Lay persons can range anywhere from almost literate to very literate and the manual seems to approach this type with a bigger audience on the lower side of the spectrum.

This same respondent believes that the material meets the "need for organizational technique rather than the emotional approach." This would indicate that the material might help the laity develop sermons that have better organized ideas that carry more cognitive content to balance the tendency of some sermons that lean heavily on the affective side.

As to what needs of the work in the Philippines are not addressed by the programmed instruction, the respondents mentioned some points which need consideration.

1. There must be some method for evaluating the effectiveness of the programmed instruction after it has been implemented.

This is essential, for it is important to know whether the programmed instruction fulfills the goals for which it was designed. Also, such an evaluation would guide the author in revising the material to make it more effective.

2. A Bible study guide is needed to increase the knowledge of the students about the Scripture.

A good preacher ought to study consistently, remarks the respondent. The Bible should be a part of his life. Unfortunately, this programmed instruction study does not include a guide to help the laity in thorough, regular Bible study.

3. The laity needs a consultant.
A respondent commented that even though this instructional material is designed for self-teaching, the lay person really needs someone to consult with while studying the lessons. In view of this comment, it would appear that a regular seminar should be organized for local church leaders who are under this program so they can come together and discuss the lesson with someone who can help answer their questions and with which to share their opinions. A recommendation resulting from this comment is found in page 260.

The questions in Part II of the feedback instrument covered the behavioral objectives of the programmed instruction. It asked the respondents to evaluate the instructional objectives or goals—were they TOO DIFFICULT (TD), TOO EASY (TE), ABOUT RIGHT (AR), or NO OPINION (NO). Every item in the evaluation was provided with the following profile: NO = Zero Level, TD = Low Level, TE = Medium Level, AR = High Level. Furthermore, respondents were asked to indicate the lesson or lessons that are difficult and to tell why.

Table 2 shows the individual evaluation of the instructional objectives by the respondents. Five indicated that the instructional objectives or goals the learners should be able to perform were just "about right," which reached a high level in the profile as shown in figure 3.

The evaluation indicates that the respondents perceived the instructional objectives as "about right." On the basis of their evaluation, it would appear that the definiteness of the instructional objectives, characterized by concreteness, are attainable by the laity.
### TABLE 2
EVALUATION OF INSTRUCTIONAL OBJECTIVES

<table>
<thead>
<tr>
<th>Respondent</th>
<th>No Opinion (NO)</th>
<th>Too Easy (TE)</th>
<th>About Right (AR)</th>
<th>Too Difficult (TD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>#1</td>
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</table>

Fig. 3. Profile of instructional objectives as perceived by the respondents.
Conclusion

The idea of developing programmed instruction material in preaching and making it available to the laity to improve their skills in preaching has the possibility of meeting the need of local congregations for better sermons—sermons that would nourish them with the Bread of Life from the Word of God.

This project was viewed as a means to harness the potential of the laity to meet the need of the church in the Philippines. This trained laity is vital in the Philippines today where there is a great demand to nurture the exploding new membership everywhere in the country.

This project has been very rewarding to me because it has enabled me to accomplish my personal goal to contribute to the advancement of the lay ministry. Being aware that the laity are always in charge of preaching every Sabbath in local congregations because of the lack of ordained pastors in the Philippines, I have put all my effort and energy into this project.

The project has deepened my understanding of the vital role of preaching. It has helped me to grasp the idea that preaching is the search for eternal truths in the Bible and relating them to life in such a way that I can minister to the needs of the congregation. Another insight helps me to understand that during the proclamation of the Word, God's presence is with His people. It is an encounter with God. This was the dominant theology of Barth on preaching. Thus, preaching becomes an agency appointed by God to realize the salvation of mankind.

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1Duke, p. 23.
My discovery as to what preaching really is—a declaration of God's Word which means the preaching of the Word of God to man rather than man's word about God, behooves me to view the high calling of preaching the Word with even more seriousness. In my study, my view of preaching was expanded. This was partially affected by Turnbull who points out that preaching centers not in human ideas about God but in what God has done for man; that it must therefore be derived from the Scriptures, which are the record of what God has done for man, rather than from human speculation; and that it is authoritative because it is God himself speaking through his servant, the preacher, so that the preached word actually becomes the Word of God.

Pursuing the accomplishment of this project has made me aware of my shortcomings in the past. For instance, I have had difficulty formulating a proposition correctly. This project has helped me to realize the importance of the proposition. It has helped me to develop what Braga calls a correct proposition—a simple declaration of the subject which the preacher proposes to discuss, develop, or explain in the discourse. A correct proposition not only helps in constructing the structure of a sermon; it also helps the congregation to follow more intelligently and easily the direction that the preacher proposes to take. In this connection, I resolved to study and examine the text carefully to understand its proper meaning and derive the proposition therein.

I have not always been very careful to seek to know the people to whom I was preaching. I was more preoccupied with thinking about

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2 Braga, p. 113.
my sermon and myself with little consideration of the needs of the people. Through this project, I realize how vital is the relationship between knowing the people and the sermon. Knowing the congregation helps me to communicate God's message in a better way—to be an instrument in the transmission of God's message in a "verbal dialogue." With this concept in mind, the preacher talks to his people keenly of their needs and thus puts forth the effort to help them to effectively meet their needs. Knowing the people to this extent involves more than knowing their names; it involves learning about their problems, their sorrow and failures, their fears and frustrations, their worries and anxieties, their discouragements and disappointments, their hates and angers, their struggles and hardships. Added to these is knowing their joy and happiness, their courage and victory, their faith and love, their hope and aspiration. Preaching obviously becomes more effective when the preacher understands the people.

The project has also drawn me closer to the desire to equip and enable the laity to serve the Lord in a better way. As a minister, I now understand that by serving the laity my own life will be more satisfactory and meaningful, for my service among God's people will be as servant who leads them in equipping and enabling themselves for ministry. I anticipate satisfaction in my servant/leader role, the strong quality leadership defined by Greenleaf. This more meaningful life will come to me because of the involvement in discipling people; for, "in the end, the growing of a church that

1Bryson and Taylor, p. 118.
2Greenleaf, p. 13.
becomes One People involves a pastor who is willing to be with his people.\textsuperscript{1}

**Recommendations**

The recommendations which resulted from this project are:

1. Further revision of the programmed instruction before circulating it for the use of the laity.

   In order for the materials in the programmed instruction to be most effective, it would be wise to revise the material, taking into consideration some of the relevant suggestions from the feedback instrument and from the project/dissertation committee members.

2. A field test of the programmed instructional material to be conducted in one of the districts in West Visayan Mission of Central Philippine Union Mission.

   Unless the programmed instruction material is taken to the students and field tested, no one can confidently tell if the students understand all the lessons or not. Testing the lessons is imperative so they can be corrected and so problems that impede the learning and understanding of the students can be eliminated. This is necessary to meet the requirements of valid programmed instructional material.

   These evaluation procedures are used to assess the effectiveness of the teaching instrument. The evaluation of this programmed text should take place in two stages: (1) developmental testing (one-to-one testing and small group testing) and (2) field testing (a trial of the program in an actual situation). Specifications for field

\textsuperscript{1}Stott, p. 115.
testing are described at greater length in appendix O.¹

3. In order to implement the goal to help the laity improve in their preaching skills, it is recommended that a Theological Education by Extension Program (TEE) be established. This would make the laity aware that the program is more like a school and that they can work toward a Laity Church Ministry certificate. Learning how to preach effectively using the programmed-instruction text can be one of the materials for the course in preaching.

Later, such courses as Church Leadership, Pastoral Care by the Laity, Evangelism and Personal Witnessing, Worship, Stewardship, Family Relations, Spirit of Prophecy and Denominational History, Basic Theology, and Doctrines can be offered.

It would be advantageous to have the TEE program tied to a denominational school, perhaps the Seventh-day Adventist Theological Seminary, Far East, which is located in the Philippines, so that the laity can see that the program is a recognized form of educational training. Besides, teachers in the school could extend their expertise in their respective areas.

A good way to start a TEE and to reach many local church leaders at the beginning would be by training many seminar leaders. These leaders would preferably be church elders who will later lead one Seminar Center for about five to eight participants from surrounding churches. They could come together once a week until the lessons

in the programmed instruction were finished.

It was pointed out in chapter 1 that the three main parts of a TEE are: lesson materials, field experience, and the seminar meetings. The programmed instruction materials teach the students, the field experience gives them a chance to practice what they learn, but it is in the seminar meeting that they learn how the lessons fit together with their own experience. The seminar would also provide an opportunity for questions to be answered and a forum where participants can share their thoughts and experiences. As participants come together in a small group led by the seminar leader, and the district pastor as an advisor comes occasionally, the district pastor can provide the answers to some of the more technical questions.

In this set up, the seminar leader is the key person in the success of the small group that meets regularly once a week until the lessons are done. Thus, the main job of the programmer is to conduct workshops to train capable seminar leaders. He does this job out in the district where people are.

Looking for seminar leaders is not easy. It would be best to get a church elder with a special ability. The leader should also realize that he/she is not a teacher, but that the role of leader is very special and different from that of a teacher. A teacher gives information; this is not the job of a seminar leader. Teaching is the work of the programmed instruction material. A teacher has students under him/her, but a seminar leader learns along with the students. A teacher imparts knowledge, but a seminar leader shares insights and facilitates the discussion. A teacher is knowledgeable of a particular subject and could have not much knowledge of his/her
pupils and their needs. A seminar leader may have just a fair knowledge of the subject but is well acquainted with the needs and backgrounds of the learners. He/she does not rule over them, but works with them as a team member.

A seminar leader who is the key to the success of the TEE project must be a person who has matured with experience and is deeply committed to God spiritually as seen in his/her life. Besides, the leader should be a person who loves and wants to help others. He/she must be someone who cares for the Lord's work in such a way that it is done well even if it means giving his/her own money and time—all for the love of Jesus.

The above qualifications seem to ask too much for a seminar leader. But for the TEE program to succeed, the right godly person ought to be the leader of the weekly seminar. Figure 5 shows the Organizational Chart of the Theological Education by Extension, SDA, Philippines, and table 4 shows the TEE Council Job Description.

4. A survey instrument to evaluate the preaching skills of those who study under the direction of the programmed instruction material is needed. The instrument should draw from different congregations answers to questions that bring out evidence as to whether there are improvements in the preaching skills of the laity involved in the program as perceived by the listeners. The results should enable the Programmed Instruction to be revised to make it more effective.

5. Finally, it is recommended that more scientific studies and research in programmed instruction be undertaken in the Seminary along the line of church ministry in order to produce materials to
Legend:
- Seminar leader
- Church elders & lay preachers
- Seminar center
- District pastor

TEE Council
- (1) FED
- (2) Union
- (3) Mission
- (4) Programmer

Fig. 5. Organizational chart of theological education by extension SDA, Philippines
## TABLE 4
TEE COUNCIL JOB DESCRIPTION

<table>
<thead>
<tr>
<th>Far Eastern Division</th>
<th>Union</th>
<th>Mission</th>
<th>Programmer</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Provide logistical support to the programmer's tasks</td>
<td>-Supervise the Unionwide program</td>
<td>-Implement TEE Program</td>
<td>-Test the programmed text</td>
</tr>
<tr>
<td>-Provide guidance to the TEE Council</td>
<td>-Designate mission TEE supervisor</td>
<td>-Arrange seminar leaders workshops</td>
<td>-Provide technical advice to the TEE Council</td>
</tr>
<tr>
<td>-Evaluate the total program of TEE</td>
<td>-Make the TEE Programmed Instruction material available to the missions</td>
<td>-Submit quarterly reports to Union TEE superintendent</td>
<td>-Conduct seminar leaders workshop in the districts</td>
</tr>
<tr>
<td>-Designate Union TEE superintendent</td>
<td>-Provide assistance to the programmer</td>
<td>-Make programmed instruction materials available to the laity</td>
<td>-Submit monthly reports to the FED Head of the TEE program</td>
</tr>
<tr>
<td>-Designate FED head of the TEE program</td>
<td>-Submit quarterly report to FED, TEE Head</td>
<td>-Conduct ECHO workshop in the district not covered by the programmer</td>
<td>-Give classes to mission TEE supervisors on how to conduct ECHO seminar leaders workshop</td>
</tr>
<tr>
<td>-Publish activities of TEE program</td>
<td>-Evaluate TEE program in every mission</td>
<td>District pastor:</td>
<td>-Write programmed texts on courses to be offered in the following years</td>
</tr>
<tr>
<td>-Provide a budget to the TEE Program in the Philippines</td>
<td></td>
<td>-Coordinate seminar centers</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>-Provide technical advice and guidance to the local TEE program</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>-Submit quarterly reports to mission TEE supervisor</td>
<td></td>
</tr>
</tbody>
</table>
help meet the needs of those who have no opportunity to attend resident schools but who are willing to learn independently and be of help in their respective churches.
APPENDICES
APPENDIX A

Explanation of A. H. Maslow's Classification of Needs
Activation of Need

(1) 

Physiological. Basic bodily desires such as hunger and thirst fall into this category. If they are unsatisfied, all of the human being's resources become focused toward that end. Jesus Christ certainly was aware of this fact and cognizant that needs follow a hierarchical pattern. Consider His words in that all-important passage stating His priorities in ministry: "The Spirit of the Lord is on me; therefore he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18,19, NIV).

(2) Safety. Man also has basic needs for security and physical safety. There was a time when life was almost completely dominated by physical hardships, which shortened lifespans and rendered life a bleak and frustrating existence. This is still the situation in many parts of the world, and recent Gallup polls show that most people living under such circumstances are profoundly unhappy. Unemployment, poverty, war, and perpetual famine provide little basis for optimism and hope.

The first obligation of the church, of course, is to attempt to remedy the underlying causes of such conditions and to bring about change where possible. This is not always feasible, in which case it is proper to emphasize the rewards of the next life. The joys of heaven and life after death can become an important appeal since the present life has no lasting hope. The potency of this message diminishes, however, once safety needs are met and people are more concerned about higher-order needs. Life after death then is seen more as a "fringe benefit" of the gospel rather than a prime motivator.

Safety needs are not confined to the underdeveloped nations, however. Conditions of future shock (i.e., a sense of powerlessness in the face of unending change) give rise to a striving to maintain the known and familiar in a chaotic world. Change is resisted and the familiar is embraced at all costs. The gospel message of freedom from anxiety and relief from turmoil (Phil 4:6–8) provides a powerful "safety zone" for life under such conditions.

(3) Belongingness and Love. When physiological and safety needs are largely met, most of us then focus our attention on giving and receiving love. For the first time the role of others becomes critically important, over and above their contribution to safety and survival.

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It is interesting to observe the extent to which this need has become dominant in the post-World War II generation in North America. The parents of today's under-thirty-five generation were raised during the Depression of the 1930s. Hence physiological and safety needs were paramount. Only a minority had these lower-order needs satisfied to the point that they have ceased to serve as motivators. The businessman in his fifties, for example, is likely to place importance on job security, economic advancement, and ample savings. The younger generation, however, has had these needs met, for the most part. The result is a focus on love and belonging. Physical survival is assumed.

The church as the body of Christ should meet this need for belongingness through a sense of true community. Obviously this cannot come only through Sunday morning attendance, and so the widespread expression of this desire has given rise to the body life movement. Small groups and other forms of face-to-face interaction have emerged, but casual observation will disclose that those active in such groups are largely under the age of forty. Only handfuls over the age of forty seem to feel a similar need. The reason, of course, lies in the motivational differences of the two generations discussed above.

(4) Esteem. A sense of self-worth and self-respect is very much related to belongingness and love. Nothing can be more devastating than going through life with a faulty self-image. All too frequently depression and worthlessness result when performance falls short of unrealistically high standards. Among the most powerful words of Scripture is the truth that God has made us "... holy in his eyes, without a single fault—we who stand before him covered with his love" (Eph. 1:4, TLB). The fact of God's unconditional acceptance of the Christian is a potent healing force for a wounded self-esteem.

(5) Self-Actualization. Maslow contends that only a handful of people ever reach that point at which they can give themselves over to ultimate individual fulfillment through creative activity. Most are hung up at lower levels of need. Maslow apparently does not realize that self-actualization in its fullest sense is impossible without the indwelling power of God, without the ability simply to know and to enjoy Him.

