Lesson 1: Introduction to Preaching/Teaching

Purpose Statement:

To equip Christian leaders to preach/teach from the Bible.

Learning Objectives:

This lesson provides Christian leaders with the following:

1. A definition of preaching/teaching
2. The knowledge of five qualifications of a preacher/teacher
3. A reminder of the power of preaching/teaching
4. A description of two forms of preaching/teaching

Introduction:

The purpose of this study is to give you skills that enable you to study and preach/teach from the Bible effectively (II Timothy 4:2).

The Apostle Paul's charge to Timothy is clear:

- preach the Word of God
- persevere with urgency
- proclaim a balanced message
- demonstrate character
- provide instruction in the truth
These four lessons will provide a framework for the preacher/teacher to fulfill the charge given by the Apostle Paul.

I. Definition of Preaching

Preaching is speaking the message of the Bible through the power of the Holy Spirit.

A. Speaking

The words used for preaching in the Bible support this definition. Some of the descriptions include, “to tell good tidings, to proclaim, to announce good news, proclaim as a herald, to announce everywhere and to proclaim publicly” (See words and Scripture in Appendix 1).

B. The Power of the Holy Spirit

The Holy Spirit is the source of power for both the message and messenger. God uses the abilities of the preacher/teacher, but unless the Holy Spirit works in the listener's heart and mind, the message is not effective (I Corinthians 2:4) (I Thessalonians 1:5).

II. Qualifications of the Preacher/Teacher

A. Believer

The preacher/teacher must have a personal faith in the Lord Jesus Christ and the conviction that God has spoken through His written Word.

B. Godly Character

The preacher/teacher is given the opportunity to stand publicly before others and speak God’s message. The character and reputation of the preacher/teacher must demonstrate that his conversion has affected his behavior (I Timothy 3:2-3; I Timothy 4:12).
C. Dependent on The Holy Spirit.

The preacher/teacher must depend on the Holy Spirit as the Teacher and power source for his ministry (*I Corinthians 2:12-13*).

D. Faithful

The preacher/teacher must be faithful. This faithfulness includes a commitment to a life of prayer and disciplined study of the Bible. The Holy Spirit can move in a special way during preaching, but that does not preclude disciplined study during the week. The Holy Spirit can also move dynamically during our preparation time (*I Corinthians 4:1-2; Colossians 4:2; II Timothy 2:15*).

E. Divinely Appointed

The qualities listed above and in *I Timothy 3*, set the standards for all Christian leaders, but an additional requirement is placed on a preacher/teacher. The preacher/teacher must possess the gift of God’s enablement to preach and teach the Word of God. Human ability alone will not build the church of Jesus Christ (*Ephesians 4:11-12; II Timothy 1:6*).

III. Powerful Preaching/Teaching

The Holy Spirit will empower the message of the preacher/teacher who fulfills the qualities we have examined. The power of the message produces responses in both unbelievers and believers (*Jeremiah 23:28-29*).

A. The Responses of the Unbeliever

1. Conviction of sin

The Holy Spirit opens the mind of unbelievers as they hear the truth. They are able to see their true condition before God. They know they are unclean because of sin (*I Thessalonians 1:5; John 16:8*).
2. Salvation

The Apostle Paul was prepared to preach the gospel of Jesus Christ wherever he traveled. It was his message for the capital of the ancient world – Rome (Romans 1:15-16; I Corinthians 1:18).

B. The Benefits to Believers

The preaching/teaching of the Bible is powerful in the development of every believer, producing growth, maturity and strength for godliness. Believers receive the following benefits:

1. Instruction

   Preaching/teaching is one source of learning for believers. They learn to live in obedience to God as they are instructed (Proverbs 23:12; II Timothy 4:2).

2. Preparation for service

   Believers live to serve God. They are equipped and prepared for service through preaching/teaching (II Timothy 3:17; Ephesians 4:11-12).

3. Building the Body

   God uses the spiritual gifts of preaching/teaching to help build the body of believers (the church) in love and maturity (Ephesians 4:15-16).

4. Encouragement and Comfort

   One of Satan’s most powerful weapons is discouragement. As believers hear the Bible preached/taught, they find comfort and encouragement (Titus 1:9; I Thessalonians 2:12).

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5. Transformation

Preaching/teaching is used by God to change the lives of His people. As they hear the truth and apply it to their lives, they are transformed (Hebrews 4:12).

IV. Two Forms of Messages for Preaching/Teaching

There are many forms of messages. Our study will focus on two forms of messages: Expository preaching/teaching and Biblically-based Topical preaching/teaching.

A. Expository Preaching/Teaching

Expository preaching/teaching involves the explanation of a passage of the Bible with a personal application to life.

