

EXEGETICAL HOMILETICS

WHAT WAS IT THAT GOD SAID?

The Dr. A. B. Whiting And Dr. Milton Jones Methodology

By

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A Textbook For Homiletics 401-402
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PREFACE

The major contents of this manual have been taken from classroom lectures given by Dr. Milton Jones at the Western Conservative Baptist Seminary (1969-1970) and additions made by the author as seemed appropriate to enhance understanding of this package. It is hoped that there has been nothing added that will significantly change the value of Dr. Jones' course to train men for the work of the pulpit/teaching ministry. It is assumed that this manual will help motivated students to learn this discipline. This, the sixth edition of these notes, will be improved as time is available. The editor, like you, was involved in trying to make a living, but now am retired. I'd like to thank my students, who, since 1975, I hope, have profited from previous handwritten copies of the student notes, and, who, have provided valuable suggestions for their improvement. Thanks goes to the staff of the Online Bible for providing a valuable tool for sermon preparation. I've been waiting 20 years for such a tool! Thanks most of all to Dr. Jones for suggesting that I attend the Western Conservative Baptist Seminary to learn this system of Homiletics. Thanks also to my wife Pat who has been an encouragement in completing this project.

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DEDICATION

To those who have the desire and the discipline to learn exegetical expository preaching for the benefit of the body of Christ and then to pass this discipline along to others.

13 Till I come, give attendance to reading, to exhortation (application), to doctrine (explanation).

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

(1 Timothy 4:13,15-16)

2 And the things that you have heard from me among many witnesses, the same things commit to faithful men, who shall be able to teach others also.

(2 Timothy 2:2)

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INTRODUCTION

This set of notes is intended to be used in a small classroom setting, to teach how to prepare and deliver interesting and exegetically correct messages from the Word of God. It is not required, but it would be very time efficient if the teacher and the student(s) had accessibility to a PC whose software contained Word for Windows (or equivalent) and the Online Bible. This set of notes are intended to be used along with classes in Hermeneutics¹, Greek, [Hebrew] Textual Criticism, and Systematic Theology². These notes were taken in class by the author at the Western Conservative Baptist Seminary, Portland Oregon, 1969-1970 and expanded. They were delivered mostly in audible form (few written notes) by Dr. Milton Jones Professor of exegetical homiletics. Please pay very close attention to your students in class. This could be their most important class for the proper proclamation of the Word of God.

It has been my experience that a first course in Greek for people who are not full time students, takes six to eight months, and often more than a year. The courses in Hermeneutics, Systematic Theology and Textual Criticism are folded into a 1 - 2 year program. In teaching this set of Biblical disciplines, our classes met one night a week for about three hours. This course in Homiletics didn't start until after the course in Hermeneutics was completed. Although it is not necessary to be a Greek or Hebrew language user to use these notes, it does help a lot. These three disciplines (Hermeneutics, Systematic Theology, and Homiletics) ran concurrently with the Greek or Hebrew language course(s) also being taught. The Textual Criticism course was taught after the Greek course and concurrently with Homiletics.

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1.0 A FOUNDATION FOR HOMILETICS

This is a unique system of Homiletics. As in learning or performing in any field, there are ways to effectively do that work. There will be certain requirements for this class that will be essential.

1.0.1 Form Is Important

Mark Twain said, "**Clothes make the man! Naked men have little or no influence in our society!**" How we prepare the product for delivery and how we deliver it has a great deal to do with the products acceptance. Preaching has more to do with the making of the man. Our personal integrity is really on the line in this ministry. Being in the public eye, we are scrutinized to a greater degree than those in a less public ministry. Therefore, how we act, what and how we preach or teach is critical for us.

1.0.2 Timeliness Is Essential

Exegetical Homiletics is a form of discipline not regimentation. You may not appreciate such discipline unless you get into a public ministry where being prepared and on-time is absolutely necessary. You may not like submitting classroom assignments in a formal procedure as will be required. From the experience of many of those who have previously used this method, this method provides valuable material which may be used at a later time. e.g. Suppose you do a complete exegesis of the book of I Thessalonians and preach it in paragraphs over the course of 3 months. When you have a funeral for a Christian, the text from I Thess 4:13-18, has already been exegeted and may easily be adapted through the methodology presented later in this text. Please do not do as some have in the past, as some are doing now, and as some of your contemporaries will do in the future: do not "wing it" in the pulpit.

1.0.3 Rote Memory Is Required For Various Definitions And Lists

These definitions and lists will be written in *italics* and **must be memorized exactly as stated!** Although there aren't too many of these, they are essential to your understanding of the course and your ability to properly use these materials.

1.1 A DEFINITION OF HOMILETICS

Homiletics is the science and art of preparing and delivering the Word of God.

The word Homiletics comes from the Greek word (verb) Homilew - ὁμιλέω: "In company with" it is used only in Luke's writings in the N.T.. Lk 24:14,15 Ac 20:11, 24:26. It is used in the LXX in Pr 5:19.

Robertson³ Volume 2 page 292, states that this word was at first conversational in style and not declamatory^a.

^a Declamatory: from declamation: act or art of declaiming; rhetorical delivery of formal discourse in public; specifically, recitation of selected speeches, etc., as a school exercise. 2. A speech, poem, etc. composed for or adapted to declaiming (to make a formal speech or oration; to discourse in an oratorical manner or tone; specifically, to recite a speech, poem, etc., in public as an elocutionary exercise; To speak for rhetorical effect or display; to speak pompously, noisily, or theatrically; to harangue; rant); also a declamatory speech; a harangue.

1.2 SYSTEMS OF HOMILETICS

Homiletics is not a false mechanical system that is superimposed on Scripture! Each of the 6 sermons recorded in the N.T. is homiletically beautiful. Each of these messages contain an Introduction, a Body, a Conclusion and an Application; e.g., Lk 15, Acts 2, Acts 17. The student needs to be Isolated, Insulated & Immunized against the concept that Homiletics is a set of false systems foisted off on the Bible.

The major function of a Homily is to take the hearer from where he is to where you want him to go, and make him want to go! We do not change the truth of Scripture but we do repackage it. If we didn't do this all our hearers would have to read and understand Greek, Hebrew and Chaldean. By way of illustration, LeSuer, MN (the town) had a cannery. This cannery canned peas from around their area but the cannery's business was not increasing. One day the operators decided they couldn't change the pea but they could change the can (packaging). They changed the can to be long and narrow.



(Later they put a picture of a Green Giant on the front.) "And now friends, you know the rest of the story". Homiletics is a way to change the way the material is presented so that the desired results are obtained.

It is recommended that every Bible teacher should be familiar with Gregory⁴.

1.2.1 Two Major Approaches To Preaching

These approaches can be differentiated by the preacher's method of treating the text. The two approaches are shown below as the transliteration of two Greek words.

1.2.1.1 Eisegesis - An Approach

Eisegesis is where the preacher reads his own thoughts back *into* the text. This method promotes a pure topical system. The user of such a method leaves himself wide open to doctrinal difficulties. The hearers of such preaching must depend on the integrity of the preacher (Je 17:9, 1 Co 2:9-13, 1 Th 2:13-17). This is not to be critical of those men of God who don't use this method and get results (Phil 1:15-18). However, when starting to learn a homiletical method, it is better to use the method that is Biblically supported in its method for treating a text.

Suppose a preacher using an eisegetical method wants to preach on prayer. He then looks around for (or develops) an outline that may look as follows:

PRAYER

The Reasons for Prayer
The Reactions to Prayer
The Results of Prayer

Notice that we have a nice outline and nice alliteration! Can you think of what might go wrong with this kind of approach? By the way, what is alliteration? What is assonance?

Eisegetical methods reveal us as a person. If we prepare messages this way, we may come up with a conclusion that is not Biblical. You can be very fundamental and orthodox and yet come up with an unbiblical conclusion. You can be a member of the fundamentalist Barber Shop (We Split Hairs) and still have come up with an unbiblical conclusion. It is very common using this approach to bring in passages that are out of context. e.g., Suppose you were to preach on intercessory prayer. You would find that there is not one exhortation in the N.T. to pray for the lost! We should not, however, come to the conclusion that we shouldn't pray for the lost. It's just that we need to understand from the Bible How to pray for the lost! When we look at the N.T. we find 9-10 passages (excluding John 17) that deal with intercession but nowhere are we told to pray for the lost. Does God care for the lost as much as we do? Of course! He sent His Son to die for our sins! We pray for the lost by praying that God will raise up laborers that will be used to evangelize the lost.

Mt 9:37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

Mt 9:38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Lu 10:2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

1Co 3:9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building. etc.

1.2.1.2 Exegesis - An Approach

In exegesis, the preacher attempts to determine the thoughts and environment of the scripture authors and to read out of the Biblical Texts, the intent of those authors. (1 Tim 4:11-16). This is an expositional system. It is not a typical topical or a propositional approach to preaching. e.g., 2 Co 8 & 9 is the longest passage in the N.T. on giving but it doesn't mention money, once! The theme developed for that passage by a second year

seminary student at the Western Baptist seminary^a was:

Holy Living Produces Holy Giving.

That is, if you live right, you'll give right! The message outline for this THEME is shown in Figure 02.04 "Outline - The Theme Expanded".

This exegetical method gives confidence and assurance because we are preaching the truth and are giving God's message not our own.

^a (The only school using this method at that time)

1.3 A SUMMARY OF RECENT HOMILETICAL HISTORY.

1.3.1 The Homiletical System Used In Most Training Schools.

(The American System)

The Frenchman, Alexander Vinet, may be called the modern father of homiletics. He wrote the first book on homiletics in France. Cotton Mather (1663-1728) wrote the first homiletics book in America. This book was virtually a copy of Vinet's earlier work. J. A. Broadus of the Southern Baptist Theological Seminary published a homiletical textbook in 1870⁶. It was the first book on homiletics by a Southern Baptist. He indicated that he was indebted for help to Aristotle, Cicero, and Quintillion, and to Whately and Vinet. The last two together with Ripley had been his text books. His approach was sometimes extra Biblical (the unabridged version). For example, one of his bits of advice was, if you dream something, preach it! Another American, Andrew W. Blackwood, homiletics professor at Princeton was an exponent of the topical approach to sermon preparation⁷. The reference above by Broadus (Pg. 224-227) contains a nice Bibliography of Homiletics and includes works on the history of preaching. Of course, the cutoff date for this bibliographical information is the date of the book (1870). A fine book containing bibliographic data of great preachers from 1600 until 1960 is Wiersbe's "Walking with the Giants"⁸. It has been difficult in existing literature to find homiletical methods that are exegetical and yet contain the vibrancy and capability to motivate a congregation.

Three types of messages were developed by the Broadus and the Blackwood schools of homiletics:

- Topical Find a topic, develop an outline, then find passage(s) in the Bible to buttress your points.
- Textual Do an exegesis of 2 or 3 verses. Preach it to the people.
- Expository Exegete 12-15 verses of scripture. Then the passage is preached like a running commentary. This method was developed and used in the Plymouth Brethren Assemblies. Harry Ironside, himself, trained in the "assemblies", used this method very effectively, although, as he said "I can't tell a Greek letter from a chicken track"! Ironside was one of the great preachers of the 20th century. He became the pastor of the Moody Memorial Bible Church in Chicago, Ill.

Assignment 01 Exegesis vs. Eisegesis

1. Preaching is the making _____.
2. A method for reading back into Scripture, the thoughts of the interpreter is called _____.
3. A method for the determination of what the original author meant by his writing is called _____.
4. Eisegesis promotes a pure _____.
5. What is alliteration? _____.
6. Give an example of alliteration. _____, _____.
7. What is assonance? _____.
8. Give an example of assonance. _____, _____.
9. How do you pray for the lost? _____.
10. Describe the methodology of a "Typical Topical" preacher. _____

11. Name 3 major early American Homileticians. 1. _____
2. _____ 3. _____
12. Name and describe the three main systems of the 'American (Broadus/Blackwood) system' of Homiletics. _____

1.3.2 The Development Of An Exegetical Homiletical System (EHS)

Verse by verse doctrinal Bible teaching was the cornerstone of preaching in the Plymouth Brethren Assemblies. Samuel Chadwick, himself familiar with the assembly preaching methods, taught himself Greek, Hebrew, and Aramaic. Chadwick taught at Cliff College. This college trained men the likes of G. Campbell Morgan, Allan Redpath, and J. Sidlow Baxter. Chadwick had an American student, Arthur B. Whiting. Whiting, further developed the exegetical methods of Chadwick and learned to extract principles from the text. These **principles**, defined as **"eternal truths not limited to a moment of time"**, he preached to his congregation. Dr. Whiting, who, later became Dean of the Bible Institute of Pennsylvania (and much later became the President of the Western Conservative Baptist Theological Seminary), like Chadwick before him used to take one student each year and personally train him in this exegetical homiletical method (Chadwick actually took two years to train Whiting). One of these students was Milton Jones (Dr. Whiting took three years to train Jones). Milton Jones, who later became Dr. Milton Jones, augmented this method, adding to the exegesis of Chadwick and the Principle determination of A.B. Whiting, to a new homiletical feature, the Theme of the message. The Theme, which Jones defined, is **the development from the principles, of a sentence of ten words or less, that is the epitome or essence of the passage**. The message outline was then directly developed from this theme. This method will be acquired as a discipline in this course.

This method is a Biblical approach to preaching/teaching the Word of God; e.g., Ec 12:9-11, Ne 8:8, 1 Ti 4:13,.

Here are some questions for thought.

- What are some problem areas of a straight exegetical approach to preaching?
- Knowing our own areas of weakness, if we proceed to preach without a good plan, what difficulties might we encounter?

1.4 A CONTRAST BETWEEN DISCIPLINES.

1.4.1 Definitions.

1.4.1.1 Definition Of Hermeneutics.

Hermeneutics: *The art and science of interpreting the Word of God.*

1.4.1.2 Definition Of Homiletics.

Homiletics: *The art and science of preparing and delivering the Word Of God.*

1.4.1.3 Definition Of Exegesis.

Exegesis: *The skillful application of sound Hermeneutical principles to the original text of scripture in order to declare its intended meaning⁹.*

1.4.1.4 Definition Of Public Speaking.

Public Speaking: *Involves the presentation of material, the projection of voice, and the inclusion of appropriate body language.*

1.4.1.5 Definition Of Systematic Theology.

Systematic Theology: *The collecting, scientifically arranging, comparing, exhibiting, and defending of all facts from any and every source concerning God and His works.*

1.4.2 The Comparison Of Hermeneutics, Homiletics, Public Speaking, And Systematic Theology.

Notice from the definition of exegesis, the expansion into the disciplines we are covering in this course of studies.

The skillful application of sound Hermeneutical (Hermeneutics) principles to the original text (Textual Criticism) of scripture (Greek, Hebrew, Aramaic) in order to declare (Homiletics) its intended meaning (The collection and arranging of many such messages are the work of Systematic Theology).^a

Table 1, below, gives us a general comparison and contrast of these disciplines.

^a Learn to use alliteration and assonance. - All good advertising men use them. e.g The last line of a Christmas 1989 TV AD from the Scandliato Building Company: "Jesus is the Reason for the Season"! Learn to pronounce words correctly. Learn appropriate aspects of body language.

Table 01.01 Comparison of Hermeneutics, Homiletics, Public Speaking, and Systematic Theology

(The First Three Columns by S. F. Logsdon).

HERMENEUTICS	HOMILETICS	PUBLIC SPEAKING	SYSTEMATIC THEOLOGY
Interpretation	Preparation	Presentation	Comparison
Foundation	Building	Exhibition	Collection
Argument (The Idea of the Passage)	Arrangement	Pronouncement (Application)	Arrangement
Grasping	Grouping	Giving	Defending
Outlook	Outline	Outlet	Exhibiting

1.4.3 What Churches Look For In Selecting A Pastor.

Although not all churches ask the kind of questions from a candidate as shown below, these items are often used consciously or unconsciously in the evaluation of the candidate. By the way, if you happen to fit all eighteen categories listed below, you are not only outstanding, but may overwhelm the pulpit committee.

1.4.3.1 A Pastor Who Is Heavenly Minded.

There are those in the ministry who are very heavenly minded, spending mostly all their time "stuck up in the steeple". Unfortunately, for them, God indwells believers on ground level. We need to determine the spiritual level of each believer under our care so that we can communicate with them. In the public ministry it is suggested that we pick out an individual in our congregation (not the same one every week) to see if they are with us in our delivery. Usually, we should find a teenager; the idea being if we are getting through to them we are probably reaching the majority of the congregation.

- Can you think of any problem(s) we might provoke doing this?

1.4.3.2 A Pastor Who Is A Spiritual Psychiatrist.

Remember our preaching/teaching opportunities and responsibilities usually last less than 2 hours a week. We can hurt the local Church when we attempt to be something for which we're not trained (psychiatry), and neglect the main ministry for which we've been chosen, gifted, and trained by God (public preaching/teaching). Much of the counseling ministry can be shortened or eliminated by proper and appropriate preaching of the Word of God. We also must remember that we are spiritual counselors, not psychiatrists or psychologists (unless we are). Remember that psychiatry/psychology is categorized by many as "the study of the id by the odd!" Unfortunately there are those in and out of our midst, like a California Seminary faculty member was heard saying "We're not here to theologize psychology but to psychologise theology!"

It may be that the seminaries of the future will be taken over by the Government so that our congregations can get the "benefit" of secularized and humanized teaching from the pulpits of the 21st century. For many liberal congregations, this teaching has been going on for more than one hundred years. Our mandate from God is to proclaim the word; be

urgent in season [and] out of season, convict, rebuke, encourage, with all longsuffering and doctrine. (2 Ti 4:2 DBY)

Assignment 02 A Contrast In Disciplines,

1. Define Exegesis _____.
 2. Define Hermeneutics _____.
 3. Define Homiletics _____.
 4. Define Systematic Theology _____

 5. What is public speaking? _____

 6. Describe how a Pastor/Teacher differs from a Psychiatrist. _____

 7. How do the Scriptures describe the work of a Pastor/Teacher? _____

 8. How might we determine if we are 'getting through' to our congregation/class? _____

 9. How might this produce a problem? _____

 10. How many items are listed in this text for what churches look for when choosing a pastor? _____.
-



1.4.3.3 A Pastor Who Is A Thinker

Often individuals who lack interpersonal communication skills get this tag put on them. i.e., They can't do anything else therefore they must be a "thinker". There are, however, real thinkers out there in the Christian herd. There are also thinkers who can really communicate. Such an individual is probably very good at transfer learning. That is, they can use the information you already know and transfer such information to Biblical things to illustrate their points. For example, in the secular realm, I was teaching a group of intermediate skiers and was having trouble getting some of the adult students to keep their upper body over their downhill ski when they finished their turns: they were leaning into the slope. I asked if any of them had ever climbed poles with a belt and "spurs" or knew anything about it? Two men said yes. I asked them what would happen to them if they leaned into the pole. One of them gave the response I was seeking. "My spurs would likely kick out and then I would burn the pole." I told them that is one very good reason why, in skiing, we want you to keep your upper body over your outside ski when we finish a turn. This keeps us from undue skidding and from, worst case, kicking out our inside edge(s) and "burning" the hill with our body. We can all think of experience we have in one discipline that we can use to explain a concept in another discipline. These are forms of illustrations.

- Can you think of an illustration to Biblical truth that comes from another discipline?
- Can you use that Biblical illustration backwards? i.e. Use a Biblical principle, verse, personality, etc., to illustrate truth in that other discipline?

1.4.3.4 A Pastor Who Is Serious Minded.

Pastor/teachers should be serious minded but they also should be able to laugh at themselves: for as Dr. Barnhouse used to say "God must have a good sense of humor, He made us!" Dr. Roanne Pierce was a well known and very serious Keswick speaker. His pulpit attire was black shoes, socks, suit, vest, tie and a white shirt. He was speaking one evening at a conference grounds in New Jersey, on Is 40:31. He preached for an hour without so much as a smile. For his conclusion he reread the text. "But they that wait upon the Lord shall renew their strength; they shall mount up on wegles ings! The crowd broke down in laughter. Pierce looked on incredulously as they laughed not understanding why. Whereupon he left the podium and exited the grounds! Dr. Pierce was a very serious man who was also a real thinker. He used to say "a man who is a thinker is always a serious man! We need to learn to laugh at ourselves. For example, "Our town is described as an intellectual town and I was lucky enough to run in to him."

1.4.3.5 A Pastor Who Has A Good Sense Of Humor.

The other side of being serious is having a good sense of humor. There are some preachers that try to or are able to get along without much Biblical content in their messages by being funny. They are, or may be, good entertainers. Many get along by telling a continuous line of jokes. Jokes are just funny. Milo Frank wisely says¹⁰ "You can never be sure of the reaction to a joke as a hook, so why take a chance"? Anecdotes, on the other hand, may or may not be funny, but refer to the subject. e.g., suppose we are preaching on fathers day and are preaching about how a good father should not provoke (or exasperate) his children to wrath (Eph 6:4). We might use an anecdote to illustrate a

negative side of some fathers' behavior, such as: One little boy asks another boy, "Do you have a den in your house?" The other boy replies, "No, my father roars in every room in the house!"

1.4.3.6 A Pastor Who Is A Good Dresser.

Every pastor should dress as appropriate to his congregation (Normally clean, neat, suit, and tie.). On the other hand, if the congregation demands a "clothes horse", find out why they want such an impeccable dresser. This may tell you something of the spiritual acumen and condition of that congregation. If the congregation demands an assortment of three hundred plus, dollar suits, etc., you might try to find out whether they will give you and your family an appropriate clothing allowance. Ditto, for a residence and automobile. On the other hand, you should not dress like the resident Nerd.

- (1) What is a nerd?
 - (2) Give several examples of "nerdy" dress and behavior.
- How about Herb Tarlick, the salesman on the TV program "WKRP" in Cincinnati?

1.4.3.7 A Pastor Who Is An Avid Reader.

Instead of being an avid reader of Biblical literature, some congregations want a pastor who is "up to date", i.e., contemporary in his reading: one who has read and maybe even has cataloged all the best in contemporary periodicals as in Readers Digest, Time, Life, Look, OMNI, Newsweek, Wallstreet Journal, New Yorker, Atlantic Monthly, National Geographic, etc. They, like those frequenting the market place (agora) during the Apostle Paul's day, were interested in only one thing: Now all [the] Athenians and the strangers sojourning there, spent their time in nothing else than to tell and to hear the news. (Ac 17:21 DBY) I once knew a pastor who had only a very small collection of books. He was very poor and had attended a small Bible college so he wasn't able to accumulate many books. It might be that God has given us the means to help individuals like this man to get the books he needs for his study.

1.4.3.8 A Pastor Who Is A Quiet Man.

A quiet man may be the name given by some Churches for a pushover: someone who won't rock the boat, someone who will comfort the comfortable. Remember from a secular point of view, Gary Cooper played quiet men on the screen. Some quiet men are not pushovers! We need to assess a congregation's reasons for being desirous of a quiet man.

1.4.3.9 A Pastor Who Is A Good Mixer.

Some Churches want a man who will run their social programs. They tolerate 15 minute messages (but don't make us late for lunch). Their idea of a pastor is a man like the captain on the "Love Boat". Marry us, bury us, but by all means keep us happy. If you run across one of these congregations, be very careful! A pastor may be a social creature and may enjoy social activities. However, to do these things in deference to sound preaching/teaching is not what the Bible commands. As Paul writes: 1 Ti 4:12 Let no one despise thy youth, but be a model for the believers, in word, in conduct, in love, in faith, in purity. 13 Till I come, give thyself to reading, to exhortation, to teaching {doctrine}. 14 Be not negligent of the gift [that is] in thee, which has been given to thee through prophecy, with imposition of the hands of the elderhood. 15 Occupy thyself with these things; be wholly in them, that thy progress may be manifest to all. 16 Give heed to

thyself and to the teaching {doctrine}; continue in them; for, doing this, thou shalt save both thyself and those that hear thee. (1 Ti 4:12-16 DBY) Alexander Hay states in his book (pg 289) on New Testament Order "The question that arises is, do we really accept God's Word as our only rule of faith and practice or do we permit the natural rationalism of the mind to cut out parts that it considers impracticable or inadvisable?"

1.4.3.10 A Pastor Who Is a Strong Leader.

Some congregations may want a strong leader (but only if he agrees with me). Not everyone agrees as to what makes up strength in leadership. One of the best secular books I've read on leadership is "The Leadership Secrets of Attila the Hun"¹¹. As an exercise we might suggest finding passages in the Bible which seem to support Dr. Robert's principles of Leadership Qualities (a typical topical approach). Some congregations may want a man of iron "to clean up this Church." Often those wanting such a man are the first to go!

1.4.3.11 A Pastor Who Understands Finances.

Knowledge of Finances Makes Cents



All God's people should understand finances so we don't overspend ourselves, make foolish investments, and put the cause of Christ to shame. However, unless very unusual circumstances prevail, the work of pastor/teacher is **for the perfecting of the saints; with a view to [the] work of [the] ministry, with a view to the edifying of the body of Christ;** (Eph 4:12 DBY) It is a New Testament principle that those Teaching-Elders in the local Church are not to be the "money men", but instead are to give themselves to prayer and to the ministry of the word (Ac 6:1-4). Deacons were appointed to take care of the physical ministries of the local Church while elders were given (appointed) to take care of the spiritual well being of the congregation (I Ti 3:1 - 6:21, Tit 1:5-2:15, Heb 13:17). Pray that we might minister in a local Church where there is a deacon board of Spirit controlled, financially knowledgeable, men (and women). Remember Phoebe a deaconess from the Church at Cencrea (Ro 16:1).^a

1.4.3.12 A Preacher Who Communicates.

A preacher does not communicate just because he has passed certain educational requirements. A preacher does not communicate just because he has eloquent speech. If a Church's concept of communication involves only the education and eloquence of it's preacher, it would be better off being a branch of the local Toastmasters Club. While studying for the ministry, I had to have minor surgery. My Christian doctor asked how my

^a Bumper Sticker reads: Tithe if you love the Lord. Anyone can honk!

studies were coming along. I told him they were great but very hard. He said, "that's wonderful." I asked him why he said that. His response was, "I can read and understand my Bible and English commentaries on the Bible, but what I need is for someone to dig out those things I can't get by myself, and make me understand them." Whether we are speaking to people with IQ's of 80 or 180, we must make them understand God's love letter, the Bible.