The Need for Sensation and New Experience. There is an altogether

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1For a more thorough discussion see Engel, Backwell, and Kollat, Consumer Behavior, pp. 180-189.
APPENDIX B

Dwight K. Nelson Rationale of Planned Program in Preaching and Series of Sermons Preached at Pioneer Memorial Church
January 31, 1985

Archibald P. Tupas
Beechwood F-41
Berrien Springs, MI 49103

Dear Brother Tupas,

Enclosed is the information you asked for in your letter of January 25.

Regarding your question as to the rationale for planning my sermon series, it is a simple one. Humans are creatures of continuity. Life today is broken and disconnected enough as it is. The media's news reporting is but a string of fast-breaking events that tumble in on our own realities so often without rhyme or reason. Even the everyday occurrences in the business of living are often a parade of disjointed happenings that rush our hearts and lives with an uncertain persistence. Creatures of continuity that we are, how often we discover in life only the dissonance of disconnection.

But God is the Author, not of confusion, but of continuity. There is a bedrock certainty and security that comes to the heart of His worshiper. And so, when the Word of God is opened in the pulpit, why not seek to demonstrate that sense of continuity in the preaching encounter? Why pursue a hit-and-miss methodology with proclaiming the congregation through a continuing, harmonious exposition of the Scriptures? Sermon series, be they through books of the Bible or great themes of the Word, can provide that sense of continuity that the worshiping heart longs for in its encounter with God.

Sincerely,

Dwight K. Nelson
Senior Pastor

DKN/bj-
Pastor Dwight K. Nelson's Sabbath series starting June 1983:

Climb Every Mountain: Mt. Ararat 6/25/83
Climb Every Mountain: Mt. Calvary 7/2/83
Climb Every Mountain: Mt. Gilboa 7/9/83
Climb Every Mountain: The Mt. of Olives 7/30/83
Climb Every Mountain: Mt. Carmel 8/13/83
Climb Every Mountain: The Mountain of God 8/20/83
Climb Every Mountain: The Mount of Ascension 8/27/83

Meet My Savior: An Eyewitness Account 10/1/83
Meet My Savior: A Breeze in the Balsams 10/8/83
Meet My Savior: A Soft Symbol for a Hard Heart 10/15/83

The Premise of Prayer: The Pursuit of Pedigree 1/7/84
The Priority of Prayer: Jes' Me 'n' Jesus, Mister 1/14/84
The Pursuit of Prayer: To Breathe Deeply Again 1/21/84
The Principle of Prayer: The Ex-Factor 2/11/84
The Practice of Prayer: A Passion for Change 2/25/84
The Promise of Prayer: Let the Fire Fall 3/3/84

Apocalypse Now: Blood on the Lamb 3/31/84
Apocalypse Now: The M*A*S*H Bash 4/14/84
Apocalypse Now: Barefoot in the Pew 5/12/84
Apocalypse Now: God's Party 5/19/84
Apocalypse Now: Take Me Out to the Ball Game 5/26/84

Salvation Is More Than A Matinee - Part I 9/1/84
Salvation Is More Than A Matinee - Part II 9/8/84
Salvation Is More Than A Matinee - Concluded 9/15/84

Sabbath:
Set Free Sevenfold, the Forgotten Sabbath 11/17/84
Saturday Night Fever 12/1/84
A 'New' Liberation Theology: Sabbath and Santa Claus 12/8/84
Pastor Dwight K. Nelson's Wednesday evening Celebration Break series beginning fall of 1983:

"God Loves the:

Lowly (The Nail-Cleaner) 10/5/83
Liberal (The Giant-Killer) 10/12/83
Liar (The Truth-Bender) 10/26/83
Loyal (The King-Keeper) 11/2/83
Lustful (The Petal-Crusher) 11/9/83
Lyrical (The Music-Maker) 11/16/83
Lucky (The God-Tracker) 11/30/83

The Kneeling Christian (winter '84):

The Secret of All Failure 1/11/84
(When the Bell System Breaks Up!)
The Secret of All Success 1/18/84
(A Monopoly AT&T Can't Touch!)
Knock, Knock . . . Who's There? 1/25/84
When Heaven and Earth Kiss Each Other 1/1/84
The Owner's Manual--Detroit 2/8/84
Ought to Know
The Owner's Manual--Learning 2/15/84
from the Quakers
The Agony and the Ecstasy 2/22/84
Phone Off the Hook? 2/29/84
(How to Interpret Busy Signals
The Proof Is in the Pudding 3/7/84
Go For It! 3/14/84

The Seven Love Letters of the Apocalypse (spring '84):

Turn Out the Lights-- 4/11/84
the Party's Over
The Balaam-Balak Bash-- 4/21/84
For Women Only (not mainly)
The Jezebel Jade 4/28/84
Dancing with a Skeleton 5/5/84
The Last of the Red-hot Lovers 5/12/84
Rich man, poor man, beggar man, 5/19/84
thief!

Summer Celebration Series is given by guest speakers.

Conspiracy of the Little Advent Band (fall '84):

A Conspiracy Is Born
Conspiracy Breakout
The Imperative Indicative
Megatrends and the Little Advent Band
Operation: Infiltration
Conspiracy of the Little Advent Band (fall '84): (Cont.)

Falwell and Feraro, Conspiracy of the Voting Booth
A Call to Pyrotechnics
Seduction of the Little Advent Band
God on the Go

Holey, Wholly, Holy--A New Refrain (winter '85)

Holely Socks and Holy Saints
The Enoch Exponent
On Becoming a Saint
The Splendid Bribe
Guerilla or Gorilla--Who's the Enemy?
God Loves Yuppies, Too
The Elijah Experiment
A New Asceticism--Beyond Acquarius
Pilgrimage for the Jetset
Double Jeopardy Generation
APPENDIX C

An Adventist Calendar Year Suggested
by Steven P. Vitrano
The Seventh-day Adventist Church has never required its pastors or preachers to use a prescribed lectionary or sermonic year. One reason for this is that Seventh-day Adventists have never celebrated the traditional Christian Year upon which the lectionary is based. Like other protestant churches with a radical protestant heritage, they find that the holy seasons and days of the calendar are so mixed with pagan practice and tradition that they can hardly be called Christian. They take seriously Paul's admonition in Galatians 4:10,11, "You observe days, and months, and seasons, and years! I am afraid I have labored over you in vain."

Moreover there is a strong feeling in the church that the pulpit must be "free." Only the pastor or shepherd of the flock really knows what should be preached on any given Sabbath.

There are potential problems, however, with a "free" pulpit. 1. The preacher can ride his "hobby horse," preaching on his favorite themes or truths from week to week, and 2. He can preach from selected portions of the Scriptures to the neglect of others. In either case the sermonic year is prejudiced by the personal preference or bias of the preacher. The gospel and the Word of God are not fully preached. By the same token, certain truths in the Advent Message may be neglected.

With a desire to overcome such problems, a number of pastors and seminarians have asked me from time to time,"What is the best way to develop a lectionary or sermonic year?" There are various ways, to be sure, but rather recently I have given some thought to the possibility of an Adventist Christian Year as the basis for a sermonic year or lectionary. At first flush there might very well be some strong resistance to the suggestion in the light of the objections to the traditional Christian Year given above. But let me hasten to say that there is no intention of making this a matter of orthodoxy or a matter of policy for the world church. Nor does the suggestion envision the creating of holy season or days. Actually, the idea of a church calendar should not seem so unusual to Seventh-day Adventists. We already have one—a promotional calendar. Certain Sabbaths are set aside to promote Religious Liberty, Literature Evangelism, Spirit of Prophecy, Christian Education, World Missions, etc.

An Adventist Christian Year would simply indicate a number of seasons of the year during which certain aspects of the Gospel and the Advent Message are brought into focus. It might look something like this:

- November-December: The First Advent of Christ
- January-February: The Word and the Kingdom
- March-April: Redemption and Resurrection
- May-June: Sanctuary, Church, and Life
- July-August: Mission and Evangelism
- September-October: The Second Advent of Christ
The following lectionary is based upon the 1984-5 Calendar

<table>
<thead>
<tr>
<th>Season of the First Advent of Christ</th>
<th>November-December</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st. Sabbath: The Covenant Promise:</td>
<td>Gen. 3:15; Gal. 3:16</td>
</tr>
<tr>
<td>2nd. Sabbath: The People of God:</td>
<td>Ex. 19:5,6; Rom.11:1-5,26,27</td>
</tr>
<tr>
<td>3rd. Sabbath: The Providence of God:</td>
<td>Ps. 107; Ps. 23; I Cor. 10:1-4</td>
</tr>
<tr>
<td>4th. Sabbath: Prophecy and Prediction:</td>
<td>Isa. 53; Acts 8:30-35</td>
</tr>
<tr>
<td>5th. Sabbath: The Need of a Savior:</td>
<td>Isa. 9:1-5; Gal. 4:4-7</td>
</tr>
<tr>
<td>6th. Sabbath: The Preparation for His Coming:</td>
<td>Mal. 3:1; Matt. 3:1-3</td>
</tr>
<tr>
<td>7th. Sabbath: The Birth of Jesus:</td>
<td>Isa. 9:6,7; Luke 2:1-20</td>
</tr>
<tr>
<td>8th. Sabbath: The Baptism of Jesus:</td>
<td>Ps. 2:1-7; Matt. 3:13-17</td>
</tr>
<tr>
<td>9th. Sabbath: Open</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Season of the Word and Kingdom</th>
<th>January-February</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st. Sabbath: God and Creation:</td>
<td>Gen. 1:1,2; Acts 17:22-28</td>
</tr>
<tr>
<td>2nd. Sabbath: Creation and Man:</td>
<td>Gen. 1:26-31; Matt. 19:4,5</td>
</tr>
<tr>
<td>3rd. Sabbath: The Sabbath:</td>
<td>Gen. 2:1-3; Mark 2:27,28</td>
</tr>
<tr>
<td>4th. Sabbath: The Law:</td>
<td>Ex. 20:3-17; Matt. 5:17-20</td>
</tr>
<tr>
<td>5th. Sabbath: The Fall:</td>
<td>Gen. 3; Rom. 5:12-14</td>
</tr>
<tr>
<td>6th. Sabbath: The Second Adam:</td>
<td>Isa. 42:1-4; Rom. 5:15-19</td>
</tr>
<tr>
<td>7th. Sabbath: The Present Kingdom:</td>
<td>Jer. 23:5; Mark 1:14,15</td>
</tr>
<tr>
<td>8th. Sabbath: The Ways of Love:</td>
<td>Isa. 63:7-9; John 3:16</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Season of Redemption and Resurrection</th>
<th>March-April</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd. Sabbath: Justification:</td>
<td>Micah 7:18-20; Rom. 3:21-26</td>
</tr>
<tr>
<td>3rd. Sabbath: The Resurrection:</td>
<td>Ps. 16:8-11; Matt. 28:1-10</td>
</tr>
<tr>
<td>4th. Sabbath: The New Covenant:</td>
<td>Jer. 31:31-34; Heb. 8:8-12</td>
</tr>
<tr>
<td>5th. Sabbath: Faith:</td>
<td>Ps. 37:3-6; Heb. 11</td>
</tr>
<tr>
<td>6th. Sabbath: Repentance:</td>
<td>Isa. 55:6-9; II Cor. 7:9,10</td>
</tr>
<tr>
<td>7th. Sabbath: The New Birth:</td>
<td>Ps. 51:10; John 3:3,6,7</td>
</tr>
<tr>
<td>8th. Sabbath: Sanctification:</td>
<td>Ps. 24:3-6; I Thess 5:23,24</td>
</tr>
<tr>
<td>9th. Sabbath: Open</td>
<td></td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Season of the Sanctuary, Church, and Life</th>
<th>May-June</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st. Sabbath: The Living Lord:</td>
<td>Ps. 110:4; Heb. 7:22-25</td>
</tr>
<tr>
<td>2nd. Sabbath: The Sanctuary:</td>
<td>Ex. 25:8; Dan. 8:14; Heb. 8:1-6</td>
</tr>
<tr>
<td>3rd. Sabbath: The Holy Spirit:</td>
<td>Gen.1:1,2; Isa.32:15-17; John16:7-14</td>
</tr>
<tr>
<td>4th. Sabbath: Baptism:</td>
<td>Ex.40:30-32; Isa.1:16; Mark.16:15; Rom. 6:3,4</td>
</tr>
<tr>
<td>5th. Sabbath: The Church:</td>
<td>II Chron.7:14; Matt.16:15-18 Eph.5:25-27</td>
</tr>
<tr>
<td>6th. Sabbath: Prayer:</td>
<td>Ps. 5:1-3; Matt. 6:5-13</td>
</tr>
<tr>
<td>7th. Sabbath: Life in the Spirit:</td>
<td>Ps. 51:10-12; Gal. 5:16-24</td>
</tr>
<tr>
<td>8th. Sabbath: Life in the Body:</td>
<td>Ex. 15:26; Rom. 12:1,2</td>
</tr>
<tr>
<td>9th. Sabbath: Open</td>
<td></td>
</tr>
</tbody>
</table>
### Season of Mission and Evangelism

<table>
<thead>
<tr>
<th>Sabbath</th>
<th>Theme</th>
<th>Scripture Portions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st. Sabbath</td>
<td>The Call to Discipleship</td>
<td>Isa. 60:1-3; Matt. 28:18-20</td>
</tr>
<tr>
<td>2nd. Sabbath</td>
<td>Servanthood:</td>
<td>Isa. 61:1-3; Matt. 10:16-42</td>
</tr>
<tr>
<td>3rd. Sabbath</td>
<td>Stewardship:</td>
<td>Mal. 3:8-10; I Cor. 4:1,2</td>
</tr>
<tr>
<td>4th. Sabbath</td>
<td>In Christ's Stead:</td>
<td>Ezek. 2:1-7; John 21:15-19</td>
</tr>
<tr>
<td>5th. Sabbath</td>
<td>The Home:</td>
<td>Josh. 24:14,15; Col. 3:18-24</td>
</tr>
<tr>
<td>6th. Sabbath</td>
<td>The School:</td>
<td>Prov. 22:6; II Tim.3:14,15</td>
</tr>
<tr>
<td>7th. Sabbath</td>
<td>The Community:</td>
<td>Isa. 56:6-8; Acts 1:6-8</td>
</tr>
<tr>
<td>9th. Sabbath</td>
<td>Open</td>
<td></td>
</tr>
</tbody>
</table>

### Season of the Second Advent of Christ

<table>
<thead>
<tr>
<th>Sabbath</th>
<th>Theme</th>
<th>Scripture Portions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st. Sabbath</td>
<td>The Promise:</td>
<td>Ps. 98:7-9; John 14:1-3</td>
</tr>
<tr>
<td>2nd. Sabbath</td>
<td>The Need:</td>
<td>Isa. 59:1-8,19,20; II Tim. 3:1-9</td>
</tr>
<tr>
<td>4th. Sabbath</td>
<td>The Manner:</td>
<td>Ps. 50:3-6; Matt. 24:23-27</td>
</tr>
<tr>
<td>5th. Sabbath</td>
<td>The Resurrection:</td>
<td>Job 19:25-27; I Cor. 15:51-58</td>
</tr>
<tr>
<td>6th. Sabbath</td>
<td>The Judgment:</td>
<td>Dan. 7:9-14; Rev. 20:11-15</td>
</tr>
<tr>
<td>7th. Sabbath</td>
<td>Heaven:</td>
<td>Ps.11:4; Ezek.1:26-28; Rev.21:9-22:5</td>
</tr>
</tbody>
</table>

This lectionary, as already indicated, is suggestive. Other Scripture portions could be used in place of those given above. In most instances two have been given, one from the Old Testament and one from the New. Where more than one portion of Scripture from either the Old or New Testament seemed especially appropriate, both were included, making three references for some Sabbaths and in one instance four.

Where more freedom is desired, the lectionary need not be followed each Sabbath. Since there are at least eight Sabbaths in each season, recognition of the season could be maintained by using one or more of the Scripture portions at its appointed time and making substitutions for the other Sabbaths. Or on a given Sabbath the lectionary might be replaced in order to commemorate a special occasion. (Four open Sabbaths—the ninth Sabbaths—are provided, but that might not be sufficient, depending upon how special occasions are commemorated.)

Some lectionaries are based upon a three year cycle. This could be done with this lectionary by maintaining the seasons but providing different portions of Scripture for each Sabbath of a three year cyde.

