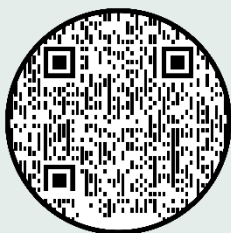
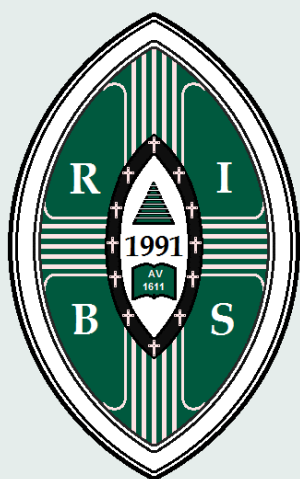


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Class Number

307

Class Title

BIBLICAL HOMILETICS

Prepared by

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Date

June 28, 2019

Credits

2

Level

Graduate Level

This Syllabus is Approved for
Baptist International School of the Scriptures

N. S. Desent, Ph.D., Th.D., D.D.

CLASS 307 BIBLICAL HOMILETICS

The *Class 307 Biblical Homiletics* is a Graduate level class. The class is the sister to *Class 306 Biblical Hermeneutics*. One must *rightly divide* before he can *rightly preach*. Because we look at the Biblical precepts in respect to preaching in this class, we do not include much worldly speaking advice. There is value in learning techniques to improve one's speaking ability, but this is not that class.

The use of the tongue and how we are to preach the word is revealed in God's word and we as preachers must heed and obey such commandments if we are to be counted faithful.

This class also includes a high-level analysis of the various messages preached in scripture. We hope to analyze these messages to learn a variety of methods that we can use when preaching, learning from the New Testament preachers.

This Syllabus can be used in conjunction with other Class Syllabi, which have other teaching.

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BIBLICAL HOMILETICS

A Syllabus Approved for Baptist International School of the Scriptures – 2 Credits.

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church

February 7, 2019

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John 1

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Proverbs 1

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

2 Timothy 3

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

2 Timothy 2

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 Timothy 4

1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Proverbs 25

11 A word fitly spoken is like apples of gold in pictures of silver.

Romans 15

2 Let every one of us please his neighbour for his good to edification.

1 Corinthians 8

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

1 Corinthians 14

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

2 Corinthians 10

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

2 Corinthians 13

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

Ephesians 4

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

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13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in

all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

1 Corinthians 13

1 Though I speak with the tongues of men and of angels,

and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

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Introduction

The best preaching messages are Holy Ghost-spoken messages. We have several recorded in the New Testament. These are Holy Spirit-inspired messages, recorded and preserved for over two thousand years, that we as preachers can learn from. In respect to teaching on preaching, we shall not “reinvent the wheel,” but use the examples God gives us for *what* and *how* we should preach.

We shall by God’s grace “reverse-engineer” these messages and analyze their construction, identifying the important features in each message, so that we may learn how to improve our own preaching ability.

Our messages will never rise to the level of Bible inspiration. However, God supplied many messages from which we may learn and imitate.

We should analyze them for context, content, order, emphasis, time, and application – and any special techniques we could use in our ministry.

Who is greater than Jesus Christ – God manifest in the flesh? No one! Who is a greater preacher? No one! If we are to learn, we shall learn from the Master first.

Preaching the Gospel

I am just a *nobody* telling *everybody* about *Somebody* who will save *anybody*.

Based on the Great Commission in Matthew 28:18-20 we see the preaching of the gospel is first objective in preaching.

Imitating Paul, we know God would have us preach all the counsel of God (Acts 20:27) and keep back nothing that is profitable (Acts 20:20). Paul proclaimed these things, but he is quick to say in 1 Corinthians 1:17: “For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”

The first duty of a preacher is to preach the gospel. And he should preach it regularly, and in every message, for he knows not the hearts of his hearers whether they be saved or not. Furthermore, the preaching of the gospel helps our infirmities as believers and encourages the saints to deal with difficulty.

Following the Example of New Testament Preachers

With the knowledge we preach first the gospel, we then preach and teach the remaining commandments of Jesus Christ, as commanded by Christ in the Great Commission.

As we read the sermon on the mount, for example, we find the Lord’s preaching having a two-pronged approach: First, man’s duty to God. Second, man’s duty to others. God sees the heart, so much preaching is directed to the heart (Hebrews 4:12).

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The image of the cross is “T”-shaped. The vertical line should remind us to preach God’s Great Gift to man and man’s responsibility to God, and to be obedient in love (John 14:15). Man shows this obedience by receiving Jesus Christ as Savior and being baptized. He then follows a narrow pathway of following and obeying Jesus Christ throughout his life. He becomes a disciple – one under discipline and training. He learns to do the things Christ commanded. This is the high vision.

The horizontal line of the cross reminds us of our responsibility to love our neighbor and to live justly and righteously with him. We have a duty to preach the gospel to every creature, then to show by example in charity what God expects. We are to forbear judgment, be forgiving, be giving and merciful, and love unconditionally.

Old Testament

In the Old Testament, we have a whole book dedicated to a Preacher – *Ecclesiastes* – meaning *The Preacher*. This book covers many aspects of life and gives us wisdom and perspective. Similarly to Paul’s Epistle to the Hebrews, this book could very well be an Old Testament record of a message preached by Solomon.

Dr. J. Vernon McGee provided this outline for Ecclesiastes:

I. The Problem Stated

- A. Chapter 1:1-3
- B. “All is vanity”
- C. In what is there profit?

II. The Experiment Made

- A. Chapters 1:4 – 12:12
Seeking satisfaction in the following:
 - 1. Science (the laws of nature), Chapter 1:4-11
 - 2. Wisdom and philosophy, Chapter 1:12-18
 - 3. Pleasure, Chapter 2:1-11
 - 4. Materialism (living for the “now”), Chapter 2:12-26
 - 5. Fatalism, Chapter 3:1-15
 - 6. Egoism, Chapters 3:16 – 4:16
 - 7. Religion, Chapter 5:1-8
 - 8. Wealth, Chapters 5:9 – 6:12
 - 9. Morality (the “good life”), Chapters 7:1 – 12:12

III. The Results of the Experiment

- A. Chapter 12:13-14

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- B. God will judge every man, for every man is a sinner who is guilty before God. Christ bore a judgment death. Our sins are either on Christ by faith in Him, or else we must come before the Great White Throne for judgment.

Such wisdom from *Ecclesiastes* cannot be ignored. What is *the Whole Duty of Man*? What is *the Real Profit in this Life*? Where is *True Satisfaction* found in life?

Ecclesiastes sets the stage for Jesus Christ – the Author and Finisher of our faith.

We All Will Give Account for What We Say

In Matthew 12:35-37 our Savior said these words:

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Whether we speak intentional words or idle words, we all shall give an account for those words. Especially in the area of preaching, the men (and women) who take the position to preach to others must be careful. The Bible gives us this wisdom:

Proverbs 10:19 – In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

James 3:1 – My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Besides just words, our lives (actions) are judged. Furthermore, the body is connected to the tongue. Paul was concerned with hypocrisy. Note 1 Corinthians 9:18-27:

18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

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24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

James made it clear in James chapter 3 – that controlling the tongue means controlling the body (as bits in a horse’s mouth or a helm of a great ship), and how the tongue can defile the whole body. Consequently, James starts off the chapter thusly: “My brethren, be not many masters, knowing that we shall receive the greater condemnation.” The *masters* (preachers, teachers, leaders, etc.) must behave at a higher standard and they will be judged at a higher standard.

Paul made it clear in Hebrews 13:17 that leaders will give an account for their people: “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.” For this reason God commands teachers and preachers to edify with their words, not destroy (2 Corinthians 10:8).

We cannot rightly teach homiletics without thoroughly understanding James chapter 3. In the end of that chapter, he writes in verse 17: “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

Our tongue should be used for edification. There are times for reproof. There are times for rebuke. There are times for correction. Ultimately, the use of the tongue will justify or condemn the speaker. Thank God we have the words of our Savior so we can learn how he spoke.

Preaching and Speaking Rightly

Prophesying and preaching in the Bible we see as an effort put forth in the Spirit. Speaking in the power of the Spirit of God is desired and something to be pursued. Note these well-known passages:

Acts 2:4 – And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Matthew 10:18 – And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

2 Peter 1:21 – For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

At the same time, we know two things:

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1. Men do not lose self-control when they speak by the Spirit of God. It is a *yielding* to God's power – not being *robotically controlled*. 1 Corinthians 14:32 says: "And the spirits of the prophets are subject to the prophets."
2. Lost men who preach the gospel can still see people saved, because the power of salvation is in the message, not the messenger. Romans 1:16 says: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Mature believers understand that the number of souls that are saved is not the determiner of a true prophet.

The preacher should be saved, and he should be a man of prayer and study who seeks to speak the message God desires in the manner God desires.

Paul's Position on Christ Being Preached

Paul rejoiced (and so should we) that Christ is preached. We see modernists and popular entertainers professing and preaching the name of Christ, many using corrupt teachings or maintaining worldly testimonies. We see billboards and bumper-stickers with all sorts of "Christian" sayings, we see merchandise of all sorts using Christ's name, we see religions of all sorts using the Lord's name for the furtherance of their agendas, and we see men and women getting rich in the ministry, giving the ministry a bad name. Even so, Paul wrote in Philippians 1:12-18 the following words:

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;
13 So that my bonds in Christ are manifest in all the palace, and in all other places;
14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.
15 Some indeed preach Christ even of envy and strife; and some also of good will:
16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:
17 But the other of love, knowing that I am set for the defence of the gospel.
18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

At the same time, Paul was bold to warn people in Galatians 1:8-9:

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

We are not the enforcers of who can preach or not preach. We in our churches determine whom we ordain and authorize, but the world and other religions will do what they please, and answer for such.

Jesus will take care of everything. Jesus gave us this wisdom in Luke 9:49-50 when John mentioned another independent worker:

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49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.
50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

This type of work ended badly for the fakers in Paul's day. Notice Acts 19:13-17:

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.
14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.
15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?
16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.
17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

Jesus will separate the true from the false. Notice the warning of our Savior in Matthew 7:20-23

20 Wherefore by their fruits ye shall know them.
21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

As true believers and preachers, we need to be careful not to entertain false doctrine. John tells us in 2 John 1:10-11:

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:
11 For he that biddeth him God speed is partaker of his evil deeds.

Learning from the Master

God has been gracious to record the words of our Savior in the Gospels, Acts, and Revelation. We can learn his style and way of preaching and improve how we communicate.

God had only one Son and he made him a Baptist Preacher. He is full of grace and truth. He always said the right thing, did the right thing, thought the right thoughts, asked the right questions, and lived that perfect life that no other could do.

The more we emulate our Savior (Matthew 4:19, 11:29, etc.) the better we will be.

As we study homiletics, we shall take the time to analyze many of the Savior's discourses. He also spoke few words at times. But whether many or few words – which simply in number of words themselves offer

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us a lesson – we should take the time to carefully consider his use of words, styles of rhetoric, his illustrations, etc.

Jesus is the epitome of grace and truth. He fulfills Proverbs 17:10: “A reproof entereth more into a wise man than an hundred stripes into a fool.” Jesus did not cast his pearls before swine and he did not give that which is holy unto the dogs (Matthew 7:6). He preached the word, but he respected the freewill of the hearers to either accept or reject his words. Notice the fulfillment of scripture noted in Matthew 12:17:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,
18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased:
I will put my spirit upon him, and he shall shew judgment to the Gentiles.
19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.
20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send
forth judgment unto victory.
21 And in his name shall the Gentiles trust.

Jesus’ preaching is gentle to the bruised and allows mockers to continue on their froward way.

The Connection to Love Commandment Doctrine

The love of Christ constrains us to preach the gospel (2 Corinthians 5:14). For preachers, we are commanded to preach the gospel to every creature (Mark 16:15). As bishops (pastors) we “preach the word” (2 Timothy 4:2).

All these works fall under John 14:15: “If ye love me, keep my commandments.”

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Lesson 1: How Shall they Preach Except They Be Sent?

I. John, Jesus, and the Apostles Were Sent Men

- A. John 1:6 – There was a man sent from God, whose name was John.
- B. John 20:21 – Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.
- C. Matthew 10:5 – These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:
- D. 6 But go rather to the lost sheep of the house of Israel.
- E. 7 And as ye go, preach, saying, The kingdom of heaven is at hand.
- F. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
- G. 9 Provide neither gold, nor silver, nor brass in your purses,
- H. 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
- I. 11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

II. Paul Shows the Understanding of Being Sent

- A. Romans 10:8-17:

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

III. Notice Process in Romans

- A. Faith comes by hearing the word of God
- B. People hear the gospel, believe, confess, and call upon the name of the Lord

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C. God's order:

- Men are sent
- Men preach
- Men hear
- Men believe
- Men call upon the Lord

IV. **God's Validation vs. Man's Validation**

- A. Validation is in calling and sending, not personality, people, programs, etc.
- B. God validates a man's ministry through church authorization
- C. All preachers should be church-sent
- D. Acts 13:1 – Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.
- E. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.
- F. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away.
- G. A man not sent has to validate himself.
- H. Man validating himself uses things like church attendance, numbers, buildings, programs, popularity, etc. None of this is Bible.

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Lesson 2: Preach the Word

I. Preach the Word – 2 Timothy 4:2

- A. Paul wrote to Timothy these words in 2 Timothy 4:2:
- B. “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”
- C. This verse is full of homiletical wisdom:

II. Preach

- A. This has the meaning of proclaiming.
- B. This is not merely teaching, not debating, not conversation, not a talk – but full-purposed, energetic, *preaching* of the word of God.
- C. This is contrasted to teaching – notice verse 3: “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;”
- D. The world loves “teachers” because knowledge puffeth up (1 Corinthians 8:1).
- E. Preaching is the God-inspired delivering of a message from God (Jonah 3:2),
 - may provoke repentance (Matthew 4:17; Mark 6:12),
 - denotes an urgency (Matthew 10:7),
 - is an exhortation to do something (Luke 3:18),
 - includes the glad tidings (Luke 8:1; 20:1; Acts 14:7),
 - and is about One Man (Acts 5:42) – Jesus Christ.

III. The Word

- A. The word is the word of God (Acts 14:25; 15:36; 16:6; etc.).
- B. The word is given by inspiration (2 Timothy 3:16) and is profitable for:
 - Making wise unto salvation through faith in Jesus Christ (2 Timothy 3:15)
 - Doctrine
 - Reproof
 - Correction
 - Instruction in Righteousness
 - To be Perfect
 - Thoroughly furnished unto all good works

IV. Be Instant

- A. This gives the sense of suddenly or immediately (See Isaiah 29:5; 30:13; Luke 2:38; Romans 12:12).
- B. Preachers should preach without delay when called upon.

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- C. They should always be ready (1 Peter 5:2; 1 Peter 3:15; Romans 1:15).
- D. Always have a message on-hand.

V. **In Season**

- A. To every thing there is a season (Ecclesiastes 3:1).
- B. This season is a time when preaching is desired, expected, appreciated.
- C. We should know how to speak a word in season (read Isaiah 50:4).
- D. There are times and places that we are asked to preach.
- E. Thank God for churches and other people who desire to hear the word of God.
- F. The preacher needs to know his audience and adjust his message accordingly. But, when it comes to the gospel, it should always be preached regardless of the audience.

VI. **Out of Season**

- A. Just as there are seasons when preaching is desired and expected, there are seasons when people resist the word of God, and times when people are not wanting to hear.
- B. However, the preacher must still maintain his message.
- C. One will note in the Book of Acts that the apostles' messages were consistent.
- D. We are not seeking popularity but pleasing the Lord.