1.4.3.13 A Preacher Who Is Contemporary.

It is essential that the Biblical truth be packaged so that it communicates to the hearers. Our EH system is a method that promotes this communication. Contemporary, however, is often used to mean the elimination of Bible teaching and the substitution of contemporary philosophy, using unBiblical methods. John Fischer has conversely described what he would like to see in the local Church^{12 37}. "As the Church today gets more and more hip, more and more need-oriented, responding to the buttons that people push in their pews-I find myself longing for more of a historical faith. I find all my needs met as much as I want to meet God, and sometimes I wonder if he's really interested in the noise of our contemporary clamoring. Like my dog who can't seem to get anywhere because he keeps having to stop and scratch his fleas, **I wonder if we are so busy scratching where everybody itches that we aren't taking anybody anywhere significant.**"

1.4.3.14 A Preacher Who Is A Servant.

This is a dual edged sword. The Bible commands believers to **17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.** (Heb 13:17) On the other hand the elders of the local churches are encouraged to **2 Feed the flock of God which is among you, taking the oversight [thereof], not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over [God's] heritage, but being ensamples to the flock.** (1 Pe 5:2-3) It should be obvious that the lording over the flock is one of the great sins of those in the present day ministry, and, is the greatest cause for weakness in Christ's Body, the Church. George MacDonald indicates a litmus test we can use on ourselves: "You can tell whether you are becoming a servant **by how you act when people treat you like one.**"

1.4.3.15 A Preacher Who Is an Educator.

This is a nice role for an exegetical preacher to have. The fear here is that the congregation may not really want to be educated, and, when new truth is presented they may react in unforeseen ways. Is it possible for someone who fancies himself to be an educator, to be unable to have much learning take place in the local church? Why? Please read at your earliest convenience Gregory's book "The Seven Laws of Teaching"¹³. These seven laws are stated here as:"

- (1) A teacher must be one who knows the lesson or truth or art to be taught.
- (2) A learner is one who attends with interest to the lesson.
- (3) The language used as a medium between teacher and learner must be common to both.
- (4) The lesson to be mastered must be explicable in terms of truth already known by the learner - the unknown must be explained by means of the known.
- (5) Teaching is arousing and using the pupil's mind to grasp the desired thought or to master the desired art.

- (6) Learning is thinking into one's own understanding a new idea or truth or working into habit a new art or skill.
- (7) The test and proof of teaching done - the finishing and fastening process - must be a reviewing, rethinking, reknowing, reproducing, and applying of the material that has been taught, the knowledge and ideals and arts {and skills} that have been communicated."

1.4.3.16 A Preacher Who Is An Administrator.

There are several things to watch for if you happen to be this kind of person.

- (1) Don't let the tail wag the dog! The preacher is the trainer or one of the trainers of the local church. When he becomes a tyrant like Diotrephes, in 3 Jo 9, the local assembly is apt to split: *If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye {Pl.} are.* (1 Co 3:17) A more homely translation of the first part of this verse might be: A Church wrecker, him will God wreck!
- (2) Remember you are dealing with real people not just artificially developed programs. Not everyone will fit into your concepts of administration **unless** your principles and methodology are Biblical!

Can you think of other considerations?

- (3)
- (4)
- (5)
- (6)

1.4.3.17 A Preacher Who Is an Entertainer.

This is the day for entertainment. The world system is crowding us out of the space in the pulpit. God has never said our ministries would be popular. Remember in the Rome of Paul's day the world system was being entertained by the Roman system. The gladiators, the lions, the chariot races at the Circus Maximus^a were designed to placate a population that was slowly being strangled by the Roman poverty program. This was likewise true of other population centers. Look at Paul's admonition to the believers at Ephesus; Eph 6: 10-22. Look at his great popularity in the church at Corinth (and elsewhere) in 1 Co 4:9-13. **9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. 10 We [are] fools for Christ's sake, but ye [are] wise in Christ; we [are] weak, but ye [are] strong; ye [are] honourable, but we [are] despised. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; 12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: 13 Being defamed, we intreat: we are made as the filth of the world, [and are] the off-scouring of all things unto this day.**

Notice in the Greek text of verse 9, above, the word translated spectacle is the word

^a **Cir·cus Max·i·mus** - ancient Roman stadium: a stadium in Rome that was used in ancient times to stage chariot races and fights between gladiators [< Latin, "biggest racetrack"]

θεατρον: A theater, or that which takes place in a theater, a spectacle, a show. It is also used collectively in the plural, in other literature, for the spectators. Notice also that the observers are the world, angels, and men. He is not talking here of being Ho Ho the Gospel Clown. Check out his condition because of the message he is preaching. They didn't like it then, and they don't like it now. Repackaging the message to attract people by its entertainment value might be ok, but we had better make sure the message is not changed. Rock music with heavy emotional highs are not much different than Woodstock 94. It is questionable, that out of the rubbish that passes for Christian rock, a soul will be saved or progressively sanctified. Many of us who have at one time been in the music business have distanced ourselves from the present musical malaise. I know several preachers (very good ones) who, although the people of the churches where they candidated wanted them, were not chosen because these candidates would not allow the Word of God to be sacrificed at the altar of the rock music director. A SAD COMMENTARY! All we need are lions, to be back in the 1st century.

2 Ti 3:16 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be mature, thoroughly furnished unto all good works. 4:1 I charge [thee] therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers.; 4 And they, having itching ears, shall turn away [their] ears from the truth, and shall be turned unto fables. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. (2 Ti 3:16-4:5)

1.4.3.18 A Preacher Who Is A Hard Worker.

Every employer wants an employee who is a hard worker (See section 2.3.5). Our society is full of individuals who are hard workers. If you are lazy, forget about the ministry. On the other hand your family must be cared for (I Ti 3:4-5 - προϊστάμενον PMPtcAMS > προϊστημι : one who keeps on ruling - consistency). Make sure that you:
 (1) learn to work smart. i.e., 1 Ti 4:13 - give yourself to expository preaching.
 (2) Leave time for your family!

1.4.4 What A Pastor Should Be Prepared For In A Congregation.

Before a man commits himself and his family to a group of believers the following sanity checks should be made. Most congregations start out friendly but things can change after we're into the work. Here are some danger signs that may keep us from making big mistakes. On the other hand we probably could use a little tribulation to help us with our patience. One of my previous students, Bob Keith, (now Dr. Bob Keith) quotes the line from a Disney movie; "They may not kill you, but you'd be surprised what you can live through." The following is a checklist of 24 questions you and your spouse should consider when accepting a call to serve.

- Are my wife/family (presently) happy with the area and the group of believers?
- Why did the last man (men) leave?
- Will I have the freedom to preach the whole counsel of God?
- Does the congregation and especially the deacons/elders **agree with my doctrinal statement**? This implies **we had better get one prepared**. (Ref. Appendix G.)
- Are there any discipline problems pending/unresolved in that assembly?
- Are the congregation and the deacons/elders enthusiastic about my plans to implement 2 Tim 2:2 in their congregation.
- Am I expected to do the calling ministry to homes, widows, hospitals?
- Am I expected to do the evangelism in this assembly?
- Am I to be the head of all the happenings in this assembly? e.g., VBS, Ladies Mission Society, Boards of deacons & elders, budget committee, etc.?
- How many times a week am I to speak? Remember that depending on your language ability, a paragraph (not too long) message will at first take about 40 hours to properly prepare.
- Does this assembly have a good testimony in the community? If not, why not?
- Has this church split recently or is it the result of a recent church split?
- Can my family get by on the finances available for my salary? Will I have to take an outside job to provide for them? There are some who do this but their ministry suffers due to lack of preparation time; their families suffer because they are too busy.
- If this is a church affiliated with a denomination, is the denomination sound and can I get along with the denominational leaders?
- Is there a Pastor's job description? Can I live with it?
- Is my wife supposed to be Mrs. pastor?
- Are there adequate school facilities for my kids?
- If we are home schooling our kids, will the congregation have heartburn?
- If we have to move to this area, will the church pay for the move?
- What sort of preaching is the church accustomed? What do they mean by that?
- Am I prepared to take extreme criticism?
- Am I prepared for heresy from the congregation?
- Am I prepared to exercise (along with elders) church discipline on individuals when needed?
- Am I willing to stay here for the rest of my life?
- Others?

From our study of the Bible along with our studies of Hermeneutics/Homiletics and Systematic Theology we should draft a doctrinal statement of the things we believe. A sample doctrinal statement is given in Appendix G. It may change slightly (not in the major items) as we learn more, but they should be fairly stable as time goes on. This statement can be given to the church board interested in you so there will be no misunderstanding of your beliefs. You should carefully examine that churches statement of faith for any differences. It is appropriate to quiz the board about their individual

beliefs, either individually or in a group. If they are too shy or feel uncomfortable telling others in the church what they believe, what will they be able to tell others outside the church? (They have no business being on a church board!) Remember, they are also on trial. You have been trained and are under the mandate of God to preach the Word. The church you go to must recognize that mandate or they may not be listening to the same God!

1.5 THE FIVE ESSENTIALS FOR AN EFFECTIVE MESSENGER.

Most men do not belong in the "ministry" because they are unsaved. The Bible calls them by the term the "natural man" - the unsaved man: 1 Cor 2:14 ψυχικός - this individual has **no capacity** to understand the Scriptures. From a Biblical viewpoint, they have no message from God. The stories are common of individuals being pastors or holding elected offices in fundamental churches who later get saved. Dr. Jones relates that he held an elective office in a Baptist church prior to being saved. I knew a man who had attended Western Seminary and was in his fourth year of attendance when attending a class given for those who had never led a person to Christ (prior to our evangelism week) discovered he was lost. He came up to me in Hebrew class and was overjoyed with the assurance that he was now a child of God. Don't assume people are saved because they are preachers, deacons, elders, etc.. The real test is do you believe 1 Co 15:1-8? Have you made it personal? What is unusual about these verses?

The five essentials for an effective messenger are:

1.5.1 **Spirituality.**

Spirituality has to do with the **Fruit** of the Spirit (Gal 5:22-23). Note that it could not be described in the Old Testaments because believers were not permanently indwelt by the Holy Spirit during earlier dispensation(s).

The Bible describes three kinds of saved individuals: two kinds of carnal Christians and the spiritual Christian. The two kinds of carnality described in the New Testament are described below. The first kind is described by the word:

- (1) 1 Co 3:1 σαρκινός - describes a baby Christian who is too young for the "meat" of the Word. Not **yet** a pastoral candidate: a baby Christian. He needs to grow some more.

The second kind is described by the word:

- (2) 1 Co 3:3 σαρκικός - describes a Christian who may be old enough chronologically, but who has **refused** to grow: not spiritual. This man does **not** belong in the pulpit ministry.

The New Testament describes the Spiritual man by the word:

1 Co 2:15 πνευματικός - This word describes the Spiritual man who is able to discern spiritual things with spiritual (words).

These three Scriptures for the two categories of carnality and for spirituality are shown below:

14 But [the] natural man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know [them] because they are spiritually discerned; 15 but the spiritual discerns all things, and *he* is discerned of no one. 16 For who has known the mind of [the] Lord, who shall instruct him? But *we* have the mind of Christ. 1 And *I*, brethren, have not been able to speak to you as to spiritual, but as to fleshly; as to babes in Christ. 2 I have given you milk to drink, not meat, for ye have not yet been able, nor indeed are ye yet able; 3 for ye are yet carnal. For whereas [there are] among you emulation and strife, are ye not carnal, and walk according to man? (1 Co 2:14-3:3 DBY)

As preachers/teachers we must know how to find the will of God. If we don't know

how to find His will, how can we teach our congregation (how to find His will)? Some try a waltz:

- (1) The Word of God
- (2) Circumstances
- (3) Prayer

But to find the will of God we need to be controlled by the Holy Spirit and then use our own judgment! i.e. **and delight thyself in Jehovah, and he will give thee the desires of thy heart.** (Ps 37:4 DBY) Appendix A contains a sample word study completed mainly by the Online Bible which describes for this age (Church) and the previous age (Israel), how to find the will of God. It also provides the information about how to be Holy Spirit controlled in this (the Church) age. The word from the Hebrew which is translated "delight" indicates that a person should put himself/herself into the Lord so that there results no controversy. How then might we be Holy Spirit controlled? What does the rest of Scripture say?

For Jehovah Elohim is a sun and shield: Jehovah will give grace and glory; no good thing will he withhold from them that walk uprightly. (Ps 84:11 DBY)

18 And be not drunk with wine, in which is debauchery; but be filled with the Spirit, 19 speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with your heart to the Lord; (Eph 5:18-19 DBY)

Let the word of the Christ dwell in you richly, in all wisdom teaching and admonishing one another, in psalms, hymns, spiritual songs, singing with grace in your hearts to God. (Col 3:16 DBY)

Notice that the results of control by the Holy Spirit and that of letting the Word of Christ dwell in us richly, is described by equivalent things: therefore, they are the same. The control by the Holy Spirit by an admittedly "simplistic" formula is stated as follows: it is ensuring that no unconfessed sins (1 John 1:9) remain in our life, ensuring at the same time that we have not grieved (Eph 4:30) or quenched (1 Th 5:19) the Holy Spirit. At this point our goals and God's goals should as best we know, line up. There should now be no contention with what God wants for our life. And, therefore, the indwelling Holy Spirit has free reign in our life. Three comments on the Eph 5:18 and Col 3:16 passages.

- (1) The direct reference to Christ as God is displayed. First, by referring to God's Word as the Word of Christ. Second, that the same writer (Paul) suggests singing with grace in our hearts to τῷ κυρίῳ (the Lord) in Eph 5:19. He then suggests singing with grace in your hearts to τῷ Θεῷ (the God).
- (2) From our study of hermeneutics these two verses contain what is termed a conceptual cross reference, What does that mean? Where did we study conceptual cross references?
- (3) The third person of the Trinity is on display here. In Eph 5:18 we are to be controlled by the Holy Spirit.

1.5.2 **Natural Gifts.**

A person having natural gifts has the ability to think clearly with common sense; not an egghead. It is having the ability to speak plainly and forcefully (not a mumbler).

- What is an egghead? An egghead might be described by the following illustration. A young man out on his first date when saying goodnight at his girl friend's front door says "goodnight" and kisses the girl on her forehead. The girl says, "lower". The young man says "goodnight" (an octave lower).



What, Me Exegete?

1.5.3 **Knowledge.**

Knowledge of divine revelation is critical. It is essential for the preacher that he keep on studying. e.g. The Bible in English as well as the original languages, books on exegesis, textual criticism, homiletics, hermeneutics, Bible commentaries, apologetics, human nature (psychology, sociology, education - how people learn -see Figure 01.01 and Table 01.02), science, Biblical archaeology, books on the plants, animals, and minerals of the Bible, etc.

A good exercise for the prospective preacher/teacher would be to carefully examine Figure 01.01 and Table 01.02, to see the kind of atmosphere that is conducive to a believer's or an unbeliever's learning. Although these might be thought of as "worldly" methods, we should not attempt to make learning more difficult just because we are dealing with information from the Word of God. It might indicate why inter-city kids seem to have learning difficulties. The following is a brief description of Figure 01.01 This model (Figure 01.01) shows that humans (and probably animals too) must have basic needs met at the lower level before higher levels of self fulfillment can be achieved. Many of these needs act as primary motivators in a person's life. The implications for Preachers should be obvious. These needs are further described as:

(1) **Security, Survival Needs:**

These needs are immediate need for life, breath, food, etc. They are physical and organizational needs. People need regularity and predictability and the feeling that tomorrow is intact for security. You may remark that didn't Jesus say "Don't be anxious about tomorrow"? The answer is yes and no! This quote from Mt 6:34 DBY is: **Be not careful therefore for the morrow, for the morrow shall be careful about itself. Sufficient to the day [is] its own evil.** The trite statement about looking at why the therefore is there for, is really important here. We see in context that Jesus was going through Galilee preaching and while going He was healing the sick and casting out demons; clearly demonstrating that He is/was the Messiah! Because of this, the people felt comfortable enough to follow Him (Mt 4:25). After choosing His 12 disciples whom He also called apostles (Lk 6:13), and seeing the multitude, He took them to a plateau and taught them the so-called "Sermon on the Mount"¹⁴. Notice that they felt comfortable with Him because they believed He could meet their needs. Notice also, in Mt 14:13b-23 that our Lord taught the five thousand who came to Him, drawn by His miraculous signs, and actually fed them. This feeding was done by a miracle because the place was a wilderness and it was getting too late for the crowd to travel home. This illustrates our Lord's use of such knowledge (He created it). When new revelation was given, expressions such as 'Fear Not' (e.g. Lk 1:30) were given to dispel fear that would accompany a supernatural

visitation. Because we have these needs, God was very careful regarding our safety and security needs providing us with Scripture like:

These things have I written to you that ye may know that ye have eternal life who believe on the name of the Son of God. (1 Jo 5:13 DBY)

Or:

5 [Let your] conversation [be] without love of money, satisfied with [your] present circumstances; for *he* has said, I will not leave thee, neither will I forsake thee. 6 So that, taking courage, we may say, The Lord [is] my helper, and I will not be afraid: what will man do unto me? (Heb 13:5-6 DBY) Likewise:

26 but ye do not believe, for ye are not of my sheep, as I told you. 27 My sheep hear my voice, and I know them, and they follow me; 28 and I give them life eternal; and they shall never perish, and no one shall seize them out of my hand. 29 My Father who has given [them] to me is greater than all, and no one can seize out of the hand of my Father. 30 I and the Father are one. (Jo 10:26-30 DBY)

(2) Belonging, Esteem Needs:

Human beings are social creatures. We need affiliation. We need to be accepted as a member of a group, yet be recognized as unique, special, and valuable. Notice that the Bible provides a place for each believer. For this age, it is the Local Church.

11 and *he* has given some apostles, and some prophets, and some evangelists, and some shepherds and teachers, 12 for the perfecting of the saints; with a view to [the] work of [the] ministry, with a view to the edifying of the body of Christ; 13 until we all arrive at the unity of the faith and of the knowledge of the Son of God, at [the] full-grown man, at [the] measure of the stature of the fulness of the Christ; 14 in order that we may be no longer babes, tossed and carried about by every wind of *that* teaching [which is] in the sleight of men, in unprincipled cunning with a view to systematized error; 15 but, holding the truth in love, we may grow up to him in all things, who is the head, the Christ: 16 from whom the whole body, fitted together, and connected by every joint of supply, according to [the] working in [its] measure of each one part, works for itself the increase of the body to its self-building up in love. (Eph 4:11-16 DBY)

From our natural world, I've learned as a ski instructor, that students don't learn until these (belonging and esteem) needs and the previous (security and survival) needs have been satisfied. The congregations where we are most effective must believe that we want only God's best for them. Putting them in this frame of mind will allow the impartation of knowledge and understanding.

(3) Knowledge, Understanding Needs:

Humans need intellectual growth and achievement. They need to know how to do things, to know about the meaning of things. They need to be challenged with higher levels of thinking. Motivating them to get into God's Word for themselves will pay great dividends for those so exercised and eliminate generally the need to keep on feeding "Pabulum" to the congregation. e.g.,

11 Concerning whom we have much to say, and hard to be interpreted in speaking [of it], since ye are become dull in hearing. 12 For when for the time ye ought to be teachers, ye have again need that [one] should teach you what [are] the elements of the beginning of the oracles of God, and are become such as have need of milk, [and] not of solid food. 13 For every one that partakes of milk [is] unskilled in the word of righteousness, for he is a babe; 14 but solid food belongs to full-grown men, who, on

account of habit, have their senses exercised for distinguishing both good and evil.

(Heb 5:11-14 DBY)

(4) Aesthetic Needs:

This is the need for appreciation of life, beauty, and love. e.g.,

13 Wherefore I beseech [you] not to faint through my tribulations for you, which is your glory. 14 For this reason I bow my knees to the Father [of our Lord Jesus Christ], 15 of whom every family in [the] heavens and on earth is named, 16 in order that he may give you according to the riches of his glory, to be strengthened with power by his Spirit in the inner man; 17 that the Christ may dwell, through faith, in your hearts, being rooted and founded in love, 18 in order that ye may be fully able to apprehend with all the saints what [is] the breadth and length and depth and height; 19 and to know the love of the Christ which surpasses knowledge; that ye may be filled [even] to all the fulness of God. (Eph 3:13-19 DBY)

(5) Self Actualization:

This is when a human being can become all that he can be; physically, mentally, emotionally, and spiritually! e.g.,

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, [therewith] to be content. 12 I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me. (Php 4:11-13)

It is not the exaltation of the old man, but is the Holy Spirit's outworking of Ro 6:6, Ga 2:19-21, and Phl 3:10, in the life of the believer. The Figure by Maslow should not be taken as, undoubtedly, he meant it, but is used as an illustration of what we are seeking, namely the regeneration and maturity of the New man in Christ Jesus. Maslow gives this only as an example of the world system's desire to build up self. The Christian believer is to reckon self dead!

Ro 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Ro 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Some questions we might ask ourselves:

- (1) Can you see how these principles may have been used by our Lord in His earthly ministry? By Paul? By Peter? By John the Apostle? Others?
- (2) Why, using similar texts of Scripture, do some teachers seem to impart more information to their classes?
- (3) How might we use these principles (if they are valid) to cause our congregation(s) to learn more?
- (4) Give some examples of local Churches you've attended where the Christians seem to be ignorant of Biblical teaching.
 - a. Was the teaching of poor quality?
 - b. Was the teaching unbiblical? In what way(s)?
 - c. Was the learning climate unsatisfactory? Why?
 - d. Was Christian teaching habitually being given to unbelievers?
 - e. Was the Gospel continually being preached to believers?



Figure 01.01 Maslow's Hierarchy of Needs

Table 01.02 Bloom's Taxonomy

CATEGORIES OF THE COGNITIVE DOMAIN	DESCRIPTION	GENERAL OBJECTIVES	SPECIFIC OUTCOMES
Knowledge	Remembering previously learned material. Recall	Knows common terms. Knows specific facts. Knows methods and procedures. Knows basic concepts.	Learner can define terms, identify or label actions, select behavior, state or reproduce action.
Comprehension	The ability to grasp the meaning of material. Translation into own words, thoughts and ideas.	Understands principles. Interprets material. Estimates future consequences. Justifies procedures.	Learner can explain action, make estimates, predict outcomes. They can paraphrase or generalize what they know about the subject.
Application	The ability to use learned material in new and concrete situations. Can demonstrate correct procedures in a variety of usages.	Applies concepts in new situations. Constructs charts/graphs. Demonstrates correct usage of methods and procedures.	Learner can demonstrate in appropriate ways, make modifications, use correctly. They can manipulate behavior; relate to situations. They can change and predict behavior; show a variety of uses.
Analysis	The ability to break down materials into component parts so that its organization and structure can be understood. (relationships, parts, etc.)	Recognizes unstated assumptions. Can make inferences. Can recognize the organizational structure of material.	Learner can break down behavior into parts, make diagrams and differentiate relationships. They can select or separate elements and distinguish characteristics.
Synthesis	The ability to put parts together into a new whole. Creative behavior based on a background of information. Can produce new patterns.	Integrates learning from different areas into a plan for solving a problem. Formulates a new way of doing things.	Learners can categorize parts into like/unlike elements. They can combine past behaviors to create new ones. They can revise previous actions into appropriate action for new situations.
Evaluation	The ability to judge and value material based on definite criteria. (internal or external elements of all other categories)	Judges logic and consistency. Judges adequacy. Judges value internally (organizationally). Judges value externally (relevance to purpose).	Learner can appraise behavior and conclude its validity. They can compare, contrast and justify behavior. They can interpret and summarize actions and support choices.

1.5.4 **Skill.**

It is essential that skill be available and used in the choice and arrangement of material. It is also essential that skill be available and used for the style and and in the delivery of a message. We've either been there ourselves or have heard a preacher "who had his tongue caught in his eyetooth so that he couldn't see what he was saying". And, neither could we!

It is essential that we not be an imitator. Each of us is a unique creation of God. When we imitate someone else in the pulpit we are saying to God that He made a mistake with us. Remember it takes different messengers to reach the wide variety of people. God has sovereignly made us and gifted us to reach those that others could not reach. However, let's face it, some people have more natural ($\psi\upsilon\chi\iota\kappa\omicron\varsigma$) skill than we have. What makes us think we can actually do the work of pastor/teacher with our seeming inferior ability(s)?

The answer is:

1.5.5 **Spiritual Gift(s).**

The Bible indicates that each believer has his/her own set of spiritual gifts (1 Co 12:1-11). This passage also indicates these gifts are bestowed sovereignly by the Holy Spirit (vs 4 & 11). The Lord Jesus assigns the place of ministry (vs 5). God the Father turns on the energy for the ministry of those gifts (vs 6). Right here it should be clearly understood that I Cor 12 is the beginning of the longest single passage on the spirituals (1 Co 12-14) and their regulation, in the New Testament. It is important that we realize the word *gifts* found in 1 Co 12:1 of the KJV of the Bible does not appear in the original. The word for spiritual ($\tau\omicron\upsilon\upsilon\ \pi\upsilon\epsilon\upsilon\mu\alpha\tau\iota\kappa\omicron\upsilon\upsilon$) is plural in the Greek and might be better translated "spirituals" or "spiritual things" In the near context, chapter 12, Paul explains about spiritual gifts while in chapter 13, he explains about the superiority of spiritual fruit. Finally, in chapter 14 he discusses the regulation of these spirituals in the local Church. He is very concerned that this local Church in Corinth understands that the spirituals are broken down into two major categories; gifts and fruit. Whatever our spiritual fruit might be at this time, if we don't have the gift of pastor/teacher we should not thrust ourselves out into this ministry. There are those in the Christian population that have decision making capabilities that might take us up on our request to be put to work! They, like ourselves, may not have appropriate gift(s) (vs 8-10) of discernment. Every Christian should be walking by means of the Spirit (Spirituality). However, Not every Christian has the Spiritual gift of Pastor/Teacher! Notice that God draws a careful distinction in His Word between Fruit of the Spirit, Gifts of the Spirit, and Offices (I Ti 3:1-15) in the local Church, within the body of Christ¹⁵. Hay points out some of the weaknesses of the modern pastorate on pages 288-299, and states its underlying cause. "There lacks in the church of today - in its structure, its services and its ministry - the practical recognition of the priesthood of all believers. The participation of all the members in the ministry through the gifts of the Spirit is not permitted."

1.6 THE SEVEN ESSENTIALS FOR AN EFFECTIVE MESSAGE.

The seven essentials for an effective message are:

1.6.1 **Authority.**

Authority lies in the Divine Truth that we proclaim. Every message should be characterized by authority. Therefore, using other sources to the exclusion of the Bible will not give our messages real authority. Notice the result from our Lord's ministry: **28 And it came to pass, when Jesus had finished these words, the crowds were astonished at his doctrine, 29 for he taught them as having authority, and not as their scribes.** (Mt 7:28-29 DBY)

Our Lord Jesus, when delivering the "Sermon on the Mount" (Mt 5-7) quoted the Old Testament 39 times: 6 - Exodus, 5 - Leviticus, 2 - Numbers, 6 - Deuteronomy, 1 - 1 Kings, 1 - 2 Kings, 2 - Chronicles, 5 - Psalms, 1 - Proverbs, 5 - Isaiah, 3 - Jeremiah, 1 - Ezekiel, 1 - Zechariah; and 2 non-canonical books 6 times². When He was tempted as described in Mt 4:1-11, the Lord's response was to quote the Old Testament prefixed by the Greek word, γεγραπται perf. pass. ind. 3 sing. > γραφω : I write. The word might be better translated: "stands written and is still in force"¹⁶. Harry Rimmer¹⁷ in his book "Voices from the Silent Centuries" describes this word meaning as having been recovered from the papyri. "In the centuries when this word was on the tongue of man in daily use, it had a legal significance. If two men desired to enter into a contract, they went to an officer of the court, and stated the details of their agreement. The officer wrote the contract, read it to the two parties, and then wrote across the face of the document, "γεγραπται". In our modern time we would call it an attested copy, and the use our Lord made of this was in connection with the fact that no one had authority to change a word of a document that was so attested." Not to be outdone, notice the Devil's second test in verse 6. He uses the same word (it is written), and quotes Ps 91:11-12. Be prepared to see our strongest adversaries using the Word of God. Consider our Lord's testing in the light of the test of man in the Garden of Eden, the statement of Heb 4:15: **For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.** (Heb 4:15) How can it be that our Lord was really tested with the kind of things we have to go through? The answer might be found in the Categories of Sins table below. Remember, authority is our best apologetic!

