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**ADVANCED  
SCHOOL  
OF  
MINISTRIES**

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## ADVANCED SCHOOL OF MINISTRIES COURSE TITLE: LEADERSHIP II) BECOMING A LEADER

### A. UNDERSTANDING LEADERSHIP

1. Leadership is the ability of one person to influence others.
2. Leadership has very little to do with what you do and is fundamentally a matter of becoming who you are.
3. Developing character and vision is the way leaders are made. Leaders are not gifts but results.
4. It is important that you change your concept of leadership now and see yourself the way your Creator sees you.
5. God created all of us to rule, govern, control and influence the earth.
6. Each man is a leader, created to be led by the Spirit of God.

### B. WHAT IS LEADERSHIP?

"Leadership is first being, then doing. It is the ability to inspire others to become and fulfil themselves

by you doing the same."

1. A title and position do not guarantee performance and productivity.
2. Real qualities of leadership are to be found in those who are willing to suffer for the sake of objectives great enough to demand their whole-hearted obedience.
3. Leadership is the organizing and coordinating of resources, energies and relationships in a productive context for an intended result.
4. Leadership is impossible without a guiding vision and a purpose that generates passion for accomplishment.
5. An important ingredient of the leadership function is the ability to draw the best out of other people and inspire them to maximize their potential and that of the resources they manage.
6. The purest form of leadership is influence through inspiration.

### C. WHAT IS A LEADER?

"Good leaders employ others, great leaders deploy themselves and others."

1. Regardless of titles, you cannot be a leader without followers.
2. True greatness and true leadership are not achieved by reducing men to one's service but in giving oneself in service to them.
3. A leader is his own raw material.
4. True greatness is inwardly directed, self-assured and as a result, truly charismatic.
5. The ingredients of leadership cannot be taught, they must be learned, and the capacity to learn resides within you.
6. All leaders were managers on their way to leadership; however, not all managers become leaders.
7. Leaders are individuals who have declared independence from the expectations of others and have determined to be true to themselves in the face of a society who wants to homogenize them.

8. What Makes a leader?
  - a) Purpose
  - b) Passion
  - c) Integrity
  - d) Trust
  - e) Curiosity
  - f) Boldness

## **D. PURPOSE FOR LEADERSHIP?**

"Effective leadership makes itself increasingly unnecessary."

1. Everyone has the capacity to become a leader.
2. The purpose for leadership is not the maintenance of followers, but the production of leaders.
3. True leadership inspires others to discover, develop and become themselves.
4. True leadership provides opportunity for others to find and fulfil their God-given purpose.
5. True leaders set others free to become leaders.
6. Success without a successor is failure.

## **E. ARE YOU LEADERSHIP MATERIAL?**

"The greatest display of Leadership is Service."

1. Leadership is born out of character and determination.
2. If you are going to be an effective leader, you must be prepared.
3. Ambition that strives to serve others is honorable.
4. You should be motivated by your love for people, not by your desire to be great.

## **F. THE PRINCIPLE KEY TO TRUE LEADERSHIP**

"Authority does not make you a leader; it gives you the opportunity to be one."

1. As a leader, you cannot "drive" people, you must "lead" them.
2. Real promotion comes from your growth, preparation, and experience.
3. Leaders don't draw attention to themselves.
4. You can only lead someone as far as you have gone yourself.
5. Only God gives spiritual authority.
6. Be faithful over a little and you will rule over much.
7. A leader must be a servant.
8. A leader must live every word he speaks.

## **G. TAPPING YOUR LEADERSHIP POTENTIAL**

"Great leaders are ordinary people who did extraordinary things because circumstances made demands on their potentials."

1. A leader is an innovator.
2. If you want to be a leader in God's Kingdom, you've got to be a person who knows how to deal effectively with your failures and the failures of others.
3. Leaders learn from others but they are not made by others.

4. Leaders learn by leading and they learn best by leading in the fear of obstacle. As weather shapes mountains, so problems make leaders.
5. When people have confidence in your leadership, your work will prosper.
6. True leaders really care and love everyone with an unconditional attitude and always seeks the potential within others. They never confuse their behavior with their worth.
7. Good leaders do not become controlled by the accolades of others nor their opinions.

## **H. QUALIFICATIONS FOR LEADERSHIP**

1. Effective leadership is the perfect balance of competence, vision and virtue.
2. If the source of leadership is inspiration, the life of leadership is trust.
3. A leader should be above reproach.
4. The character of a leader should be one that commands respect from all, even his enemies.
5. A leader must allow himself no indulgence in secrets that would contaminate his character or mar his public witness.
6. A leader must have wisdom.
7. Mastery, absolute confidence, is mandatory for a leader.
8. A leader must be a gentle person.
9. A leader must manage his family well.
10. The leader should not be motivated by, or greedy for money.
11. If you desire to be a leader, be willing to gain experience over time and understand that you have to qualify for the trust and confidence of others.
12. A leader must manage his family well.
13. *Qualifications for Leadership:*
  - a) Social
  - b) Ethical
  - c) Temperament
  - d) Maturity
  - e) Intellectual
  - f) Domestic

## **I. ESSENTIAL QUALITIES OF LEADERSHIP**

"The Heights by great men reached and kept were not attained by sudden flight; but they, while their companion slept, were toiling upward in the night".

1. A leader is a person who has first submitted willingly and learned to obey a discipline imposed
2. from without, but who then imposes on himself a much more vigorous discipline from within.
3. Leaders are men of faith, for faith is vision.
4. Wisdom is more important than academic achievements.
5. When all the relevant facts are in, a sure and clear decision is the mark of a true leader.
6. Courage is resistance to a mastery of fear, not the absence of fear.
7. Humility is the ability to transfer glory.
8. A leader must be able to reconcile opposing viewpoints without giving offense and without

9. compromising principle.
10. In order to lead, it is essential that we are led by the Spirit of God.
11. True character is made in secret and is displayed openly.
12. Essential qualities for Leadership:
  - a) Discipline
  - b) Vision
  - c) Common Sense
  - d) Decisiveness
  - e) Fortitude
  - f) Humility
  - g) Patience and Endurance
  - h) Indignation
  - i) Fellowship
  - j) Discretion
  - k) Inspirational Power

### **J. THE PRICE OF LEADERSHIP**

"True leaders transcend private comforts to comforts others".

1. If you desire to accept the challenge of leadership and impact your generation, you must be prepared to accept the challenge of leadership and impact your generation, you must be prepared to accept and face the cost that comes with leadership responsibility.
2. Criticism is a way of life for leadership.
3. If you are not willing to stand alone in your vision, not many will be willing to stand with you.
4. If you are willing to pay the price of fatigue, then you are willing to lead.
5. *The price of Leadership*
  - a) Personal Sacrifice
  - b) Rejection
  - c) Criticism
  - d) Loneliness
  - e) Pressure and Perplexity
  - f) Mental and Physical Fatigue
  - g) Price paid by others

### **K. THE DANGERS OF LEADERSHIP**

True leaders possess the horizon perspective and a frontier spirit.

1. A leader who knows who he is, does not depend on others to validate his sense of self-worth.
2. True leaders never forget from whence they came and live to bring others where they are.
3. True leaders are always aware that they are only a link in a long, historical chain.
4. The true leader does not measure his success by comparing himself with others, but with his own purpose and vision.
4. It is essential that the true leader be vigilant in guarding his heart mind and life from any compromise that would render him untrustworthy and unrespectable in the sight of all.

6. *The Dangers of Leadership*
- a) Popularity
  - b) Pride
  - c) Egotism and Indispensability
  - d) Jealousy
  - e) Disqualification

**LIVING WATER MINISTRIES - LIBERIA**  
**ADVANCED SCHOOL OF MINISTRIES**  
**COURSE TITLE: SPIRITOLOGY**

**PURPOSE OF THE COURSE:**

1. To know the person of the Holy Spirit and to be sensitive to the moves of the Spirit, so as to be able to fulfil God's plan and purpose for our lives and ministries.
2. To follow God's plan, His purposes and His pursuits for all spiritual endeavors.
3. To enable the believer to stay clear of deception.

**I. THE HOLY SPIRIT**

- A. Review 1st & 2nd year outlines

**II. THE GIFTS OF THE HOLY SPIRIT - OVERVIEW**

- Charisma, Charismatic Movement
- Charismatic Gifts

**A. THE CHARISMA - GIFTS (1 Cor.12)**

**1. Revelation – 'Reveal' - They show**

- a. Word of Wisdom
- b. Word of Knowledge
- c. Discerning of spirits

**2. Utterance/Inspiration – 'Utter' - They say**

- a. Prophecy
- b. Tongues
- c. Interpretation of Tongues

**3. Power – 'Demonstrate' - They do**

- a. Gift of Faith
- b. Working of Miracles
- c. Gifts of Healing

**B. CONDITION FOR RECEIVING THE GIFTS**

1. Salvation - John 7:37-39
2. Baptism in the Holy Spirit - Acts 1:8; Acts 8
  - a. Ministering the Baptism in the Holy Spirit
    - i. Teach the Word - Builds up Faith - Roman 10:17
    - ii. Show specific scripture to candidates
    - iii. Remove every fear from the minds of the candidates about the Holy Spirit.
    - iv. Important scriptures to go over: Luke 11:10-13 ; John 7:37; Acts 2:4; Acts 8; Acts 8; Acts 10; Acts 19;
    - v. Allow candidates to relax.

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- vi. Inform candidates that they must expect the Spirit of God to come upon them and fill them when they ask the Father.: Lk 11:10-13.
- vii. Encourage them to yield to the promptings (utterances) of the Holy Spirit in their spirit(belly)
- viii. Inform them that they are not receiving tongues but the person of the Holy Spirit .
- ix. Do not stress Tongues. Stress the Holy Spirit and His power.
- x. Encourage candidates to lift up their hands and ask the Father for the Holy Spirit.
- xi. When they are through, ask the Father to fill them with the Holy Spirit.
- xii. Begin to lay hands upon the Candidates for the infilling.
- xiii. Encourage them to yield their members to the Holy Spirit.

## **CAUTION**

- Do not crowd around candidates.
- Do not speak in tongues in their ears. Allow the Lord to work.
- Be ready for demonic manifestations.
- Be sensitive to the Spirit of God.

***REMEMBER: GOD IS SOVEREIGN!***

## **C. OTHER WAYS TO RECEIVE THE GIFTS**

1. Divine Revelation – Gal. 1:17, 18
2. Laying on Of Hands – 1 Tim. 4:14
3. Desire – 1 Cor. 12:31;14:1

## **D. CONDITIONS FOR MAINTAINING THE GIFTS**

1. Unity
2. Love

## **E. STUDY 1<sup>st</sup> CORINTHIANS**

## **III. THE MINISTRY GIFTS**

### **A. Ephesians 4:11; 1<sup>st</sup> Cor. 12:28**

1. Apostles
2. Prophets
3. Evangelists
4. Pastors
5. Teachers

### **PURPOSES OF THE GIFTS – Eph. 4:11**

1. Perfecting the Saints
2. Edifying the Saints
3. Maturing the Saints
4. Unity



5. Knowledge – Revelation of the Son of God
6. Truth

## **B. GIFTS DEFINED/ANALYZED**

Read 1<sup>st</sup> Year Outline – Introduction to Ministry

1. Points to note:
  - The Ministry Gifts are offices
  - They are what we do, not what we are.
  - They are not for novices in the things of God.
  - God chooses individuals for the offices
  - Faithfulness in the little things will make us faithful in greater things.
2. Endeavor to begin to observe people as they minister, to determine their gifts. This process will help you discover your own giftings.
3. Remember that the giftings of God are interrelated. Do not hold on to any dogmatic description of them. The Lord will always surprise us.

## **IV. HOW TO BE LED BY THE SPIRIT OF GOD**

### **A. THE TOTAL MAKE-UP OF MAN – 1<sup>st</sup> Thess. 5:23**

1. Spirit – (Greek- *PNEUMA*)
2. Soul - (Greek-*PSUCHE*)
3. Body - (Greek- *SOMA*)

The spirit and the soul constitute the **HEART** of man. The word 'heart' does not refer to the physical organ that pumps the blood. Rather, it signifies the center, the core of man's being.

The spirit is also referred to as the **INWARD MAN**(2 Cor. 4:16) or the **HIDDEN MAN** of the heart. The body is the physical, **OUTWARD MAN**.

### **B. DEFINITION**

1. **SPIRIT** - That part of man that is made in God's image(Gen. 1:26,27)
  - The part of man that is recreated in the new birth-(Jn 3:3; 2 Cor. 5:17)
  - The spirit is the real man (Phil 1:23, 24)
2. **SOUL** - Different from the spirit of man. (Heb. 4:12)
  - Consists of mind, will and emotions
  - The spirit is born again instantly but the saving(restoring) of the soul is a process. (James 1:21\_
  - The mind, a part of the soul must be renewed – a process (Rom. 12:2)
3. **BODY** - The outward, fleshy man
  - The body must be controlled by the inward man(spirit) through the restored soul or renewed mind.(Rom. 12:1)

- The Body must be brought under subjection to the spirit.  
(1<sup>st</sup> Cor. 9:27)
  - A born again believer will always have to contend with the body.
  - God will not dominate your body for you. You do it.
4. a. With the spirit - We contact God
  - b. With the soul - We contact the intellectual realm
  - c. With the body - We contact the physical realm.
  - d. Always remember that you are a spirit, you have a soul, and you live in a body.
  - e. Be spirit-conscious

### C. WAYS WE CAN BE LED BY THE SPIRIT OF GOD

1. We must be led by God's Spirit under the new covenant.(Rom.8:14)
2. We are not led by prophets as the people under the Old Covenant were led. We have the Spirit of God indwelling us as believers. God is in us. Alleluia.
3. The number one way God leads us under the new covenant is by the Inward Witness.
  - a. The Inward Witness is a check, a red light, a stop signal.
  - b. It is an **INWARD INTUITION**.
  - c. It is that uncomfortable feeling you have in your spirit when you are about to make a decision or take a step. This uncomfortable feeling is a check signal warning you to wait.
  - d. Later on as you pray concerning the same direction, you sense a smooth, peaceful feeling. This is a go-ahead.
  - e. We must endeavour to learn how to follow that inward witness. It will prove valuable to our spiritual sojourn. Be patient.
  - f. Romans 8:16 – The same way you know that you are saved by the Spirit bearing witness with your human spirit, is the same way the inward witness will work for the direction or leading you need. You just "know that something is 'right'". It "fits" with your spirit.

#### **CAUTION:**

- Do not put out a fleece like Gideon did under the Old Covenant.
  - Do not go after the spectacular and miss the supernatural which is always working for our benefit.
4. The number two way is by the **INWARD VOICE**.
    - a. Romans 9:1 – the inward man has a voice
    - b. The voice of the inward man is the conscience or the still small voice.
    - c. The inward voice is not the voice of the Holy Spirit which is more authoritative.
    - d. The voice of the inward man is saying whatever our spirit picks up from the indwelling Holy Spirit.
    - e. Choose always to obey your conscience.
    - f. Keep a tender conscience. (1 John 3:20,21; 1 Tim. 4:2)
    - g. Scriptures on the conscience(John 8:9; Acts 23:1; 24:16; Rom. 9:1; 13:5; 1 Cor. 8:7,9; 10:25-33)
  5. The third way we can be led is by the voice of the Holy Spirit.

- a. This voice is more authoritative.
- b. It will sound as though someone is calling you or speaking to you audibly from the outside. (1 Samuel 3:7-10)
- c. God does not direct or lead us in this way frequently. Most Christians have never been led in this rather spectacular way in their whole life.
- d. When God leads you in this manner, it means a major turning point in your ministry or Christian life or it may mean tough times ahead so He wants you to stay on course. E.g.: Peter being spoken to by the Holy Spirit in an audible voice as God was about to change the course of the Church: the Gentiles were now to be reached by the Jewish Christian.(Acts 10:9-20) Later on in Acts 11:2-3, Peter was seriously questioned for his action in ministering to the Gentiles. Peter rehearsed exactly what took place on the housetop in Joppa (Acts 11:5-12). It was the audible voice of the Spirit that kept him steady.

### **D. OTHER WAYS TO BE LED**

1. **VISIONS** – (Greek = *horama*). It means that which is seen(*harao*), denotes
  - a. 'spectacle, sight',(Matt.17:9; Acts 7:31)
  - b. an appearance.(Acts 9:10, 10:3,17,19; 11:5; 12:9; 16:9,10; 18:9. These scriptures show how men like Peter and Paul were led by visions. Note that these men were not seeking for or praying for these "appearances". God chose to move sovereignly in their lives in this manner.
2. **TYPES OF VISIONS**
  - a. Spiritual Vision – in which a person has a vision in his spirit, or he sees something in his spirit. This is the first and lowest type of vision. Paul's Damascus road experience is an example of a spiritual vision(Acts 9). When relating this experience later, Paul said he was blind, and he could see no man. Paul did however see the Lord in the spirit and not with his physical eyes. In Acts 9:11,12, Jesus relates to Ananias that Paul had seen him (Ananias) in a vision. Paul saw with the eyes of his spirit.
  - b. Trance – This is the second highest type of vision. (Acts 22:17, 18 relates Paul experience in Jerusalem when he fell into a trance. When one falls into a trance, his physical senses are suspended for the moment. He is not aware of where he is or of anything that contacts the physical. He is not unconscious – he is just more conscious of spiritual things than he is of physical things. (Acts 10)
  - c. Open Vision – the third and highest type of vision. One's physical are not suspended; is physical eyes are not closed. He possesses all of his physical capabilities, yet he still sees into the realm of the spirit.
3. **DREAMS** – (Greek = *Onar*) is a "vision in sleep", in distinction from a waking vision;(Matt 1:20; 2:12-13, 19, 22; 27:19(**From Vines**). Also (Greek = *enupnon*) is literally, "what appears in sleep". A dream is another type of vision, the only

difference is that it happens in sleep.

If God is leading you by a dream, that dream will be clear and not muddled up or confusing. When Joseph was told in a dream to take Jesus to Egypt, God stated clearly what he wanted done. In Matt. 2:12-13, the Wise Men knew clearly what the dream meant. They followed the instructions accordingly.

**4. THE WORD** – It is of utmost importance for the believer to be rooted and grounded in the **TRUTH(THE WORD)**. Every spiritual experience must line up with the Word of God.

## **V. SPIRITUAL WARFARE (Review Demonology Outline)**

### **A. Knowing The Enemy – Origin of Demons**

1. Where do demons originate from?
  - Some say from a PRE-ADAMITE Kingdom.
  - Another school of thought believe that the one-third of the angels that fell along with Satan constitute the demons of today. Study the two streams, and come up with your own conclusions.
2. Hierarchical Structure – Satan is organized:
  - i. Principalities
  - ii. Powers
  - iii. Rulers of Darkness
  - iv. Spiritual Wickedness in High Places  
This is an ascending order in the hierarchy of Satan's Kingdom. Principalities are the lowest types, whilst spiritual wickedness in high places are the highest.
  - v. Satan is ***not omnipresent*** . He does his work through this organized structure.

## **VI. FLOWING WITH THE HOLY SPIRIT**

### **A. God's Purpose for Every Believers Meeting**

1. The Holy Spirit must be in control of what is happening.
2. The needs of the people must be met.

### **B. God has a Specific Flow for all of our Meetings and We Must Endeavour to plug into that flow**

1. Sunday Morning Worship Service
2. Evangelistic Services
3. Prayer Meetings
4. Teaching Meetings or Bible Studies

There is a purpose for all of these different type of services. Stick to the purpose and find God's flow.