B. Biblically-based Topical Preaching/Teaching

Biblically-based Topical preaching/teaching is the explanation and personal application of a given subject drawn from the Bible.

The following are examples of Biblically-based Topical preaching/teaching:

1. Biographical – study the life of Abraham

2. Doctrinal – study the doctrine of Christ

3. Special day (Christmas) – study the birth of Jesus Christ

4. Biblical themes – study kindness, joy, etc.
There are many different types of topical preaching/teaching. One of the types of topical preaching/teaching is what we call Biblically-based Topical preaching/teaching, which utilizes many of the same principles of Expository preaching. These similarities include:

a) Both Expository and Biblically-based Topical preaching/teaching explain the Bible to the listener correctly using the inductive method of study (II Timothy 2:15).

b) Both Expository and Biblically-based Topical messages are developed based on the God-centered reading of the Bible.

c) Both Expository and Biblically-based Topical preaching/teaching enable believers to apply the truth directly to personal living (I Peter 1:22).

The difference, however, between the Expository and the Biblically-based Topical preaching/teaching concerns where we begin – Expository preaching/teaching begins with a passage of Scripture (and applies it to life), whereas Biblically-based Topical preaching/teaching begins with a topic and looks for an appropriate passage(s) of Scripture (and applies it to life).

This manual will be focused on Expository preaching/teaching, not Biblical topical preaching. As described above, however, the principles of Expository preaching/teaching can be directly applied to Biblical topical preaching/teaching.
Review Questions:

1. State a basic definition of preaching/teaching.

2. What qualifications to preach/teach do you possess?

3. List results the power of preaching accomplishes in the life of an unbeliever and a Christian.

4. What are the two forms of messages for our study?

5. What are the similarities and differences between Expository and Biblically-based Topical preaching/teaching?
APPENDIX I

Old Testament and New Testament words for preaching:

1. Old Testament words

   a. *basar* – to bring or tell good tidings (*Isaiah 61:1*).
   b. *kara* – to call or proclaim (*Jonah 3:2*).

2. New Testament words

   a. *euangelizo* – to announce good news (*Galatians 1:11*).
   b. *kerysso* – to proclaim as a herald (*Matthew 24:14*).
   d. *katangello* – to proclaim publicly (*I Corinthians 2:1*).
Lesson 2: Expository Preaching/Teaching

Purpose Statement:

To enable Christian leaders to prepare and deliver expository sermons.

Learning Objectives

This lesson provides Christian leaders with the following:

1. A definition of expository preaching/teaching
2. The knowledge of two principles for preparing sermons
3. An understanding of a God-centered reading of the Bible
4. The importance of the Main Idea of the passage
5. The structure of an expository message

I. Definition of Expository Preaching/Teaching

Expository preaching/teaching involves the explanation of a passage of the Bible with a personal application to life.

II. Study Principles

Follow two principles in your study and preparation of an expository sermon:

A. Principle #1 – OBSERVATION (Should take at least one or two hours)

First, you must answer the question, “What does the passage say?” The following questions will help you answer that question:

1. What subject or theme is the passage speaking of? Do other passages in the Bible make the same or similar statements?
2. Who was involved? What persons are mentioned?
3. When were these things happening? What other events were taking place at the same time that affect the subject the writer is addressing?
4. Where did the events take place? Does the location of the events have importance for a correct understanding?
5. How did the events take place?
6. Why was it necessary to write about this? What events took place that are recorded in this passage?
Specific answers to every question may not be obvious in every passage. Answer those that you are able to identify. It is important that you write down your answers and observations as you study. This material will be used in building your message.

B. **Principle #2 – APPLICATION**

Next, you must answer the question “What do I need to do in response to what the passage says?” This will help the listener obey God and His message. As you answer the following questions, the proper application will become clear:

1. **Are there examples for me to follow?**
2. **Are there commands for me to obey?**
3. **Are there sins for me to confess?**
4. **Are there promises for me to claim?**
5. **Are there principles for me to live by?**

**Note:**

Just like with the Observation principle, specific answers to every Application question may not be obvious in every passage. Answer those that you are able to identify.

III. **Reading the Bible with a God-Centered Focus**

As we practice the principles of Observation and Application there is one other very important issue for the preacher/teacher – will we have a self-centered or God-centered focus on reading the Bible?

A. **Self-centered focus**

A self-centered focus is our natural way to read the Bible where our primary concern is what a passage means to us in our immediate circumstances.

The problem with a self-centered focus is that we lose sight on what is most important, which is God Himself.