VII. **Reprove**

- A. All things that are reprov'd are made manifest by the light (Ephesians 5:13). The Light is Jesus and the word of God (John 1:9; 9:5; 12:46; 2 Peter 1:19).
- B. He that doeth evil hateth the light lest his deeds should be reprov'd (John 3:20)
- C. The Spirit reproveth of sin (John 16:8)

VIII. **Rebuke**

- A. Rebuke is done in love (Hebrews 1:5; Revelation 3:9)
- B. Rebuke helps people to be sound in the faith (Titus 1:13)
- C. It is for them that sin (1 Timothy 5:20)

IX. **Exhort**

- A. Preaching should have exhortation (Luke 3:18)
- B. Exhortation is speaking to encourage to do a thing. It is different than a commandment.
- C. He that prophesieth speaketh unto men to edification, and exhortation, and comfort (1 Corinthians 14:3).
- D. We exhort to be obedient (Hebrews 3:13; 10:25; 2 Thessalonians 3:12))

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X. With all Longsuffering

- A. The preacher should be patient in his preaching
- B. People tend not to obey, but need to be constantly exhorted to obedience
- C. Being impatient is not conducive to being a servant of God – “with *all* longsuffering...”

XI. And Doctrine

- A. The preacher must be a doer of the word (James 1:22)
- B. The preacher is an ensample to follow (1 Peter 5:3)
- C. The preacher lives the obedient life (Titus 2:7)

XII. Preaching the Word

- A. The word of God is powerful (Hebrews 4:12).
- B. The gospel is the power of God (Romans 1:16).
- C. We do not rely on our own wisdom or excellency of speech when preaching.
- D. We should let the word of God preach itself by simply letting the word of God speak through us.
- E. Read the passage below – 1 Corinthians 1:23-25:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

XIII. For We Preach Not Ourselves, But Jesus Christ

A. 2 Corinthians 4:1-7

Therefore seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

B. We faint not

C. Renounce the hidden things of dishonesty

D. Not walking in craftiness

E. Not handling the word of God deceitfully

F. Manifesting the truth

G. Commending oneself to every man's conscience in the sight of God

H. Preach not ourselves, but Jesus Christ the Lord

I. Preach ourselves servants for Jesus' sake.

J. Excellency of power may be of God and not ourselves

XIV. Preaching the Word – Applications

In 2 Timothy 4:1-4, the apostle Paul wrote this:

1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

This passage, written to the pastor of the Ephesian church, gives us a format for preaching the word of God.

2 Timothy 3:16, 17: All scripture is given by inspiration of God, and is profitable: •

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- For Doctrine
- For Reproof
- For Correction
- For Instruction in righteousness:
- That the man of God may be perfect, thoroughly furnished unto all good works.

A difficult thing for some preachers is to analyze their own preaching method and style. True, God calls us, and our personality affects the ministry – sometimes for good, and sometimes not. But we all are to be learning and maturing and pressing toward the mark. We as preachers should desire to prove our own work, examine ourselves, and continually learn from the word of God.

We also know that each preacher should have his individual personality and style. We do not want to reproduce “robots” that imitate some other preacher. As one man said, when that happens, nobody is preaching. The one emulated is not preaching. The one preaching is not himself. Although imitation is the greatest form of flattery, we ought to teach students to be themselves and rely on the Holy Ghost for direction.

XV. Preach the Word – Always Preach Doctrine

Doctrine – what we do and teach – the Commandments of Jesus Christ

1 Timothy 4:1 says, “preach the word.” This should not even have to be mentioned, but it is easy to speak on other things. God manifests his word through preaching. God’s word should be preached. And, the first profitable thing of scripture is Doctrine.

In the passage above, the first thing listed as profitable from the scriptures is doctrine. By now, the student/teacher understands the importance and high priority of Christ’s Doctrine in the work of the ministry.

The Doctrine of Christ should be an integral part of all preaching and teaching. This doctrine should be identified by the preacher, studied, and obeyed, and then preached.

A preacher can preach on a lot of different subjects, passages, topics, and people – however, the highest priority in preaching is to preach the Doctrine of Christ – what a disciple should do and teach.

From the point of view of the New Testament, the four gospels hold the essence of the Christ’s doctrine. We have some other places in Acts and the Revelation that also show the teachings of Jesus Christ. The epistles are “commentaries” on Christ’s doctrine, teaching details and applications so we can better understand.

A preacher today can do no better than an apostle in his preaching. The apostles preached Christ’s doctrine (not their own). The New Testament is all about Christ’s doctrine. If a preacher misses this, he “swallows a camel.”

XVI. Preach the Word – Always Being Instant

“Be instant in season, out of season.” So many things can be said of this little phrase. The thing I want to bring forward is consistency. Being the same. Regardless of the season the preacher should preach the same way. Whether the hearers are receptive or rebellious, the preacher should preach the same way. Whether in good time or bad, the preacher should preach the same way. Whether in a time of joy or sorrow, the preacher should preach the same way. Whether he “feels” like preaching or not, the preacher should preach the same way. Whether angry, disappointed, fearful, or victorious; the preacher should preach the same way.

People expect consistency and self-control from the preacher.

A preacher should be able to adjust his message for the time, place, and audience: whether preaching to the mainly saved or the mainly lost; to fellow preachers or to children; for certain events: marriages, funerals, dedications and baptisms; for short messages and long messages; and in formal and informal situations.

But in another way, he should always be consistent. In what way should he be consistent? There is much to be said about this. Here is a partial list:

- Consistent (instant) in readiness (never give the impression you are not ready – a preacher should always be ready). My preacher told me to always have a spring in my step when walking to the pulpit. This is good advice. People notice body language. (Romans 1:15; 1 Peter 5:2)
- Consistent is a good attitude – a preacher should never preach in anger, or out of vengeance, or against an individual. The word of God is a sharp two-edged sword that can cut both ways. It should be used with care and always under control. Never recklessly. (James 1:20; 3:17; 1 Corinthians 4:13)
- Consistent in his love for God, the Savior, and the people who are listening (Ephesians 4:15).
- Consistent is glorifying the Savior first and foremost. We are Jesus’ servants and we preach his doctrine, glorifying him only, preaching the gospel of salvation (John 16:14).
- Consistent in sound speech. Although “in the multitude of words there wanteth not sin,” a preacher should avoid words that offend – unless they are Bible words. Such words should be preached with care. Also, a preacher should give diligence to know how a word is pronounced. If a word is strange, he should do his research (Titus 2:8).
- Consistent with the power (boldness and confidence) that Jesus has provided the preacher:

Power of authority – Matthew 28:18-20

Power of the Holy Ghost (strength) – Acts 1:8

Power of the word of God – Hebrews 4:12

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- Consistent with the fact that we represent the King of Kings as ambassadors (2 Corinthians 5:12; Ephesians 6:20).
- Consistent with longsuffering and doctrine. We will find many times that our preaching does not immediately bear fruit. It takes time.

XVII. Preach the Word – Three Necessary Elements

In chapter 4, the apostle mentions three elements in preaching – reproof, rebuke, and exhortation ... with all longsuffering and doctrine.

This format helps us to understand in preaching the doctrine needs to be taught, bad doctrine reproofed. All things that are reproofed are made manifest by the light.

We use the word of God to “make manifest” the things that are contrary to sound doctrine. The word shows us what is good and bad doctrine.

The word also contains rebukes for bad doctrine. Warnings as to the result of bad doctrine. How God judges bad doctrine. Even the self-destructive effects.

- Reprove
- Rebuke
- Exhort

XVIII. Preach the Word – Never Assume All Hearers Are Born-Again

Every sermon should contain the gospel message and make clear to the hearers how to be saved. We do the work of an evangelist because our Savior showed us the high value of a soul. He came to seek and save that which was lost, and we ought to maintain that priority in our preaching.

The principle of never assuming all are saved is seen throughout the New Testament. In the letters to churches and in the general epistles there are warnings.

Notice these passages showing the speaker/author did not assume all were saved.

Matthew 7:15 – Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.
16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

John 12:47 – And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

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Acts 20:28 – Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

Romans 8:9 – But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

1 Corinthians 15:1 – Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

2 Corinthians 5:17 – Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Galatians 3:27 – For as many of you as have been baptized into Christ have put on Christ.

Ephesians 4:21 – If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Philippians 3:17 – Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

Colossians 1:21 – And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

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1 Thessalonians 4:14 – For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

2 Thessalonians 3:14 – And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

1 Timothy 6:3 – If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

2 Timothy 2:24 – And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Titus 1:15 – Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

Hebrews 2:2 – For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

Hebrews 3:15 – While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

Hebrews 6:4 – For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

Hebrews 12:7 – If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

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James 1:26 – If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

1 Peter 2:1 – Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious.

2 Peter 2:1 – But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

1 John 1:6 – If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

1 John 2:19 – They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

1 John 4:20 – If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

2 John 1:10 – If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

Revelation 13:9 – If any man have an ear, let him hear.

XIX. Preach the Word – End on a Positive Note – An Exhortation or Blessing

Finally, we are to exhort the hearers to the right way – with all longsuffering and doctrine. Longsuffering and doctrine are ways to maintain the state of being “instant.”

Paul said in 1 Corinthians 14 that we should speak to exhortation. Building people up, not tearing them down, is the way of leadership.

As we study records of preaching in the Bible, the student/teacher should think and identify these three elements and examine how the preacher preached the word.

I say, we in these last days, can preach no better than Solomon, the apostles, and Jesus Christ. Learning from them is what this class I about.

Furthermore, the student/teacher should create an outline for each class (reverse engineer the message) and analyze how the message was constructed. Every doctrine should be highlighted.

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We know in all preaching work, that the Holy Ghost is a required help in knowing what to say and how to say it. From Jesus' teaching on the Comforter, we know these things about the work of the Holy Ghost:

- Not speak of himself
- Glorify Jesus Christ
- Guides to truth

These things should also be recognized when analyzing the sermons, for we believe these messages were directed by the Holy Ghost himself – All scripture is given by inspiration of God. Holy men of God spake as they were moved by the Holy Ghost (2 Peter 1:21).

As is the usual case for developing class syllabi, the student/teacher should prepare a lesson outline for each of classes below, using the direction above. Each class outline should take about one hour to teach.

XX. Preach the Word – Following Jesus' Methods

- A. Jesus used stories and parables
- B. Jesus used extreme examples and contrasts
- C. Jesus gave memorable sayings
- D. Jesus asked questions
- E. Jesus used object lessons
- F. Jesus used repetition

XXI. Preach the Word – Marks of a Good Sermon

- A. Uses and explains a Bible text
- B. Always includes the gospel
- C. Can be applied to the hearers
- D. Easy to understand
- E. Well organized
- F. Causes hearers to think
- G. Keeps the attention of the hearers (hearers engaged)
- H. Provokes good doctrine and action on part of the hearers
- I. Is not a "sheep-whipping" session
- J. Is respectful to the people

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Lesson 3: Preach the Gospel

I. The Gospel is the Power of God

- A. Romans 1:14 – I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
- B. 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
- C. 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; to the Jew first, and also to the Greek.
- D. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
- E. Power to save “whosoever”
- F. The gospel is the power of God –not a preacher’s wisdom, tactics, cleverness, personality, etc.
- G. The righteousness of God is revealed in the gospel

II. Preaching the Gospel

- A. The main emphasis of all preachers should be to preach the gospel
- B. Preach the gospel in all messages
- C. We do not know the hearts of men and who is saved and who is not.
- D. The gospel is good for saved and lost
- E. There is much healing through the preaching of the gospel
- F. One has fewer of life’s problems through the preaching of the gospel (helps to focus life for God and heals the mind)
- G. The righteousness of God is contained in the gospel.

III. Jesus sent Paul to Preach the Gospel

- A. 1 Corinthians 1:17-24:

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

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24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

- B. Baptism is not part of the gospel of salvation
- C. Baptism follows salvation

IV. **The Gospel is Defined in 1 Corinthians 15:1-4**

- A. 1 Corinthians 15:1 – Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
- B. 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
- C. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
- D. 4 And that he was buried, and that he rose again the third day according to the scriptures:
- E. The gospel is the death, burial, and resurrection of Jesus Christ

V. **The Gospel Must be Obeyed to be Saved**

- A. Romans 1:5 – By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:
- B. Romans 6:17 – But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
- C. Romans 10:16 – But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
- D. Romans 16:26 – But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- E. 2 Thessalonians 1:8 – In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
- F. Hebrews 5:9 – And being made perfect, he became the author of eternal salvation unto all them that obey him;
- G. 1 Peter 1:22 – Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
- H. 1 Peter 4:17 – For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?
- I. 1 John 3:23 – And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

VI. **Paul Curses Anyone Preaching Another Gospel**

- A. Galatians 1:6 – I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

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- B. 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
- C. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
- D. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.
- E. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
- F. 11 But I certify you, brethren, that the gospel which was preached of me is not after man.
- G. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.
- H. Important Distinctions:
 - The gospel is for Every Creature
 - Whosoever can be saved
 - Reject Calvinism
 - Once saved always saved.
 - Saved by grace through faith

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Lesson 4: Jesus' Commandments When Sending

I. Commandments from Matthew 10

- A. This is a large portion of scripture, but it is full of teaching.
- B. We have included the whole chapter.
- C. Students should identify the numerous commandments (over 30) in the passage.
- D. Students should identify the numerous teaching points (over 20) in this passage.

E. Matthew 10:1-42

- 1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.
- 2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;
- 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;
- 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.
- 5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:
- 6 But go rather to the lost sheep of the house of Israel.
- 7 And as ye go, preach, saying, The kingdom of heaven is at hand.
- 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
- 9 Provide neither gold, nor silver, nor brass in your purses,
- 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
- 11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.
- 12 And when ye come into an house, salute it.
- 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
- 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.
- 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.
- 16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.
- 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;
- 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.
- 19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.
- 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

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21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.
22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.
23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.
24 The disciple is not above his master, nor the servant above his lord.
25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?
26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.
28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.
29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
30 But the very hairs of your head are all numbered.
31 Fear ye not therefore, ye are of more value than many sparrows.
32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.
33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.
35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.
36 And a man's foes shall be they of his own household.
37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.
38 And he that taketh not his cross, and followeth after me, is not worthy of me.
39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.
40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.
42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

II. Commandments from Matthew 20

- A. "Go ye also into the vineyard, and whatsoever is right I will give you."
- B. Matthew 20:1-16

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1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.
2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.
3 And he went out about the third hour, and saw others standing idle in the marketplace,
4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
5 Again he went out about the sixth and ninth hour, and did likewise.
6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.
8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.
9 And when they came that were hired about the eleventh hour, they received every man a penny.
10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
11 And when they had received it, they murmured against the goodman of the house,
12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?
14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.
15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?
16 So the last shall be first, and the first last: for many be called, but few chosen.

III. Commandments from Matthew 22

- A. "Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage."
- B. "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."
- C. "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."
- D. Matthew 22:1-14

1 And Jesus answered and spake unto them again by parables, and said,
2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,
3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.
4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

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5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

IV. Commandments from Luke 22

A. “Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.”

B. Luke 22:35-38

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

V. Commandments from John 4

A. “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.”

B. John 4:34-37

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

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37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

VI. The Great Commission

A. Matthew 28:18-20

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 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. Amen.

B. Mark 16:14-18

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

C. Luke 24:45-49

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

D. Acts 1:4-8:

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

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6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

- E. 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
- F. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

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Lesson 5: The Need for Holiness

I. We Witness by the Power from the Holy Ghost

- A. Acts 1:8 – But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

II. The Progress of Jesus Christ

- A. Doing the Father's business – Luke 2:49-52
- B. Being subject to his mother and Joseph (v. 51)
- C. Increasing in wisdom and stature, and in favor with God and man (v. 52)
- D. Jesus was baptized – Luke 3:21
- E. Jesus anointed with the Holy Ghost – Luke 3:22
- F. Jesus resists temptation – Luke 4:1-13
- G. Jesus returns in the power of the Spirit to Galilee – Luke 4:14
- H. Jesus preaches in a synagogue – Luke 4:15-16
- I. Jesus finds the place in Isaiah 61:1-2 – Luke 4:17-19
- J. Jesus says: "This day is this scripture fulfilled in your ears" – Luke 4:21

III. Breakdown of Isaiah 61:1-2

- A. Luke 4:18-19
- B. 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor;
- C. he hath sent me to heal the brokenhearted,
- D. to preach deliverance to the captives,
- E. and recovering of sight to the blind,
- F. to set at liberty them that are bruised,
- G. 19 To preach the acceptable year of the Lord.