### **B. ORDER AND EXCELLENCE IN SERVICES**

1. God will work through Leadership.
2. The Leader must take his place.
3. Praise and Worship Leaders must flow with Leadership(Pastor, Asst. Pastor, etc)

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4. All things must be done in a spirit of reverence to the Lord.
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**ADVANCED SCHOOL OF MINISTRY  
MONROVIA BIBLE TRAINING CENTER  
LIVING WATER MINISTRIES**

**COURSE TITLE: CHRISTIAN COUNSELLING**

**COURSE OBJECTIVES:** This course is designed to:

- a. Help students with Post Traumatic Stress Disorder experienced over the years, in order to have peace, courage and wholeness as they prepare for ministry.
- b. Prepare students to be able to adequately help others in their ministries.

**INTRODUCTION:** We have all been hurt, betrayed, or bruised, or ignored during the course of our lives. And consciously or unconsciously our ability to trust the divine love and power of God in our depths may have been weakened. By learning to understand how our personality has been damaged and how our relationships with others have been hindered, we can again develop the courage to trust life and to trust ourselves, others and God.

Moreover, we are convinced that no matter how desperate or dark our lives seem to be, there are high quality elements divinely deposited within the innermost part of our personality that are extracted, maximized and utilized by ourselves through Biblical Counselling.

**Biblical Counselling**, therefore, is concerned with the actualization of the Christlike potentials within an individual.

## **WHAT IS COUNSELLING?**

*Counselling is a relationship in which a person is guided to see the true picture of the nature of his/her problem so that he/she becomes capable of solving said problem.*

According to I Corinthians 12:28, Counseling is a ministry of "Helps".

## **THE SCOPE OF COUNSELING**

Counseling, in reality, is as old as the world of civilization because it was practiced by the traditional elders even before the universal perspective.

Counseling today is universal as a result of man's increasing need of guidance.(Prov. 11:14)

## **THE NATURE OF COUNSELLING**

Counselling is a bout assisting individuals, families, groups, neighbors and the society in general with the decision making process of resolving *interpersonal concerns and conflicts.*

## **THE FUNCTION OF COUNSELLING**

The counselor's function is to offer counselling(help) services to individuals or groups in need..

To enhance the helping relationship, the counselor must know that what is basic in helping others

is his/her own attitude in working with them.

## COUNSELING IN CHRIST

### **The characteristics of a Counselor:**

The core of a Christ-centered counseling lies in the following characteristics:

1. **Confidentiality** – People need people to confide deep, dark, horrible secrets in.
2. **Loving** – The expression of love makes a difference in any situation because man's emotion crave after love.
3. **Godly** – When people have the courage to share something intimate, what they look for initially are acceptance and affirmation which are qualities of a godly person. (Heb. 4:15-16)
4. **Kind** – Pleasant manner
5. **Non-judgmental** – Be slow to conclude or decide things. Give sufficient chance.
6. **Compassionate** – It is only by compassion that we will be able to help anybody.
7. **Accepting** – God's love in us accepts people just as they are and does not judge or condemn. (Rom. 15:7)
8. **Patience** – If you are not patient, do not enter this ministry because it requires patience.
9. **Understanding** and,
10. **Ability to help**

Without these characteristics, we will only end up dealing with the symptoms of people's problems and not the root cause because without these characteristics, trust is in serious problem and without trust, we will never hear the whole story and if we don't hear the whole story, we don't know the unresolved conflicts or unbiblical beliefs that are at the root of other people's bondages and irresponsible behaviors.

## LEARNING TO BE TRUSTWORTHY:

To be trustworthy, the counselor must learn to adapt an active listening skill and exercise patience throughout the whole story instead of being quick to give advice (Prov. 18:13)

## THE LISTENING CYCLE

### THE KIND OF PERSON GOD USES

#### a) **The Christian Counselor must be the Lord's Bond Servant.**

This is the difference between biblical Counseling and that of secular counseling; Secular Counseling is based upon the combination of personal skills and the responses of the counsellee to determine the end results, while biblical counseling depends solely upon the Holy Spirit. We don't set anybody free. Only God can do that (Prov. 3:5 – 6). If God isn't in the learning of techniques and skills, regardless of how well the person exercises, his/her skills will not work. But if God is in it, a good technique and a good personal skill will bear more fruit.

#### b) **The Lord's bondservant must not be quarrelsome:**

Arguing is nothing but a smoke screen to keep people on the defensive and at a distance. A poet says, "A man convinced against his will is of the same opinion still. (Prov. 18:2) Maintaining control and focus in counselling is a critical skill to learn.

c) **The Lord's bondservant must be kind:**

(Matt. 9:12-13) compassion is a Hebrew word meaning "Lovingkindness." It is the one prerequisite for ministry. In dealing with hurting people, one ounce of criticism or rejection is all that is needed to wreck the whole ministry.

d) **The Lord's bond servant must be able to teach**

There is no substitute for knowing the Word of God. We are up against the father of lies, and we can stand against him not by research nor reasoning, but by revelation. ( John 17:15,17; II Tim. 2:15). It is only the truth(God's Word) that sets captives free. (John. 8:32) One important thing that counselors should realized is that people are in bondage to the lies they believe., and we have to be able to share the truth with them.

*Some of the lies are:*

1. God doesn't live me.
2. I'm different from others
3. I could never do that
4. That isn't going to work
5. I will get out of the and God won't help me.

e) **The Lord's Bond Servant Must be Patient When Wrong:**

Some don't want to bear the truth even if it is shared in love. This is why patience is a necessary virtue in counseling. Helping people resolve their personal and spiritual conflicts and find freedom in Christ is not a timed exercise.

f) **The Lord's Bond Servant Must be Gentle**

If a person was mighty in God's Spirit, the manifestation would be in gentleness. We cannot run roughly over people and push too fast for resolution. If you get ahead of God's timing, you will lost people.

g) **The Lord's Bond Servant Must be Committed:**

You must be committed to the truth and know without question that God and only God can grant repentance that leads to a knowledge of the truth.

### **GUIDELINES FOR A WHOLESOME COUNSELLING MINISTRY:**

1. ***All of a counselor's teaching must be based on the Word of God.***

- The Word is complete, it abound with guidance and direction for living.
- It deals with the same issues that counseling involves.
- There is no part of life, no problem that one will ever face in life no question with which you will ever be troubled that the Word of God does not address, i.e., the most outstanding example of faith in God's word, that is, the most outstanding example of faith in God's Word and reliance on it in the midst of temptation is Jesus' use of the Word in the wilderness. He encountered the same basic temptation to which Adam and Eve succumbed in the Garden of Eden. (Matt. 4:1-17). Jesus used the Word to resist the temptations. He responded, "It is written" We should always rely upon the "Word" and focus on Jesus, the perfect expression of God's love.

2. ***A counselor must rely on the Holy Spirit for Guidance***

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- The presence of the Holy Spirit is the inner resource and power of God as well as the personal presence of God.
  - As the counselor seeks the leading of the Holy Spirit, the Spirit will bring forth truth from the Word he has studied. (John 14:26)
  - We cannot rely on ourselves because we can do nothing by ourselves.
3. ***A counselor should have a good prayer life because biblical counseling is a spiritual warfare.***
- The Word of God and prayers go hand in hand
  - The Lord works wonders through prayer. It is therefore important to encourage the counselee to pray.
  - It is necessary to pray during counseling.
4. ***We should remember that the goal in counseling is not to make the counselee happy but to help him/her move closer to God. This means that we should teach biblical doctrine as truth to be lived instead of a fact to be known. (Col. 1:9-10)***
- A preacher teaches truth to change lives in ways that please God. You can help a counselee to change by telling him to practice what he/she has been taught in the counseling session. He/she can take it as an assignment.
5. ***There is no formula and time period for any given situation. Our personal involvement is important in teaching people.***
- We can get involved by loving the counselee. He needs hope and courage.
  - How can God use this problem so that not only this problem is solved but that this individual grows more like Jesus in the process?

### **APPROACH TO THE PROCESS**

The approach you pursue to accomplish your objective will determine failure or success. Many people are helped by simply having objective people listen to them and bring clarity to their issues. Counselors must be capable of helping people get in touch with reality and suggesting responsible courses of action. A problem well stated is usually half solved. People often come to their own conclusions in the process of sharing their stories.

When counseling Christians, we have the privilege to start with the assurance of victory in Christ. Realize that people are starved for acceptance and affirmation. Life has beaten them, but who they are in Christ give them hope. The person who is accepted and affirmed will voluntarily be accountable to the authority figure. But when the authority figure demands accountability without acceptance and affirmation, he will never get it.

### **THE PROCESS**

#### ***A. The First Interview:***

Make the first session an Intake Interview. **An Intake Interview** is an interview through which information about the client is gathered. Be on time as a counselor. This communicates the counselor's respect.

1. The beginning point can be as simple as a smile along with a simple introduction and motion to show the client where to sit.



2. Commit the process to God in prayer (John 14:16-17)
3. Encourage the client to talk.  
The obvious beginning of counseling, after providing the initial structure, is to get your client to talk, to indicate his/her reasons for entering counseling.  
A good invitation for client to talk is called **an unstructured invitation** or **open-ended lead**.

**The purposes for the unstructured invitation are:**

- a. It gives the counselee an opportunity to talk.
- b. It prevents the counselor from identifying the topic the client should discuss.

An **unstructured invitation** is a statement in which the counselor encourages counselee to begin talking about whatever is of concern to them. Examples of such statements are:

- a. "Please feel free to go ahead and begin."
- b. "Where would you like to begin today?"
- c. "You can talk about whatever you like."
- d. "Perhaps there is something particular you want to discuss"

By contrast, a structured invitation specifies a topic. This does not give the client a chance to discuss what he/she has brought to counseling.

Example: "Tell me about what careers you are considering". The counselee is directed to a discussion of careers by this invitation.

4. Sit quietly and listen to the whole story with full attention. Nod your head as a sign of understanding. Face the speaker and maintain eye-to-eye contact. Restate the most important facts and feelings and ask questions to understand. Do not interrupt.
5. After the counselee's story, both of you set a goal and time for the next session.
6. In the counselee's absence, pray for God's wisdom in understanding the case to be able to apply the right therapy(treatment). Study the gathered information. Consult experienced people if you have a problem.

**NOTE:** Do it in a way that you will not bridge the confidence between you and the counselee.

7. In the second session, go through whatever therapy you both agree on.
8. As you go through the therapy, evaluate the process to ensure that you are driving to your goal.
9. Keep records of each case you go through.

### **DEALING WITH ABUSE AND HARASSMENT**

#### ***A. Abuse***

There are times when husbands, wives or parents violate the laws of civil governments that are ordained by God to protect innocent people against abuse that threatens their well-being. Abusive behavior comes in variety of forms, such as physical, sexual, spiritual, mental and emotional.

If counselees confide that they are experiencing abuse, counsel them as follows:

1. Stop the abuse. In case of spousal abuse, women are often confused concerning the biblical admonition of Ephesians 5:22. Likewise children are often confused concerning the commandment, found in Exodus 20:12. There is no biblical mandate for a person to submit to continuous abuse. These passages are guidelines for God's normal and ordained pattern for domestic life.
2. Seek legal protection. When necessary, appeal to civil authority, police officers or a child protection service. This allows God to place direct pressure on abusers to conform to justice. If an offender will not control his/her own behavior, then legal authority should intervene. Encourage a person to speak the truth and be willing to expose secrets when necessary to those who will provide the greatest protection and support.
3. Seek counsel from a local Church Pastor.
4. Seek a Christian support/care group.

## **B. Harassment**

There are times when employers or fellow employees violate the laws of civil government and ordinary decency ordained by God to protect innocent people against degrading behavior. Submitting to the authority of an employer does not mean being obligated to degrading behaviors.

The principles for dealing with sexual harassment (eg. In the work-place) are the same as those for dealing with abuse. Encourage the person to appeal to a higher authority, such as the company's employee- relations officer or the local government department that deals with these issues.

## **STRESS AND ITS MANAGEMENT**

Life is full of experiences which can be good or bad. Our inclination is towards experiences that make us feel good and happy. The emotions when threatened by the environment is what is referred to as **STRESS**.

### **What is Stress?**

It is tension, discomfort, uneasiness, strain, pressure, pain, worry force, etc. Stress is therefore an experience which a person feels when he/she:

- Is unable to cope with the threats of the environment.
- Faces a situation that threatens to harm physically or psychologically.
- Begins to feel tense and uncomfortable.

We often assume that stress is bad, or that a complete lack of it is ideal. But to be total without stress is to be "**DEAD**" (Class & Singer, 1972)

### **1. Some Stressful events include:**

- Work Pressure
- Financial Problems
- Material Problems
- Promotion in job/ society
- Loss of Family Members
- Birth of a child in Family
- Loss of all properties
- War
- Marriage, preparation, etc.

## **2. What is a Stressor or How can I identify a stressor(s)?**

A **stressor** is a situation that causes stress. In other words, it is any situation which leads to emotional imbalance. Eg., torture, tension/provocation, shelling, gun-shots, death, sickness, fire, loss of property, disaster, rape, etc.

## **3. SOURCES OF STRESS(Life Events)**

Stress is experienced by every age group, i.e., children, adolescents, adults, the aged. Stress may be particularly damaging to children. If children are constantly exposed to stress, they become misfits. Here are some sources of stress applicable to every age:

- Exams
- School
- Study
- Meeting deadlines
- Living with alcoholism
- Loss of Job
- Lack of women/men friends
- Separation or Divorce
- Religious upbringing
- Every work
- Children upbringing
- Preparation & arrival of a new baby

## **4. Signs/Symptoms of Stress or How do I know when I am under stress?**

One who is under stress experiences some of the following signs:

- Anger
- Fear
- Headache
- Negative self-talk
- Avoidance
- Dizziness
- Confusion
- Sleeplessness
- Dryness of the throat
- Trembling

## 5. Categories of Stress

### a. *Eustress (healthy)*

- It is beneficial to man because it brings out the best in people. Eg., performers, athletes, students, executives or professionals.
- It helps people look at the positive side of life and strive for excellence.
- It helps people learn to adapt or adjust to the environment.

### b. *Distress (bad)*

- It makes the individual anxious and empty.
- It causes emotional damage to the victims, and prolonged distress, makes the individuals behave badly in society. Quite a number of such individuals are criminal in nature.

### c. *Traumatic Stress (Trauma is pain or shock)*

- Painful experiences, most of which are unpredictable.
- It produces high intensity reactions in the individual which may be visible or repressed.
- It can diminish human capacity rather than enhance it.

## I. Impact of Stress

1. Positive Effects: It stimulates an individual to master new skills and behavior pattern. It is because of stress that people learn to adjust or adapt to the environment.
2. Negative effects
  - Stressful life events produce negative emotions (sadness, anger, bitterness, etc)
  - Separation and loss mark the end of valued relationship
  - Time pressure can limit the quality of a completed job as deadline have to be met.
  - Role-conflict produces tension and anxiety.
  - Chronic stress is associated with the development of physical illness such as heart diseases and high blood pressure.

## II. MANAGING/COPING WITH STRESS OR WHAT COPING METHODS CAN HELP WHEN I OR SOME IS UNDER STRESS, EITHER IN THE HOME, CHURCH, OR ORGANIZATION OR THE COMMUNITY.

1. *Exercise*: Any full body exercise can be effective (Eg. Swimming, dancing, jumping rope, walking, jogging, cutting grass, etc.
2. *Slow down* – Do things at a slower pace, especially when your pace has speeded up over the years.
3. Organize: disorganization creates stress,; get organize, setting priorities can be a real stress fighter.
4. *Strike a balance*: Your family, work, school, friends, interest, hobbies, recreation, community, church, etc., are all important elements o help you live a satisfying life. Damaging stress often comes from letting one element get blown out of proportion. Your goal should be quality in life not

quantity. Try to keep a balance.

5. **Recognize and accept your limits:** Do not set unrealistic and perfectionist goals. Know that no one can ever be perfect. Also set realistic limits on what you try to do on any given day. Learn to say "No" to added demands or responsibilities.
6. **Seek Social Support:** Close positive relationships with others facilitate good health and moral well-being. This implies that support from families, friends, counselors, or clergyman serves to control stress. Talking out problems and expressing tension can be helpful.
7. **Replace upsetting thoughts with coping Statements:** Stress level is greatly affected by how individual perceives and interprets events. Negative thinking therefore affects one's stress level negatively. There is a need to fight fear and anxiety with an internal monologue of positive coping statements.
8. **Make use of your faith:** Have faith in the Almighty God. Note that he who causes the rain to fall, makes the sun to shine. This shows that difficult days in one's life are natural; after those difficult days come days of smiling. Put your trust in God at all times. Read: Ps. 28:1-2, 23; Matt. 11:28 – 30, etc.

### STRESS MODEL

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## **ADVANCED SCHOOL OF MINISTRIES** **COURSE TITLE: HOMILETICS**

### **Introduction**

Creative preachers are constantly discovering improved methods, fresh principles, and varied techniques, and they are discarding the less effective. From the Author of this text, he believes that a basic chronology in this process can be defined, illustrated, and applied.

By following these eight (8) steps, one will always know what to do next in building an effective.

1. **A prepared preacher**
2. **An idea to preach**
3. **A text interpreted**
4. **Related Material collected**
5. **Maturity security**
6. **Construction completed**
7. **The Sermon polished**
8. **The Message preached**

God speaks through **a prepared man** by giving to him **a sermon idea**. This prepared man studies his ideas and related it to a text, a thesis, and a purpose. Next, he studies the **text** until he can state the truth of the scripture in one sentence. After Bible Study the preacher examines all possible **materials** in order to give depth and breadth to the growing sermon. By allowing time for **maturity**, the preacher adds new dimension to his developing message.

When these five basic and necessary preliminary steps have been take, **Sermon construction** begins. The preacher will state his topic or title; he then constructs the sermon body on the basis of the text, thesis, purpose, and title; he completes his organizational work by adding a conclusion, introduction, and invitation. Following this ground work, the preacher writes out his sermon and **polishes or finishes his materials**. Finally, he completes the task by **preaching the message**.

## **UNDERSTANDING THE TASK**

An era of decadent christianity will be upon us if the belief in a divine call is lost. Therefore, the man God uses to preach the unsearchable riches of the Lord Jesus Christ is:

1. A regenerated person
2. A committed man
3. Someone who constantly communes with the Lord
4. He must also prepare himself through diligent study if he is to be effective spokesman to his age.
5. He must develop understanding of his basic task as it relates to the nature of preaching, the status of preaching, the objectives of preaching and the history of preaching.

## **I. DEFINITION OF HOMILETICS**

- A. Rhetoric – was developed by the Greeks during the intertestamental period- the height. Rhetoric is a study of clear speech as a means of effective communication and persuasion.
- B. Homiletics – is the adaptation of the principles of Rhetoric to the demands and practice of preaching. It is the science of preparing and preaching. It is the science of preparing and preaching/delivering a discourse/speech/address based upon scripture.

## **II. THE DEVELOPMENT OF HOMILETICS**

- A. **Early Christian preaching was founded upon Ancient oratory, Hebrew prophecy, and Gospel preaching.**
  1. Apostolic preaching reflected a Jewish background, such as the OT Prophets and the teaching Rabbi.
  2. Apostolic messages were primarily called Homily – an informal, brief talk on a subject.
  3. However, the abuse of some Jewish leaders and suspicion of Gentiles influence discourage the use of formal speech(rhetoric).
- B. **The Rise of Rhetoric in Christian Preaching**
  1. As the gospel moved beyond Samaria/Judea, the witnesses began to use Gentile forms of address.
  2. The conversion and call of learned Gentiles trained in rhetorics led to more developed sermons.
  3. The decline of Jewish leadership in the Christian faith tended to discouraged more developed sermons.
  4. Some saw the rise of rhetorics as a blessing, and others, as a disadvantage.

## SERMON IDEA

### **I. DEFINITION**

- A. The idea is both the starting point and central idea of the sermon. It is the place where God's truth meets life.

### **II. SOURCES OF THE IDEA**

#### **A. *The Experience of the people***

1. A knowledge of human nature, or current events will reveal ideas and needs.
2. The preacher should know well the people and the church setting, recent events and crisis.
3. The Pastor should develop a heart sensitive to ideas and needs. To help him do that, it is important that he be involved in pastoral work.