This popular – but misguided – method of reading Scripture can be illustrated in the following way:

**Circumstances – How do I apply this to my circumstances now?**

↓

**Self – What does this teach me about myself?**
God – What does this teach me about God and His Son, Jesus Christ?

B. God-centered focus

A God-centered focus is where our primary concern is what a passage teaches us about God and His character.

A God-centered focus on reading the Bible recognizes that above all the Bible was written in order to teach us about God Himself. It will alter our entire approach to reading Scripture. Our priorities are suddenly reversed. We will then read Scripture in the following way:

**God - What does this teach me about God and His Son, Jesus Christ?**

↓

**Self – What does this teach me about myself?**

↓

**Circumstances – How do I apply this to my circumstances now?**

There is a logic to this priority:

*The more I understand who God is, the more I will understand who I am, made in His image. And, the more I understand who I am, the better I will understand how to live the world (and circumstances) God has placed me in.*

The key is the consideration on God Himself. Everything else flows from this priority.

IV. DEVELOP ONE MAIN IDEA

After you have read the text carefully and answered the Observations questions with the God-centered perspective, you need to identify and write down the Main Idea of the passage.

The Main Idea is the central meaning of the study passage, which you will be emphasizing, developing and applying in your message.

Each passage will have only one Main Idea. Sometimes there may be two main ideas in a given passage. In this case focus on one Main Idea in your message.

When you write down the Main Idea, make sure it is very clear so that your congregation can remember and practice in their lives.

Make sure your applications and conclusion support the Main Idea.

V. The Structure of the Message

Take the following steps to structure an expository sermon:

A. Select a Passage.
1. Choose a passage from two to twenty verses or one to two paragraphs.

2. Read the passage several times.
3. Apply the principles of Observation and Application, while keeping in mind the God-centered focus and the Main Idea.

B. Prepare an Outline (an example is supplied in this lesson).

An outline is a structure of two to five points which you draw from the passage you are studying while keeping in mind the God-centered focus, and the observations you have made.

1. Identify the Main Idea of the passage.
2. Identify the points of the passage (2-5 points per message). These points may differ for each preacher, but the Main Idea should be similar.
3. Develop the material from the text under each point maintaining the God-centered focus.
4. Examine the outline for clarity.
5. Make sure it follows the text.

C. Prepare an Introduction.

An introduction is a guide or map through the message. Introductions should accomplish the following:

1. **Command** attention.
2. **Identify** the needs of the audience.
3. **Tell** the listener what you plan to accomplish and how you plan to accomplish it.

D. Prepare a Conclusion.

A conclusion summarizes and explains the specific application of a message. Conclusions should accomplish the following:

1. **Summarize** to make your purpose clear to the listener.
2. **Confirm** the truth taught in the mind of the listener.
3. **Require a personal response** to the truth preached/taught.
Review Questions:

1. Define expository preaching.

2. List the two study principles for preparing expository messages.

3. What is the main idea of the passage, and how is it different from the application?

4. Explain the God-centered reading of the Bible.

5. List the basic design of an expository message.

6. What is the role of the Introduction and the Conclusion in a sermon?
APPENDIX II

Out of Class Assignment: Preparing an Expository sermon

In preparation for the next session read Luke 10:25-37. Using the material provided in this Appendix 2, prepare an Outline, Introduction and a Conclusion for an Expository message from that passage. Use the study skills learned in this study. Bring the results of your study and the outline to the next session so that we can review it together.

A. Read the text several times with the God-centered focus. Write down your answers to these questions:

1) What does this text teach me about God and His character?

2) What does this text teach me about myself?

3) What does this text teach me about my circumstances?

B. Ask the Observation questions and write down answers:

1) What subject or theme is the passage speaking of? Do other passages in the Bible make the same or similar statements?

2) Who was involved? What persons are mentioned?

3) When were these things happening? What other events were taking place at the same time that affect the subject the writer is addressing?
4) **Where** did the events take place? Does the location of the events have importance for a correct understanding?

5) **How** did the events take place?

6) **Why** was it necessary to write about this? What events took place that are recorded in this passage?

C. Ask the Application questions and write down answers:

1) Are there **examples** for me to follow?

2) Are there **commands** for me to obey?

3) Are there **sins** for me to confess?

4) Are there **promises** for me to claim?

5) Are there **principles** for me to live by?

D. Identify the Main Idea of the passage:

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E. Prepare an Outline:

I. ____________________________________________

II. ___________________________________________

III. __________________________________________

IV. __________________________________________

V. __________________________________________

F. Prepare an Introduction:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

G. Prepare a Conclusion:

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________________________________________________________________________
Lesson 3: Expository Preaching/teaching – The Good Samaritan

Purpose Statement:

To provide an example of the steps for developing an expository sermon from Luke 10:25-37.

