

Prepared for Every Good Work



A Men's Training Class

Gene Taylor



Preface

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work” (Titus 3:1)

This series of lessons has been prepared to help men improve their service to the Lord in the public worship assemblies and Bible classes. Many times, men, both young and old, have a desire to serve but need a basic understanding and some practical helps about the responsibilities of worship, leading in worship and teaching a Bible class.

This study, while not exhaustive in any way, is meant to cover the whole spectrum of worship, opportunities to be of service and problems which have been experienced with worship in the past. It also focuses on the responsibilities involved in teaching a Bible class. The Bible tells us that all things should be done decently and in order (1 Corinthians 14:40). I hope this study will help reach that goal.

I also hope that after studying this book that you will use what you learn for the praise and glory of God. It is my prayer that all will seek to worship God in spirit and truth (John 4:24) and that our worship assemblies will be pleasing to God, acceptable before Him and be edifying to all and that our Bible classes will accomplish their desired goals to educate the students in God's word and instill within them an appreciation for and a desire to know more of it.

The first portion of this study introduces the purposes and goals of these lessons. The second deals with several different areas of worship. The third section covers sermon preparation and presentation. The final grouping of lessons is on teaching Bible classes.

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Lesson One:

The Purpose and Goals of This Study

Our worship to God is a very important matter. It must never be taken lightly. Acceptable worship, though, is only achieved through a successful combination of attitude of heart and actual deeds performed. Sincerity of heart will not excuse improper deeds (See Leviticus 10:1-3) but careful attention to detail will not please God if our hearts are not right (cf. John 4:24).

As individuals, we always need to be concerned about ways to increase our abilities in every aspect of our service to God and doing the best we can in our worship and service. As the illustration at right points out, we need to be properly trained in any endeavor we attempt. Lack of training will keep us from doing a good job. Therefore, if we are going to do and be our best for the Lord, we must receive training and instruction.

It is not the purpose of these classes to make all of you preachers or elders. If some are encouraged to develop their abilities with such goals in mind—great—because there is a great shortage of both.

Rather, our purpose is to get you involved in the work and worship of this local church and develop your native abilities to a greater degree so that you might serve the Lord and His church with a greater degree of proficiency.



"Are you sure you know what you're doing?"

The Goals of These Classes

- To help you to be convinced that you are neither too young nor too old to develop into greater usefulness for the Lord and His church.
- To help you learn to do things in the work and worship of the church which you would like to do but never felt you could do.
- To help you do that which you are now doing but would like to do better.
- To help you be prepared to do work in the church which you may never expect to do but may be forced upon you someday through unexpected circumstances.
- To help you to **"be ready for every good work"** (Titus 3:1).

Some Essentials to Good Service

- **Outstanding Character.** Until you are honestly trying to live a good life as a Christian you should be ashamed to appear in public service as a leader. The old sayings "Practice what you preach" and "Actions speak louder than words" are really true. You cannot expect to gain the respect of others or influence them for good if they know you are a hypocrite (Titus 1:16: "They profess to know God, but in works they deny Him, being abominable, disobedient and disqualified for every good work.") People who know of your ungodly living will have no confidence in you. You will be a stumbling-block to others. The apostle Paul's

instructions to Timothy in 1 Timothy 4:16 are applicable to all Christians, especially those who would take a public role: "Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you."

- **A Desire to Serve.** You must have a real desire to learn and do more. If you will, you will find you will not only be able to do all you desire to do but will also be able to learn to do far more than you now imagine you could ever do. As is true in nearly every realm, *if you want to badly enough, you can!*
- **A Knowledge of the Truth.** It is not enough just to desire to do what is right, you have to know what is right (2 Peter 1:5-9). A knowledge of God's word will help your confidence greatly and help you overcome your hesitancy to be involved. To prepare for service, start by studying. You will be surprised at what you learn and how enjoyable it can be. Then exercise the knowledge you gain by using it in service to the Lord.
- **A Positive Attitude.** Your motto should be "I'll try." You should always be stretching to attain your maximum potential (Matthew 25:14-30).
- **Do Not Be Afraid.** Being afraid is a great hindrance to public service in the church. You must realize that stage fright is a natural body reaction. In times of emergency the body adjusts itself for response by accelerating several normal body functions (heart beat, breathing rate, etc.) and by secreting adrenalin into the bloodstream. In emergencies high amounts of energy are available for rapid use but in the case of stage fright there is no apparent means of exhausting this energy so it results in trembling hands, dry mouth, quaking knees, etc. Stage fright can be overcome. Below are some suggestions to help overcome it.
 - Remember that what you are doing is important.
 - Realize that the audience is made up of your friends who are anxious for you to succeed.
 - Be prepared!
 - Seek every opportunity for practice.
 - Do not expect your fear to suddenly disappear. It will be gradual.
 - You can do certain physical things—take a small drink of water, inhale deeply, exhale through your mouth, etc.
 - Do not allow yourself to dwell upon the fact that you are afraid.
 - Realize that a certain amount of fear is necessary to help you do your best. Some of the best public speakers are actually very nervous about it. If you ever do get totally over stage fright, you will need to find a way to get some of it back.
 - **Don't give up!**



Lesson Two:

Leading Public Prayer

“Therefore I desire that the men pray everywhere, lifting up holy hands,
without wrath and doubting” (1 Timothy 2:8)

LITURGICAL PRAYER OF THE ORTHODOX
CHURCH OF CHRIST

-Appointed to be read in the Churches-
-Southern Archdiocese-

Our heavenly Father:

We continue our thanks unto Thee
For this another opportunity we have to come together
to study another portion of Thy Word,

And to worship Thee in spirit and in truth (optional:
without fear of molestation from any source).

Bless all those for whom it is our duty and privilege to
pray the world over, but especially those of the
household of faith.

If it be Thy will, restore them to their much wanted
and needed health.

In like manner,

Bless brother.....as he breaks unto us the Bread of
Life.

Give him a ready recollection of the things he has
prepared to say;

And help us as listeners, that we might study these
things to see if they are true;

If they are, help us to apply them to our everyday lives
as the need might be.

Help us to live

Closer to Thee in the future than we have in the past,
Forgive us of all those sins we have committed since
we last sought pardon at Thy Bountiful Hand.

And now Father,

Continue with us through this service,

And through the remainder of our lives here on this
earth.

Guard,

Guide,

And direct us;

And be with us as we depart to our respective places
of abode;

And bring us back at the next appointed time;

And if in the end we have been found faithful, give us
that home with Thee in Heaven.

In Christ's name we pray,

Amen.

- Author Unknown

Prayer is an essential part of our worship to God (1 Timothy 2:8; 1 Thessalonians 5:17; James 5:16; Ephesians 6:18; Acts 2:42; Luke 18:1), yet many times in the assemblies of the church it seems to be looked upon as some sort of “necessary evil.” That fact is witnessed by the many problems often found in prayers offered in public. They are often mumbled. Some are filled with poor wording or unclear statements. Others are rife with repetitions. Some are offered by rote—memorized prayers with little fore-thought or planning (See the illustration at left: “Liturgical Prayer of the Orthodox Church of Christ.”). Some men offering prayers publicly have so little insight into the mechanics of a proper prayer that, while praying at the Lord’s table, they will correctly direct the prayer to the Father but incorrectly use such phrases as “Thy blood,” “My body” and “in Thy name” which distinctly refer to the Son, not the Father.