One of the great values of a lectionary such as this is the help it provides in planning and designing the worship service. The minister of music can plan purposefully and intelligently for each week with adequate lead time to do the job as it should be done. If the sermon is preached from one of the Scripture portions, the other can be read as the Scripture lesson.
The lectionary could be of great help to lay persons who have to plan worship and also preach from time to time. To have a theme to plan with and a theme and a portion of Scripture to preach from could make the lay leader's work much more enjoyable and productive.

Some pastors will say, "But I can not preach from an assigned text, I must preach from the text that is impressed upon me by the Holy Spirit." Certainly we must be guided and impressed by the Holy Spirit in our preaching. But have you ever been challenged by a passage of Scripture that, at first, you were not attracted to, but as you immersed yourself in the text and you listened to its message for you and for your congregation, you suddenly became excited and "driven" by a compulsion to preach that text? If you have never tried it, do so sometime. You may discover another way the Holy Spirit has of working in and through you. And it may not be fraught as much with the danger of assuming that your personal preference is really the prompting of the Spirit.

There is nothing sacred about the days or seasons in this suggested calendar. It is offered as a possible help to more meaningful and purposeful preaching and worship.

Steven P. Vitran, May 8, 1984
APPENDIX D

Two Sermon Manuscripts by A. Tupas
The development of this outline, "Stubborn Love," drawn from Luke 15:11-24, is an example of an expanded sermon outline in expository style.

**Topic:**

"Stubborn Love"

1. Brief
2. Arouse curiosity

**Objective:**

My objective is for my hearers to identify God's love and to give them a chance to seek the forgiveness of God.

**Introduction:**

1. Approach sentence
   
   If you claim to be a Christian, you must be able to identify God's "stubborn" love and enjoy it.

2. Explanation
   
   "Stubborn" love, a puzzling statement to me.

   Is there something good in stubbornness?

   God is not unreasonably absolute! Why stubborn love?

   God is not difficult to deal with! Why stubborn love?

   God is not difficult to work with! Why stubborn love?

3. Transition
   
   What kind of stubbornness are you talking about, Mr. Preacher?

4. Subject or essence of the text (ETS)
   
   The story of a loving father and a runaway son revealed the unlimited love of God to repentant sinners. (Note: Don't preach the above statement.)
However, the truth I'm going to bring to you is that the unlimited love of God has for the lost brings forgiveness to repentant sinners.

I call God's unlimited as "stubborn" love because it is a kind of love that "would not let go."

It is a kind of love that insists and would keep on loving you.

How does God's unlimited love bring forgiveness to repentant sinners?

Ways

Let us notice some ways of God's unlimited love to repentant sinners as portrayed by Jesus in the parable of a loving father and a runaway son commonly called the "Prodigal Son" in Luke 15:11-24.

Jesus illustrates the runaway son as a type of man lost from sin. He illustrates the father as a type of God with unlimited love to man lost by sin.

The three ways of God's unlimited love to man is shown--

First, in the way the father deals with his departing son, Second, in the way the father receives his returning son, Third, in the way the father rejoices over his repenting son.

I. How the father deals with his departing son - (vss. 11, 12).

The father of the departing son provided all for his boy.

He produced all the goods, all the comforts, all the estate for his boy.

Our Heavenly Father made all things as blessings for us to enjoy.

The father of the departing son loved the boy and wanted his presence always.
He wanted years of fellowship with his son.

Our Heavenly Father made a great plan to be in fellowship with us through eternity.

The father of the departing son allowed the boy free choice.

Little did the son think of his ruin in his choice to depart from the presence of his father.

Little did the son think of the pain his father would suffer in his choice to gratify his own inclinations.

When the son demanded: "give me my share of property that belongs to me," pictures the selfish life of a sinner.

Under the Jewish law the son has a share of 1/3 of all the property only after the death of his father.

Mrs. White states: "Whatever the appearance may be, every life centered in self is squandered." COL, pp. 200-201.

We have limited intelligence, limited judgment, limited knowledge of God's will, limited idea of the effect of wrong decision.

However, God is ready to give us the privilege of free choice.

Here is the account of the power of choice in creation:

Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents capable of appreciating the wisdom and benevolence of His character and the justice of His requirements, and with full liberty to yield or to withhold obedience. (PP, pp. 48-49).

Adam and Eve were given the privilege of the power of choice. They were not programmed like robots.
9. Explanation by showing relationship
Our Heavenly Father gives us the same power of choice to obey Him in love.
The power of choice given to man is marvelous, but hazardous and disastrous too.
Look at the wickedness in the world—the result of wrong choice.
Look at the cross on Calvary—see the disaster to God because of the result of man's wrong choice.

10. Illustration
Here is an account of a poor choice:
Fenced by barbed wire and ominous words (Danger; Radiation; Keep Out), a compound near Juarez, Mexico, holds the truck used by Vicente Sotelo to transport a steel canister to be sold to a local junk yard for $10. Unknown to Sotelo, the canister contained 6,000 pellets of highly radioactive cobalt; these were later mixed with scrap metal and used to make furniture and building materials. By eventually exposing large numbers of people to radiation, Sotelo's unwitting act triggered what may have been North America's worst nuclear accident. (Funks and Wagnalls New Encyclopedia, 1985 Yearbook, p. 763).

We all like to make our own decisions. Some decisions are difficult while others are not. Our daily choices can affect our final destiny.

11. Application by making a choice
If you are confronted today with the same sort of choice by the Israelites would you tell the same thing as Joshua did say? "... but as for me and my house, we will serve the Lord." Jos 12:15.

12. Transition
Moving to the next point.

II. How the father receives his returning son—vs. 20.

1. Explanation by narration
The runaway son thought he had gone the limit of his father's mercy.
He thought he was beyond recovery.
At last "When he came to himself" v. 17, a sense of hope dawned on him.

He thought of his foolishness, his reckless life.

He thought of his possessions thrown away in dissolute living.

He found when his possessions were gone, friends, food, income, status were also gone.

He thought of his disastrous life going down, and deeper into hopeless and godless life.

Hunger, loneliness, and despair, brought him to the edge of death and also into the place where the thoughts of his father's household was the only hope.

Thinking of his return he said: "In my father's house hired men have more than enough food to eat. But here I am dying of hunger." v. 17.

In wretched and perishing condition he resolved, "I will arise and go to my father." v. 18.

In repentance, he resolved to implore the forgiveness of his father.

Having formed his resolution, he turned homeward bound.

He wished for the lowest office among his father's domestic helpers. v. 19.

2. Explanation by showing relationship.

Such action exactly describes the steps of a sinner returning to God.

3. Application by making resolution

Good News! When you come to yourself, and see your sin, and resolve to return to God in repentance, seeking His forgiveness, "death to life" experience will be yours.

3. Explanation by narration

The father of the returning son watched the homecoming of his boy.

This is unforgettable because, "When he was yet a great way off, his father saw him." v. 20.

He saw the returning son because his eyes had been focused over the hillside for a long time.
He watched him with all hope, yearning and expecting his return.

The sins that caused dissipation, destitution, degradation and defeat have never concealed the son from the sight of a loving father.

Our Heavenly Father sees our sufferings of poverty, sickness, abandonment, loneliness, failures, lack of love, inhumanity of man to man, guilt, frustrations that drive us into deeper agony of life.

Good News! The eyes of our Heavenly Father is upon us.

We lose our outward attractiveness before men, but not before God.

An artist met a peddler in ragged dress. He asked the man to visit his studio just the way he dressed himself. The peddler thought, "maybe the artist will get a better painting out of me if I will put a new and clean shirt."

When he visited the artist, unfortunately, he was told, "I don't need you in the way that you are dressed."

If we come to God in our ragged condition, ruined by sin, he is willing to receive us just as we are.

The Father of the returning son heartily welcomed his boy.

The father of the returning son filled with compassion, ran and kissed him affectionately. v. 20.

Probably before the son spoke a word, he held him in his arms, pressed into his bosom, and interrupted the confession of the boy with warm kisses.

Good News! We experience the joy of human love, but beyond that is a divine love.

Divine love called "agape" is unselfish love demonstrated by the father to a returning son.

Divine love is a gift to unworthy sinners.
You and I don't deserve the unlimited love of God, but He offers it free to all as a gift to mankind.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

For a deeper understanding and appreciation of God's unlimited love look at the cross on Calvary.

Good News! The Father ran to meet his boy--tells us that salvation is a divine initiative prompted by God's unlimited love.

What more could be asked from God's unlimited love?

"The sun that shines on you shall set, and summer streams shall freeze, and deepest wells go dry--but not His love. His love is a stream that never freezes, a fountain that never fails, a sun that never sets at nights, a shield that never breaks in fight: whom He loveth, He loveth to the end" (T. Guthrie, The Parables in the Light of the Present Day, p. 77).

Moving to the last point--

III. How the father rejoices over his repenting son. vss. 22-24.

The father of the repenting son instead of frowning on his boy, received him with joy.

Instead of reproaching his boy of wrongdoings, he whispered a sense of pardon.

Good News! Our Heavenly Father rejoices over our repentance from sin.

The father of the repenting son ordered to array him with the best robe, the beautiful sandals, the fatted calf, the joyous feast. vss. 22, 23.

All these were free gifts of the father to a repentant son.
These can be ours too when we truly repent from our sins.

4. Explanation by exposition

The robe signifies the robe of righteousness woven from the loom of heaven, dipped in the blood of Christ.

The robe of Christ's righteousness covering the multitude of our sins is free. Isa. 61:10.

The ring is a token that the boy is still a son, an heir who can exercise an authority in the realm of his father.

Our Heavenly Father has given us the status as Children of God. Gal. 3:29.

We ought to be people with high self esteem because we belong to the family of God.

The sandals signify a status symbol of a freeman, for only slaves went on barefoot.

God's unlimited love has set us free from sin. Rom. 6:18, 22.

The calf taken early from the mother cow and fattened, was a custom showing readiness for a special festival.

The feast denotes "the joy of a forgiving God over a forgiven man, and the joy of a forgiven man in a forgiving God."

It also denotes the joy of the heavenly hosts over the recovery of a lost soul. vss. 7, 10.

5. Transition

Now let's move to the final end.

Conclusion:

1. Summary

We have seen the three ways of God's unlimited love to man as shown in how the father deals with his departing son; how the father receives his returning son; and finally, how the father rejoices over his repenting son.

The full forgiveness, the full welcome, the full restoration of the runaway son, indeed show the unlimited love of God to repentant sinners.
I call this love a "stubborn" love because such love "would not let go."
It insists and keeps on loving you.
We wish to be treated by God like the loving father treated a runaway son who came back to the fold.
But to resemble the reception of the loving father, to a runaway son, we ought to resemble also the penitence and contrition of the boy.

2. Application by confession
Let all cry: "Have mercy on me, Lord. I'm a sinner."
Some of you might fear because you have gone beyond the mercy of God.
But here's the promise of God: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."
1 John 1:9.
God's unlimited love brings 100% forgiveness of your sins.

3. Application by action
If you want the joy of a forgiven sinner right away, right now raise your hands and we will pray.

Prayer--(mediatory prayer)
This expanded sermon outline, "Suffering: Jesus' Way" is a sample of a topical sermon.

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<td>My objective is for my hearers to identify the truths of Jesus' suffering.</td>
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Introduction:

1. **Approach sentence**
   - How would you behave if you were there when they crucified the Lord?

2. **Explanation**
   - There is a song, "Were You There When They Crucified My Lord?"
   - As long as time lasts, the message of the suffering of Jesus on the cross will always challenge every man and woman, rich and poor, young and old, believer and non-believer, the best thinking person and the worst infidel.

3. **Proposition**
   - The greatest truth shining out from the cross of calvary is that the suffering of the Lord reveals His fathomless love to you.

4. **Probing question**
   - What are the truths that are revealed in the suffering of Jesus on the cross?

5. **Unifying word**
   - Truths

6. **Transitional sentence**
   - Let us consider some truths of God's sufferings for sinners revealed by the cross:
     - First, is the voluntary aspect of the Lord's suffering.
     - Another is the substitutionary aspects of the Lord's suffering.
     - Finally, the redemptive aspect of the Lord's suffering.

7. **Transition**
   - Let us first consider--

Body:

1. **Larger part (main division)**
   - I. The voluntary aspect of the Lord's suffering.
Volunteers of America, a non-sectarian, philanthropic organization founded by Ballington Booth and his wife in 1896, offers services such as summer camps, maternity homes, day-care services, family services, mission churches, Sunday schools, salvage programs, emergency housing, girls' residences, family and youth centers, clubs and homes for the aged, aid to homeless men, children and youth services, aid to prisoners and families, aid to handicapped workers, and school-clothing programs. (Funk and Wagnalls, vol. 27, p. 111).

Volunteering is entering into service. Volunteering especially in a military service is a difficult undertaking.

Voluntary service proceeds from the will. It involves one's own free choice. It is unconstrained. It is without compulsion. It is without legal obligation.

Some plants voluntarily spring up naturally as spontaneously as from fallen, self-sown seed.

Jesus voluntarily suffered on the cross. Jesus' voluntary suffering revealed God's fathomless love, proceeded from His will. Jesus' voluntary suffering was unconstrained, no compulsion nor with legal obligation. Jesus suffered on His own volition. The amazing gift which we don't deserve is the voluntary suffering of Jesus.

Paul declares: "But God shows his love for us in that while we were yet sinners Christ died for us." (RSV, Rom 5:8).

Christ knew our incapability. We were hopeless and helpless in throwing off our bondage from sin.

We were so far from being good.
Thank God, the help came when our need was so extreme.

The help came when there was no prospect of aid.

While we were yet sinners, way down the bottom of sin, the rescue came. Christ arrived and made a voluntary sacrifice. He died for us at the right time.

Patriotism is praiseworthy. But Jesus' death was more than a patriot.

Edith Cavell, the brave British nurse who was killed by the Germans during the war is worth considering in this connection.

In 1907 she was appointed first matron of the Berkendael Medical Institute at Brussels, Belgium. This became the Red Cross Hospital for Belgium at the outbreak of the conflict in 1914.

Nurse Cavell helped to care for wounded French, Belgian, English, and German soldiers alike.

She ministered faithfully even to those who had fallen while fighting against her own nation.

Naturally, her sympathies were with the Allies. She aided many derelict English and French soldiers who had fled from the Germans.

When some of these fugitives were traced to her house in Brussels, she was immediately arrested and was sentenced to face a firing-squad.

All her kindness to the German wounded soldiers was forgotten. She was considered a spy.

Just before the bandage was placed over her eyes, as she stood before the firing-squad, she gave a last message to the world.

"I am glad," she said, "to die for my country. But as I stand here I realize as never before that patriotism is not enough."

She went on to give her personal faith in the Lord Jesus Christ and her assurance of salvation.
Her testimony--not through laying down her life for others, but because of Jesus who laid down His life for her.

She submitted to her captors, in a few moments fell, pierced by many German bullets.

Her words, patriotism is not enough!

"What more is needed?" The answer is "Christ!"

9. Application Are you willing to surrender your life to Jesus Christ who made a voluntary sacrifice to rescue you from sin?

10. Transition Let us consider another truth of Jesus' suffering.

11. Larger part II. The substitutionary aspect of the Lord's suffering reveals God's fathomless love.

We always depend on the report from the Four Gospels for the account of the substitutionary death of Jesus. Nevertheless, Isaiah gives the most gripping description of the scene in Isa. 53.

12. Explanation Substitution is putting of or in place of another.

It is a change for another, or to take the place of another.

It is stepping into or standing in, as in the shoes of another.

Instead, in place, in lieu, vicarious are words that clearly define substitution.

13. Explanation Jesus' substitutionary suffering on the cross reveals God's fathomless love for you.

Jesus in our place, carried the guilt of sin on His back as His own.


According to Isaiah, it was the grief of God's people that Jesus bore. v. 4.

It was the sorrows of God's people that he carried away. v. 4.

15. Application address to needs I don't know your grief and sorrows. However, Jesus knows them. He cares.
You might be suffering from hurt feelings of broken relationships with your children or with your parents, or with your husband or with your wife or with a friend.

You might be suffering from sickness and other physical infirmities.

You might be suffering from poverty and difficulties in life.

You might be suffering from loneliness and loss of loved ones.

You might be suffering from failures in life and unrealized dreams in life.

You might be suffering from the guilt of sin.

Jesus can identify with you because He went through all sufferings known to man.

Today He invites you to share with Him your problems: "Come unto me, all ye that labour and are heavy laden and I will give you rest." Matt 11:28.