IV. Preach in Holiness

- A. 1 Corinthians 9:24 – Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.
- B. 25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
- C. 26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
- D. 27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.
- E. 2 Timothy 2:19 – Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

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- F. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.
- G. 21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.
- H. 22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

V. **Hypocrisy is Offensive to All**

- A. Be doers of the word – James 1:22
- B. Do and teach – Acts 1:1; Matthew 5:19
- C. Do the things learned – Philippians 4:9
- D. Hypocrites say and do not – Matthew 23:3
- E. Be a pattern of good works – Titus 2:7
- F. Be ensamples to the flock – 1 Peter 5:3
- G. Action – not talk – are weighed by God

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Lesson 6: Speaking the Truth in Love

I. Jesus is Full of Grace and Truth

- A. John 1:14 – And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- B. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
- C. 16 And of his fulness have all we received, and grace for grace.
- D. 17 For the law was given by Moses, but grace and truth came by Jesus Christ.

II. Truth and Love Go Hand in Hand

- A. Ephesians 4:11 – And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
- B. 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- C. 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- D. 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
- E. 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
- F. 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

III. Without Charity, Words are Sounding Brass

- A. 1 Corinthians 13:1 – Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
- B. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
- C. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
- D. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
- E. 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
- F. 6 Rejoiceth not in iniquity, but rejoiceth in the truth;
- G. 7 Beareth all things, believeth all things, hopeth all things, endureth all things.

IV. Showing the Love of God in Word and Deed

- A. 1 John 3:10 – In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
- B. 11 For this is the message that ye heard from the beginning, that we should love one another.
- C. 12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.
- D. 13 Marvel not, my brethren, if the world hate you.
- E. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.
- F. 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.
- G. 16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.
- H. 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?
- I. 18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

V. Charity is the Bond of Perfectness

- A. Colossians 3:12 – Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
- B. 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.
- C. 14 And above all these things put on charity, which is the bond of perfectness.
- D. 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.
- E. 16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
- F. 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

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Lesson 7: Edification, not Destruction

I. God Wants Churches to be Edified

- A. Acts 9:31 – Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.
- B. Romans 14:19 – Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
- C. Romans 15:2 – Let every one of us please his neighbour for his good to edification.
- D. 1 Thessalonians 5:11 – Wherefore comfort yourselves together, and edify one another, even as also ye do.
- E. 1 Timothy 1:4 – Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

II. Charity Edifies

- A. 1 Corinthians 8:1 – Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
- B. 1 Corinthians 10:23 – All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

III. Preaching (Prophesying) Should be Unto Edification

- A. 1 Corinthians 14:3 – But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
- B. 4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.
- C. 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
- D. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.
- E. 26 How is it then, brethren? when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

IV. Preachers are Given Authority to Edify, Not Destroy

- A. 2 Corinthians 10:8 – For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:
- B. 2 Corinthians 12:19 – Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

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- C. 2 Corinthians 13:10 – Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.
- D. Ephesians 4:12 – For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- E. 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.
- F. 29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

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Lesson 8: A Word Fitly Spoken

I. Words Should Be Fitly Spoken

- A. Proverbs 25:11 – A word fitly spoken is like apples of gold in pictures of silver.
- B. 12 As an earring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear.
- C. 13 As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.
- D. 14 Whoso boasteth himself of a false gift is like clouds and wind without rain.
- E. 15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.
- F. Preachers should speak words should that are “fitly spoken”
- G. Preachers should be wise reprovers
- H. Preachers should be faithful messengers
- I. Preachers should “refresh” the soul of Jesus with his preaching (not grieve the Lord)
- J. Preachers should be long forbearing – “...exhort, with longsuffering and doctrine” – 2 Timothy 4:2
- K. Preachers should know “a soft tongue beaketh the bone”

II. A Soft Answer Turneth Away Wrath

- A. Proverbs 15:1 – A soft answer turneth away wrath: but grievous words stir up anger.
- B. 2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.
- C. 3 The eyes of the LORD are in every place, beholding the evil and the good.
- D. 4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.
- E. Preachers should have a “soft answer” and not use grievous words
- F. Preachers should have the tongue of the wise and use knowledge rightly
- G. Preachers should have a wholesome tongue

III. In the Multitude of Words There Wanteth Not Sin

- A. Proverbs 10:18 – He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.
- B. 19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.
- C. 20 The tongue of the just is as choice silver: the heart of the wicked is little worth.
- D. 21 The lips of the righteous feed many: but fools die for want of wisdom.
- E. Ecclesiastes 5:1 – Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.
- F. 2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.
- G. 3 For a dream cometh through the multitude of business; and a fool’s voice is known by multitude of words.

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IV. Have a List of Words that are Forbidden in the Pulpit

- A. Proverbs 15: 4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.
- B. Some words should never be uttered from the pulpit
- C. Offensive words
- D. Words that can be interpreted as offensive
- E. Euphemisms of bad things
- F. Replacement for swear words
- G. Words that people can misunderstand
- H. Words that are literally swear words
- I. Words that some might consider swear words
- J. Words that sound like swear words
- K. The preacher should be humble and self-aware of what he says

V. Preaching in the Power of God

- A. 1 Corinthians 1:17 – For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.
- B. 18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
- C. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
- D. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
- E. 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
- F. 1 Corinthians 2:1 – And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
- G. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.
- H. 3 And I was with you in weakness, and in fear, and in much trembling.
- I. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
- J. 5 That your faith should not stand in the wisdom of men, but in the power of God.

VI. Use Pleasant Words

- A. Proverbs 15:26 – The thoughts of the wicked are an abomination to the LORD: but the words of the pure are pleasant words.
- B. Proverbs 16:24 – Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

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Lesson 9: Bridling the Tongue

I. Men Who Do Not Bridle the Tongue are Deceived

- A. James 1:26 – If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.
- B. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.
- C. 1 Corinthians 14:32 – And the spirits of the prophets are subject to the prophets.

II. Refrain the Tongue from Speaking Evil

- A. 1 Peter 3:8 – Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:
- B. 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.
- C. 10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:
- D. 11 Let him eschew evil, and do good; let him seek peace, and ensue it.
- E. Titus 3:1 – Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,
- F. 2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.
- G. 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

III. There is Wisdom in Speaking Carefully

- A. Proverbs 21:23 – Whoso keepeth his mouth and his tongue keepeth his soul from troubles.
- B. Proverbs 17:27 – He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.
- C. 28 Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

IV. The Teaching of James on the Tongue

- A. James 3:1-13:

1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.
2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.
3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

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4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

V. Avoid Speaking When Angry or Proud

- A. James 1:19 – Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:
- B. 20 For the wrath of man worketh not the righteousness of God.
- C. Verse 20 should be memorized by every preacher
- D. Proverbs 30:32 – If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.
- E. Ephesians 4:26 – Be ye angry, and sin not: let not the sun go down upon your wrath:

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Lesson 10: All Things Done Decently and In Order

I. God is a God of Order

- A. Psalm 71:1 – In thee, O LORD, do I put my trust: let me never be put to confusion.
- B. 1 Corinthians 14:40 – Let all things be done decently and in order.
- C. 1 Corinthians 14:33 – For God is not the author of confusion, but of peace, as in all churches of the saints.
- D. James 3:16 – For where envying and strife is, there is confusion and every evil work.

II. The Word of God is Set in Order

- A. Luke.1:1 – Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
- B. 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
- C. 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
- D. 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.
- E. Proverbs 6:16 – These six things doth the LORD hate: yea, seven are an abomination unto him:

III. A Preacher Should Set Things in Order

- A. Ecclesiastes 12:9 – And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.
- B. Acts 18:23 – And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.
- C. 1 Corinthians 11:34 – And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.
- D. Titus 1:5 – For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

IV. Helpful Tips to Maintain Order in Preaching

- A. Follow the pattern of the text
- B. Use an outline
- C. Be mindful of time
- D. Do not waste valuable time rambling
- E. Preach on the personal level
- F. Emphasize the important points

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V. Speaking in the Church to Be Orderly

- A. 1 Corinthians 13:26 – How is it then, brethren? when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
- B. 27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.
- C. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
- D. 29 Let the prophets speak two or three, and let the other judge.
- E. 30 If any thing be revealed to another that sitteth by, let the first hold his peace.
- F. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
- G. 32 And the spirits of the prophets are subject to the prophets.
- H. 33 For God is not the author of confusion, but of peace, as in all churches of the saints.

Editor's Note: The above passage refers to the speaking of tongues in a church service. We understand that "tongues" are shown only in Acts and 1 Corinthians, and that they were actual languages that people spoke (see Acts 2:8), not mumbo-jumbo sounds. The speaking of tongues was a gift of the Holy Spirit for a sign to unbelievers (see 1 Corinthians 1:22 and 14:22). We also believe tongues and prophesying ceased once the word of God was written (1 Corinthians 13:8). However, the passage above is offered to show that Paul commanded the Corinthians church to maintain orderly services when people are speaking ("one by one," not in confusion).

VI. The Basic Abilities of a God-Called Preacher

- A. As a result of holiness, study, diligence, and focus; a Baptist preacher should be able to accomplish the following when given a moderate amount of time.
- B. Those who cannot accomplish these things should pray for God's help and diligently work to achieve these abilities.
- C. A preacher should be able to do the following when given enough time:
 - Understand any verse, passage, or chapter in the Bible
 - Know the context and be able to explain the context
 - Be able to understand every word in context and the meaning thereof
 - Be able to correctly pronounce every word, not avoiding hard names and words
 - Be able to identify relative commandments of Christ
 - Be able to preach Christ from the verse passage or chapter
 - Be able to locate a place to start in the gospels to calibrate that portion of scripture
 - Be able to outline the portion using Bible order or topical wisdom
 - Provide a historical introduction to the passage
 - Identify some useful illustrations for that passage
 - Preach the gospel using that portion
 - Edify hearers using that portion
 - Arrange a twenty-minute message

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Lesson 11: The Need for Study

I. The Commandment to Study

- A. 1 Timothy 2:14 – Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.
- B. 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- C. 16 But shun profane and vain babblings: for they will increase unto more ungodliness.
- D. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;
- E. 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

II. Avoid Words of No Profit

- A. Cause strife
- B. Subvert the hearers
- C. Shun profane and vain babblings
- D. These words increase unto more ungodliness
- E. These words eat as a canker
- F. Error concerning the truth
- G. Words that overthrow the faith of some

III. The Commandment to Feed the Lord's Sheep

- A. John 21:16 – He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.
- B. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.
- C. 1 Peter 5:1 – The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:
- D. 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;
- E. 3 Neither as being lords over God's heritage, but being ensamples to the flock.
- F. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

IV. Milk Verses Meat

- A. Isaiah 28:9 – Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

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- B. 1 Corinthians 3:2 – I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.
- C. Hebrews 5:12 – For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
- D. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.
- E. 1 Peter 2:2 – As newborn babes, desire the sincere milk of the word, that ye may grow thereby:
- F. Know when to use milk and when to use meat

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Lesson 12: Be Made All Things to All Men

I. **Always Be Yourself**

- A. Honesty
- B. Transparency
- C. Humility
- D. No duplicity
- E. Galatians 6:3 – For if a man think himself to be something, when he is nothing, he deceiveth himself.
- F. Romans 12:16 – Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

II. **Be Flexible When Addressing Hearers**

- A. Know the difference of the people you are speaking to
- B. Jude 1:22 – And of some have compassion, making a difference:
- C. 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.
- D. Children, adults, elderly, culture

III. **Be Self-aware of How you Speak**

- A. Different venues require different approaches
- B. Funerals – people are grieving
- C. Weddings – people are celebrating
- D. Business meetings – people are professional
- E. Children – they need to be entertained and given small amounts
- F. Elderly – speak loudly and slowly

IV. **Listen More Than You Talk**

- A. God gave two ears and one mouth
- B. Listen to know the need
- C. Listen to know the way to speak
- D. Use what is common to audience as a segue to the gospel

V. **Speak in Demonstration of the Spirit – not Excellency of Speech**

- A. 1 Corinthians 2:1 – And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
- B. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

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- C. 3 And I was with you in weakness, and in fear, and in much trembling.
- D. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
- E. 5 That your faith should not stand in the wisdom of men, but in the power of God.

VI. Understand the Religious Background and Culture of the Hearers

- A. 1 Corinthians 9:18 – What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.
- B. 19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.
- C. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;
- D. 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
- E. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.
- F. 23 And this I do for the gospel's sake, that I might be partaker thereof with you.

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Lesson 13: Preach Christ Crucified and We Servants

I. Preach Christ Crucified

A. 1 Corinthians 1:21-31:

- 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
22 For the Jews require a sign, and the Greeks seek after wisdom:
23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;
24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:
27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:
29 That no flesh should glory in his presence.
30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
31 That, according as it is written, He that glorieth, let him glory in the Lord.

II. Preach Not Self

A. 2 Corinthians 4:1-7:

- 1 Therefore seeing we have this ministry, as we have received mercy, we faint not;
2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
3 But if our gospel be hid, it is hid to them that are lost:
4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

- B. Romans 12:16 – Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

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- C. 1 Corinthians 3:21 – Therefore let no man glory in men. For all things are yours;

III. Glory in the Cross and Jesus Christ

- A. Galatians 6:14 – But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
- B. 15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.
- C. 2 Corinthians 10:17 – But he that glorieth, let him glory in the Lord.
- D. 1 Corinthians 10:31 – Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
- E. 1 Corinthians 1:29 – That no flesh should glory in his presence.
- F. 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
- G. 31 That, according as it is written, He that glorieth, let him glory in the Lord.
- H. Ephesians 3:21 – Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.
- I. 1 Timothy 1:17 – Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

IV. Preach Self as Servants for Christ's Sake

- A. Romans 1:1 – Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,
- B. James 1:1 – James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
- C. 2 Peter 1:1 – Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:
- D. Jude 1:1 – Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:
- E. 1 Corinthians 9:19 – For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.
- F. 2 Corinthians 4:5 – For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
- G. Galatians 1:10 – For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
- H. Philippians 2:3 – Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.
- I. 4 Look not every man on his own things, but every man also on the things of others.
- J. 5 Let this mind be in you, which was also in Christ Jesus:
- K. 6 Who, being in the form of God, thought it not robbery to be equal with God:
- L. 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- M. 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

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- N. 2 Timothy 2:24 – And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

V. **Jesus is Our Pattern**

- A. Matthew 20:27 – And whosoever will be chief among you, let him be your servant:
- B. 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- C. Mark 10:45 – For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- D. Matthew 12:18 – Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.
- E. Matthew 23:11 – But he that is greatest among you shall be your servant.
- F. Acts 2:17 – And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
- G. 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
- H. 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
- I. 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
- J. 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

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Lesson 14: Keep the Body Under

I. Run the Race to Obtain the Prize

- A. 1 Corinthians 9:24 – Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.
- B. 25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
- C. 26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
- D. 27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

II. Use Meekness

- A. Galatians 6:1 – Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
- B. 2 Bear ye one another's burdens, and so fulfil the law of Christ.
- C. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself.
- D. 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.
- E. 5 For every man shall bear his own burden.