² Tabulated from "THE GREEK NEW TESTAMENT", Edited by Kurt Alund, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren, Second Edition, UNITED BIBLE SOCIETIES, 1968.

Table 01.03 Categories of Sins.

Categories Of Sins facing our original parents from Genesis 3:6	Categories Of Sins facing humanity from 1 John 2:16	Categories Of Sins faced by the Lord Jesus from Matthew 4:3,8,6	Categories Of Sins summarized and alliterated
Good for food	Lust of the flesh	Command that these stones be made bread	Appetite
Pleasant to the eyes	Lust of the eyes	All these (kingdoms of the world) things will I give you	Avarice (greed)
Desired to make one wise	Pride of life	Cast thyself down	Ambition

As an example of the decline in the use of the Scripture among "fairly conservative" teachers of the Word of God, Dr. Jones related receiving a letter from a Conservative Baptist preacher in a far western state. This preacher had heard Dr. Jones preach at a conference of pastors and the man's objection was related in a 4 page letter. He stated in his letter that "I don't think you can always teach the fellows {at the Western Baptist Seminary} that they must always use the Bible in their preaching". He went on to state that "for example, last Sunday, I preached a sermon on the subject 'Will the Conservative Baptists Go Back to Rome?' I took my first point from an article in Time magazine. I took my second point from an article in U.S. News and World Report. My third point was a reference to Revelation, . . . , where it talks about the end time. I only made a passing reference to it. The people in my Church told me that it was the best sermon that I had ever preached. Sometimes we have to do this to get down where people live." From a Biblical preaching standpoint, he indicated in that letter, an inadequate understanding of what the Scripture is and what it does in the lives of the hearers. If we can't bring the Scriptures down to the level of our hearers, what is the problem? Remember: **For the word of God [is] living and operative, and sharper than any two-edged sword, and penetrating to [the] division of soul and spirit, both of joints and marrow, and a discernor of the thoughts and intents of [the] heart.** (Heb 4:12 DBY)

1.6.2 **Fidelity.**

By fidelity, we mean the faithfulness to the Biblical context; historically, contextually, grammatically, syntactically, geographically, and dispensationally. This essential stresses our faithfulness to Biblical hermeneutics/exegesis. For example, consider the well used partial verse from 2 Pe 3:9 ... He is not willing that any should perish... This is taken by many to mean that it is God's will that every person be saved! It lays the onus of salvation on each individual with our Almighty God sitting like a watchmaker, helpless, blending into our Cosmos as best He can. The question is, what does this passage really teach? Look at this verse in the original language (Priority of the Original Language).

ου βραδυνει ο κυριος της επαγγελιας ως τινες βραδυτητα ηγουνται αλλα μακροθυμει εις [ημας] μη βουλομενος [τινας] απολεσθαι αλλα [παντας] εις μετανοιαν χωρησαι (2 Pe 3:9 TR)

Pay careful attention to the Greek words in brackets []. These words are translated normally as: us, any, all, resp.. Peter is writing to believers in this epistle. ("... to them that have obtained like precious faith with us through the righteousness of God even our Savior Jesus Christ." 2 Pet 1:1) A grammatical device called "concord" or agreement must be understood at this point. According to this rule, "certain words are required to have forms (indicated by inflections) which correspond in specified ways with the forms of other words to which they are grammatically related¹⁸." As applied to the verse above, **τινας** : any, and **παντας** : all, are in concord with the pronoun **ημας** : us. This means that the translation should more literally be:

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any {of us} should perish, but that all {of us} should come to repentance. (2 Pe 3:9)

As we should note from this discussion, this verse refers specifically to believers! It provides confidence that all those {elect ones} will be saved and will persevere.

Questions for further study.

- Should we use Ge 31:49 as a benediction? Why or why not?
- Does Phl 2:12 teach that works are required for salvation?
- Is tithing a Church requirement?
- Does Ac 2:38 teach repentance and baptism as required steps for salvation?
- Does 1 Co 15:29 teach we should be baptized for the dead?
- Does 2 Ki 6:24ff teach that the inhabitants of Samaria ate the fecal material of doves¹⁹, Winifred Walker, pg 72-73 ? i.e. doves dung.
- Did John the Baptist regularly dine on grasshoppers and wild honey Mt 3:4; Mk 1:6? Bill O'Reilly thinks so! Can't you just see John chasing locusts to get his food for the day. Fortunately, the writings of Winifred Walker, *All The Plants Of The Bible^a*, pg 120-21 comes to our aid. John's normal diet was Bread (from the locust seeds of the Carob tree) and wild honey.
- Does Ro 12:20 teach sadistic glee should be ours for heaping coals of fire on the heads of our enemies^{b 20}? Note the writings of Wright and Chadborne²¹ on this issue. "Such an expression may have had a very practical meaning. Household fires, if unattended, will go out. Without matches, flint and tinder would be necessarily used in the tedious process of kindling it again. An alternative would be to borrow live coals from a nearby householder. Placed in an earthenware vessel, they would be carried upon the head". The Bible therefore does substantiate our Lord's Command in **Mt 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;**

^a "The locust is the fruit of the Carob tree, and accepted in the East as the food on which John the Baptist fed; thus it is known there as St. John's bread. . . "

^b "Coals of fire on his head" Prov 25:21-22, Rom 12:20, is a figure of speech called a Synecdoche (of the species).

1.6.3 **Unity.**

By unity we mean we should preach/teach with the singleness of an idea. We should desire a verdict by the hearers. We should preach as if with a rifle, not a shotgun. In the words of Stan Ellisen, "we should shoot the bulls eye, not the bull. There are those who preach on giving and then give an invitation for those who want to get saved, come forward? Or they might preach a gospel message and then ask if anyone here wants to join the church? To do this is to ignore this principle of unity. Everything we do in the pulpit in a given message should be geared to bring in the verdict the text deserves.

1.6.4 **Order.**

The use of this principle provides efficiency and effectiveness in preaching and teaching. Specifically, order deals with the proper arrangement and sequence of presentation. Using and not using elements of order is like the difference between an organized army and a mob: like the difference between a sermon and a rambling talk. To illustrate the use of order in a message, we might from Lk 16, describe the Cross as God's:

Impassible Divide
 Impossible Deliverance
 Imperishable Delight
 Important Decision

An approach like this for arranging materials is called alliteration: where the first letter of each heading word is repeated in subsequent heading words. It is a good memory device. As a modern day example, John Madden in announcing the game between the Philadelphia Eagles and the Washington Redskins, 20 December 1992, described the Philadelphia football team as "cool, calm, and confident". Alliteration can be overdone as described in: "*Paul was in a deep, dark, damp, dismal, dirty, desolate, dungeon, preaching the bound, banned, burned, but blessed Bible.*" Positively, the preacher should become familiar with alliteration^a, assonance^{b 22}, and acrostics^c. We should be familiar with dictionaries²³, thesauruses^{24 25}, and other word smithing tools^{d 26}. Negatively, there are dangers to be avoided. (1) These devices may strain the meaning of words. (2) We should avoid slang because it brings the Word of God down to that level. (3) We should avoid the use of "big" words that will confuse the hearers. We (those of our generation) are truly "pygmies standing on the shoulders of giants", when it comes to vocabulary. Therefore, we must be very careful to use vocabulary that will be easily understood by our hearers. **Let no corrupt word go out of your mouth, but if [there be] any good one for needful edification, that it may give grace to those that hear [it].** (Eph 4:29 DBY)

^a Alliteration is defined as: (1) Repetition of the same letter or sound at the beginning of two or more consecutive words or of words near one another. e.g. Paul was in a deep, dark, damp, dismal, dirty, desolate, dungeon, preaching the bound, banned, burned, but blessed Bible. (2) Recurrence of the same consonant sound initially in accented syllables of verse.

^b Assonance is defined as: (1) Resemblance of sound in words or syllables. (2) A peculiar species of rhyme in which the last accented vowel, and those which follow it in one word, correspond in sound with the similarly situated vowels of another word, while the consonants of the two words are unlike in sound. (3) A word or syllable corresponding to another in sound; such as, relation, reaction, revulsion or, soiled, foiled, boiled.

^c An acrostic is defined as: (1) A composition, usually in verse, in which one or more sets of letters, as the initial, middle, or final letters of the lines, when taken in order, for a word or words. (2) A word, phrase, etc., formed from the initial letters of words as in the Greek word for fish (ΙΧΘΥΣ). The first letter of the following 5 Greek words was a 1st century statement of faith: Ιησους : Jesus, Χριστος : Christ, Θεου : (of God), Υιος : Son, Σωτηρ : Savior. (3) A poem in which the lines or stanzas begin with the letters of the alphabet in regular order, as in the 119th Psalm where each consecutive 8 verses begin with the successive letter of the Hebrew alphabet (Reference most decent King James Versions).

^d Word smithing tools can be found in libraries under the Dewey Decimal System number 475.

1.6.5 Movement.

Movement is the spirit and power of advancing thought and feeling in a message. Movement is necessary so that people in congregation know that you're going somewhere. For example, We can't expect to win a marathon by running in place. We should know where we're going and how to take along our hearers.

1.6.5.1 Helps to Movement.**1.6.5.1.1 Begin with reserve.**

We need to know our limits. We should preach a point only as long as it takes to make sure the point is understood. Just because we have prepared more material (if needed) doesn't mean we have to dump it all at that time. Instead, we should find those in the congregation that we can check with in real time (eye contact) to ensure they are with us. Conversely, like swimmers and other athletes, we should overtrain in our preparation so that we have extra material if at first the point is not understood.

1.6.5.1.2 Learn the power of condensation (succinctness).

This homiletical method uses a theme (*the essence of the passage expressed in a simple sentence of ten words or less*). This theme is repeated many times during the message. It is used as the transitional statement for each point in the message. As an illustration of condensation, a rancher sent one of his men to town to buy a bull for his herd. He gave the man \$300.00 for the trip. The prices were inflated at the auction and he had to give \$299.00 for the animal. He had already spent \$.15 for coffee leaving him \$.85 left. He had to get word back to the ranch to pick up the animal. He went down to the Western Union office and discovered he had only enough money left for a one word telegram. What did the telegram say? answ. Com-for-ta-ble.^a

1.6.5.1.3 Learn proper diction⁸.

There is a word family having members "orient, orientation, oriented". A common misuse is to form the incorrect words "orientate" and "orientated". Likewise, the word "irregardless" is erroneously used.

1.6.5.1.4 Learn to pronounce words properly.

In public speaking voice inflection is very important. As our audience ages, high frequency sound reception is often diminished. Sound reception may be impaired on some people due to having been in high noise level environments for extended periods of time (power plants, computer rooms, shooting ranges, rock concerts, etc.). This can cause real problems when speakers drop their sound production volume at the end of sentences and/or words. This can result in serious communication gaps with those we want to reach.

1.6.5.1.5 Develop message points in proportion to their importance.

Concentrate our speaking time on the major points. I once heard an otherwise fine preacher of the Word spend 8 minutes and 45 seconds on an introduction which wasn't all

^a Remember, it's the sizzle that sells the steak, not the cow.

⁸ Diction involves the choice of words to express ideas; the use of a language with regard to clearness, accuracy, variety, etc.; the mode of expression - as poetic diction. It is the art or manner of vocal expression; especially in public speaking, through the use of oral expressiveness, elocution, and enunciation.

that germane to the message (please see section: THE USE OF AN INTRODUCTION IN A MESSAGE). The excessive time spent developing the introduction took time away from the more important job of communicating the Word of God.

1.6.5.2 Hindrances to Movement.

1.6.5.2.1 Movement is hindered by independence of Ideas (isolated thoughts).

e.g., Suppose we are preaching a text on the deeper life truths of Romans 8. Instead of following our plan, we get to verse 23 and suddenly begin to talk about the second coming. As we have more and more experience in the pulpit such deviations from our plan will be harder to head off, but if we don't limit these deviations, we'll probably make our congregation wonder why they came.

1.6.5.2.2 Movement is hindered by undue expansion of ideas (prolixity).

If every week we start out in one place (e.g. family life) and end up somewhere else (e.g. our Church camping program - a very small subset of family living for which not everyone in our congregation can relate), our congregation may become confused. This also is dishonest because they come expecting one thing and instead we give them something else.

1.6.6 **Clarity.**

By clarity we mean the clearness of statement in every way. In the area of communication, it is up to us to give them no excuse for not understanding the Word of God. We should be very careful to understand the spiritual level of those to whom we are speaking. We often have only one opportunity to get through to some individuals. We might illustrate lack of clarity by the story about the little boy from New York city, who, when asked what he learned at church told his mom, "Many are cold but few are frozen" (after hearing Mt 22:14). He then told his mom about the song he learned to the tune of Bringing in the Sheaves: Bringing in the t(h)ieves, Bringing in the t(h)ieves, v(w)e come from New Joisey, bringing in the t(h)ieves; . . .

As in movement we need to use proper words, pronounce these words clearly, and not introduce extraneous detail.

- We must make illustrations absolutely clear.
- We must read and quote Scripture accurately with good diction.
- We must check with our audience to ensure they understand. Its too bad we can't do what other teachers do: i.e., check for understanding. How could we do this?

1.6.7 **Passion.**

Passion is the product of the Holy Spirit's working in the life of the preacher. Passion is not created by conscious effort. Some people try to work it up. e.g. Some years ago I attended a week long series of evangelistic meetings that were preached by a friend. He was a top-drawer evangelist. Several missionaries came bringing people along. One of these missionaries was a charismatic pastor. As the preaching became more forceful, this gentleman proceeded to go to the door of a Sunday school room and beat his head on the doorjamb. We've all seen antics like this if we've turned on the TV to "religious" broadcasting stations. We need passion not hysteria.

It is assumed here that we are people of the Book. We are therefore, salesmen for the book. Like any **good** salesman, we need to be sold on the product we are preaching.

Also, like a **good** salesman, we need to know our product and the product of the competition. Dr. Jones relates that one summer he needed \$1100.00 to pay off some school debts. He had an opportunity to sell Kirby Vacuum cleaners. He had only 9 weeks to bring the money in. He took a Kirby sales course for 5 days. He learned that Kirby had only two real competitors; Hoover and Electrolux. He then took the sales course for these two companies. Electrolux had great suction but no beaters. They used a trick to convince people to buy their product. They would advertise they could pick up a steel ball with their device. The trick was they picked a ball that was just a little smaller than the orifice opening. It wouldn't pick up a smaller one. Hoover had a great beater but could destroy the carpet if left too long in one place. When Jones found out one of his prospective customers had one of these other machines he would come loaded with smaller ball bearings for an Electrolux and a pack of cigarettes (he didn't smoke) for the Hoover beaters. He would then use either the smaller steel ball for the Electrolux or put the package of cigarettes under the Hoover's beaters. He would then demonstrate his Kirby to the husband; explaining the greater B&D motor horsepower of the Kirby.

Thorough knowledge of our product will produce enthusiasm in our delivery. Because our product is spiritual, our enthusiasm for preaching should be produced by the power of the Holy Spirit. It is a maxim that all great Bible preachers can hardly wait to preach; passion so motivates them (e.g. Billy Graham, Vance Havner, etc). Iain Murray is quoted in the introduction to "Alarm", concerning the famous puritan preacher Joseph Alleine (1634-1668) that: "Alleine's years at Oxford were characterized by piety and diligent study. His warm disposition found him many friends, but if their visits interrupted his studying time 'he had no leisure to let them in, saying, "It is better that they should wonder at my rudeness than that I should lose my time; for only a few will take notice of the rudeness, but many may feel my loss of time.'""²⁷ "But, though debarred from his pulpit, Alleine refused to be silenced; indeed his wife (Theodosia) tells us how, 'laying aside all other studies because he accounted his time would be but short', he increased his preaching activity: 'I know that he hath preached fourteen times in eight days, and ten often, and six and seven ordinarily in these months.'" An old friend of mine while we were both in Alaska gave me a copy of "Alarm to the Unconverted" and suggested a better title for this book (for our day) might be "Alarm to the Converted"! Truly Joseph Alleine was possessed by a burning passion to preach the Word. We all need this great motivator.

The wise preacher lets the Holy Spirit move him along. Just before the message there should be isolation; the preacher with God. Remember, **cold preachers produce cold sermons**^a. Our passion should not be legalistic - negative, never giving a positive answer. It should warm our heart. We can get a good look at ourselves, i.e. our own proclivities, through the eyes of others by reading outstanding books on temperaments, the first by Dr. O. Hallesby²⁸ and the second is actually a set of books by Dr. Tim LeHay^{29 30} and his wife Beverly³¹. Here, enthusiasm does not refer to the person's personality (sanguine, choleric, melancholic, or phlegmatic) but, instead, refers to a person's spirituality (or lack of it).

^a Dr. Jones related a meeting he attended of the deacons of a church he pastored. The church was proud of its stance of not allowing members to drink, dance, smoke, or chew (or go with girls who do). This was the testimony of several of the men at that meeting. Dr. Jones told them that he had met someone up in Boston that could have had the same testimony - he hadn't even had an immoral thought - and he wasn't a Christian. The men wanted to know who it was and how was such a thing possible? Dr. Jones said "it was a wooden cigar store Indian - he didn't do anything either."

1.7 THE PLAN OF HOMILETICS.

1.7.1 The Need For A Plan.

The old cliché, "IF YOU FAIL TO PLAN YOU PLAN TO FAIL", is as true in preaching/teaching as it is in any area of our lives. We need a plan for preaching as much as (or more than) an architect needs a plan (drawing) for a bridge or a building. We are dealing with the souls of men and, therefore, should be more careful of proper planning than people in any other vocation. We are responsible for preaching/teaching the Word of God to men and women and are accountable to God for them. **Obey your leaders, and be submissive; for *they* watch over your souls as those that shall give account; that they may do this with joy, and not groaning, for this [would be] unprofitable for you.** (Heb 13:17 DBY) Therefore, since we are called to preach/teach we need a very distinct (not just a general) plan.

1.7.2 The Advantages Of A Plan.

1.7.2.1 Advantages For The Preacher.

A plan gives the preacher a good grasp of his subject because he must think in an orderly fashion. He needs to know where he is going and how he is going to get there. It allows the preacher to time himself.

1.7.2.2 Advantages For The Proclamation.

It keeps the message in proper proportion. It also limits the scope of the message (it keeps us from rambling). e.g. If we want to preach on the doctrine of evil angels from the book of 1 Ti we would be limited to that book. It would mean exegeting every passage in that book where Satan (1 Ti 1:20, 5:15), the adversary (1 Ti 5:14), the devil (1 Ti 3:6-7), seducing spirits (1 Ti 4:1), or demons (1 Ti 4:1) occur. We would restrict ourselves to preaching only the texts on evil angels which come from I Timothy. We would not, however, restrict our knowledge (angelology) to 1 Timothy, only our message. Negatively, we would not bring up texts from Genesis, Job, Isaiah, Jeremiah, Matthew, Revelation, etc., to support our message.

1.7.2.3 Advantages For The People.

A plan makes the message:

1.7.2.3.1 **Intelligible.**

Coming out of J. F. K. Airport in New York late one night I stopped at a gas station (which back in the "olden times" used to be called a Service Station) for directions to the New Jersey Turnpike. His directions were almost unintelligible to me. The basic idea was to get back on the turnpike and go over the bridge and presto, you are on it. Well, I went over some bridge, obviously in the wrong lane and stopped again at another service station and made a similar request for directions. The man was equally unintelligible to me (neither one suggested using a road map - a plan). Driving on I came to a neighborhood that was very dark - incandescent single bulb street lights - obviously a good starting point for "HUD". Out of a bar, ahead of me staggered a drunk going in front of my car, across the street. Rolling my window down, I asked him, where was I, and how do I get on the New Jersey Turnpike? He answered quickly and cogently: "You are in Paterson N.J." and then gave me detailed direction that took me straight to the turnpike.

Every preacher needs a plan^a so that Unbelievers can find the road to Heaven and so that Christians may find the proper road to progressive sanctification. P. S., If the drunk didn't have a plan he probably would have fallen in the river.

1.7.2.3.2 **Attractive.**

On educational TV channels there are art classes broadcast using talented individuals. When these individuals start out they usually do the backgrounds first; and then the details. There is a definite plan to their production. The finished picture is beautiful. The prepared preacher does not allow his hearers to see his background work but only declares the finished product: often without those highly technical and controversial views that might greatly confuse the hearers. **The plan is a map that will display the beauty of the Word of God and the Godhead.**

1.7.2.3.3 **Persuasive.**

No good salesman starts out to sell his product without a plan. The plan is necessary to persuade those to whom he wants to sell. The plan of preaching is to inform and as a result, to evoke decisions. Without a plan such persuasion would likely be impossible.

1.7.3 **The Features Of A Plan.**

A plan is a map for persuasion. A plan gives the message:

1.7.3.1 **Simpleness.**

Singleness of impression demands simple arrangement. Gear sermons to 12-14 year olds. e.g., Readers Digest up until the middle 1960s made an editorial practice of gearing every article to the early teenage mind. When they decided to gear their writings to the first year college student they began to lose subscribers. If we are not careful we'll begin to lose our congregation!

1.7.3.2 **Naturalness.**

Avoid being artificial, mechanical or monotonous. We need to be ourselves (unless we are monotonous in which case, do we have natural and spiritual gifts?)!

1.7.3.3 **Clearness.**

We should always be very clear in our plan. We will not persuade people to our way of thinking if we cannot present our plan clearly, naturally, and simply.

1.8 **The Text.**

The word text comes from the Latin word textum; something which is woven.

1.8.1 **The Definition Of A Text.**

The text is that portion of Scripture out of which the message is woven.

The Word of God should provide enough for the man of God to present to the people of God. The Word of God is not just a motto. Not a jumping off place for a preacher to proclaim something else. If we say we are preaching on a particular text and then preach on something else, we are being dishonest to our hearers.

^a It is not recommended that the preacher be plastered in order to give the Word Of God to those needing to go to Heaven.

1.8.2 The Forms Of A Text.

The Forms of a text are:

1.8.2.1 **A Word.**

Martin Luther wrote in his book Table Talk: "We must ever remain scholars here; we cannot sound the depths of one single verse in scripture: we get hold of the ABC's, and that but imperfectly. I have many times essayed thoroughly to investigate the Ten Commandments, but at the very outset; I AM THE LORD THY GOD. I stuck fast; that very word, "I", put me to a non-plus. He that has but one Word of God before him, and out of that Word cannot make a sermon, can never be a preacher"!

Let us consider the word repent used in the New Testament.

- Did Judas do it?
- Are unbelievers commanded to do it during the church age?
- Are believers commanded to do it during the church age?
- What Greek word(s) is/are translated repent? _____; _____
_____ ; _____ ; _____ ; _____.
- Do you think you would have enough material for a 40 minute message on this one word?

1.8.2.2 **A Phrase.**

e.g. Consider the phrase found in Eph 6:21,

... beloved brother and faithful minister in [the] Lord, ...

- Do you think this could be used as a funeral text for a Christian man.
What about the phrase "the earnest of the (Holy) Spirit"?
- How many places does it occur in the New Testament?
- Does it occur in the Old Testament? Why? Or why not?
- Preaching a message using this phrase as your text might dispel a modern day error of _____.

1.8.2.3 **A Verse.**

Each of these verses, Lk 19:10, Jo 3:16, 2 Co 4:2, Ga 6:1, Eph 4:29, Eph 4:30, 1 Ti 4:13, 2 Ti 2:2, 2 Ti 2:15, Tit 2:13, 2 Pe 3:9, 1 Jo 2:16, might be used as a one verse text. A verse text should be chosen so as not to fracture a concept that the Scripture writer has under consideration. As an exercise, check the verses, above, for context.

- Do they tell the whole truth?
- Have you ever heard an exegetical message on Jo 3:16?
- What would we do if we needed more of the context?

1.8.2.4 **A Paragraph.**

A paragraph is designed to give us a complete thought. e.g. Eph 5:1-21, 3 walks of a believer walk in life, love, light. Mt 15:21-28 is a big surprise for answered prayer. Other interesting paragraphs in the New Testament are Mt 28:16-20, Lk 16:19-31, Jo 1:1-5, Ga

1:6-9, Phl 1:3-11, 1 Th 4:13-18, 1 Ti 3:1-7, 1 Ti 3:8-13, 1 Co 15:1-11 (the Gospel defined!), 1 Pe 3:1-7. Be careful to choose paragraphs for preaching from a reliable source (e.g. Nestle/Alund, Hodges & Farstad, etc.). For further information on the use of paragraph texts, see section 4.1.

1.8.2.5 *A Chapter.*

Examples of chapter texts are: Ps 1 (probably messianic)³², Ps 22 (the Cross), Ps 23 (the Crook), Ps 24 (the Crown), Ps 150. Be very careful because a chapter can be a false division of the text,

e.g. 1 Co 13. See section 4.1.5.7 (2).

1.8.2.6 *A Section.*

A section is more than one chapter but less than a book. Some examples of section texts are: 1 Co 12-14 (the spirituals - the gifts of the Spirit described in chapter 12, contrasted with the fruit of the Spirit in chapter 13 - the more excellent way, and the regulation of the spirituals in chapter 14.); 2 Co 8-9 (longest giving passage in the Bible but doesn't mention money!), Re 2-3 (the letters to the seven churches)³³

1.8.2.7 *A Book.*

Examples of a book text are: Ruth (God's Providence), Hosea (Good News from a Broken Home), Jonah (The Reluctant Prophet - Jonah 2:9 may contain the theme of the whole Bible), II Cor (The Ministry).

1.8.2.8 *A Group of Books.*

Examples of a group of books include the Pentateuch (Ge-De), the five books of the Psalms (Book 1 like Genesis in content - Psalm 1-41, book 2 like Exodus in content - Psalm 42-72, book 3 like Leviticus in content - Psalm 73-89, book 4 like Numbers in content - Psalm 90-106, book 5 like Deuteronomy in content - Psalm 107-150)³⁴, The pastoral epistles - 1 & 2 Timothy - Titus, the Old Testament, the New Testament.

1.8.2.9 *The Whole Bible.*

This would be the culmination of an expositors ability. There are probably few in the history of the Church who were or are able to develop the text of the entire Bible in the manner which will be discussed later.

Assignment 05 The Plan Of EH and The Text

1. If you fail to plan, you _____ .
 2. List the advantages of having a plan. 1) _____
2) _____ 3) _____
4) _____ 5) _____
 3. What is the essence of a message plan? _____
 4. What are three features of a message plan? 1) _____
2) _____ 3) _____
 5. Define a Text: _____
 6. What are the forms of a text? 1) _____ 2) _____
3) _____ 4) _____
5) _____ 6) _____
7) _____ 8) _____
9) _____
-

1.8.3 Five Reasons For The Use Of A Text.

Five reasons for using a text are:

1.8.3.1A Text Gives The Message The **Authority** Of Revealed Truth.