The answer to all of these problems is a know-ledge of God’s will on prayer. When one knows what the word of God teaches about prayer, he will then be able to pray in the correct manner with the correct attitude.

When a man attempts to lead a congregation in prayer he is under obligation to do it properly and proceed in such a way that the people can be led by him. Proper prayer is something that is learned—“Lord, teach us to pray” (Luke 11:1).

How to Pray

- **Address the prayer to the Father** (Luke 11:2). Pray that His will be done (Luke 22:42).

- **Pray through, in the name of, Jesus** (Colossians 3:17; John 16:23; 1 Timothy 2:5).
- **Know what you are saying.** Do not just repeat words that you may have heard someone else say but you do not really know what they mean.
- **Your prayer should include** the following elements.
 - **Praise to the Father** (Matthew 6:9; Acts 4:24; Hebrews 13:15). Praise is an expression of reverence and devotion to God recognizing Him for what He is and what He has done (Romans 11:33).
 - **Thanksgiving** (Psalm 100:4; Colossians 1:3; Ephesians 1:3; 1 Thessalonians 5:18; Colossians 2:6-7). Express gratitude for:
 - Material comforts (John 6:11; 1 Timothy 4:3-4).
 - Brethren (Acts 28:15).
 - Material support of the gospel (Philippians 1:3-5).
 - The faith and zeal of Christians (1 Thessalonians 2:13; Colossians 1:3-5).
 - Deliverance from sin (Romans 7:22-25).
 - The salvation of others (Romans 6:17-18).
 - The strength to overcome trials (2 Corinthians 2:14).
 - The victory over death (1 Corinthians 15:54-57).
 - All things (Ephesians 5:20).
 - **Confession** (James 5:16).
 - **Petitions** (Matthew 7:7-11). These should be made on behalf of the needs of others and on behalf of our own needs.
- **Use good mechanics.**
 - **Words.** Use words you understand and with which you are comfortable. Avoid repeating certain words and expressions over and over. Must one use “King James” English to make his prayer acceptable? Yes or no? Whatever you decide always use words which show proper respect and reverence. **Never** use slang.
 - **Length.** No set length for prayer is given in the Bible. The length and content of public prayers may vary depending upon the need and the occasion. Having a long prayer does not necessarily mean it is a good prayer. Remember the model prayer given by the Lord (Matthew 6:9-13) has only 65 words. A good rule is that prayers should be short and simple. Say what needs to be said and do not be too long (Luke 20:47).
 - **Speaking.** Speak loudly enough to be heard by all present. Speak clearly enough for all to understand (1 Corinthians 14:13-19). Be aware of the position you assume while praying. Some kneel or sit with head bowed facing the floor, therefore, their voice does not project and it is hard for others to hear them plainly. A good posture while leading public prayer is to stand erect, even though others may be sitting, and face toward the majority of hearers. If you are nervous, remember it is a natural thing and can be overcome by continued practice and experience. Making adequate preparation also helps. Have in mind, when preparing for any assembly, what you would like to say.

Things for Which to Pray

- **The spread of the gospel** (2 Thessalonians 3:1).
- **The church.** Pray for its purity, faithfulness, growth, zeal, love, etc.
- **Peace** (Philippians 4:6-7). In and outside the church.
- **Wisdom and understanding** (James 1:5). We are not to pray for wisdom and understanding as a substitute for study. If we pray for wisdom, God will give us the opportunity to gain it.
- **Physical needs** (Matthew 6:11; Luke 11:3).
- **Forgiveness of sins** (Luke 11:2-4; Matthew 6:12; 1 John 2:1-2; Acts 8:22-24).
- **Protection from temptation** (Matthew 26:41; Luke 11:4).
- **Deliverance from evil** (Luke 11:4; Matthew 6:13; 2 Peter 2:9).

People for Whom to Pray

- **The sick** (James 5:13-14; 2 Corinthians 12:7-10).
- **God's people everywhere** (Ephesians 6:18). Included should be elders, deacons and preachers of the word (Ephesians 6:9-10; Acts 4:29). Follow the example of the apostle Paul in Romans 1:9; Ephesians 1:15-16 and 2 Timothy 1:3. Prayers should be offered for unfaithful children of God.
- **The lost** (Romans 10:1).
- **Your enemies and enemies of the cause of Christ** (Matthew 5:44).
- **All men** (1 Timothy 2:1-2). Included will be those in high places, presidents and government officials, children and anyone in need (Acts 12:5; James 5:14-15).



Lesson Three:

Serving At and Presiding Over the Lord's Table

We need to make the Lord's Supper as meaningful as possible for ourselves and for others. We must not let it become just a ritual or a formality. It is a spiritual feast and should be treated as such. The tendency, though, is to either be too casual or too formal. Therefore, care and judgment must be used by the one presiding at the table because what he does often determines the attitudes and actions of those worshipping.

Defining the Supper

■ Designation.

- "The table of the Lord" (1 Corinthians 10:21).
- A "communion"—not **THE** communion (1 Corinthians 10:16).
- "Breaking of bread" (Acts 2:42; 20:7).
- "Lord's Supper" (1 Corinthians 11:20).

■ Origin, Authority, Time, Place and Elements.

- Origin: Matthew 26:26-29; Mark 14:22-25; Luke 22:19,20; 1 Corinthians 11:23-26.
- Authority: Matthew 28:20; 1 Corinthians 11:23.
- Time: Acts 20:7.
- Place: Not geographical or physical (John 4:21; Matthew 18:20), but in God's house, a spiritual house (Hebrews 8:2; 3:1,6; 1 Timothy 3:15; Luke 22:29-30).
- Elements: Unleavened bread and fruit of the vine.

■ A Feast. A feast which is:

- Symbolic (Matthew 26:26,28).
- A memorial (1 Corinthians 11:24).
- A communion (1 Corinthians 10:16).
- A proclamation (1 Corinthians 11:26). A proclamation of the gospel, one's faith and the second coming of the Lord.
- A feast of unity (1 Corinthians 10:16-17; 12:18-20).

How to Partake

■ **Partake in the proper order.** First the bread, then the fruit of the vine. This follows the pattern of Jesus when He instituted the Supper in the upper room.

■ Partake in the proper manner.

- Worthily or suitably (1 Corinthians 11:27-29).
- "In remembrance" (1 Corinthians 11:24).
- Proclaiming the Lord's death until He comes again (1 Corinthians 11:26).
- Discerning the Lord's body (1 Corinthians 11:29).
- In conjunction with others (1 Corinthians 10:16).
- Not in a divisive way (1 Corinthians 11:18:21).
- Not to satisfy physical hunger (1 Corinthians 11:22-34).