Are you willing to throw all your burdens on Jesus?

If you are, you will find relief, release, and rest from your burdens in life.

He is able!

Here's a letter we received recently from a close friend who is hurting:

"I am tired of worrying, so I am putting everything in the hands of God. . . . It is really a hard, hard experience in life we are passing, but if this will help us to be Christlike, then all our sufferings are not in vain."

This lady threw all her burdens on Jesus!

How about you?

St. Peter admonishes you: "Cast all your anxiety on him because he cares for you." (2 Pet. 5:7, NIV)

As you cast all your worries, anxieties, fears, sadness, frustrations, disappointments, guilt of sin to Jesus our substitute from all sufferings in life, you will have peace.

16. Transition

Now let us consider the final point--
17. Larger part
III. The redemptive aspect of the Lord's suffering reveals God's fathomless love.

Jesus suffered for us so that you and I might be redeemed from sin.

18. Argument using Scripture
Read Isa 53:5

19. Explanation
See the suffering of the Redeemer due to sin--

In order to redeem us from sin He was wounded.
In order to redeem us from sin He was bruised.
In order to redeem us from sin He was chastised.

"Halal," pierced, is a stronger word in Hebrew than "wounded" in English.

The statement, "He was wounded for our transgressions . . ." can be said, "He was pierced through (the heart) because of our transgressions."

The translation "bruised" does not really give the impact of the statement, "He was bruised for our iniquities."

"Dakkâ," crushed, in Hebrew, indicates that Jesus was crushed and fatally damaged because of our iniquities.

The word "chastisement" signifies a particular punishment which sums up the bitter experience of pain, suffering, shame on the cross.

We realize that the suffering of Jesus is due to sin. Nevertheless, the suffering of Jesus is not only a penalty for sins, but it is the means of redemption.

The redemptive suffering of Jesus brings reconciliation and restoration.

The chastisement which broke the body of Jesus leads to our peace, and well being.

The mortal wound Jesus sustained procures the healing of our sin-sick souls.

Only by JESUS the reconciliation and restoration of our broken relationship with God is made possible through His redemptive suffering on the cross.
Conclusion

1. Illustration

Years ago, Nicholas, the First, Czar of Russia, was going about to find out how things were going with his soldiers.

He had a favorite, a young man, the son of his intimate friend.

He had given this man a position in a border fortress in charge of the money used for paying off the soldiers.

This young man fell into a bad habit of gambling.

He gambled away his own wealth and then took the government funds entrusted to him.

He received notice that an official was coming to examine the records and to count the money he had on hand.

He felt he never could face the exposure of his corruption.

He opened the safe, took out the small amount of money, counted it carefully, jotted down the amount on a sheet of paper.

He made a note and wrote under the figures, "A great debt; who can pay?"

He knew it was impossible for him ever to settle.

He made up his mind to blow his brains out as the clock struck twelve that night and leave all the papers so that the agent would understand.

As he sat there reflecting on what had happened, he fell asleep.

It so happened that night, the Czar Nicholas, attired as a lower officer of the guard, entered the gate of that fortress.

Every light should have been out, according to the regulations, but he saw the light and opened the door.

He looked inside and saw the sleeping officer, and then the money and the open safe, the papers, the books.

He wondered what it meant. He tiptoed in and stood behind the man, and looking over his shoulder, read the paper before him.
The whole thing became clear, the young man had been stealing for months.
The Czar's first thought was to arrest him.
The next moment his heart went out to him in compassion. He remembered his boyhood; he remembered the father.

Then he happened to see that pitiful question, "A great debt; who can pay?"
Moved by generous impulse, he wrote just one word under that line, tiptoed out, and closed the door.
The man was awakened. He sprang to his feet and picked up his revolver, put it to his forehead.

Just about to pull the trigger, his eye caught sight of that one word on the sheet of paper he knew was not there when he went to sleep.

It was the name, "Nicholas."
Dropping his gun, he said, "Can it be?"
He compared it with some documents that had the genuine signature of the Czar and said,
"The Czar has been here tonight, he knows all my guilt and yet he has undertaken to pay my debt, I need not die."
Instead of taking his life, he rested upon the word of the Czar.
He was not surprised the next morning, a messenger came from the royal palace bringing a sack of gold exactly the amount of the missing money.
He placed it in the safe and when the inspector came and went over the books everything was found to be all right.
Nicholas had paid in full.

It is only a human illustration, but it pictures what the Lord Jesus Christ has done for our redemption.

"Ye were not redeemed with corruptible things, as silver and gold. . . . But with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet 1:18,19)
Jesus paid in full our redemption by His precious blood.
APPENDIX E

Layout of Text by Braga
Luke 19:1-10 below. Observe that this layout of the text assists us not only to analyze the passage and see its main parts but also to observe items in the passage which would otherwise escape our attention.

v. 1 Jesus entered Jericho
and was passing through.

v. 2 A man was there by the name of Zacchaeus;
he was a chief tax collector and was wealthy.

v. 3 He wanted to see who Jesus was,
but being a short man he could not,
because of the crowd.

v. 4 So he ran ahead and climbed a sycamore-fig tree
to see him,
since Jesus was coming that way.

v. 5 When Jesus reached the spot, he looked up and said to him, 
"Zacchaeus, come down immediately.
I must stay at your house today."

v. 6 So he came down at once and welcomed him gladly.

v. 7 All the people saw this and began to mutter, "He has gone to be the guest of a 'sinner.'"

v. 8 But Zacchaeus stood up and said to the Lord, "Look, Lord!
Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."

v. 9 Jesus said to him, "Today salvation has come
to this house, because this man, too, is a son of Abraham.

v. 10 For the Son of Man came to seek and to save what was lost."
Following is another mechanical layout, this one of 1 Thessalonians 4:13-18, which shows how we discovered the structure of the passage from the syntactical relationships between the main and subordinate sentences as well as from the relationships between clauses and phrases in the passage.

Subject: Our hope concerning the dead in Christ.

I. Counsel concerning our hope, v. 13.

1. Brothers, we do not want you
to be ignorant about those who fall asleep,
or
to grieve like the rest of men,
who have no hope.

II. Bases for our hope, vv. 14-15.

1. The death and resurrection of Christ.

2. The word of the Lord.

III. Fulfillment of our hope, vv. 16-17.

1. The coming of the Lord.

2. The raising of the dead in Christ will rise first.

3. The snatch- ing up of the living saints.

IV. Exhortation relating to our hope, v. 18.

1. Therefore encourage each other with these words.
APPENDIX F

List of Unifying Words by Bryson and Taylor
### A Starter List of Unifying Words

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APPENDIX G

Books, Persons, and Subjects in the Old Testament
by Cumminis and Kirkpatrick
BOOKS, PERSONS, AND SUBJECTS IN THE OLD TESTAMENT

BY CUMMINIS AND KIRKPATRICK

BOOKS OF THE OLD TESTAMENT

Books of Law
- **GENESIS**
  - Adam, Noah, Abraham, Isaac, Jacob, Joseph
- **EXODUS**
  - Moses, Aaron, Joshua
- **LEVITICUS**
  - Moses, Aaron
- **NUMBERS**
  - Moses, Aaron, Joshua
- **DEUTERONOMY**
  - Moses, Joshua

Books of History
- **JOSHUA**
  - Joshua
- **JUDGES**
  - Deborah, Gideon, Samson
- **RUTH**
  - Ruth
- **1 SAMUEL**
  - Hannah, Samuel, Saul, David
- **2 SAMUEL**
  - Samuel, Saul, David, Solomon
- **1 KINGS**
  - David, Solomon, Elijah
- **2 KINGS**
  - Elijah, Elisha, Hezekiah
- **1 CHRONICLES**
  - David, Solomon
- **2 CHRONICLES**
  - Solomon, Rehoboam, Jeroboam, Asa, Joash, Josiah, Ahaz
- **EZRA**
  - Ezra, Cyrus, Zerubbabel
- **NEHEMIAH**
  - Nehemiah, Artexerxes
- **ESTHER**
  - Esther, Mordecai, Haman

Books of Songs
- **JOB**
  - Job, Eliphaz, Bildad, Zophar, Elihu
- **PSALMS**
  - David
- **PROVERBS**
  - Solomon
- **ECCLESIASTES**
  - Solomon
- **SONG OF SOLOMON**
  - Solomon

Books of Prophets - Big Prophets
- **ISAIAH**
  - Isaiah, Ahaz, Hezekiah
- **JEREMIAH**
  - Jeremiah, Josiah, Baruch, Zedekiah
- **LAMENTATIONS**
  - Jeremiah
- **EZEKIEL**
  - Ezekiel
- **DANIEL**
  - Daniel, Nebuchadnezzar, Belshazzar, Darius

Books of Prophets - Little Prophets - The name of the book is the name of the writer, who is the main person.
- **HOSEA**
  - Nahum
- **JOEL**
  - Habakkuk
- **AMOS**
  - Zephaniah
- **OBADIAH**
  - Haggai
- **JONAH**
  - Zechariah
- **MICAH**
  - Malachi
Here are some of the important people of the Old Testament. These verses are not the only ones which speak about them. Sometimes there were two people by the same name. We have chosen the more common one. The Bible books are written by the first three or four letters.

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<th>(1) The Names</th>
<th>(2) Who Were They?</th>
<th>(3) Where Are Their Stories?</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-AARON</td>
<td>Brother of Moses, High priest</td>
<td>Exo. 2,8,29. Num. 3:1-3</td>
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<tr>
<td>ABEDNEGO</td>
<td>Friend of Daniel</td>
<td>Dan. 1:7, 3:12-30</td>
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<tr>
<td>ABEL</td>
<td>Son of Adam, killed by Cain</td>
<td>Gen. 4:2-8. Heb. 11:4</td>
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<tr>
<td>ABIATHAR</td>
<td>Helper to King David</td>
<td>1 Sam. 22:20-23.</td>
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<tr>
<td>ABIGAIL</td>
<td>Wife of David</td>
<td>1 Kin. 1</td>
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<tr>
<td>ABNER</td>
<td>Leader of King Saul's army</td>
<td>1 Sam. 25, 30:18. 2 Sam. 3:3</td>
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<tr>
<td>ABRAHAM</td>
<td>First of the Jewish nation</td>
<td>1 Sam. 14:50. 2 Sam. 3:37-38</td>
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<tr>
<td>ABSALOM</td>
<td>Son of David</td>
<td>Gen. 12 to 25. Heb. 11:8-12</td>
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<tr>
<td>ADAM</td>
<td>First man, husband of Eve</td>
<td>2 Sam. 13 to 18 Gen. 1 and 2</td>
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<tr>
<td>Ahab</td>
<td>King, husband of Jezebel</td>
<td>1 Kin. 18 to 22 Book of Amos Neh. 2 and 3. Ezra 7 to 10</td>
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<td>AMOS</td>
<td>Prophet under Uzziah</td>
<td>2 Sam. 11:1-26 Daniel 5 Gen. 42 to 44 Job 2,8, and 18 Book of Ruth.</td>
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<td>ARTAXERXES</td>
<td>King of Persia</td>
<td>1 Kin. 15 and 16</td>
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<tr>
<td>ASA</td>
<td>King of Judah who did right</td>
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<tr>
<td>BARAK</td>
<td>Led the army of Israel</td>
<td>2 Sam. 11:1-26 Daniel 5</td>
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<td>BARUCH</td>
<td>Secretary of Jeremiah</td>
<td>Gen. 42 to 44 Job 2,8, and 18 Book of Ruth.</td>
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<tr>
<td>BATHSHEBA</td>
<td>Wife of Uriah taken by David</td>
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<tr>
<td>BELSHAZZAR</td>
<td>King of Babylon</td>
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<tr>
<td>BENJAMIN</td>
<td>Last son of Jacob and Rachel</td>
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<tr>
<td>BILDAD</td>
<td>Friend of Job</td>
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<tr>
<td>BOAZ</td>
<td>Ruler who married Ruth</td>
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<tr>
<td>C-CAIN</td>
<td>Adam's son, killed his brother</td>
<td>Gen. 4. 1 Joh. 3:12 Num. 13, 14. Josh. 14:6-14</td>
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<tr>
<td>CALEB</td>
<td>Good spy to Canaan</td>
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<tr>
<td>CYRUS 2</td>
<td>King of Persia, sent Jews home</td>
<td>2 Chr. 36. Ezra 1</td>
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</table>
D-DANIEL  Prophet and king's helper  Book of Daniel
DARIUS  King of Persia  Ezra 5 and 6
DAVID  Israel's greatest king, writer of many Psalms  1 Sam. 16 to 1 kin 2
DEBORAH  Fourth great judge of Israel  Judges 4 and 5
DELILAH  Wife of Samson  Jud. 16:13-22
E-ELI  Priest at the time of Hannah  1 Sam. 3 and 4
ELIJAH  Great prophet of Israel  1 Kin. 17 to 19.
ELIPHAZ  Friend of Job  Job 3 to 8, 15, 22 to 24
ELISHA  Great prophet after Elijah  1 Kin. 19:19-21.
ENOCHE  Taken by God without death  2 Kin. 2 to 6
EPHRAIM  Son of Joseph  Gen. 48:5-20
ESAU  Son of Isaac, twin of Jacob  Gen. 25:25-34
ESTHER  Beautiful woman and queen  Book of Esther
EZEKIEL  Prophet of Israel in Babylon  2 Kin. 24.
EZRA  Priest returned from Babylon  Book of Ezra
G-GIDEON  Great judge of Israel  Jud. 6 to 8
GOLIATH  A big man whom David fought  1 Sam. 17
H-HABAKKUK  Prophet who learned to trust  Book of Hab.
HAGAR  Sarah's servant, mother of Ishmael  Gen. 12, 16, 21
HAGGAI  Prophet who helped Zerubbabel  Book of Haggai
HAM  Son of Noah  Gen. 5:32. Gen. 9:18-29
Haman  Enemy of Esther and the Jews  Esther 3 to 8
HANNAH  Mother of the prophet Samuel  1 Sam. 1 and 2
HEZEKIAH  12th king of Judah, did right  2 Kin. 18 to 20.
HOSEA  Prophet who showed God's love  2 Chr. 29
HOSEA  12th king of Judah, did right  2 Chr. 29
HOSEA  Prophet who showed God's love  Book of Hosea
ISAIAH  Greatest of the prophets  22:1-19
ISHMAEL  Son of Abraham and Hagar  Book of Isa.
ISHMAEL  Son of Abraham and Hagar  2 kin. 19, 20
ISRAEL  Name for Jacob and his people  Gen. 16:2-15,
ISRAEL  Name for Jacob and his people  17:25, 21:8-21
ISRAEL  Name for Jacob and his people  Gen. 32:28,
ISRAEL  Name for Jacob and his people  35:10
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<td>J- JACOB</td>
<td>Son of Isaac and Rebekah</td>
<td>Gen. 25:21 to Gen. 50:13</td>
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<td>JEHOICIN</td>
<td>King taken to Babylon</td>
<td>2 Kin. 24:8-15. 2 Chr. 36:8</td>
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<td>JEHOSHAPHAH</td>
<td>Fourth king of Judah</td>
<td>1 Kin. 15:9-24. 2 Chr. 19:1-3</td>
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<td>JEPHTHAH</td>
<td>Judge in Israel</td>
<td>Jud. 11 and 12:1-6</td>
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<td>JEREMIAH</td>
<td>One of the great prophets</td>
<td>Book of Jer.</td>
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<td>JEROBOAM 1</td>
<td>King of Israel</td>
<td>1 Kin. 11:26-40, 1 Kin. 12,14</td>
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<td>JEZEBEL</td>
<td>Leader of Baal worship</td>
<td>1 Kin 16:31. 1 Kin. 18 and 19</td>
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<td>JOAB</td>
<td>Leader of David's army</td>
<td>2 Sam. 2,3,14,18,20</td>
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<td>JOASH</td>
<td>Eighth king of Judah</td>
<td>2 Kin. 11 and 12. 2 Chr. 22 to 24</td>
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<td>JOB</td>
<td>Great man of God who suffered</td>
<td>Book of Job</td>
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<td>JOEL</td>
<td>Prophet of the day of the Lord</td>
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<td>JONAH</td>
<td>Prophet who ran away</td>
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<td>JONATHAN</td>
<td>Son of Saul, friend of David</td>
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<td>JOSEPH</td>
<td>Son of Jacob, ruler in Egypt</td>
<td>Gen. 30:22-24. Gen. 37 to 50</td>
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<td>JOSHUA</td>
<td>Led Israel into Canaan</td>
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<td>King of Judah who did right</td>
<td>2 Kin. 22 and 23</td>
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<tr>
<td>JUDAH</td>
<td>Son of Jacob, important tribe</td>
<td>Gen. 29:35. Gen. 37,44,49</td>
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<td>L- LABAN</td>
<td>Father-in-law of Jacob</td>
<td>Gen. 24:29-50. Gen. 29 to 31</td>
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<td>LOT</td>
<td>Nephew of Abraham</td>
<td>Gen. 11:27. Gen. 13 and 19</td>
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<tr>
<td>M- MANASSEH</td>
<td>Son of Joseph</td>
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<tr>
<td>MICAH</td>
<td>Prophet who showed Israel's sin</td>
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<tr>
<td>MOSES</td>
<td>Leader from Egyptian slavery</td>
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<td>N- NAAMAN</td>
<td>Enemy of Israel, a leper</td>
<td>2 Kin. 5</td>
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<td>NAHUM</td>
<td>Prophet of destruction of Nineveh</td>
<td>Book of Nahum</td>
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<td>Nebuchadnezzar</td>
<td>Carried away Israel to Babylon</td>
<td>2 Kin. 24 and 25. Dan. 4</td>
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<td>Nehemiah</td>
<td>He Helped rebuild wall of Jerusalem</td>
<td>Neh. 1 to 7. Neh. 12 and 13</td>
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<td>Noah</td>
<td>Builder of the ark</td>
<td>Gen. 6, 7, 8, and 9</td>
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<td>Obadiah</td>
<td>Priest and prophet</td>
<td>Book of Obadiah</td>
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<td>RebeKAH</td>
<td>Wife of Isaac</td>
<td>Gen. 25 to 27</td>
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<tr>
<td>Rehoboam</td>
<td>Son of Solomon</td>
<td>1 Kin. 12 to 14</td>
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<td>Ruth</td>
<td>Chose her mother-in-law’s God</td>
<td>Book of Ruth</td>
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<td>Samson</td>
<td>Strong man who led Israel</td>
<td>Jud. 13 to 16</td>
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<tr>
<td>Samuel</td>
<td>Last judge and first prophet</td>
<td>Book of 1 Samuel</td>
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<td>Sarah</td>
<td>Wife of Abraham</td>
<td>Gen. 11, 16, 17, 18, and 20</td>
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<td>Saul</td>
<td>First king of Israel</td>
<td>1 Sam. 9 to 31</td>
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<td>Sennacherib</td>
<td>Powerful king of Assyria</td>
<td>2 Kin. 18 and 19</td>
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<td>Simeon</td>
<td>Son of Jacob and Leah</td>
<td>Gen. 29, 34, and 46</td>
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<tr>
<td>Solomon</td>
<td>Son of David, third king</td>
<td>1 Kin. 1 to 11</td>
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<tr>
<td>Uzziah</td>
<td>Also called Azariah, a king</td>
<td>2 Kin. 15. 2 Chr. 26</td>
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<td>Zerubbabel</td>
<td>Leader in rebuilding the temple</td>
<td>Ezra 3, 4, and 5. Luke 3:27</td>
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<td>Zedekiah</td>
<td>Called Israel to repent</td>
<td>Book of Zechariah</td>
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<tr>
<td>Zeechariah</td>
<td>Last king of Judah</td>
<td>Book of Zechariah</td>
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</table>
LIST 3.