We can say "The Bible Says", rather than using some other authority. A homely anecdote will illustrate this reason. The Catholic says: "Thus saith the Church." The Jew says: "Thus saith the Talmud." The Presbyterian says: "Thus saith the LORD." The Baptist (or whatever our denominational affiliation) says: "Well it seems to me!"

1.8.3.2A Text Creates **Interest** In The Bible.

When people are Bible loving, they are growing. What happens to kids can also happen to adult believers.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture [discipline] and admonition [to put knowledge in the mind] of the Lord. (Eph 6:4) Words in brackets [] are mine. Once believers are motivated to study the Bible on their own, they begin to exercise their position as priests of God (Re 1:6).

1.8.3.3 A Text Is Used As A **Memory Aid** In Message Retention.

A text aids the memory to retain the truth of the passage. Preach, therefore, on familiar and great texts. Some verses may be taken differently than we present them (in spite of our attempts at clarity), but this may happen when the Holy Spirit brings recall to the individual. e.g. On a snowy night during the last (19th) century in England, the preacher couldn't make it to the evening meeting at the Coldchester Methodist Chapel, so a relatively untrained man stood up and preached a message that was described as hermeneutically unsound and homiletically improper. His text was Isaiah 45:22. Attending this meeting for the first time was an eleven year old boy. He was going to another church this night but couldn't get through the snow. At the end of the message an invitation was given to which the young boy responded. Because the boy was so young and was unknown by the rest of the congregation, he was ignored by the congregation. That boy, Charles Hadden Spurgeon, (who later was known as the "Prince of Preachers") entered the family of God that evening. **Therefore please be aware that God can use all our training and learning, but He is not obliged to use it (1 Co 1:17-25).**

1.8.3.4 A Text **Limits The Scope** Of The Message.

A text will bring us back home, if, for some reason we get lost. It also curbs the tendency to be too general. We need to be specific in our preaching; the Bible is. The church probably does not need mild mannered preachers preaching mild mannered messages to mild mannered congregations encouraging them to be more mild mannered.

1.8.3.5 A Text **Promotes Life** (Virility & Variety).

The use of a text should keep us from riding a hobby horse (if texts are properly exegeted and developed).

- What is your favorite Biblical subject?
- Is it how to get saved?
- Is it the second coming of Christ?
- Is it the tribulation period? (I hope you are saved so you won't have to go through it.)

Be careful that you don't "Gospelize" with every message, unless of course you are an evangelist. However, if you are an evangelist, do not pick texts that don't answer the sinner's plea "Sirs, what must I do to be saved" (Acts 16:30b). With all the forms of a text that are available, there is more than an adequate supply of material to preach.

1.8.4 Things To Observe In Choosing A Text.

1.8.4.1 General Observations In Choosing A Text.

1.8.4.1.1 With Regard To The People.

Consider the Needs of the People. Our people need truth on their level at the appropriate time in their growth (Ga 4:4 - fullness = strategic time).
Preach a message on comfort at least 3 or 4 times a year.

1.8.4.1.2 With Regard To The Proclamation.

(1) Preach the Whole Counsel of God: the whole body of truth.

Check your systematic theology production to ensure you are covering all the areas of theology as well as the entire Bible. WATCH YOUR HERMENEUTICS!

(2) Do Not Ride a Hobby Horse.

Remember, the difference between a rut and a grave is only a matter of inches.

1.8.4.1.3 With Regard To The Preacher.

We must get involved with the Word of God!

(1) Choose Great but Simple Texts.

Don't preach on subjects that are very difficult or controversial early in our ministries (predestination, election, supralapsarianism, etc.). Remember, little ships should stay near the shore lest they be lost in the storm!

When my wife and I were first married I was attending the University of Washington. Often, we would go to the University boathouse, rent a canoe and paddle around Union Bay. We tired of the same scene after awhile so one cloudy day we decided to paddle our canoe all the way across Lake Washington (about 3.5 miles). The winds picked up as we pulled out of Union Bay onto the main lake. A large cabin cruiser started out into the lake but ominously turned around. We made it across the lake but the waves, driven by a strong southerly wind, were blowing us in a northerly direction toward the end of the Sand Point Naval Air Station runway (about 5 miles away). The waves by this time were high enough that we couldn't see anything from down in the troughs but when we were on a crest we could see forever. We decided to go downwind (northerly) to Sand Point and then complete the triangle back to Union Bay in the shelter of the westerly shore. The wind got worse. It was like riding a bucking horse as we were driven along by the wind and current. We finally made it to the other shore (very quickly I might add) and then we paddled up the west side of the lake to Union Bay (about 2.5 miles) against the wind. It was now raining very hard and we were soaked to the skin. I learned about little boats and shore in a physical way. I hope we can learn this lesson without capsizing our ministries. Refrain from preaching on larger subjects than we are presently equipped to handle.

(2) Expect God to Bless

Expectancy in preaching or teaching is important. Expect God to bless His Word.

Although God has and probably will bless His Word given by a reluctant prophet (Jonah), if we aren't enthusiastic and expectant, our spirituality and resulting passion should be questioned. Lack of expectancy will probably lead to a self-fulfilled prophecy.

(3) Select Texts That Have Been Part of our Experience, e.g., Intercessory prayer (if we do it), living for Jesus (if we are), salvation (if we're saved), how to be a soul winner (if we are), etc.. Note: We do not need to be a greater sinner so we can preach on sin! **We've all** had enough of that in our experience.

1.8.4.2 Specific Observations In Choosing A Text.

1.8.4.2.1 Pick Texts That Are Genuine.

Don't misuse verses. Do not warp the Word out of it's context: watch your Hermeneutics!

- Should we use Malachi 3:10 as a text for tithing during the Church age? Why, or why not?
- Shall we use Matthew 18:20 as our prayer invocation for our regular Wednesday night "prayer meeting"?

When would, and when would not this verse be appropriate?

1.8.4.2.2 Pick Texts That Give The Complete Truth.

- Is Acts 2:4 normative for the Church age? Why, or why not?
- Should we all do what Acts 2:44-45 says the early Jerusalem Church did? Why, or why not?

1.8.4.2.3 Pick Texts That Are Important Enough To Preach.

It is recommended that texts like the bronze pans for the brazen altar (Ex 27:3) not be considered as important enough to preach. We are not suggesting here that we should not preach on the tabernacle. There is a way to preach about such topics which are seemingly unrelated to today. We will learn in this course how to approach a text and develop a message that is up to date and relevant for our people from even obscure passages in the Bible.

1.8.5 Suggested Methods For Obtaining A Text.

1.8.5.1 Choose Texts from Your Regular Bible Reading.

We should have a regular time of Bible reading. We should read for the future so that when needs occur (and they will) we have a good supply of material on which to draw. e.g. Ge 35:16-20 for a lady who dies in childbirth. 2 Sa 1:17-24 for multiple deaths of believers. Or 2 Sa 12:18-23 for the death of a child. I Th 4:13-18 for the death of a believer. How about Lk 16:19-31 for an unbeliever's funeral? You could give an invitation. You also might start a riot! There are no wedding texts shown above. A preacher usually has a lot of time to prepare for weddings. A funeral usually catches us by surprise.

1.8.5.2 Choose Texts From Your Christian Reading.

Our Christian reading should be purposeful. We do not have time in this life for less than the best. Richard Baxter is quoted by Wilber Smith as saying on the subject of what

books should be read: "The truth is, 1. It is not the reading of many books which is necessary to make a man wise or good; but the well reading of a few, could he be sure to have the best."³⁵ **Remember, the good is the enemy of the best!** Daniel Webster in 1823 is quoted as saying, "If religious books are not widely circulated among the masses in this country, I do not know what is going to become of us as a nation. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the Gospel is not felt throughout the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end." We should not only read the best, we should encourage our congregations to read the best. One "best" book on the Christian life is *The Complete Green Letters* by Miles Stanford³⁶. An excellent technical but understandable book on the consecrated life; one that is as important in describing the athletic metaphors^a in the New Testament, is "In The Arena Of Faith" by Erich Sauer³⁷. Another scholarly but very readable author is Leon Morris³⁸.

1.8.5.3 Choose Texts In Light Of Congregation's Special Need.

- Spiritual Needs
- Emotional Needs
- Physical Needs
- Comfort needs - including bereavement
- Catastrophic Needs. What about Forest Fires, Earthquakes, Tornados, Hurricanes, Asteroid Landings, Terrorist Activities.
- Special days
- Easter - Look at the draft word study in Appendix B. This could provide suggestions for a seven or eight week series culminating at Easter with a message on the resurrection. Try a chapter text, Luke 24, with a read introduction from Luke 23:33-56.
- Christmas - You might use Mt 1:18-2:12 and title it "A Myth At Christmas" The common myth being the presence of the wise men at the stable.
- Thanksgiving - Try a verse text on 1 Th 5:18 or a paragraph text on Lk 18:9-14 (The Pharisees Thanksgiving).
- Halloween - Try using a two word text of συσχημαίζω and μεταμορφωθω from Mt 17:2, Ro 12:2, 2 Co 11:13-14, and 1 Pe 1:14. You might consider a title of "Halloween Masks". Why?
- Labor Day - Take as a text, a group of verses (3) from Mt 11:28-30. Pay close attention to the religious/historical/book context. The consider preaching a Textual Expository message on the Greek word ζυγος (yoke) Mt 11:28-30, Ac 15:10, Ga 5:1, 1 Ti 6:1[†]. What is the historical/cultural significance of this word in the usage listed, above?
- Memorial Day - Try as a text 1 Co 11, a chapter containing 4 complete paragraphs

^a Metaphor: An implied comparison between two things of unlike nature that yet have something in common. e.g., "I am the door"; or "Herod, that fox."
Simile: An explicit comparison between two things of unlike nature that yet have something in common. e.g., "And he shall be like a tree planted by the rivers of waters;"

starting with verse 2. You might explore the head covering issue (See Hermeneutics book, section 3.4, The Principle of Historical Propriety³⁹)

- Valentines Day - Two paragraphs Eph 5:15-33, the song/poem which may have been taken from Is 26:19, 52:1, or 60:1. However, Jerome says “Never have I found this writing”⁴⁰. It may be more appropriate to note that Paul had his conversion experience where he heard the Lord, Ac 9, the promise of more revelation to Paul was given to Ananias Ac 9:10-16. And Paul’s “Arabian nights” adventure described in Ga 1:11-17. Remember, Paul is the apostle to the gentiles. As one who has authority, he is probably, himself, declaring Scripture here.
- St. Patricks Day - St. Patrick (c. 389-461) bishop of Armagh, was probably born in Scotland, at the age of 16 was carried off by raiders as a slave and taken to Ireland. He lived as a shepherd for 6 years, and at the end of that time he escaped to Gaul. After a stay of 18 years in Gaul he was ordained a priest. In 432 he was consecrated as a bishop and was sent back to Ireland to convert to Christ the people who had enslaved him. Before his coming to Ireland there were scattered groups of Christians (and as noted in pagan times there were no snakes). He organized these and converted most of the remaining people. He evidently had a good ability to adapt himself to the people and his missionary activity was probably successful because he ministered to those who had so grievously injured him. We might pick as a text the word "Saint"; or a chapter Ps 23; or a paragraph text from 2 Co 1:23 - 2:4.
- Mother's Day - Choose a chapter as our text, Pr 31.
- Father's Day - Try a paragraph text, Heb 12:4-11
- Independence Day - Choose two paragraphs as a text from 1 Co 9:19-27. In order to properly understand this passage we need to understand Paul's use of terminology from the Greek games⁴¹.
- Lent (the season) Note: Lent is not something that clings to your dark suit! - How about choosing, as a text, the wounds of Christ in a series ending on Easter with the resurrection. The start of a word study on the Wounds of Christ are found in Appendix B. Note that there were more than physical wounds. The crucifixion accounts contained in the Gospels with Nu 9:12, Ps 22:13-18, Is 53:3-9, Ps 34:20, Zec 12:10, and 1 Co 5:7, Heb 12:1-2. This is an involved set of topical expository messages.
- Yom Kippur - Day of Atonement - 10th of Tishri. Compare and contrast the normative O. T. passage, Lev 16 (a chapter) with the final Day of Atonement as described in Col 2 6-15 (a paragraph). The Leviticus passage could be used a week before Yom Kippur and the Colossians passage the week after.
- Hanukkah - Feast of the Dedication (of the Post Exilic Temple) also called the Feast of Lights - 25 of Kislev to the 1st of Tebet.
- Purim - Feast of Lots - 14th of Adar. We might pick a book text using the book of Esther.

Can you think of other special needs?

Can you think of texts you might use for those special days with no texts?

1.8.5.4 Choose Texts Through Leading Of The Holy Spirit (Always).

Ask Him (Jo 14:26, 15:26, 16:7-8, 16:13-14, Eph 1:14 - not an 'it'⁴² 14-15) to guide us in our choice. Which text should we preach?

Assignment 06 Purpose And Observations In Text Utilization.

1. Name five reasons for using a text. 1) _____
 2) _____ 3) _____
 4) _____ 5) _____
2. Name the General observation in choosing a text: Regarding the people; _____
 _____ . Regarding the Proclamation 1) _____
 _____ 2) _____
 Regarding the Preacher 1) _____ 2) _____
 _____ 3) _____
3. Name the Specific Observations to use in choosing a text. 1) _____
 2) _____ 3) _____
4. What are four methods for choosing a text? 1) _____
 2) _____ 3) _____
 4) _____
5. The Good is the _____.
6. What six congregational special needs should be considered when choosing a text?
 1) _____ 2) _____
 3) _____ 4) _____
 5) _____ 6) _____
7. What is a Metaphor? _____
8. What is a Simile? _____
9. Give a Biblical reference for Metaphor and Simile. M= _____ S= _____.

2.0 MESSAGE PREPARATION.

This section is the backbone of the EH system. A thorough mastery of the materials contained in this section is necessary in order to properly use this method.

2.1 THE PARTS OF A MESSAGE IN THE ORDER PREPARED.

It is important for the discipline of message preparation to use a general plan for the preparation of the message. It should be a general methodology not a "shibboleth"^a.

2.1.1 The Body.

The Body is that part of the message which exposes Scripture.

2.1.2 The Conclusion.

The Conclusion is a statement (a recapitulation) of what was said in the Body.

2.1.3 The Applications.

The Applications are that warm, intensely personal section(s) where we apply the message to the hearers.

2.1.4 The Introduction.

The Introduction is the chronological beginning of the message where the foundation is laid for the message to follow. (May include the statement of the THEME.)

2.1.5 The Title.

The title is that titillating synopsis statement of the message that impels those outside the church to come and listen. It is used for advertising.

- What reasons can you give for this ordering? i.e., preparing the title last.
- Give examples of where this ordering may be changed?

2.2 THE CLASSIFICATION OF MESSAGES (FORMS).

2.2.1 The Classification With Respect To Delivery.

2.2.1.1 Written & Read.

Grady Wilson used to write Billy Graham's sermons which Dr. Graham read on the Hour Of Decision radio broadcast. We should discipline ourselves to occasionally write out our messages even though we don't read them. There are some problems with this method. e.g., A new preacher, fresh out of school, had just preached his first message in his new church. He came down off the podium and walked back to the auditorium entrance (as the manner of some) to greet the congregation. A lady coming through the line was asked by the preacher, "what did

^a Originally, in O.T. a word whose pronunciation told who was an Ephraimite Judges 12. If a person pronounced the Hebrew שׁ, with the 'sh' sound O.K., but if the pronunciation was an 's' sound as the Hebrew שׂ, that individual was thought to be an Ephraimite and was killed. Now it means a legalistic 'one must always do it this way or else' person or system.

you think of my message". The lady replied. "Preacher, I found only 3 things wrong with it. One, you read it; Two, you read it badly; and Three, it wasn't worth reading!" Another problem with reading your message is that you lose eye contact with the people: it can be very boring. You've probably heard the difference between a preacher and a well driller. The well driller knows when to stop boring!

2.2.1.2 Written-Memorized & Recited.

This method can be hindered by unexpected events that occur during the preaching. There is a true story about a man preaching in a rural area when a dog came through the front door, up the aisle and wet on the communion table. What would you do when an event like this took place? What about someone having a heart attack in the middle of your message? Do you cancel Sunday because of this or do you go on? Can you guarantee yourself that you can pick up the message where you left off?

2.2.1.3 Extemporaneous (Thoroughly Prepared)

This method is delivered with an outline but the speaking is natural. The actual words and expressions will not be known until the message is delivered. e.g., Disraeli, after having made a speech in the British Parliament, was congratulated by a woman for his excellent Extemporaneous speech. Disraeli replied, "Madame, that Extemporaneous speech was 23 years in preparation!"

2.2.2 The Classification With Respect To Subject Matter.

2.2.2.1 Doctrinal.

Teaching contains great facts of divine revelation. It may be facts concerning God the Father, God the Son, God the Holy Spirit, Salvation, Sanctification, Prophecy, the Church, the Bible, Angels, Satan, Demons, Heaven, Hell, Man, etc.. It can be very didactic (from the Gk. "didaktikos": Apt to Teach.), or teacherish. It therefore tends to be Pedantic (undue or slavish adherence to rules). We need to give our people the facts but break the monotony of a stamped outline. There is a large number of individuals in the world today that desire to be entertained rather than trained. We need to reach these people with the great truths of the Bible without putting them to sleep. 26 consecutive messages on God the Father from the book of Isaiah may cause some people to begin visiting other churches. A doctrinal message on how the Trinity is related to the spirituals, in this case spiritual gifts^a, might use as a text 1 Co 12:4-11.

2.2.2.2 Ethical.

Ethical teaching concerns behavior demonstrable in a man's life. Note the overlap with 2.2.2.1, above. It is that which motivates a man to do certain things. It includes truthfulness, love, speaking, thinking, habits, marriage, etc. As an illustration of what can happen in a relationship, consider the 4 Points of Love:

- (1) Friendship
- (2) Courtship
- (3) Partnership
- (4) Battleship

^a The other category of spirituals are the fruit of the Holy Spirit discussed in chapter 13!

2.2.2.3 Historical.

This is about the experiences of men and nations and their social, cultural, and ethnic backgrounds. Every preacher should acquire good books in the area of history^{43 44 45 46} and learn from them. The best source of historical information for Biblical preaching is, of course, the Bible. This overlaps the biographical classification of messages because biographies are historical. Many history books can be very dry^a. Historical messages can also be dry if they are just a regurgitation of the historical facts. A statement attributed and probably misquoted from the philosopher, Hegel, is that one thing we learn from history is that we learn nothing from history. Without knowledge of history and the ability to make history important to our hearers we will consign them and ourselves into making the same mistakes. There is in the 21st century cult phenomena, a great lack of knowledge and appreciation of history. Many problems of those following the self proclaimed cult leaders are brought about through the follower's lack of knowledge about history. i.e., If they knew more about history, they would not be such easy prey for the cult leaders.

2.2.2.4 Biographical.

This type is a historical character study of people (overlaps historical). It is often very interesting to young people (Jr. High - College) because they identify with the individual. A first or third person sermon about an individual can create great interest in the congregation.

- What is a first person sermon?^b What is a third person sermon?^c
- An interesting book that reveals people's attitudes about Jesus is by J.B. Phillips⁴⁸. It is an example of a biographical message (an extended one) about Jesus as seen through the eyes of modern day man. A modern day folk musical by Ralph Carmichael and Kurt Kaiser⁴⁹ contains a song with the same sort of message titled "What's God Like."

2.2.3 The Classification With Respect To The Kinds Of Discussion.

The Message may include all five kinds of discussion but should include at least kind one, two, three, and five of the five kinds of discussion listed below.

2.2.3.1 Explanation.

Explain the meaning(s) of words in their context, etc..

- Explain the word "believe" in its Biblical and cultural significance. See LAE⁵⁰, A. Deissmann pg 318 ff. Does this affect the controversy of so-called Lordship Salvation? Does Lordship include the relationship between the unsaved and the Lord (Κυριος) and/or does Lordship include only a recognition of who Jesus is: Κυριος = יהוה? Check LAE page 351-361, paying careful attention to pages 354 and 355! How shall we explain this information (or shall we) to a 14 year old non-language user in our congregation? Does this help to eliminate the myth about the person of Christ which is prominent in cultic theology?

^a Jones recalls taking history using a book that he inscribed with "If caught in a flood, stand on this book; it's dry!"

^b When the speaker takes the part of the writer.

^c When the speaker takes the part of another, not the writer.

2.2.3.2 **Observation.**

Observations result from asking and answering questions⁵¹ like the following. To whom or what is this passage referring? To where is the passage referring? How is the action (or is it a state of being) taking place? Why did the Holy Spirit include this in the Bible? When is the passage occurring or referring? etc. You will find that this procedure is the same one used when extracting principles (section 2.3.2).

- **He was oppressed, and he was afflicted, yet he opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep (what kind of sheep?) before her (What is the significance of pronoun gender?) shearers is dumb, so he openeth not his mouth.** (Is 53:7)

Why is the writer using the simile here?

What figurative literal truth is being conveyed?^a

What area of life does this simile come?

- Consider the paragraph in Mt 15: 21-28; 21 **Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, [thou] Son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, It is not meet to take the children's bread, and to cast [it] to dogs. 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great [is] thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.**

With your knowledge of Bible, answer the following questions.

Why does He not initially answer her?

What is the book context significance of His answer to His disciples in verse 24?

Why does He answer and talk with her in verses 26 and 28?

What is the ethnic background of the Syrophenician woman: Jew or Gentile and why should it matter?

How does the Syrophenician woman address Him?

What principle is demonstrated here?

Is it possible to improperly address God?

2.2.3.3 **Illustration.**

An illustration is a window to let in the light. It should illuminate the passage/point under consideration. It is used to shed light on the truth and provide element(s) of persuasion. It is an illustration from the Word of God. This is not an example of pure exegetical preaching but is used to show that the Bible talks elsewhere of this subject. It will not be present in every message but is used for variety.

- If our text happened to be 1 Jo 2:15-17 i.e., **15 Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him. 16 For all that [is] in the world, the lust of the flesh, and the lust of the eyes,**

^a Why did the ram fall over the cliff? ans. He didn't see the U (ewe) turn.

and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

An illustration of one who loved the world (system) could be found in another of the Apostle's writings: the verse reading, Diotrophes (the power child) loved the world - 3 Jo 9.

2.2.3.4 **Correlation.**

Correlation means how the passage correlates with the rest of scripture. This is one of the areas where a good knowledge of Systematic Theology is essential. This is a direct application of the hermeneutical prospective principle of "The Analogy of the Faith". In the EHS system correlation also applies another hermeneutical principle; "The Unity of Scripture." It is not a buttress for our own text, but the illustrative outworking of those two hermeneutical principles. This kind of discussion need not be in every message.

- Suppose we are preaching from the text in which occurs the first mention of the word "Church" in the Bible; Matt 16:13-20. Especially notice Mt 16:18c; **and the gates of hell shall not prevail against it.** (Mt 16:18) We make the observation that the greek Word for Gate is πύλη. From our research on this word, we determined that the gates of a city in New Testament and Old Testament times were where the city elders met to make decisions about city life (i.e the city council). The word hades we discover is a transliteration not a translation. The Greek word αἰδης, transliterated hades, probably comes from ancient pagan times and was the join of the α privative and ιδειν, the infinitive "to see": the abode of the unseen⁵². A more literal translation we think is "and the councils of the unseen [ones] will not win a victory against it." We might use other scripture to convince our hearers and show them how that translation correlates with the rest of scripture. Which ones might we pick? For the "gates" we might show what happened at the "gates" as seen in Ruth chapter 4. For our conflict with the "unseen" ones we could examine the battle scene of Eph 6:11-17.

2.2.3.5 **Application.**

Application means how the passage relates to God's will for our lives. With Biblical principles being exposed from our text, there should be application in every message.

Assignment 07 Preparation And Classification Of Messages

1. In the EH system, list the order of preparation of the Message Parts 1) _____
 2) _____ 3) _____ 4) _____ 5) _____
2. Why do you suppose we said the order is not a shibboleth? _____

3. Should there be only one application for a message? _____. Why? _____

4. What are the classifications of messages with respect to delivery, with strong points and weak points of each?
 1) _____

 2) _____

- 5) What are the main classifications of a message with respect to subject matter, with strong and weak points of each?
 1) _____

 2) _____

 3) _____

 4) _____

- 6) What are the main classifications of a message with respect to kinds of discussion, with strong and weak points of each?
 1) _____

 2) _____

 3) _____

 4) _____

 5) _____

2.2.4 The Classification With Respect To The Mode Of Treating The Text.

The mode of treating the text is the difference between the American Homiletical System (AHS) and the Exegetical Homiletical System (EHS) we use.

2.2.4.1 The American System.

The American Homiletical System (AHS), was made 'popular' by Broadus from Nashville and Blackwood from Princeton. In fairness to this system we should thank God for all the Godly people using this method who have made such an impact in the U.S.A., and on our mission fields. Remember that God uses a man where He finds him. The AHS uses 3 approaches for the development of a message. These are:

2.2.4.1.1 Textual.

It is usually a fragmentary approach, i.e. 1-4 verses. Deals with just a small number of verses. . . . in text sermons, this divisions are taken from the text.⁵³ Broadas, further, states that "the divisions [of this kind of approach (textual) to the message] may sometimes be stated in the very words of the text".

2.2.4.1.2 Topical.

A topic is systematized and then verses are looked at to back up the systematized topic. Broadas elaborates that this topic is then stated distinctly as a proposition, "and then the text, having furnished the thought has no further part as a formative force in the plan of treatment pursued in the sermon." It was not in the method of Broadas that the text only served as a motto but this unfortunate result often occurred. He stated further: "Too often the text is only a starting-point, with which the sermon afterwards maintains, not only no formal, but no vital connection. Sometimes, indeed, it is made simply a motto, a practice of extremely doubtful propriety."

2.2.4.1.3 Expository.

A large number of verses are (hopefully) exegeted. This exegesis is preached. Such messages usually looks and/or sounds like a running commentary. Broadas stated "It may be devoted to a long passage, or to a very short one, even a part of a sentence. It may be part of a series, or may stand by itself." He then states "that no man will succeed in expository preaching unless he delights in exegetical study of the Bible, unless he loves to search out the exact meaning of its sentences, phrases, words. In order to do this, a knowledge of the original languages of Scripture is of course exceedingly desirable, but it is by no means indispensable." "There appears to have been a change in this respect which is to be lamented. We have a great multiplication of commentaries^a, and an immense amount of more or less real study of the Scriptures in Sunday School literature. We have many more ministers than formerly who know something of the original languages, but there is reason to fear that the close, thoughtful, lovingly patient study of the Bible is less common among the ministry now [1897] than it once was."

2.2.4.2 The Exegetical Homiletical System (EHS).

We have no conflict with the AHS methodology as to goals. Any conflict that arises has to do with the answer to the following question. Which method, the AHS or the EHS, will more fully develop a person to their fullest potential? Our answer is that the EHS is a completely expository method and should provide a more fertile field for training the

^a How are we to determine which commentary is correct in difficult passages?

student. There are **two Modes of treating the text in the EHS**; the **Topical Expository** and the **Textual Expository Modes**.