#### **B. *The Scripture***

1. Reasons for using Scripture as source:
  - a. Only Biblical preaching is truly christian/homiletical.
  - b. The essence of christian preaching is biblical rather than structural.
  - c. Scripture remains relevant and applicable to life.
  - d. Scripture is an abundant varied source – and will save you time in finding ideas(it is a uniquely inspired book).
  - e. Scripture lends authority to the preacher's word, especially on controversial issues.
2. Meaning and use of Text
  - a. The term "text" comes from the word "to weave" or to "construct". It was the biblical fabric of the sermon into which was woven the comments of the preacher.
  - b. Early preaching was mainly a continuous commentary on passages of Scripture.

## FORMULATING THE STRUCTURE

### **I. THE TITLE OF THE SERMON(THEME)**

#### **A. *Definition and Presentation***

1. The title is the name the preacher gives to the sermon. It highlights the idea or subject of the sermon in an accurate, attention-gaining manner.
2. It may be finalized at any part in the sermon preparation. It may be announced formally or included into the sermon informally. The introduction is usually the best, but not the only place for the announcement.

#### **B. *The Characteristics of a Good Title***

1. Clarity-Use a few simple words(2-7 words).
2. Accuracy – It should accurately predict/honestly express the content, main point, or some part of the sermon. This will usually tell the

- preacher's purpose.
3. Appropriate – Be aware of the/your setting of worship, avoid title that is simply sensational or vulgar.
  4. Original – Let your title be stated in an attention-getting, interesting way. The author opposes using biblical texts as titles.
  5. Narrow – Your title should be narrow. Limit the topic to fit the time available and the preacher's ability.

## **C. *Phrasing the Title***

The title should be phrased to indicate the part of the general subject which the sermon will consider. This gives direction to the thought.

Some methods:

1. Emphatic Word(s) – one or two nouns that give direction (habit of thankfulness).
2. Interrogative word(s) – Identifies the question to be answered (What think ye of Christ?)
3. Interpretative Word(s) – Indicates command or request to be considered (Follow thou me).
4. Your title could be a declarative sentence – In this case, the title states the sermon truth (Life is an Echo).
5. A Limiting word(s) – It is a modifier which narrows the subject. (The One Sufficient Refuge).

## **II. THE BODY OF THE SERMON (DISCUSSION)**

### **A. *Discussion (Main Ideas)***

The Body of the sermon discusses the subject by dividing it into several subjects, explained in a pleasing manner.

1. Number of Divisions
  - a. Fewer divisions aid memory; more divisions aid variety in discussion. Most say two to four is best.
  - b. Some subjects may require more main ideas.
2. Character of the Division
  - a. They should adequately cover the subject (Choose a limited subject that you can cover).
  - b. The division should be distinct, separate, not mixed; choose words for clarity and brevity.
  - c. The main ideas should all be related to the subject in the same way.
  - d. It is not necessary to give an equal amount of time to each main idea.
3. Order and Expression
  - a. Practical Issues
    - i. Instruction, conviction should precede your appeal.
    - ii. Theory or general approach should precede specific commands.



- iii. The appeal may come at the end of each division or in the conclusion.
- b. Statement of the main points should be clear, attractive, and brief (alliteration contrasting elements may help).
- c. Should there be a previous announcement of your main point?
  - i. Broadus says such announcement should be made only if the ideas are difficult, complex, or to attract attention. He says it is better to summarize in the conclusion.
  - ii. Others (including ourselves), will say that previous announcement (introduction) is helpful if done with originality.

## **B. OUTLINE**

- 1. Principles for outlining a Sermon
  - a. Each item (line) in your outline should contain one idea.
  - b. Each idea which is divided must have at least two subdivisions.
  - c. Each idea should be written in a sentence or phrase.
  - d. Illustrations, applications, scriptural references should not be a separate element in the outline (but included in the proper element).
- 2. Examples of Outlines
  - a. The Diamond Outline
    - i. A single idea is described from many viewpoints.
    - ii. This promotes unity of thought, and is good for brief sermons.
  - b. The Leader Outline
    - i. Is one in which each major point builds upon preceding ideas.
    - ii. This is good for persuasion; agreement with the first idea leads to subsequent ideas and conclusion.
  - c. Analogical
    - i. Similarities between examples relationships and the truth to be supported are shown.
    - ii. They are interesting and clear. However, the relationships will not all be the same (do not push the analogy too far), and they do not prove truths.
  - d. The Question/Answer Outline
    - i. The sermon raises questions and provides answers.
    - ii. Variation of this is called the "Chase" outline – many answers are considered until the proper one is found.
    - iii. This is good for crucial issues. Don't wait too long to give the answer.

- e. Two-Point Outline
  - i. The two points may be contrasted; good for correction/reproof.
  - ii. The two ideas may be the diagnosis and solution to some problems.(James 4:1-3)
  - iii. You may use this outline for comparison of two ideas to explain and show similarities.
- f. Hagelian Outline
  - i. The subject is discussed through its ideas, its opposite, and a compromise (synthetic) conclusion.
  - ii. It is an appealing idea, beginning with an accepted idea and moves toward deeper understanding.
- g. Outline for Argument
  - i. "Proof it" – A statement proven by several facts.
  - ii. "Rebuttal" – Statement and facts that oppose it(1 Cor. 15).
  - iii. "Dogfight" – A strong, emotional attack on some idea that gains attention(Matt. 23:13ff)
- h. Interpretation/Application Outline
  - i. The meaning of a passage is explained, then applied to life.(Acts 2)
  - ii. This is basically an expository approach, which is biblical and practical.
- i. Refrain Outline
  - i. The sermon ideas are built around one often repeated phrase.
  - ii. It is interesting, and it is easy to remember.

### **C. *TRANSITION***

1. Definition – Transition is the act or method of moving smoothly from one part of the sermon to another, one main point to another, or even one paragraph to another.
2. Values of Smooth Transition
  - a. It makes your subject clear by clarifying relationships between the various ideas (esp. main points) in a sermon.
  - b. This will help hold your hearers' attention.
  - c. Attention to the method of transition will aid the preacher in remembering the ideas that you are trying to relate.
  - d. Thinking about transition tests the unity of the sermon. Difficulty in transition suggests that the ideas are not properly related or arranged.
3. Methods of Transition

- a. Relational method – the use of ideas that are naturally in close relationship.
- b. A connecting word – you may number the points: (firstly, secondly are used); or you can use a single word such as "also, therefore".
- c. You could also use a connecting phrase – "in addition to", "on the other hand", etc.
- d. You may use a bridge – a separate additional related to the preaching and following ideas.
- e. You may want to use a summary – In a summary, preceding ideas are repeated and then the other/next added.
- f. You can use a question. The use of question whose answer is the next idea.
- g. Rhetorical device – you can do this by the use of change in volume, posture, or a pause.

You can study, and several of these methods can be used.

### III. CONCLUSION

The conclusion emphasizes the subject of the sermon as it closes the discussion, applies the message, and calls for decision. It is a crucial part of the sermon.

#### A. *TYPES OF CONCLUSION*

1. Carefully planned – may be modified in your presentation to fit the situation.
2. It should be naturally related to the sermon body. It should fulfil the purpose of "therefore", "so".
3. Apply message to the hearers.
  - a. Use persuasive verbs and personal pronouns ("you")
  - b. Create a personal relationship between the speaker and the hearer.
4. The conclusion should be specific and clearly expressed. The hearer should be told how to respond (objective).
5. The Conclusion should be positive and forceful:
  - a. Speak with conviction about promised blessing; You can warn also.
  - b. Avoid habits that announce the conclusion.
  - c. Save strength and time for conclusion.

#### B. METHODS OF CONCLUDING

1. Summary
  - a. Summary may restate the objective, text, title, or main points, especially if several arguments have been included.
  - b. All should be joined into one persuasive principle.
2. Application
  - a. Application is usually used in the conclusion, but may be used earlier.

- b. Application points out how and where the sermon can be lived out in the hearer's life.
  - c. Application provides clear instruction on meeting the obligation.
  - d. Strong emotion may be useful, but not essential.
3. Illustrations
- a. This is used to summarize and appeal.
  - b. The story must be carefully chosen and presented.
4. Direct Appeal
- a. An exhortation should be specific.
  - b. Warnings should be used with understanding.
5. Poetic Conclusion
- a. Recitation of an appropriate poem or hymn can be very effective.
  - b. It must be practiced and presented well.

## IV. INTRODUCTION

The part of the sermon that presents the sermon idea and its relation to the text. It helps in preparing for the development of the body. It prepared both the preacher and the congregation for the message.

### A. OBJECTIVE

- 1. To make the congregation have interest in the subject.
  - a. Most are willing to hear, but all are not interested.
  - b. Your first sentence needs to be carefully prepared.
- 2. Prepare the Congregation to understanding the subject.
  - a. Introductions are generally necessary, unless the sermon is especially long or formal.
  - b. The introduction may come before or after the text.

### B. CONTENTS OF INTRODUCTION

- 1. Source
  - a. Text
    - i. There may be narration of the text and its contents.
    - ii. You may also want to include historical or geographical material associated with the text.
  - b. The Sermon Subject
    - i. Introduce the subject, perhaps compare or contrast with other ideas.
    - ii. You may want to emphasize the relevance or importance of the subject.
  - c. The Occasion may also be a source of content for you sermon.
    - i. You may refer to the special meeting, or holyday being

- addressed.
- ii. You may refer to earlier hymns or biblical passage(s).
- iii. You may refer to personal feeling, but avoid apologizing to yourself or your presence.
- d. You may want to refer/address a problem or need in the sermon.
- e. You may want to use for your introduction, your sermon objective.
  - i. Be earnest to show its importance.
- f. Life Situation
  - This should be used appropriately and sensitively if others are involved.
- g. Story or Illustration
  - It must be related to the subject, not just to gain attention.
  - If possible, the last statement may lead into the subject or sermon body.
- h. A striking quotation, song title, well known saying.
- i. Imagination – self-designed episodes, examples.
- j. Question – it should be interesting and answerable in the message.
- k. An object lesson – This is the use of some object or item of interest that illustrates the subject.

## C. QUALITIES OF A GOOD INTRODUCTION

1. The Content should be related to the subject, yet distinct from the body.
2. It ought to be clear and specifically for the sermon, not general.
3. It should be brief, a single thought, or a few thoughts.
4. Some things to avoid:
  - a. Excessive emotion at the beginning.
  - b. Humorous elements unrelated to the subject;
  - c. Elaborate greetings and introductions should be avoided – consider the setting.
5. The prayer before the introduction creates a good atmosphere.

## V. INVITATION

### A. DEFINITION

The Invitation is that part of the sermon and worship in which the congregation is shown how to respond and is given a chance to do so.

### B. Conduct of the Invitation

1. Avoid distractions. The congregation should be led to remain throughout and join in songs and prayers.
2. Invitations should be carefully planned, and the desired response clearly explained.
  - a. The desired response may be/should be directly related to the sermon objective.
  - b. Other types of response may be allowed, perhaps in a separate part

- of the invitation. Or one general invitation may be given.
- c. Possible types of response may include public action(walking forward), personal private, talking with a counselor, etc.
- 3. The invitation may be used in the conclusion while the congregation is still seated and involved, or can be separate from the sermon. Avoid repeating the same phrases.
  - 4. Allow sufficient time for your invitation, but close when there is no longer response.
  - 5. Rely upon God's Spirit rather than tricks or pressure. Hard decisions sometimes take longer..

## **CLASSIFICATION OF SERMONS BY SUBJECTS**

### I. THEOLOGICAL SERMON(DOCTRINAL)

#### A. CONTENT

- 1. This sermon deals with some basic Christian doctrine(belief) to explain and persuade.
- 2. A doctrine is composed of all biblical teaching on some subject, collected and arranged for study.
- 3. A healthy faith needs to be based upon accepted true beliefs; so this is a crucial type of preaching.
- 4. These sermons are however, often neglected, and seen as divisive or dull.

#### B. REQUIREMENTS

- 1. The preacher must study the doctrine, then present it in a clear and interesting way.
- 2. Choose the more essential doctrines.

#### C. SUGGESTIONS

- 1. Be comprehensive; and survey the range of the doctrine.
- 2. You need to be positive and avoid argumentative spirit.
- 3. Be clear, grasp the doctrine first to yourself.
- 4. Be practical, and apply it to life.

### II. ETHICAL SERMONS

#### A. Content

- 1. Any ethical sermon concerns the goal of Christian living and how to meet those goals.
  - a. Care must be taken to tie the ethical conduct with real conversion experience.
- 2. Social and Church Problems make this type of sermon useful, necessary and popular.

#### B. SUGGESTIONS

- 1. Be positive, emphasize answers, not just problems.

2. Be constructive, present a plan on how to reach this goal(how can you do this?).
3. Be a friend; win the confidence of the congregation through faithful ministry.
4. Be patient with your congregation – begin where they are and challenge them to move forward.
5. Be honest, admit that you sometimes fall short.

### **FUNCTIONAL ELEMENTS OF THE SERMON**

Preaching has many objectives (tasks) such as evangelism, ethics, inspiration, etc. The tools used to carry on these tasks are the functional elements of the sermon. They often overlap and different types of sermons use various functions.

#### I. EXPLANATION

##### A. The Necessity of Explanation

1. Many believers suffer from a lack of understanding or an actual misunderstanding of biblical teaching
  - a. Doctrines such as salvation needs to be explained.
  - b. Proper actions in practical life needs to be explained.
  - c. Many people do not expect to understand the Bible – hence, it needs explanation.
  - d. Repeated explanation of difficult issues will help the young, unconverted, new members and various people.

##### B. CAUTIONS CONCERNING EXPLANATION

Do not try to explain ideas that:

1. are not assuredly true.
2. You do not understand.
3. Cannot be rationally explained. Describe what Scripture teaches on the subject and give your position. E.g.: Trinity.
4. Are best understood by experience or illustration (love, faith)

#### II. EXPLANATION OF TEXTS

##### A. AN ESSENTIAL TASK

1. Those talented in this need improvement; those less gifted need extra effort.
2. When you do this, you want to present the results, not the process, of your study.
  - a. Avoid the use of original language unless the congregation has a background.
  - b. Avoid the use of a list of scholars, unless the congregation has a background.

## III. APPLICATIONS

### A. DEFINITION:

Application refers to the act of leading people to recognize and use the biblical principle in specific areas of life. This act may be found in any part of the sermon, but often used in the conclusion.

Application includes:

- Focusing the claims of truth
  - Suggesting means of obedience
  - To persuade the hearers to use those means.
1. Focusing the Claims of Truths
    - a. The instructions and demands of the faith must be explained/related to the specific areas of life. These should not be addressed to specific individuals in the congregation.  
Means to this include:
      - i. Remarks – pointed statements joining obligations to the hearer's life.
      - ii. Inferences - reasonable conclusions drawn from the command/principle.
      - iii. Lessons – A full development or application of the subject's demands – Program of four (4) steps.
  2. Suggesting Means to Obey(Opportunity)
    - a. Supply practical ways of obeying divine truth.
    - b. Both whole societies and individuals need instruction in dealing with problems.
      - i. Speak within the area of your knowledge and involve other members who have training in other areas.
      - ii. The preacher should first try to understand the problems personally.
  3. Persuasion to Respond
    - a. Explanation and guidance must be followed by persuasion. People often fail to do what they know they should do.  
Some means to persuasion.
      - i. Provide a good motive
        - Happiness/avoidance of happiness
        - Holiness or true goodness
        - Reaching our potential in Christ
        - Security(spiritual)
        - Love for God and others.
    - b. Stir up feelings and desire to obey God. How?
      - i. Emotion is properly used to inspire and motivate, not to gain applause.
      - ii. The preacher must feel the message deeply, if the



- iii. congregation is to be moved.
- iii. The preacher must study emotion and use imagination, also narrate events with a few details.
- iv. Compare our duty to God with our duties to other people to persuade to faithfulness.
- v. Confine emotional appeal to a few planned parts of the sermon, especially in the climax.
- c. Use Biblical passages that help explain the text.
- d. Careful study will often allow a single brief explanation.

## B. Explanation by Narration

1. Narration is the retelling of the facts of an event, which illuminates the subject.
2. Narration must always be a servant to a subject, using necessary facts.
3. This is useful in introductions if kept in sermon purpose.
4. The variation of historical events is good for explanation.
5. Present practical facts accurately.

## C. Explanation by Description

1. Pictorial language that helps the hearer "feel" as well as "see" an idea needing explanation in your text.
2. First visualize the scene in your imagination.
3. Then declare the crucial points of the scene with a few details.
4. Keep descriptions brief to avoid misuse of time.

## IV. EXPLANATION OF SUBJECTS

- A. The main subject or main idea(s) may be unclear to the hearers.
- B. Methods of explaining the subject include:
  1. Definition
    - a. Declare the major elements of an idea; this sets its boundaries.
      - i. This is especially important in controversial issues or complex ideas.
      - ii. You may want to use compare and contrast.
    - b. Division-breaking the subject down into simpler parts.
  2. Exemplification-using concrete example to clarify ideas.
    - a. Sources: history (both biblical and contemporary events).
    - b. Give brief explanation following.
  3. Comparison – you compare/describe similarities between subject and some well known idea/event.
    - a. Parables: The Kingdom of God is like
    - b. What is best to use is a single point of comparison.
  4. Argument
    - Introduction
    - Definition
    - Support for the sermon's ideas by relating them to other ideas already accepted as true.

- a. Varieties of Argument
  - i. Argument by Testimony
    - The most powerful argument is the preacher's personal experience.
    - Limited personal experience makes the use of others testimony necessary.
    - In testimony concerning matters of fact:
      - Hod characters of witnesses is crucial.
      - Improbable events need more proof, especially a reasonable justification or motive.
    - Testimony concerning opinion
      - The preacher should make it clear when he/she speaks from fact and from opinion.
      - Opinions are strengthened by the use of supporting authority:
        - What is reasonable
        - Biblical passages that support the ideas through analogy.
  - ii. Argument by Deduction
    - This approach draws logical facts from a single general principle which is accepted as true. Example: Doctrinal Preaching.
    - The speaker's principle must be true for deductive reasoning to be effective. Hearers must accept this principle as true.
    - These conclusions must be logical and must continually be evaluated on the basis of Scripture and experience.
    - This type of argument is useful but must be used with care.

## **INTERPRETING THE TEXT**

To REVEAL AND APPLY THE MEANING OF THE TEXT is one of the minister's most sacred duties. Such revealing is crucial because God has given the scripture for the purpose of redemption. The Spirit must aid in this work. This, interpretation is the attempt to follow the thoughts of the spirit-led author through the language of Scripture.

### I. METHODS OF INTERPRETATION

#### A. ALLEGORICAL INTERPRETATION

##### 1. Definition

Allegorical interpretation is the search for truths that are implied by symbolic(non literal) use of terms in the passage. Such truths are not literally stated, so the literal words are only vehicles for deeper spiritual

messages. Small details may take on great importance.

2. Definition
  - a. Judaism adopted this method of interpretation in order to reconcile OT with Greek philosophy (Philo of Alexandria): that is, the four rivers of Eden represented providence, courage, temperance and justice).
  - b. This spread into Christian theology – Biblical scholars such as Origen and Clement of Alexandria adopted this method of interpretation. They declared that each passage has three meanings: Literal, Moral and Spiritual. The spiritual is the highest and opened only to matured believers (i.e., Prov. 22:20-21, John 1:27) – "unworthiness is inability to grasp incarnation and descend into Hades".
  - c. Some Biblical passages do have allegorical meaning (John 15). However, an allegorical meaning should be the basis of the sermon only with clear biblical support. This approach tends to overemphasize details and to be highly subjective.