III. Watch Your Tone in Preaching

- A. Romans 14:1 – Him that is weak in the faith receive ye, but not to doubtful disputations.
- B. 2 For one believeth that he may eat all things: another, who is weak, eateth herbs.
- C. 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
- D. 4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
- E. Do not dispute
- F. Do not despise
- G. Do not judge

IV. The Need for Forbearance

- A. Romans 15:1 – We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
- B. 2 Let every one of us please his neighbour for his good to edification.
- C. 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
- D. 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

V. Always Strive to Edify the Church

- A. 1 Corinthians 14:10 – There are, it may be, so many kinds of voices in the world, and none of them is without signification.
- B. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.
- C. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.
- D. 13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.
- E. 14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.
- F. 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
- G. 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?
- H. 17 For thou verily givest thanks well, but the other is not edified.
- I. 18 I thank my God, I speak with tongues more than ye all:
- J. 19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.
- K. 20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

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Lesson 15: Know Your Audience and the Event

I. **All Preaching Magnifies Christ**

- A. Christ is the reason we preach
- B. Jesus Christ and his crucifixion
- C. Always preach the Gospel
- D. Evangelism is core to all messages

II. **Consider the Need**

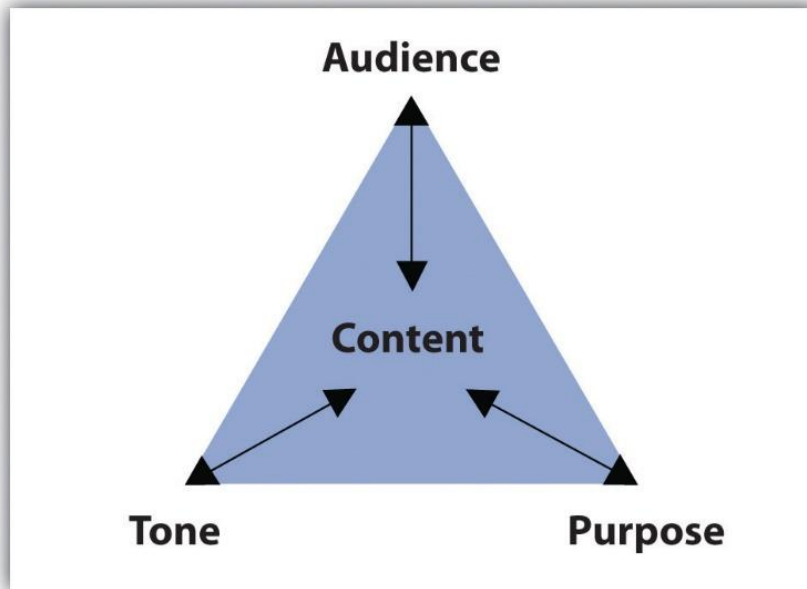
- A. Funeral – people need comfort
- B. Weddings – Jesus as the head of the wife
- C. School – Christ is the wisdom of God
- D. Youth – serve God in your youth, purity, etc.
- E. Nursing homes – peace and faith
- F. Hospitals – Jesus as the Great Physician
- G. Camp meetings – preach on things to help people

III. **Adapt to Your Audience**

- A. Know your audience
- B. Ask questions if necessary
- C. Know your available time and hold to it
- D. Adjust your rhetoric to the audience
- E. Knowing your audience helps to focus the preaching

IV. **Adjust Content and Tone to Be Effective**

- A. Sunday school vs. evangelistic tent meeting
- B. Children vs. adults
- C. Classroom vs. street preaching
- D. Nursing home vs. preachers' meeting
- E. Missions Conference vs. funeral



V. Audience Types

- A. Lay audience
- B. Managerial audience
- C. Expert audience

VI. Audience Personalities

- A. Agreeable
- B. Neutral
- C. Antagonistic
- D. Mixed

VII. Various Messages

- A. All preaching includes the gospel
- B. For funerals, use Psalm 23, John 11, etc.
- C. Show compassion at funerals
- D. For weddings, use Ephesians 5
- E. Show joy and good cheer

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Lesson 16: Using the Ordered Divisions in the Bible

I. **The Bible is Written to Be Preached**

- A. Chapters and verses give reference for all concerned
- B. Bible supplies background and context
- C. Bible supplies its own illustrations
- D. The Bible points to Jesus Christ on every page

II. **The Bible Offers Logical Order**

- A. Textual messages preach themselves
- B. Topical messages with passages that complement each other
- C. Illustrations for every point
- D. Principles of Christ can be shown with every passage

III. **The Bible Offers Logical Portions for Preaching**

- A. A man can preach through:

- A word
- A verse
- A passage
- A chapter
- A book

IV. **The Bible Supplies Points for a Message**

- A. For example, 2 Timothy 3:15-17:

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

- B. Note the points:

- All scripture – the entire Bible
- Is given –once for all
- By inspiration of God – Divine source
- Profitable – how the Bible is to be used
- Doctrine – what to do
- Reproof – what not to do

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- Correction – how to change
- Instruction in righteousness – how to excel
- Man can be perfect – achieving the goal
- Thoroughly furnished unto all good works – being used of God

V. **Stay on Point**

- A. Minimize “bunny trails” – we do not see this in scripture
- B. Minimize humor – we do not see too much of this in scripture (1 Timothy 3:8; Titus 2:2)
- C. Jesus is always the focal point
- D. Begin with Jesus, end with Jesus, preach on Jesus.

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Lesson 17: The Use of Illustrations

I. God Uses Illustrations

- A. Matthew 6:26 – Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
- B. 27 Which of you by taking thought can add one cubit unto his stature?
- C. 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
- D. 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
- E. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?
- F. 2 Kings 21:13 – And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

II. Illustrations Let the Light In

- A. Illustrations are like windows – they let the light in
- B. Parables are illustrations
- C. Things are illustrations – Mark 13:28
- D. Historical things are illustrations – Luke 13:4
- E. Illustrations help remember
- F. Illustrations help to understand
- G. Illustrations are enjoyable to hear

III. Bible Stories are the Best Illustrations

- A. Salvation – Serpent lifted up in the wilderness – John 3
- B. Baptism – shows death, burial, and resurrection
- C. Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
- D. 1 Corinthians 10:6 – Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
- E. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.
- F. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
- G. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.
- H. 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.
- I. 11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.
- J. 12 Wherefore let him that thinketh he standeth take heed lest he fall.

IV. Benefit of Using the Right Illustration

- A. Helps with message transfer – people perceive images faster than words
- B. Works to form a visual along with the words
- C. Holds the attention of the hearers
- D. Draws attention to important parts of the message
- E. It packages the message well – improves aesthetics of a message (similar to pictures in a book).
- F. They provide a style to a message
- G. Illustrations people are familiar with are more effective than unknown things.

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Lesson 18: Styles Used in Preaching

I. God Allows a Multitude of Styles to Preach the Word

- A. We can follow God's examples
- B. God uses a variety of rhetorical devices
- C. God will give wisdom to the preacher who asks for wisdom of God

II. Allegories

- A. 2 Samuel 12:1-9:

1 And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds:

3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:

6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

III. Poems and Songs

- A. Song of Solomon
- B. The Psalms
- C. Lamentations
- D. Ephesians 5:19 – Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
- E. Colossians 3:16 – Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

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IV. Points

- A. Proverbs 6:16 – These six things doth the LORD hate: yea, seven are an abomination unto him:
- B. 17 A proud look, a lying tongue, and hands that shed innocent blood,
- C. 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,
- D. 19 A false witness that speaketh lies, and he that soweth discord among brethren.
- E. Amos chapters 1 and 2 – God says 8 times: “Thus saith the LORD; For three transgressions of ..., and for four”

V. Parables and Storytelling

- A. Rich man and Lazarus
- B. The Good Samaritan
- C. The Prodigal Son

VI. Works or Drama

- A. The raising of Lazarus
- B. The healing of the blind
- C. The purging of the temple
- D. Jesus taught lessons by his actions
- E. Ezekiel 4:9 – Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.
- F. 10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.
- G. 11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.
- H. 12 And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.
- I. 13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

VII. Other Methods

- A. Illustrating with chalk talks
- B. Dress up – the whole armor of God
- C. Plays and skits

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Lesson 19: The Use of Rhetorical Devices

I. The Use of Rhetorical Devices is an Art Form

- A. Rhetoric is the art of effective communication
- B. Rhetorical devices are aesthetic helps in speaking and writing
- C. Rhetorical devices are our friends
- D. Rhetorical devices appeal to emotions or intellect
- E. Rhetorical devices draw attention to and emphasize specific points
- F. Rhetorical devices increase the variety of your message
- G. Understanding rhetorical devices help understand the word of God better
- H. Understanding rhetorical devices help to analyze speaking and writing techniques used by others
- I. Rhetorical devices help master the art of persuasion

II. God Uses Rhetorical Devices Throughout the Bible

- A. See Lesson 51: Rhetoric from Class 224A English and the Universal Language Structure
- B. God uses over 100 rhetorical devices in the Bible.
- C. See Lesson 51 mentioned above for examples of how God used these rhetorical devices.

III. The Use of Rhetorical Devices

- A. Rhetorical devices help make your points more effective
- B. Rhetorical devices help people better understand
- C. Rhetorical devices trigger an emotional response in the hearers
- D. Rhetorical devices persuade your audience
- E. Rhetorical devices give a sense of logic and perception
- F. Rhetorical devices give the perception of authority
- G. Rhetorical devices give the preacher a style and tone

IV. Five Rhetorical Appeals

- A. There are 5 Rhetorical Appeals
- B. ***Ethos***. Ethos refers to your credibility. Focuses attention on the writer's or speaker's trustworthiness. Takes one of two forms: "appeal to character" or "appeal to credibility." A writer may show "ethos" through his tone, such as taking care to show more than one side of an issue before arguing for the other side.
- C. ***Pathos***. Pathos refers to emotional appeal. Pathos, or the appeal to emotion, means to persuade an audience by purposely evoking certain emotions to make them feel the way the author wants them to feel. Authors make deliberate word choices, use meaningful language, and use examples and stories that evoke emotion. Pathos is one of the three

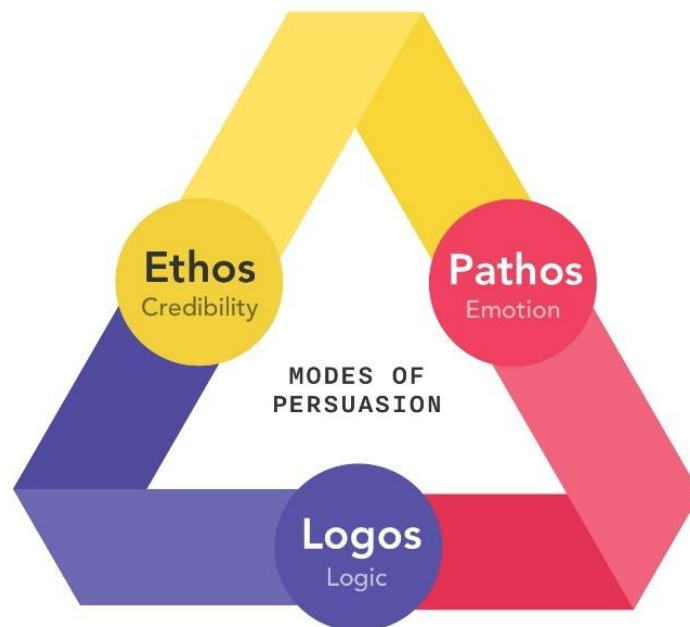
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primary modes of persuasion, along with logos and ethos. Pathos is also a key component of literature which, like most other forms of art, is designed to inspire emotion from its readers.

- D. **Logos.** Logos refers to using reason. Logos is a rhetorical or persuasive appeal to the audience's logic and rationality. Examples of logos can be found in argumentative writing and persuasive arguments, in addition to literature and poetry.
- E. **Kairos.** Kairos refers to the opportune moment. Kairos (Greek for "right time," "season," or "opportunity") refers to the "timeliness" of an argument. Often, for an ad or an argument to be successful, it needs appropriate tone and structure and come at the right time. Kairos is important because audience is important. Since rhetoric is about communication, one must think about your audience – what they bring to the table, how they think about the issue, and how they are likely to respond to the message. Naturally, kairos is part of that.
- F. **Topos.** Topos (from Ancient Greek: τόπος "place") refers to using a traditional or conventional literary or rhetorical theme or topic.

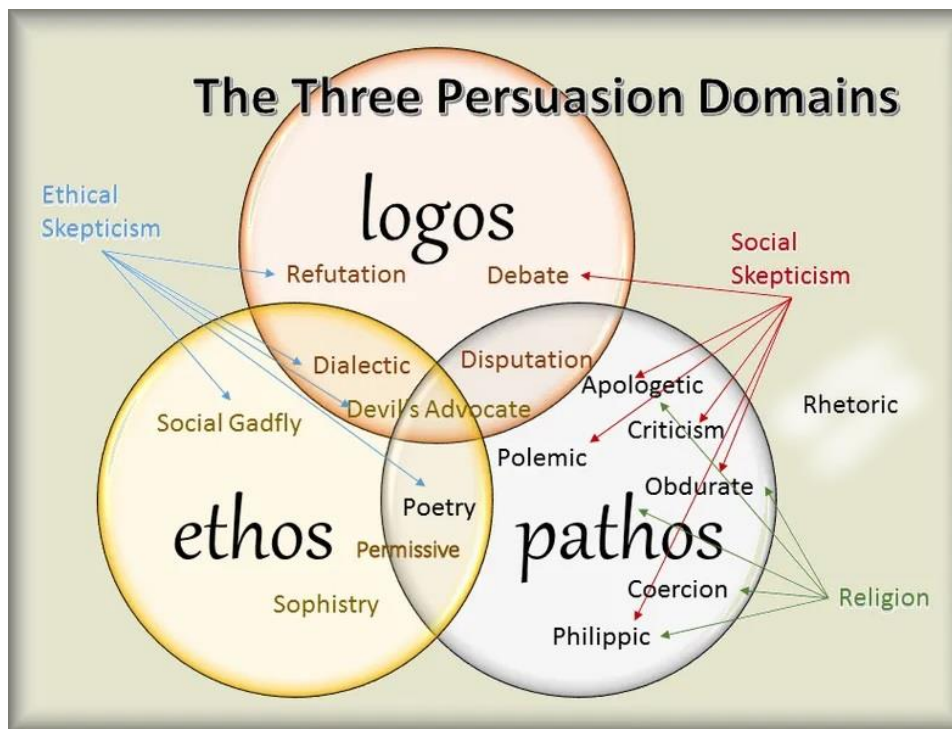
V. The Three Main Rhetorical Strategies

- A. Logos: Strategy of reason, logic, or facts.
- B. Ethos: Strategy of credibility, authority, or character.
- C. Pathos: Strategy of emotions and affect.
- D. The Rhetoric Triangle



VI. The Three Persuasions Domains

- A. Refutation – the action of proving a statement or theory to be wrong or false.
- B. Debate – an argument about a particular subject, especially one in which many people are involved.
- C. Dialectic – investigating or discussing the truth of opinions
- D. Disputation
- E. Devil’s advocate – expressing a contentious opinion in order to provoke debate or test the strength of the opposing arguments.
- F. Sophistry – the use of fallacious arguments, especially with the intention of deceiving.
- G. Poetry – a literary work in which special intensity is given to the expression of feelings and ideas by the use of distinctive style and rhythm; poems collectively or as a genre of literature.
- H. Polemic – a strong verbal or written attack on someone or something.
- I. Apologetic – of the nature of a formal defense or justification of something such as a theory or religious doctrine
- J. Criticism – the analysis and judgment of the merits and faults of a literary or artistic work.
- K. Obdurate – stubbornly refusing to change one’s opinion or course of action.
- L. Coercion – the practice of persuading someone to do something by using force or threats.
- M. Philippic – a bitter attack or denunciation, especially a verbal one.
- N. Permissive – allowing or characterized by great or excessive freedom of behavior.
- O. Social gadfly – an annoying person, especially one who provokes others into action by criticism.