2.2.4.2.1 Topical Expository Mode.

The Topical Expository Mode is one in which the message topic is developed independently of the order and materials of the text.

The topic is (usually) a subset of the entire subject. It may be doctrinal, biographical, ethical historical, etc. The figure below shows the topic Our Lord's Intercessory prayer as a subset of all prayer in the Bible.

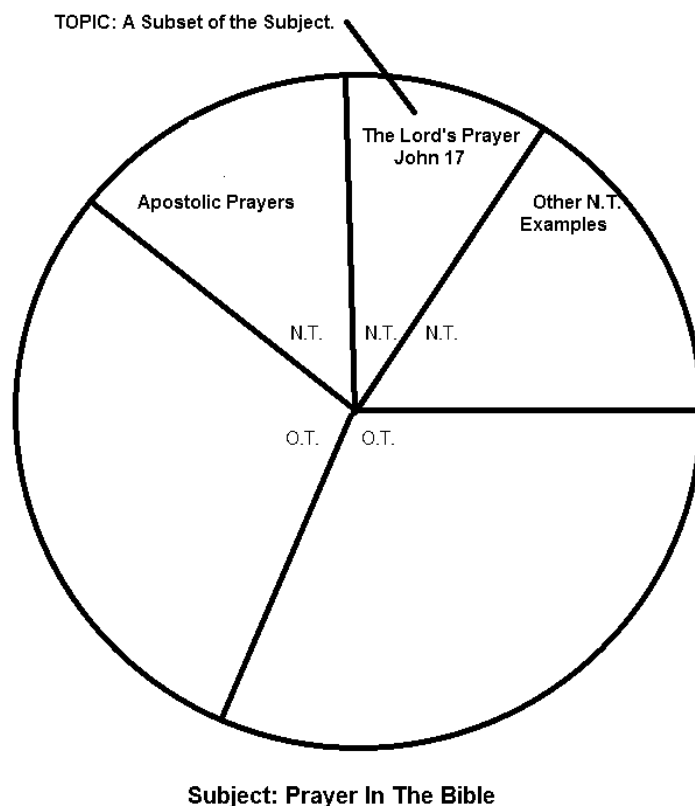


Figure 02.01 Find A Topic From A Biblical Subject.

Steps to take in development of a topical expository message:

Assume you want to preach on Intercessory Prayer (the topic).

- (1) Find every passage in scripture on prayer (subject).
- (2) Write down every single verse that refers to the topic.
- (3) Exegete these verses and prepare what you have learned IAW the instructions contained below on message preparation (section 2.3 through 2.9).

e.g., See Appendix B. "The Wounds of Christ" for draft word study.

Example: Suppose our topic is "The Earnest of the Holy Spirit". We picked this topic from our regular Bible reading in Eph 1:13-14. We believe this to be a complete text because verse 13 includes the who of verse 14. We find the word earnest is the Greek word $\alpha\rho\rho\alpha\beta\omicron\nu\nu$. We proceed to find every verse in the N.T. that contains this word. The Abbott-Smith Lexicon⁵⁴ shows this word only occurs 3 times in the Greek N.T. in 2 Cor 1:22, 5:5, and Eph 1:14. In the LXX it occurs in Ge 38:17, 18, 20 as the translation of the

cognate Hebrew word עֵרְבוֹן⁵⁵. Abbott-Smith references the article in MM⁵⁶ where the ἀρραβων among other meanings, is used in modern greek for the engagement-ring! We translate each verse

(4) Do a complete exegetical word study on these four verses.

(we should also translate Eph 1:13 for the immediate context) and then proceed with the instructions in sections 2.3 through 2.9 of this manual. See Appendix F for an example of a finished Topical Expository message. Appendix A and Appendix B are incomplete examples of word studies for Topical Expository messages. They are given to show how to find a text for such an undertaking.

2.2.4.2.2 Textual Expository Mode.

The Textual Expository Mode is one in which the message is developed within the confines of the text without outside support.

(Exegete only the text.) We don't go outside the text for our exegesis. The message is then prepared IAW the instructions contained in sections 2.3 to 2.9.

- How can the exegesis of a single text without outside support be Hermeneutically sound?

Ans. This is Hermeneutically sound because of the Unity of the sense of Scripture.

- What are some of the dangers of a procedure like this?

Ans. Some of the dangers in the preparation of a textual expository message are:

- (1) We may pick an incomplete text.
- (2) Our exegesis may be faulty and we come up with erroneous conclusions.
- (3) We may pick too large a text for our ability or time available.
- (4) Number (2) and (3) may be combined.
- (5) We may pick a textually uncertain text. e.g., Mk 16:9-20, 1 Joh 5:7, 13c.

- What hermeneutical principles might we use to ensure exegetical accuracy?

Ans. All perspective and specific principles of hermeneutics must either be used or available for use during and after the exegesis. The Checking principle must be invoked from the conclusion of the exegetical word study until the message is complete. The exegesis must be weighed against other sources to guard against error! If we find great conflict with at least a majority of expositors, we might ask ourselves; is our work of sufficient quality to take precedence over the views of many others? Do I know about some things that were unknown to these expositors? For example, we may know about archaeological evidence with respect to the meaning of words, etc.

2.3 STEPS IN PREPARATION OF THE MESSAGE BODY.

Figure 02.02 Illustrates message preparation in pictorial form.

2.3.1 Exegetical Word Study.

2.3.1.1 Translate the Text.

The translation of the passage(s) in question is (are) foundational to an adequate exegesis. If you are a non-language user, the Online Bible will provide you with the beginning of a word study and will include the verb parse. For Greek verbs the parse should include tense, mood, voice, person, and number. For Hebrew verbs the parse should include voice, mood, time, state⁵⁷, along with person, number and gender. All nouns, pronouns, prepositions, adjectives, adverbs, particles, etc., should be parsed. The Online Bible will identify the parts of speech but will not at this time do adequate parsing (It parses as a function of form - not function!) The non-language user should acquaint themselves with good, literal translations¹². These should be used as a platform for the word study. The Online Bible in exegesis mode uses the ASV - with Strong's numbering (see Appendix A or B for format). For non-language users that are unable to use the Online Bible program and for language users, the translation (and Word Study) should be submitted on the included EXEGETICAL WORD STUDY SHEET. This form can be copied and the Online Bible information pasted to these sheets. A sample Word Study using this form is found in Appendix C. A pictorial method for creating an exegesis (Texts, Word Study, and Commentaries), for John 1:01-08 is shown in appendix H. Try it, ask for help in setup of Library. It's not too hard, read the enclosed manual!

2.3.1.2 Observe Features in the Text.

Discover words in text that are:

(1) Recurring

Recurring words are those that occur often in a context (not the word and, or, etc.). For example, consider the the number of references to the Holy Spirit in the book of Romans in the first seven chapters? (Rom 1:4, 5:5). Now how many references are there in Romans chapter 8? (fully 19 legitimate references) Could this have a bearing on the exegesis of the book of Romans and in particular to Romans chapter 8? How?

(2) Unusual

- Words used only once in a book or in the Bible (*hapax legomena*). Consider the word προδρομος, which is used only once in the N.T., in Hebrews 6:20. Ironside⁵⁸ points out that this word here was a well known nautical metaphor used to describe a small boat containing an anchor (with rope attached). "The mouths of many of the Greek harbors were not passable at low tide by ships of heavy draught on account of the sand bars, and so it was customary to place the anchor (hope) in the forerunner (small boat) and, rowing over the bar, to cast it in the harbor, thus securing the ship until the tide should rise." ". . . though we be here on earth tossed about upon the sea of time, "our anchor holds within the veil."" Paul already had shipwreck experiences. Luke records an instance (although feigned) of letting down a small boat (not using the more exact term of Hebrews 6:20) in Acts 27:30. Another *hapax legomena* is the word μωπαζων. This word

¹² The New American Standard Bible (NASV), The King James Version (KJV), The American Standard Version (ASV).

occurs only once in the Bible (including LXX) in conjunction with τυφλος: blind, in 2 Peter 1:9. Wuest⁵⁹ indicates that the word μυωπαζων: short sighted, is used to limit the word τυφλος: blind. He says "Here the word "limits the word τυφλος, blind as a short-sighted man screwing up his eyes because of the light" (Robertson) The two words together speak of a person who is short-sighted spiritually, seeing only things present and not heavenly things (Vincent). Strachan quotes Mayor, "He cannot see the things of heaven, though he may be quick enough in regard to worldly matters." What about θεοπνευστος in 2 Timothy 3:16? Do you think there might be enough exegetical material to preach messages on these three *hapax legomenas*? How might we discover other words that are 'rare'?

- Words that may be a quote from some other place; Acts 17:28. Notice how Paul uses quotes by their own Greek poets to turn their concepts of God into a Biblical concept.
- Pivotal words are words like double και: the rhetorical adverb, παλιν, introduces a play on words as with καινην in 1 John 2:7-8. Notice the two word phrase μετα ταυτα: after these things, that occurs in Rev 1:19 in the key interpretive verse of that book. Why do you think this same phrase starts out Rev 4:1?

(3) Difficult

By difficult, we mean problem words, words that are hard to parse, unusual position in sentence, etc. For the beginning Greek student or for the non-language user, almost every word is difficult.

- An example of a difficult construction for the beginning Greek student is the so-called "Granville Sharp" rule of Greek grammar. "When the copulative και connects two nouns of the same case, if the article ὁ or any of its cases precedes the first of the said nouns or participles and is not repeated before the second noun or participle, the later relates to the same person that is expressed or described by the first noun or participle; i.e., it denotes a further description of the first-named person." For an adventure in discovering the person of Jesus, translate 2 Pet 1:1, 2:20, Titus 2:13, and I John 5:20. Notice the same rule in Rev 1:6 where the person reference is to God the Father.

2.3.1.3 Do Complete Word Study.

Do a complete word study on those words just discovered as follows.

- (1) Look up word in all available sources.
 - A non-language user (NLU) might start by using the Online Bible in the exegesis mode of the print menu. (See Appendix H.) Or the NLU might choose an English lexicon like Strong's Exhaustive Concordance of the Bible, Young's Analytical Concordance to the Bible, or Cruden's A Complete Concordance to the Holy Scriptures of the Old and New Testament (unabridged). The NLU has a lot of well written scholarly works written for non linguists. Please consult the Bibliography contained in Appendix D. **For your own sake and the sake of your hearers, the good may well be the enemy of the best. Use the best tools available.**
 - A language user (LU) can use all the tools used by the NLU and has the ability to use the better lexicons available. Some of my favorites are: Abbott-Smith's Manual Greek Lexicon of the New Testament, Arndt and Gingrich's A Greek-English

Lexicon of the New Testament and Other Early Christian Literature, Moulton and Milligan's The Vocabulary of the Greek Testament Illustrated from the Papyri and other Non-Literary Sources, and Liddell and Scott's (monumental) A Greek-English Lexicon. Thayer's Greek-English Lexicon of the New Testament can also be used with great profit. Thayer's comes bundled in the Online Bible. A Concordance to the Greek Testament by Moulton and Geden gives each Greek word and cites each use along with the reference and short context (also in Greek). Roughly speaking, individual Greek and Hebrew words with all citations along with their full verse contexts may be obtained with the Online Bible. Hebrew lexical sources include Gesenius' Hebrew and Chaldee Lexicon to the Old Testament - with additions and corrections from the author's thesaurus and other works by Samuel Prideaux Tregelles. Although Gesenius was a rationalist, Tregelles was a committed believer in Jesus Christ and in the inerrancy of Scripture, an ardent linguistics expert and the discoverer of the Codex Vaticanus (B), a 4th century manuscript of the New Testament and the LXX. Tregelles found that manuscript in the Vatican library while visiting Rome one summer. Although he was restricted from taking pen or paper into the library, it is said that he memorized large portions of the New Testament on his daily trips to the library. He then copied these sections from memory and by the end of the summer had the New Testament portions that remained in the original (B). It is said that the Pope was so impressed with his scholarship that he eventually released the entire text of (B). A nice treatment of the textual evidence and text descriptions can be found in Finegan⁶⁰. By the way, what name is given to the figure of speech used in the previous sentence? Are there figures of speech like this in Scripture? Give some examples.

- Use the word study tools suggested in Appendix D

(2) Record the meaning(s).

Record the meanings: don't trust your memory. Record only relevant truth. Don't get lost in the details. Remember the rule that a word can have many meanings. Only by careful attention to the context^a can the meaning of a particular citing be obtained. There is a distinct danger here of becoming a concordance preacher. A concordance preacher is pretty easy to spot. They often say things like "this word means . . .", instead of "in this context this word means . . ." Don't record the citations that are irrelevant to that word's usage in that context. You will have to cut much of the exegetical material from the Online Bible in exegesis mode because those materials give many meanings in many contexts. Knowing where to cut is the secret.

(3) Use more than one source for investigative analysis

If the word is important enough to investigate, use more than one source. The hermeneutical Checking Principle should be invoked here and in (4), below.

(4) Use different types of sources

e.g. Grammars, Lexicons, Concordances, Bible dictionaries, Wordbooks, books on history, Commentaries, Secular sources for science, geography, flora, fauna, minerals, etc.

^a The historical, grammatical, syntactical, geographical, political, social, religious, botanical and the zoological contexts.

(5) Diagram harder grammatical portions

By diagramming we mean "A method of showing graphically the relationships among words in a sentence". In Greek diagramming this definition may be extended to the entire book in order to clarify not only word relationships but also sentence and paragraph relationships⁶¹. Grassmick's⁶² exegesis manual contains an excellent methodology for diagramming (pages 81-103) along with the structural analysis of the book of Colossians (pages 104-138). Grassmick also has an excellent article on the importance of a word study in doing lexical analysis (pages 143-166) along with an actual word study on the word διακοπος from Col 1:23. Another source for diagramming by Dr. John Mclean is "*A Handbook For Grammatical Diagramming Based On Philippeans*", 1993, The Gramcord Institute. Diagramming used to be taught in our public school system. The LU may need to consult the two sources, above, or Chapman's book on Grammar and Composition⁶³. Chapman may also be used for the NLU. Diagramming a passage is hard work. It will increase the time of message preparation but will greatly improve our understanding of the text and contribute to greater accuracy.

Assignment 08 Mode Of Treating A Text - EHS vs. AHS

1. Explain the difference between the American Homiletical System and the EH system. _____

2. Explain the 3 approaches for message development of the AHS. 1) _____

2) _____

3) _____

3. Explain the two modes of treating the text in the EHS. 1) _____

2) _____

4. Explain why Hermeneutical Principles must be used when picking a text. _____

5. List some problems that may be found when picking a text. _____

6. List the steps in the preparation of the message body. 1) _____
- 2) _____ 2a) _____ 2b) _____
- _____ 2c) _____
- 3) _____ 3a) _____
- 3b) _____ 3c) _____
- 3d) _____ 3e) _____
-

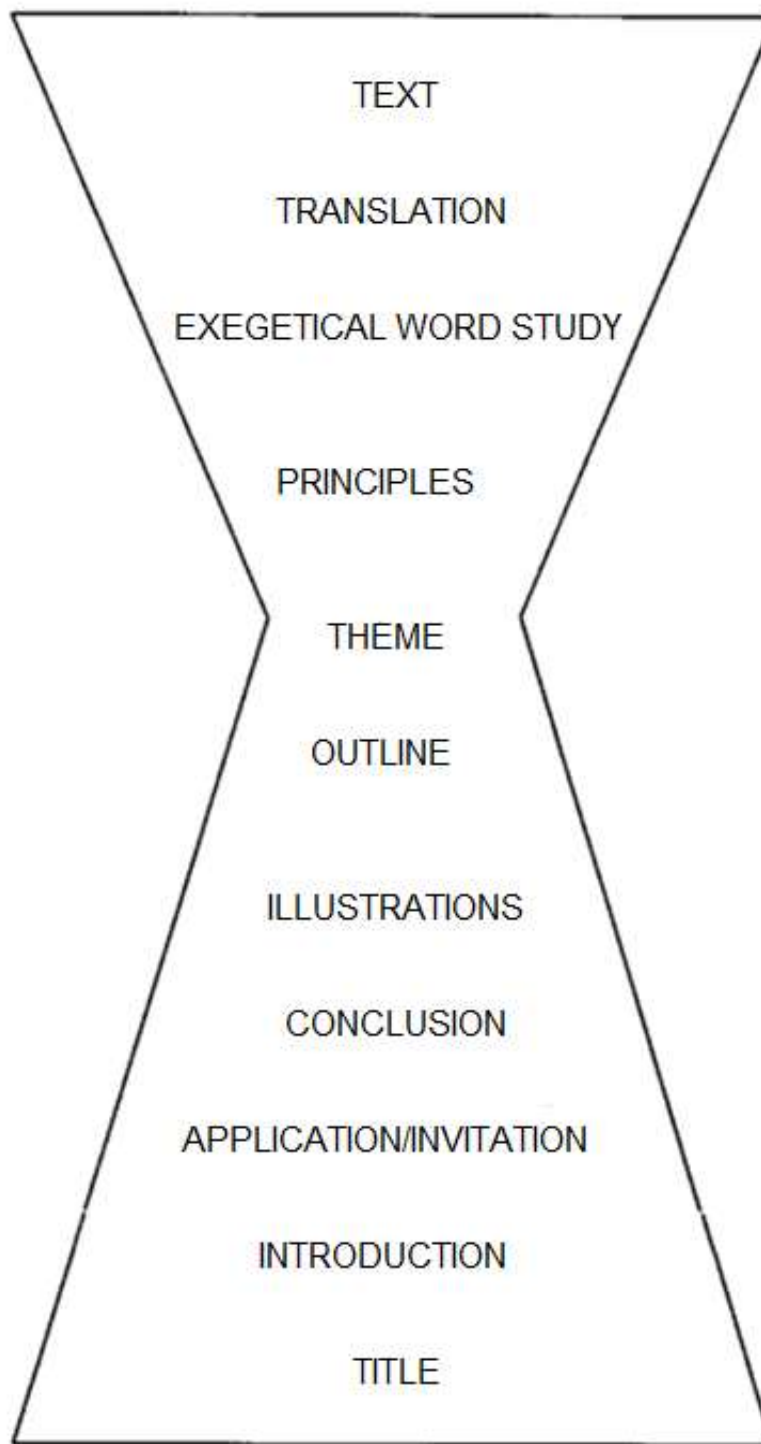


Figure 02.02 The Message Preparation Hourglass

2.3.2 Principles.

2.3.2.1 Definition of a Principle.

A Principle is that outstanding and abiding truth that is not limited to a moment of time.

It is a basic lesson the Holy Spirit wishes to impart to us. It's the reason the Holy Spirit caused it to be put into the Scripture. Let's look again at one of the passages we examined in section 2.2.3.2; Mt 15:21-28. Notice the woman's cry and our Lord's response. "Have mercy on me, **O Lord**, [thou] **Son of David**; my daughter is grievously vexed with a devil. 23 But **he answered her not a word**. Observe that she was a Canaanite woman who called the Lord, **Son of David**. We need to understand the forms of address for Jesus used in the Bible.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6) In this passage a child is born, He is the Son of Man - born the Son of Man in relationship to earth and earthly relationship (Luke). The portion, a son is given, has reference to Him as the Son of God. Not born, but was from eternity (John 1:1). The expression, and the government shall be upon his shoulder, refers to Him as the (Jewish) Son of David (the King of Israel) who will reign over the regenerate Israel during the millennium (this is the approach of Matthew - "This is Jesus of Nazareth, the King of the Jews"). In the passage from Matthew we see a non-Jew (a Canaanite who comes to Jesus (a Jew) and addresses Him as if she was Jewish. His answer shows us that He understood what she was trying to do. 24 But he answered and said, I am not sent but unto the **lost sheep of the house of Israel**. This lady then changes her address and notice the difference. 25 Then came she and **worshipped** him, saying, **Lord**, help me. 26 But he answered and said, It is not meet to take the children's bread, and to cast [it] to dogs. 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great [is] thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. Below are principles we might extract from this text.

Wrong: The Syrophenician woman was a gentile who asked Jesus for help.
(such a statement is limited to a moment of time therefore not an eternal truth.)

Right: It is possible to petition God with the right attitude but with the wrong approach. This principle is correct in informational content but not done according to the rules, below. (Notice that this is an eternal truth.) She was like many who want to go to heaven but try to get in some other way than the "door of the sheepfold." Notice He accepted her worship - which only God legally does in the Bible. It pays to address God correctly.

2.3.2.2 Prerequisites For Extracting Principles.

We work from our completed exegetical word study.

- (1) We must have a complete familiarity with the text being studied.

- (2) We must have a careful, well done exegesis of grammar and meanings.
- (3) We must have a compelling ability to think with the whole text in mind, without arriving at vague generalities. We must discipline ourselves with regards to observation and perception.

2.3.2.3 Negative Aspects In Extracting Principles.

(1) Principles are never interrogatives.

A preacher who asks questions and then answers them may (and often does) antagonize his hearers.

(2) Principles are never negatives.

Telling someone **not to do something** usually results in a form of target fixation on that negative. There is a positive way of saying something negative. We need to learn to express ourselves in that way. The second letter to the Church at Corinth contains a ministerial (for every Christian is a minister) admonition. **18 But [as] God [is] true, our word toward you was not yea and nay. 19 For the Son of God, Jesus Christ, who was preached among you by us, [even] by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 20 For all the promises of God in him [are] yea, and in him Amen, unto the glory of God by us. 21 Now he which stablisheth us with you in Christ, and hath anointed us, [is] God; 22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.** (2 Cor 1:18-22) Notice the admonition for positive/constructive speech. The Apostle also indicates that this is the result of the permanent (sealed for His own benefit and given us the Holy Spirit as our earnest for our benefit) indwelling by the Holy Spirit, i.e., that our preaching be positive.

(3) Principles do not use temporal names of people or places.

Here are a few eternal names: God, God the Father, God the Son, God the Holy Spirit, Jesus, believer, unbeliever, Satan, Demons, Angels.

Here are a few eternal places: Heaven, Hell, The Judgment Seat of Christ, The Great White Throne Judgment, The New Jerusalem.

(4) Principles are never compound sentences: 2 sentences joined by a conjunction.

Notice that our principle we put forward, above, "It is possible to petition God with the right attitude but with the wrong approach." is a compound sentence joined by the word "but."

(5) Principles are never complex sentences: (2 or more clauses).

2.3.2.4 Positive Aspects In Extracting Principles.

- (1) A Principle is expressed in as simple a sentence as possible.
- (2) A Principle always teaches an eternal truth.
- (3) A Principle uses nouns rather than pronouns.
- (4) A Principle is a separate or independent truth (all by itself).
- (5) A Text should contain more than two Principles but usually not more than six.

2.3.2.5 Procedure For Extracting Principles.

- (1) Use the 6 interrogatives - **who, what, when, where, why, and how** - to question the results of the exegetical word study. In the following examples, it is assumed that the questions through the outline are done by a NLU. It should be easier for a LU.

In the passage from Matt 15:21-29, we ask and answer questions as:

Who was involved?	Jesus (Jewish), the disciples (Jewish), a canaanite woman (a gentile).
What did the woman say?	Have mercy on me, O Lord , [thou] Son of David ; my daughter is grievously vexed with a devil.
How was this said?	The woman was crying (shouting) out loudly and kept on saying. She was persistent. (This may be a difficult conclusion for a NLU according to the English grammar used, but the context should provide the clues).
What did Jesus say?	But he answered her not a word .
Why didn't He answer her?	She addressed Him as though she was a Jew.
What was the response of the disciples?	They wanted her to be dismissed.
Why didn't they want Jesus to answer her petition?	They possibly did according to Bengel and Meyer ⁶⁴ , but that is not explicitly stated in the text.
What was the implication of their conversation about bread being fed to dogs?	She recognized that He knew she was a gentile but her faith understood that even dogs (gentiles) were fed from their Master's table.
Why did Jesus finally answer her?	She addressed Him properly and understood the difference between her position as a gentile vs His position as the Jewish Messiah.
Where did these conversations take place?	The text says the borders of Tyre and Sidon - perhaps into Phoenicia ⁶⁵ \Map 21.
Where was her daughter?	Not specifically stated but very probable she was at home somewhere west of the Galilean border (near Tyre and Sidon).
What did the woman do besides make a lot of noise?	She worshiped Jesus.
Why did she worship Him?	She believed He was the promised Messiah and King of Israel, the Yahweh of the O.T.
What did Jesus do for the woman?	He healed her daughter of being demon

Why did Jesus heal her daughter?	possessed. Probably from a distance. Because the woman believed in Him and because of this, addressed Him properly.
What is another term for healing?	A miracle.
How could Jesus do what he did and accept worship?	He couldn't unless He was God!
When did this event occur in the book context?	After the Nation rejected their king and now the King is rejecting the nation!

(2) Write down all the areas of truth small or great.

These truths should be expressed in as simple a sentence as possible. e.g., In the passage from Matt 15:21-28, we might have found the following truths:

- ~~Jesus goes to those in great need (gentiles).~~ This is implied truth, see below.
- Jesus was a Jew.
- Jesus would not answer petitions when improperly addressed.
- Jesus answers petitions (prayers).
- Jesus cast out a demon.
- Jesus performed a miracle.
- Jesus accepts worship.
- Jesus is God. (Implied by truths above.)
- Jesus answered the woman's petition when she properly addressed Him.
- The woman was a gentile.
- The woman addressed Jesus as though she was a Jew.
- Jesus does not appreciate hypocrisy (or conversely, Jesus appreciates sincerity)
- The woman had great faith.
- The woman was a believer. (Implied by the above truth.)
- The woman was persistent in her petition.
- Jesus healed her daughter because of her faith.
- The woman's wailing disturbed the disciples.
- The apostles wanted her to go away.

(3) Combine truths of same tangent into one sentence - simple and plain.

- God answers proper petitions.
- Proper petitions include proper attitude and proper address.
- Improperly addressing God may result in unanswered petitions.
- Believers may try to interfere with petitions.

(4) Eliminate all minor truths - cross them out.

- God answers proper petitions.
- Proper petitions include proper attitude and proper address.
- Improperly addressing God may result in unanswered petitions.
- ~~Believers may try to interfere with petitions.~~ (crossed it out)

(5) Reword these major truths for simplicity and clarity.

- God answers proper petitions.

- Proper petitions include proper attitude and proper address.
Here we are cheating a little bit because of the conjunction "and."
However, the sentence is not compound or complex. It has a compound object.
- Improperly addressing God may result in unanswered petitions.

(6) Use more than two but usually not more than six of these truths.

- (a) Do not alliterate the resulting principles.
- (b) Do not necessarily use a principle as the theme.

We have three principles.

2.3.2.6 Principles (with Scripture) Should Be Examined for Inclusion in the Systematic Theology.

See if we have "hooks"^a like this in our inductive Systematic Theology we are building. If we do just reference the verse(s). If we don't have such a hook we might consider including it. (a simple cut and paste with your word processor)

- What happens if we come up with only one principle?
Ans. We may have a devotional! No, it could be the theme, but more probably either the wrong text was picked or we haven't done our exegesis properly.
- What happens if we come up with more than 6 principles?
Ans. We probably failed to eliminate the less demanding truths.
- What may be problems with developing implied truth from the text?
Ans. (1) It may take too much time.
(2) It lends itself to heresy.
- Why might heresy also be developed along with the implied truth?