Learning Objectives:

This lesson provides the Christian leader with an example of the following:

1. How to answer the God-centered questions
2. How to answer the Observation questions
3. How to answer the Application questions
4. How to identify the Main Idea
5. How to develop an outline, introduction and a conclusion


Ask the God-centered Questions. Read the following example of answers to the God-centered questions:

1) What does this passage tell me about God?

Jesus Christ, who died on the cross to save helpless sinners, is the ultimate Good Samaritan.

2) What does this passage tell me about myself?

In my sinfulness, I am like the man who fell among robbers; there is nothing I can do to save myself. I need a Savior. In addition, I need to reconsider who my neighbors are. Indeed, I need to learn to love people around me with a Christ-like love.

3) What does this passage tell me about my circumstances?

In all my circumstances I need to reflect on how Jesus Christ, the ultimate Good Samaritan, died on the cross for me. From this consideration, I need to ask for God’s help to love others with a Christ-like love.

II. Observation

Ask the OBSERVATION Questions. Read the following example of answering the Observation questions:

1) What subject or theme is the passage speaking of? Do other passages in the Bible make the same or similar statements?
Who is your neighbor? Yes – *Lev. 19:18; Rom. 13:9; Gal. 5:14; Jam. 2:8*


2) **Who** was involved? What persons are mentioned?

   Expert in the law; Jesus; man going to Jericho; robbers, priests; Levite;

   Samaritan; Innkeeper

3) **When** were these things happening? What other events were taking place at the same time that affect the subject the writer is addressing?

   Expert in the Law testing Jesus. Look at *Matt. 22:34* – the expert in the

   Law was a Pharisee

4) **Where** did the events take place? Does the location of the events have importance for a correct understanding?

   Jesus on His way to Jerusalem. Read *Luke 9:51-53*

5) **How** did the events take place?

   Jesus is responding to the question from the expert in the law. (25)

6) **Why** was it necessary to write about this? What events took place that are recorded in this passage?

   Jesus wanted to teach on: a) what God requires to inherit eternal life (25)

   b) loving neighbor as yourself (27, 37)

### III. Application

Ask the APPLICATION Questions. Read the following example of answering the Application questions:

1. Are there **examples** for me to follow?

   Yes – the action of the good Samaritan (33-35).

2. Are there **commands** for me to obey?
Yes – love God and neighbor (27).

3. Are there sins for me to confess?

Yes – ignoring needs of fellow man (31, 32).

4. Are there promises for me to claim?

No

5. Are there principles for me to live by?

Yes – loving neighbor as self shows that you love God.

IV. Main Idea

Write down the Main Idea:

We are to love our neighbors as ourselves; we are to look at other people through the Savior's eyes and touch them with the Savior's love.

V. Review your Outline, Introduction and Conclusion

The following represents one outline of the passage Luke 10:25-37

I. Expert theologian (vv 25-28)

II. Example of the Good Samaritan (vv 29-35)

III. Encouragement to love our neighbor (vv 36-37)
Appendix 3: Sermon on The Good Samaritan

Introduction:

It was one of the dirtiest, most disorganized, unkempt houses imaginable. Jill Jones, a good friend, so described one of the homes in her neighborhood. Nearly everyone tried to avoid that home and the people in it at all costs. Jill Jones, a lover of Jesus Christ, believed in her heart that the Lord wanted her to reach out to the people in that home in a unique way. One day she decided that she would go to that home. As she knocked on the door, that house smelled so bad she had to put a perfumed handkerchief over her nose. They answered the door and invited Jill in. She looked around and knew the reputation was well deserved. Things were strewn all about, and dirt filled every corner. She smelled something beyond just the ordinary smells and found that they had five neglected pet cats, along with a huge cage filled with scads of mice. Then she saw the children – all nine of them! Those children were unkempt, with unwashed clothes and little faces covered with dirt. Though Jill Jones wanted to run away from that house, she felt in her heart that she should reach out to those people. She didn’t know exactly what to do or what to say. She simply decided to begin asking, “Would you all go to church with me?”

I don’t know if your neighborhood has a house like this one, but my friends, I believe that almost every one of us knows of at least one person who needs a special touch of love and encouragement. Is someone you know facing a financial crisis or struggling in a relationship or fighting a serious illness? Maybe all of us know of at least one person who does not know the Lord Jesus Christ as his or her personal Savior. I ask you, what can you do in a tangible way to meet the need of that person? I believe as we study a familiar passage, that the Lord would encourage and motivate our hearts to be sensitive to the leading of the Holy Spirit, so that we might look at others through the Savior’s eyes, and touch them with the Savior’s love.