### B. DOGMATIC INTERPRETATION

1. This interpretation is the use of scripture to prove official theological doctrine (creedal orthodoxy), not as the primary source of religious truths. Biblical passages are used to support existing church doctrines.
2. Development
  - a. Begin in 2<sup>nd</sup> Century AD, the height of this was in the Middle Ages (Scholasticism).
  - b. Example: Augustine declared that difficult passages should be interpreted to agree with orthodox belief based upon the authority of the church.
3. Evaluation
  - a. Scripture is a powerful support for truth, but more a source of truth.
  - b. It is inadequate as a primary type of interpretation.
  - c. The danger in this view is that the true meaning of Scripture will be lost in the effort to support traditional doctrine.

### B. MYSTICAL INTERPRETATION

1. Definition

This interpretation is a reaction against dogmatic interpretation in the Middle Ages, and emphasized levels and shades of meaning to aid devotional life.
2. Development
  - a. Bernard of Clairvaux used this method to find meanings which encouraged love and devotion to Christ. They emphasized Song of Solomon as a love affair between God and his people.

- b. A period of dogmatism after the Reformation led to a mystical reaction among Pietist and Quakers. They believed in an "inner light" of the Holy Spirit which revealed the meaning of Scripture, after separation from the meaning of actual words of grammar.
- c. Evaluation  
It is a useful corrective to overly dogmatic interpretation and it is an encouragement to devotion to Christ. The danger is that it can lead to subjectivism and superficial interpretation. Look for ways to add devotional application to doctrinal study.

### D. RATIONALISTIC INTERPRETATION

This IS a number of approaches which declare that man's reason can discover, test, grasp all biblical truths.

1. Naturalistic/Accommodationist Approach
  - a. This approach rejects all supernatural or miraculous reality.
  - b. Miracles and divine intervention in history are denied and "explained" by natural means.
  - c. J. S. Semler explained the miracle accounts as local superstition and ignorance of natural causes.
2. Mythical Approach
  - a. A myth is a story that contains spiritual truth, though the story itself is not true.
  - b. Religious truth is the product of human discovery not divine revelation.
  - c. David Strauss in his Life of Christ declared that the early Christians created the myth of Christ to honor the great man Jesus.
3. Moral Approach to Interpretation
  - a. Immanuel Kant – accepted the ethical content of Scripture. He had little interest in theological meaning or doctrine.
4. Those approaches tend to deny, or overlook the revelation of God in historical events. Some become subjective.

### C. MODERN INTERPRETATION

1. Form Criticism
  - a. The assumption is that Scripture is a compilation of tradition and sources gathered over a period of time. This is an effort to identify and date these sources.
  - b. In this view, illustrations, then stories, then lessons, and then myths/miracle accounts were included and contributed by various parts of the Church.
  - c. Efforts are made to determine why each part was included. This

approach can be shaped by the interpreter's assumption.

2. Neo Orthodox
  - a. This was a reaction against 19<sup>th</sup> Century liberalism (more human invention than divine), but it also retained some liberal approaches to Scripture.
  - b. It tends to see the historical statements as less than the biblical truths they contain. They emphasized the inner –personal meaning as essential to Scripture.
3. Evaluation
  - a. These approaches can be used to deny the historical integrity of Scripture.
  - b. They also tend to evaluate Scripture on the basis of current historical and scientific understanding.
  - c. These tend to be somewhat subjective.

## II. PRINCIPLES OF INTERPRETATION

- A. The interpreter must keep in mind that Scripture has a divine character as revelation and a human character as mediated through persons.
- B. Scripture must be interpreted as a unified whole, especially centered in a message of redemption.
- C. Passages which predict must be seen in the historical and intellectual context of their time. We begin with the author's expectation.
- D. Miracle accounts must be approached as real possibilities and interpreted according to the author's purpose. (John "signs")
- E. The author's interpretation is centered first, around/upon the author's intention, what the author meant to say (i.e.: Paul – "flesh")
- F. Secondly, interpretation asks what the passage means to the current reader (application). Most passages have a single obvious meaning which should be the focus interpretation.
- G. Statements by a single author should be interpreted consistently with other statements by the same author, that is, (What Jesus said on the time of the Second coming).
- H. The historical background/context must be considered in interpretation (Poetry, proverbs, apocalyptic literature must be interpreted as such).

## III. STEPS IN INTERPRETATION

- A. The Text in Historical Background
  1. The text should be interpreted in light of its historical setting including author, recipients and purpose.
  2. Historical content will aid to explaining the meaning of the text.
- B. The Text in its Context
  1. The context of a passage is the larger discourse which includes that passage. Both the immediate and remote context (i.e.: Phil 2:12, 14).

2. Proper interpretation of the text required that it be seen in its context(John 12:32-33).

### C. Analysis of the Text

1. The type of literature must be identified/used to interpret the text.
  - a. Songs & Poetry must be interpreted as Psalms and poetry – they often emphasize only a part of a larger subject and may be figurative.
  - b. Proverbs – statements of general truth, not necessarily universal promises(Prov. 22:6).
  - c. Parables – they hold a primary lesson often revealed by context(Lk. 19:27).
  - d. Narrative passages – normally interpreted literally, but can be figurative (Lk. 22:19).
  - e. Apocalyptic literature- these are often figurative, but may at times be literal(Rev.20:1-6)
2. The meaning of significant words must be discovered.
  - a. Misunderstanding words can lead to errors in interpretation (Phil 1:27) "Consecration"
  - b. Be aware of what the term meant in the biblical era.
  - c. Dictionaries and lexicons can be of help, especially when a single English version is used to translate several words in the biblical language.
  - d. Concordances can aid in finding the meaning of that term in other passages and in your text. The same word is not always in the same way.
  - e. A definition may be given in the text(e.g. Heb. 11:1) that will help you. Parallel and contrasting terms in the text may be of help(Prov. 10:1; Lk. 1:47)
3. Figures of speech(idiomatic expressions)
  - a. Definition of figure of speech
    - i. These are words or phrases not meant to be understood in a literal manner.
    - ii. They are used to emphasize(Lk. 3:7). It may be used to aid the memory. (e.g.: the beam in the eye; camel through the eye of a needle). It may explain or illustrate(Good Shepherd).
    - iii. They often describe ideas, feelings, subjects that not available to the physical senses.
    - iv. Determining if a word or phrase is a figure of speech is crucial to interpreting your text.

- b. Examples of figures of speech
  - i. Comparison – Simile ( a comparison using "like" or "as".)- Isa. 40:1ff)
  - ii. Metaphor – a direct comparison(Eg. "I am the Bread of Life").
  - iii. Personification – Objects are given human qualities (Eg: "if they hold their peace, the stones will cry out)
  - iv. Anthropomorphism – God is described with human qualities (Eg: "the hand/arm of God").
  - v. Metonymy – the name of one thing is used to refer to a related thing(Eg: "They have Moses and the Prophets") – Luke 16:29)
  - vi. Synecdoche – the name of the whole is used to refer to a part, the name of their part is used to refer to the whole. (Eg: Daily bread")
  - vii. Hyperbole – a deliberate exaggeration for the sake of emphasis. (John 21:25-Whole world).
  - viii. Euphemism – Polite terms to discuss embarrassing or frightening subject ("Fall asleep" – Acts 2:25).
  - ix. Rhetorical Question(John 18:35)- "Am I a Jew? – a question used to make a point with an obvious or implied answer.
  
- 4. Grammatical structure and Interpretation
  - a. The meaning of words is revealed partly by the relationship of words to one another; so grammatical structures are important.
  - b. The grasp of such a structure may be essential to interpreting the verse.  
("I tell you, today you will be with men in paradise").
    - i. The time the thief's arrival in paradise is determined by where the comma is placed. (Lk. 23:43)
    - ii. "that" (neuter) in Ephesians 2:8 refers to salvation(neuter) not to faith or grace(feminine)

## **WRITING SERMON MANUSCRIPTS**

### I. ADVANTAGES

- A. It aids you in concentration upon the sermon preparation, especially care in making it your best.
- B. It also aids in thorough preparation, by making faulty reason or order of ideas obvious.
- C. It aids in proper style, especially precise words and argument. This is very useful when dealing with controversial subjects.

- D. It aids in the repeated use of the sermon, or in publication.
- II. DISADVANTAGES
- A. It can lead to over dependence on written words, and discourages the adjustment of delivery during the sermon.
  - B. Can discourage the further development of a sermon in later use(presentation).
  - C. It takes much time from other pastoral duties.
- III. CONCLUSION
- A. The purpose of manuscript writing is to aid in the delivery (preaching of sermon.
  - B. Suggestion – write one manuscript a week – this would depend upon the custom and where you are, how often you preach.
  - C. For sermons not written in manuscript form, use a sermon brief.
    - 1. Introduction and conclusion are written out in full.
    - 2. For the Body of the sermon, a sentence outline is used.
  - D. Written manuscripts should be reviewed and revised as they are used again.

## METHODS OF DELIVERY

- I. READING
- A. Definition – The sermon is written out in full, carried into the pulpit and read to the congregation. It seems to require a special talent.
    - 1. Read openly; don't try to hide the practice.
    - 2. Some preachers suggest that one should not try to combine reading and speaking. Others suggest some combination.
    - 3. Emphasize content and descriptive material. Good ideas must hold their attention.
  - B. Advantages
    - 1. It aids in a finished style and repeated use of sermon.
    - 2. It relieves anxiety and fear of forgetfulness, and helps you in presenting the sermon as planned (quotes, poems).
    - 3. It discourages excessive emotion.
    - 4. It encourages complete preparation.
  - C. Disadvantages
    - 1. It hinders the adjustment of delivery to unexpected situation.
    - 2. It is fundamentally different from speaking – it tends towards coldness and monotony. So it hinders rapport with the congregation.
    - 3. It can make the minister timid and dependent upon a piece of paper.
- III. RECITATION
- A. Definition- The sermon is written out in a full manuscript, then studied, and repeated from memory without notes.
  - B. Evaluation



1. Advantages
  - a. This is good for a finished style and complete preparation.
  - b. It is good in training your memory.
  - c. It allows eye contact and more rapport with the congregation than reading does.
2. Disadvantages
  - a. It can be abused through a lack of careful preparation.
  - b. It does not aid in written sermons or finished style.
  - c. This may lead to mistakes in statement, which should be corrected if serious.
  - d. It makes sermon delivery more dependent on the preacher's health or attitude.

#### IV. FREE DELIVERY

- A. This is delivery of the sermon without notes or manuscript in the pulpit.
- B. Suggestions
  1. First prepare a manuscript or detailed outline.
  2. Do not take notes into the pulpit or try to memorize the sermon.
  3. You rehearse the sermon through meditation or "speak it out(audibly or mentally).
  4. Maintain a good physical condition.
  5. Trust your memory and the work of the Holy Spirit.
- C. Advantages
  1. It has the advantage of other forms of delivery.
  2. It is appropriate for the nature of the gospel.
- D. Disadvantages
  1. Parts of the sermon may be forgotten or omitted.
  2. Anxiety/over-forgetfulness; longer preparation time.
  3. This kind of delivery is dependent upon health and mood.

### IMAGINATION

Effective explanation, application, argument all depend on a disciplined imagination.

#### I. THE NATURE OF IMAGINATION

- A. Imagination is thinking by seeing as opposed to thinking by reason. Is valuable in all types of study(philosopher, scientist) imagine.
- B. Imagination uses know facts comparing and setting them in new relations. Memory simply produces, while imagination refreshes and rearranges.
- C. Simple unrestricted thought is fancy, bot homiletical imagination. Imagination seeks the inner reality of ideas, and how to express them.

Summary- Imagination is the imagining functions of the mind using facts to

create a clear, interesting discourse. It takes time and effort.

### III. FUNCTION OF IMAGINATION IN PREACHING

- A. Construction of the Discourse(Arrangement)
  - 1. This organizing thoughts in a useful and attractive patterns.
  - 2. Every paragraph or sentence can benefit.
  - 3. The subject is investigated and developed mentally.
- B. A Display of Ideas in Revealing Familiar Images
  - 1. Physical objects move our feelings more that abstract objects/ideas.
  - 2. Ideas expressed images move on emotions, and the emotions renew our imagination.
- C. Imagination Produces Understanding and Teaching Scripture
  - 1. Past events can be expressed in historical "imagination.
  - 2. Future events can also be describe using imagination and imagery.
- D. This Aids in Sharing Others Experience (Sympathetic imagination – speaking what the people feel as you conclude).
  - 1. Through imagination we participate with others in their actions and feelings.
  - 2. This also gives appropriateness and comparison to preaching.

### III. MEANS OF CULTIVATING IMAGINATION

- A. The Study of Nature and Art
- B. A Study of Literature, Prose and especially poetry and song – lyrics.
- C. Identify closely with the congregation to know their needs.
- D. It maintains your own spiritual vitality and relation to God who speaks through imagination.
- E. Practice efforts at description, illustration imagination.

## **ILLUSTRATION**

Illustration is not a separate functional element but a servant to other elements. It aids in explanation, argument, and application. Illustration "throws light" on an idea, enabling others to "see" it better.

### I. USES OF ILLUSTRATION

- A. You use illustration to explain. It presents an example or analogy of an idea. It begins with people's present understanding.
- B. You may use illustration to prove. An analogy is often used.
- C. Illustrations can be used as an ornament – to make the truth attractive. Illustration do not obscure the truth.
- D. Illustration can be used to gain attention.
  - 1. It is good in introduction to gain attention initially.
  - 2. Another way to gain attention is interspersed in the body after explanation or application.

3. Care must be taken that illustrations are directly related to the sermon idea.
  - E. Prepare the hearers emotionally for a crucial part. Care must be taken not to manipulate people's emotions.
  - F. Illustration can be used to persuade hearers to obey a biblical truth by showing someone who follows the command. This may be useful for you in completing an idea.
  - G. Include hearers by speaking to their context.
  - H. Illustration is used to aid the memory until the subject is understood and applied. This is more of preparing an idea.
- II. TYPES OF ILLUSTRATION
- A. Single Word – a clear descriptive adjective or verbs(Eg: grasshoppers)
  - B. Phrase – a few words of memorable description ("salt of the earth").
  - C. Quotation – a repetition or exact words, given the name of author where-ever possible.
  - D. Detailed Example –story, anecdote, biblical event, imagination. When you are using imagination, the invented nature of the story should be made clear. Be sensitive to the feelings of individuals.
- III. SUGGESTIONS FOR ILLUSTRATION
- A. Use illustrations only when they serve an idea and clearly make the point with little or no explanation.
  - B. Be accurate as possible concerning the facts.
  - C. Using variety of types of illustration: avoid repeating a single type often.
- IV. ELEMENTS OF AN ILLUSTRATION
- A. The Climax – This is a crucial statement or action which conveys the meaning or completes the purpose.
    1. The introduction to an illustration is also important; you move into the illustration smoothly, without announcements, or apologizing.
    2. Body Movement – ideas between introduction and climax.
    3. Conclusion(Application) – An immediate summary statement of application to the idea being illustrated will often help the congregation.

## **SPECIALIZED SERMONS**

- I. ACADEMIC/ANNIVERSARY SERMONS
- A. In an academic or social settings, the illustrations and style may vary, but the sermon should be a gospel message.
  - B. Avoid effort to impress (especially when preaching to other preachers). Bring them closer to Christ.

# ADVANCED SCHOOL OF MINISTRIES

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- C. At secular meetings you can reach people normally unchurched.

## II. CHILDREN SERMON

- A. It may be on a special Sunday, or separate Children's Service during the regular worship service, or children's sermonette as a part of the service.
- B. Characteristics of Children's Sermon
  1. It must be interesting – this is essential for children; use beauty or interest or humor.
  2. It must be instructive – you use clear examples and appeal to positive factors, do not frighten the children.
  3. Impress them – lead them to understand commitment and confession. Young people come to know Christ by the same basic steps as adults.

## III. REVIVAL SERMONS

- A. Avoid long sermons since the meetings are frequent.
- B. Vary the content and objectives of the sermon, so that you can appeal to a wide range of people.
- C. Employ a series of messages in this general order of church renewal, demands of the law, the mercy of Christ, an appeal for decision. Seek for lasting commitment, not just immediate response.

## FUNERAL SERMONS

### I. OBSTACLES TO OVERCOME

- A. Inadequate preparation time
- B. The variable mood of the mourners
- C. The variable emotions of the preacher
- D. There is a limited nature of biblical teachings on issues of death and the life after.

### II. CHARACTERISTICS OF EFFECTIVE FUNERAL SERMONS

- A. It needs to be biblically sound.
  1. Avoid adding to biblical teachings concerning death.
    - a. Expression of feeling of the deceased person(s) or ,
    - b. Vivid descriptions of reunion in heaven.
- B. You should be positive
  1. Speak of hope, grace, victory in Christ (where appropriate)
  2. Avoid over emphasis on sin, sorrow, etc
- C. Be interesting in your presentation(use illustrative material) – experiences with the deceased, hymn, lyrics, biblical illustration, poems. The purpose is not to entertain.
  1. Generally, funeral sermons should be simple and brief.
    - a. Themes should be easily grasped and straightforward.
    - b. Complex theological issues should be discussed in other places.
- D. Content/Subject Matter

1. Talk about the nature of death(Heb. 9:27)
  - a. Funeral sermon is a natural time to discuss the biblical truths concerning death, however this should not be the only time the subject of death is discussed.
  - b. The reality of physical death for everyone should be declared.
  - c. The term "death" should not be abided.
  - d. Stress that life is incomplete outside of fellowship with God, and our world is temporary and imperfect.
2. Emphasize Christian Hope
  - a. The hearers should be challenged to live in hope(Ps. 27:11-14)
  - b. This hope is based upon God's promise of eternal life for those in Christ.
  - c. It is also based upon Christ's resurrection as a promise of life to come.
3. Give a challenge to the living
  - a. The focus of the message should be upon the living, not the dead.
  - b. God's presence and blessing in this life should be stressed.
  - c. This is the preacher's best service to the deceased.
  - d. A brief call to personal commitment is appropriate(Jn. 11:25-26)
4. Use an appropriate way to comfort the mourners
  - a. Sorrow at death can be comforted by the recollection of past joys.
  - b. The ways in which the deceased blessed family and friends can be recalled. For the believer, these blessings are promised reward.

## E. Difficult Issues

1. Performing Funerals for Unbelievers
  - a. Some feel it is essential to mention the lack of faith and sins. Others say only true things that are positive. The same disagreement occurs over whether we should declare their eternity destiny.
  - b. The preacher must not, however, make unbiblical promise.
  - c. The emphasis of the sermon toward the living. Stress the nature of death and life. Point out divine justice and mercy.

## II. FUNERAL SERVICE

- A. All funeral services should share the message of Christ's Lordship, love and forgiveness, and life to come. The service must be Christian in its content.
- B. The funeral is for the living , to provide comfort and gospel proclamation. It should not be used for other purpose.
- C. Scripture
  1. Passages should be clear with a minimal need for explanation.
  2. Many passages are good. Not all are appropriate for every funeral.
- D. Poetry – choose on the basis of content and agreement with scripture.

- E. Music – favorite hymns are good. Beware of content.
- F. Liturgy
  - 1. The congregation needs to be familiar with the liturgy, or it should be printed for them.
  - 2. Liturgy may be used at the graveside.
- G. Obituary (Life Sketch)
  - 1. Be careful that facts are correct.
- H. Tribute
  - 1. Do as many as possible at the wake keeping.