Assignment 09 Principles

1. Define a Principle. _____
2. What three things must we get from our completed word study? 1) _____

2) _____

3) _____

3. List the five negative aspects for extracting principles. 1) _____
2) _____ 3) _____
4) _____ 5) _____
4. List the five positive aspects for extracting principles. 1) _____
2) _____ 3) _____
4) _____ 5) _____
6. List the six steps for extracting principles. 1) _____
2) _____ 3) _____

^a e.g., A Hook for this case, would be a heading that deals with answered or unanswered prayer.

- 4) _____ 5) _____
- 6) _____
7. After having extracted our principles what is the next step we should explore? _____
_____. Why? _____

8. From the Message Preparation Hourglass what is our next step in message preparation? _____

-

2.3.3 The Theme.

2.3.3.1 The Definition of a THEME.

The Theme is the central truth of the passage expressed in a simple sentence.

2.3.3.2 The Development Of A THEME.

2.3.3.2.1 Reduce All Principles Into One Cogent, Pungent, Concise, Statement Of Truth; Not A Proposition.

A proposition is an open ended statement, either negative or positive, which exposes the AIM of the message. The AIM is what you want the message to do. The Theme is the Big Idea of the passage and is mentioned over & over.

We use the three principles derived from Mt 15:21-28, above.

- God answers proper petitions.
- Proper petitions include proper attitude and proper address.
- Improperly addressing God may result in unanswered petitions.

We combine them to form:

Proper petitions produce answered prayer.

2.3.3.2.2 The THEME Is The "Big Idea" Of The Passage.

It is the Message Condensed. The Message is the THEME amplified.

e.g., In Jo 14:1-6, we might have come up with the theme, "Christ Has Promised a Prepared Place for a Prepared People."

2.3.3.2.3 When The THEME Is Taken From A List Passage.

If the THEME is taken from a list passage, the list must stay in the same order.

e.g., In Ga 5:22-23, we might have come up with the theme, "**Proper Love Fulfills the Law**". When we preach this message we need to preach the Love list in the order given. "But the fruit of the Spirit is love, joy, peace, . . . , self control; against such there is no law. Our outline might look like:

I. Aspects of Proper Love

(the aspects would be the results of the word study on *αγαπη* : Love. e.g., Chooses it's own object; looks out for and does the best for the object chosen; self-sacrifices for the benefit of the object chosen; can be commanded; not based on natural affection due to similarity of background; apprehends and esteems as valuable certain qualities of the chosen object; is one of devotion; makes ethical obligations and responsibilities on the one who loves.

II. Achievement of fulfilled Law

(The achievements might be the description of the fruit bunch emanating from the word *αγαπη*; Joy, peace, longsuffering, . . . ,self control).

2.3.3.3 The Tests For Proper THEME Development.

These tests are similar to those for extracting principles (sections 2.3.2.3 and 2.3.2.4). You are responsible for them (five negative principles and five positive principles. Room has been left to write them in.

2.3.3.3.1 Negative Aspects for developing a THEME.

The negative aspects for developing a theme are similar to those negative aspects for extracting principles (section 2.3.2.3). Simply substitute the word theme, for principles; the word developing (or development) for extracting; and singular pronouns for plural pronouns. We come up with:

- (1) **A theme is never an interrogative.**
- (2) **A theme is never negative.**
- (3) **A theme does not use temporal names of people or places.**
- (4) **A theme is never a compound sentence.**
- (5) **A theme is never a complex sentence.**

2.3.3.3.2 Positive Aspects for developing a THEME.

The positive aspects for developing a theme are similar to those first four positive aspects for extracting principles (section 2.3.2.4). The fifth positive aspect for developing a theme is that: The theme should be ten words or less. The Apostle John wrote clearly and simply and his writing seemed to subscribe to the idea that if you couldn't express yourself in ten words or less, you didn't understand the subject. Blaise Pascal (19 June 1623 – 19 August 1662) was a French mathematician, logician, physicist and theologian. He has written, **“I would have written a shorter letter, but I did not have the time.** As most headline writers understand, The extraction of the “big idea” of an article must be crafted with great care, lest the article be headed improperly, and the article be ignored by the very readers the article was written. This is a learned discipline (as is the entire Whiting System).

Please write down the first four positive aspects in the numbered spaces, below, using the technique described above for negative aspects. Note that aspect 5 cannot be transformed in that manner.

- (1) **A theme is expressed in as simple a sentence as possible.**

- (2) **A theme always teaches an eternal truth.**

- (3) **A theme uses nouns rather than pronouns.**

- (4) **A theme is a separate or independent truth.**

- (5) **The theme should be ten words or less.**

2.3.3.4 The Use Of A THEME.

2.3.3.4.1 The THEME Is Used To Provide The Message Outline.

For example: In 2 Ti 2:11-18, we might have used the theme,

"Committed Preachers Are Needed For A Compromising Generation".

This can quickly be converted into the outline:

I. The Mandate for a Committed Preacher

II. The Marks of a Compromising Generation

Note: **A good Theme produces a good outline!**

2.3.3.4.2 The THEME Is Used To Provide The Transitional Statement Between Points Of The Message Outline.

It should be stated at least 5 times during the message. Remember the words of Nietzsche. - Friedrich Wilhelm (1844-1900) German Philosopher. His ancestors were Lutheran Ministers. One of Nietzsche's pet ideas was that "Christianity counteracts the laws of life by stopping the further evolution of man to a higher species called 'SUPERMAN'". Adolph Hitler used his philosophy, replacing his concept of the Superman with that of Arian supremacy. Nietzsche's and Hitler's concept of a convincer strategy was to:

"SAY IT OFTEN, KEEP IT SIMPLE, MAKE IT BURN"!

Although their philosophy of man (and of God) was off-track, that idea of how to persuade men was right on! Look at the simple message of the prophets, Jonah ("Yet forty days, and Nineveh shall be overthrown."), or John the Baptizer (He kept on saying "Repent for the Kingdom of Heaven is at hand!").

Assignment 10 The Theme

1. Define the Theme.

2. What, then, is The Theme of a passage? _____
3. List the steps you will perform to obtain the theme of your chosen text. 1) _____
2) _____

4. If the Theme is the Message Condensed, what then do we imply is the Message? _____

5. If the Theme is taken from a list passage what must we do when preaching this list passage? _____

6. List the five negative aspects for Theme developments. 1) _____
2) _____ 3) _____
4) _____ 5) _____
7. List the five positive aspects for Theme developments. 1) _____
2) _____ 3) _____
4) _____ 5) _____
8. How do we get the Outline of our message? _____

9. How is the Theme used when preaching the message? _____

- !0. (At least) How many times should we state the Theme in our message delivery? _____
Why? _____

2.3.4 The Message OUTLINE.

Most of us find that developing an outline from our text(s) of scripture is one of the more difficult (and time intensive) jobs in message preparation. **In our EH system, the development of the outline is the shortest step** (if the theme was properly developed). In the EH system the time intensive portion of the job is done at the top of the "hourglass". After we get used to the EH system, the time spent in developing an outline is a good gage of our previous, up-front work. **The outline should never take more than 20 minutes.**

2.3.4.1 The Definition Of An Outline.

The Outline is the THEME expanded.

Note that *the THEME is the Outline condensed.*

2.3.4.2 The Development Of An Outline.

It is the quickest step. It is a direct exclusive absolute development of the Theme. It should take less than 20 minutes.

2.3.4.2.1 Main Headings Are Well Phrased.

Not just one word, but, not necessarily a sentence.

e.g., Not like A. T. Pierson's "Key to the Christian Life"

1. ADMIT- What?
2. SUBMIT- To Whom?
3. COMMIT- What to Whom?
4. TRANSMIT- What to Whom?

2.3.4.2.2 Main Headings Are Instantly Clear.

NIC on returned paper means Not Instantly Clear.

2.3.4.2.3 Main Headings Are Simple.

Avoid Prolixity. What is prolixity^a?

2.3.4.2.4 Main Headings Always Develop The Theme.

2.3.4.2.5 Main Points Are (Usually) Never Interrogatives

(for 'never', see μη Dana & Mantey¹²⁶⁵⁻²⁶⁶)

An exception might be a Biographical sermon when it is being delivered in a journalistic style.

2.3.4.2.6 Main Points Should Be Well Phrased.

Main points should be phrased to impel the hearer to listen further. See Gregory - 7th Law of Teaching - Section 1.4.3 - A preacher who is an educator.

^a Prolixity: engaging in unduly long and verbose speech or writing.

2.3.4.2.7 The Outline Must Be Grammatically Balanced .

- e.g.,
- I. The Substantive of the Noun
 - A. ...
 - B. ...
 - 1.
 - a. ...
 - b. ...
 - 2.
 - C. ...
 - II. The Substantive of the Noun
 - A.
 - B.

2.3.4.2.8 Outline Points Are Developed Top-Down.

Develop main points before you develop the subpoints.

DO NOT STRAIN POINTS!

2.3.4.3 A Generalized Example Going From Theme To Outline.

Figure 3., below, is constructed in symbolic form as a generalized example.

Theme: The Adjective1 Subject Verb The Adjective2 Object.

Outline:

- I. The Substantive1 of the Adjective2 Object
 - A. ...
 - B. ...
- II. The Substantive2 of the Adjective1 Subject
 - A.
 - B.
 - C.
- III. The Substantive3 of the Adjective3 Verb*
 - A.
 - B.

* Where a substantive form for the verb is used.

Figure 02.03 A General Outline Example

2.3.4.4 The Tests For An Effective Outline.

After the outline has been completed, the following checks (at least) should be made prior to (going public) delivery.

2.3.4.4.1 Have I Used Common, Understandable English?

Draw lines to see if the outline verifies this. See Figure 02.04.

2.3.4.4.2 Are The Main Headings Individually Attractive To Cause People To Listen?

2.3.4.4.3 Do They Say What The Text Says?

Any difficulty in trying to go from the outline points back to the text results from a poorly developed theme. We'll need to review our principles and theme preparation.

2.3.4.4.4 Have I Used Alliteration Or Assonance?

Don't strain word meanings to get 3 E's and don't use fancy words like "Melaise".

2.3.4.4.5 Are My Main Headings Sufficiently Supported By The Text To Deserve Their Place?**2.3.4.4.6 Can I Relate The Theme To The Main Headings? (try drawing lines)**

Can I condense the main points of the outline back into the theme?

2.3.4.5 Examples Of Outlines.

2.3.4.5.1 Matt 15:21-28.

Suppose we use our previously developed material from Matt 15:21-28 and obtained the theme: **"Proper Petitions Produce Answered Prayer."** Study carefully the outline developed, below.

- I. An Examination Of Proper Petitions**
 - A. The Address Of Proper Petitions**
 - B. The Attitudes Of Praying People**
- ii. The Production Of Answered Prayer**
 - A. Answered Prayer May Affect Others**
 - B. Answered Prayer May Be Instantaneous**
 - C. Answered Prayer May Be From A Distance**

This outline took less than 10 minutes to prepare. It was done without careful exegesis, by an assumed NLU. Which end of the hourglass (top or bottom) will we spend **our** time? Why? You should practice the methods for going from the text, to principles, to theme, to outline, using the English text to get yourself disciplined in this methodology. Try the same text using more elaborate exegetical methods. Did the theme change? Were the principles (roughly) the same? Why did they change?

2.3.4.5.2 2 Cor 8-9 (A Section).

Assume our text is 2 Cor 8 & 9 (a section). We have developed a Theme for this passage: Holy Living Produces Holy Giving. (This Theme and outline was prepared by the A. B. Whiting Homiletics award winner, Dick Lindeman, at the Western Conservative Baptist Seminary.) Mr. Lindeman's exegesis of this passage was not available. Note that the verb "produces" or its substantive form "production" is not used in this outline. See Figure 02.03.

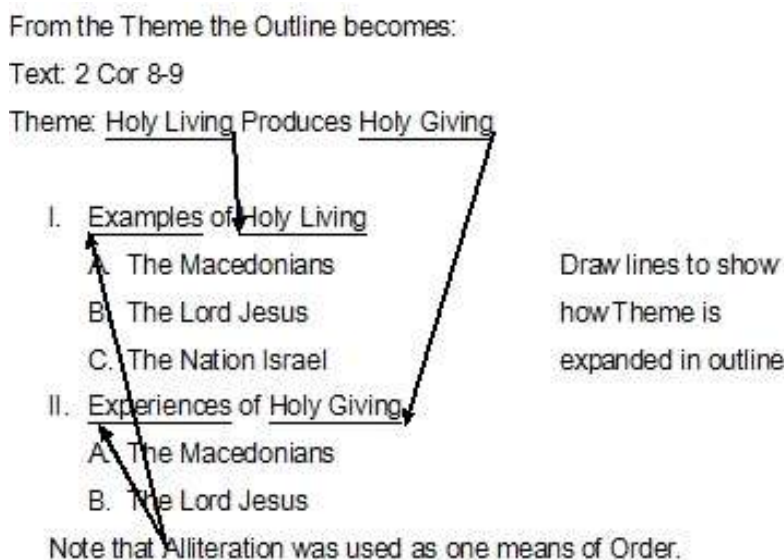


Figure 02.04 Outline - The Theme Expanded

2.3.5 The Critical Requirement - Hard Work

If it hasn't already occurred to us, this method of sermon preparation takes WORK! Frankly, the best way to save time in the ministry is to WORK. The best way to do work is to work smart. This method allows for the production, by the user of these methods, of commentaries of individual books and valuable compendiums of word studies. It also provides the user with their own inductively produced Systematic Theology. Once again the Online Bible or other good Bible program (e.g., LOGOS) provides a quick method to get your initial word study down on paper. It must be carefully edited and significantly augmented but it will save a great deal of time in exegesis. Please refer to Appendix H for constructing a digital exegesis using the Online Bible Software.

There are many things which can take away time from a preacher who is not well disciplined. "Maybe I should clean and trim my finger nails"; "I guess I should spend more time in prayer (not to discourage prayer)"; "I need another cup of coffee"; "I think I'll watch just one TV program"; "I'm supposed to be a family man - so I'll just go out and play with the kids"; "I guess I'll take a break and go to the store and get some milk"; etc... However, in the WORK of the ministry there is no better way to do it than to get with it! As swimmers know, the only way to get used to the water is to plunge in. Dr. Samuel Black, a teacher of Hebrew at the University of Colorado, in his book, BUILDING A WORKING CHURCH, has stated: "The men who die from over-work are not one in a thousand compared to those who die from over-resting, over-eating, over-sleeping, or over-yielding to every hindrance that comes up to keep them from getting fruitful work done."



♪THE GHOST WRITERS IN THE SKY♪

Figure 02.05 The Critical Requirement – HARD WORK.

Assignment 10-11 The Outline

1. What should be the least time intensive job in message preparation? _____
2. Define The Outline: _____
3. List 8 main criteria used in the development of The Outline. 1) _____
 2) _____ 3) _____
 4) _____ 5) _____
 6) _____ 7) _____
 8) _____
4. List 6 tests for the production of an effective outline. 1) _____
 2) _____ 3) _____
 4) _____ 5) _____
 6) _____
5. From the example of the Outline and Theme shown in section 2.3.4.5.1. Using the text John 1:1, Do and obtain Word Study, Principles, Theme, and Outline. Hand in your work using the forms found in The List Of Forms, towards the end of this text.

2.4 ILLUSTRATIONS.

2.4.1 The Etymology Of The Word Illustration.

Illustration comes from (<) Luster which means (:) to make bright.

Where:

< means "comes from"

: means "which means"

So that we may write the sentence, above, as:

Illustration < Luster : to make bright.

We will use the abbreviations, above, in our written word studies.

2.4.2 Our Definition Of The Word Illustration.

An illustration is a window to let the light in.

Note that our cover showing a house has two of the windows with the title "Illustration".

2.4.3 The Importance Of Illustrations.

The human mind calls for the pictorial. The mind needs concrete (not abstract) pictures. The best preachers have been good illustrators. In the phrasing of illustrations we need to realize and utilize the idea with which the people can identify. For example, instead of using the abstract expression "a swanky car", use a more concrete expression like the "Gold Cadillac".

2.4.4 The Need Of Illustrations.

Below, are listed the three P's of illustrating.

2.4.4.1 Illustrations Are Needed For Persuasion

They are persuasive because they take the hearer from where he is on the subject clarify some point(s) that moves him to your understanding of the subject. It does so by using analogies to something he already knows. This also proves that you understand something he knows. It, therefore, gives you common ground with him.

- Can you think why an illustration might fail?

2.4.4.2 Illustrations Are Needed For Proving

- Although the Trinity cannot be proven through natural means, its reasonableness may be illustrated by natural phenomena. Raymond Lull, the missionary to the Moslems, murdered in 1315 by them, elaborated the Trinitarian triangle⁶⁶. This triangle is shown in figure 02.06, below.

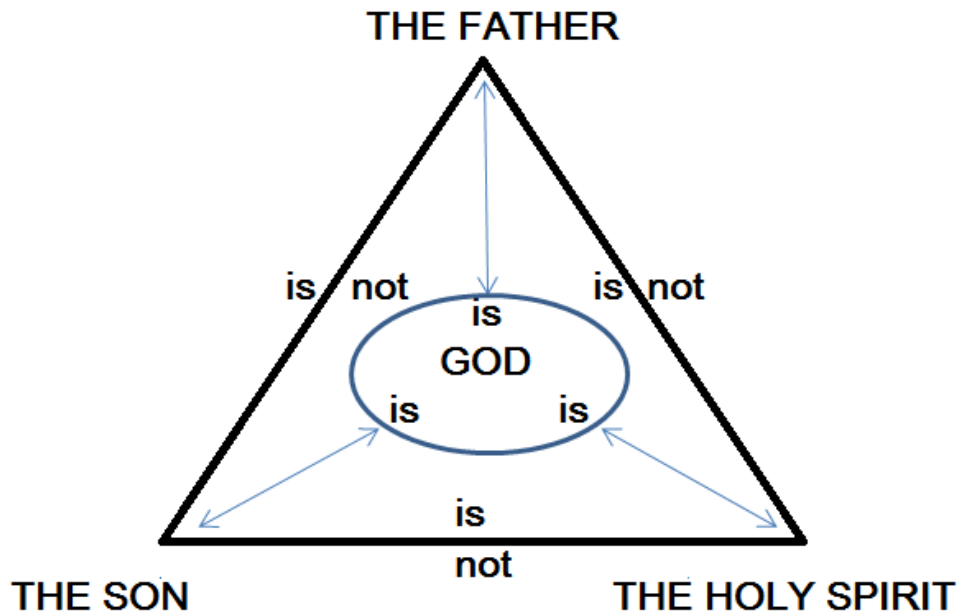


Figure 02.06 The Trinitarian Triangle

- The three states of a substance solid, liquid, and gas may also help people to understand the concept of the Trinity.
- I was intrigued by a concept in Projective Geometry. In that mathematical system, which, unlike Euclidean Geometry, **contains no contradictions** (e.g., the parallel postulate), there are only 3 primitives (properties that cannot be proven but need to be taken on **faith**). These primitives are point, line, and incidence (a point lies on a line). From these three primitives a completely self-consistent mathematical system has been discovered⁶⁷.

2.4.4.3 Illustrations Are Needed For Painting

The Apostle Paul painted the Greeks at Athens into a corner by using their own altar inscription TO THE UNKNOWN GOD. He used this inscription to tell them who this God is (Acts 17:22-31). Notice that in that passage of Scripture he quotes from their own philosophers and poets (Eratus and Epimedes) to finish off those hearers. He also took down the Parthenon with its idol statues in verses 23 and 24.

2.4.5 The Purpose Of Illustrations.

2.4.5.1 Illustrations Give The Truth *Clarity*.

Hosea's wife was used by God as an illustration to the nation Israel of their spiritual adultery. It should have made it very clear to them.

2.4.5.2 Illustrations Give The Truth *Force*.

Be careful of being too graphic. It can cause individuals with heart conditions or pregnant women to be affected. We can say adultery is a sin but we should not describe the act from the pulpit.

2.4.5.3 Illustrations Give The Truth *Splendor*.

They are not, however, mere ornaments.

2.4.5.4 Illustrations Make The Truth *Attractive*.

Notice the parable of the leaven in Matt 13. The crowd loved bread. By the way, Does leaven in this passage mean sin? Why or why not?

2.4.5.5 Illustrations Aid In *Truth Retention*^a.

The parables are the classic example of teaching using illustrations. Parables are extended similes. i.e., The Kingdom of Heaven (or God) is like . . . The purposes of teaching in parables⁶⁸ were to:

- (1) To reveal new truth (revelational) Mt13:11, 35.
- (2) To conceal truth from certain ones (judicial) Mt 13:11-14.
- (3) To persuade the hearers - to evoke decisions.
- (4) To perpetuate truth - stories are relatively easy to remember.

2.4.6 The Principles For The Use Of Illustrations.**2.4.6.1 Be Sure It Is Needed.**

Unneeded illustrations are a hindrance to movement. I once heard a fine well trained preacher introduce a message from John's Gospel with 7 consecutive illustrations that took 10 minutes (I timed it). The topics for these illustrations were (I wrote them in my notebook): (1) Mule eggs, (2) Charlie Brown, (3) Driving home from college, (4) Right road? welcome to hell, (5) 3 individuals looking at a bulletin board a) a man - b) a woman - c) a doctor, (6) C. S. Lewis, (7) M & W Plundered. (I haven't a clue as to what M & W represent today.)

2.4.6.1.1 Don't Illustrate Truth So Simple It Needs No Illustration.

(with respect to the purposes, above).

2.4.6.1.2 Be Sure You Have Made A Point From The Text Before You Try To Illustrate That Point.

I once heard an otherwise excellent preacher spend more than 15 minutes of illustrations with no points to illustrate.

2.4.6.2 Be Sure It Illustrates.

If it doesn't illustrate the point, it will confuse the audience so that, in general, they won't remember the point and they won't remember the illustration.

2.4.6.3 Be Sure It Is Credible.

I once heard an illustration about some point of Bible doctrine. This illustration was about yielding the right-of-way to others while on high mountain roads in Colorado. The preacher said that the person going downhill had the right-of-way. People who know the Colorado state driving regulations know that he had it backwards: the vehicle traveling uphill has the right-of-way on Colorado mountain roads. He lost his credibility with me from that time on because he was giving erroneous information from the pulpit that could injure or kill members of the congregation.

^a not aids in remission!

We need to ask ourselves the following questions.

- (1) **Is It True To Life?**
- (2) **Is It Consistent With Life?**

2.4.6.4 **Be Sure It Is Accurate.**

- (1) Don't make someone else's experience yours!
- (2) Don't exaggerate!

Ask your wife or friends to help you not to exaggerate. Hyperbole is result (or art) of exaggeration within limits.

- (3) Don't just tell jokes.

Humor in the pulpit is O.K., but should always have a specific reference to illustrate the point in your message. The preacher, who is only a jokester or a story teller, is only using "fluff" to attract others to his persuasion. Suppose you are preaching on the reckoning principles of the Christian life from somewhere in Romans 6. It is difficult for one as unimaginative as me, to see how anyone (but I heard a man do this) could come up with the following bit of humor and apply it to the text of Romans 6:

"Do you (all) know two reasons for marrying a fat woman/man:
(a) She/he provides shade in the summer.
(b) She/he provides warmth in the winter."

This might be more appropriate as an illustration in a topical expository message on the reasons people get married. **YOU MUST CAREFULLY FIT THE HUMOR TO THE MESSAGE.** Humor **MUST** be anecdotal^a.

2.4.6.5 **Be Selective.**

- (1) Don't use too many. Avoid being a skyscraper sort of preacher - story upon story upon story, or a puppy preacher - tail upon tale upon tale.
- (2) One good one for each point - but **only** if needed.

2.4.6.6 **Use A Variety Of Subjects.**

Use illustrations from agriculture, science, industry, stories of hymns, Christian reading, etc. Our audience determines the subject of our illustrations. e.g. We would probably make a great error in judgment if we used illustrations from nuclear physics for an audience from a rural farming community.

2.4.6.7 **Be Sure It Is Obvious.**

Make sure we don't have to explain our illustration. If we do, our hearers may and should rightly wonder why we gave that illustration.

2.4.6.8 **Be Sure It Is Not A Point In The Outline.**

An Illustration that is a point in the outline usually will identify you as either an Eisegete or a lazy Exegete.

^a An anecdote as used here is an historical, often imaginative, event of curious interest, often containing humor, that relates directly to the subject under discussion.

2.4.7 The Sources Of An Illustration.

The following list of sources of illustrations is incomplete but is given to get us started in our collection of these materials.

2.4.7.1 The Bible.

For every New Testament truth there is an Old Testament illustration⁶⁹ except one; the Church (Ro 16:25-26, Eph 3:1-10, Col 1:24-27). Therefore, the Bible is our best source of illustrations. Word studies are the richest source of illustrations. An example from Jo 15:1 should illustrate this. In the context for that passage, the Lord Jesus and his disciples have just left (Jo 14:31) the upper room where they celebrated the Passover supper. They leave Jerusalem and go down and across the Kidron valley to the garden of Gethsemane. The discourses from John 15 through John 17 occur prior to crossing the brook Kidron (John 18). The slopes of the Kidron valley were covered with grape arbors. Our Lord gives comfort to his disciples through these discourses. He says: Jo 15:1 **I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every [branch] that beareth fruit, he purgeth it, that it may bring forth more fruit.** (Jo 15) The Greek word ἀρει > ἀρω, translated **taketh away**, is better translated **He lifts up**. The primary meaning for ἀρει, given in the best of Greek Lexicons (AG⁷⁰, AS⁷¹, LS⁷², MM⁷³, TH⁷⁴) is: to lift up. Why would the husbandman lift up an unfruitful branch? The answer is so that it can get more light! A good friend of mine, and one of my first students, Curt Siemers, went to Israel armed with my request to see if this squares with what a Jewish husbandman actually does. He came back with a slide, taken from the Kidron valley, showing a rock placed under a grapevine so that it was raised up - getting more light. He indicated that this was a very common procedure. Our Lord gave this well known (at that time) object lesson, while walking down to the brook Kidron, to reveal and perpetuate new truth. I no longer have a decent picture of this slide. It was digitized using old inferior methodology and so cannot be used.

2.4.7.2 Nature.

This is a very fruitful (pardon the pun) area as a source for illustrations. Illustrations from nature include the areas of Geology, Astronomy, Biology, Botany, Husbandry (from which the previous illustration came), etc.. As an illustration from nature, assume we are preaching on Ga 3:20-29 where . . . the Law became our guardian in order that by means of faith we might at that time be justified. But, the faith having come, we are no longer under the guardian...(personal translation). The illustration that came to mind was: My wife and I were hiking one Saturday afternoon on the Mt. Cutler trail (Colorado Springs, CO). Coming down to meet us was a man with a young German Shepherd (dog). The dog was pulling at his chain, really giving his master a rough walk. I asked the man why he didn't take the dog off the leash so that he (the man) could at least enjoy the trip. The man answered, "The dog is still too young and would undoubtedly get into trouble. He would leave me here very quickly. But when he is older and knows me better, he will stay with me and then I can take him off the leash". Could you use such an illustration for Biblical statements – along with the sermon points such as:

Ga 3:24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

Ga 3:25 But after that faith is come, we are no longer under a schoolmaster.