A. Expert theologian (vv 25-28):

In Luke 10:25 we read

On one occasion an expert in the law stood up to test Jesus.

An expert in the law. It is important to recognize that this was not a lawyer in the sense that we understand the term, one well versed in the judicial system; rather, it is one who has knowledge of the Old Testament Scriptures. The New Testament word “law” is often equated with the Old Testament Scripture. Perhaps a better designation for this man would be a Jewish theologian. He asks Jesus,

what must I do to inherit eternal life?

Notice at the outset that this expert theologian has a false premise. His question is What must I do? What must I DO? This Jewish theologian believed that there was something that
he could **DO**, a lifestyle that he could lead, that would merit God's favor. He believed he could earn eternal life. That is a false assumption. The Bible tells us in Ephesians 2:8-9,

> it is by grace you have been saved through faith - and this is not from yourselves, it is the gift of God -- not by works, so that no one can boast.

My friends, as we study this passage on the Good Samaritan, I want you to notice that it is not just a loving story; rather, one of the major reasons Jesus tells it is that Jesus cleverly wants this theologian to recognize that he is a sinner in need of a Savior.

Jesus’ response to the question “**what can I do to inherit eternal life?**” is, “**What is written in the Law?**” You are an expert Jewish theologian – how do you read it? The man answers, “**love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind**”. Notice Deuteronomy 6:5, part of the great Shemah, which a Jew would repeat every morning. “**Hear O Israel the Lord our God the LORD is one. Love the Lord your God with all your heart, and with all your soul, and with all your strength.**” And notice as well that he said not only this, but you must “**love your neighbor as yourself.**” He takes that from Leviticus 19:18.

> Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself.

The Lord Jesus would repeat these same ideas. Do you want to fulfill the entire Old Testament? All the commands? Love God and love your neighbor as yourself. This is extremely challenging. Have you ever thought about it? You and I can fulfill all the Old Testament commands by loving the Lord our God with all our heart, soul and mind, and by loving our neighbor as ourselves. The Jewish theologian was troubled. He understood the essence of the Old Testament Scripture. Notice verse 28, “**you have answered correctly . . . do this and you will live.**”

If you keep these two commands perfectly you will earn eternal life. You say, “**Wait, time out. You just said you can do nothing to inherit eternal life. What is going on?**” My friends, the Bible teaches in the Old Testament that if you kept the commands to love God and neighbor as self perfectly, you would inherit eternal life. But what is the problem? The problem was not with Old Testament Scripture. The Old Testament scriptures are holy and true; they were given for our good. The problem is with us. We cannot keep them perfectly. In Jesus’ time, Jews believed that they were without sin, keeping all of the commandments. Jesus is going to teach us that we are all sinners and in need of a Savior.

**B. Example of the Good Samaritan (vv 29-35):**

The next question is only logical.

> **But he wanted to justify himself, so he asked Jesus, ‘And who is my neighbor?’**

If the man desires to fulfill the commandments, he must identify who his neighbor is. At that time, almost every Jew knew who his neighbor was. Do you know who they thought their neighbor was? **A fellow Jew.** What does Jesus teach? What is Jesus going to say? Friends, I
believe we must have this stage set to understand the parable of the Good Samaritan. Jesus begins,

\[
\text{A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.}
\]

It is intriguing that the Lord Jesus Christ, like every good teacher, created stories related to everyday life to drive home his point. When Jesus tells this story, the hearers would see in their minds the road from Jerusalem to Jericho. It was a heavily traveled road, dropping more than 3000 feet over the 18 mile journey, and it was infamous for danger. Desert wilderness and rocky crevices were on all sides; robbers would hide in the rocks, jump out to beat and rob travelers, then escape unnoticed. As Jesus tells of a Jewish man going down that road, the hearers are undoubtedly thinking how foolish this man is to be making this journey alone. Sure enough, the robbers come out, attack him, and leave him lying on the road, half dead. Jesus has this audience's attention, and then he says,

\[
\text{A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side.}
\]

At that time there were about 18,000 Jewish priests, part of the official religious establishment. There were so many priests, they were only permitted to serve two weeks of each year at the Jerusalem Temple. Many of the priests lived in Jericho, which had a mild climate during the winter; it was considered a garden city. This priest had been serving in Jerusalem, and he is heading down this same road. He sees this man lying there, but continues on by. Along comes a Levite, an Associate Priest, one who helped the priest in all of his duties and ministries at the Temple. He too sees this man lying there half dead, but he also passes by. Do you know what Jesus’ audience would be thinking? As the pinnacle of the story approaches, they are probably expecting a fellow Jew to come along – a typical Jew to see this man in need, and to act as a true neighbor. Is that what Jesus says happened?