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Lesson 20: Writing an Outline

I. **Identifying a Message from God**

- A. We encourage all preachers to develop their own messages
- B. Do not copy others, but be inspired by others
- C. Let God give you a message
- D. Pray and read the Bible until God shows you
- E. Write the main thoughts to convey
- F. Write the main scriptures to use

II. **Writing A Simple Outline**

- A. Start with Jesus' words
- B. List the main points
- C. Organize in logical order (topical) or follow Bible order (textual)

III. **Alliteration or Illustration**

- A. Think of ways for people to remember the message easily:
- B. Words – Dangers of Lust – Fun, Females, Finances, and Fame
- C. Letters – Joy – Jesus, Others, You
- D. A thing – three things about a mustard seed – smallest of seeds, greatest of faith, largest of trees among the herbs
- E. A person: Joseph was honest and diligent with parents, with Potiphar, in prison, in the palace with Pharaoh

IV. **Selecting an Illustration**

- A. Possibly the message started with an illustration
- B. Pray for the best illustration
- C. Think of Bible illustrations
- D. Apply illustrations to the important points
- E. Proverbs is full of illustrations
- F. Whole Bible is full of illustrations

V. **Think of These Elements**

- A. Structure
- B. Content
- C. Delivery

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VI. A Basic Outline

- A. Text to Start
- B. Introduction
- C. A Few Points
- D. Added illustrations
- E. Applications throughout – what we should do – the commandments of CHrist
- F. Conclusion
- G. Invitation

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Lesson 21: Getting and Keeping the Audience's Attention

I. **A Preacher Must be Mindful of the Audience**

- A. Look for feedback
- B. Look for signs of confusion or boredom
- C. Be considerate and polite

II. **A Preacher Must Respect Time and Be Time Conscious**

- A. Do not preach too long
- B. Better to leave group wanting more than less
- C. You do not have to preach everything you wrote
- D. A good preacher can say all he wants to say in fifteen minutes

III. **Ways of Keeping the Audience's Attention**

- A. Dynamic speaking and body language
- B. Changes in voice
- C. Humor at times
- D. Good illustrations
- E. Personal stories
- F. Ask questions
- G. Show images
- H. Tell a story

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Lesson 22: Sermons in the New Testament

IV. **The Following Lessons Review the Sermons in the New Testament**

- A. Messages by John
- B. Messages by Jesus
- C. Messages by the apostles

V. **The List of Sermons is Not Exhaustive**

- A. There are many messages we can study
- B. It is a lifetime work
- C. Some are very short, others are long

VI. **We Offer an Overview and the Salient Points**

- A. We make general observations
- B. We offer simple outlines
- C. We make note of the significant thoughts

VII. **There is Always Room for Others to do Further Study**

- A. The Bible can never be exhausted for study
- B. Only the mind of God can search the Bible out perfectly
- C. We do our due diligence
- D. We learn as we grow

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Lesson 23: The Preaching of John the Baptist

I. John Was Sent by God

- A. John 1:6 – There was a man sent from God, whose name was John.
- B. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe.
- C. 8 He was not that Light, but was sent to bear witness of that Light.

II. John's Message

- A. John preached as forerunner, a messenger, and a witness of Jesus Christ
- B. John 1:29 – The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
- C. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
- D. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
- E. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
- F. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
- G. 34 And I saw, and bare record that this is the Son of God.
- H. 35 Again the next day after John stood, and two of his disciples;
- I. 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
- J. 37 And the two disciples heard him speak, and they followed Jesus.
- K. John's message was that God's judgment on the world was imminent and that, to prepare for this judgment, the people should repent their sins, be baptized, and bring forth fruits of repentance.
- L. John taught the basic principles of the gospel of Jesus Christ.
- M. John taught the people about justice, mercy, honesty, morality, fasting, prayer, repentance and confession of sins, baptism by immersion, resurrection, and the Judgment (see Matthew 3; Luke 3).

III. John's Testimony of Jesus

- A. John 3:26-36:

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.
27 John answered and said, A man can receive nothing, except it be given him from heaven.
28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

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29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

B. Basic points of John's Testimony:

- I am not the Christ – Jesus is
- I am the friend of the Bridegroom
- I rejoice to hear the voice of Jesus
- He must increase
- I must decrease
- Jesus is above all
- Jesus speaks the words of God
- God gave Jesus the Spirit without measure
- The Father loves Jesus
- The Father has given all things to Jesus
- He that believes on Jesus has everlasting life

IV. John's Testimony of Himself

A. John 1:19-27:

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

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27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

V. The Angel's Testimony of John to Zacharias

- A. Luke 1:15 – For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
- B. 16 And many of the children of Israel shall he turn to the Lord their God.
- C. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
- D. John may have been a Nazarite (other life-long Nazarites were Samuel and Samson)

VI. John Was Related to Jesus' Mother

- A. Elizabeth was cousin to Mary
- B. Luke 1:36
- C. Elizabeth was married to Zecharias
- D. They were both of the priestly tribe
- E. Luke 1:5 – There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.
- F. Since Mary and Joseph were of David's tribe, she must have been cousin by marriage.

VII. Learning About John the Baptist

- B. Matthew 3:1-17:

1 In those days came John the Baptist, preaching in the wilderness of Judaea,
2 And saying, Repent ye: for the kingdom of heaven is at hand.
3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,
6 And were baptized of him in Jordan, confessing their sins.
7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
8 Bring forth therefore fruits meet for repentance:
9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

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11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

B. John the Baptist

- Was a preacher
- Fulfilled prophecy
- Lived in the wilderness and dressed and ate accordingly
- Preached against the Pharisees and Sadducees
- Preached bring forth fruits for repentance
- Preached repentance
- Preached baptism of the Holy Ghost and fiery judgment
- Acknowledged Jesus' authority to baptize

VIII. Jesus' Teaching on John the Baptist – More than a Prophet

A. Matthew 11:7-19:

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

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17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

B. Matthew 17:10-13:

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

C. What Jesus says of John the Baptist

- John not a reed shaken by the wind
- Not a man in soft raiment
- John a prophet – more than a prophet
- John is Jesus' messenger
- John prepared the way for Jesus
- Humanly speaking, there is none greater than John the Baptist
- Jesus is obviously highly pleased with John
- Fulfilled prophecy that Elijah would come
- The world said John had a devil
- Jesus said John was Elijah who was prophesied to come

IX. John the Baptist's Martyrdom

A. Matthew 14:1-12:

1 At that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

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10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

B. Mark 6:17-29:

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

C. How John Died

- Herod arrested John because of his preaching against Herodias and Herod's marriage
- Herodias' daughter asked for John's head after Herod promised her a reward
- John was beheaded and his head given to Herodias
- John's disciples buried John's body
- Only God knows where John's head ended up

X. The Birth of John

A. Excerpts from Luke 1:5-80:

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5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.
6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.
8 And it came to pass, that while he executed the priest's office before God in the order of his course,
9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.
10 And the whole multitude of the people were praying without at the time of incense.
11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.
12 And when Zacharias saw him, he was troubled, and fear fell upon him.
13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
14 And thou shalt have joy and gladness; and many shall rejoice at his birth.
15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
16 And many of the children of Israel shall he turn to the Lord their God.
17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
34 Then said Mary unto the angel, How shall this be, seeing I know not a man?
35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.
36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.
37 For with God nothing shall be impossible.
38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.
39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;
40 And entered into the house of Zacharias, and saluted Elisabeth.
41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:
42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.
43 And whence is this to me, that the mother of my Lord should come to me?
44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.
57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

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59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.
60 And his mother answered and said, Not so; but he shall be called John.
61 And they said unto her, There is none of thy kindred that is called by this name.
62 And they made signs to his father, how he would have him called.
63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.
64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.
65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.
66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
77 To give knowledge of salvation unto his people by the remission of their sins,
78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

XI. John's Preaching

A. Luke 3:1-20:

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,
2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.
3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;
4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;
6 And all flesh shall see the salvation of God.
7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?
8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.
9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

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10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

B. John preached the baptism of repentance for the forgiveness of sins (v. 3)

C. John preached saying,

- "O generation of vipers, who hath warned you to flee from the wrath to come?" (v. 7)
- "Bring forth therefore fruits worthy of repentance" (v. 8)
- "Every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire" (v. 9)
- "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise" (v. 11)
- "Exact no more than that which is appointed you" v. 13)
- "Do violence to no man, neither accuse any falsely; and be content with your wages" (v. 14)
- "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." (v. 16-17)

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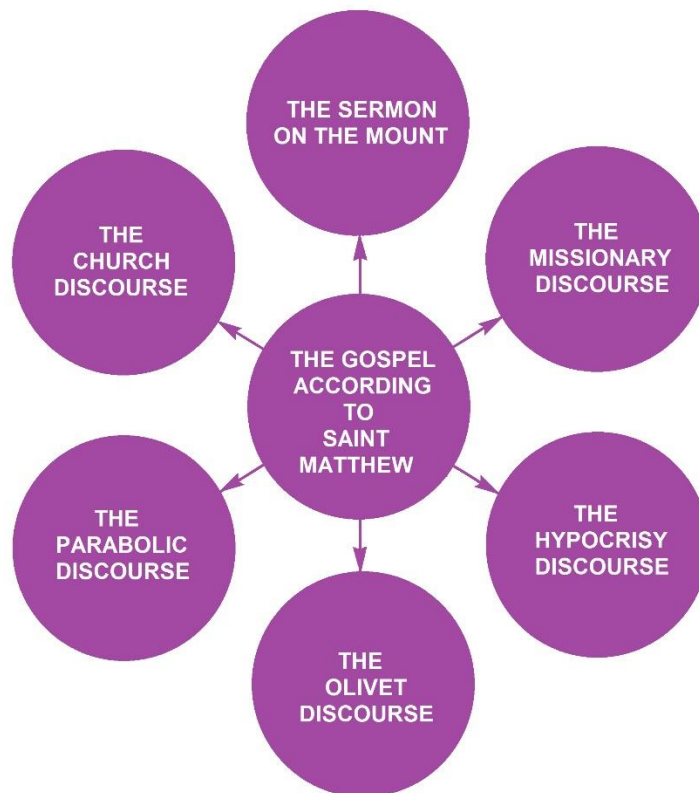
Lesson 24: Jesus' Preaching in Matthew

I. The Five Discourses (with Parallels in the Other 3 Gospels)

- A. There are five occurrences of the closing formula “when Jesus had finished speaking” (7:28, 11:1, 13:53, 19:1, and 26:1) found in the Gospel of Matthew.
- B. The discourses before these words have been understood by students of the word to be Five Discourses in Matthew.
- C. To these, we add a sixth, the Hypocrisy Discourse as found in Matthew 23.
- D. The Gospels of Mark and Luke also have parallel passages, which we will consider.

II. Discourses Described

- A. Kingdom Principles: The Sermon on the Mount – Matthew 5-7
- B. Kingdom Priority: The Missionary Discourse – Matthew 10
- C. Kingdom Parables: The Parabolic Discourse – Matthew 13
- D. Kingdom People: The Church Discourse – Matthew 18
- E. Kingdom Precaution: The Hypocrisy Discourse – Matthew 23
- F. Kingdom Prophecy: The Olivet Discourse – Matthew 24-25



III. Jesus's Preaching in the First Book of the New Testament

A. Matthew shows us the progression of Christ's ministry

- Jesus' generations (1:1-17)
- Jesus' virgin birth in Bethlehem and settling in Galilee (1:18-2:23)
- Jesus' baptism by John the Baptist (3:1-15)
- Jesus' anointing (3:16-17)
- Jesus' temptation (Matthew 4:1-11)
- Jesus' preaching (4:12-17)
- Jesus chooses disciples (4:18-22)
- Jesus' ministry of teaching, preaching, and healing (4:23-25)
- Jesus teaches the Sermon on the Mount (5:1-7:29)

IV. Notable Things About the Gospel of Matthew

- A. First book in the New Testament
- B. Written 80-90 AD
- C. Emphasizes Jewish traditions
- D. Part of the "synoptic gospels"
- E. Writing style is called a "polished synagogue Greek"
- F. Matthew is closely aligned with Mark's gospel – Matthew includes 600 of Mark's 661 verses
- G. Besides the discourses, we have other narratives:
- Prologue: genealogy, nativity, and infancy (Matthew 1–2)
 - First narrative and Sermon on the Mount (Matthew 3:1–8:1)
 - Second narrative and discourse (Matthew 8:2–11:1)
 - Third narrative and discourse (Matthew 11:2–13:53)
 - Fourth narrative and discourse (Matthew 13:54–19:1)
 - See also: Confession of Peter
 - Fifth narrative and discourse (Matthew 19:2–26:1)
 - Conclusion: Passion, Resurrection and Great Commission (Matthew 26:2–28:20)

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Lesson 25: Discourse 1: The Sermon on the Mount Discourse

I. Matthew 5 – 7 (see also Luke 6:20-29)

A. Important topics:

- Tenets of Christian Discipleship
- Church instruction
- Beatitudes
- Lord's Prayer
- Mercy, spirituality, compassion
- Divorce
- Lust
- Worldliness
- Persecution
- Prayer
- False Prophets

II. Preaching Outline

- A. Introduction
- B. The Beatitudes (5:3-12)
- C. Salt and Light (5:13-16)
- D. Jesus and the Law (5:17-19)
- E. Righteousness of the Scribes & Pharisees (5:20)
- F. Murder and Anger (5:21-26)
- G. Concerning Adultery (5:27-30)
- H. The Effects of Divorce (5:31-32)
- I. The Swearing of Oaths (5:33-37)
- J. Taking Revenge (5:38-42)
- K. Treatment of Enemies (5:43-48)
- L. Charitable Deeds (6:1-4)
- M. Prayer (6:5-15)
- N. Fasting (6:16-18)
- O. Materialism (6:19-24)
- P. Anxiety (6:25-34)
- Q. Judging Others (7:1-6)
- R. Asking, Seeking, Knocking (7:7-11)
- S. The Golden Rule (7:12)
- T. Exhortations in Entering the Kingdom (7:13-27)

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Lesson 26: Discourse 2: The Missionary Discourse

I. **Matthew 10 (see also Mark 6:7-13 and Luke 9:1-6; 10:1-12)**

- A. Jesus sending his disciples out to preach

II. **Preaching Outline**

- A. Preliminaries (v. 1-4)
- B. Message is for the Jews – Samaritans and Gentiles are excepted (v. 5-6)
- C. What to preach (v. 7)
- D. What to do (v. 8-14)
- E. What to think (v. 15-16)
- F. What to expect (v. 17-23)
- G. Sundry exhortations (v. 24-42)

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Lesson 27: Discourse 3: The Parabolic Discourse

I. **Matthew 13 (see also Mark 4:3-34)**

- A. Jesus teaches on the Kingdom of Heaven using Parables
- B. The Sower
- C. The Tares
- D. The Mustard Seed
- E. The Leaven
- F. The Hidden Treasure
- G. The Pearl of Great Price
- H. The Net

II. **Preaching Outline**

- A. Preliminaries (v. 1-2)
- B. The Sower (v. 3-9) – the Kingdom Salvation
- C. The Reason for Parables (v. 10-17)
- D. The Sower Explained (v. 18-23)
- E. The Tares (v. 24-30) – the Kingdom Similarity
- F. The Mustard Seed (v. 31-32) – the Kingdom Spreading
- G. The Leaven (v. 33) – the Kingdom Saturation
- H. Parables Fulfill Prophecy (v. 34-35)
- I. The Tares Explained (v. 36-43)
- J. The Treasure (v. 44) – the Kingdom Significance
- K. The Pearl (v. 45-46) – the Kingdom Singularity
- L. The Net (v. 47-50) – the Kingdom Separation
- M. Jesus Teaches (v. 51-52)
- N. Conclusion (v. 53-58)

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Lesson 28: Discourse 4: The Church Discourse

I. Matthew 18 (see also Mark 9:35-48)

- A. Lost Sheep
- B. Unforgiving Servant
- C. Binding on Earth and Heaven
- D. Peter's Confession
- E. Keys

II. Preaching Outline

- A. Being Great in the Kingdom of Heaven (v. 1-4)
- B. Offences toward Children (v. 5-10)
- C. The Love for the Lost (v. 11-14)
- D. Offences toward Brethren (v. 15-20)
- E. Peter's Question and Answer (v. 21-22)
- F. Teaching Parable (v. 23-35)

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Lesson 29: Discourse 5: The Hypocrisy Discourse