For the One Presiding

- **Be prepared.** It will help you overcome any nervousness and help others keep their attention on the Supper not on you.
- **A short talk describing what we are doing is in order.** Visitors may be present who are unaware of Bible teaching on this subject. Also, it helps all Christians to center their thoughts on Calvary. These remarks should be well chosen and yet kept brief. This is not a time for a sermon. Never introduce light-hearted or humorous thoughts.
- **Use the Scriptures.** This reading should also be kept brief. Be careful not to use the same passages over and over. Matthew 26, 1 Corinthians 11 and Isaiah 53 are fine but other texts are likewise appropriate. Use those that tell of Christ, His death, suffering, love, second coming, perfection, etc.
- **Some practical considerations.** Speak loudly—you have important things to say to all who are present. Prepare! Make your remarks to the point. Remember, it is a memorial service. Be brief but do not hurry. It is the Lord's **day**. Do not panic if there is an accident or if you make a mistake. Calmly correct your mistake or take care of any accident.

For Those Serving

- **Prayers at the table.**
 - You should give a prayer of thanks for the bread and/or fruit of the vine in imitation of Jesus as He instituted the supper (Luke 22:19,20).
 - You need not pray for everything. Prayers should be brief and centered on the supper.
 - Do not refer to the supper as a "sacrament" or "Passover."
 - Keep your prayers Scriptural. Prayers are to the Father not to Jesus.
- **Some practical considerations.**
 - Men to wait on the table should sit near the front, the front row is best, at the beginning of the service until the time for the supper.
 - Some agreement should be had before the service begins as to who will stand where, who will pray for what element, etc.
 - Stand straight, look neat, dress appropriately.
 - Work in close cooperation with the man on the other end of the pew from you.
 - Be careful to watch so that no one is accidentally overlooked (those in lobby, nursery, etc.).
 - Again, do not panic if you make a mistake or accidentally drop or spill something.

At the Evening Service

- A similar pattern to that of the morning should be followed.
- While there is not the need to repeat all of the comments made in the morning, do not act like you are in a race to get done as quickly as possible. Remember, those communing at the evening service need to focus as much on the Lord's sacrifice as those who partook of the supper in the morning.



Lesson Four:

Reading Scripture

The most sacred possession we have on this earth, excluding the soul each one of us possesses, is the Bible, the holy word of God. Were it not for the Bible and the message it contains, we would be groping about, purposeless and hopeless. Thus, we should have the utmost respect for that word.

The Jews who had returned from Babylonian captivity had the great respect for the word of God. When, in Nehemiah 8, they read it publicly, Ezra the priest, the one doing the reading, stood before them (v. 4), opened the book of God in their presence (v. 5), blessed the Lord for it (v. 6) and then read it “distinctly” to them (v. 8) to help them understand it. Such respect and reverence should characterize our reading of God’s word today.

When reading the word of God, whether publicly or privately, one must realize what a wonderful privilege it is to be able to read and know the precious will of the Lord. What a great blessing to have the opportunity to delve into the mind of God.

One must never lose sight of what he is handling when he takes in hand the Bible and shares it with others. He must realize that when reading or teaching it to others, he joins ranks with the prophets in actually relating the message of the Almighty God to man.

As in all other tasks of a public nature in service to God, one must make adequate preparation to properly read the Bible. There are several things to keep in mind that will help you do a good job when reading God’s word to others.

General Guidelines

- **If possible, learn your assignment in advance and practice.**
- **If the passage you are to read contains words you do not know how to pronounce, look them up in a dictionary.** You might also use or consult a pronouncing Bible.
- **Stand up straight using good posture.** Look sharp. Your appearance will reflect how your audience listens.
- **An introductory statement to the text you will be reading will help focus the attention of your listeners.** A brief introduction to your reading should include:
 - Where the passage is found.
 - Who is doing the speaking.
 - The context of the passage (if necessary).
- **It would be good to identify the translation from which you will be reading** especially if it is different than those used by most people (King James Version, American Standard Version, New American Standard Version, New King James Version, New International Version, etc.).

- **Read loudly enough to be heard by all.** Read clearly enough, pronouncing each word distinctly and correctly, to be understood by all.
- **Observe all punctuation marks.** Use them to control your breathing.
- **Read slowly enough to be able to convey the proper meaning of the passage but fast enough so that people do not become bored.**
- **Do not keep your eyes glued to the page and your head down.** From time to time look up from the book and look at your audience.
- **Make sure you understand the passage.** You should know:
 - Who is doing the talking.
 - To whom the passage was written or spoken.
 - What the purpose of the passage is.
- **Make sure you get your message across to your audience.** Be sure to be sincere and reverent.
- **Use proper expression.** Put yourself “into” the reading. Try to convey the emotion of the passage.

An Exercise in Reading

Try reading the following passages aloud with the suggested emotion. It might be good to do it in front of others who can critique your reading so that you might know whether or not you are reading them properly.

1. Arrogance (1 Samuel 17:43).
2. Gratitude (Psalm 103:1-6,9-14).
3. Surprise and joy (John 20:16).
4. Supplication (Ruth 1:16).
5. Warning (Proverbs 23:29-32).
6. Broken-hearted (2 Samuel 18:33).
7. Ridicule (Acts 26:24-25).
8. Faith (John 11:21-27).
9. Humility (1 Kings 8:23,27).
10. Righteous indignation (Matthew 21:13).
11. Anger (2 Samuel 12:1-11).
12. Admiration (1 Kings 10:6-9).
13. Reflection (Psalm 1:8).
14. Pride and submission (2 Kings 5:10-11).
15. Warning and promise (Malachi 3:8-10).
16. Softness (John 14:1-3).



Lesson Five:

Extending the Invitation/Making a Short Talk

Whether extending an invitation or presenting a short lesson, you must give as much attention to preparation as you would if you were teaching a class or presenting a full-length sermon.

In both instances you have a great responsibility. In the invitation you are endeavoring to influence those who stand wanting before the Lord to make the decision to be obedient to Him and His gospel. In a short talk you are striving to enlighten your audience to some particular portion of the word of God or some principle found in it.

The Invitation

Some view the invitation as an opportunity for those who need practice in public speaking. In reality, it should be regarded as a time when one's best should be put forward. A misused, botched or neglected opportunity may never arise again. Therefore, those who are called upon to extend the invitation should fully know what their responsibility is and how they should go about accomplishing their given task. Always remember, when extending the invitation you are not just dealing with life and death matters, you are dealing with eternal matters —the eternal destiny of a soul.

The following are some helpful suggestions to those who would participate in publicly extending the invitation.