### **CONTEMPORARY APPROACHES TO SERMON DELIVERY**

- I. A LETTER SERMON
  - A. The letters of Paul were publicly read as a part of early Church worship.
  - B. The sermon is prepared and presented to the congregation in the form of a letter.
  - C. This may be used as an introduction to a section of a sermon.
- II. A SHORT SHORY/PARABLE SERMON
  - A. A sermon based upon or presented as a short story(Esther) or based upon a short story. Jesus taught in this way(Lazarus and the Rich Man)
  - B. A sermon based upon or presented as parable. Jesus does this in Lk. 15. These truths can be presented in a modern day application.
- III. THE INTERVIEW SERMON
  - A. This is composed of an interview among several people (including the preacher) on some biblical issue or their lives.
- IV. AN OBJECT LESSON SERMON
  - It is often used with children, the sermon being built around some object.
- V. DRAMATIC MONOLOGUE
  - A. The preacher portrays a biblical character/event in both action and speech. Costumes may be used.
    - 1. The preacher plays the role of a biblical figure.
    - 2. Careful preparation is required. Manuscript is helpful.
- VI. DIALOGUE SERMON
  - A. The sermon is composed of a free discussion between the preacher and the congregation, or dialogue among individuals on the podium.
    - 1. Some issues of controversy is introduced and discussed. The pastor usually summarizes the discussion and suggests a conclusion.
    - 2. Advantage
      - a. It gains interest, and encourages people to participate.
    - 3. Disadvantages

- a. It requires more preparation.
- b. It may be resisted by individuals who are reluctant to speak in the sanctuary.

## VOICES

### **I. THE ABILITIES AND DEVELOPMENT OF THE VOICE**

- A. The Compass – this is the range or pitch(tone) the voice produces.
    1. You need to use the full range or pitch available.
    2. Development can be done through physical exercise, singing, reading aloud.
    3. Generally, you should speak faster at a high pitch, and lower/slower at a low pitch.
  
  - B. Volume –This is a loudness of the voice/speech (volume is not the same as the pitch.)
    1. Volume is developed through exercise and good health.
    2. Avoid a separate preaching voice which is different from your conventional speech, this can appear artificial.
    3. Avoid a separate preaching voice that lacks conversational quality.
    4. Volume can be used to make the message audible(loud) enough and understandable(not too loud).
  
  - C. Penetrating Power – this is the ability to be understood at a distance.
    1. This is not the same as volume.
    2. Projecting or throwing the voice outward; this is aided by good posture.
    3. Look at the farthest hearers regularly.
    4. Pronounce the words clearly.
  
  - D. Melody –Sometimes called the "holy whine"
    1. Vary the pitch, volume, speed in order to produce a pleasing sound and aid attention.
    2. A sing-song delivery("holy whine") – this shouldn't be repetitive.
    3. Protect the individual quality of your voice. Don't try to imitate somebody else.  
Protect the health of your voice, which is a musical instrument.
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# ADVANCED SCHOOL OF MINISTRIES

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**ADVANCE SCHOOL OF MINISTRY**  
**LIVING WATER MINISTRIES**  
**COURSE TITLE: HERMENEUTICS**  
**LEVEL: 3rd YEAR**

## I. KINDS OF HERMENEUTICS

A. **General Hermeneutics:** This applies to the interpretation of all kinds of writings.

1. Hermeneutics is derived from the Greek word **HERMENEUTIKE**, which in turn is derived from the verb **HERMENEUO**;
2. Hermeneutics is therefore the science that teaches us the laws, methods and principles of interpreting the meaning of any writing.

B. **Specific Hermeneutics:** definite kinds of literally productions, such as laws, history, prophecy, poetry etc.

1. Hermeneutica Sacra: has a very special character, because it deals with a book that is unique in the realm of literature
2. Hermeneutica Sacra is therefore the science that teaches the principles, laws and methods of interpreting the scripture, in the light of the view that holds the Bible to be the inspired word of God. Example: Luke 24:27, V. 44 the word expounded(KJV) is *diermeneuo*: and means to explain thoroughly; to translate, expound, interpret.

<b>i) The Law(Torah)</b>	<b>ii) The Prophets (Nebhim)</b>	
1. Genesis	<i>A. Former Prophets</i>	<i>B. Latter Prophets</i>
2. Exodus	1. Joshua	1. Isaiah
3. Leviticus	2. Judges	2. Jeremiah
4. Numbers	3. Samuel	3. Ezekiel
5. Deuteronomy	4. Kings	4. The Twelves

### **iii) The Writings(Kethubhim or Hagiographa (cric)**

<b>A. Poetical Books</b>	<b>B. Five Rolls (Megilloth)</b>	<b>C. Historical Books</b>
1. Psalms	1. Song of songs	1. Daniel
2. Proverbs	2. Ruth	2. Ezra-Nehemiah
3. Job	3. Lamentations	3. Chronicles
	4. Esther	
	5. Ecclesiastes	

So Christ bears witness to the Old Testament Canon.

The word canon comes from the root word 'reed'. The English word is *cane*, Hebrew form is *gance* and Greek *Kanon*. The Reed was used as a measuring Rod and meant standard. For example, Origen used the word 'canon' to denote what we called the rule of Faith, the standard by which we are to measure and evaluate. Later it meant a list or index.

As applied to scripture - an officially accepted list of books. The list above is the Jewish OT canon. The Christian Church has the same OT canon, but the number of



books differs because we divide Samuel, Kings, Chronicles, etc into two books each; the Jews also consider the minor prophets as one book. Luke 11:51 also 23:35; 11Chronicles 24:21.

**C. Exegesis:** A critical explanation of a passage of literature, especially the Bible. It

1. Learning to do Exegesis:

i) The key to good exegesis, and to a more intelligent reading of the Bible, is to learn to read the text carefully and to ask the right questions of the text.

ii) There are two basic kinds of questions one should ask of every Biblical passage: a) those that relate to context and b) those that relate to content.

iii) the questions of context are of two kinds : a) historical and b) literary.

iv) The Historical context:

The historical context has to do with the time and culture of the author and his readers, that is, the geographical, topographical, and political factors that are relevant to the author's setting; and the occasion of the book, letter, psalms prophetic oracle, or other genre.

The more important question of historical context has to do with the occasion and purpose of each Biblical book and/or of its various parts.

v) The Literary Context

Essentially literary context means that words only have meaning in sentences, and for the most part biblical sentences only have meaning in relation to preceding and succeeding sentences.

We must try to trace the author's train of thought.

Note: One of the basic laws of Biblical interpretation is that one must take into account **CONTEXT** and author's intention in interpreting and applying scripture.

A common axiom among Bible students is that a "**TEXT WITHOUT A CONTEXT IS A PRETEXT**". Common sense tells us that any statement taken out of context, even in ordinary conversation, can be easily misunderstood.

The most important contextual question you will ever ask, and it must be asked over and over of every sentence and every paragraph is, 'What's the Author saying?'

vi) The Questions of Content

Content has to do with the meanings of words, the grammatical relationship in sentences, and the choice of the original text where the manuscripts have variant readings. For example, the meaning of Sabbath day's journey; 2nd Corinthians 5:15 etc, etc.

**D. The Study of Hermeneutics**

1. Hermeneutics is a Science while Exegesis is an art.

2. Therefore one may say that Hermeneutica Sacra is the principle of arriving at a proper Exegesis of a given passage of scripture.

3. Hermeneutics is usually studied with a view to the interpretation of the literary productions of the past.

- i) Its special task is to point out the way in which the difference or the distance between the author and his readers may be removed.
- ii) It teaches us that this is properly accomplished only by the readers and transposing themselves into the time and spirit of the author.
- iii) In the study of the Bible, it is not sufficient that we understand the meaning of the secondary authors such as Moses, Isaiah, David, John, Matthew, etc. But we must endeavor to know the mind of the Holy Spirit.

### **E. The Necessity of Hermeneutics**

1. Sin has darkened the understanding of the mind of men, and still exercises a pernicious influence on his conscious mental life. Therefore special efforts must be made to guide against error.
  - i) To avoid confusion on the teaching of various cults has infiltrated the Church of Christ.
  - ii) To avoid shallow thinking, shallow preaching, and shallow Bible study and avoid using wrong principles of Bible interpretation.
  - iii) Because man by wisdom knew not God, human reasoning is not enough. The Bible must be its own interpreter.
2. Men differ from one another in many ways that naturally cause them to drift apart mentally.
  - i) Men drift and differ in intellectual capacity, aesthetic taste, and moral quality resulting in lack of spiritual affinity.
  - ii) In intellectual attainment, some are educated and others uneducated.
  - iii) In nationality, culture: with a corresponding difference in language, forms of thought, customs and morals.

## II. HISTORY OF HERMENEUTICS AMONG THE JEWS

A. Both Jews and Greeks developed some definite and distinct principles of interpreting their respective writings many years before the birth of Christ. Both of these groups influenced the views held by the early Christians.

### 1. The Palestinian Jews:

- (a) They held that the OT was the inspired Word of God. They had a profound respect for the Bible as the infallible Word of God.
- (b) They regarded even the letters as holy, and their copyists were in the habit of counting them, least any of them should be lost in transcription.
- (c) They held the law in far greater esteem than the prophets and the Holy Writings.
- (d) The interpretation of the law was their major objective.
- (e) They carefully distinguished between the more literal sense of the Bible (peshat) and its exposition of exegesis (Midrash).
- (f) One controlling motive and feature of Midrash was to investigate and elucidate, by all exegetical means at command, all possible hidden meanings and applications of scripture.
- (g) The commentaries and traditions of the Jews were known as the Oral Law/tradition-Mishnah. This was the interpreter of the written law. This almost set aside the written law. Christ commented on this in Mk. 7:13.
- (h) Hillel was one of the greatest interpreters of the Jews. He left us seven rules of interpretation

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by which, as least in appearance, oral tradition could be deduced from that of the written law.

- i) Light and heavy
- ii) Equivalence
- iii) Deduction from several passages
- iv) An inference from several passages
- v) Inference from the general to the specific
- vi) Analogy from another passage
- vii) Inference from the context

## 2. The Alexandrian Jews(GK Philosophers)

- (a) Their interpretation of scripture was based more or less on the philosophy of Plato. Plato had laid down a principle that one should not believe anything that human reason would conclude in unworthy of God. For example: whenever they found things in the OT that did not agree with their philosophy and that offended their sense of propriety, they resorted to allegorical interpretations.
- (b) Philo was the leading exponent of this form of Jewish interpretation. He did not altogether reject the literal sense of scripture, but regarded it as a concession .
- (c) For him, it was merely a symbol of far deeper things. The hidden meaning of scripture was the all-important one.
- (d) This view later greatly influenced the Alexandrian Christian Church life.

## III. HISTORY OF HERMENEUTICAL PRINCIPLES IN THE CHRISTIAN CHURCH

### 1. The School of Alexandria

- (a) At the beginning of the 3rd century AD, biblical interpretation was influenced especially by the catechetical school of Alexandria.
- (b) This city was an important seat of learning-Jewish religion and Greek philosophy met and walked hand in hand and influenced each other.
- (c) The Platonic Philosophy was still current in the form of Neo-Platonism and Gnosticism.
- (d) The famous catechetical school came under the spell or influence of the popular philosophers and accommodated itself in the interpretation of the Bible.
- (e) Greek philosophy which had strongly influenced Jewish scholars began to exert its harmful influence on the christian church - the catechetical school (one of the first Bible Schools in Church History) attempted to harmonize the christian faith with Greek philosophy.
- (f) The outcome was the development of what came to be known as the Allegorical School of interpreting the scriptures.
- (g) The chief representatives of this school were Clement of Alexandria and his disciple Origen.
- (h) Both Clement and Origen regarded the Bible as the inspired Word of God but shared the view of their day that special rule had to be applied in the interpretation of the Bible: They were of the opinion that only the allegorical interpretation contributed to real knowledge or produced right views.

### 2. Clement of Alexandria/North Africa

- i. Hesitated that all scripture must be understood allegorically.

ii. He was the first to apply the allegorical method to the interpretation of the New Testament as well as the Old Testament.

iii. He produced the principle that all scripture must be understood allegorically.

iv. He said the literal sense of scripture could only furnish an elementary faith, while the allegorical sense led on to a more mature and true knowledge.

Example: Clement taught that the five barley loaves with which Christ fed the five thousand suggested the preparatory training of the Greeks and Jews that preceded that wheat harvest. The two fish indicated the Hellenistic Philosophy; the curriculum of study and the philosophy itself. In the story of the triumphant entry, the ass represents the letter of the OT and the colt stands for the NT. The two apostles who brought the animals to Jesus are the moral and spiritual senses.

a. Origen, Clement's Disciple:

i. Origen's main focus or work lies in Textual criticism rather than in biblical interpretation.

ii. Origen regarded the Bible as a means for Salvation of men.

iii. Clement held that there could be both a literal and a spiritual meaning in a text, while Origen held that everything in the Bible had a figurative meaning.

iv. This figurative approach to scripture is known as the Quadriga, or the fourfold method of interpretation.

v. This method seeks to examine each text for four meanings in the text of scripture:

1. Literal
2. Moral- Tropological
3. Mystical- Allegoric
4. Prophetic - Anagogic

vi. This approach was taught through this means:

1. The letter(literal) shows us what God and our Father did.
2. The Moral(Tropologic) meaning gives us rules for daily life.
3. The allegorical shows us where our faith is hid.
4. The analogy shows us where we end our strife. (prophetic)

vii. In Origen's exegetical approach, he rather disparaged or belittled the literal sense of scripture, but seldom to the moral sense and constantly employed because it yielded true meaning or knowledge. For example: Origen held that the spiritual meaning of Rebecca's coming to draw water for Abraham's servants and cattle is that we must come to the wells of scripture to meet Christ.

viii. Origen of Alexandria, set the pace for understanding scripture throughout the early centuries of the Church until the reformation period.

### **THE SCHOOL OF ANTIOCH**

This school developed toward the end of the third century. Two views were held by this school and both opposed the Alexandrian School of Interpretation.

a. Theodore of Mopsursta was a famous critic; he emphasized the human factor of the Bible and became literal in his views - he denied the divine inspiration of parts of the Bible, even though he recognized the great moral value of all.

b. His exegesis of scripture was intellectual and dogmatic.

c. John Chrysostom - great christian orator and preacher; He maintained that every part of he

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- scriptures was the infallible Word of God. This view is more spiritual and practical.
- d. Both of these men insisted that the grammatical-historical interpretation was the only safe principle to follow, and rejected the allegorical views.

### **THE WESTERN SCHOOL OF INTERPRETATION OR EXEGETE:**

1. Augustine and Jerome were leading teachers of this school. They made a strong impact on the christian church of this time.
2. They maintained that the authority of the church and christian tradition must be the final court of appeal.
3. They taught the necessity of accepting the literal sense of scriptures, and of basing all allegorical teaching on that fact.
4. In practice, Augustine freely used the allegorical view.

Example: He introduced the view that the scriptures have a four-fold sense:

- a. Historical
- b. Aetiological
- c. Analogical
- d. Allegorical

NOTE: This method of interpretation and the view that the Church was authorized to interpret the scriptures in the light of church tradition and church dogma finally paved the way for the Roman Catholic Church, with all its increasing errors of doctrine and practice.

### **THE PERIOD OF THE MIDDLE AGES, OR DARK AGES**

1. During the period of the middle ages, humanity in general and of the clergy lived in profound ignorance of the Bible.
2. The Bible was regarded as a book full of mysteries, which could only be understood in a mystical manner.
3. Since the Bible was hard to understand, only the church could interpret it.
4. Therefore it became an established principle that the interpretation of the Bible must always be in the light of the tradition and doctrine of the Church. A fourfold sense of scripture was taught.
  - a. Literal
  - b. Tropological - figure of speech
  - c. Allegorical - representing ideas as by a story (Pilgrim Progress)
  - d. Analogical - resemblance between things that are different.

The teachings of the Fathers and Church traditions became of greater value than the Bible itself.

Hugo said, "learn first what you should believe, and then go to the Bible to find it there."

It should be noted here that during this period not a single new Hermeneutical principle was developed and exegesis was bound hand and foot by traditional lords and by the authority of the church - Roman Catholic. The church also degenerated badly during this period.

### **THE PERIOD OF THE REFORMATION**

A. The Renaissance was of great importance for the development of sound Hermeneutical principles. In the fourteenth and fifteenth centuries, dense ignorance and superstition prevailed in the christian church. Very few of the clergy were students of the Bible. There were doctors of

## ADVANCED SCHOOL OF MINISTRIES

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Divinity who had never read the scriptures. Only those portions of the Bible that the church chose to use in their ritual, intermingled with church tradition, were familiar to the christian world. With the coming of the Reformers such as Luther, Calvin, and Zwingli, this practice was challenged and changed to a greater degree. Thios paved the way for what is known as the Great Protestant Reformation. Martin Luther became the leader in marching the church from ignorance and superstition and back to the truth as contained in Jesus Christ - "You shall know the truth and the truth shall set you free."

- a. The Reformers believed the Bible to be the inspired word of God.
  - i. The Bible was placed in its rightful position as the final court of appeal in determining truth.
  - ii. The Reformers stated that the Church does not determine what the scriptures teach, but scriptures determine what the Church ought to teach.
  - iii. The concern of Luther, Calvin, and Zwingli was to find the meaning intended by the authors, and make that the authority for faith and practice.
  - iv. The three Reformers were united in rejecting the claim of the church to be the interpreter. They affirmed the freedom, ability, and responsibility of the individual to understand the meaning of scripture - not the pope.
  - v. The Reformers agreed that the entire Bible was trustworthy, and therefore, that scripture could and should interpret itself.
  - vi. They affirmed that illumination of the Holy Spirit was needed for understanding scripture. Hard work was also necessary.

b. The Reformers translated the scriptures into the vernacular broadcast the Word of God, and their interpretation of it far and wide.

- i. They rejected both the allegorical views of the past and the official church traditions and interpretations, and emphasized the importance of taking the Word of God literally in its grammatical and historical sense.
- ii. They defended the right of private judgment, and yet desired to find Christ everywhere in the scriptures.

B. The Reformers did not agree in every respect on how scriptures should be interpreted.

1. Martin Luther's Views:

- a. He defended the right to private judgment; emphasized the necessity of taking the context and historical circumstances into account; demand faith and spiritual insight in the interpreter; and desire to find Christ everywhere in the scriptures
- b. He sometimes would use allegorication to interpret a passage in a way to reinforce his own theology.
- c. His interpretation was dogmatic, controlled by the system of theology to which he was committed - salvation by grace through faith alone.

d. Sometimes his interpretation was subjective or was claimed to be received by direct illumination by the Holy Spirit.

2. John Calvin's View:

- a. He opposed the use of allegory and he saw a contrivance of Satan to obscure the sense of scripture.

- b. He firmly believed in the typical significance of such that is found in the Old Testament, but did not share the opinion of Luther that Christ should be found everywhere in scripture.
- c. He reduced the number of Psalms that could be recognized by Luther as Messianic.
- d. He insisted that the prophets should be interpreted in the light of historical circumstances.
  - i. As he saw it, the chief excellency of an expositor consisted in lucid brevity.
  - ii. Moreover, he regarded it as "the first business of an interpreter to let his author say what he does say, instead of attributing to him what we think he ought to say".
  - iii. He emphasized the sovereignty of God, and interpreted the scriptures in that light.

### 3. The Roman Catholics' Position:

- a. These made no exegetical advance during the period of the Reformation.
- b. They did not admit the right to private judgment, and defended against the Protestant, the position that the Bible must be interpreted in harmony with tradition.
- c. The Council of Trent emphasized:
  - i. That the authority of ecclesiastical tradition must be maintained.
  - ii. That the highest authority had to be ascribed to the Vulgate.
  - iii. That is necessary to conform one's interpretation to the authority of the church and to the unanimous consent of the Fathers.

### 4. Unanimous View:

- a. Although the Reformers differed in their views, they were united in their commitment to the presuppositions held by the New Testament writers.
  - i. That the Bible is from God and through men.
  - ii. That the Bible is a straightforward communication of God's will for men.
  - iii. That the Bible can be understood in terms of ordinary human language.