I. Matthew 23

- A. Pharisees
- B. Hypocrisy
- C. Service
- D. Humility

II. Preaching Outline

- A. Jesus speaking to his disciples (v. 1-3)
- B. Pharisees described (v. 4-7)
- C. Right practices (v. 8-12)
- D. First woe – hindering salvation (v. 13)
- E. Second woe – greed and pretense (v. 14)
- F. Third woe – reproducing failed religion (v. 15)
- G. Fourth woe – swearing foolishly (v. 16-22)
- H. Fifth woe – omitting weightier matters (v. 23-24)
- I. Sixth woe – hypocrisy (v. 25-26)
- J. Seventh woe – iniquity (v. 27-28)
- K. Eighth woe – killers (v. 29-32)
- L. Damnation (v. 33-38)

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Lesson 30: Discourse 6: The Olivet Discourse

I. Matthew 24-25 (see also Luke 21:5-36 and Mark 13:5-37)

- A. Jesus is on the Mount of Olives
- B. Coming Judgment
- C. End Times
- D. World to Come
- E. Jerusalem Temple Destruction
- F. Second Coming of Christ

II. Preaching Outline

- A. Destruction of the Temple Foretold – 24:1-2
- B. The Disciples' Two Questions – 24:3
 - When will these things be (the destruction of the temple)? – 24:3a
 - What will be the sign of your coming and the end of the age? – 24:3b
- C. Jesus Answers about “Non-Signs” – 24:4-8
 - The deception of false christs – 24:4-5
 - Wars, famines, pestilences, earthquakes: the end is not yet – 24:6-8
- D. Jesus Answers with Increasingly Close Signs – 24:9-26
 - Heavy persecution and more false prophets – 24:9-12
 - Those who hold out until the end will be saved – 24:13
 - Universal preaching of the Gospel right before the end – 24:14
 - The Abomination of Desolation – 24:15-20
 - The event – 24:15
 - The urgency to flee – 24:16-20
 - Great Tribulation – 24:21-22
 - More deception by false christs, prophets, and signs – 24:23-26
- E. Jesus Answers with THE Sign of His Coming and the End – 24:27-31
 - It will be obvious, like lightning and carrion birds – 24:27-28
 - Disturbance of the heavenly bodies – 24:29
 - The sign is the Son of Man coming in the clouds – 24:30a
 - The people of the earth will mourn – 24:30b
 - The angels are sent to gather the elect in the earth – 24:31
- F. Jesus Answers the “When” Question – 24:32-25:30
 - Parable of fig tree: the “when” will be evident – 24:32-35
 - Fact: no one knows the day or hour – 24:36
 - Consequently, you must be ready – 24:37-25:30
 - Illustration of the days of Noah – 24:37-39

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- Sudden devastating judgment demands readiness – 24:40-44
 - Illustration of faithful and evil servants: be ready – 24:45-51
 - Parable of virgins: be prepared for delay and be ready – 25:1-13
 - Parable of the talents: be ready by being faithful – 25:14-30
- G. Judgment of Gentiles: Immediately After the Second Coming – 25:31-46
- The nations separated into two groups – 25:31-33
 - Judgment of the sheep on the right hand – 25:34-40
 - Judgment of the goats on the left hand – 25:41-46

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Lesson 31: Mark 4:26-29: The Seed and the Sickle

I. The Text of Mark 4:26-29

- A. 26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;
- B. 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.
- C. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
- D. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

II. Preaching Outline

- A. Use of a parable
- B. Man's work vs. Seed's work
- C. Man casts seed into the ground
- D. Man sleeps
- E. Seed springs up
- F. Seed brings fruit of herself
- G. Man puts forth sickle

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Lesson 32: Luke 10:29-37: The Good Samaritan

I. The Text of Luke 10:29-37

- A. 29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?
- B. 30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.
- C. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.
- D. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
- E. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,
- F. 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
- G. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
- H. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?
- I. 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

II. Preaching Outline

- A. Jesus answers a lawyer's question – v. 29
- B. A wounded man – v. 30
- C. A priest – v. 31
- D. A Levite – v. 32
- E. A certain Samaritan – v. 33
 - Compassion – v. 33
 - Care – v. 34
 - Carrying – v. 34
 - Couch – v. v. 34
 - Coins – v. 35
- F. A question – v. 36
- G. A commandment – v. 37

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Lesson 33: Luke 11:5-11: A Friend and Three Loaves

I. The Text of Luke 11:5-10

- A. 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;
- B. 6 For a friend of mine in his journey is come to me, and I have nothing to set before him?
- C. 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.
- D. 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.
- E. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
- F. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

III. Preaching Outline

- A. Jesus' Question – v. 5-6
- B. First answer – v. 7
- C. Importunity – v. 8
- D. Lesson – v. 9-10

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Lesson 34: Luke 12:16-21: The Rich Fool

I. The Text of Luke 12:16-21

- A. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
- B. 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
- C. 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.
- D. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.
- E. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?
- F. 21 So is he that layeth up treasure for himself, and is not rich toward God.

II. Preaching Outline

- A. Jesus' Parable – v. 16
- B. Man with plenty – v. 16
- C. Man with problem – v. 17
- D. Man with a plan – v. 18
- E. Man with prosperity – v. 19
- F. Man not prepared – v. 20
- G. Man with poverty – v. 21

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Lesson 35: Luke 14:25-35: Counting the Cost

I. The Text of Luke 14:25-35

- A. 25 And there went great multitudes with him: and he turned, and said unto them,
- B. 26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
- C. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.
- D. 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?
- E. 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,
- F. 30 Saying, This man began to build, and was not able to finish.
- G. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
- H. 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
- I. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
- J. 34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?
- K. 35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

II. Preaching Outline

- A. Discipleship requirements – v. 25-27
 - Hate family – Jesus must be closest
 - Hate life – Jesus is our life
 - Bear cross
- B. Builder of a tower – v. 28-30
- C. King at war – v. 31-32
- D. Forsake all to be a disciple – v. 33
- E. Salt is good – v. 34-35

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Lesson 36: Luke 15:1-7: The Lost Sheep

I. The Text of Luke 15:1-7

- A. 1 Then drew near unto him all the publicans and sinners for to hear him.
- B. 2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
- C. 3 And he spake this parable unto them, saying,
- D. 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
- E. 5 And when he hath found it, he layeth it on his shoulders, rejoicing.
- F. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.
- G. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

II. Preaching Outline

- A. Publican and Sinners Listen – v. 1
- B. Pharisees and Scribes Murmur – v. 2
- C. Parable Spoken by Jesus – v. 3-7
 - Lost Sheep Looked For – v. 4
 - Found Sheep Carried – v. 5
 - Friends Gather and Rejoice – v. 6
 - Joy in Heaven over one Sinner that Repents – v. 7

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Lesson 37: Luke 15:8-10: The Lost Coin

I. The Text of Luke 15:8-10

- A. 8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?
- B. 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.
- C. 10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

II. Preaching Outline

- A. Lost coin – v. 8
- B. Lighted candle – v. 8
- C. Found coin – v. 9
- D. Friends called – v. 9
- E. All rejoice – v. 10

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Lesson 38: Luke 15:11-32: The Prodigal Son

I. The Text of Luke 15:11-32:

11 And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

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II. **Preaching Outline**

- A. A Harsh Request – v. 11-12
- B. A Hard Reality – v. 13-16
- C. A Humble Return – v. 17-20
- D. A Happy Reunion – v. 20-24
- E. A Hurt Brother – v. 25-30
- F. A Helpful Father – v. 31-32

CLASS 307 BIBLICAL HOMILETICS

Lesson 39: Luke 16:1-14: The Unjust Steward

I. The Text of Luke 16:1-14:

- A. 1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.
- B. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.
- C. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.
- D. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
- E. 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?
- F. 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.
- G. 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.
- H. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
- I. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.
- J. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.
- K. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?
- L. 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?
- M. 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- N. And the Pharisees also, who were covetous, heard all these things: and they derided him.

II. Preaching Outline

- A. A Message for Jesus' disciples – v. 1
- B. A certain rich man – v. 1
- C. A certain steward – v.1
- D. Steward called to give an account – v. 2
- E. Steward conceives and executes a plan – v. 3-7
- F. Steward commended for his wisdom – v. 8
- G. Make chums of mammon – v. 9
- H. Character known by least –v. 10
- I. True riches committed – v. 11-12
- J. Choice to serve God – v. 13
- K. Pharisees covetous – v. 14

CLASS 307 BIBLICAL HOMILETICS

Lesson 40: Luke 16:19-31: The Rich Man and Lazarus

I. The Text of Luke 16:19-31:

- A. 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
- B. 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
- C. 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
- D. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
- E. 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
- F. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
- G. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.
- H. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.
- I. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:
- J. 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
- K. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them.
- L. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
- M. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

II. Preaching Outline

- A. A Certain Rich Man – v. 19
- B. A Certain Beggar – v. 20-21
- C. A Certain Death – v. 22
- D. A Calling from Hell – v. 23-24
- E. A Conclusive Answer – v. 25-26
- F. A Concern for Souls – v. 27-28
- G. A Call for the Commandments – v. 29
- H. A Contradictory Comment – v. 30
- I. A Careful Conclusions – v. 31

CLASS 307 BIBLICAL HOMILETICS

Lesson 41: Luke 17:7-10: The Duty of Servants

I. **The Text of Luke 17:7-10:**

- A. 7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?
- B. 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
- C. 9 Doth he thank that servant because he did the things that were commanded him? I trow not.
- D. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

II. **Preaching Outline**

- A. A Dutiful Servant – v. 7
- B. A Deference to the Master – v. 8
- C. A Definite Expectation – v. 9
- D. A Truthful Declaration – v. 10

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Lesson 42: Luke 18:1-8: The Unjust Judge

I. The Text of Luke 18:1-8:

- A. 1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;
- B. 2 Saying, There was in a city a judge, which feared not God, neither regarded man:
- C. 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
- D. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
- E. 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
- F. 6 And the Lord said, Hear what the unjust judge saith.
- G. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
- H. 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

II. Preaching Outline

- A. A Parable About Prayer – v. 1
- B. A Particular Judge – v. 2
- C. A Painful Widow – v. 3-5
- D. A Powerful Lesson – v. 6-8

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Lesson 43: Luke 18:9-14: Pharisee and the Tax Collector

I. The Text of Luke 18:9-14:

- A. 9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
- B. 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
- C. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.
- D. 12 I fast twice in the week, I give tithes of all that I possess.
- E. 13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
- F. 14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

II. Preaching Outline

- A. A Parable for the Self-righteous – v. 9
- B. A Pharisee and a Publican – v. 10
- C. A Pitiless Profession – v. 11-12
- D. A Pitiful Publican – v. 13
- E. A Practical Lesson – v. 14

CLASS 307 BIBLICAL HOMILETICS

Lesson 44: Jesus' Preaching Unique in John

I. John is Not Part of the Synoptic Gospels

- A. The synoptic gospels are Matthew, Mark, and Luke
- B. Synoptic means common view – one view
- C. They have many similarities and parallels
- D. Style, plot, presentation of Jesus Christ
- E. John is noticeably different

II. John Contains Many Things Not Found in the Other Gospels

- A. A divergent style – John 1:1
- B. Written so readers would believe – John 20:31
- C. A different beginning
- D. Covers a different time span
- E. Shows much of Jesus' Judean ministry
- F. First 12 chapters is called the Book of Signs – the Lord's miracles
- G. The Seven Signs of John:
 - Week 1: Changing Water into Wine (John 2:1-11)
 - Week 2: Healing the Nobleman's Son (John 4:46-54)
 - Week 3: Healing the Paralytic at the Pool (John 5:1-18)
 - Week 4: Feeding over 5,000 with Fish and Loaves (John 6:1-14)
 - Week 5: Walking on the Water (John 6:15-25)
 - Week 6: Healing a man Born Blind (John 9:1-41)
 - Week 7: Raising Lazarus from the Dead (John 11:1-46)

III. Preaching in the Gospel of John

- A. More personal and social preaching by Jesus
- B. John is a rich source of preaching
- C. Covers many theological matters
- D. Used extensively in evangelism – John 20:31
- E. Shows Jesus as the Son of God

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Lesson 45: John 3:1-21: Jesus and Nicodemus

I. Jesus' Message to Nicodemus

- A. John 3:1-21
- B. Nicodemus visits Jesus
- C. Jesus interacts with Nicodemus

II. Preaching Outline

- A. Nicodemus comes to Jesus at night, knowing he is a teacher come from God – v. 1-2
- B. Jesus' first answer – except a man be born again – v. 3
- C. Nicodemus questions – v. 4
- D. Jesus' second answer – the second birth – v. 5-8
- E. Nicodemus questions – v. 9
- F. Jesus' third answer – faith needed to understand – v. 10-21
 - Religious masters do not know – v. 10
 - Need to receive the witness of Jesus and God – v. 11
 - Understanding heavenly things is based on understanding earthly things – v. 12
 - Son of man descended from Heaven – v. 13
 - Example of Moses and the Serpent – v. 14
 - Whosoever believes can be saved – v. 15-16
 - Jesus not sent to condemn the world – v. 17
 - Unbelievers are condemned already – v. 18
 - Choosing light over darkness – v. 19-21

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Lesson 46: John 4:4-26: The Samaritan Woman

I. Jesus' Message to the Samaritan

- A. John 4:1-26
- B. Jesus determines to go through Samaria
- C. Religious Jews go around Samaria
- D. Jesus is weary
- E. Jesus leads a woman to faith

II. Preaching Outline

- A. Jesus must needs go through Samaria – v. 4-5
- B. Jesus sat on the well of Sychar – v. 6
- C. A Samaritan woman comes to draw water – v. 7
- D. Jesus says, Give me Drink – v. 7
- E. The disciples go to town – v. 8
- F. Woman asks Jesus why he would deal with a Samaritan – v. 9
- G. Jesus says she should ask for living water – v. 10
- H. Woman asks from where comes the living water – v. 11-12
 - Nothing to draw with – v. 11
 - The well is deep – v. 11
 - Is Jesus greater than Jacob? – v. 12
- I. Physical water does not satisfy long term – v. 13
- J. Jesus' water satisfies for ever – v. 14
- K. Woman asks for this water – v. 15
- L. Jesus gets personal – v. 16-18
- M. Call thy husband – v. 16
- N. I have no husband – v. 17
- O. She has had five husbands – v. 18
- P. Woman gets religious – v. 19-26
 - She perceives Jesus as a prophet – v. 19
 - Her fathers worshipped in this mountain – v. 20
 - No one place is to worship – v. 21
 - She knows not what she worships – v. 22
 - Salvation is of the Jews – v. 22
 - True worshippers will worship in spirit and in truth – v. 23-24
 - Woman speaks of Messiah – v. 25
 - Jesus tells her he is the Messiah – v. 26

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Lesson 47: John 5:19-47: Jesus and Judgment

I. Jesus and Judgment

- A. John 5:19-47
- B. Great message on judgment
- C. Shows all judgment committed to Jesus
- D. Believers are not condemned
- E. The resurrection of the just and the unjust
- F. John, the Father, and the scripture testify (witness) of Christ
- G. Moses will accuse
- H. Free will of men to be saved
- I. Jesus knows who have the love of God in them

II. Preaching Outline

- A. The relationship of Jesus and the Father – v. 19-21
 - Jesus can do nothing without the Father – v. 19
 - Father loves the Son – v. 20
 - Father shows all things to the Son – v. 20
 - Both Father and Son quicken the dead – v. 21
- B. The Father has committed all judgment to the Son – v. 22
- C. All men to honor the Son and the Father – v. 23
- D. Hearers and believers have everlasting life – v. 24
- E. The hour of life is coming – v. 25
- F. The dead that hear shall live – v. 25
- G. The Father and the Son both have life – v. 26
- H. The Father gave Jesus the authority to execute judgment – v. 27
- I. Hour is coming that all the dead will hear Jesus' voice – v. 28
- J. Those that have done good unto the resurrection of life, those that have done evil to the resurrection of damnation – v. 29

Note: this applies to the Great White Throne Judgment when all are judged by works. Believers are raised before the GWTJ when Jesus comes. The mystery of the saints being caught up is revealed by Paul – see 1 Corinthians 15:51-54.