Notice in verses 33 and following:

\[
\text{But (and he makes a deliberate statement) a Samaritan.}
\]

The Jews and Samaritans hated each other. The Jews viewed the Samaritans as half-breeds, like a cult group, and the Samaritans despised the Jews. And yet Jesus says,

\[
\text{But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity (he had compassion) on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. The next day he took out two silver coins and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’}
\]

What a beautiful and powerful demonstration. A priest passes by, a Levite passes by, and at this point the listeners are disappointed with the behavior of the religious establishment. But
we must be sensitive to them. In all fairness, there are at least two dilemmas which they face.

First, the priest and Levite are concerned for their physical safety. Notice that each one is traveling solo. As they walk along, and see the man lying there half dead, they are probably fearful and feel the need to walk even more quickly to escape a similar fate. Second, they are also concerned with maintaining their spiritual purity. Moses wrote in Numbers 19:11,

> Whoever touches the dead body of anyone will be unclean for seven days.

These men, not knowing whether this man was alive or not, would not want to get close to him, for if they touched him and he were dead, they would be unclean for seven days. Because these men were concerned for their physical safety and for their spiritual purity, they did not reach out in love to this man in need, but the Samaritan did.

The Samaritan came along, saw this man in need, and had pity and compassion on him. To create bandages, he had to tear parts of his own clothing. He took out oil, poured it on the bandages, and applied them to the man's wounds to soften them. Then he used wine as a disinfectant for the man's wounds. He then took the man up and put him on his donkey, a courageous act. For a Samaritan to take a half-dead Jew to an inn, was to open himself to misunderstanding. Some would see this and wonder, what has this Samaritan done to our Jewish friend? This act took tremendous courage. He took him to an inn, cared for him, and left the innkeeper two silver coins, which amounted to about two full days’ wages for the common laborer. At the time of Jesus, this would pay for about 24 nights in the inn, about one month. This man gave two full days’ wages. He gave a 24-night stay at the Holiday Inn of Jerusalem and Jericho.

This is one of the most beautiful, powerful illustrations of love, generosity, and compassion in the Bible. As Jesus told this story, the audience would have to be astounded to see a Samaritan be this loving.

Then Jesus asks,

> Which of these three do you think was a neighbor to the man who fell into the hands of robbers?

Who is the good, loving neighbor? In verse 37, notice that the Jewish theologian cannot bring himself to say the word Samaritan. He simply replies,

> The one who had mercy on him.

It is obvious. The one who showed love and compassion is the true neighbor. Not a fellow Jew, but a loving Samaritan. Jesus then turns and says to the Jewish theologian:

> Go and do likewise.

**C. Encouragement to love our neighbor (vv 36-37):**
Go and do likewise. Love anyone and everyone in need. The Lord Jesus Christ says the same thing to us. In the time remaining, I would like to share five steps on how you and I can begin to love our neighbor as ourselves. Think about it! You fulfill all of the law of God if you only love God and neighbor as self. We should seek to fulfill this command.

First, we must recognize the responsibility all Christians have to demonstrate neighborly love. Read Romans 13:9-10:

The commandments, ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not covet,’ and whatever other commandment there may be, are summed up in this one rule: ‘Love your neighbor as yourself.’ Love does no harm to its neighbor. Therefore, love is the fulfillment of the law (Rom. 13:9-10).

Even though we cannot keep this commandment perfectly, we are obligated to love God and our neighbor as ourselves. We are responsible. What does it mean to love our neighbor as ourselves? It means to live a life without prejudice, to look at others as your equal in the sight of God.

Second, in addition to recognizing our responsibility, we must understand the difficulty of fulfilling this command, to love your neighbor as yourself. To live a life without prejudice is much broader in scope than simply liking everyone regardless of race. It is to live without seeing yourself as superior in any way to those around you. All of us try to make ourselves superior in some ways to those around us. Whether it is financial success or educational attainment, whether it is outward appearance or how we raise our children, we try to make ourselves appear better than those around us. I am not saying that our abilities in a certain area might not be greater, but we are not to think of ourselves as superior to anyone else. It is extremely difficult to live this way, giving of your money and time; rarely will your life be filled with joy and happiness when you live sacrificially. Notice that the Good Samaritan gave of his money and his time. Nowhere are we told that the injured Jewish man ever said thank you. We are not even told that the Samaritan ends up feeling good about himself. He lived and loved sacrificially, and he understands that it is extremely difficult.