This is a list of important things in the Old Testament. Bible verses are given for each subject. Use this list when you prepare to teach, witness, and preach.

(1) The Subjects  (2) Where Are They Found?

BIBLE - Deu. 6:6. Keep God's words on your heart.
  Psa. 119:103. God’s words are sweet.
  Isa. 40:8. God's word will stand forever.
  Isa. 55:10-11 God's word is like rain
  See also: Psa. 119:89, 107:20, Jer. 15:16

  Exo. 9:1-7. God has power over cattle.
  See also: Gen. 31:17-18 Num. 32:1-10

  Jer. 23:5-6. To be from David, a king.
  Isa. 53:1-12 Christ would die for us.
  See also: Isa 42:1-9 Psa. 45 Zec. 9:9-10

  Dan. 12:2. There is life after death.
  2 Kin. 4:17-37. A dead boy raised.
  See also Psa. 16:9-11 Psa. 23:4 Psa. 49:15

FAITH - Psa. 4:5. Put your trust in the Lord.
  Pro. 29:25. Trust in the Lord and be safe.
  See also Gen. 15:6 Psa. 32:10, 37:5 Isa. 57:13

  Deu. 7:3-4. Do not give your children to unbelievers.
  See also: Pro. 31:10-31 Pro. 13:1 Jud. 16:4-18

FAMINE - Gen. 12:10. Famine sent Abraham to Egypt.
  See also: 2 Sam. 21:1 1 Kin. 17:1 to 18:45 Psa. 68:9 Psa. 147:8
Isa. 28:23-26. God helps us learn to farm.
Deu. 8:1-20. God's law and blessing on the land.
See also: Gen. 2:15 Pro. 31:13,22

FEAR - Deu. 31:6: Fear not for God goes with you.
Psa. 118:6. Do not fear what man can do to you.
Stories about fear in people's lives: 1 Sam. 14:6-15
1 Sam. 17:32 Neh. 6:11 Dan. 6:10

1 Kin. 17:1-7. Elijah received food from birds.
See also: Psa. 145:15 Isa. 55:2 Jer. 3:15

FORGIVENESS - 2 Chr. 7:14. God will forgive sins.
2 Sam. 11:1-5 and Psa. 51. God forgave David.
See also: Psa. 86:5 Isa. 55:6-7 Dan. 9:9

FREEDOM - Isa. 61:1. God gives freedom.
Zec. 9:11. God promises to send freedom.
Exo. 14:10-30. Israel got free from Egypt.
See also: Psa. 119:45 Mic. 4:1-4 Isa. 58:6-9

Psa. 139:1-6. God sees and knows all things.
Isa. 6:1-8. God is holy.
See also: Isa. 40:1-5 Psa. 18:2, 144:2 Pro. 30:5

HEAVEN - Deu. 10:14. Heaven is God's place.
Exo. 20:22. God speaks from heaven.
Gen. 5:21:24. Enoch was taken to God's place.
See also these words about man's future life:
Psa. 73:24-25 Ecc. 12:7 Isa 26:19

HELL - Dan. 12:2. Hell is everlasting.
Psa. 6:5. People are cut off from God in hell.
See also the pit in: Psa. 88:1-18 Isa. 14:15-20

HOLINESS - Exo. 15:11. The Lord is holy.
Isa. 6:3. The angels cry, Holy.
Lev. 11:45. Be holy for I am holy.
HOME - Gen. 31:30. Jacob's love for his home.
1 Sam. 1:9-28. The home of Samuel.

JOY - Psa. 16:11. In God's presence there is joy.
Isa. 61:7. Yours shall be everlasting joy.
See also: Psa. 27:6 30:5 43:4 Isa 12:3 Hab. 3:17-19

JUDGMENT - Gen. 18:25. God is Judge of the world.
Psa. 96:13. God will come to judge the earth.
See also: 1 Sam. 2:10 Psa. 82:8 Isa. 30:18

Deu. 8:3 We live by what God gives us.
Pro. 3:1-10. Good life is found by obeying God.
See also: Psa. 16:11 Psa. 56:13 Deu. 30:19-20

LAW OF GOD - Psa. 1:2. The good man is happy in God's law.
Psa. 19:7. The law of the Lord is perfect.
See also: 2 Chr. 31:4 Psa. 119:1 Amos 2:4

LOVE - Deu. 4:37. God has loved our fathers.
Deu. 7:7. The Lord set His love upon you.
See also: Pro. 3:12 Isa. 63:7-9 Jer. 31:3
Psa. 31:23 Psa. 119:47-48

MAN - Gen. 2:15. Man should work and care for the earth.
Gen. 6:5. Man is full of sin.
See also: Gen. 1:26, 1 Sam. 16:7 Job 7:17 Psa. 103:15

MERCY - Exo. 34:6. God is merciful.
See also: Psa. 23:6 Dan. 9:9 Jer. 3:12-13

PEACE - Num. 6:26. Peace is a gift from God.
Isa. 26:3. Peace comes to God's people.
Isa. 11:1-9. A time of peace is coming.
see also: Psa. 4:8 Psa. 85:8-10 Isa. 57:19-21
Mal. 2:14-16. God wants a man to be faithful to his wife.
1 Kin. 11:1-13. Polygamy led Solomon into sin.
See also: Hos. 1 to 3. Jer. 2 Ezek. 16 Deu. 17:17

POWER - Psa. 62:11. Power belongs to God.
Deu 8:18. God gives power.
1 Kin. 18:17-46. Elijah had power with God.
See also: Isa. 40:29 Dan. 2:37 Hos. 12:3 Mic. 3:8

PRAYER - Psa. 95:6. O Come, let us worship.
1 Kin. 3:5-14. Solomon's prayer.
See also: 1 Sam. 1:9 to 2:10 1 Chr. 16:11 Pro. 15:8

RAIN - 1 Sam. 12:14-18. God sends rain.
Psa. 147:8. God prepares rain for the earth.
Gen. 6 to 9. Story of the flood of rain.
See also: Isa. 55:10-11 1 Kin. 17:14 Psa. 68:7-10

REPENT - 2 Chr. 7:14. We must turn away from sin.
Ezek. 36:26-27. We need a new heart and a new spirit.
1 Kin. 8:35-40. Solomon's teaching about repenting.
See also: Isa. 1:16-18 55:7 Jer. 3:12-14 25:5

Hab. 3:2. Habakkuk prayed for revival.
Ezra 9&10. Ezra helped to bring revival.
See also: Psa. 51:12-13 80:7 85:6.

RIGHTEOUSNESS - Psa. 143:1,2,11. No man is righteous before God.
Isa. 64:6. Our righteousness is not enough.
See also: Psa. 5:8 7:8 106:30-31 Jer. 4:1-2

SACRIFICE - Lev. 23:10-11. The first fruits of your harvest.
Mic. 6:6-8. The sacrifice which God wants.
See also Psa. 51:17 Amos 5:21-24 1 Sam. 15:22

Isa. 45:21-22. Turn to God and be saved.
Exo. 14:13 to 15:2. God saved Israel.
See also: 1 Chr. 16:23-27 Psa. 27:1 Isa. 52:10
  Zec. 3:1. Satan is man's enemy.
  See also: Isa. 14:12 Deu. 18:9:14.

SICKNESS - Psa. 6:2-4. O Lord heal me, save my life.
  Hos. 6:1. Return to the Lord and be healed.
  See also: Exo. 15:26 Psa. 69:29 103:1-3 Isa. 53:5

SIN - Psa. 53:3 All have sinned.
  Isa. 64:6 Our goodness is not enough.
  See also: Gen. 3:11 Isa. 57:20 Amos 3:2

  See also: Isa. 11:1-3 Psa. 139:7-12 Hag. 2:5

TITHE - Gen. 28:22. Jacob promised to give God tithe.
  Mal. 3:8-11. Do not rob God.
  See also: Pro. 3:9-10 2 Chr. 31:10 Psa. 24:1
APPENDIX H

Sermons Designed by Massey
SERMONS DESIGNED BY MASSEY

VII. THREE ILLUSTRATED DESIGNS

SERMON STYLE 1. NARRATIVE/STORY

Anatomy of a Failure

But the thing that David had done displeased the Lord.
—II Samuel 11:27b

It was springtime in the Holy Land. It was that season of the year when military campaigns were normally undertaken. The rains were just over, and the hovering fog of winter had now dispersed. Nature was stirring itself in newness, and Israel's armies had gone forth to quell trouble from the marauding Ammonites. Civil strife in the land made that springtime a less enjoyable one.

David especially felt the pressures from it all, so he did not go out at the head of the troops this time. Wearied by recent warfare against the Syrians, David sent General Joab to head Israel's forces. As king, David remained behind in Jerusalem. This choice was unfortunate, and II Samuel 11 tells us why. That
chapter reports something King David did that displeased the Lord. So dastardly was his deed that it had repercussions down through the years, not only in David's own life but in his family and in the nation over which he was king.

It happened late one afternoon. David arose from his couch and walked up on the roof of his house, no doubt thinking as he walked. A king's business demands thought, much thought, and David needed time to think with care.

But as David walked and thought, as he paced and pondered, he let his eyes linger on a scene from which he should have turned away. From his high roof he could see down into the courtyard of a nearby house, and he noticed a woman there bathing herself.

The affairs of state were slowly pushed aside as David let his eyes linger on what should have remained a neighbor's privacy. Steadily peering beyond his balcony, David finally set his eyes in a lust-influenced stare. Casting aside the propriety one would expect from a godly king, or a concerned gentleman, or a caring neighbor, David let his feeling become inflamed. It was not long before a lawless deed was in the making.

The first stage of a moral failure had occurred. The last stages would be worse than the first; adultery, a pregnancy, an attempted cover-up that did not succeed, and the murder of the woman's legal husband.

If only David had not decided to rest himself from war that spring! If only he had gone out to do battle as before!

But there are times when one breaks a pattern. There are those times when one needs a break in the midst of some routine. There are those times when one decides to withdraw for thought. There are those times when one decides to let someone else handle a matter during a desired or necessary absence.
THREE ILLUSTRATED DESIGNS

The full problem with David's failure was not in where he was, nor when he was there, but what he did with himself while there. That restful rooftop could have become a place of needed insight; it did not have to become a scene of sensual planning. David's failure cannot be charged to his being in Jerusalem and up on his roof. That failure must be charged to David's selfishness of mind and sinfulness of heart.

David did not have to keep looking across his balcony into his neighbor's courtyard. And he should not have kept looking. That inner court was a private spot for the family that lived there. Open to the sky, perhaps tiled, that courtyard had a cistern and drainage system that made bathing convenient. It was secluded from the street and was a haven to family members seeking privacy from the outside world.

David broke the code of neighborliness through his prolonged stare. David defied the ethics of privacy. Worse still, he broke the law of God by his lustful longing. His surprised first glance did not have to become an unsettling stare. But that king let lust do its work in him, and a failure nurtured by fantasy was on the way.

Thomas a Kempis explained it clearly when he wrote: "For first there cometh to the mind a bare thought of evil, then a strong imagination thereof, afterward delight and evil motion, and consent." Fantasy always plays its part in this kind of failure. Fantasy stirs imagination; imagination excites anticipation; anticipation prompts planning; and decisive action follows with selfishly appropriate timing.

It would have been better that David be wounded in battle than have his soul scarred by such sins! Far better that his own life be lost in the war than that he become murderer in an attempted cover-up for his sorry and ill-fated deed!
It is no small matter to displease the Lord. There was nothing casual about violating another home, disregarding the woman's husband, and selfishly claiming Bathsheba in defiance of all God commanded for the nation's good. David displeased the Lord. He acted selfishly in lust. He was king, but what he was did not rightly influence what he did. Here is a sad lesson in the lack of self-management.

David displeased the Lord. He failed to resist temptation. He failed to be a godly neighbor and respect his neighbor's rights. He acted loosely although he held high office. He dared to act high-handedly, even as a despot, trying to cover his dirty tracks through the murder of an innocent husband—a man who was his neighbor and a loyal soldier in his army!

David displeased the Lord. He deified his own lusts. He misused his leisure. He defied God's laws. David failed not by accident but by choice. How could he have believed the sad failure was worth it? Failure is never worth the success. It is never a good deed if what is done displeases the Lord.

Make no mistake about it: There are some things that displease the Lord.

There are those in our time who say that they care nothing about what the Bible holds up as proper standards for living and behavior. There are so many in our world who confess no strict sense of accountability to God or to family or to nation or to humankind. For them, personal preferences are absolute; and they follow these, and these alone. Their morality is whatever they feel to do; their goal is to please themselves.

There are others in our time who say that they do know about God, who say that they are taught from the Bible about life and
living; and they openly confess that their conscience reacts before and after a deed. They admit that they know what pleases the Lord and what displeases him, and they acknowledge faith that there are meanings beyond themselves, meanings by which their days are measured.