- **Know the purpose of the invitation.** While this might seem a very elementary point, many fail to focus on its real purpose. Its purpose is:
 - Not to entertain.
 - Not to preach a sermon.
 - To encourage those who need to obey the Savior and His gospel to obey immediately.
- **Remember it is neither yours nor the church's invitation.** It is the invitation of the Lord (Matthew 11:28-30). He extended it nearly 2,000 years ago.
- **Be brief and to the point.**
 - Exhort those who need to respond.
 - Have in mind those who are in need (Sometimes someone you know).
- **You are trying to convince someone to make a decision.** Be convincing. Use language that exhorts and encourages others.
- **Be prepared for someone to respond.**

A Short Talk

What is the difference between a sermon and a short talk? Most people might respond by saying it is just the length of time one speaks but, actually, there are other differences. A sermon is complex with multiple points while a short talk usually focuses on one main point.

Making short talks, though, is a good way to prepare yourself for preaching sermons because many of the principles involved in doing both are the same. Both are preaching the word of God to others publicly, therefore, both require attention and preparation for a good job to be done.

What is good preaching? It is preaching which:

- Is Bible-centered (2 Timothy 3:16-17).
- Harmonizes truth (Galatians 1:6-7).
- Is simple (Mark 12:37).
- Reveals the horror of sin (Romans 7:7,13).
- Reveals the love of God through Christ (Romans 5:8).

Some Practical Suggestions for Making a Short Talk

- **Do not be stymied by topic selection.** Good material is everywhere. Some suggested sources of material include:
 - The Bible (2 Timothy 3:16-17).
 - The writings of brethren: bulletins, papers, books, workbooks, tracts, etc.
 - The teachings and preachings of others.
 - The observations of life, your own experiences.
- **Organize your material and make good notes.**
- **Intersperse Scripture where it is appropriate.**
- **Remember your purpose.**
 - You do not have to be entertaining.
 - You are speaking in order to enlighten your audience.
- **Confine your topic to something *you* understand.**
- **Study and practice.**
- **If you have properly prepared, *you are an authority on your subject.*** Someone in the audience needs to hear what you have to say so speak with confidence, conviction and clarity.



Lesson Six:

Making Announcements

Since announcements are made at the beginning and end of most of our services, they give an important first and last impression to visitors while setting the tone, many times, for the entire service. Therefore, it is imperative that the one making the announcements do as good a job as possible.

Announcements are to inform and to expedite. The one making the announcements, therefore, should not be using that time to tell jokes, recall some personal experiences, brag, complain or air his pet peeves.

As in any other phase of the worship service in which one is publicly involved, adequate instruction and preparation are necessary for one to do his best. If one has not prepared what he is going to say or has not been instructed as to what his responsibilities are, the congregation will be either uninformed or misinformed. Remembering a few general guidelines will help the announcer to do a good job and keep the congregation well-informed.

General Guidelines

- **Remember, in a sense, you are representing the entire congregation to visitors.**
- **If you have been assigned to make announcements for an extended period (week, month, etc.), make sure you let others know it so they can give you their items to be announced.**
- **Arrive early at services in order to get messages to be announced and the names of those to publicly participate in the worship service.**
- **All items to be announced should be noted.** They should be written down so that you might remember them so that you will not forget any announcements. It is best to use preprinted form (See an example of such a form at the end of this lesson).
- **View this responsibility as important.** It is a means of providing vital news to the church and visitors. Therefore, you should make adequate preparation.
- **Understand:**
 - The purpose of the announcements.
 - What you want the audience to know.
 - What you want the audience to do.
 - The facts you are presenting including such things as times, places, people, etc.
- **Be enthusiastic,** especially when announcing worship, study and work opportunities.
- **Be brief.** There should be no sermonizing (There will be enough of that when the preacher gets started).
- **Emphasize those facts and points that are vital.**
- **Speak loudly and clearly so all present can hear.**

- **Make sure your information is correct.** No announcements at all are better than announcements which are wrong or misunderstood.
- **If there are no announcements, do not make any.** Do not get caught up in saying something such as the following:

“It is now time for the announcements and I’d like to announce that I don’t know of any announcements other than the regular announcements. Does anyone else have any announcements to make? Since no one has any other announcements, this concludes the announcements.”

- **It is a good practice to exclude from the announcements remarks of a private or individual nature.**
- **During the opening announcements, it is best not to ask for more announcements from the audience.**
- **Use discretion:**
 - In what items you announce. There may be those present who object to items of a social nature being announced during the worship service. It may be best to make those announcements following the dismissal of services.
 - In how you make announcements concerning illnesses and deaths. Be sensitive to the feelings of others.



Lesson Seven:

Miscellaneous Matters

The Collection

In 1 Corinthians 16:1-2 and 2 Corinthians 9:6-7 Christians are commanded to lay by in store upon the first day of the week as they have prospered. In order to properly obey this directive, they must understand the command and its significance.

The giving is to be done on the first day of the week. The members of the church are those who are to give. Each is to give according to his ability (Acts 11:29) as he has purposed in his heart (determining beforehand the amount to give). Each is to give with a cheerful attitude, not begrudgingly. The amount given is a personal matter but each should remember the Lord is the source of all blessings. He is counting on each of His disciples to do his share so that His church might function and His cause might prosper.

The following suggestions are given for the one who is to preside over the collection to consider and implement.

- **Remember, the collection is an integral part of worship and should not be slighted.**
- **Appropriate Scriptures can be read.**
- **A prayer of recognition and thanksgiving to God for blessings may be offered.**
- **Let it be known it is a command to church members.**
- **Keep it separate from the Lord's Supper. If it is done at the same time, those present should be made to realize it is not a part of the supper.**

Greeting Visitors

While this, to some people, may not seem worthy of consideration in such a study as this, remember, many individuals have either turned to or away from the Lord because of the welcome extended or neglected by a local church. All Christians should be concerned about greeting visitors to services.

The following suggestions may help you in greeting those who visit the services of the church of which you are a member especially if you are timid about doing it now.

- **Do not wait for the visitor to come to you.**
 - Go to them.
 - Introduce yourself.
 - Welcome them to the assembly.
- **Greet all age groups.**
- **After you have met them, help introduce them to others.**
- **Remember: "A man who has friends must himself be friendly..." (Proverbs 18:24).**

How to Baptize

Every physically able member of the Lord's church ought to know how to baptize someone into Christ. As all other things done for the Lord, the act of baptism must be done correctly. The following are some questions which need to be considered when a person desires to be baptized and some things to remember when baptizing someone.

■ Why baptize?

- To comply with the command of Christ (Matthew 28:19-20; Mark 16:16).
- To have the one baptized receive remission of sins (Acts 2:38), salvation (1 Peter 3:20-21) and the blessing of being in Christ (Galatians 3:26-27).

■ Who is to be baptized?

- Those who by reason of age, ability and knowledge believe in Jesus Christ (Mark 16.-16).
- Those who are rational, awake and aware of what is going on. This excludes those under the influence of drugs or alcohol, those in comas and those already dead.

■ What may you require of the one to be baptized?

- A confession of his faith in Christ as the Son of God (Acts 8:36-39; Romans 10:9-10). An example:
 - Question to be asked of one desiring to be baptized: "Do you believe that Jesus Christ is the Son of God?"
 - Response of one desiring to be baptized: "Yes." ("Yes, I believe Jesus is the Christ the Son of God.").
 - Response: "Upon the confession of your faith in Jesus Christ we may now baptize you."
- A confession of sin is not required.
- Upon the confession one makes, it would be good to comment favorably and to encourage steadfastness to that confession all of one's life.