2.4.7.3 Science.

Illustrations from science include the areas of Chemistry, Physics, and Mathematics. Suppose we are preaching from 1 Co 12:4-6 (in particular) and we would like to illustrate the unity of the spiritual gifts in their relationship to the three persons of the trinity. i.e., The Holy Spirit brings the gifts - 12:4; the Lord Jesus assigns the place of ministry - 12:5; God the Father turns the energy on. In Projective Geometry one mathematical system that has no contradictions (Euclidian Geometry is "blessed" with the parallel postulate). In this system there are only 3 "primitives"; point, line, and incidence (a point lying on a line): these three primitives are given in this non-contradictory system. We think of parallel lines as those that never intersect. Also, from projective geometry, parallel lines are those lines that intersect (have incidence) at one and only one point; along the "ideal line" at infinity. Using this as an illustration may help us in our attempt to find explanations of apparent doctrinal discrepancies between the "armed Camps" of Christendom. i.e., We may have to wait till we get to heaven to understand.

2.4.7.4 History.

(1) Suppose we are preaching from Eph 5:3-7 (our total text might be larger). **3 But fornication and all uncleanness or unbridled lust, let it not be even named among you, as it becomes saints; 4 and filthiness and foolish talking, or jesting, which are not convenient; but rather thanksgiving. 5 For this ye are [well] informed of, knowing that no fornicator, or unclean person, or person of unbridled lust, who is an idolater, has inheritance in the kingdom of the Christ and God. 6 Let no one deceive you with vain words, for on account of these things the wrath of God comes upon the sons of disobedience. 7 Be not ye therefore fellow-partakers with them;** (Eph 5:3-7 DBY) We might use an often used illustration from history (have no idea as to source - it may be historically unsubstantiated). Therefore, we use this caveat in its introduction. "It is said that" Alexander the Great found one of his soldiers sleeping on duty and asked him why he was sleeping. The man said "I'm sleepy". Alexander asked the man his name and the man replied: Alexander. At this Alexander the Great hit the man and told him to either change

his life, or change his name.

(2) A real historical illustration, from the faith side of Php 1:19-30, comes from the last days of the Bohemian, John Huss (1368-1415). Just before Huss was put to death he prayed "In Thee, O Lord, do I put my trust; let me never be ashamed." The executioner brought his prayers to an end. Huss rose to his feet and cried joyfully: "Lord Jesus Christ, gladly and in humility will I bear this shameful and cruel death for the sake of Thy holy Gospel. Forgive my enemies."^{75 \74} He was then burned at the stake. What concept is theologically important, from the Greek, in our Lord's statement in Lk 23:34: "Father forgive them for they know not what they do?" Hint: the Gk word ἀφεξ is the 2AAImp2P> αφημι: release. Was John Huss accurate theologically when he commanded God to forgive his enemies?

2.4.7.5 Literature.

(1) Poetry

- When we are preaching from Genesis chapters 1-3, the poetry of John Milton⁷⁶ is suggested as a source for illustration.
- When preaching from 2 Co 5:6-9, we might use A. Lord Tennyson poem "Crossing the Bar."
- Philippians 1:3-11 has a theme, "Proper Intercession Glorifies God."

A poem written by a Christian friend, now deceased, Don Harness, formerly of Colorado Springs, CO. was used as a combined illustration, application, and conclusion. This poem is pointed toward one of the key words of this paragraph; the word translated "sincere" from verse 10. This poem is reproduced by permission, below.

YA MIGHT AS WELL BE DRINKIN

By Don Harness

Ya might as well be drinkin' or be out playin' cards
 If yer sayin' prayers unto the Lord That ya don't mean in yer hearts
 "They pray unto me with their lips but their hearts are far away"
 That's one of the sayin's our Lord and Savior Jesus Christ did say
 "Woe to you scribes and pharisees" and to the hypocrites He said
 If ya ain't sincere within yer hearts, yer just as good as dead
 It was very true at that time and it's no less true today
 That many of us don't mean the things that are said when we do pray
 And whether yer drinkin' yerself dead drunk or gamblin' away yer dimes,
 Or fakin' prayers to fool the Lord, they're all a waste of time
 When a prayer becomes a ritual it ceases to be prayer,
 Ya can't be talkin' to the Lord if ya don't believe He's there
 And though yer prayer be eloquent like gold and diamonds glistenin',
 Ya cannot pray unto the Lord if ya don't believe He's listenin'
 He's all ears to them that trust Him and deaf ears to them that don't,
 And if you'll listen He answers ya and if you don't He won't
 So bow yer heads and search yer hearts until ya feel His presence
 or else ya might as well be shootin' pool or huntin' pheasants
 Or ya might as well be drinkin' or be out playin cards
 If yer sayin' prayers unto the Lord that ye don't mean in yer hearts
 So make ye sure that yer hearts sincere when ye bow yer head to pray
 Cause the Lord can spot a phony a million miles away

(2) Biographies

Biographies of individuals (not necessarily Christians) provide a good source of illustrations. The biography of John Jasper⁷⁷ is superb in its treatment and description of the life of probably the greatest black preacher of the 19th century. It includes quotes from several of his more memorable messages. The biography of G. Mueller of Bristol England describes his starting an orphanage for 200 boys. He never asked support from men; only from God. Over seven million dollars was given to that work without Mr. Mueller asking or writing to anyone. Robert Murray McCheny only lived to age 29, was in the ministry only 9 years, but turned Scotland upside down. Another man who lived to only age 29 was David Brenard. This man ministered (having tuberculosis) to the American Indians (who knows how many he infected). In six years, he won thousands to Christ.

(3) Hymnology

The Life and Songs of Ira Sankey contains 40 gospel hymn stories. Sankey was the song leader for D.L. Moody. Music and Evangelism was written by Phil Keer and contains 35 hymn stories in the back. Crusade Hymn Stories⁷⁸ contains the backgrounds for 52 hymns.

- An illustration for comfort during tragedy comes from the background of the writing of the hymn "Someday He'll Make it Plain".

"A tragedy in the life of Adam Geibel, the blind composer, gave us this song. His daughter had married a young college graduate whose talents gave every promise of high success. He was in the steel company's open hearth department which handled the molten metal. He had expected to leave with his wife for the seashore on Good Friday to spend the Easter holiday, but the man who was to have taken over his work asked Dr. Geibel's son-in-law to continue through Friday and Saturday. This he consented to do. He sent his wife to the seashore with the promise to follow as soon as possible. That Good Friday, as the great conveyor full of molten metal moved across the room, something gave way. Tons of white hot metal spilled out of the vast pot and flew in all directions. Three men were killed outright. Dr. Geibel's son-in-law was fatally injured. It was a tragedy indeed. For days Dr. Geibel was disconsolate and heartbroken but one day as he entered the office it was evident from his demeanor that the burden had lifted. . . He said he had a message in his heart from the Heavenly Father, which said: '**Some day you'll understand, some day it will be plain to you.**' On the strength of this revelation, he wrote the first stanza, the chorus, and composed the music. Then it was turned over to Lida Shivers Leech, widely known writer of gospel songs, who, after prayerful consideration, finished the poem."⁷⁹⁵²

(4) **Sermons by "Liberals". e.g. H.E. Fosdick, John Kellog,**

Buy cheap sermons by those individuals. They must be excellent illustrators because they have no Word from God to give to the people. Theirs is a purely social and often psychological approach to preaching so they must have excellent illustrations to keep them working.

2.4.7.6 Human Nature.

(1) Observe Children

- Observe that the first tantrum a child throws is his/her fault. Subsequent tantrums are the fault of the parents. This might be used as an illustration for preaching on Proverbs 22:6 **Train up a child in the way he should go: and when he is old, he will not depart from it.** (Proverbs 22:6) Radmacher, in his preaching ministry, suggested that this verse is not so much a promise as it is a warning about the nature of the child (see verse 15). He stated it: [if] you train up a child in the way he is bent [Adamic nature], when he is old he'll not depart from it!
- A Christmas message on the birth of Jesus the Messiah taken from Luke chapter 2, might include the following illustration - by way of application (of verse 7). "A sickly little 4 year old girl from Nazareth, Penn. had never been outside except in an ambulance - was finally allowed to go outside with her father at Christmas time. Seeing a manger scene she asked her father, "Daddy, why can't we take him home."

(2) Observe Older - Senior - Citizens

- Seniors are often very lonely people. In order to get attention and permit them to communicate with grocery store clerks they have been observed buying baby food - ostensibly for their grandkids. It allows them to have conversations with store clerks about those kids whether they have any or not.

(3) Other

2.4.7.7 Industry (Mills, Mines, Factories).

- (1) In the early days of car making in this country the Ford Motor Company would immerse the entire auto body in red lead to prevent corrosion. This might be a good illustration to use when preaching passages like 1 Peter 1:18-19 where the adjective 5349 φθαρτος phthartos is used, Colossians 1:13-14, [which we might title :FREE AT LAST], or Rom 1:23 where the adjective is used along with the word for uncorruption διεστη <1339> (5627) {V-2AAI-3S } απ <575> {PREP } αυτων <846> {P-GPM } 862 αφθαρτος aphthartos also appears. or it might be used as an illustration in a message on the Greek FS noun φθορα: destruction, corruption, decay; or the verb form φθειρω phtheiro, both words occur nine times in the New Testament..
- (2) In preaching on the Gifts of the Holy Spirit from Ephesians 4:1-16 the term fitly framed together is used only twice in the New Testament; here in verse 16, and in Ephesians 2:21. The word comes out of the building trade at Ephesus where it was used of grinding building rocks together to make a perfect fit. It was accompanied by smoke, heat, and rock residue. An additional illustration of this process might be found in the production of "St. Cloud Red" granite (St. Cloud, Minn). They put the shine on these stones by a process using sand, steel wool, water, and heat caused by friction: this brings out the shine of the rock.

2.4.7.8 Imagination.

It is proper to manufacture an illustration so long as you don't convey the impression it is real. Prefix such an illustration with the words "Let us imagine" or "Suppose". Otherwise it becomes a lie!

2.4.7.9 The Three Kingdoms: Animal, Vegetable, Mineral.

If you are preaching on Gen 49:33-50:14, the death and burial of Jacob (Israel), you might illustrate the embalming process of 50:3, in the chapter on Bitumen (asphalt) from Wright and Chadborne⁸⁰. Or, if your message includes I Kings 10:11-12, the article about the Almug tree by Winifred Walker would be very instructive⁸¹. Finally, if your message includes the near-term prophecy of the Lord's Air Force from Ex 23:28, the article about Hornets from the book by G. S. Cansdale⁸² should prove informative.

2.4.7.10 Newspapers/Periodicals.

Newspapers and periodicals are excellent sources of illustrations from all of the sources listed above. In addition, cartoons are an excellent source of humorous but often very pointed (anecdotal) commentaries on various subjects.

2.4.7.11 Cultural.

Missionary stories of other cultures may be instructive e.g. see "The Prey of the Terrible"⁸³ in a book by Isobel Kuhn of the China Inland Mission. Be careful of the Theologies in these books which may be unbiblical. Another source is "An Anthropology for Christian Missions" by Eugene A. Nida⁸⁴.

2.4.8 The Collection Of Illustrations.

2.4.8.1 Carry a Journal/Notebook/Ipad.

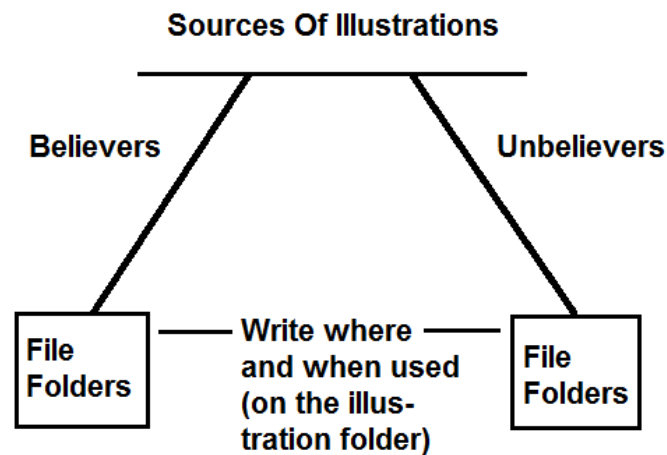
The speaker at a Gerard Nierenberg "Negotiation Seminar" in Denver, Co 1981, stated; "I've never seen a successful man who didn't maintain a daily journal!"

2.4.8.2 Record Them.

Illustrations should be written down as soon as possible. Cartoons, for example, should be cut out and cataloged. For anecdotes you want to remember at a later time make sure you tell three people within 24 Hours. (a memory aid)

2.4.6.4 File Them.

Each illustration should be filed as for believer or unbeliever and sub filed according to subject matter and Bible Text.



File according to: a. Subject Matter
b. Bible Texts

Keep a cross reference list so they can be quickly located

Figure 02.07 Filing Illustrations.

2.5 THE CONCLUSION TO THE MESSAGE.

2.5.1 The Definition Of A Conclusion.

A Conclusion is the taking leave of the subject in such a way as to gather up and forcibly impress the thrust of the message.

It is not the application but may contain the [major] application. It brings the entire message together in one thrust.

2.5.2 The Importance Of A Conclusion.

2.5.2.1 Enables The Preacher To Carry Out The True Aim Of The Message.

The aim of the conclusion is to lay groundwork for the (final) application.

2.5.2.2 Combines Scattered Impressions Of The Message Into One Powerful Thrust.

It may involve merely the repeat of the message Theme. It may involve the repetition of the major outline points as: In conclusion we have observed the (heading one), along with (heading two), and how it Produces (heading three) and (heading four) because (restatement of the Theme). At this point you are ready to expose your major application (section 2.6).

2.5.2.3 Preserves People From Getting Exhausted.

We don't just tell the whole message over again, but, we summarize succinctly "drawing the strings together on the top of the bag." It not only keeps them from being exhausted, it may keep them from being bored.

2.5.2.4 Avoids Too Rude Or Abrupt Closing Of The Message.

Without the pulling together of the major emphases of the message we can leave our listeners in a position of not knowing where they've been. By analogy, when you leave someone's house having entered by a smooth driveway, you (usually) won't leave by making a new route to the main arterial through the backyard.

2.5.3 Types Of Conclusions.

Note: More time should be spent on application(s) than on the conclusion.

2.5.3.1 Conclusion/Application Approach.

Combines conclusion and application into 2 or 3 pertinent pungent phrases and arrives at a fast conclusion.

Dangers:

- (1) Too brief to be helpful
- (2) It isn't a conclusion unless you pull all the strings together

2.5.3.2 Conclusion By Reading Or Rereading The Text.

"Shall we conclude by reading the Word"

Danger: If you haven't preached the passage, everyone will know it. Only use this

method if your text selection is short (not a long paragraph or a section).

2.5.3.3 Conclusion by Recapitulation.

Recapitulation of the major points only. Not the less important points. This is the best and most common conclusion. The Southern Baptist Preacher, now deceased, Adrian Rogers, was a master at this. His TV program is still available on cable "DayStar".

Danger: The resume may become tedious. It may be so elementary it may offend.

2.5.3.4 Conclusion by Use of the Theme.

It takes the Theme and uses it. e.g. "And as we have discovered" (Theme Restatement).

2.6 THE APPLICATION OF THE MESSAGE.

2.6.1 The Definition Of An Application.

An Application is the final part of the message in which truth is drawn together for personal appeal and action.

However, separate application(s) should be made as the sermon develops. The congregation should be asked at appropriate places in the message, "What does this word, phrase, sentence, etc, mean and how should I respond to it." What is meant here by application is actually the plan unfolded in a single statement, in such a way as to persuade the hearers to do what God, in that passage discussed, wants-intends the hearers to do. Sometimes the theme is all that is necessary to restate.

2.6.2 The Development Of An Application.

2.6.2.1 An Application Is Drawn Directly From The Development Of The Message.

As an example, it should be stressed that a verse message of Jo 3:16 should not be used as a ploy to get people to "join the church". Why, or why not?

2.6.2.2 An Application Should Be Forceful.

An application should have an impact on appropriate individuals listening, so that it makes them want to do something (hopefully, not leave as quickly as possible). An application should not be feeble (apologetic) or frivolous (not serious).

2.6.2.3 An Application Should Be Presented With Regard To The Subject.

Some texts lend themselves to a personal application and some don't. Can you give examples of each?

Those that do. . .

Those that do not. . .

2.6.2.4 An Application Should Increase The Force And Importance Of The Message.

It should reinforce what has been said in the message. A good illustration can be very effective here. e.g. Suppose you are preaching on Jn 8 which contains the famous "I AM" passage in verse 58. You might use an illustration given to me by a friend, a Jewish Rabbi, Dr. Gordon. He, my wife and I, met one evening at a Dairy Queen ice cream place in Colorado Springs. After exchanging the normal "I'm fines," he told me he was teaching a course titled "A Rabbi Looks at Christianity," or "Why I'm Not a Christian." (he had a masters degree in New Testament, and two earned doctorates in Old Testament studies) This course was being taught at the Peterson AFB chapel to the protestant group that met there. He said he was explaining the Jn 8:58 passage to the group as follows: "In this text when Jesus said "before Abraham was I AM", he did not mean that he was the Adonai (Jews never pronounce the name of God יהוה: Yahveh [Jehovah]) of the Old Testament, but instead he meant that Adonai pre-existed Abraham". A lady took exception to the remark, stood up and said, "that wasn't what that passage means, He was claiming to be Jehovah." The rabbi, true to his persuasion said "No he didn't". She said "Yes He did." The rabbi responded with; "Do you really believe that he is the Adonai of the Bible"? She answered, "Yes I do!" The rabbi stated, "Well then FOLLOW HIM!"

Since the illustration ends with a command, it fits directly with an invitation to be given if you have preached on John 8. Because in the message you have discussed the person, e.g. Light verse 12, the watersheds of the chapter verses 24, 28, 31, 36, 43-44, 51, 53, 56-59, which discuss our Lord's person and purpose and His listeners reactions, if you conclude with a summary or Theme of the passage you might combine this approach to yield a possible invitation. If you believe these positive things about the Lord Jesus, then FOLLOW HIM!

2.6.2.5 An Application Should Be Free From Stiffness, Monotony, Dullness, And Sameness.

"Preaching is truth told in personality." "God doesn't teach propositional truth apart from personality." "Application is a close." Therefore, an application is a proposition and does reveal part of your aim.

2.6.2.6 An Application Should Be A Distinct Appeal To The Feelings.

Cultivate a tender heart. Observe sinners with perception. Understand how they think. Perhaps, get involved with a sub-culture to understand the thinking of various groups and their philosophies. Don't overdraw your appeal to feelings. e.g., We don't have to engage in immoral acts to understand those who do. I heard a message by Walter Martin where he described a British Commoner sitting in a church pew at the funeral of William Booth the founder of the Salvation Army, when a finely clothed women came in and sat down beside her. The commoner was sobbing all through the message and at the end of the message the finely clothed woman turned to her and said, you must have loved him greatly. The woman sobbingly replied, "ah yes mum, I loved him, for I was a prostitute. Mr. Booth preached in my neighborhood and kept it up even though I would swear at him, insult him and even threw refuse on him. Finally, he led me to Christ and I'm a new person in Christ.

Yes mum, I loved Him! He cared for the likes of me." The finely clothed woman was the Queen of England.

A man [that hath] friends must shew himself friendly: and there is a friend [that] sticketh closer than a brother. (Proverbs 18:24)

As pastor of a local church, we had a group of new believers that I wanted to motivate to get into the Word. I've found one secret to this is to encourage them to witness to strangers. We proposed to set up a booth at the county fair where we could put the displays, tract racks, etc., in a form that would be as eye catching as possible. But then came the problem: how do we handle all the problems we will encounter or more simply, how do we lead someone to Christ? We first got together an evangelism class in which we invited the church deacons. I figured they at least would be able to successfully role play so that the kids and young adults would be able to learn. When the role play started, one of the deacons got a locked jaw and he and his wife got up and quickly walked out. He was unwilling to embarrass himself with such stuff. My comment to him later was "When Simple Simon goes fishing he doesn't throw his hook in a mud puddle. Those who are real fishermen go to the ocean, lakes or streams where they know there are fish to catch (i.e., the county fair). The idea being that whatever the Lord has called you to do, you must go where the best opportunity for exercising your gift(s). If you want to cultivate a sensitive heart, go where people are in the greatest need! Do you think this comment may have piqued the deacon's interest? As a result of this activity, and that at the Ellicott County Fair, several of the kids are in full time Christian service.

2.6.2.7 An Application Should Be Extremely Simple And Brief.

Don't confuse the issue with elaborate details.

2.7 The Use Of An Invitation In A Message.

2.7.1 The Definition Of An Invitation.

An Invitation is that which motivates a listener to a physical/mental response.

It is designed to call people away from others for personal instruction. It is one of the finest forms of Persuasion.

Messages may be structured for an invitation. The invitation may be the whole reason why we have preached. It is not just for salvation but may be used for other areas of our hearers' lives. A person must plan the conclusion/invitation.

2.7.2 Invitations Are Biblical.

For example:

Gen 3:9 - "Where *art* thou..."

Rev 22:17 - "The Spirit and the bride say come"

Ex 32:26 - "Who is on the Lord's side let..."

Josh 24:15 - "Choose you this day..."

2 Chron 34:30-32 - "he made all...to stand in confirm..."

Matt 4:19 - "Follow me..."

Lk 19:5 - "Zachaeus, come down..."

Matt 11:28-30 - "Come unto Me all ye that labor and are heavy laden..."

An invitation enables a hearer to relate to what you have said. It makes it personal.

2.7.3 How To Give An Invitation.

2.7.3.1 Give Invitation Clearly.

Don't mix up the purpose. If the message aim was evangelistic keep the invitation for salvation - NOT sanctification. Make sure the people know what the invitation is about. Don't confuse them.

2.7.3.2 Give Invitation Confidently.

Timidity defeats God's purpose. A good way to show confidence is to come down off the platform when the invitation is given.

Caution! Don't allow men to go with women into the prayer room. In this day we need to be very careful even about people of the same sex and with children!

2.7.3.3 Give Invitation Earnestly.

This is no place for lightness or frivolity. This is a very serious time for the individual so exercised. The invitation is something you develop. No imitators here!

2.7.3.4 Give Invitation Courteously.

Respect the rights of your hearers. Don't embarrass them. Don't ask whether there are dirty sinners here who want to get saved, but instead ask "those who have never trusted Jesus Christ as their savior from sin, to come to the (front, back, . . .) where a counselor will help you to make that decision."

2.7.3.5 Give Invitation Honestly.

Keep your promise about how many (verses), how long it will last, etc. If an unusual outpouring of the Spirit of God seems to be present, you might repeat the invitation while some are coming. Many these days do not keep their promise as to the length of the invitations. This is especially true in the more cultic Pelagian^a and semi-Pelagian groups. Can lying to the congregation be justified? What does it teach the children of the congregation? What about unbelievers that are there but haven't responded?

^a **Pelagianism** is the belief that original sin did not taint human nature (which, being created from God, was divine), and that mortal will is still capable of choosing good or evil without Divine aid. Thus, Adam's sin was "to set a bad example" for his progeny, but his actions did not have the other consequences imputed to Original Sin. Pelagianism views the role of Jesus as "setting a good example" for the rest of humanity (thus counteracting Adam's bad example). In short, humanity has full control, and thus full responsibility, for its own salvation *in addition to* full responsibility for every sin (the latter insisted upon by both proponents and opponents of Pelagianism). According to Pelagian doctrine, since man is no longer in need of any of God's graces beyond the creation of his will, the Sacrament of Baptism is devoid of the redemptive quality ascribed to it by orthodox Christians. Pelagianism was opposed by Augustine of Hippo, who taught that a person's salvation comes solely through the grace of God, and only by God's pleasure to whomever he chooses to bestow it, with no need of participation on the person's part. This led to Pelagianism's condemnation as a heresy at several local synods. It was condemned in 416 and 418 at the Councils of Carthage. These condemnations were summarily ratified at the Council of Ephesus in 431, although it was not considered a major act of that council. Pelagianism as a structured heretical movement ceased to exist after the 6th century but its essential ideas continued to cause dispute until today.

As we sing the 314th verse of "Just As I Am,"
isn't there **ONE MORE** who will come?

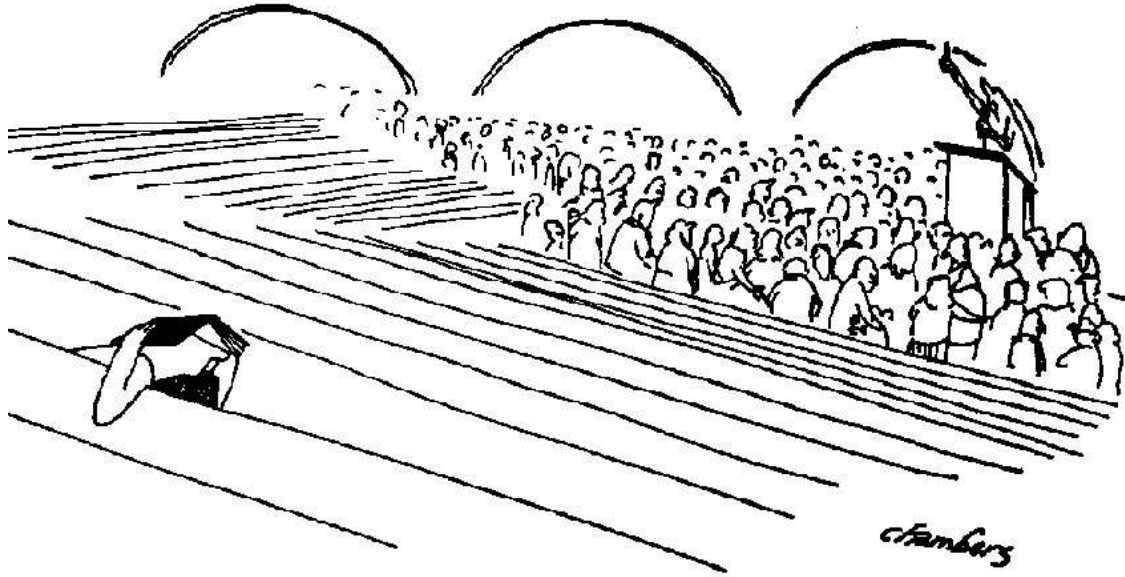


Figure 02.08 Give Invitations Honestly.

2.7.3.6 Give Invitation Naturally.

Don't Imitate Someone else. Let the Holy Spirit use you to your maximum. Don't talk through singing. Don't use the emotionally charged crying for the lost in your invitation. You might get a response from those who feel sorry for your "performance" and are responding to keep you from being embarrassed by your "performance." Remember, God's invitations are a **command**. He does not beg. If He doesn't beg and you are His man, why should you beg? Your theology will be on display during the invitation!