David was one who knew better. He sinned with an informed mind. And his guilt afterward was heavier than the affairs of state could ever be! Displeasing the Lord is never a small matter, a slight affair, a casual happening, a mere passing event. The deed that displeases God jars the life. It scars the soul. It darkens the mind. It unsettles the nerves. It poisons the body. It enthrones self. It ruins the future. It invites divine judgment. The things that displease the Lord destroy us if we persist in them.

The prophet Nathan confronted David about his sin. Nathan reminded the king of the many trusts he had violated. The king was guilty but honest and repentant about it all; he did not resist the prophetic word of rebuke and censure. David confessed. He was forgiven, and he accepted the judgment of God deemed appropriate in his case.

VI

This story of David carries a heavy message. It warns us all to exercise care about how we live. It reminds us that security against displeasing God lies in loving God more than we love ourselves. But David's story tells us still more: It tells us that sin, however great and gross, can be forgiven if we are truly sorry over it.

Failure is failure, yes! But it does not have to remain unforgiven. David did reap sad consequences from his sin, yes! But once forgiven, he had the Lord's mercies to aid him as he lived with those sad effects. Being back in the Lord's favor made all the difference for David. It is the same for any and all of us now, whatever our failure has been.
He Was Faithful

He was faithful to him who appointed him, just as Moses also was faithful in God's house.

—Hebrews 3:2

Dr. George A. Buttrick, the noted New York pastor, was asked to prepare a short biography of Jesus for a secular magazine. The editor asked that the article be no longer than a thousand words. Buttrick confessed that he was greatly exercised about what to omit and what to include; it was deeply disturbing to have to decide about what was uniquely important. My text is a still shorter description of Jesus, but its highly selective wording immediately pinpoints a most vital statistic about him: “He was faithful to him who appointed him” (Heb. 3:2). The writer's tribute about Jesus honors our Lord's life, but it is also a measure against which we should test our response to God's will for us. Let us examine this matter of faithfulness to God, watching Jesus' life in order rightly to shape our own.

Faithfulness to God was a needed subject for those who first received our text. Those readers were being tested by life; they were under growing persecution from hostile unbelievers. Some of them were weakening in faith and becoming confused about the Christian way. Offended by calculated persecution and weakened by selfish concern, some others had already turned from following Jesus. Thus the Letter to the Hebrews and its message about the faith and faithfulness of Jesus.
THREE ILLUSTRATED DESIGNS

The subject of faithfulness is important for us in this our time. We too need to follow Jesus more attentively. Caught up, as so many are, in a society whose life and morale depend upon more and more movement, and whose mind-set is upon more and more things, we need to remind one another about the deeper issues of what it means to live. We too need to remember that we are never so successful as when, like Jesus, we live obediently and joyfully in faithfulness to God, "under orders," as it were. I speak of "orders" with purpose because faithfulness to God involves an obedient response to a known role or assignment. Jesus knew his "orders" and he carried them out cheerfully, with alertness and singleness of heart. The Gospels tell us again and again that Jesus knew himself as one on assignment for God: "The Spirit of the Lord is upon me. . . . He has sent me . . . (Luke 4:18); "I must preach the good news of the kingdom of God to the other cities also; for I was sent for this purpose" (Luke 4:43); "My food is to do the will of him who sent me; and to accomplish his work" (John 4:34); "For this I was born, and for this I have come into the world, to bear witness to the truth" (John 18:37b). Jesus knew that he was under orders, God's orders for his life. Our text commends his response: he was faithful to God.

The Letter to the Hebrews adds to what the Gospels tell us and supplies rich detail about his orders from God. The writer refers to Jesus as "the apostle and high priest of our confession" (3:1). This phrasing is unique to this writer, and it points to a specific service Jesus renders in our behalf. As "apostle," all initiative for what Jesus did lay in the hands of God who sent him; as "high priest," Jesus could ably speak to God for us and as one of us. His preparation to be an apostle and high priest was prolonged and perilous as he walked the road of life with us. It meant being involved in situations of demand and decision. It meant surrendering to God's will. Jesus did it. He proved true to what God asked of him. The text declares: "He was faithful to him
who appointed him.” Jesus did not have an easy way in his obedience, but that is why we commend him all the more.

Convinced that his life-wearied readers needed to sense the meaning of Jesus’ faithfulness, the writer went on to compare him to Moses, that well-honored pioneer figure. He wrote: “Jesus was faithful to him who appointed him, just as Moses also was faithful in God’s house.”

The readers knew and revered the story of Moses. His life and times stood high in their thinking and regard. They knew that Moses’ ministry had brought a major turning point in God’s dealings with his covenant people. Moses was a special man indeed: leader during the exodus; the first spokesman of the law; author of the primary writings. Moses was a central, pivotal character in their heritage. His place was lofty.

But our author was not trying to honor Moses as he wrote. He had something else in mind. He wanted his illustration to lead his weary readers to a higher insight, the insight that Jesus had a still harder task than Moses but handled that task so faithfully, so well indeed, that God gave him more honor than Moses received. Both served faithfully, but both could not receive the same glory.

That is what our writer sought to make plain—all for their encouragement. At his best, Moses remains a “secondary figure,” a faithful servant in the family of God. But Jesus is a primary figure for our faith, positioned over the family now, and holding responsibility for it. In his faithfulness Moses guided a people. By his faithfulness—even dying for our sins—Jesus created a new people. No wonder the writer says that Jesus is “worthy of . . . more glory than Moses” (3:3).
THREE ILLUSTRATED DESIGNS

Notice that phrase again: "worthy of much more glory." It reminds us that Jesus ranks first in God's plan and in God's sight. This word helps us wisely to recognize his lordship and stay in our place. Like Moses, we are in the family, while Jesus stands, by "divine right," over us there. Jesus was faithful. God has made him our Lord, and he is forever worthy of our full trust and highest honor.

In 1928 Allen Johnson edited a multivolumed dictionary of American biography, the first of its kind in America. His committee had problems while deciding basic restrictions about entries. The group finally decided that no living persons would be included in the dictionary, and that the work of any person included would have been manifold in outreach. That planning committee wanted to honor persons of extraordinary and conspicuous accomplishment through services rendered, persons whose work had increased insight and yielded inspiration, the knowledge of whose lives could teach, persuade, and encourage others. The published result was a series of volumes to which many generations have been indebted.

Some lives are of unique dimension, and those who lived those lives stand tall, worthy of honor in our thinking and our regard. Moses was that kind of man. So were the prophets who spoke for God, and the kings who lived wisely and ruled under divine trust. So were some whom we have known and loved.

Jesus stands before us all with an unequaled honor, the writer tells us. Although he is God's unique son, his greater glory is attributed rather to his faithfulness. Jesus stands tall not only because he is Son, but because of his unique work done in faithfulness to the God who appointed him to it.

I thought of this while living abroad for a year, with the Bavarian Alps in daily view. The jagged peaks rising here and
there impressed me deeply. They made me think of humans. Some persons rise to greater heights than others; and yet, however high any one may rise, he or she is but part of the rest of us. John Dewey once commented that “mountain peaks do not float unsupported; they do not even just rest upon the earth. They are the earth in one of its manifest operations.” As with mountain peaks, so with humans. We all have the same beginning point and standing ground. Jesus elected to come where we live, begin where we begin, and experience what we experience. He soon rose higher than the rest of us—because he was faithful to God. His humanness was like yours and mine, his point of departure, but he did not let it be his horizon or his goal. There is a message here for us in our living, however trying, tempting, or troublesome our experiences and tasks may be.

IV

Make no mistake about it: life will test our faith and our fidelity—right down to the last. Some experiences will tempt us to disregard our divine “orders.” Some experiences will tempt us to delay obeying our orders, or to leave them undone because of conflicts obedience to them might cause us. We must therefore prepare ourselves to honor God’s trust of us. He has given us life, and he has trusted us with time, abilities, and opportunities. Let us each one rally the whole self to full obedience, leaving no part of the self unchecked or ungoverned.

Like Jesus, we too can match God’s call with a ready obedience to his will. Faithfulness on our part is necessary. It is practical. It is possible. It happens when we inwardly agree to what God asks of us, and as we stand fully committed to please him at our productive best. This was the kind of faithfulness Jesus gave to God. And from that faithfulness our salvation was made possible.
THREE ILLUSTRATED DESIGNS
SERMON STYLE 3. TOPICAL/DOCTRINAL

Death Did Not Win!

“O death, where is thy victory?
O death where is thy sting?”

“Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

—1 Cor. 15:55, 58

This is a strong and conclusive word. It closes out a lengthy message from Paul about what the resurrection of Christ means and foretells. Actually, all of 1 Corinthians 15 forms a sermon by itself. Paul must have used this message earlier somewhere. It is his doctrinal statement about how Jesus triumphed over death and what that victory means for our experience as persons who must die. Paul’s statement is full. It is detailed, systematic, and appropriately illustrated. This message from Paul is so full of material that Martin Luther used no fewer than seventeen sermons to treat it. He spaced his sermons across nine months, preaching from August 1532 to April 1533. I have only a few minutes with you today, so I will confine myself to the encouraging conclusion Paul gave his message.

After reminding the Corinthians about the fact of Jesus’ resurrection, and after explaining the effects of that event upon all of life and death, Paul ended with an encouraging word to strengthen his readers for their daily tasks. As he summed up his message, Paul was saying that death did not win against Jesus and that it cannot win against those who belong to him. Death was not Jesus’ undoing, and death will not undo his people.
Much like the people of our time, the Corinthians had been badgered by clashing notions about life and death. They knew the teaching of the Epicureans: "There is nothing after this life!" They had heard the word of the Stoics: "There is nothing personal after this life!" And they had heard the claim of the Platonists: "There is nothing but the soul after this life!" Paul countered all three notions in his message and labeled them false. Then he declared that there is something after this life, namely a full existence, and that we will be individual, personal, and in bodily form.

It is always heartening to remind ourselves that the grave is not the final scene of our existence, and that death does not have the last word about life. Cicero, filled with grief as he knelt in the cemetery and lit a taper at the tomb of his dead daughter Tullia, raised his voice in a question of lament: "Is this the quenching of thy life, O my daughter?" Our Christian answer is: No! The resurrection of Christ reassures us. We humans die, but we will live again. The resurrection of Christ reassures us of this.

II

The resurrection of Jesus also reminds us that our work is not lost when we die. Just as we have a future beyond death, so does the work we have done while on earth.

Death will not defeat us. The grave will not undo what we have done for God. We are therefore encouraged by Paul to "be steadfast" in our living and in our labors. Life has meaning and a future that death cannot defeat. God will give us that future "through our Lord Jesus Christ."

It is not easy to see that future during our troublesome moods. Our faith in it all is severely tested in precarious times, and when we fall victim to some disabling disease. It is not easy to see
beyond death when we stand at the graveside of a friend or loved one whose life here was cut short by an incurable sickness or taken in a fatal accident. At such times we are tempted to accept the view before us, and the feelings within us, as the last word of life about itself. So often we are left with this incomplete word about life, which is a stark word about death, brokenness, sorrow, loss, and the indescribable horror of knowing that life is that way.

No, it is not easy to see the truth of our coming triumph when we feel at our lowest in mind and spirit. But the truth is still the truth and moods have nothing to do with it. What is true remains true, and the scenes of life cannot change it. The sorriest scene of human loss cannot long hinder the light that streams from the shining face of our resurrected Lord. Paul knew this! He had seen that shining face and was thus converted to preach the message he once tried to debunk and destroy. No wonder Paul became the man he now was! No wonder he wrote so fully about the resurrection truth! Paul had experienced the impact of that truth, and he knew its power to keep him steady in his life and labors.

You and I need steadiness as Christians today. Oh, how we need it, moved as some are by every wind of doctrine! The truth is still the truth, but we need to renew our faith in it so that we can go on serving that truth, go on building relationships in love, go on witnessing about God's grace, and go on blessing human lives. We must be steady in faith to go on being responsible and live to please God who seeks always to fulfill us.

The Christian message was given to help us handle our past, rightly shape the present, and keep us related to the future God has willed for us in Christ. This faith has a sure return because Christian life is an investment.

Death did not defeat Jesus. Death will not defeat us. Death could not win over Jesus. Death cannot win against those who
love and serve him. As Christians we do not live in vain, nor do we work in vain.

Christian service is no vain or unpaid labor. We are saying this to ourselves and others every time we have an epitaph carved on a tombstone, every time we prepare a eulogy or condolence honoring someone for his or her work. All of these references to the impact of a life are more than mere nice words for a hard time. We know that there is meaning in work nobly done, work done in faith and love. We know that labor has meaning that should last and multiply in effects. We also know that labor should be rewarded.

The New Testament promises that it will be. There is a history of harvests here on this side of death, and there is a harvest on the other side as well. We need not fear being hurt or discouraged by having what we have done rejected as of no worth, and consequently going unpaid. The text promises returns from our work for God. It promises wages to match services rendered. With this kind of future in view, Paul has encouraged us to "Keep on keeping on!" History here must not daunt us, and death must not frighten us. Death will not be our undoing, nor shall we be disappointed by God.

The text therefore helps us to increase our steadfastness in faith and faithfulness in work for God. Every Christian is reminded that there is a future to what we are and returns from what we do. It is a good future, a future with eternal returns shared with us by a loving and gracious God. No Christian will have believed and lived and served in vain. No effort for Christ will fall flat in defeat.
THREE ILLUSTRATED DESIGNS

Here again is the text. Let it warm your heart with hope:

“O death, where is thy victory?
O death, where is thy sting?”

Therefore, my beloved brethren,
be steadfast, immovable, always
abounding in the work of the Lord,
knowing that in the Lord your labor
is not in vain.
APPENDIX I

New International Bible Sectional Headings
of the Books of the New Testaments
### NEW INTERNATIONAL BIBLE SECTIONAL HEADINGS

#### OF THE BOOKS OF THE NEW TESTAMENTS

**MATTHEW**

1). 1: 1 - 17 The Genealogy of Jesus
2). 1: 18 - 24 The Birth of Jesus
3). 2: 1 - 12 The Visit of the Magi
4). 2: 13 - 18 The Escape to Egypt
5). 2: 19 - 23 The Return to Nazareth

6). 3: 1 - 12 John the Baptist Prepares the Way
7). 3: 13 - 16 The Baptism of Jesus
8). 4: 1 - 11 The Temptation of Jesus
9). 4: 12 - 17 Jesus Begins to Preach
10). 4: 18 - 22 The Calling of the First Disciples

11). 4: 23 - 25 Jesus Heals the Sick
12). 5: 1 - 12 The Beatitudes
13). 5: 13 - 16 Salt and Light
14). 5: 17 - 20 The Fulfillment of the Law
15). 5: 21 - 26 Murder

16). 5: 27 - 30 Adultery
17). 5: 31 - 32 Divorce
18). 5: 33 - 37 Oaths
19). 5: 38 - 42 An Eye for an Eye
20). 5: 43 - 48 Love Enemies

21). 6: 1 - 4 Giving to the Needy
22). 6: 5 - 15 Prayer
23). 6: 16 - 18 Fasting
24). 6: 19 - 24 Treasures in Heaven
25). 6: 25 - 34 Do Not Worry

26). 7: 1 1 - 36 Judging Others
27). 7: 7 - 12 Ask, Seek, Knock
28). 7: 13 - 14 The Narrow and Wide Gates
29). 7: 15 - 23 A Tree and Its Fruit
30). 7: 24 - 29 The Wise and Foolish Builders
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1 Buttrick (gen. ed.), 12: 304
2 Ibid., 12:305
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1. 1: 1 - 3 Prologue
2. 1: 4 - 8 Greetings and Doxology
3. 1: 9 - 20 One Like a Son of Man
4. 2: 1 - 7 To the Church in Ephesus
5. 2: 8 - 11 To the Church in Smyrna
6. 2: 12 - 17 To the Church in Hierapolis
7. 2: 18 - 29 To the Church in Thyatira
8. 3: 1 - 8 To the Church in Sardis
9. 3: 9 - 13 To the Church in Philadelphia
10. 3: 14 - 22 To the Church in Laodicea
11. 4: 1 - 11 The Throne in Heaven
12. 5: 1 - 14 The Scroll and the Lamb
13. 6: 1 - 16 The Seals
14. 7: 1 - 8 1,440,000 Sealed
15. 7: 9 - 17 The Great Multitude in White Robes
16. 8: 1 - 5 The Seventh Seal and the Golden Censer
17. 8: 6 - cf. 9:21 The Trumpets
18. 9: 1 - 11 The Angel and the Little Scroll
19. 11: 1 - 14 The Two Witnesses
20. 11: 15 - 19 The Seventh Trumpet
21. 12: 1 - 17 The Woman and the Dragon
22. 13: 1 - 10 The Beast out of the Sea
23. 13: 11 - 18 The Beast out of the Earth
24. 14: 1 - 5 The Lamb and the 1,440,000
25. 14: 6 - 13 The Three Angels
26. 14: 14 - 21 The Harvest of the Earth
27. 15: 1 - 8 Seven Agents with Seven Plagues
28. 16: 1 - 21 The Seven Bowls of God's Wrath
29. 17: 1 - 18 The Woman on the Beast