■ How do you immerse someone in water?

- The usual practice involves laying the person down in the water backwards, but any method that is convenient, that accomplishes a burial, is in order (Sick or weak persons may be baptized on stretchers or chairs).
- A procedure for immersing someone in water.
 - Ask the person to keep their body rigid.
 - Stand as far behind the person as possible where you can still reach him/her so that you will have proper leverage when raising them from the water.
 - Lower them into the water as easily as possible and quickly check to see that they are completely under the surface, then bring them up quickly.
 - Adapt a style of holding the person that is most convenient to you and comfortable and assuring to the one being baptized.

■ What should be said at the time of baptism?

- There is no specific formula required and the validity of the baptism is not affected by such remarks.
- An example: “In obedience to the command of Christ, and upon a confession of your faith in Him, I now baptize you in the name of the Father, and of the Son, and of the Holy Spirit for the remission of your sins.”

■ Some things to remember.

- Do not be afraid to get wet.
- Do it over if you did not do it right the first time.
- Do not rush a person into the water, especially if it is cold. Take your time and things will go smoother.
- Assure the person you will not let go of them or hold them under the water.
- When baptizing a woman or young lady, do everything in your power to keep the occasion from being an embarrassing one for her. Help her retain her modesty. Be careful how you take hold of her and where you place your hands when doing the baptizing.
- In any emergency, do not hesitate to call for help from someone nearby.
- Try to make sure the water is at least waist deep if possible.



Lesson Eight:

Leading Singing

Singing should not be regarded as a filler between the rest of worship. It is a vital part of the religion of Christ. The church is commanded to sing (Ephesians 5:19; Colossians 3:16). Singing provides the Christian a way to express his praise to God and to edify his fellow man. Scriptural singing adds power to the life of the Christian and enlarges the soul. Therefore, the one who leads the congregation in song has a great responsibility.

An Analysis of Ephesians 5:18-19

If one is going to lead the church in song, he must first understand the Lord's command to sing.

- **“Be filled with the Spirit.”**
 - The Spirit is not an emotion but He does produce emotions.
 - The manner is suggested in a parallel passage: letting the word of Christ dwell in you richly (Colossians 3:16).
 - The natural response of the indwelling Spirit is to sing.
- **“Speaking.”**
 - The words of the song form the most important part of it. Music is the aid.
 - The words of each song should be sung distinctly with meaning and enthusiasm.
- **“One to another.”**
 - Singing is part of our fellowship as Christians. One who does not sing is not accepting his responsibility.
 - All should sing. The purpose of music in worship is to inform not entertain.
- **“Psalms, hymns and spiritual songs.”**
 - Psalms: inspired songs of David and the early church; musical settings of inspired words. Some examples.
 - OT: “The Lord’s My Shepherd,” “Hallelujah, Praise Jehovah,” “Praise the Lord,” etc.
 - NT: “O Heart Bowed Down with Sorrow,” “A New Creature,” etc.
 - Hymns: uninspired songs of praise to God and Christ. Examples: “Fairest Lord Jesus,” “Glory to His Name,” “Hallelujah, What a Savior,” “Our God, He Is Alive,” etc.
 - Spiritual songs: uninspired songs of teaching, sacred narrative, etc.; songs of teaching and admonition. Examples: “Did You Think to Pray,” “Take Time to Be Holy,” etc.
 - **“Singing and making melody with your heart.”**
 - Both are necessary. Singing is the external act of the body. Melody is the action of the heart.
 - Each may be used to produce the other.
 - **“Unto the Lord.”**
 - Those who sing poorly worry about people’s reactions while those who sing well take pride in the approval of people.
 - The poorest musician can sing and make melody “to the Lord” as acceptably as the finest because God is not seeking entertainment but worship.

Responsibilities of Song Leaders

- **Have clear goals.**
 - Your goal is not to impress people with your good voice and musical ability. It is not just to get others to sing heartily and enthusiastically. It is not to showcase the ability of certain members.
 - Your goal is to lead the congregation effectively and scripturally in worship in song.
- **Choose songs carefully.**
 - Whenever possible make preparation ahead of time.
 - Use a variety of songs which will teach and admonish. Include songs of praise.
 - Have some kind of system for evaluating songs so that you will only lead scriptural songs. When evaluating a song:
 - Do not lead it if it has unscriptural sentiment, excessive repetition of trite words, praise of self, secular or worldly association, music too difficult, music that does not fit the words, meaningless sentiments and/or things not true.
 - Lead it if it has scriptural paraphrases, scriptural exposition, scriptural phrases, scriptural sentiments and references, music that is natural and easy and/or special edification value.
 - Select songs of men of the church: William J. Kirkpatrick, Knowles Shaw, James H. Fillmore, Fred Fillmore, A.J. Showalter, F.L. Eiland, J.W. Acuff, Will W. Slater, Austin Taylor, L.O. Sanderson, Tillit S. Teddlie, and A.W. Dicus.
 - Pick songs that you know. If you are a beginner, pick songs both you and the audience know.
- **Try your best to set the proper tempo and sing the correct tune.**
 - A consideration of both makes singing the best it can be.
 - Our primary consideration is to “make melody” in our hearts to the Lord.
- **Consider the order of songs.**
 - It is generally better to begin with a lively song then move to a slower one.
 - If a new song is used, precede and follow it with familiar ones.
 - A suggestion: Sing a lively song before the sermon (Not “Ready to Suffer.”).
- **Sometimes it is good to have a theme to the singing.**
 - The theme could possibly be the same as the sermon but it may also be independent.
 - Each song may not even involve the same subject but thoughts may progress from one to another naturally.
- **Prepare mentally and physically.**
 - Practice.
 - Try to get the correct pitch while practicing
 - If you are to lead, start getting your voice in shape before you leave home.
- **If you are going to lead, LEAD!**
 - Use a voice that can be heard.
 - It is always better to direct the songs by beating out the time with your arm(s).
 - Try to keep the audience from dragging.
 - Remember what you are doing—*leading* the singing.



Lesson Nine:

“What? Me Preach?!?”

“Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.” (1 Corinthians 1:20-25)

What Is Preaching?

■ Preaching defined.

- In a humorous vein. Preach: “To exhort in an officious or tiresome manner” (*Webster’s Seventh New Collegiate Dictionary*, 1965). If:
 - Exhort: “To incite by argument or advice” (Ibid).
 - Officious: “Volunteering one’s services where they are neither asked for nor needed: meddling” (Ibid).
 - Tiresome: “To wear out the patience of: Bore completely: To make unable or unwilling to continue” (Ibid).
 - Then, preach: To incite by argument or advice by volunteering one’s services where they are neither asked for nor needed and wearing out the patience of the audience by boring them completely to the point they are unable or unwilling to continue.
- Preaching is the activity of a redeemed man, standing in Christ’s stead, by His (Christ’s) authority and in obedience to His command, proclaiming, explaining, illustrating, and strongly urging the word of God, the gospel of Christ, in such a manner as to make it possible for responsible people to understand it and accept it unto life or reject it unto death.