## III. SOME APPROACHES TO SCRIPTURES

### A. Naturalistic Approaches

#### 1. Rationalism

- a. A rationalist is one who relies on his own reasoning as the ultimate authority.
- b. The rationalist preposition is that which cannot be verified in terms of contemporary experience of rational thought cannot be accepted as true and cannot be God's Word.
- c. The rationalist ultimate criterion for deciding whether or not a teaching is trustworthy is the human reasoning.
- d. To the rationalist, three kinds of problems in the Bible have been a stumbling block to accepting it as wholly trustworthy, and an authoritative Word of God.
  - i. Some teaching in the Bible have been considered morally unworthy for God. For example: David's prayers for vengeance on his enemies and the commands from God to destroy the people of Canaan - the imprecatory Psalms.
  - ii. The Miraculous - for the rationalist, there is no such thing as a miracle. The "theory" held that miracles, such as the resurrection and Christ walking on the water are myths. The rationalist cannot accept the miraculous in scripture because he has not personally experienced the miraculous, and because reports of miracles cannot be verified by experimentation. Therefore, they must be explained either as a misapprehension of natural events, or a myth growing up around some historical or

imagined event.

Some Examples of the Rationalist:

1. The crossing of the Red Sea was actually the crossing of the Reed Sea - a shallow swampland, through which the fleeing Israelites could walk.
2. Christ did not feed 5,000 people. He only used the generosity of the lad with the lunch and inspired the others to share their own lunches generously. The rationalist presupposition is that the miraculous is impossible.
3. Contradiction - scriptural statements that seem not to agree.

B. WHY SOME PEOPLE CHOSE TO BECOME RATIONALIST?

1. Because "Textual or lower" critics seek to determine the original text of scripture. This is why few of the early textual critics were rationalists.
2. They believed the original text was divinely inspired.
3. On the other hand, literary or higher critics have dealt with such questions as the date of a book, the author, the type of literature and other "literary questions".
4. Such undertaking is not inherently rationalistic, but in the hands of the rationalists it has been called destructive higher criticism - a criticism whose end result and purpose have been the destruction of confidence in scripture as being trustworthy and, ultimately authoritative.
5. The end result of the rationalistic approach to scripture is: there is no sure word from God. Scripture has no independent authority, human reasoning is the final authority for judging anything that presents itself as a word from God.

2. EXISTENTIALISM

1. The predominant approach to understanding the Bible has been called existential.
  - i. The existentialist holds that the Bible is a vehicle of God's revelation to man. God gets His message through by means of the Bible, but the Bible on its own cannot be called the revelation of God. For the Bible to become fully God's work, it must be received by someone. The Bible only becomes a revelation when properly mixed with faith by the reader or hearer.
  - ii. The Word itself will not hold, until some human mind responds to the words of scripture.
  - iii. Existentialist interpreters do not like to speak of the Bible as the "Word of God", but "containing the word of God".
    - Scripture alone is not revelation. It becomes revelation in the process of the interpreter's encounter with it.
    - the author does not produce an objectively true and sufficient word from Go. It is the hearer who subjectively determines what is God's word.
  - iv. The two main proponents of this view are the Danish philosopher, Soren Kierkegard; he is credited with being the Father of christian existentialism(1813-1855) and the next person is Karl Barth(1886-1960) was the most influential person in this movement. Barth was supernaturalistic in that he affirmed strongly miraculous elements - the resurrection of Christ. He taught that the supernatural elements of scripture could not really be true until, by faith, they were accepted by the interpreter as a word from God.
  - v. It is important to emphasized that the view of scripture held by these existentialists is not the view scripture holds of itself.



### 3. **CULTURAL RELATIVISM:**

1. Some students of the Bible seek a spiritual meaning other than the natural meaning of the text.
2. All interpreters seek for a clear understanding of the Bible by studying the historical, cultural, and religious context of the author.
3. The responsibility of the student of scripture is to bridge the gap between ancient and modern - the main purpose of authentic interpreters of scripture has been to apply the meaning to the present situation.
4. To do that effectively is a matter of must to understand the context of the reader or hearer. One who seeks to communicate Biblical truth to people in a culture other than his own, a study of the culture of the recipient is of the utmost importance.
5. This is called contextualization. The work of contextualizing the truth of God's word into the life of the hearer is what the incarnation is all about.
6. Proper interpretation will automatically lead to proper application and this will lead to proper living. Jesus Christ translated the truth of heaven into words, and action or activities that human beings could understand.
7. Contextualization then is the study of the cultural context of a passage of scripture for the purpose of clarifying the meaning of the text.
8. Culture is the way a group of people view things or does things - the accepted norms of society. Therefore cultural relativism holds that the value of truth of any idea depends on the culture in which it is found.
9. The presupposition for cultural relativists is the same as that for rationalists and existentialists: Naturalism. For the naturalist, when a clear teaching of scripture is found in conflict with some human way of thinking, revelation must give way. For the cultural relativist, if one's understanding of the author's cultural setting or the contemporary meaning of the text itself, the presupposition is that the contextualizer has greater authority in determining truth than the Bible itself.

### **A. DOGMATIC APPROACHES TO THE BIBLE:**

1. A dogmatic or dogma is a system of belief constructed by scholars and laymen and pastors through the ages to explain and interpret all passages of scripture on the basis of their systems.  
Some Examples: The presupposition of a dogmatic hermeneutic is, all the teaching from God and must be seen as a coherent whole; therefore all specific interpretation must conform to it.

A dogmatic framework is built of materials provided in scripture and of logical deduction from the biblical date; When this is done every passage is made to conform to that system.

- The dogmatic approach was established as the official hermeneutical presupposition of the Bible and church dogma was infallible.
- Martin Luther also held a dogmatic approach – He called the Book of James as he understood it to be an epistle of straw. His basic system of belief was found in Romans 1:17. Since the Book of James departed from that norm according to Luther's view, it was labeled as such.

2. When taken to an extreme, the dogmatic approach to scripture clearly has undesirable

results. The Bible is no longer its own authority.

### Some Leading Schools of Interpretation

1. The Socinians: They did not advance a single Hermeneutical principle, but in all their exposition proceeded on the assumption that the Bible must be interpreted in a rational way, or perhaps better – in harmony with reason. As the Word of God it could not contain anything that was in contradistinction to reason- nothing that could not be rationally apprehended. Thus the doctrines of the Trinity and Providence, etc., went by the board. They constructed a theological system of a mixture of rationalism and supernaturalism. The Socinians were reacting the confessional creeds.
2. Cocceus: This Holland Theologian was very much dissatisfied with the current method of interpretation. He felt that all scriptures are typically related. He insisted that every passage should be studied in the light of its context and of the general views of the writer.
3. The Pietists: They insisted on studying the Bible in the original languages, and under the enlightening influence of the Holy Spirit. They taught that every scripture had a hidden inner truth beneath the surface – Mysticism. This tendency led to some rather speculative and sometimes false conclusion.
4. Higher Criticism: This school of thought developed the idea that the Bible could not be accepted as the inspired Word of God. It rejected the view of the verbal inspiration. These scholars(mentioned earlier above) stated that the Bible ought to be subjected to criticism like any other book, and rejected the supernatural element as being unscientific.
  - a) Semler: accepted the "Historical School" while at the same time rejecting the infallibility of the Bible, and hence pave the way for modern rationalism.
  - b) Strauss: proposed a mythical interpretation of the Bible. This theory held that miracles, including the resurrection of Christ were a myth, the result of the Apostles ascribing to Jesus miracles which were only in the minds of the people a mystical age.
5. The Late 19<sup>th</sup> and the 20<sup>th</sup> Century
  - A. 1799 is labeled as the official date of the birth of religious liberalism.
    - i) Schleiermacher published his famous address in which he ignored the divine inspiration of the Bible and reduced it to a mere human book, subject to errors.
    - ii) These views robbed the Church of her sense of divine authority, and left the individual christian drifting on a sea of uncertainty and doubt.
    - iii) Science and higher criticism, taught by skeptics and agnostics robbed the church of her faith, life and message, and led to the breakdown of moral and family life.
    - iv) True or vital Christianity was scorned, and a tidal wave of unbelief almost overwhelmed the church at this period.
    - v) Liberalism became the order of the day.
    - vi) Miracles were ruled out.
    - vii) Scholars and theologians spent more time searching for mistakes in the Bible than they did seeking to understanding its meaning.
    - viii) Preachers expounded and preached materialism and the sciences rather than preaching Christ and Him crucified.
    - ix) By the beginning of the 20<sup>th</sup> Century, Christianity seemed to have been dying out in the world. Doubts were replacing faith, and personal as well as national life degenerated, but thank God for Jesus.

### B. A return to Faith

In every denomination people began to cry out for reality and life. Three streams of religious systems revived but only two had the real thing.

- i) A return to the "Faith once delivered to the Saints" by an increasing number of segments of historic Christianity, such as the Evangelical Anglican Church, some branches of the Baptists, some Presbyterians, and others.
- ii) The rapid rise of Holiness and Pentecostal groups. These stood for the verbal inspiration of the scriptures and personal experience of salvation, and a life of practical holiness.
- iii) Neo-orthodox – led by Karl Barth. This view was the rejection of rationalism, and a practical return to evangelical principles of interpretation of the scriptures. The weakness of this view was that it still maintain the idea that there were errors in the Bible, and it was not infallible. They say the Bible is a witness and recollection of revelation, and is a pointer toward God and truth.

## IV. PROPER CONCEPTION OF THE BIBLE

### A. The inspiration, infallibility, and revelation of the Bible.

1. The Inspiration of the Bible: this occurs only twice in the entire Bible.
  - a. From the OT: (Job 32:8KJV) the Hebrew expression here is Neshamah – "the breath of the Almighty".
  - b. From the NT: (2 Tim. 3:16) Inspiration here refers to two Greek words: Theos – meaning God, and pneustus – meaning to breath out ⇒ God-breathed(2 Peter 1:21).
2. In the writing of scripture, inspiration is the divine guidance and central of the messenger in recording and delivering the message. Even though human beings were used by God, yet the words are exactly the ones that God wanted to say. So when we say the Bible is inspired, we mean that the Bible is God-breathed.

### B. The Inspiration of the Writers

1. The Human Authors
  - a. 2 Peter 1:21 – Men moved by the Holy Spirit spoke from God.  
2 Samuel 23:2
  - b. God inspired his people to present and preserve His Word.
2. The Inspiration of the Word
  - a. 2 Tim. 3:16 – This affirmation applies to the words of scripture. This does not only apply to the idea of scripture as some have claimed because ideas cannot be communicated without words. When the Bible affirms that the scriptures are inspired, it is clearly referring to the words themselves.
  - b. God has breathed life into the very words of the Bible. His Holy Spirit fills them and uses them in giving life to people(John 5:39).
3. The Inspiration of the Interpreters

- a. The interpreters of scripture can be inspired. (Job 32:7-9). The assertion here is that wisdom comes through the interpreter being filled with God's Spirit, being breathed upon by God. See 1 Peter 1:20-21)
- b. The Spirit who moved upon the original writers and speakers also moves upon the interpreters.
- c. Any interpreter who seeks to understand the scriptures without being led by God's Spirit is doomed to failure. So you cannot interpret the scriptures alone..(Jn. 16:13; 1 Cor. 2:14; Jn. 14:25-26). God's Spirit is available and seeking to inspire the interpreter.
- d. Interpretation is a spiritual discipline. This must be undergirded with prayer, seeking the guidance of God's Spirit. The interpreter must be open to the leadership of the Holy Spirit.

### C. Theories of Inspiration

The Interpreter must recognize that there is a difference between the fact of inspiration and theories as to how it occurred. Theories are human attempts to explain known facts. When we approach the Bible, there are several different theories proposed to explained how God inspired it. But the fact remains that he did. There are three basic theories of inspiration:

1. Verbal Inspiration – applied to the Bible in the origin written, and claims that these writings were so inspired that the very words of scriptures were dictated by God.
2. Plenary Inspiration - the Bible was inspired full; but that it was not dictated by God, leaving the human authors free to choose their own words to express the divine revelation.
3. Dynamic Inspiration – the powerful process by which God inspired both the writers and words which they wrote, but without making the writers more autonomous.
4. Partial Inspiration – the View that the Bible contains the Word of God, but also holds much that is fallible. This theory demands that man must sift the true from the false, and leaves him in fatal uncertainty, leaving to modernism, with its destructive hermeneutics.
5. NOTE: These Theories must never be confused with the facts themselves. These are human means, attempting to explain or define the process by which God gives his word to us. Theories will chain by truth will not.

See The Broadman Bible Commentary, Vol. I, rev., pp. 5-9, by Clifton J. Allen.

## V. THE LITERATURE OF THE BIBLE

### A. The Literature of the Old Testament

1. The OT is a collection of books. It is the sacred library of ancient Israel plus more. There are 39 books which are included in it. These were written over hundreds of years and represent many different kinds of literature.
2. There were numerous authors and compilers – some being Kings, farmers, Business men etc., each with his individual point of view, his characteristic vocabulary and style, and his unique intellectual ability and spiritual insight.
3. The OT was divided into three sections by the ancient Hebrews.
  - i. In their arrangement, the first five books make up the first section known as the Torah or the Law.
  - ii. The second section is called the "Nabhiim or the Prophets". This section is divided into two subsections. The first of these is known as the "Former Prophets" which includes Joshua, Judges, Samuel and Kings.
  - iii. The second subsection is called the "Latter Prophets" and includes Isaiah, Jeremiah, Ezekiel, and the 12. This is also called the Minor Prophets.
  - iv. The last section of the Hebrew Bible is known as the 'Kathubim or the 'Writings' and includes all of the remaining books. The nature of these materials in each of the section is different from that in the others and, demands different techniques for interpretation. The basic division between individual books as well as between parts of books is usually based upon whether we are dealing with prose or poetry.
    - a. Prose is generally straight forward, while:
    - b. Poetry is more complex, frequently an author's attempt to express emotions and ideas which are difficult to put meaningfully into simple words.
    - c. The Prose gives details, describes action, and tells a story.
    - d. The Poetry with its rhythm and sweeping images communicates a feeling, appealing to the emotions.
4. Prose and poetry can be subdivided into other categories of literature/literary structure.
  - i. Prose material may be categorized as:
    - Simple Narrative
    - Sacred history
    - Legal material
    - Speeches
    - Apocalyptic material – is visionary and highly symbolic: E.g. David & Ezekiel
  - ii. Poetry is divided into:
    - Hymns

- Ballads
- Liturgies
- Wisdom Materials
- Sermons, etc.

Each of these subdivisions – prose and poetry – will have different techniques for interpretation.

## 5. PROSE

- i. Simple Narrative(Gen. 12:4)
- ii. Sacred History(1 Kings 16:30-31)
- iii. Legal Material(Ex.20:3)
- iv. Speech (1 Kings 18:21)
- v. Apocalyptic (Daniel 7:3-4)

## 6. POETRY

- i. Hymn(Ps. 19:1-4)
- ii. Ballad(Isa. 5:1)
- iii. Liturgy(Ps. 24:7-8)
- iv. Wisdom(Prov. 30:15b-16b)
- v. Sermon(Isa. 1:2-3)

## B. THE LITERATURE OF THE NEW TESTAMENT

1. The literary problems of the NT are somewhat different from those of the OT. It is not useful dividing passages into prose and poetry for the NT interpreter. There are small portions of poetical reflection in the NT.
  - a. The NT is also a collection.
  - b. It was the sacred library of the early churches.
  - c. It is made up of 27 books, many with distinctive literary characteristics.
2. The NT can be classified into:
  - a. Gospels
  - b. History
  - c. Epistles
  - d. Apocalyptic
    - i. The Gospels consist of Matthew, Mark, Luke and John. These materials are not biographies, because they do not in any way seek to tell the life of Jesus. These books are known as sacred history. It is the testimony and record of the early Christians' memories of Jesus. The events selected were to interpret his ministry and mission to all men. They are a record of what God was doing in that time, a statement of the good news(2 Cor. 5:19; John 20:30-31).
    - ii. The Epistles are ancient letters and they fall into three basic categories:

- a. Philemon, 2 Timothy, Titus and 2 John and 3 John, are personal letters.
- b. Church letters, addressed to specific historical crisis(1 & 2 Corinthians, Galatians, Philippians, Colossians, 1 & 2 Thessalonians, James, 1 & 2 Peter, 1 John & Jude).
- c. Semi-theological Essays – (Romans, Ephesians, 1 Timothy and Hebrews).  
NOTE: Epistles must generally be handled differently from other types of literature. It was apparently assumed that each would be read from beginning to end at one time.
- d. Apocalyptic: Revelation is the basic book. Apocalyptic literature is highly symbolic, with emphasis upon visions and strange imagery. It also makes predictions of the future. These must be interpreted as such.

### SOME EXAMPLES OF INTERPRETATION

1. Gospel(John 14:6-7)
2. Sacred History(Acts 2:46-47)
3. Epistle(Philemon 10-12)
4. Semi-theological Essay(Heb. 10:11-12)
5. Apocalyptic(Rev. 21:1-2)

## V. THE ANTIQUITY OF THE OLD TESTAMENT

### A. Ancient weights and measurements

1. Length was measured in cubits and spans.
2. Weights were measured in talents, manas, and shekels.
3. Volume was measured in homers, lethechs, ephahs, baths, and kabs.
  - a. One must seek to discover if the same system of measurement was used throughout the OT period and if it was consistent in its meaning during that time. For example, the interpreter must know if shekel was used as a measurement for the weight for the entire OT era, and if it was , did it refer to the exact same weight in 1200 BC as it did in 400 BC.

-It is highly likely that the meaning of these terms varied from beginning of the OT to the end. It is also possible that some of these terms were

used throughout the entire period, while others were not. The interpreter must seek to know those things in order to accurately understand the Biblical message.

### B. The Language of the Old Testament

1. Most of the OT was written in Hebrew, with very small portion in Aramaic.
  - a. The Aramaic sections are Daniel 2:46 – 7:28; Ezra 4:8 – 6:18; 7:12-26, and Jeremiah 10:11.
  - b. Biblical Aramaic is descendent from Hebrew and is familiar to it in form and structure.
  - c. Both are in the Semitic family of languages and quite different in grammar and syntax from English.
2. There are several major differences between Hebrew and English which must be understood if we are going to interpret the OT properly.
  - a. The first characteristic of Hebrew with which we must become familiar is its emphasis upon action. The verb is the key word in Israel language.
  - b. The ancient Hebrews did not involve themselves much with philosophical or theological argument.
  - c. They were mainly concerned with reporting what God did than with trying to describe what God was like (Ex 12:24-27).
  - d. This emphasis upon what God had done served as the foundation for their understanding of God as living and active.
  - e. The Old Testament is a record of action.
3. Hebrew verbs do not have any time concept in their forms, such as those with which we are familiar in English.
  - a. There is no past, present, or future tense in Hebrew.
  - b. Their verbs describe the state of an action.
  - c. The two basic states of action indicated by Hebrew verbs are complete and incomplete.
  - d. The Hebrews could describe events in the future as completed action, because it is completed in the mind of God.

Ex: Isa. 9:6a

- Both verbs in this verse describe the action as already completed, though the event was apparently in the future.
- This verse goes on to say "and the government will be upon His shoulder". Here, a verb form was used which shows incomplete action. The coming child would be born. But that was an action which would happen once and be finished, and completed. However, after his birth, God would place the divine authority upon him and that would never be completed.



This God-given government of the Kingdom would always be upon him. He would always have this authority.

- In interpreting the OT, we need to recognize this quality of their verbs.
- We must also recognize that the time setting of any action is revealed solely by the context. An interpreter forgets this at his peril. We must constantly be working for clues as to the time of an particular action.

4. Words in ancient Hebrew do not necessarily have the same meaning as words in our language. We must use words in the same sense as they did. Ex: The word "Perfect" in Gen. 6:9 and Job 1:8:
  - a. To us, perfect means morally upright, sinless.
  - b. But to the ancient Hebrews, the work actually meant "completed, finished".
  - c. These statements as describing Noah and Job did not refer to their morality but to their maturity. They were being described as spiritually mature.