Ibid., vol. 12, p. 308 - 312
30). 18: 1 - 24 The Fall of Babylon
31). 19: 1 - 10 Allelujah
32). 19: 11 - 21 The Rider on the White Horse
33). 20: 1 - 6 The Thousand Years
34). 22: 7 - 10 Satan's Doom
35). 20: 11 - 15 The Dead Are Judged
37). 22: 1 - 6 The River of Life
38). 22: 7 - 21 Jesus Is Coming
APPENDIX J

Pre-Test Sample
PRE-TEST SAMPLE

Derived from Lesson 9--Larger Parts in Sermon Preparation

Multiple Choice

1. The larger parts of a sermon are called
   a. Propositions
   b. Objectives
   c. Main divisions
   d. Sub-divisions

2. The larger parts of a sermon show the
   a. Introduction
   b. Conclusion
   c. Main truth
   d. Main division

3. Which one does not apply to the importance of the larger parts of a sermon in relation to the preacher?
   a. Promote preacher's understanding of his listeners
   b. Promote clarity of thought
   c. Promote proper treatment of the subject
   d. Enable the preacher to remember the main points

4. Which one does not apply to the importance of the larger parts of a sermon in relation to the listeners?
   a. Make the main features of the sermon clear
   b. Help the listeners remember the main features of the sermon
   c. Help the listeners follow the thoughts of the preacher
   d. Help the listeners appreciate the preacher

5. The larger parts of the sermon are obtained by
   a. Using exegesis
   b. Using textual analysis
   c. Using concordance
   d. Using probing questions and unifying words
6. What links the major sections of the outline?
   a. Unifying word
   b. Probing question
   c. Transitional sentence
   d. Sub-division

7. Which of the following statements does not describe a good major division?
   a. Stated in simple sentences either present or future tense
   b. Related to the proposition
   c. Parallel in construction
   d. Formed to bring out the development of several ideas

8. Which structure shows unity of main divisions?
   a.  
   b.  
   c.  
   d.  

   Derived from Lesson 10--The Shaping of the Body of a Sermon

Completion Test

1. To live over again the Biblical story in our mind is called __________________________.

2. To make plain, interpret and tell the true meaning of something is called __________________________.
3. Jesus' conclusion of His Sermon on the Mount by telling about two houses (one on the rock and the other on the sand) is known as ________________.

4. To expand the main division by using reason and discussion is known as __________________.

5. To expand the main division by deriving the subdivisions from the text itself is known as __________________.

6. To instruct and tell the listeners what to do is known as __________________.

7. To get people into action by appealing to their emotions and intellect is known as __________________.
APPENDIX K

A Layman's Guide to Inductive Bible Study
(a portion)
by
Cris Dela Cruz
B. TOPICAL/THEMATIC STUDY

1. A Brief Description

a. It involves selecting a Biblical subject and tracing it through the entire Scriptures.

b. Its importance:

1. It enables you to study the word of God systematically, logically and in an orderly manner.

2. It gives you a proper perspective and balance regarding the Biblical doctrines - you see the whole Bible teaching.

3. It allows you to study subjects that are of particular interest to you.

c. Its danger:

"Its very fascination is a danger. Many are drawn by the fascination of this method of study to give up all other methods of study."

R.A. Torrey, How To Study The Bible, p58.

d. Three helpful tips:

1. Be systematic

2. Be thorough

3. Be exact

2. Four Steps On Doing A Topical/Thematic Study

1. Choose a topic and compile a list of words related to the topic.
Step 2. List Bible references.

With the aid of a concordance list all the verses that relate to the topic.

Step 3. Write observations and insights.

Step 4. Make an outline.

a. Categorize references and organize them in a logical manner.

b. Three parts of an outline

1. Introduction

II. Main Body

III. Conclusion

a. Summary

b. Application
3. An Example

TOPICAL/THEMATIC STUDY FORM

Step 1. Choose a topic and compile related words.

**Topic:** A FAITHFUL MAN

Related words: Faithful, Honest, Truthful, Trustworthy, etc.

Step 2. List Bible references.

- Numbers 12:7
- 1 Sam. 2:35
- 1 Sam. 22:14
- Neh. 7:2
- Neh. 13:13
- Isa. 8:2
- Dan. 6:4
- Psalm 12:1
- Prov. 20:6
- Prov. 28:20
- Matt. 24:45
- Luke 16:10-13
- Luke 19:17
- 1 Cor. 1:9, 4:1-2, 16-17; 10:13
- Eph. 6:21
- Col. 1:7; 4:7, 9
- 1 Tim. 1:12
- 2 Tim. 2:2
- 1 Pet. 5:12
- 1 John 1:9
Step 3. Write observations and insights.

<table>
<thead>
<tr>
<th>Verses</th>
<th>Observations and Insights</th>
</tr>
</thead>
<tbody>
<tr>
<td>Numbers 12:7</td>
<td>Moses was called faithful by God.</td>
</tr>
<tr>
<td>1 Sam.2:35</td>
<td>It was prophesied that Samuel would be a faithful man. A faithful man is obedient to God's will.</td>
</tr>
<tr>
<td>1 Sam.22:14</td>
<td>David was called a faithful man by Ahimelech.</td>
</tr>
<tr>
<td>Neh.7:2</td>
<td>Hanani was called a faithful man by Nehemiah. A faithful man is given leadership roles.</td>
</tr>
<tr>
<td>Matt.24:45</td>
<td>Abraham was considered faithful by the Lord.</td>
</tr>
<tr>
<td>Neh.9:7-8</td>
<td>Nehemiah's treasurers were considered faithful by Nehemiah so he gave them responsibility.</td>
</tr>
<tr>
<td>Isa.8:2</td>
<td>Uriah and Zechariah were faithful witnesses in the sight of the Lord.</td>
</tr>
<tr>
<td>Dan.6:4</td>
<td>The Persian princes could not accuse Daniel of any wrongdoing because he was a faithful man. A faithful man lives blameless before the world.</td>
</tr>
<tr>
<td>John 19:4</td>
<td>Faithful men are few in number and are hard to find.</td>
</tr>
<tr>
<td>Psalm 12:1</td>
<td>A faithful man cares about the interest of others while an unfaithful man is always bragging about himself.</td>
</tr>
<tr>
<td>Prov.20:6</td>
<td>A faithful man abounds with blessing. He has his values right.</td>
</tr>
<tr>
<td>Phil.2:19-22</td>
<td>A faithful servant will be rewarded with greater responsibilities in heaven and will experience the Lord's joy.</td>
</tr>
<tr>
<td>Prov.28:20</td>
<td></td>
</tr>
</tbody>
</table>
Luke 16:10-13

This passage shows three ways to test a man's faithfulness:

1. Test him in small things before giving him big things.
2. Test him in how he values what isn't his.
3. Test his commitments to God.

1 Cor. 1:9; 10:13
1 John 1:9

God is faithful.

1 Cor. 4:1-2

A faithful man demonstrates wise stewardship.

1 Cor. 4:16-17
Eph. 6:21
Col. 1:7; 4:7, 9

Timothy was called faithful by Paul together with Tychicus, Epaphras and Onesimus.

2 Tim. 2:2

A faithful man is entrusted with spiritual truth and passes on to others what he has learned.

1 Peter 5:12

Silas was called faithful by Peter.

Step 4. Make an outline

I. INTRODUCTION

A. Faithfulness is a Godly quality.

1 Cor. 1:19
1 Cor. 1:13
1 John 1:9

B. Faithful men are hard to find.

Psalm 12:1
Prov. 20:6
Phil. 2:19-20
II. MAIN BODY

A. Biblical examples of faithful men

1. Old Testament examples

- Abraham - Neh.9:7,8
- Moses - Num.12:7
- Samuel - 1 Sam.2:35
- David - 1 Sam.22:14
- Hanani - Neh.7:2
- Nehemiah's treasurers - Neh.13:13
- Uriah and Zechariah - Isa.8:2
- Daniel - Daniel 6:4

2. New Testament examples

- Timothy - 1 Cor.4:17
- Tychicus - Eph.6:21
- Epaphras - Col.1:7
- Onesimus - Col.4:9
- Paul - 1 Tim.1:12
- Silas - 1 Peter 5:12

B. Characteristics of a faithful man

1. He cares for other's interests, not his own.
   (Prov.20:6; Phil.2:19-22)

2. He has his values right.
   (Prov.28:20)

3. He lives a blameless testimony before the world.
   (Dan.6:4)

4. He is obedient to God's will.
   (1 Sam.2:35)

5. He demonstrates wise stewardship.
   (1Cor.4:1,2)

6. He passes on to others what he has learned
   (2 Tim.2:2)
C. Ways to test a man's faithfulness (Luke 16:10-13)

1. Test him in small responsibilities before giving him big ones (v.10).

2. Test him in how he values what isn't his before giving him his own (v.12).

3. Test him in his commitment to God (v.13).

III. CONCLUSIONS

A. The benefits of a faithful man

1. He is given leadership roles. (Neh.7:2; Matt.24:45)

2. He will abound with blessing. (Prov.28:20)

3. He will be rewarded with greater responsibilities and will experience the Lord's joy. (Matt.25:21,23; Luke 19:17)

4. He is entrusted with spiritual truth. (2 Tim.2:2)

B. Application

As I do this study on the faithful man God has impressed me of the need to be faithful in every aspect of my life. I feel the need to be faithful in my prayer life. I must also set aside a daily period of personal study of God's word.
C. BIOGRAPHICAL STUDY

1. A Brief Description

   a. It involves selecting a Biblical person and searching the Scriptures about his life and character.

   b. By looking at the positive attributes of these Bible characters, we learn what to do and what to be like. We can also profit by avoiding the negative aspects of their lives.

2. Five Steps On Doing A Biographical Study

   Step 1. Select the name of the Biblical person you want to study and list Bible references.

      a. Start with a person with whom you can do a simple biographical study. Begin with some minor but important people.

      b. Do not be confused with different people who have the same name. There are also various names that apply to the same individual.

   Step 2. Get some insights into the person's life.

      Some questions to be answered:

      A. Background

         1. What is the meaning of the individual's name?

         2. Was there anything special about his birth?

         3. What is his ancestral background?
4. What were the characteristics of his parents?

5. Where did he live? What was the influence of the locality from the standpoint of geography, history and culture upon the individual?

B. Character and Personality

1. What were his outstanding traits of character?

2. What were his faults and weaknesses?

3. How did he respond to failure and success?

4. In what area of life was his greatest battle?

5. Was he in anyway a type of Christ?

C. Significant Events

1. What are the great accomplishments for which he is remembered?

2. What message did he preach and live?

3. Was there any crisis in his life?

4. What part did he play in the history of God's plan?

Adapted from: Richard Warren, 12 Dynamic Bible Study Methods, p.235-238.
Step 3. Make a chronological outline of his or her life.

Look for any natural major divisions in the person's life.

Step 4. Write a summary of lessons learned from the study of the person's life.

Take note of the main lessons that are taught or illustrated in the person's life.

Step 5. Write a personal application

In addition to the SPACEPETS acrostic, ask yourself these questions:

1. Did I see anything of myself in this person's life?

2. Did he show some of my weaknesses?

3. Did he reveal to me some of my strengths?

4. What impressed me more about this person's life?

5. What do I intend to do about it now?
3. An Example

BIOGRAPHICAL STUDY FORM

Step 1. Select the name of the Biblical person you want to study and list Bible references.

Person: STEPHEN

Bible references
Acts 6:3 - 8:2
Acts 11:19
Acts 22:20

Step 2. Get some insights into the person's life.

A. What are some of the character qualities identified?

Stephen's character qualities as revealed in Acts
Spirit-filled (6:3, 5, 10)
Wise (6:3, 10)
Faithful (6:5)
Available to God (6:8)
Persistent (6:10)
Holy (6:15)
Knowledgeable (Acts 7)
Bold (7:51-53)
Forgiving (7:60)
Respected by others (8:2)
A witness to Jesus (22:20)

B. Why was he chosen to be a leader?

1. He was full of the Holy Spirit and wisdom (Acts 6:3).
2. He was full of faith (Acts 6:5).
3. He was full of God's grace and power (Acts 6:8).

C. Are there any parallels with Jesus?

Yes, he was falsely accused but he demonstrated love and concern for his accusers, and died an undeserved death.

D. What were the long-term results of his life, ministry and death?

His life forwarded the plan of God. His death caused the disciples to scatter and take the Gospel to other parts of Judea, Samaria and regions beyond Palestine. His death also helped bring Paul to the Lord.

Step 3. Make a chronological outline of his or her life.

An Outline of Stephen's Life

A. Chosen by the early church as a leader.

1. To help resolve a conflict (Acts 6:5).
2. On the basis of certain godly characteristics (Acts 6:3,5,8)

B. He has a wide ministry.

1. Waited on tables (Acts 6:5).
2. Performed miracles (Acts 6:8).

C. He was persecuted.

2. Falsely accused (Acts 6:8).

Step 4. Write a summary of lessons learned from the study of the person's life.

Stephen was an early Christian who had a tremendous testimony to the church. He was a powerful preacher and witness who was willing to die for his faith. The outstanding characteristic of Stephen was his commitment to the Lord and his willingness to do anything for him, including giving up his life. This commitment is seen in the fact that he witnessed to the people both in life and death. He was furthermore, a man of the word. He really knew his Bible - the Old Testament.

The following are some of the Biblical truths that are illustrated in Stephen's life:

2. False accusations and persecutions will come into a Christian's life (Acts 6:11 ff).
3. God's grace is sufficient when we walk with him (Acts 6:10; 1 Cor.1:27-31; 2 Cor.12:9).
Step 5. Write a personal application.

I want to become a person like Stephen - a person who knows the Scriptures and Christ intimately. I will commit myself to a daily study of the Bible to learn more about Christ and what He has done for me and share it with others.
Pastor Archie Tupas  
SDA Theological Seminary  
Andrews University  
Berrien Springs  
Michigan 49104  
U.S.A.

Dear Archie,

Enclosed is the booklet that I referred to. It will give you an idea of my concerns. This was a very rough work copy. Two or three unions are developing this (hopefully).

I sincerely appreciate your interest in this area. Your doctoral program will be of great service to various fields in our division.

May the Lord bless you as you continue your studies. We enjoyed talking with you at Andrews. And thanks again for your kindness in helping us with our seminar.

Sincerely,

J. H. Zachary, Secretary

JHZ:j
TO WHOM IT MAY CONCERN:

We here in the Far Eastern Division are delighted that Pastor Archie Tupas is interested in helping to find ways and means of training the elders in leadership skills.

The need is great. We have over 6,000 congregations (churches and companies) in the 9 unions of our division. When one discounts the administrators and other non field workers from our 1,400± ordained and licensed pastors, we have approximately 800 pastors. On a given Sabbath over 5,000 of our congregations are served by the local elder.

One of the great needs of our division, particularly in the Philippines, Indonesia and Malaysia, is materials for training these laymen in leadership skills.

Some time ago the division took an action placing the responsibility for this training jointly upon the Lay Activities Department and the Ministerial Association. Some work has started, however, our great need is in the area of a training syllabus.

We have funds set aside for publishing these materials. We are ready to put such a booklet to use as soon as it has been prepared. I have a conviction that no other project could have a more far reaching effect than the project in which Pastor Tupas is interested. Because of his experiences at Mountain View College, where he assisted in the nearby barrios, and his work as a pastor and chaplain, he understands the needs of his homeland, and is qualified to prepare materials suitable for use in the Philippines. With slight adaptation this same booklet could be used in parts of Malaysia and Indonesia.

The materials should include four areas: training in shepherding skills; preaching skills; evangelism skills; and church administrative skills.

It is my prayer that members of the Andrews University staff will give Pastor Tupas help and encouragement to go ahead with this important project. I am further delighted that Dr. Ray Holmes is now on the Andrews staff. His experience in the Philippines will give valuable insights into our needs in training laymen in leadership skills.