■ Of what preaching consists.

- The authoritative proclamation of the living word of God by living men of God in God’s ordained manner of moving people to Christ and salvation and on to eternal life (Rom. 10:14-17).
 - It is at this point that preaching differs from all other public speech and rises above secular activity. Preaching does not consist in excellency of speech or the wisdom and power of the world but in the testimony, wisdom, and power of God in His word (1 Cor. 2:1-5).
 - It is by God’s power in His word faithfully preached by faithful men that dead souls are raised from the spiritual grave to spiritual life, joy, and victory (Rom. 11:13-15).

- Preaching is a divine function accomplished through men.
 - The divine message of God's love and salvation delivered to men by a human voice fused with love for God and the souls of men.
 - It is a proclamation in clear, understandable terms which reveals to men the heart and will of God and urges them to obey Him.
- If it is not the declaration of the authoritative word of the Son of God, then it is not preaching (Gal. 1:6-9).
 - The gospel preacher does not create facts. He is given them by the King and he must not alter them (1 Pet. 4:11).
 - The preacher speaks as a herald announcing the message of God, declaring the facts of God's word not his own.
 - Preaching, if it is to please God and save men, must be identical in content and spirit with the preaching in apostolic days.

Why Me?

■ God's helpers have always been ordinary people like you and me.

- Some examples.
 - Moses (Ex. 3:1-4,18).
 - Joshua (Josh. 1:2-9).
 - David (1 Sam. 6:7-13).
 - Isaiah (Isa. 6:1-9).
 - Jeremiah (Jer. 1:6-9).
 - Esther (Esther 4:14).
 - Amos (Amos 1:1).
 - Fishermen (Matt. 4:18-22).
 - Matthew (Luke 5:27-32).
 - Paul (Acts 9:15-16).
- The example of Andrew, Peter's brother.
 - A fisherman by trade (Matt. 4:18).
 - Peter's brother (Matt. 4:18; John 1:40).
 - A disciple of John the Baptist (John 1:35).
 - One of the first called by Jesus (John 1:40).
 - Eager to get to Peter (John 1:41-42).
 - Generous, willing to share.
 - Useful (John 6:8; 12:22).

■ It is God's will for us.

- We are to be zealous of good works (Titus 2:11-14).
- God works in us to will and to do (Phil. 2:13).
- We must awaken to our God-given responsibilities (Eph. 5:14).

■ It is our Master's desire.

- His invitation: Come learn (Matt. 11:28-30).
- His commission: Go teach (Matt. 28:18-20).

Where to Begin**■ Appropriate the basic essentials.**

- A proper character: personal holiness (1 Tim. 4:16; 1 Pet. 1:15-16; 2 Tim. 2:2).
- A knowledge of the Scriptures (Col. 1:10; 2 Tim. 2:15; 1 Pet. 3:15; 2 Pet. 1:5; 3:14-18).
- A willingness to serve: desire (1 Cor. 9:17; 15:34).

■ Develop the proper attitude.

- Have enthusiasm.
 - “Enthusiasm is as powerful as dynamite and as contagious as measles.”
 - The example of Philip (Acts 8:30).
- Give attention to self-development and preparation.
- Be concerned about others.

■ Some things to consider when just beginning.

- Do not be turned aside (1 Tim. 1:3-7).
- Trust the word (1 Tim. 1:18-20).
- Have a good attitude toward others (1 Tim. 5:21).
- Have godliness as your goal (1 Tim. 6:3-10).
- Keep alive spiritually (2 Tim. 1:6-8).
- Train and charge the faithful (2 Tim. 2:2).
- **PREACH THE WORD!** (2 Tim. 4:1-8).

“How Will I Ever Do This?”

- “I can do all things through Christ who strengthens me” (Philippians 4:13).



Lesson Ten:

The Design and Purpose of Preaching

There Are Various "Schools of Thought" as What Preaching Should Be Like

- The *tell them everything you know* school.
- The *tell them off* school.
- The *stand up—speak up—shut up* school.
- The *tell them what you're going to tell them—tell them—tell them what you told them* school.
- The *two passage and ten illustration* school.
- The *dry as dust* school.
- The *all-star emotional traveling show* school.
- The *Sunday morning sunrise* school.

What Is Good Preaching?

- Good preaching is not:
 - A parade of one's knowledge.
 - A showcase of one's speaking ability.
 - A fashion display.
 - An effort to build a personal following.
- Good preaching:
 - Is Bible-centered (2 Timothy 3:16; 4:1-2; 1 Corinthians 2:2).
 - Harmonizes with truth (Galatians 1:6-7).
 - Is simple (Mark 12:37).
 - Reveals the awfulness of sin (Romans 7:7,13).
 - Reveals the love of God through Christ (John 3:16; Romans 5:8).
 - Is well-rounded (Acts 20:20, 26-27; 31-32, 35).
 - Accomplishes its intended purposes.
 - Bringing people to Christ so that they might be saved (John 6:44-45).
 - Causing Christians to grow spiritually (1 Peter 2:1-2; Hebrews 5:12-14).
 - Keeping Christians saved (James 1:21; 1 Corinthians 15:1, 2).

Some Examples of Good Preaching

- The apostle Paul.
 - He considered himself a debtor (Romans 1:14-17).
 - He had respect for the gospel (1 Corinthians 1:17; Romans 1:16).

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- He was honest and sincere (2 Corinthians 4:1-7; Galatians 4:16).
 - He declared that which was profitable (Acts 20:18-35).
 - His message was limited (1 Corinthians 2:1-5; Philippians 2:5).
 - He did not back down from those who taught contrary to the doctrine of Christ (Romans 16:17-18).
 - Jesus the Master Teacher.
 - He was prepared to teach—He knew the Law (Matthew 12:3-8; Luke 4:16-21).
 - He possessed the proper characteristics a preacher should have. He was:
 - Frank and sincere (Matthew 5-7; Luke 13:1-5; Mark 8:31-38; John 15:1-5).
 - Cheerful and energetic (Matthew 14:16; 15:32).
 - Optimistic (Matthew 10:17-26; 24:1-51; Luke 17:20-37).
 - Tactful and resourceful (John 8:1-11; 4:4-26).
 - Clean in mind and body (Matthew 5:22,28,34; 7:12).
 - Sympathetic and kind (John 11:35; Mark 7:31-37; Matthew 19:13-15).
 - One who loved humanity (John 13:34; Galatians 2:20; 1 John 3:16).
 - Spiritually-minded and consecrated (Luke 2:40,49).
 - Patient and prayerful (John 6:15; Matthew 27:14; 14:23; 26:36; Mark 1:35; 6:46; Luke 6:12; 9:28; 22:32; John 17:9).
 - Indignant at sin (Matthew 23; 21:13; Mark 11:17).
 - He had proper attitudes toward His listeners. He:
 - Loved them (John 11:35-36).
 - Reproved them (Luke 9:37-43).
 - Associated with them (Matthew 9:9-13).
 - Yearned for them (Matthew 23:37-39).