- K. Jesus' judgment is just – he seeks the will of the Father – v. 30
- L. Personal witness of self is not considered valid – v. 31
- M. John bore witness of Jesus – v. 32-33
- N. Jesus does not rely on man's testimony – he says these things so we can be saved – v. 34
- O. John was a burning and shining light – v. 35
- P. Jesus has a greater witness than John – that is, the Father – v. 36
- Q. Some have not heard the Father, or they would know Jesus was sent of the Father – v. 37
- R. They believe not because God's word is not abiding in them – v. 38
- S. The scriptures testify of Christ – v. 39
- T. Those who hear would not come to Christ – v. 40

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- U. Jesus receives not honor from men – v. 41
- V. Jesus knows who has the love of God in them! – v. 42
- W. Receiving and honoring of men – v. 43-44
- X. Moses and faith – v. 45-47

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Lesson 48: John 6:22-59: Bread of Life Discourse

I. The Bread of Life Discourse

- A. John 6:22-39
- B. Jesus is the Bread of Life
- C. One of the greatest messages Jesus preaches
- D. Labor for the meat that endures unto everlasting life
- E. Jesus answers the works of God – believe in Jesus
- F. Jesus answers the will of God – believe in Jesus
- G. Calvinists and Catholics misunderstand and misapply the passage – see point III.
- H. Reading the whole chapter in context helps to have proper understanding

II. Preaching Outline

- A. People seek Jesus – v. 22-24
- B. Jesus knows the true motive of the people – v. 25-27
- C. Jesus answers how to do the works of God – v. 28-29
- D. Jesus answers their request for a sign and manna – v. 30-36
- E. Jesus will not cast out those who come from the Father – v. 37
- F. Jesus answers how to do the will of God – v. 38-40
- G. Jesus answers their murmuring – he is the Living Bread – v. 41-51
- H. One must eat Jesus' flesh and drink his blood to have eternal life – v. 52-59

III. Common Misinterpretations and Misapplications

- A. Some falsely teach **works** for salvation:

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

- B. The answer is the work Jesus speaks of is believing in Jesus

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

- C. Some falsely teach **God chooses** who are saved and who are lost (Calvinists, predestination, etc.)

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

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38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

- D. The answer is God's will that every one who sees Jesus and believes on him would have everlasting life.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

- E. Some falsely teach **God only draws some men** to Christ (sovereign election)

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

- F. The answer is that every man that has heard and learned of the Father comes to Christ. Jesus gives an open invitation to believe in verse 47.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

- G. The proper response to verse 44 is not to assume special election by God, but ask the question: How does God draw men to Christ? The answer is obvious:

By preaching the gospel – John 16:15: “And he said unto them, Go ye into all the world, and preach the gospel to every creature.”

By lifting up Jesus – John 12:32: “And I, if I be lifted up from the earth, will draw all men unto me.”

By hearing the word of God – Romans 10:17: “So then faith cometh by hearing, and hearing by the word of God.”

By church outreaches, evangelistic campaigns, missions, tent meetings, radio programs, etc.

- H. The answer to verse 44 is explained by Christ in verses 64-66:

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walked no more with him.

- I. Jesus knows the hearts of men, who believe and who betrays. He makes it clear that unbelievers are not given from God in verse 65. God knows who sincerely receives Christ and gives those believers – who have believed from a free will – to Christ forever.

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- J. Some falsely teach *one must eat the body of Christ* and drink his blood (the Catholic doctrine of transubstantiation).

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

- K. The answer is that Jesus is speaking “spiritually” – and that by believing (i.e., coming to Jesus) and believing, this is how one partakes of the flesh and blood of Christ.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

CLASS 307 BIBLICAL HOMILETICS

Lesson 49: John 10:1-21: The Good Shepherd

I. The Good Shepherd Discourse

- A. John 10:1-21
- B. Jesus is the Door
- C. Jesus is the Good Shepherd
- D. Jesus gives salvation
- E. Jesus gives life more abundantly
- F. The thief steals, kills, and destroys
- G. Jesus gives his life for the sheep
- H. Jesus' sheep know the shepherd's voice
- I. The hireling flees when danger comes
- J. Jesus commanded to give his life and be raised from the dead

II. Preaching Outline

- A. The Reason for the Door – shows who is the shepherd – v. 1-2
- B. The porter –opens the door to the shepherd –v. 3
- C. The sheep hear the shepherd's voice – v. 3
- D. The shepherd knows his sheep – v. 3
- E. The shepherd leads his sheep – v. 3
- F. The sheep follow the shepherd for they know his voice – v. 4
- G. Sheep do not follow a stranger, but flee from him – v. 5
- H. Parable spoken but not understood – v. 6
- I. Jesus speaks again – v. 7-10
 - Jesus is the door of the sheep – v. 7
 - Sheep did not hear thieves and robbers – v. 8
 - Any man entering is saved, goes in and out, and finds pasture – v. 9
 - The thief steals, kills, and destroys – v. 10
 - Jesus give life more abundantly – v. 10
- J. Jesus is the good Shepherd – he gives his life for the sheep – v. 11
- K. The hireling – v. 12-13
 - Is not the shepherd – v. 11
 - Hireling sees the wolf and flees – v. 12
 - Wolf catches sheep and they are scattered – v. 12
 - Hireling does not care for the sheep – v. 13
- L. The good shepherd – v. 14-
 - knows his sheep and they know him – v. 14-16
 - Jesus knows the Father and the Father knows Jesus – v. 15
 - Lays down his life for the sheep – v. 15
 - Other sheep to be brought – v. 16
- M. Jesus speaks of the resurrection – v. 17-18
 - I lay down my life and take it again – v. 17
 - No man takes Jesus' life – he holds the power – v. 18

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- This is a commandment from the Father – v. 18
- N. A division among the Jews – v. 19-21
 - Division because of the sayings of Jesus – v. 19
 - Some say he has a devil and is mad – v. 20
 - Others say can a devil open the eyes of the blind – v. 21

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Lesson 50: John 12:24-26: Grain of Wheat

I. The Grain of Wheat Discourse

- A. John 12:24-26
- B. A short message
- C. The time is close for Jesus' arrest
- D. Jesus explains the reason for his death
- E. Servants of Christ are followers of Christ

II. Preaching Outline

- A. The hour is come – v. 23
- B. A corn of wheat must fall into the ground and die if it is to bear fruit – v. 24
- C. Exchange this life for life eternal – v. 25
- D. Servants follow Christ – v. 26
- E. Servants are where Jesus is – v. 26
- F. Servants will be honored by the Father – v. 26
- G. Jesus' soul is troubled – v. 27
- H. Jesus came to give his life – v. 27
- I. Jesus asks God to glorify his name – v. 29

CLASS 307 BIBLICAL HOMILETICS

Lesson 51: Sermons in the Book of Acts

I. General Observations

- A. The Book of Acts records the Acts of the Apostles
- B. There are notable sermons recorded
- C. The book covers the work of the Jerusalem church to its scattering to Samaria and Gentile areas
- D. The book covers the work of the apostle Paul from his conversion to his three missionary journeys, to his arrest and imprisonment.
- E. Some messages are some long, some are short
- F. We do not offer an exhaustive listing
- G. We want to bring out the salient points of messages

II. A Chart Showing the Sermons in the Book of Acts

- A. The following chart shows the many sermons found in the Book of Acts

Major Sermons and Preaching in the Book of Acts		
SERMON	THEME	BIBLICAL REFERENCE
Peter to Crowds at Pentecost	Peter's Explanation of Pentecost	Acts 2:14-40
Peter to Crowds at the Temple	The Jewish People should repent for crucifying the Messiah	Acts 3:12-26
Peter to the Sanhedrin	Testimony that a helpless man was healed by the power of Jesus	Acts 4:5-12
Stephen to the Sanhedrin	Stephen reviews Jewish history, accusing the Jews of killing the Messiah	Acts 7
Philip to the Samaritans	Philip flees Jerusalem after the stoning of Stephen and begins to preach to the Samaritans	Acts 8:5
Peter to Gentiles	Gentiles can be saved in the same manner as Jews	Acts 10:28-47
Peter to church at Jerusalem	Peter's Testimony of his experiences at Joppa and a defense of this ministry to the Gentiles	Acts 11:4-18
Paul to Synagogue at Antioch	Jesus was the Messiah in fulfillment of Old Testament prophecies	Acts 13:16-41
Paul and Barnabas at Iconium	Paul and Barnabas spoke boldly in Iconium's Jewish Synagogue, causing many to believe and disbelievers to stir up opposition	Acts 14:3-7
Peter to Jerusalem Council	Salvation by grace available to all	Acts 15:7-11
James to Jerusalem Council	Gentile converts do not require circumcision	Acts 15:13-21
Paul and Silas in Prison	Paul and Silas preach to the prison guard after a terrible earthquake	Acts 16:31

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Paul in Athens at the Areopagus	Paul preaches the Gospel in the Athenian culture that has no knowledge of the God of Judaism	Acts 17:22-35
Paul to Ephesian Elders	Remain faithful in spite of false teachers and persecution	Acts 20:17-35
Paul to crowd at Jerusalem	Paul's statement of his conversion and his mission to the Gentiles	Acts 22:1-21
Paul to Sanhedrin	Paul's defense declaring himself a Pharisee and Roman Citizen	Acts 23:1-6
Paul's defense before Felix in Caesarea	Paul proclaims his righteousness and judgment to come	Acts 24:10-21
Paul to King Agrippa	Paul's statement of his conversion and zeal for the Gospel	Acts 26:2-23
Paul to Jewish leaders at Rome	Paul's statement about his Jewish Heritage	Acts 28:17-20

*Much of the information in this chart is taken from *Nelson's Complete Book of Maps and Charts* (1996).

CLASS 307 BIBLICAL HOMILETICS

Lesson 52: Peter to Crowds at Pentecost

I. Peter at Pentecost

- A. Acts 2:14-40
- B. Endued with power from on high – Luke 24:49
- C. People hear in their own tongues – v. 8
- D. Accused of being full of new wine

II. Preaching Outline

- A. Peter addresses the Men of Judea – v. 14
- B. Not drunken but prophesying the fulfilment of Joel – v. 15-21
- C. Whosoever shall call on the name of the Lord shall be saved – v. 21
- D. Preaching on Jesus – v. 22-24
- E. David's prophecy of Jesus – v. 25-29
- F. Jesus fulfills David's Prophecy – v. 30-32
- G. Jesus both Lord and Christ – v. 33-36
- H. Jews pricked in their hearts, asking, what shall we do? – v. 37
- I. Peter's response – believe and be baptized – v. 38-40
- J. Great response – 3,000 souls saved – v. 41

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Lesson 53: Peter to Crowds at the Temple

I. **Peter Speaking to the Temple Crowd**

- A. Acts 3:12-26
- B. Peter preaching to Jews gathered at the temple
- C. A lame man was healed, and the people were greatly wondering
- D. Peter gives glory to Jesus

II. **Preaching Outline**

- A. Lame man is healed – v. 1-11
- B. Peter gives glory to Jesus Christ – v. 12-13, 16
- C. Accuses Jews of denying and killing Christ – v. 14-16
- D. Peter allows for their ignorance – v. 17
- E. Jesus fulfills the prophecies (all his prophets) – v. 18
- F. Peter commands the people to repent – v. 19-21
 - Repent
 - Be converted
 - Sins blotted out – v. 19
 - Times of refreshing – v. 19
 - Send Jesus Christ – v. 20
 - Times of restitution – v. 21
 - Prophesied by all God's prophets – v. 21
- G. Quotes Moses – v. 22-23
- H. All the prophets foretold of these days – v. 24
- I. Jews are children of the prophets and covenant with Abraham – v. 25
- J. Jesus raised and sent to bless Israel – v. 26

CLASS 307 BIBLICAL HOMILETICS

Lesson 54: Peter to the Sanhedrin

I. **Peter Speaking to the Sanhedrin**

- A. Acts 4:5-12
- B. Captain of the temple arrest Peter and John
- C. Priests and Sadducees were grieved they were preaching Jesus and the resurrection
- D. 5,000 people believe
- E. Annas the high priest, Caiaphas, and John, and Alexander, kindred of the high priest gathered to hear Peter and John

II. **Preaching Outline**

- A. Rulers of the Jews gathered – v. 5-6
- B. Question: by what power or name have you done this – v.7
- C. Peter filled with the Holy Ghost addresses the leaders – v. 8
- D. Examined for a good deed – v. 9
- E. By the name of Jesus Christ this man stands – v. 10
- F. Jesus is the rejected stone – v. 11
- G. No other name given but Jesus to be saved – v. 12

CLASS 307 BIBLICAL HOMILETICS

Lesson 55: Stephen to the Sanhedrin

I. Stephen to the Sanhedrin

- A. Acts 7:1-60
- B. Stephen's apology
- C. Stephen is stoned – first martyr after Jesus' resurrection
- D. Large message recorded
- E. Shows Stephen understood Israel's history
- F. Stephen did great wonders – v. 6:8
- G. Stephen disputes with Libertines, Cyrenians, and Alexandrians – v. 6:9
- H. The disputers suborned (bribed) men, stirred up people, set up false witnesses, and looked steadfastly upon him – v. 6:11-15
- I. Stephen accused of blasphemy – v. 6:11

II. Preaching Outline

- A. Stephen is given an opportunity to speak – v. 1
- B. Speaks of Abraham – v. 2-7
- C. Covenant of circumcision given to Abraham – v. 8
- D. Speaks of Isaac, Jacob, and the twelve patriarchs – v. 8
- E. Speaks of Joseph being sold and pharaoh's deliverance – v. 9-10
- F. The famine in Egypt – v. 11-12
- G. The Jews in Egypt – v. 13-19
- H. Moses – v. 20-35
- I. Jews delivered from Egypt – v. 36
- J. That Prophet – v. 37
- K. Rebellious Jews – v. 38-43
- L. The tabernacle – v. 44
- M. Possession of Canaan – v. 45
- N. David – v. 46
- O. Solomon – v. 47
- P. God is on his throne – v. 48-50
- Q. Accusation – v. 51-53
- R. The anger of the Jews – v. 54
- S. Stephen's final words – v. 55-60
- T. The stoning of Stephen – v. 57-58
- U. The witness of Saul – v. 58

Lesson 56: Philip to the Samaritans and the Ethiopian

I. Philip to the Samaritans

- A. Acts 8:5-8
- B. Then Philip went down to the city of Samaria, and preached Christ unto them.
- C. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.
- D. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.
- E. 8 And there was great joy in that city.
- F. Philip “preached Christ” to the Samaritans

II. Philip in Gaza

- A. Acts 8:26-40
- B. Angel of the Lord instructs Philip to go to Gaza
- C. Gaza is a desert place
- D. The Ethiopian is there reading scripture
- E. Philip goes to him and preaches Christ
- F. The eunuch confesses faith in Christ and Philip baptizes him
- G. The eunuch rejoices
- H. Philip preaches in Azotus
- I. Azotus is north of Gaza, west of Jerusalem, near the Mediterranean coast



III. Preaching Outline

- A. The angel of the Lord speaks – v. 26
- B. Philip obeys – v. 27
- C. The Ethiopian – v. 27-28
- D. Spirit leads Philip – v. 29
- E. Philip questions the Ethiopian – v. 30
- F. The Ethiopian answers – v. 31
- G. The scripture read – v. 32-33
- H. The Ethiopian questions Philip – v. 34
- I. Philip answers and preaches Christ – v. 35
- J. Ethiopian requests baptism – v. 36
- K. Confession of the Ethiopian – v. 37
- L. Philip baptizes the Ethiopian – v. 38-39
- M. Philip caught away – v. 39
- N. Philip preaches in Azotus – v. 40

CLASS 307 BIBLICAL HOMILETICS

Lesson 57: Peter to Gentiles

I. Peter Preaches to Cornelius and the Gentiles

- A. Acts 10:28-48
- B. This is one of the greatest sermons ever preached.
- C. Coupled with facts that Peter was “shooting from the hip,” and not being prepared for what reason he was sent to Cornelius’ house, and that the Gentiles were about to receive the gospel and be saved, and turn over a big chapter in church history; Peter preaches eloquently “on automatic” and mentions the gospel (death, burial, resurrection of Christ, and the forgiveness of sins), and before he is even finished the Gentiles get saved.
- D. The testimony of the Holy Ghost shows they were saved during the preaching.
- E. Later, this account from Peter is needed to convince Jewish gainsayers in the issue of Gentiles being saved (see next Lessons 58, 60, and 61).
- F. Furthermore, Peter explains that from this point further, Jews will be saved as the Gentiles, not Gentiles getting saved as did the Jews.