J. H. Zachary, Secretary
Ministerial Association
July 17, 1984

Mr. Archie P. Tupas
Andrews University
F 41 Beechwood Apt.
Berrien Springs, Michigan 49103
U. S. A.

Dear Archie:

Thanks for writing. We are glad to know that soon you will be finishing. We are proud of you.

Now for the answers to your questions: 1) The average educational attainment of our local church elders is third year high school. 2) Yes, there is a training program for our laymen in preaching in SPUM. 3) We are using the WITNESSING FOR CHRIST manual as prepared by the Lay Activities Department of the General Conference and the LAY LEADERSHIP BOOKLET SERIES, also prepared by the GC Lay Activities Department. In some instances we also make reference to TRAINING LIGHT BEARERS, also from the Lay Activities Department of the GC. A few of us make reference to THE SHEPHERD-EVANGELIST by Anderson and THE BIBLE INSTRUCTOR, by Kleuser all published by the Review and Herald. (We do not need to send you copies since they are all available there in North America, being the source.) 4) We have a continuing education program for local elders where we issue certificates for those who have complied with the required hours for training. This is done each year for the elected church officers under the leadership of our Union Ministerial and Lay Activities Departments.

Kind regards to Nits. What fortune you have to have a dear wife like her who is willing to work to have you assisted through Andrews University.

We wish you increasing success in all your endeavors. We will be delighted to have copies of your book for our use in SPUM in the future. Mizpahl

With kind regards,

P. M. Diaz

Mizpah
July 23, 1984

Archie P. Tupas  
Andrews University  
F 41 Beechwood Apt.  
Berrien Springs, MI 49103  
USA

Dear Archie:

After some weeks I was able to compile the facts you want in connection with your research. I hope this will satisfy your questions.

If there are some more facts you want to find out, please don't hesitate to write again. These are the only available data we have so far.

I remembered there was a time you wrote me about a sister from the Philippines offering to help $10.00 a month. This time that will be a big help especially to high school and elementary students. I would like to contact her so please give me her address in the return mail if she still is willing to extend that help so I can send her names and the schools where they study.

May the Lord continue to bless your studies.

Sincerely yours,

N. R. Arif  
President  
NRA/pa  
encl)
Answers to Question

No. 1 - High School

No. 2 - Yes

No. 3 - Materials supplied

No. 4 - 1. Elders has been included in the continuing education program. Curriculum includes evangelism techniques, pastoral work sermon preparation. How to conduct services and many others.

2. Formation of associations to help them in carrying their responsibilities.
July 26, 1984

Pastor Archie P Tupas
Andrews University
F 41 Beechwood Apt.
Berrien Springs, Michigan 49103

Dear Archie:

It's nice to hear from you again. We are happy to know that your girl is among the gifted in music. You have now a pianist in your home. Say our congratulations to your now tall girl. Both Bongbong and Khenken are taking piano and violin lessons. But they are just like their dad. No musical talent and therefore no marked progress in either piano or violin lessons. Our only consolation is that Bongbong was accelerated to grade five early this month. He attended only one week in his fourth grade.

I. I cannot give you the exact answer regarding the average educational level of our local church elders because we have not conducted any survey. In rural areas we still have some church leaders who are in the elementary and secondary levels. In urban areas though, most are professionals. In all our seminars, both in cities and in rural areas about 70% to 80% of our laymen prefer English materials. In my own estimate the average educational level of our local church elders is Second Year high school. Again, this is only a personal estimate.

II. In the past there were Voice of Youth Seminars and Lay Preaching Seminars conducted for our laity. But lately, a more systematic program is jointly conducted by the Ministerial and Lay Activities Departments for the professional proficiency of our laymen. There are about 65 subjects to be covered in 100 lecture hours. In each seminar we cover only 20 hours. This means we have to go around the field five times to graduate these church leaders. So far, we have conducted already 10 seminars for our first round.

III. I am enclosing here four materials which we are using in our first round.

   a) Preaching - By Dr Larson. This is on the methods of developing sermons
   b) A Layman's Guide to Inductive Bible Study - By Cris de la Cruz
   c) Crusade Count Down - By Johnston
   d) A Layman's Guide to Sheperding - Prepared by FED

I am enclosing here also a xerox copy of the checklist of Church Leadership Skills. In it you can see the subjects to be covered. This serves as a transcript of record which is kept in the mission. Each one who attend the seminar has his own record in the mission. In every seminar the participants are given certificate of attendance and after attending five times and have covered all the required subjects he will then be given a diploma. It will take us three to four years to graduate them in this program.
We are expecting some more materials from Dr Archibald Tupas. He will be coming home next year to help us. May the Lord prosper him and his dear wife and sweet little girl.

Sincerely yours,

[Signature]

V F Bocala
Secretary

VFB/bn
APPENDIX M

Examples of Themes by Kroll
EXAMPLES OF THEMES BY KROLL

Here are some examples of themes which can be submitted to the “characteristics of” approach. Bear in mind that these are themes, the narrowed subject. The broad category of the subject has been deleted to enable you to work directly with the theme. Devise main divisions from the following:

- the Man of God
- the Death of Christ
- the Resurrection of Christ
- the Power of the Spirit
- the Early Church
- the Apostle Paul
- the Will of God
- the Rapture of the Church
- the Word of God
- the Peace of God
- the Natural Man
- the Inheritance of the Believer
- the Journeys of Paul
- the Kingdom of God

Here are some themes which may be treated by the “advantages in” approach. Study them carefully and then devise main divisions for each one on your own.

- Abiding in Christ
- Christian Fellowship
- Justification by Faith
- the New Covenant
- the Death of Christ
- the Presence of the Comforter
- the Assurance of Eternal Life
- the Ministry of Angels
- Union with Christ
- Memorizing the Word
- the Peace of God
- the Resurrection of Christ
- the Intercession of Jesus
- the Coming of Christ
- the Promises of God

Below are themes which can be developed by the “Necessities For” approach. Try to form main divisions for a number of them.

- the Promises of God
- the Death of Christ
- the Crucified Life
- the Suffering of Saints
- the Intercession of Christ
- the Incarnation of Christ
- the Return of Christ
- the Upbuilding of the Saints
- the Condemnation of the Wicked
- the New Birth
- the Creation of Woman
- Faith in God
- Controlling the Tongue
- Repentance from Sin
- God’s Sovereignty
Below are listed themes which may be treated under the "requirements for" approach. The themes on the left are to be treated as the first example; the impersonal themes treated as the second example are listed on the right.

Doers of the Word
Ambassadors for Christ
Children of Light
Fishers of Men
Enemies of God
Giants of the Faith
Vessels unto Honor
Servants of Jesus Christ
Examples of the Believer
Fighters of the Good Fight

Likeness to Christ
Peace of God
Vision of God
Boldness in Christ
Spiritual Growth
Zeal for Christ
Crown of Life
Good Report
Holiness of Life
Rest for the Weary

Nearly all themes can be treated with the aspects of approach. A few are listed below.

the Coming of the Lord
the Millennial Kingdom
the Ministry of Angels
the Judgment Seat of Christ
the Love of God
the Culmination of the Age
the Feeding of Sheep
the Word of God

the Wanderings of the Children of Israel
the Patience of Hope
the Days of Noah
the Sickness of Society
the Depravity of Man
the Disciplined Life
the Early Church
APPENDIX N

Feedback Form
FEEDBACK FORM

I. PROGRAMMED INSTRUCTION

A. Please indicate how well you think these materials would meet the needs of Filipino lay persons who seek to improve their preaching skills.

Excellent Very good Good Fair Poor

B. What do you see as among the more helpful parts of the program?

C. What do you see as among the weaker parts of the program?
D. What needs of the Filipino work do you see this program as helping to meet?

E. What needs does the program not meet that such a program should meet?

II. BEHAVIORAL OBJECTIVES

Notice that every lesson has instructional objectives or goals the learner should be able to perform. Are the objectives:

Too difficult? ______  
Too easy? ______  
About right ______  
No opinion ______

Please indicate the lesson or lessons you feel to be too difficult for the learner. Give your reasons:
III. Use the space for whatever comments or suggestions you want to give.

Thank you for completing this feedback form.
APPENDIX O

Specifications for Field Test
Specifications for Field Test

Three types of testing programmed instruction have been devised and are commonly used: ONE-TO-ONE, SMALL GROUP, and FIELD TESTING.

One-to-one testing brings the material to individual students on a one-to-one basis; these students represent the target groups. The programmer gives each representative one frame format at a time. The answer to each question is either on the back of each page or on another page.

Each individual student so tested should point out areas that are the slightest bit confusing, any answer of which he is unsure, any inconsistencies that may appear when compared with an earlier portion covered, any area that seems to "talk down" to him. The student and the programmer must work to smooth out and remove inadequacies that might keep the program from working. A suggested procedure would be as follows:

Soon after the student receives his copy, he reads it, thinks about it a little while, and announces aloud his answer. After a correct answer, the programmer confirms it and hands the next frame to be read. A record of the answers is kept as the student progresses through the program, frame by frame.

When an answer is wrong, the programmer discusses the frame with the student and tries to discover what caused the error and how the lesson can be improved. Sometimes a great deal of explanation is required before the student can respond. These stumbling blocks must be rewritten.

At this point, the one-to-one testing ensures the programmer
that the student understood what he read and can perform those tasks required of him. Table 1 shows a sample form a programmer can use to record the responses of the student.

Small group testing brings the material to representative students after it has been revised by eliminating the weak points and the inadequacies found during the one-to-one testing. An average of five to eight representative students are selected. They are advised that they are taking a draft program in the developmental stage and that it is being tested and not them. However, while the students act as advisors revealing what is wrong with the program, they should be encouraged to give the program a fair trial and to try to learn the material.

Small group testing requires a pre-test and a post-test. A pre-test in this case would be used to determine the extent of the student's knowledge in the area of preaching. The post-test would determine the learning actually gained by the students.

When the representative students receive the material, they should be instructed to mark the difficult areas or frames as they progress from frame to frame. The difficult ones should be discussed with them later on to determine what caused the students some trouble. The starting time and the finishing time for every lesson should be recorded.

Post-test should be given after finishing the material. The result of the post-test should indicate whether the students learned those things that the program set out to teach.

When all the students have finished the material, taken the post-test, and been interviewed, the programmer can make a statistical
<table>
<thead>
<tr>
<th>Frame no.</th>
<th>(name) #1</th>
<th>(name) #2</th>
<th>(name) #3</th>
<th>(name) #4</th>
<th>Total right answer</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>3</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>4</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>5</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
analysis. These results determine if the program is ready to go for field testing. If the results on the basis of this analysis are below the standard, then the program must be modified. Using the revised program, another test on another small group must be conducted.

Field testing takes the revised program to the field for testing. Now the programmer does not physically administer the test; instead it should be conducted by the district pastor. As a part of this field test a guide must be prepared to help the pastor. He should have a guide telling him how to administer the field test. The test should be given under the same conditions and for the same people for whom it was intended. At this time, the material undergoes the last process of testing as to how well it will accomplish its purpose.

As in small group testing, the field testing should also undergo a pre-test and a post-test. Students should not consider themselves as part of an experiment; it is the material that is tested as to whether or not it can do the job to improve the preaching skills of the students who are answering the lessons.

After a successful field testing, the material may be considered valid and ready for use. However, if the program is found to fall below the standard, then it should be rewritten and the whole testing cycle will need to be done again. But if there are only minor changes, only some additional field testing would be required after inadequacies have been eliminated.

Figure 4 shows the flow of the step-by-step procedure of the testing process.

Statistical analysis will be used to determine if a programmed instruction has met specific objectives. For the purpose of this
Programmer--Programmed Instruction revised according to evaluation

SMALL-GROUP TESTING

Pre-test - - \(\rightarrow\) Programmed Instruction material \(\rightarrow\) Post-test

90/90 standard

STATISTICAL ANALYSIS

Results reached the standard

Results below standard
- Modify the material
- Repeat the test
- Statistical analysis
- Results must reach the standard

Programmer
Administrative guide
District pastor
PROGRAMMED INSTRUCTION MATERIAL

Programmed instruction material is tested in the locality of the group.

Pre-test -- Programmed Instruction Material
Post-test

Result: 90/90 = Valid material!
less than 90/90 = Remove the inadequacies and repeat testing cycle.

Fig. 4. Programmed instruction testing process.
project we will use the 90/90 standard. The most common way to interpret this standard is that 90 percent of the students understand 90 percent of the material.

For instance, in small-group testing of ten students, after the post-test, the scores are ranked from the highest to the lowest, only the top 90 percent are considered and the lowest 10 percent are disregarded. The remaining 90 percent are averaged; if the average is 90 percent and above, the material may be considered to have met the standard. For example:

Number of Students - 10
Number of Questions - 100 items

Rank of scores from highest to lowest:

<table>
<thead>
<tr>
<th>Student</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td># 1</td>
<td>98</td>
</tr>
<tr>
<td># 2</td>
<td>96</td>
</tr>
<tr>
<td># 3</td>
<td>95</td>
</tr>
<tr>
<td># 4</td>
<td>95</td>
</tr>
<tr>
<td># 5</td>
<td>95</td>
</tr>
<tr>
<td># 6</td>
<td>93</td>
</tr>
<tr>
<td># 7</td>
<td>91</td>
</tr>
<tr>
<td># 8</td>
<td>88</td>
</tr>
<tr>
<td># 9</td>
<td>80</td>
</tr>
<tr>
<td>#.10</td>
<td>75</td>
</tr>
</tbody>
</table>

831 total scores of 9 students 92 percent
Results of this test show that the material has met the standard based on 92 percent average.

In addition to the above example, another process of computing the 90/90 standard is shown below. To reach the standard here, the first 90 represents the average score of the class and the second 90 means that 90 percent of the students should achieve each and every objective of the program. For example:

Number of students - 10
Number of questions - 10 items

First 90

Find the average of the class -

<table>
<thead>
<tr>
<th>Student</th>
<th>Score</th>
<th>In percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td># 1</td>
<td>10</td>
<td>100%</td>
</tr>
<tr>
<td># 2</td>
<td>10</td>
<td>100%</td>
</tr>
<tr>
<td># 3</td>
<td>10</td>
<td>100%</td>
</tr>
<tr>
<td># 4</td>
<td>10</td>
<td>100%</td>
</tr>
<tr>
<td># 5</td>
<td>10</td>
<td>100%</td>
</tr>
<tr>
<td># 6</td>
<td>10</td>
<td>100%</td>
</tr>
<tr>
<td># 7</td>
<td>10</td>
<td>100%</td>
</tr>
<tr>
<td># 8</td>
<td>9</td>
<td>90%</td>
</tr>
<tr>
<td># 9</td>
<td>8</td>
<td>80%</td>
</tr>
<tr>
<td># 10</td>
<td>7</td>
<td>70%</td>
</tr>
</tbody>
</table>

\[ 940 \div 10 = 94\% \text{ class average} \]
Of the ten questions, no more than 1 student (10%) should miss any of the items. For example:

<table>
<thead>
<tr>
<th>Questions</th>
<th>No. of students with correct answer</th>
<th>Percentage correct</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>10</td>
<td>100%</td>
</tr>
<tr>
<td>2</td>
<td>10</td>
<td>100%</td>
</tr>
<tr>
<td>3</td>
<td>10</td>
<td>100%</td>
</tr>
<tr>
<td>4</td>
<td>10</td>
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</tr>
<tr>
<td>5</td>
<td>9</td>
<td>90%</td>
</tr>
<tr>
<td>6</td>
<td>9</td>
<td>90%</td>
</tr>
<tr>
<td>7</td>
<td>9</td>
<td>90%</td>
</tr>
<tr>
<td>8</td>
<td>9</td>
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</tr>
<tr>
<td>9</td>
<td>9</td>
<td>90%</td>
</tr>
<tr>
<td>10</td>
<td>9</td>
<td>90%</td>
</tr>
</tbody>
</table>

940 Average = 94%

The results 94%/94% indicated that the material reached the standard.
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       Bible Teacher, West Visayan Academy, Philippines
       Dean of Men, West Visayan Academy, Philippines
1975 - 1981 Hospital Chaplain, Cebu City, Philippines
       President, Far Eastern Division Hospital Chaplain Association
       Member, College of Chaplain (international)
       Instructor, Mountain View College, Philippines.