Some Keys to Good Preaching

- Good study and preparation.
 - Basic ideas for good study.
 - Observation: What does the passage say?
 - Interpretation: What does the passage mean?
 - Application: How does the passage relate to me?
 - Communication: How do I relate the meaning of the passage to others?
 - Ten rules for good study.
 - Accept the Bible as God's word.
 - Expect to learn and understand.
 - Love truth and desire to know and do it.
 - Be open-minded. Display the right motive.

- Be diligent and methodical.
- Respect Bible divisions.
- Consider the context.
- Gather all instructions on a given subject.
- Remember to pray.
- Do not go to the word to prove a conclusion. Let it teach you.
- Some helps for your study.
 - Various versions of the Bible.
 - Concordances, dictionaries, Biblical word studies.
 - Commentaries and reference works.
 - Topical studies.
 - Evidence studies.
- Good presentation.
 - Some *practical* suggestions.
 - Wife to husband: “Button your coat so your stomach won’t be the most prominent part of your sermon.”
 - “X-Y-Z” (Examine Your Zipper).

Some real suggestions.

- Have the right attitude (2 Tim. 2:14,16-18,21-26).
- Have the right motives (1 Tim. 3:5).
- Have persistence and patience (2 Tim. 4:1-5).
- Begin the lesson properly.
- Present the Bible as the word of God (2 Pet. 1:16-21).
- Teach truth through truth already known, i.e. explain the new and unknown by the familiar and known.
- Make your conclusion personal and decisive (Acts 26:29).
- Good life.
 - As a messenger of God’s word, you must be living in accordance with His will.
 - Two things a preacher must always consider are found in 1 Timothy 4:16.
 - He must take heed to himself. If not, his attitude and conduct can completely offset what he is preaching.
 - He must take heed to his teaching. He must teach truth.
 - The preacher should be “*an example to the believers in word, in conduct, in love, in spirit, in faith, in purity*” (1 Timothy 4:12).

Conclusion

For your preaching to be effective, have sincerity of presentation, clarity of speech, suitability of material, simplicity of lesson, and brevity of sermon.



Lesson Eleven:

The Sermon

“For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.” (1 Corinthians 1:21)

Sermon Defined

- “Sermo:” a discourse.
- “A discourse incorporated with public worship, designed...to conduct Truth to those who have not believed it, and to explain and apply it to those who admit it” (Vinet).
- “An oral address to the popular mind upon religious truth contained in the scriptures, and it is elaborately treated with a view to persuasion” (Phelps, *The Theory of Preaching*, p. 11).
- “A sermon is set apart from other lectures or speeches because it is based fundamentally on religious truth. The hodgepodge of today in many modern pulpits cannot be classified as a sermon because it does not have the spirit or body of religious education and thought. A sermon must be based upon one golden thread, the holy scriptures” (Guild, *Training Men to Preach*, p. 71).
- A sermon is not a general discussion of religion, either in the nature of a rambling talk or a running skit on the Scriptures. To be worthy of the name, it must be limited by a clear, definite proposition and thus be a unit of thought.

Essential Features of Any Sermon

- Truth. Both Scriptural and factual.
 - Use Scripture: 2 Timothy 4:2; Mark 2:2; Luke 24:25-27; Acts 8:35; 1 Cor. 2:1-5.
 - “Quote all you can and need to shed light upon the subject. You can’t do more than God has said on the subject. Don’t quote scripture like a machine gun. Let them get the idea in the scripture and make sure a scriptural application is made or conclusion drawn” (Homer Hailey).
- Clarity. Easy to follow and understand.
- Passion. If you are not moved by your sermon, how do you expect it to move others?
- Persuasiveness. Prepare with confidence, present with vitality.
- Color.
 - Truth presented colorfully will get more attention and be remembered longer.
 - Use illustrations that have an impact and that pertain to the point being illustrated.
 - Do not confuse entertainment with “color.”

The Most Common Types of Sermons

- Expository.
 - The proclamation of a specific text with the main idea to explain the passage.
 - This type of sermon can be quite effective when handled and presented properly.
 - Organization is essential.
 - Rambling becomes a problem without organization and study.
- Topical.
 - This type of sermon presents material on a certain subject such as faith, baptism, singing, etc.
 - It is the most common type of sermon possibly because it is simple, yet direct, in its approach.
 - This type of sermon can also be effective if it too is handled properly.
 - Do not allow yourself to use this type exclusively.
 - A word of caution: topical preaching is perhaps the most shallow style with many preachers.
 - Do not be caught in the trap of making a point, listing some Scriptures, and never developing the sermon to educate the intellect or touch the heart of the hearer.
- Some patterns in preaching.
 - Four main patterns.
 - Textual (intensive, microscopic): one verse is considered.
 - Paragraphing: a paragraph or block of Scripture is considered.
 - Selective thoughts: topical.
 - Telescopic: a panoramic view of a certain topic.
 - Some other patterns.
 - Devotional.
 - Biblical history.
 - Geography.
 - From Biblical literature: parables, prayers, psalms/proverbs, prophets.



Lesson Twelve:

Developing a Sermon

(This lesson is written in sermon outline form to serve as an illustration. Read the content of the lesson and then examine the form in which it is presented. An outline for a topical sermon ought to resemble the form of this lesson - GT).

Text: 2 Timothy 4:1-2

Introduction

1. The place to start developing any sermon is the Scriptures.
 - a. Such gives authority to the word preached.
 - b. The bias of the speaker is eliminated.
 - c. It encourages people to read and study the Bible for themselves.
 - d. It provides the only solid principles for living.
2. For all practical purposes, there is only one pattern of outline procedure for most subjects. It consists of theme, text, introduction, body (main divisions and subdivisions), and conclusion.

I. Theme: Subject Matter

- A. Usually the most difficult question for one just starting out is, "On what subject should I preach?"
- B. Some considerations in your decision on subject matter.
 1. Is it Scriptural? (1 Pet. 4:11; 2 Tim. 4:2)
 2. Is it pertinent? You must consider:
 - a. That the needs of individuals differ.
 - b. The needs of the congregation.
 - c. Your own needs.
 3. Ask yourself, "Am I capable of presenting this subject properly?"
- C. Characteristics of a good theme.
 1. Of vital interest.
 - a. Interesting in itself.
 - b. Presented in an interesting manner.
 2. Clear aim.
 - a. "...sure aim in preaching is important. He knows a situation exists and like the dentist, who knows there is the need of an extraction and it will be painful, he is a good minister and has a good theme for his sermons if he will take sure aim. A 'splatter gun' sermon will not get the job done. He must preach like the preacher told David, 'Thou are the man'" (Guild, *Training Men to Preach*).