II. Preaching Outline

- A. Peter’s Learned Position and Question – v. 28-29
- B. Cornelius’ Answer – v. 30-33
- C. Peter Preaches – v. 34-43
 - God has no respect of persons – v. 34
 - Those who fear God are accepted – v. 35
 - Preached peace by Jesus Christ – v. 36-38
 - Crucifixion – v. 39
 - Resurrection – v. 40
 - Many witnesses – v. 41
 - Jesus is Judge – v. 42
 - Whosoever believes has remission of sins – v. 43
- D. Gentiles Get Saved – v. 44-46
- E. Gentiles Baptized – v. 47-48

CLASS 307 BIBLICAL HOMILETICS

Lesson 58: Peter to Church at Jerusalem

I. **Peter to the Jerusalem Brethren**

- A. Acts 11:1-18
- B. Peter must address the Jews who heard he went to Gentiles
- C. Contention from Jews over Gentiles being saved
- D. Peter convinces the Jews it is of God

II. **Preaching Outline**

- A. Jews Contention over Gentiles – v. 1-3
- B. Peter's Rehearsal – v. 4-17
 - Vision in Joppa – v. 4-10
 - Visitors from Caesarea – v. 11-14
 - Gentiles get saved – v. 15-17
- C. Jews Acceptance – v. 18

CLASS 307 BIBLICAL HOMILETICS

Lesson 59: Paul to Synagogue at Antioch

I. Paul to Antiochian Synagogue

- A. Acts 13:16-41
- B. This is another great message recorded in the New Testament.
- C. Here we get insight as to how Paul preached inside a synagogue.
- D. It shows us how we can preach to Jews.

II. Preaching Outline

- A. Background – v. 13-15
- B. Paul's Message – v. 16-41
 - Paul addresses the Jew who fear God – v. 16
 - Jews delivered from Egypt – v. 17
 - Jews 40 years in wilderness – v. 18
 - Jews given promised land – v. 19
 - Judges for 450 years – v. 20
 - Jews desire a king – v. 21
 - David the king – v. 22
 - Jesus is the seed of David – v. 23
 - John's testimony – v. 24-25
 - Word of salvation sent to Jews – v. 26
 - Jerusalem Jews killed Jesus – v. 27-28
 - Crucifixion – v. 29
 - Resurrection – v. 30
 - Witnesses – v. 31
 - Declare the glad tidings of the resurrection – v. 32-37
 - The forgiveness of sins – v. 38
 - All who believe are justified – v. 39
 - Warning to unbelievers – v. 40-41
- C. Gentiles want to hear – v. 42

CLASS 307 BIBLICAL HOMILETICS

Lesson 60: Peter to Jerusalem Council

I. Peter's Message to the Jerusalem Church Council

- A. Acts 15:7-11
- B. Peter's testimony helps the church to understand
- C. Peter's testimony supports Paul's position
- D. The message counters false doctrine entering in

II. Preaching Outline

- A. False teaching by Judaizers from Jerusalem – v. 1
- B. Paul and Barnabas are zealous for the truth – v. 2
- C. Paul, Barnabas, and Others go to Jerusalem to address the false teaching – v. 3-5
- D. The elders convene – v. 6
- E. Peter's Testimony – v. 7-11
 - God chose Peter to go to the Gentiles – v. 7
 - God gave the Holy Ghost same as Jews – v. 8
 - There is no difference – salvation by faith – v. 9
 - Do not tempt God by adding to what God requires – v. 10
 - All are saved by grace – v. 11
- F. Paul and Barnabas give Testimony – v. 12

CLASS 307 BIBLICAL HOMILETICS

Lesson 61: James to Jerusalem Council

I. James' Message to the Jerusalem Church Council

- A. Acts 15:13-21
- B. James is a pillar of the Jerusalem church – Galatians 2:9
- C. James gives his sentence – showing authority in the church – the decision maker

II. Preaching Outline

- A. James makes the final call – v. 13
- B. Recognizes Peter's testimony – v. 14
- C. Quotes scripture – v. 15-18
- D. James' Sentence – v. 19-20
- E. Not trouble Gentiles – v. 19
- F. Letter to be written – v. 20
- G. Abstain from idols – v. 20
- H. Abstain from fornication – v. 20
- I. Abstain from things strangled – v. 20
- J. Abstain from blood – v. 20
- K. Jews have Moses – v. 21
- L. Men chosen and sent to Gentiles – v. 22

CLASS 307 BIBLICAL HOMILETICS

Lesson 62: Paul and Silas in Prison

I. **Paul and Silas in a Philippian Prison**

- A. Acts 16:31
- B. One of Paul's shortest preaching
- C. Man and his family are saved

II. **Preaching Outline**

- A. Paul Prays among Prisoners – v. 25
- B. The Prison Shaken – v. 26
- C. The Prison-keepers Fear – v. 27
- D. Paul's Words of Comfort – v. 28
- E. Jailers Question – v. 29-30
- F. Paul's Answer – v. 31
- G. Paul's Ministry – v. 32
- H. Paul's Care – v.33

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Lesson 63: Paul in Athens at the Areopagus

III. Paul at Areopagus

- A. Acts 17:22-34
- B. Located in Athens
- C. Pagans addressed by Paul
- D. This is another great message recorded in the New Testament.
- E. Paul is preaching to Gentiles who were very superstitious.
- F. He speaks carefully and effectively.
- G. He does not blaspheme their idols (nor did he blaspheme Diana).
- H. He takes their current ignorance and preaches Jesus Christ.

IV. Preaching Outline

- A. Background and Introduction – v. 16-18
- B. Paul Provoked to Preach – v. 19-21
- C. Paul's Perception of the Pagans – v. 22-23
- D. Paul's Proclamation of the Potentate – v. 24-26
- E. God's Purpose for the People – v. 27
- F. Paul's Parroting of a Poet – v. 28
- G. Paul's Preaching for Proper Pondering – v. 29
- H. God's Precept for Salvation – v. 30-31
- I. People's Position – v. 32
- J. Paul's People – v. 33-34

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Lesson 64: Paul to Ephesian Elders

I. **Paul's Farewell Address**

- A. Acts 20:17-35
- B. Paul speaks on a particular personal subject
- C. Paul's farewell address has many helpful things for the preacher.

II. **Preaching Outline**

- A. Setting and Introduction – v. 17
- B. Review of their History – v. 18-21
 - Paul's manner known – v. 18
 - Paul's Service – v. 19
 - Paul's Teaching – v. 20
 - Paul's Witnessing – v. 21
- C. Paul's Prophecy – v. 22-23
- D. Paul's Position – v. 24-25
- E. Paul's Record – v. 26-27
- F. Paul's Exhortation – v. 28-32
 - Take Heed to Feed – v. 28
 - Beware of Wolves – v. 29
 - Beware of False teaching – v. 30
 - Watch – v. 31
 - Commended to God – v. 32
- G. Paul's Testimony – v. 33-35
 - Not Covet – v. 33
 - Laboring for Needs – v. 34
 - Laboring to Support – v. 35
- H. Prayer – v. 36
- I. Compassion – v. 37
- J. Sorrow – v. 38

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Lesson 65: Paul to Crowd at Jerusalem

I. **Paul's Address to the Multitude**

- A. Acts 22:1-21
- B. Preliminaries – Acts 21:37-40

II. **Preaching Outline**

- A. Paul's address in Hebrew tongue – v. 1-2
- B. Paul's background as a Jew and persecutor – v. 3-5
- C. Paul's conversion – v. 6-13
- D. Paul's commission – v. 14-16
- E. Paul's vision – v. 17-21

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Lesson 66: Paul to the Sanhedrin

I. Paul to the Sanhedrin

- A. Setting described in Acts 22:30
- B. Paul's defense in Acts 23:1-6

II. Preaching Outline

- A. Paul proclaims his good conscience – v. 1
- B. Paul rebuked – v. 2-5
- C. Paul perceives both Pharisees and Sadducees – v. 6
- D. Paul proclaims his faith in the resurrection, causing dissention – v. 6-7

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Lesson 67: Paul's Defense Before Felix in Caesarea

I. **Paul's Defense Before Felix**

A. Acts 24:10-21

II. **Preaching Outline**

- A. Tertullus' accusation – v. 1-9
- B. Paul's defense – v. 10-21
- C. Paul's explanation – v. 11-13
- D. Paul's testimony – v. 14-21

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Lesson 68: Paul to King Agrippa

I. A Message to a King

- A. Acts 26:2-23
- B. Paul's defense before Agrippa
- C. Paul answers for himself

II. Preaching Outline

- A. Agrippa's invitation – v. 1
- B. Paul's introduction – v. 2-3
- C. Paul's history – v. 4-5
- D. Paul's hope – v. 6-8
- E. Paul's persecution – v. 9-12
- F. Paul's conversion – v. 13-18
- G. Paul's commission – v. 19-23

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Lesson 69: Paul to the Jewish Leaders at Rome – Acts 28:17-20

I. A Short Message

- A. Four verses
- B. Paul's addressing the chief of the Jews

II. Preaching Outline

- A. Preliminary – v. 16
- B. Paul's Address – v. 17-20
- C. Identifies with brethren – v. 17
- D. Proclaims innocence in respect to Jews
- E. Proclaims innocence in respect to Romans – v. 18
- F. His appeal unto Caesar – v. 19
- G. Speaks of his hope of Israel – v. 20

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Lesson 70: Paul's Epistle to the Hebrews

I. **Paul's Epistle to the Hebrews**

- A. Although an Epistle, one can read Hebrews as if it were a message written and preached by the Apostle Paul.
- B. Many have considered this book to be a sermon by Paul.
- C. When studying the book with this thought in mind, we can learn a lot about preaching.
- D. If you write your messages in detail, this is one perfect pattern of how to do it.

II. **Basic Outline of the Book of Hebrews**

A. The superiority of Christ – Hebrews 1:1-8:6

Better than the prophets, as a much better Spokesman – Hebrews 1:1-3
Better than the angels, by virtue of His Deity and humanity – Hebrews 1:4-2:18
Better than Moses, for He is the Son who provides a heavenly rest – Hebrews 3:1-4:13
Better than Aaron, as His priesthood is a superior one – Hebrews 4:16-8:6

B. The superiority of the New Covenant – Hebrews 8:7-10:18

For it is based upon better promises – Hebrews 8:7-13
For it is based upon a better sanctuary – Hebrews 9:1-28
For it is based upon a better sacrifice – Hebrews 10:1-18

C. Exhortations drawn from this superiority – Hebrews 10:19-13:25

Draw near to God and hold fast – Hebrews 10:19-39
Run the race of faith with endurance – Hebrews 11:1-12:29
Miscellaneous exhortations – Hebrews 13:1-25

D. Key Warnings

A unique feature of the epistle to the Hebrews are the warnings throughout the book.

E. The warning against drifting – Hebrews 2:1-4

Through neglect we can easily drift away
The solution is to give the more earnest heed to the things we have heard

F. The warning against departing – Hebrews 3:12-15

Through sin's deceitfulness we can become hardened and develop a lack of faith by which we can depart from the living God
The solution is to exhort one another daily and remain steadfast

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G. The warning against disobedience – Hebrews 4:11-13

Like Israel in the wilderness, we can fail to enter our rest through disobedience
The solution is diligence and heeding the Word of God

H. The warning against dullness – Hebrews 5:11-6:6

Dullness of hearing can make it difficult for us to appreciate the extent of our blessings in Christ, and even falling away to the point of crucifying the Son of God afresh!
The solution is grasping the first principles of the oracles of God, and then pressing on to spiritual maturity and perfection

I. The warning against despising – Hebrews 10:26-39

It is possible to so despise God's grace as to no longer have a sacrifice for sins, but only a certain fearful expectation of judgment
The solution is to hold unto our confidence in Christ, and believe with endurance

J. The warning against defying – Hebrews 12:25-29

It is possible to refuse to listen to the One who now speaks from heaven!
The solution is to look diligently to the grace of God, receiving it in such a way so we may serve Him acceptably with reverence and godly fear

K. Sundry Exhortations

With such warnings, this book is indeed a "word of exhortation" (Hebrews 13:22)
Brotherly love
Remembering strangers and prisoners
Marriage
Contentment
Following faith of leaders
Following Christ
Bearing Christ's reproach
Giving
Obedience
Prayer
Blessings
Suffer exhortation
Salutation

III. The Speaker (Paul) Does Not Promote Himself

- A. Paul does not introduce himself as in other epistles.
- B. Paul goes straight to the preeminence of Jesus Christ
- C. Jesus is the center of this book

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- D. Paul is definitely the author – see Lesson 21 of *Class 226A Survey of the Bible* for an in-depth study proving Paul is the author of the Epistle to the Hebrews.

IV. **Jesus is Highly Magnified**

- A. Hebrews 1:1 – God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
- B. 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- C. 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- D. 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

V. **Salvation is Preached**

- A. Salvation is preached
- B. Warnings against unbelief
- C. Exhortations to maturity, obedience, and faithfulness
- D. Hebrews 2:1 – Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.
- E. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;
- F. 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;
- G. 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

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Lesson 71: Jesus' Messages to the Seven Angels in Revelation

I. Jesus Sends Messages to the Angels

- A. The angels are the pastors
- B. Revelation 1:20 – The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.
- C. Revelation 22:8 – And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.
- D. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

II. Messages to Angels are for Churches and Believers Also

- A. Revelation 2:7 – He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.
- B. 11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.
- C. 17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.
- D. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.
- E. Revelation 3:6 – He that hath an ear, let him hear what the Spirit saith unto the churches.
- F. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.
- G. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

III. Notice the Similarity of the Messages

- a. Generally, these this format is used:
 - Personal address to the angel
 - Personal introduction of self (Jesus Christ)
 - Recognition of good work
 - Complaint
 - Correction
 - Compliment
 - Promise
- D. Sardis has no recognition of good work
- E. Smyrna and Philadelphia have no complaint

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IV. Summary Chart Showing the Seven Messages

	CHURCH	MEANING OF NAME	COMPLAINT	COMPLIMENT	PROMISED REWARD
1	EPHESUS	Desirable, Lovely	Lost first love	Hate deeds of Nicolaitans	Tree of Life
2	SMYRNA	Sweet fragrance, Myrrh	None	Rich in good works	Crown of Life, Escape second death
3	PERGAMOS	Height, Elevation, "By marriage"	Tolerance of Baalism, idolatry, and immorality	Not denied Christ's name or faith	Hidden manna, White stone, New name
4	THYATIRA	Perfume of labor, Sweet savor of sacrifice	Tolerance of "Jezebel," idolatry, and immorality	Good works, love faith, and patience	Power over the nations
5	SARDIS	Those escaping or remaining	Dead works	A few are not defiled	White raiment, Book of Life
6	PHILADELPHIA	Brotherly love	None	Kept Christ's Word; Not denied Him	Kept from the hour of trial, Pillar in temple, Name of God
7	LAODICEA	Judging of the people or a just people	Lukewarm experience, Spiritually poor, blind, and naked	None	Sit with Christ on His throne, Sup with Christ