### C. The Culture of the OT

1. The culture in which the OT was written is largely important for the interpreter.
  - a. To understand the patriarchal narratives of Genesis, for example, we must endeavor to know something of their cultural background(Gen. 27:27-33).
    - To us in our day, it would appear simple for Isaac to have gone ahead and blessed Esau, denying the blessing to Jacob, since Jacob got the blessing through deceit.
    - But those ancient people believed that words one spoken possessed a power which could not be recalled. Spoken words were absolutely binding.
  - b. Since the OT covers so much time and territory, the culture of each of the nations from Egypt to Babylon is also important.
  - c. Exercise: Find the culture to Exodus 23:19b.
  - d. Find the culture to Deuteronomy 11:10.

### D. The Religion and Faith of the OT

1. The OT is both the product and central guide for the religion and faith of the Hebrew people. The religious rituals and observances are completely foreign to most of us. Why?
  - a. We do not have a sacrificial system. (Lev. 17:11; Heb. 9:25).
  - b. The entire structure of the Levitical priesthood is outside the bounds of our knowledge and understanding.
  - c. The paraphernalia and places of Israel's worship are also difficult for us to understand.
  - d. The emphasis placed upon religious festivals and rituals and purposes

becomes a barrier to our understanding.

E.g.: What do we know about Passover, Tabernacles or Booths, Pentecost, and Purim, and New Moon and Sheepshearing?

### E. The Historical Background of the Old Testament

1. The Israelites were not merely interested in what had happened, but in the meaning of what had happened. For example, the situation of two Kings of Israel, Omri and his son Ahab(1 Kings 16:21-28). The OT gives 209 verses to the reign of Ahab(1 Kings 16:29 – 22:40) and eight verses to Omri. Why is this so?
  - a. The answer does not lie in Ahab's or Omri's relative importance, but to the fact that God was doing something of importance in the reign of Ahab.
  - b. That period had more meaning for Israel since there was a prophet named Elijah on the scene during Ahab's reign.
  - c. So the history which OT records is sacred history, history with divine significance.
  - d. It is a history of what God was doing, not a history of what man was about.
2. To understand this sacred history, we need to know as much as possible of the history of the entire OT era.
  - a. We need also to understand the geography of their lands.

### F. The Pre-Christian Outlook of the OT

1. The OT is a pre-Christian book. Its emphasis upon law is strange to those of us who have been brought up with the NT emphasis upon Grace. Furthermore, the famous Lex talion(Law of Retaliation) gives us problems(Lev. 24:19-20). Compare this with Matt. 5:39-41.
  - a. Our immediate reaction is to judge the OT's teaching as being harsh and legalistic. But, in its own time, this was given as prohibition against vengeance. Nothing more than justice could be demanded by a person who had been wronged.
  - b. The OT has a very clear understanding of sin, Faith, Salvation, and other basic doctrines. The NT concept grew from the OT. The NT is the interpretation of the OT.

## VI. THE ANTIQUITY OF THE NEW TESTAMENT

- A. The NT like the OT, is also a collection of ancient books.
  1. The NT writings and the events they record cover a much more limited period.
  2. What do you know about the organization and responsibilities of the

Sanhedrin, or of a Roman procurator? And how do these relate to Herod Antipas, to whom Pilate sent Jesus? What do you really know about the Roman crucifixion?

3. Ancient books must be understood against their ancient backgrounds.

### B. The Language of the New Testament

1. The NT was written in Greek.
2. The Greek of the NT is not classic but koine –common language. This was the language of the ordinary people in the NT time. It was the language of the market place.
3. There is a Hebrew mind set behind the Greek of the NT.
4. A knowledge of the original language does not automatically ensure a correct interpretation.
5. The interpreter who does not know the original language, needs to be aware that translation from one language to another is an inexact science.
6. But there are certain characteristics of these ancient languages which we should know and be able to apply as we seek to interpret any biblical text. If we do not know these, then good commentaries can help.

### C. The Culture of the NT

1. The cultural background of the NT is equally as important for Interpretation as the OT.
2. The immediate background out of which Palestinian Christianity arose is Greek, Roman, and Hebraic. To place Christianity against its proper background, these must be understood.

### D. The Religion and Faith of the New Testament

1. The Religion and Faith of the NT are far more familiar to most Christians than the Old. The Reason is that we are NT Christians.
2. There is a common strand to the faith of both the Old and the New Testaments.
  - a. The OT was preserved by the early Christians because they dared to believe that Jesus was its fulfillment.
  - b. They also dared to believe that, as Jesus' followers, they had become heirs to the promises of God in the OT.
  - c. The NT is the flower which grew from the OT's roots.
  - d. The OT was the only scripture which the earliest Christians had.
  - e. In it they found the texts from which they proclaimed the news of Jesus.

### E. The Historical Background of the NT

1. History was generally stable during the years of Christianity. There were significant upheavals in the periods immediately prior to

the life of Jesus and the early years of Christianity.

- a. The Greek conquest of the ancient world, the Maccabean revolt, and the Roman conquest of Syria-Palestine all played a part in establishing the world conditions in which Jesus was born and to which he ministered.
- b. To try to understand fully the spread of Christianity without knowing both the events of the centuries which produced the NT, is to work with a serious handicap.

For example: Can you grasp the struggle which went on in Pilate's mind when he was seeking to release Jesus in John 19:12.

### VII. TASK OF THE INTERPRETER

You are an interpreter but you need an interpreter, all of us are interpreters and need an interpreter(Acts 8:30-31; Luke 24:45).

#### A. The Authority of the Bible

1. The Bible is authoritative because it is inspired by God. He is the divine Author of this Book. Its message comes from Him. There is an intrinsic authority in the Bible which no other Book has.
2. The Bible has an authority based upon the Lordship of Jesus Christ. When we acknowledge Jesus as our Lord, the Bible's authority over our lives takes on a new dimension.
3. Because the Bible is authoritative, we need to arrive at a clear understanding of what our task as interpreters of the Bible is and how we should go about it. We should not be contented with poor understanding of its message and with shoddy interpretation.

#### B. The Responsibilities of Interpretation

The Responsibilities of Interpretation which rests upon all Christians has two implications.

1. There is a personal responsibility to know the truth(Jn. 8:32). This places a heavy responsibility upon the shoulders, heads, hearts and minds of those who have been called to the task of interpretation. There is no excuse for ignorance(Hosea 4:6). Our failure to search the truth and know it robs us of God's best.
2. Our ministry to others: As we serve others in the name of Christ, we are involved in interpreting the scriptures. This involvement may include witnessing, counselling, teaching, preaching, etc.
  - a. If we fail to interpret it properly, not only do we fail in guiding people toward God, we will also be leading

- them astray. This responsibility is heavy to bear.
- b. The very nature of a commitment to Christ involves interpreting his revelation to others. The scribes and Pharisees were the most active interpreters of God's word in Jesus' day. But they failed to carry out their responsibility; not by avoiding the task, but by doing it wrongly. (Matt. 23:1-36).
- c. Personal Blessings of the Interpreter
- i. He is blessedly being allowed to know more about the will and purposes of God. No finite being can ever fully comprehend the infinite God. But at least we are allowed to enter into the divine counsel.
  - ii. The blessing of knowing that God has considered you worthy of this great task.
  - iii. The knowledge of a job well done.(Matt. 25:21). Unless you do your best, this blessing will not be yours.
  - iv. As you interpret the scriptures to others, you have their lives and destinies in your hands. They give their entire attention to you.
  - v. Personal Growth

### VIII. TOOLS FOR INTERPRETING THE BIBLE

In selecting tools, several considerations must be taken into account.

- It is imperative that the interpreter have the best tools available.
- You should get tools which you are comfortable in using. This does not mean that the books you obtain should agree with all your ideas. If you are never challenged to consider new thoughts or controversial ideas, your mind and heart become narrow/stagnant, never developing beyond their present capacities.
- The manner in which you use the tools you obtain is crucial. Do not become a slave to them. Do not let someone else do your thinking for you. Your tools should be an aid in helping you interpret, not a support upon which you learn to avoid the discipline in interpretation. When you present an interpretation to your people, it is you who are responsible, not your resources. Do not use anyone else's interpretation unless you are willing to answer to God for it.

#### A. Translations

1. Your first tool you need is a text. An English translation of the Hebrew Bible for OT and the Greek NT.

2. The nature of the task of translating.
  - a. To one unfamiliar with the task, it may appear to be simple merely substituting the best English word for any specific Hebrew or Greek Word. In actual practice, it does not work this way.
  - b. There are idioms which cannot be translated literally.
  - c. There is also the problem of one language having words which simply do not exist in another: E.g., There is no single English word comparable to the Hebrew word, *hesedh*. It means covenant love, loyal love, steadfastness, mercy, loving-kindness, and commitment. Translating it into simple English terms becomes a major problem for a translator.
  - d. The grammar and syntax of Hebrew and Greek are different from that of English. The Hebrew uses very few adjectives, describing objects in other ways.(Ex:Isa 5:1b). The Hebrew, having no appropriate adjectives, actually says it this way: "*My beloved had a vineyard on a horn, the son of fatness*". The idiom has to be interpreted to make sense to an English reader.
3. Consider and evaluate the various kinds of translations which are available before selecting.
  - a. Differentiate between an actual translation and a paraphrase or amplified translation. The Living Bible is one.
  - b. The Amplified translation or paraphrase make no attempt to give a literal translation of the original. They are an attempt by the author to explain a passage or give its interpretation to its readers. They are of no value in helping you to become an interpreter, because you have no way of knowing what the original actually said.
4. Denominational Translations
  - a. The Jerusalem Bible – prepared by and for the Roman Catholic Church.
  - b. The New World Translation – prepared by the Jehovah Witnesses.
  - c. In these translations, occasional passages are twisted or slanted toward one particular belief.
5. Translations made by groups which cut across denominational lines. These by their very nature approach a mere consistent accuracy in presenting the ancient Hebrew or Greek text in English.

- a. The King James Version – prepared in 1611.
- b. The American Standard Version – prepared in the early part of this century in 1901. It is one of the more literal translations ever made.
- c. The Revised Standard Version- tried to incorporate the best textual and linguistic studies in order to present the biblical text in the clearest modern English(1881).
- d. An updated version of the American Standard Version has recently been released, called the New America Standard Bible – NASB- 1971. Its aims were the same as the ASV, but it is neither as literal as the ASV nor in smooth English as the RSV.
- e. The New English Bible – made by English scholars, was intended to be an updating of the KJV. Unfortunately, it occasionally uses expressions which are familiar to most American readers–1970.

The interpreter should have several translations available for use in approaching the biblical text.

### B. Dictionaries

1. The second kind of tools which an interpreter needs is good dictionaries. There are several kinds.
  - a. You need a good Hebrew – English lexicon. The best Hebrew lexicon available for the interpreter is that by Brown, Driver, and Briggs(BDB). In the area of Greek, the best lexicon currently available is Walter Bauer, a Greek-English lexicon of the New Testament.
2. An interpreter needs a good Bible dictionary. These are necessary for looking up difficult biblical terms, getting a quick summary of the history of a city, person, or nation or otherwise defining a difficult or unclear concept. You have the Westminster Dictionary of the Bible and the Interpreter's Dictionary of the Bible. Others: Davis Dictionary of the Bible or Smith's Bible Dictionary. In choosing a dictionary, you should find one comprehensive enough to meet your needs but not so technical as to become a hindrance rather than an aid.

### C. Concordances

1. Other than the Bible, the most important tool for the interpreter is a good concordance. This enable the interpreter to study a word or

passage in its own context and in relation to other Old and New Testament passages. The Concordance should be one which is analytical. That is, it should give the word in the original language from which the English word is translated. There are only three of these available.

- Robert Young's Analytical Concordance of the Bible (Rev. ed., 1902)
- James Strong's Exhaustive Concordance of the Bible (1894)
- The New American Standard Exhaustive Concordance of the Bible (1981).

-The first two are based upon the text of the King James' Version. The last is based upon the text of the NASB.

2. The reason why an interpreter should have such an analytical concordance is that several different Hebrew or Greek words may be translated by the same English word, while at the time several different English words may be used to translate one Hebrew or Greek word. Accurate interpretation demands that you know what the original word is which is behind the particular English word or phrase which you are interpreting.
  - a. The values of using the analytical concordance.
    - i. It will help in determining accurately the meaning of the Hebrew or Greek word which you are considering. It will enable you to consider every passage in the Bible where it occurs.
    - ii. It will enable you to discover if a word changes in meaning from author to author or from one historical period to another.
    - iii. It will enable you to trace the historical development of a theological concept throughout the Bible.
    - iv. It will help you to discover how OT words are carried over into the Greek of the NT. This will make it easier for you to carry forward OT roots into their full NT flower.
    - v. It will enable you to do a character study of individuals by looking up every reference to the place.
    - vi. It will enable you to find a passage when you know any words in it.

### D. Histories



1. Any interpreter of the Bible needs to know about the history of the ancient near East during the biblical period as possible, because the Bible was written in actual historical settings, recording God's dealing with historical people. The more we know of the history the better off we shall be in our interpretation. These are tools and should not take the place of the Bible.
- E. Atlases
1. An interpreter needs a good geographical reference Atlas. The geography of the biblical world played a significant part in our interpretation. For proper understanding, it is imperative that the interpretation should have a good historical atlas of the Bible.
- F. Archaeology Books
1. A valuable tool for you as you approach the Bible is a good survey of the results of archaeological investigation in the lands of the Bible. This may deal with the OT world of particular areas, such as Egypt, Palestine, and Mesopotamia, etc.
  2. Also, a book which has good photographs from the major archaeological sites will be of some value. Such a book can show Assyrian and Egyptian reliefs, Roman ruins, and other important items of portraying business life, methods of warfare, architectural features, religious items, relics of daily life which will add understanding to the biblical text.
- G. OT and NT Introductions
1. You need at least one good introduction to the OT and one to the NT. This will give you the basic information necessary to understanding the Bible as a whole, as well as giving your specific introductory information to the individual books.
  2. The value of an introduction for an interpreter lies in the background which is given for each book, as well as a summary or analysis of its message. No passage should be interpreted until you are familiar with the book in which the passage is found. It is also helpful to know how the passage fits into the developing message of the Bible.
- H. Commentaries
1. The final tools you as an interpreter needs are good commentaries. They are important for a variety of reasons:
    - a. They give insight into the background of books.
    - b. They give help in the areas of historical, archaeological, and literary backgrounds into a passage.
    - c. They give aid in studying grammatical and syntactical relations within a particular passage, and assistance in

- d. They relate a passage to other similar or significant passages throughout the Bible.

**(The End)**

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# ADVANCED SCHOOL OF MINISTRIES

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## ADVANCED SCHOOL OF MINISTRIES LIVING WATER MINISTRIES - LIBERIA ESCHATOLOGY

INTRODUCTION: Eschatology is from the Greek word, *Eschatos* meaning "Last" and *Logos* meaning "Word". Hence it refers to the knowledge of the last things - the study of the prophecies which tells of the future consummation of the world

### GOD'S PROPHETIC SCALE

- |                             |                           |
|-----------------------------|---------------------------|
| I. PAST EVENTS              | II. PRESENT EVENTS        |
| III. RAPTURE                | IV. TRIBULATION           |
| V. ARMAGEDON                | VI. MILLENNIUM            |
| VII. WHITE THRONE JUDGEMENT | VIII. THE ETERNAL KINGDOM |

### I. PAST EVENTS:

Covers prophecies in the past made by the Lord which have already been fulfilled.

- A. Gen. 3:15; Gal. 4:4; Lk. 1: - The promised Messiah and His birth after 4000 years.
- B. Gen. 12:1-3; Gen. 22:15-18 – God's covenant with Abraham and the birth of Isaac.
- C. Exodus 1:1-10; - Jacob's 70 became a might nation, thus fulfilling Gen. 17:1-7.
- God's purpose in raising up the Nation of Israel was to maintain a holy race through which the "seed" of the woman" could come. Jesus is the actual "Seed of Abraham". (Gal. 3:16; See: Matt. 1:1-17- the genealogy of Jesus Christ.
- D. The book of Exodus and Joshua reveal the bondage, deliverance and settlement of Israel in the land of promise. This was done to fulfill Gen. 15:13-21)
- E. Israel did not keep God's covenants. Therefore, the Lord brought upon them the judgment promised. (Lev. 26:1-33; Jer. 11:1-17).
- 1. Gentile kingdoms were raised up by God to bring about His Judgment against Israel.  
Four are no more ; One is yet to come during the reign of the Anti-Christ.

### Daniel 2:--NEBUCHADNEZZAR'S IMAGE

- |                           |                           |
|---------------------------|---------------------------|
| i. Golden Head            | Babylonian Kingdom,       |
| - (601-546BC)             |                           |
| ii. Silver Breast & Arms  | Medo-Persian Kingdom (546 |
| - 334 BC)                 |                           |
| iii. Brass Belly & Thighs | Grecian Kingdom – (331 –  |
| 168 BC)                   |                           |
| iv. Iron Legs             | Roman Kingdom – (168 –    |
| 470 AD)                   |                           |

### FUTURE

- v. Partly Iron & Clay Feet. Revised Roman Kingdom under Anti-Christ.
- 2. This image reveals the entire life span of human government on this earth (Dan. 2:44-45)
- 3. i. Jesus Christ was born and fulfilled His reign during the Roman Kingdom.  
ii. The Church was birthed during this period also.

**Note:**

### INTERPRETATION OF PROPHETIC SYMBOLS

- |    |             |             |
|----|-------------|-------------|
| 1. | Seas, Earth | - Multitude |
| 2. | Winds       | - Wars      |
| 3. | Beast       | - Kingdoms  |
| 4. | Horns       | - Kings     |
| 5. | Holatry     | -           |
|    | Apostasy    |             |

## **II PRESENT EVENTS**

Reveal prophecies leading to the rapture of the Church. Historical events and current world conditions shall be considered.

- A. Matt. 24:1-14 – Jesus Christ speaks of events affecting both Israel and the Church before the coming of the Anti-Christ's reign.(vs. 15-22)
1. Verses 1 & 2: In AD 70, Titus, the Roman General besieged Jerusalem and totally destroyed its magnificent temple building. About a million Jews were slaughtered.
  2. Verses 3,4,5 & 11: Worldwide religious deception and apostasy. (1 Tim. 4:1-5); II Thess. 2:3; II Peter 2:1-22; I Jn. 4:1-3; Jude 1:16; Rev. 2:18-25, 3:14-19
  3. Verses 6, 7, & 8: Political, Social and Military Upheavals
  4. Verses 9 & 10: Persecution, betrayal – Lk. 12: 49-53
  5. Verses 12: Sinfulness increased – II Tim. 3:1-9; Romans 1:21-33
  6. Verses 14: The Advancement of the Gospel

## **III. THE RAPTURE**

- A. 1 Thess. 4:13-18, 2:1-11; I Cor.15:51-58
1. Rapture comes from the phrase "Caught up" (I Thess 4:17).  
Caught-up: Greek- *Marpazo* – to carry off, grasp hastily, snatch up.
  2. This is done to fulfill the promise made by Jesus in John 14:1-3.
  3. The Rapture of the Church leads to the revealing of the Anti-Christ (II Thess. 2:6-10), and the beginning of the Great Tribulation. (Matt. 24:15-22)

## **IV. THE GREAT TRIBULATION**

A seven-year period during which the reign of the Anti- Christ begins (Dan. 9:27). This is also the period of divine judgment from Almighty God(Zeph. 1:14-18; Isa. 13:6-11; Rev. 5-8).