Third, if he were honest, this Jewish theologian would have to admit in his own heart that he had not really been a good neighbor. He had not kept the command. And if he had not kept the command, it meant that he was a sinner who needed a Savior. Four or five years ago I read this and really began to think about it. I began to ponder day in and day out. How could I love God, how could I love my neighbor as myself? How would I keep all the laws of God? When I would think about how I was doing, I was absolutely overwhelmed by the depth of my sin. Time and time and time again, I failed to live a life without prejudice. When I passed by someone in need, I would lift myself up and think that I was someone special. When we try to fulfill this command we will discover our inadequacy.

Fourth, we must surrender to Jesus Christ. We recognize that we are sinners who cannot fulfill this law. The Jewish theologian comes to that realization. He has not been a true neighbor. How then can he inherit eternal life? We need the One who has fulfilled the law. We need to know the One who has kept the law perfectly. That Person is the Lord Jesus Christ. In Romans 10:4 Paul wrote
Christ is the end of the law. . .

In the Greek the word end is the word telos, which means the goal, the fulfillment. Christ has fulfilled the law, so when you accept Him by faith and surrender your life to Him, in the eyes of God, you are one who has fulfilled the law.

Finally, we must pray to the Holy Spirit to give us wisdom in this area. When you accept the Lord Jesus Christ, the Holy Spirit comes to live within you. It is only at that point that we begin to understand how to obey this law. You can't even begin to love God until you recognize the depth of your sin and the wondrous love of Christ's sacrifice on Calvary. Only then will you begin to understand how to love your neighbor as yourself. You can't do it without also loving God with all your heart, soul and mind. The Holy Spirit must direct us as to how and when we are to show this love.

Conclusion:

One of my most troubling experiences occurred one morning about 6:00 or 7:00 when I walked through the railroad station of Calcutta, India. I observed the hundreds upon hundreds of men, women and children who had slept there the night before. For some, it is a wonderful place to sleep. If they don't get there early enough, they have to sleep that night with no roof over their heads. When I walked through the station early that morning, my heart was troubled. I saw the measureless need around me, and I would continue to ask, dear God, what can I do? All these needs. I don't even know where to begin. That same thought, in one way or another, comes across our minds when we wonder how to love our neighbor as ourselves. How to live without prejudice, to touch the people around us. There are so many needs. Open the newspaper and you will see needs, needs, needs. Watch the evening news and see desperate need all over the world. It is so overwhelming that we become paralyzed and end up doing nothing. That is where the Holy Spirit must come in to teach us, direct us, and lead us to touch those people with the Savior's love. You can't meet every need, but you can be a good Samaritan to the people the Lord would lead you to touch in love.

Jill Jones believed the Lord had led her to reach out and touch those who lived in that home with the bad reputation. She went over there, perfumed hanky and all, and she asked the mother, “Can I please take you to church?” The mother wouldn't go herself, nor would the father, but she said, “You can take the children on one condition: if you come early every Sunday morning to help clean them and get them ready for church.” Nine children – dirty, grimy, clothes unkempt, and Jill said, “I'll do it.” Sunday after Sunday Jill would put on her nice Sunday dress and go to that home to help clean and get ready those precious children. When she finished, her own clothes were soiled and covered with dirt, yet when she walked into church, her heart would be encouraged because she knew, in her own way, she was being a good Samaritan. She knew that these children would hear about Jesus Christ, who could wash their sins whiter than snow.

Application:

You can be a good Samaritan. The Lord Jesus does not ask you to meet every need. But he asks you to have an attitude of willingness, a willingness to be lead by the Holy Spirit, so
that you might love your neighbor as yourself as you look at others through the Savior's eyes, and as the Holy Spirit leads, touch those around you with the Savior's love.
Lesson 4: Illustrations and Applications in Preaching/Teaching

Purpose Statement:

To help Christian leaders understand how to select and use illustrations as well as how to prepare applications in preaching/teaching.

Learning Objectives:

This lesson provides Christian leaders with the following:

1. A definition of an illustration
2. An understanding of two purposes for illustrations in preaching/teaching
3. The proper sources for illustrations
4. Guidelines for the use of illustrations
5. A definition of application
6. Knowledge of four purposes for applications in preaching/teaching
7. Knowledge of guidelines for application in preaching/teaching

I. Definition of Illustration

An illustration is a statement or story that explains the main application of a sermon.

II. Purposes for Illustrations

Illustrations are used for the following purposes:

A. To make preaching/teaching interesting.

1. Illustrations serve as windows. They shed light on the subject being preached.

2. Illustrations provide human interest. People identify with the truth of the message when they see it through the lens of life experiences.