- b. "A man knew where there was a church where the crowds were not good, little interest and no response. He asked the brethren what might be wrong. One elderly brother said, 'The problem is our preacher. He is a professional baseball player.' He expressed his surprise to the old brother. The elderly brother remarked, 'Don't misunderstand me. He never has had on a uniform but he gets in the pulpit every Sunday and throws a curve through the house and never hits a soul'" (Anonymous).
3. Positive in form.
 - a. Do not apologize for teaching.
 - b. Express no doubt in your teaching.

II. Text

- A. It is wise to use a text because:
 1. It is a natural starting place because it links your message with the Word.
 2. It is a recognized source of authority for all Truth.
 3. It serves as an introduction to the whole sermon.
 4. It familiarizes people with the Bible and impresses it on their minds.
 5. You will be immediately on your topic so no time is lost in careless and non-essential wordiness.
- B. Some examples of its use: Luke 4:16-21; Acts 8:35; Acts 2:14-39.
- C. Some words of caution.
 1. Do not pull your text out of context.
 2. Some passages contain only part of a subject's truth.
 3. The Bible does contain the expressions of uninspired people.
 4. Do not make the text too long.

III. Introduction

- A. Introduction is the material and illustrations used to introduce the subject.
- B. It should be short and to the point.
 1. Many sermons are lost in the beginning because too much time is spent introducing the subject and by the time the speaker gets to his topic his audience is worn out.
 2. It should be directly related to the subject.
- C. Its purpose.
 1. Attract attention.
 2. Develop interest.
 3. Create an attitude or mood.
 4. Define any and all terms.

IV. Body

- A. The body is the heart of what you want to say, the “meat” of your lesson.
- B. It consists of major divisions and subdivisions.
 - 1. Main (major) divisions. The main points of your topic, those facts most important in relation to your theme.
 - 2. Subdivisions. Those facts which support and those illustrations which expand upon your major points.
- C. The body should be:
 - 1. Logical and in sequence.
 - a. Do not jump around from one subject to another without proper transition.
 - b. Listeners will remember your message if they can follow you. If they cannot follow, they may not forget you but they will forget your sermon.
 - 2. Direct and simply stated.
 - a. Your goal should be to clearly make your points.
 - b. Do not include material that does not pertain to your subject.
 - 3. Concise.
 - a. It is always better to say enough and have your listeners wanting more than to say too much and having them wanting you to quit.
 - b. Repetition is one of the worse curses of a preacher. Avoid it for it will do no good but much harm.
 - 4. Appropriately illustrated.
 - a. Illustrations make the obscure plain, arrest and hold attention, and impress an idea on one's memory.
 - b. Sources of illustrations include life, history, literature, science, Scripture, etc.
 - c. Mistakes commonly made with illustrations.
 - 1) Used only to be humorous.
 - 2) Wrong application.
 - 3) Use too many.
 - 4) Use illustrations that are too long.
 - 5. Properly developed. A properly developed body:
 - a. Classifies material.
 - b. Completes the proposition (theme).
 - c. Aids clear thinking.
 - d. Reduces your effort to remember the message you want to convey.
 - e. Is persuasive.
 - f. Helps your listeners recall the message.

V. The Conclusion

- A. A proper conclusion is vital to your lesson.
- B. It should:
 - 1. Not be a “rehash” of what you have already stated. Avoid repetition.
 - 2. Not be an afterthought.
 - 3. Arouse your audience to act upon what you have taught them.
 - 4. Persuade those who may be skeptical or hesitant to act.
- C. Some methods of closing.
 - 1. Restatement—not rehash.
 - 2. Illustration.
 - 3. Choice and applicable quotations.
 - 4. Strike for a decision that connects with the proposition.

Conclusion

- 1. Consider all that has been stated in this lesson and use it to help you present clear sermons.
- 2. However, do not stress mechanics so much that you forget the purpose of your task—to preach the word.



Lesson Thirteen:

Teaching in a Class Setting

Teaching a Class in a Group Setting

- Make preparation. Read and study the lesson you plan to teach or the material you plan to discuss.
- Various approaches to instruction.
 - Lecturing. The teacher presents the material without any response from the student.
 - The material must be both well prepared and well presented to hold attention.
 - This method has the advantages of preaching but the disadvantage of not allowing more than one person to exchange views.
 - Audience participation.
 - The study is directed by one person who may, or may not, present some lecture material and then solicit comments from the class.
 - The class is allowed to participate as long as decency and order are maintained.
 - This method is widely used since it allows for a much wider range of material and views to be presented.
 - How to get participation (sometimes it is difficult to get).
 - Know the material.
 - Be enthusiastic.
 - Ask specific questions that can be given a specific answer.
 - Ask for comments and questions.
 - Be willing to consider an opposing view and freely discuss those questions that pertain to the point of the study.
 - If there are those who choose not to read or comment, try not to embarrass them.
 - Respect the convictions of others.
- Teaching various age groups.
 - Approach the study with the age group in mind.
 - Try to challenge the class.
 - Do not go so deep over their heads that they do not understand.
 - Consider subjects that will be of interest to those in the class.
 - Certain topics are of greater interest to and have greater impact on particular age groups and not on others.
 - At the same time, always strive for balance—sound material on a variety of Scriptural subjects.
 - If it is a general audience, try to avoid always catering to one particular age group.

- Some methods of instruction all of which can be effective if the **teacher and students** study and cooperate together.
 - **Verse by verse.** Directly out of the Bible text.
 - **Topical studies.** A specific topic is studied either from an outline or study guide.
 - **Outline and study series.** A lesson book or outline is followed on a particular book of the Bible.

Dealing with Problems and Controversy (1 Corinthians 14:40)

- Do not be afraid to say you do not know the answer to a question any student might have.
 - Offer to study it further and to answer it in a subsequent class.
 - Such honesty builds respect in the students.
- Freely discuss any controversial matter that is Scriptural and timely.
 - Be careful to not let the class get out of hand.
 - Offer to meet outside the class setting, if necessary, to discuss it further.
 - If you need help in handling a tough situation, do not be afraid to get help or turn the matter over to a more mature or experienced Christian.
- If things get altogether too far out of hand, it would be wise to just end the discussion and/or close the class until order is assured.

Aids to Teaching

- The Bible. It would be wise to invest in a good study Bible and have a number of versions available to help you prepare.
- A good concordance. This will assist you in locating passages, words and additional material on your topic.
- Commentaries.
 - Commentaries are not authorities and should not be used as such.
 - They are simply another man's views, convictions or opinions.
 - All commentaries are subject to error.
 - **Do not** teach directly from them.
- Various helps as Bible dictionaries, surveys, maps, etc., can be useful in giving you background information so that your presentation will have greater depth.

IV. Some Practical Helps

- **Study.** You cannot teach what you do not know and you cannot lead where you will not go.
- Speak plainly so that all in the class can participate and hear.
- Be friendly. Smile. Do not get angry when your position is challenged or someone disagrees with you.
- Give opportunity for someone to express views as well as yourself.
- Maintain order. One cannot learn much in a disorderly class.