### **10 PROMINENT TRIBULATION EVENTS**

1. The tribulation is divided into two 3 1/2-year period each: (Dan. 9:27, 12:11; Rev. 13:5)
2. Increased Satanic Powers – II Thess. 1:8-12; Rev. 13:12-18, 14:9-11, 15:2-4)
3. God's wrath is poured out in Three phases
  - a. 7 Seals judgment - Rev. 6:1-17, 8:1
  - b. 7 Trumpets - Rev. 9:6-21
  - c. 7 Vials Judgment - Rev. 15:1-8, 16:1-21
4. Fall of Jerusalem – Defeat of Israel (Rev. 11:1-2, 12:6,13-17; Matt.24:15-22; Dan 11:40-45, 12:1)
  - a. Flight to Petra (Edom) – (Rev. 12:6,13-17; Isa. 16:2-5; Ezek. 20:33-37; Hosea 2:14-23
5. Satan and his angels cast out of the atmospheric heaven where he now resides. (Eph. 2:1,2; Rev. 12:1-13)

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6. The 144,000 Jewish witnesses – Rev. chapters 7 & 14
7. The two Witnesses – Rev. 11:3-12
  - Who are they?
8. Destruction of Mystery Babylon (Rev. 17)
9. Marriage Supper of the Lamb (Rev. 19:1-10)
10. Second Advent ( Matt. 16:27, 23:27-39, 24:27-51; Zech. 12:10b, 14:4; Rev. 1:7)

### **V. THE BATTLE OF ARMAGEDDON (World War II)**

Greek –Marmegedon – Mount of Megiddo on the South side of the valley of Megiddo, South-west of Mount Carmel. (II Chr. 35:22; Zech 12:11) . Megiddo was the capital of the portion of Canaan that was given to Joshua (Josh. 12:21, 17:11)

It is the entrance to a pass across Camel Mountain range on the main highway between Asia and Africa, and is the key position between Euphrates and the Nile. It has been the battle field for many people throughout the ages. Thomthmes II, the founder of the old Egypt, said: "Megiddo is worth a thousand cities". (Rev. 16:12-16, 19:11-21)

- A. The Battle of Armageddon ends with Christ subduing all his enemies(Ps 2 & 110)
- B. Beasts and false prophets thrown alive into the Lake of Fire.(Rev. 19:21)
- C. Satan bound for a 1000 years.(Rev. 20:1-3)
- D. Tribulation Saints who were martyred are resurrected.(Rev. 20:4-6)
- E. Goats and sheep separated(Matt. 25:31-46)
  - i. Judgment of living Nations at Second Advent.

### **VI. THE MILLENNIUM KINGDOM**

DEFINITION: Latin, *Mille* – A thousand, and *Annus*-Year. This is that last dispensation for man before the final removal of the curse.

- A. Nature of the Millennium Kingdom
  1. It will have a theocratic government. (Isa. 2:2-4; Ezek 43:7; Dan. 2:44,45, 7:13-14; Matt.25:31-36)
  2. Saints shall rule as kings and priests ( Rev. 5:10; Dan. 7:13,27)
  3. World Capital will be transferred from UN in New York to Jerusalem (Isa 2:2-4; Ezek. 48; Zech. 14)
  4. The earth will become fruitful (Isa.2:2-4; Zech. 14:16-21; I Cor.15:24-28)
  5. Israel will be given the original Promise Land (Gen.15:14-18, 17:16-19; Isa.60:21; Ezek. 47:13-48)
  6. Universal Knowledge of the Lord (Isa. 11:9, Zech. 8:22; Hab. 2:14)
  7. Universal Health and longevity (Isa. 33:24, 35:3-6a, 65:20-25)
  8. Universal prosperity (Mic. 4:3-5; Amos 9:13-14)
  9. Universal peace and stability (Isa. 9:6-7; Micah 4:3; Isa. 2:4)
  10. Procreation shall continue (Gen. 1:26-28, 9:12; Isa. 65:20-25)
- B. At the end of the 1000 years reign of Christ, the devil shall be released for a season. He will master-mind his final world-wide rebellion against Gos, but this time the Lord shall counter with sudden judgment. (Rev. 20:7-10)

### **VII. THE GREAT WHITE THRONE JUDGMENT**

- A. Commonly known as Judgment Day (Rev.20:11-15)
  1. The wicked dead are brought forth to be judged(Acts 17:31; Romans 1:10; Ps.9:8;

Heb. 9:27)

2. They are condemned and sentenced to the Lake of Fire for eternity.
3. Their spirit, soul and body are cast into the Lake of Fire unlike the rich man in Luke 16:19-31.

**NOTE:** This will not include believers for they would have already been judged for their works at the Judgment Seat of Christ. (Rom. 14:10; II Cor. 5:10,11; I Cor.3:11-15; Ps. 1:5)

4. All human and satanic rebellion against God's authority would then be completely subdued by Christ. (I Cor. 15:24-28)

## **VIII. THE ETERNAL KINGDOM**

A. Rev. 21 & 22

### **CHARACTERISTICS OF THE ETERNAL KINGDOM**

1. Renovation of heaven and earth (II Peter 3:13; Isa. 66:22; 65:17)
  2. God moves His residence(the new Jerusalem) to earth (Rev. 21:2,3)
  3. The heat of the sun and the cold of the moon are no more. God and Jesus are the light(Rev. 21:23, 22:5).
  4. Commercial transaction between believers and the Lord. (Vs. 24-26)
  5. Rivers of Life proceeding from the New Jerusalem.
    - i. Trees of healing for preservation for natural generation of man. (Gen. 3:22)
  6. The Adamic Curse is completely lifted.
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## ADVANCED SCHOOL OF MINISTRY COURSE TITLE: ETHICS IN MINISTRY

### LESSON I – GENERAL PRINCIPLES

#### I. Basic Principles of Christian Ethics

##### A. *Ethics*

1. A set of moral principles or values.
2. A theory or system of moral values.
3. The principles of conduct governing an individual or group in its relations with others.

##### B. *Integrity*

1. Non-stop honesty with God, man, and with yourself.
2. An unimpaired condition, state of being complete or undivided.

##### C. *Honesty*

1. Fairness and straightforwardness of conduct.
2. Adherence to the facts.

##### D. *Servanthood*

1. Mark 10:45
2. Minister – one who serves others.

##### E. *Sobriety*

1. Marked by sedate or earnestly thoughtful character or demeanor.
2. Marked by temperance, moderation, or seriousness; showing no excessive or extreme qualities of fancy, emotion or prejudice.

#### II. Christian Ethics Based on Scriptures

##### A. *Romans 12:9; 13:1*

##### B. *The Ten Commandments*

##### C. *Ephesians 4:22-32*

##### D. *Ephesians 5:23-30*

#### III. The Dual Emphasis – The Mark of a Christian

##### A. *Galatians 6:10*

##### B. *1 Thess. 3:12*

##### C. *1 John 3:13*

##### D. *John 17:21*

### LESSON TWO – THE CHRISTIAN MINISTER IN RELATION TO SHEEP

#### I. The Call: Servanthood

##### A. *Ephesians 4:15*

##### B. *1 Timothy 1:11-12*

##### C. *John 10:11-13*

**II. Your Example**

- A. *Romans 14:1, 15-19*
- B. *1 Cor. 6:12*
- C. *2 Tim. 2:24-25*

**III. In the Pulpit**

- A. *James 3:1*
- B. *Ezekiel 33:6*
- C. *Acts 20:27*

**IV. Counseling**

- A. *Proverbs 18:13*
- B. *Isaiah 10:27*

**LESSON 3 – RELATIONSHIP WITH SHEEP (Contd)**

**I. Your Obligation to Living and Preaching the Gospel**

- A. *Col. 4:5-6*
- B. *Romans 1:16*
- C. *John 13:34-35*

**II. The Strong Vs. the Weak**

- A. *The Strong are not to despise the Weak – Rom. 14:1*
- B. *The Weak are not to judge the Strong – Rom. 14:3-4,10-13*
- C. *The Strong are to respect the Weak – Rom. 14: 19-20; 1 Cor. 10:20-29*
- D. *The Weak are to grow up.*

**III. Church Discipline:**

- A. *Gal. 6:1*
- B. *Matt. 18:15*

**IV. Love, The Basis of it all**

- A. *John 13:34-35*
- B. *1 John*

**V. Conclusion – Luke 17:10(Amp)**

**LESSON 4 – RELATIONSHIP WITH OTHER MINISTRIES**

**I. How Can Two Walk Together**

- A. *Romans 16:17-18*
- B. *Paul, Barnabas, and Mark – Acts 13:5-13; 15:2,39-41; Phil 2:4; Col. 4:10-11; 2 Tim. 4:11*

**II. Unity**

- A. *No distinction-Eph. 3:6; Col. 3:11; Gal. 3:28; Acts 15:7-11; 1 Cor. 3:21-23*



*B. Unity, Not Status – Matt. 23:6-12; James 2:1-5*

**III. Relationship Among the Five-Fold Ministers**

*A. Gal. 2:6(Amp.)*

*B. Eph. 4:1-6*

1. Commitment
  2. Contribution to diversity (Eph. 2:19-20; 4:7-10)
  3. Conduct bringing to maturity – Eph. 4:11-16; Acts 2:42; Phil. 1:15-18; Phil. 3:15.
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## ADVANCE SCHOOL OF MINISTRY COURSE TITLE: CHURCH GROWTH

**TEXT:** Matt. 16:18,19; 25:14-29; Gen. 1:28

**INTRODUCTION:** Christ's intention was to spread the Kingdom of God through the Church as the Instrument. He said, "I will build my church". He's the builder of the church. In Genesis chapter one, God told man to be fruitful and multiply. He give man the power and potential to increase, and therefore knowing the command of God to grow and the fact that Christ died for men to be saved and added to His Church, makes Church growth very important.

### **LESSON I:           THE IMPORTANCE OF CHURCH GROWTH**

1. **GROWTH DEFINED:** Becoming larger in size as a result of some natural process or the process of development.
2. **THE CHURCH:** Review on the nature and work of the Church will motivate and help us in our present study.
3. **THE CHURCH** is the will of God. It is a living organism, not an organization, and has the power to grow. The Church is a living entity, the body of CHRIST. Therefore, it must grow. This is what makes church growth important.
  - a. Two main dimensions in which the church should grow:
    - SPIRITUAL MATURITY
    - PHYSICAL MATURITYChurch growth is not limited to only numerical size but also quality life developed in the Power of the Holy Spirit.
    - Growth in size and no spiritual maturity leads to death.
    - But Spiritual growth, well-discipled leads to physical development.
  - b. The "word" Church" is never used in Scripture to refer to a material building. The language used of the Church in Acts could not be applied to a material building. NOTE: Acts 2:47; 7:38; 8:1-3; 11:22-26; etc.
  - c. **WHAT THE CHURCH IS NOT:**  
The church is not a denomination  
It is not a block/material building  
It is not an organization  
Christ's emphasis is to build a Kingdom of people.
  - d. **THE CHURCH AND THE KINGDOM OF GOD**  
The Church is not the Kingdom of God. Here is a relationship between the Church and the Kingdom of God. They both have much in common, but the kingdom is larger than the church.
    - The kingdom includes the whole universe, the angelic hosts, OT Saints and the NT saints.
    - The Church is confined to the believers of this present church age

- The church is the Instrument of the Kingdom
- The Church multiplies the Kingdom.
- The Church preaches the Kingdom.
- DEFINITION: The word "Church" is a translation of the Greek Word "EKKLESIA" which is made up of two other words: EK – meaning "out of" and KALEO which means "to call". Thus the word "EKKLESIA" literally means "*the called out ones*". It is used in scripture to refer to the nation of Israel and to the Christian community of believers, whether in heaven or on earth (Acts 7:38; Heb. 12:23; Rev. 1:11)

e. COMPOSITION OF THE CHURCH: It's composed of both Jews and Gentiles, and is revealed as the Body of Christ.

- Christ is the BUILDER/MULTIPLIER OF THE CHURCH(MATT16:18)
- The Lord adds to the Church (Acts 2:47)
- Christ is the Head (Col. 2:19)

Since He is the builder, we must look to Him for strength, vision, and guidance as fellow co-workers. Without Him, we can do nothing.

f. WHAT THE CHURCH IS: It's the eternal purpose of God. This purpose or intention of God was planned before the foundation of the world. (Eph. 1:4,9; Titus 1:2,3)

- The Church is made up of people who are called out of darkness and set apart for God (1 Peter 2:9)
- It is the Temple or building of God in which Christ dwells. It is made up of people – a living building of lively stones (1 Peter 2:5-9; Eph. 2:20 – 22)
- God's purpose is to build up a house for His habitation by the Spirit.
- There are two facets of building people:

- i) MULTIPLICATION – Evangelism: In building a natural house, you first gather all the materials together. So in the spiritual, evangelism, personal or public is the gathering together of lively stones (people).
  - The stones have to be cut, shaped, measured and then fitted together. E.g., Building of Solomon's Temple (1 Kings 5:17, 18; 6:7 ; 1 Peter 2:5-9)
  - The Church in the book of Acts, by Evangelism " multiplied" (Acts 6:1, 7; 9:31; 12:24)
  - In Acts 7:17, the disciples were multiplied.
  - In Acts 2:47 – the Lord added to the Church.

Evangelism is God's ordained strategy for church growth. It is simple gathering stones, rough and unshaped.

- ii) EDIFICATION: Assembling (through Discipleship)  
Multiplication should lead to edification. Edification is building up the body. One without the other is useless. There must be assembling together. Jesus said, "I will build my church" – the individuals stones need to be cut, to fit together corporately.  
-Acts 9:31 – The churches were multiplied... and edified (strengthened).  
Thus to be placed or put in order, or be arranged through proper discipleship.

(Heb. 10:25; 1 Cor. 11:17 – 20, 33, 34)

**THINGS THAT BUILD OR EDIFY** : There are number of things that edify both individually and corporately. Seek to edify the church (1 Thess. 5:11).

- The Word of God – hearing and doing the word builds the house.
- Praying in the spirit.(Jude 20)
- Love of God builds up (1 Cor. 8:1)
- The right kind of communication (Col. 4:6; Eph. 4:29)
- Being rooted and established in the faith builds up(Eph. 2:20-22; 4:11,12)
- The members of the Body ministering to one another builds up (1 Cor. 14:3-5)

The Lord desires to build His House or cause it to grow and to make it a glorious living edifice.

## STRATEGIES FOR CHURCH GROWTH (TEXT: MATT. 25:14 – 19)

The Holy Spirit is the sole agent for growth. He causes the church to grow. He's the Administrator of the Church in this hour. All strategies must derive from and be inspired by Him.

- A. **GOD DESIRES GROWTH:** The Kingdom of God is a Kingdom of growth. God's Kingdom has within itself the power to grow. Any church that is stagnant for years and cannot grow has a problem.
1. **GROWTH OR INCREASE IS GOD'S PRINCIPLE OF LIFE:** There are parables in the teaching of Christ that specifically emphasized growth, or increase or interest. E.g.: the parable of the Talents(Matt. 25:14 – 19 – Read)
- In this parable, the master expected increase in the servants' talents.
  - Two of the servants had increase/multiplied what was entrusted to their care. This tells us that God's desire of His Kingdom is first to grow and expand, increase (Gen. 1:28 – Be fruitful and multiply)
  - Read the following parables: The Sower (Matt. 13:18 – 30), The mustard Seed ( Matt. 13:31-32; The Growth of a Seed of grain (Mark 4:26 – 29), etc. All of these talk about the **GROWTH OF GOD'S KINGDOM.**
  - **WHY CHURCHES DON'T GROW:** There are many factors that cause churches not to grow. To name a few:
    - Lack of Vision to grow
    - Lack of passion for souls
    - Lack of proper leadership to motivate
    - Lack of determination and hard work
    - Lack of Biblical discipline
    - The problems of immature Leaders

## B. STRATEGIES FOR GROWTH

1. Evangelism and Discipleship

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2. The home cell/home church system(for proper discipleship)
3. Prayer
4. Training/Equipping the Saints for Body Ministry

These are Biblical strategies that can cause the Kingdom of God to be increased.

### **HOME CELL GROUPS**

#### A. WHAT IS THE HOME CELL GROUP?

1. It is a basic unit of a congregation.
  - a) They meet in the home
  - b) To provide warm friendly, non-threatening atmosphere and leads to growth and multiplication
  - c) Which becomes a nucleus of revival in its neighborhood.
2. It fulfils at least seven key functions (Acts 2:42 – 47)
  - a) Teaching
  - b) Fellowship
  - c) Worship
  - d) Prayer
  - e) Evangelism
  - f) Ministry to one another
  - g) Study
3. It is characterized by growth
  - a) A Home Cell Group has an optimum size of about 15 persons
  - b) After the optimum number, the group divides to form two viable Home Cell Groups.
  - c) The process of growth and division must continue in every Home Cell Group
  - d) This multiplication process must be backed by proper conversion of souls and not just the addition of people.
4. It is therefore not just:
  - a) A social gathering even though people do socialize in cell groups.
  - b) A home meeting nor a center for charitable acts although these acts are carried out.
  - c) A prayer meeting although prayer is an essential part of home cell meetings.
5. The idea may be intended in peculiar cases to cell groups which meet at work places, in markets, apartments, etc., especially during rest hours.

#### B. WHY THE HOME CELL GROUPS?

1. They Are scriptural as in the life of Jesus and in the early Church. (Mark 2:1,2; 9:33-37; Acts 46; 12:12)
2. They are effective for evangelism and edification. They help believers grow to maturity in Christ (Acts 2:42-47, 10:22-24; 28:30-31).

3. They are essential for growth
  - Members can work together in evangelism ministry and prayer. Enhances leadership training and the use of spiritual gifts and closer fellowship in the small group units.
  - Church growth – Teaching and pastoral care can be done through the cell leaders. (Ex. 18:10ff) It provides a strategic base for evangelism in a specific area (Matt. 5:13 – 16)
4. Survival during Persecution  
The pastors can be removed, church buildings closed and worship meetings banned but Home Cell groups can still continue(Acts 8:1 - 8)

### C. THE NEED FOR HOME CELL GROUPS IN THE CHURCH

1. The promise: Jesus said: When two or three are gathered in my name there I am in the midst of them. (Matt. 18:20) . This gives us a basis for cell group meetings.
2. The past: The Early Church used homes for Christian gatherings, E.g., the home of Justus (Acts 18:7). The home of Priscilla and Aquilla(Rom. 16:5) .
3. The Present: Tremendous Church growth have resulted through home cell groups E.g. In Korea: the Cell Group System of Pastor Yonggi Cho. China: Church growth through home cells during persecution.

### D. QUALIFICATIONS AND ROLE OF CELL LEADERS AND CO-ORDINATOR

#### 1. QUALIFICATIONS

- a) One who is born again and committed to personal spiritual development (John 3:3-5; 1 Peter 2:1-3; 2 Peter 3:18)
- b) One who is filled with the Holy Spirit (Acts 6:3; 10:38)
- c) One who walks by the spirit. (Gal. 5:25)
- d) One who leads a consistent Christian life. (1 Tim. 3:1-13)
- e) One who is humble and teachable. (1 Peter 5:5)
- f) One who is submitted to the leadership of the Church
- g) One who is committed to the giving of one's resources. E.g.: Time and money
- h) One who is committed to serving the people. (Mark 10:43,44)
- i) One who has the ability to motivate, inspire and encourage others.
- j) One who is gifted in teaching and shepherding. (Rom. 12:6-8)
- k) One who has evangelistic zeal and potential for Home Cell Groups.
- l) One with vision for Church Growth
- m) One who is recognized by the Church and appointed by the Presbytery.
- n) One who is committed to maintaining unit. (Eph. 4:3)

#### 2. ROLE OF THE CELL GROUP LEADER

- a) Plan and prepare each Cell Group Meeting
- b) Maintain Regular Cell Group Meetings
- c) Keep a record of attendance, etc
- d) Arrange worship and prayer leaders roster
- e) Follow-up new converts
- f) Provide immediate pastoral care for all group members
- g) Prepare for growth
  - Look our for new meeting place

- Train the group members to lead
- Discuss future plans with the coordinator

### 3. ROLE OF CO-ORDINATOR

- a) Helps Cell leaders to formulate goals and plans and monitors the implementation process.
  - b) Attends each cell meeting personally to determine effectiveness and growth.
  - c) Offers immediate Pastoral care to the Cell leaders
  - d) To assist in the training of cell leaders and the formation of new cell groups.
  - e) Reports regularly to the Local Monitoring Team.
  - f) May occasionally organize a fellowship meeting of the people in the Cell group unit.
-