3. Illustrations make preaching memorable. Jesus often used illustrations in His preaching. The Good Samaritan account is a clear example of His wise use of illustrations. Jesus brought light, human interest, and made His message memorable by telling this story. He proved His point with this story!

B. To make preaching/teaching convincing.

1. Illustrations bring clear understanding. People believe what they understand.

2. Illustrations cause reflection. Reflection guides people to agree mentally and then to live in obedience to the Bible.
III. Sources for Illustrations

You can draw illustrations from the following sources:

A. Literature

1. The Bible

The best commentary on the Bible is the Bible. This principle is seen in Paul’s letter to the Corinthian church. In referring to events from the history of the nation of Israel, see *I Corinthians 10:11*.

2. Hymns

The hymns of the church illustrate many of the truths of the Bible. The writers of those hymns recorded their experiences as they wrote. Isaac Watts wrote of the cross in his hymn “When I Survey The Wondrous Cross”. Assume you are preaching on the Cross of Christ. To show how the Cross should make people humble, read the words to the first verse of that hymn:

When I survey the wondrous cross, On which the Prince of Glory died, My richest gain I count but loss, And pour contempt on all my pride.

3. Current books

Books written by people living in your nation describe many of the real circumstances of life. They provide current and often powerful descriptions of what people face day to day.

B. Current Events

1. Newspapers

The newspaper provides a daily/weekly record of the events that people face in life. Proper use of this information lets listeners know that you are aware of their circumstances.

2. Magazines

Articles that focus on real issues people face are helpful sources.

3. Natural Disasters

Natural disasters include earthquakes, floods, fires etc. People are sensitive to human suffering and courage in such events.

4. Scientific Discovery
This field includes such disciplines as medicine, space travel, communication devices etc. All Truth is God’s truth and may be recognized and celebrated as such.

5. Archeological Discovery

Each new “dig” and discovery confirms the accuracy of the Bible.

C. Accounts about People

1. Accounts about great Christians in history.

2. Accounts about yourself and your personal experience. Focus on what God has done for you that He may also do for others.

3. Accounts about the personal experiences of friends.

4. Accounts from your family and home experiences. Focus on His provision, presence, and activity in your life.

5. Accounts from the experiences of those in your congregation.

IV. Guidelines for Illustrations

The following guidelines must be applied in the selection and use of illustrations in preaching/teaching:

A. The following guidelines express that which you should do in selecting and using illustrations.

1. Illustrations must relate to the main point(s) of the sermon.

2. Illustrations must be true. NEVER fail to tell the truth!

3. Illustrations may be personal. Let the people know about your experience.

4. Illustrations must be relevant and practical. They should help people apply truth to their lives.

B. The following guidelines express that which you should not do in selecting and using illustrations.

1. Do not change the illustration to make it fit the passage you are preaching from.

2. Do not lie. If you make up an illustration, tell the congregation you did so.

3. Do not exaggerate when using illustrations.
4. Do not embarrass people with the use of illustrations.

5. Do not take illustrations from others without giving credit to your source.

V. Definition of Application

Application is the personal and specific use of the truth that has been preached/taught.

An application in preaching/teaching provides listeners with a clear understanding of what they are to do in response to what they have heard. They know with certainty what God has said in the Bible and how they need to live in response to what He has said.

VI. Purposes for Applications

Application provides the “How To” and “Why To” for the listener. Application in preaching/teaching accomplishes the following purposes:

A. Explains the requirements of the passage for the listener.

B. Calls the listener to specific steps of obedience.

C. Motivates, encourages and builds up the people to take steps of obedience.

VII. Guidelines for Applications

Apply the following guidelines in developing applications and forming conclusions for preaching/teaching. This is a very important step for the listener. You are equipping them to act in response to what they have heard.

A. Application can be given throughout the message, usually after a main point in the passage.

B. Application is especially effective at the conclusion of a message to require a personal response to use the truth that has been preached/taught.

C. Do not add new material. Make the application based upon what you gave the listener in the body of the message.

D. Make the application clear and specific.

E. Make the application reflect what the passage said. Nothing more, nothing less.

F. Shape the application so that it causes people to change, be strengthened and understand, their belief and their behavior.

G. Make the application broad enough to include all the listeners.
H. Be sensitive to your people. Know where they are and lead them to the place God wants them to be. Give them time to grow.

**Review Questions:**

1. Give a definition of an illustration.

2. State two purposes for the use of illustrations in preaching/teaching.

3. List some sources for illustrations in preaching/teaching.

4. State the guidelines for illustrations, things you should and should not do.

5. Give a definition of application in preaching/teaching.

6. List four purposes of application in preaching/teaching.

7. List five principles to guide the use of application in preaching/teaching.