2.7.3.7 Give Invitation Positively.

Don't apologize. I once heard a man preach on Ga 6:1. **Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.** Although, he was an older believer, he evidently thought that Paul was instructing us that none of us should be critical since none of us are spiritual (*πνευματικοί*). He evidently thought such false and misplaced humility looked good on the "brethren." My mental and soon vocal and written response was: If he doesn't know what spirituality is, he is a danger in the pulpit and shouldn't be there! (see section 1.5.1)

2.7.3.8 Give Invitation with Entire Dependence on the Holy Spirit.

Don't give the omniscience pitch: Don't say, "I know there is a soul out there who has trouble in their home and needs to come to the Savior," when you have not that information. If you did have that information you would not be polite in giving the invitation to the whole congregation. If you did not have that information you would be a liar!

2.7.3.9 Give Invitation As A Polite Command.

e.g., "God is calling you right now to respond to Him in faith by trusting His Son, the Lord Jesus Christ, as your Savior. Do it right now as we all bow our heads. As you are

coming, thank the God and Father of our Lord Jesus Christ for sealing this moment of your commitment to Him....."

See Lk 19:5 - Zacchaeus; or Paul's Mars Hill epic in the Ac 17:30.

Note: Our Lord's invitations were not wishy-washy tear jerking appeals, but instead were direct commands like "Follow me.", "Believe My words..", etc.

2.8 THE USE OF AN INTRODUCTION IN A MESSAGE.

2.8.1 The Definition Of An Introduction.

An Introduction is that part of a message which precedes the first statement of the Theme and the Body of the message.

2.8.2 The Importance Of The Introduction.

An introduction is important because it sets the stage for the message without giving the plan and the aim away. It is given in such a way that the subject of the message is brought to the hearer in a manner that he/she understands.

2.8.2.1 To The Speaker.

A good introduction is important to the speaker because it lets him get acquainted with his audience before taking them where the speaker wants to go. It allows the speaker to pick out several candidates positions in the audience for his understanding checks. It provides the speaker a chance to get rapport with the people. It should be interesting enough to get their attention without making the rest of the message of secondary interest.

2.8.2.2 To The Audience.

A good introduction allows the audience to get used to the speakers voice inflection and other facets of the speakers personality. The subject of the introduction should set the stage, but not develop the speaker's subject in the message. It should motivate the audience to listen attentively to the remainder of the message.

2.8.2.3 To The Subject.

It should introduce the subject of the message without giving it all away. It should have at least a point(s) of similarity with the subject of the message. It should not be so comically or dramatically overwhelming that the rest of the message is just an anti-climax.

2.8.3 The Nature Of The Introduction.

It is the driveway to the garage! (Look at the cover of this book.) When going to visit someone our intension is to see them, not go for a long, scenic or ugly, or bumpy driveway. Our plan should include getting to the Word of God as quickly as possible without being too abrupt.

2.8.3.1 An Introduction Is Preparatory.

It introduces the subject to the hearers without jumping into the text. It is the beginning of taking them from where they are to where you would like them to go and make them want to come. It allows their minds to get in gear for the body of the message.

2.8.3.2 An Introduction Is Exhibitionary.

It exhibits an understanding of transfer learning on your behalf (see section 1.4.3 - Thinker). Your audience should understand the introduction as coming from the world they know. The body of the message takes them to the Biblical teaching you want them to understand. e. g., Suppose you are preaching through the book of 1 Jo and come to the paragraph in 1 Jn 3:1-18, for which your Theme is: “*Proper Parenting Glorifies God*”. You might introduce it with an illustration from Mt 16:18 where the Lord Jesus calls Peter *πετρος*: *a small rock or a chip of rock*. Because Peter is seen by the Christ to now have saving faith he effectively calls Peter in our vernacular, “*a Chip off the old Block^a*”. Although failing many times Peter will hold together the disciples and bring many into eternal life through his preaching. We might then say that “*Proper Parenting Glorifies God*”. To do this in our text from first John let us look first, negatively, at: Point Roman Numeral I., A Pattern Of Improper Parenting . . .

2.8.3.3 An Introduction Is Short.

An introduction should rarely exceed 2 minutes. Remember, the introduction is the driveway to the garage. Most people have no idea of a driveway that is four miles long. Too long an introduction often tires the audience and/or makes them inattentive.

2.8.3.4 An Introduction Is Interesting.

It should arouse their interest in the message subject without piquing their interest in the bad sense. What does pique^b mean?

2.8.3.5 An Introduction Is Courteous.

Once again it should not pique their interest in the bad sense. If it does you may have lost your audience.

2.8.3.6 An Introduction Is Straightforward.

The driveway to the garage should be free of blind curves and chuckholes.

2.8.3.7 An Introduction Is Clear.

If people don't understand it you may have succeeded in losing them for the remainder of your message. You should practice your introduction on a friend or your best friend, your wife (husband). If she (he) doesn't understand it there is better than a good chance no one else will because she (he) knows your style better than anyone.

2.8.3.8 An Introduction Is Specific.

This is no time for broad generalities but the introduction should be specific. e.g. Not: A man went fishing one day and used a very colorful bait. . . But: George went fishing a week ago Tuesday and tied a size 8 royal coachman buck tail artificial fly on the tip of his leader. . . Obviously this assumes you are preaching in an area where fishing is popular. You'll need to investigate favorite baits. You may need to

^a From which we found our eye catching title for our message.

^b Pique: [noun] A quarrel or mutual animosity, An offense taken by one slighted or disdained; vexation or anger excited by a wound to one's vanity. It denotes a quick and often transient feeling of resentment. [verb] To goad, nettle, spur prick. To arouse anger or resentment in; to nettle; irritate; to offend by slighting. Or to excite or arouse by a provocation, challenge, rebuff, or the like; as to pique ambition in a boy.

change the hook to a size 6 mustad and the bait into very lively night crawlers. Dr Stan Ellisen's comment about specifics is valid here. "Don't shoot the bull, shoot the bull's eye." **You should not use multiple illustrations**; either as illustrations or as an introduction.

2.8.3.9 An Introduction Is Suggestive Of The Message Subject.

It should be suggestive of the message subject but it should not display the whole of the message. Otherwise, why continue to preach the rest of the message? Or, actually, you really don't have much to preach, do you?

2.8.3.10 An Introduction Is Simple.

A complicated introduction is difficult to present and harder to listen to. This is the time to get the whole congregation with you not confuse them.

2.8.3.11 An Introduction Is Sympathetic.

It should arouse sympathy for the position of the message subject. It should get your audience on your side.

2.8.4 Sources For An Introduction.

2.8.4.1 The Text.

The geography, history, context, culture, etc., may be used to introduce the message body. e.g., Suppose you are preaching on the third of the letters to the seven Churches from the book of the Re 2:12-17. You might read the introduction to the Church at Pergamum, chapter 7, by Fredk. A. Tatford^{85/73-75}. A fitting illustration for the "White Stone" of verse 17 might come from Sauer^{86/63-65}.

2.8.4.2 The Subject.

The area of work to be studied is to be used.

e.g., Angels - Who is the greatest angel ever created?

2.8.4.3 An Occasion.

An occasion like a Valentines banquet, Christmas, Thanksgiving, Halloween, etc., is to be used.

2.8.4.4 The Imagination.

Like illustrations, make sure everyone is aware this is not real. You could start with "Let us imagine for a moment. . .," or "Suppose that there lived a . . ." Any good preacher with a ~~fertive~~ fertile imagination will use this method from time to time.

For example: You are preaching 1 Jn 2:1-2, your Theme is: "*The Efficient Advocate Is The Sufficient Substitute For Sins*". You concoct the following imaginary problem. Joe Hardluck is accused of 1st degree murder for which he is innocent, but the penalty is death by hanging. Someone comes to him in jail and tells him of this great attorney, C. U. Nooesetter, who has never lost a case. Joe decides to hire that attorney to defend him. He makes his call and C.U. decides to take his case. Days passed and stretched into weeks, but still C. U. has not come to see Joe. He gets a letter from C. U. that tells him that "have no fear, I've never personally lost a case". Finally, the day for the trial comes and Joe ends

up with NO LAWYER. When asked by the Judge, “who is defending you”, Joe replies, “C. U. Noosesetter”, at this point a very old ‘scruffy’ looking man enters the courtroom the judge asks him if he is the famed jurist, the man replies, “no, my name is I. M. Bad. C. U. would never come to a trial because he’d lose his reputation of never having lost a case. The trial continues and Joe is pronounced guilty and is sentenced to hang. We like Joe are facing the high court of Heaven we, however, have One who has never lost a case. “our *Efficient Advocate* [Who] *Is The Sufficient Substitute For Sins*”.

2.8.5 Types Of Introductions.

2.8.5.1 An Illustration.

This is the commonest method. It is overused. When used it should illustrate the specific point (Theme) of the message.

2.8.5.2 A Comparison With The Opposite View.

This method is dangerous because it may put the hearers in a negative view, i.e. it may pique the hearers. The safeguard to this is to quote other people.

2.8.5.3 Poetry.

Read messages by S.F. Logsdon. e.g., You might introduce a message from Ge 3:1-19 by quoting from *Paradise Lost*⁸⁷ line 172-203. You might try illustrating the message with significant sections of that great epic poem. Care must be taken to ensure your diction is good enough to pronounce the English used by Milton so people can understand you. Otherwise it can be very embarrassing. Suppose we are to preach a funeral for a young Christian athlete. You might pick a text that bristles with athletic metaphors - 1 Co 9:19-27. You could introduce the message with the poem by A. E. Housman - TO AN ATHELETE DYING YOUNG^{88/214-215}.

A.E. Housman: To an Athlete Dying Young

The time you won your town the race
 We chaired you through the market-place;
 Man and boy stood cheering by,
 And home we brought you shoulder-high.
 To-day, the road all runners come,
 Shoulder high-high we bring you home,
 And set you at your threshold down,
 Townsman of a stiller town.
 Smart lad, to slip betimes away
 From fields where glory does not stay
 And early though the laurel grows
 It withers quicker than the rose.
 Eyes the shady night has shut
 Cannot see the record cut,
 And silence sounds no worse than cheers
 After earth has stopped the ears:
 Now you will not swell the rout
 of lads that wore their honours out,
 Runners whom renown outran
 And the name died before the man.

So set, before its echos fade,
 The fleet foot on the sill of shade,
 And hold to the low lintel up
 The still-defended challenge-cup.
 And round that early-laurelled head
 Will flock to gaze the strengthless dead,
 And find unwithered on its curls
 The garland briefer than a girl's.

2.8.5.4 Commendation Of A Subject.

e.g., "I commend this area to you because in our day our families are being destroyed by the syncretism of the Church into the world system." What does syncretism^a mean? Should we use big words to introduce our message? Should we use them at all in our message? Why or why not?

2.8.5.5 Relationship To The Circumstances Of Today.

See 2.8.5.4, above.

2.8.5.6 Relationship Of The Message To The Preacher.

e.g., This Morning our text and our message is on prayer. Let me suggest . . .

2.8.5.7 Straight Explanation Of The Text.

This method characterizes most "expository" approaches. It may be dry, dead, and pedantic.

2.9 THE MESSAGE TITLE.

2.9.1 The Purpose Of A Message Title.

The message title is probably (remember no Shibboleths) the last thing we do in our message preparation (see Message Preparation Hourglass). It usually is suggestive of the message subject, but should not give away the message. The message title is used to attract non-regular attendees or those outside the church to come and listen. As the front cover indicates it is the smoke coming from our "Homiletical House". It is used for advertising purposes only.

2.9.2 The Need For A Message Title.

With all the various recreational activities available for the average American, We are faced with an interest crisis at the end of the 20th century. The message title should be used in the local newspapers 'religious activities' page, on the church's outside bulletin board. in the church bulletin, or anyplace a church advertisement might be appropriate. Our "smoke signal" should be able to be seen from far off. Can you think of places a church advertisement might not be appropriate?

^a Syncretism: The reconciliation or union of conflicting beliefs. Or, Egregious compromise in religion or philosophy; eclecticism that is illogical or leads to inconsistency; uncritical acceptance of conflicting or divergent beliefs or principles.

2.9.3 Some Examples Of Message Titles.

How about a Biographical message about Thomas (called Didymus) taken from Mt 10:3, Mk 3:18, Lk 6:15, John 11:16, 14:15, 20:24-29, 21:2, Acts 1:13. The Title "The Adventures of Two Wombmates" might perhaps **Tantalize**^a a reader of the newspaper or a church bulletin board. This title to his message was given by a senior homiletics student at the Western Conservative Baptist Seminary Circa, 1966. The author delivered a message on Galatians 5:19-21. The message title was: "THIS MESSAGE IS X RATED." The Theme was: A Man's Conduct Verifies His Destiny. Notice carefully; A Man's Conduct Does NOT Determine His Destiny!

We might prepare a biographical message about The Jewish King Hezekiah from 2 Kings 18-20 and 2 Chr 29-32, and title it "The Man Who Knew How Long He Had To Live".

^a The word tantalize stems from the Greek mythological character, Tantalus, who was punished by being plunged up to his chin in water which he could not drink, near a tree, the fruit of which he could not reach. The word is transliterated from his name.

3.0 THE DELIVERY OF THE MESSAGE.

In this section, the area of public speaking is discussed. The identification of improper mannerisms and speech are developed, along with the correction and mitigation of these problems. What does mitigation^a mean?

3.1 THE STYLE OF THE MESSAGE.

3.1.1 A Definition Of Style.

Style is the characteristic manner of expressing your thoughts, whether in writing or speech.

3.1.2 The Importance Of Style.

Style is very important, but remember; **what a man is and what he says is as important as how he says it.**

3.1.2.1 The Best Speech Is Inadequate To Present The Word Of God To Men.

How can the great thoughts of God be poured into the mold of human speech? See the Accommodation principle of Interpretation⁸⁹. Our style is a direct reflection on what we read. Dr. Albert Johnson was said to read the Bible and the works of Shakespeare out loud at least once a year. He stated, "What a man reads is what he'll say."

3.1.2.2 Small Audiences Present Difficulties in Delivery.

These difficulties exist because of noticeable differences in:

(1) The Natures Of The Hearers

Small as well as large groups are usually a mixture of unbelievers, Carnal Believers and Spiritual Believers. A small group presents a better opportunity for individuals to express their "opinions". A poorly equipped teacher can destroy any 'solid gains' made in such a group by an inappropriate response. Be Ye Careful!

(2) Training Of The Hearers

Small groups (neighborhood groups) are usually somewhat alike in educational levels. e.g. Farm groups, Manufacturing towns, Military areas, Defense worker areas, logging towns, etc. Such differences require differences in illustrations, etc., so as not to confuse your hearers.

(3) Experiences Of The Hearers.

Life experience of small groups may require a different approach to our teaching methods. Because such groups tend to be homogenous as to life experience, you may have to modify your approach so that your hearers are not confused. Do not use your knowledge of the original language to make a point unless you carefully explain a word so used in terms understandable by the group.

^a Mitigate: to soften, to render or become mild or milder; to mollify. To moderate; to make or become less severe, violent, etc.

(4) Attitudes Of The Hearers.

Attitudes and Natures often tend to be alike. The carnal believer and the unbeliever often have a 'show me' sometimes belligerent attitude. For such folks and groups, you may have to first make friends with them before you will get a fair hearing. Don't be distressed. There are more of these folks out there than there are of the spiritual variety.

3.1.2.3 A Good Style Has Powerful Side Effects.**(1) Positive Effects**

- (a) Makes truth seem appealing

A man with good style can be more effective in his proclamation than the same man with lesser stylistic abilities. People often look to others they respect as role models. We must always be aware that as preachers you are in the public eye and what you do will have as great or greater influence than what you say.

- (b) Makes error seem unattractive

The ability to convince his hearers for good will also stand him in good stead protecting his hearers from swallowing the theological garbage that infests many churches, hymnals, so-called Christian music, some Bible translations, and cultic materials. He can do it because of who he is, what he says and how he says it.

(2) Negative Effects

- (a) Can make truth seem unappealing

"His 'truth' hasn't seemed to help him much, I think I'll pass." We shouldn't talk down to our people based on some ill conceived idea that we are smarter than they are. On the other hand, some may be offended if our speech and mannerisms are an embarrassment to them.

- (b) Can make error seem attractive

e.g. Harry Emerson Fosdick was a good speaker but his messages were devoid of spiritual truth. Preachers like that can turn Biblical error into seeming truth by their style.

3.1.3 Elements Of Effective Style.

The following style elements should be understood and used in your delivery.

3.1.3.1 Intelligible Speech.

"The audience should not have to tax its mind/ears to understand what you are saying." John Walden, Founder of the Colorado Springs Children's Home and a radio preacher was fond of describing good preaching style by a three point outline:

1. Stand Up
2. Speak Up
3. Shut Up(Or Stand, Speak, Sit)

(1) Speak Loudly Enough

We shouldn't need to shout, but we should speak loudly enough so that everyone with "normal" hearing can hear. This is no time for timidity. Check your crowd. If the people in the back can't hear, you might ask them to move to the front (if there is room). Make sure you aren't too loud for those in front or those sitting close to a speaker.

A very common 'malady' happens in public prayer, when the prayer leader begins to "Talk to himself". i.e., The leader either forgets what he is doing and ignores his diminishing speech volume and/or keeps on directing his voice downward, away from the microphone.

To eliminate this problem, it is recommended that critique sheets be given to various folks sitting around your auditorium that will annotate when the speech is close to being unintelligible. Another method is to suggest that those who can't hear what is being said, cup their hand behind an ear showing they need more volume. This is a common problem in speakers with little if any training in effective style.

(2) Choose Words Properly

A truly educated man can make very complicated things understood by those who don't have his educational background. My first experience with such an individual was with a Colorado Springs man, Dr. J. Wayne Porter, a highly educated Radar Engineer from the Moore School of Engineering of the University of Pennsylvania. He wrote papers and delivered briefings that described very complicated astronomical theory into small pieces that the interested person in the audience could understand. We should therefore, learn to translate from our area of expertise into the language our audience can understand. e.g., when teaching young inner city kids about Judas, do not describe him as a BAD man (BAD to them may mean GOOD). You might describe him as having the character of a drug dealer or a pimp (always looking out for a buck).

(3) Make Sentences Short.

Long sentences tend to mystify rather than clarify. Like our THEMES, We should learn to speak in sentences of 10 words or less. e.g., Puritan Prayer: Lord, Grant us learning enough to make our messages plain enough.

3.1.3.2 Personal Speech.

Personal speech is an expression of your real self. Don't "Ape" someone else. Suppose you imitate someone else's style. Now suppose that person, being very popular, falls into public shame due to a sin problem. People may look at you as though you had the same problem. If you look like a duck, make sounds like a duck, have the mannerisms of a duck, guess what? Let the people see your real self.

(1) Your Gift Is Unique To Yourself.

In accordance with 1 Co 12:4-6, the Trinity is involved in this bestowal. In verses 4 the Holy Spirit brings the gifts (notice the word "diversities"). In verse 5 the Lord Jesus assigns the place of their ministry (notice the word "differences"). In verse 6 God the Father turns on the energy (notice the word diversities). The words diversities and differences are translations of the same Greek word $\delta\iota\alpha\rho\epsilon\sigma\iota\varsigma$: a division, a distribution. These gifts are given sovereignly by God (verse 7) for the common good. His sovereignty is again shown in verse 11 where it is said "the Holy Spirit distributes $\delta\iota\alpha\rho\epsilon\upsilon\sigma\iota\varsigma$: PAPTc,NNS > $\delta\iota\alpha\rho\epsilon\omega$: to distribute) just as He wills. Verse 11 also indicates that each believer gets their own unique "gift bag" GK $\iota\delta\iota\alpha$ > $\iota\delta\iota\omicron\varsigma$, - α , - ov : one's own.

(2) Your gifts must be safeguarded

Avoiding every appearance of evil (1 Th 5:22) will help preserve the reputation of God who gave the gift. Sloth or lack of diligence in preparation in the pulpit ministry is just one of these appearances of evil which must be avoided. **"Neglect not the gift that is in thee which was given thee (by God) accompanied by prophecy and by the laying on of hands of the presbytery."**⁹⁰ (1 Ti 4:14)

(3) Your gifts must be developed

1 Ti 4:13 is a classic passage on exegetical preaching. Paul commands Timothy (a preacher), as translated by Wuest, **"while he (Paul) is coming (on his way), keep concentrating on public reading, exhortation, and teaching."** (This would be an excellent text for a preacher's meeting address.)

3.1.3.3 Worthy Speech.

Worthy speech is in harmony with the message of Grace. It is in harmony with the best speech. Worthy speech is, therefore, correct speech (Ref. Eph 4:29). Do not use slang or flippant speech. Keep your speech dignified without being stuffy. Keep your speech Pure, Simple, and True. "Smart, flippant speech is unbecoming of a preacher! Nothing kills reverence quicker than flippancy." For example consider a liberal preacher's conclusion after 43 minutes of speaking, "What this generation needs is a touch from the Great One!". Or, as Dr. Earl Radmacher related in class, a liberal man (preacher) was asked to pray prior to a Portland, Ore. luncheon for a large group of young people. His prayer was: "Bless this bunch while they munch their lunch."

3.1.3.4 Personal Attributes.

The first two elements, below, vocal pitch and timbre can be improved with proper training. A careful speaker will take care of his voice like an opera singer. A good voice teacher can help develop the pitch and timbre of our voice. The second edition of Virgil A. Anderson's "Training the Speaking Voice"⁹¹ has many suggestions for the improvement and protection of our voice.

(1) Vocal Pitch/Tone Improvement

A man with a high pitched voice might be more effective if he could lower the pitch slightly. Anderson has some words of caution, however. "When vocal conditions are right for proper tone production, pitch will take care of itself. That is, the level to which your voice falls when effective breathing conditions are observed and when the throat is open and properly relaxed is likely to be close to the pitch you should cultivate and use for all normal conversational speech. Disagreeable qualities of tone in the form of throatiness, harshness, or stridency may result if the voice is habitually forced below or above this natural level. My voice was never tonally good, it was strained excessively in the Forest Service and in the logging industry, growing up, so that I sound no better (and no doubt much worse) than Dr. M. R. Dehaan M.D., the author and radio preacher. Be careful of your vocal instrument, putting undue stress on it can permanently injure its tone production.

No arbitrary rules can be laid down regarding a desirable basic pitch for all voices; such a procedure would be impossible. Individual voices differ markedly in the pitch to which they most easily and naturally respond. The natural pitch is determined by the essential structure of the voice mechanism itself, principally the length and weight of the vocal folds. As a matter of fact, within reasonable limits, the pitch of the individual voice

is not the most important factor in determining its excellence; many good speakers have voices that are naturally high, for example. The important consideration is that the pitch should be right for that particular voice." The important thing about vocal pitch and timbre is to seek professional help for improvement.

(2) Vocal Timbre/Resonance Improvement

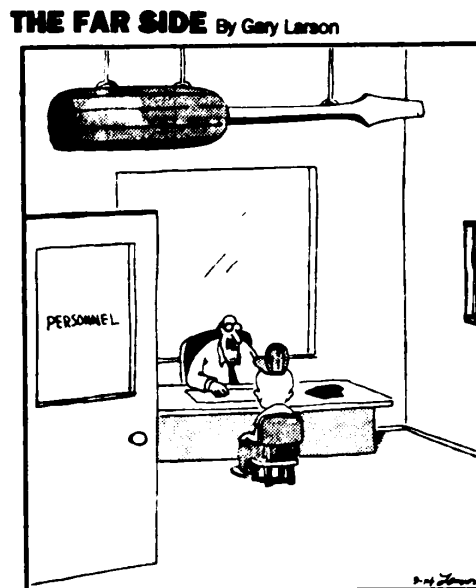
Timbre differs from loudness and pitch. It depends chiefly on the number and character of the voice overtones off the fundamental pitch. Singing arpeggios can help change the timbre of our voice. All these things suggested above should be done with the help of a voice teacher.

(3) Speech Mannerisms

(a) Positive Speech Mannerisms

Various natural, not feigned^a, accents, may contribute to the hearer's confidence in the speaker. Even the sometimes stuttering delivery by Ian Thomas is offset by his English accent. A southern accent also may build the hearer's confidence in the speaker (e.g., Billy Graham). Proper use of the spoken language (grammar, proper pronunciation and enunciation) is a positive asset for a speaker (See 3.1.3.5 (1), below.).

(b) Negative Speech Mannerisms.



“The problem, Mr. Fudd is that you’ve been having a subliminal effect on everyone in the factory, We’re proud of our product, Mr. Fudd, and there’s no company in the world that builds a finer skwoodwivah. . . Darn! Now you got me doing it.”

Figure 03.01 STYLE – DISTRACTING SPEECH

^a feign: To put on a false appearance of, often elaborately; or to pretend or simulate.

- (i) Often repeated terms or clichés e.g..

O.K., Right, like, like man, you know, what I mean (to say) is, the bottom line is, ah, and ah, he couldn't care less, . . .



Figure 03.02 Style – “Infected” Speech Mannerisms.

- (ii) Pulpit speech

This is speech characterized by mannerisms like rolling the ‘r’ in Holy Spirit, while not using such pronunciation in regular speech. Or, the preacher who extends vowels within words and ends words with -uh. Additionally, consider the preacher who pronounces words in an affected manner while not using this pronunciation in normal speech. Our comic book friend Pogo alerts us to this form of distractive speech.





Figure 03.03 Style – Distracting Speech – The Preacher Tone.

(4) Body Language (Kinesics)

Body language is a form of non-verbal communication that is studied and categorized by kinesics experts. The understanding of body language must take into account such things as eye pupil size, flexibility or rigidity of the body, any or all of reflexive or non-reflexive movement of a part, or all of the body, used by a person to communicate. We break this non-verbal communication down into its positive and negative aspects.

(a) Positive Body Language

Positive body language is non-offensive and adds to the verbal proclamation. It is very important for persuasion. There are many books⁹² available on this subject. Some may stretch the points to doubtful ends. However, a knowledge of the subject may help us to better understand the total communications process.

(b) Negative Body Language

Sometimes what we do in the pulpit (or in interpersonal communications) is so distracting and/or offensive that our hearers stop listening (if they ever started). For example, there are places in our world where pointing at an individual or individuals is a form of insult. In our country it, at least, connotes aggressive behavior on the part of the speaker. There are places in the world where pointing with the index finger, palm down, is an insult, while pointing with the index finger, palm up, is acceptable. A speaker who speaks with arms always close to the side or in front of the body usually connotes insecurity, while arms stretched out to the side (e.g. in an invitation) connotes the confidence of the speaker. If we try to 'thumb' a ride in Australia, we probably will not get picked up but instead may be subject to verbal (or worse) insults. If we are at a meeting with Arabs (Muslims) and cross our legs while sitting, we have just

Finally, we've also seen those preachers that seem to be getting their early morning exercise walking from one side of the platform to the other; their eye contact off to the side instead of with the people. This is an insult to their calling!



Figure 03.04 Style – Distracting Speech and Body Language.

3.1.3.5 Impersonal Attributes.

Although some individuals have greater speech capabilities than we do, speech is, in the main, a learned activity. Our speech capabilities should include:

(1) Distinct Speech

Clear, full, Enunciation^a and Pronunciation^b.

(Define these last two "big" words) Anderson devotes the last half of his book to the development of clearness and correctness of speech. This will reduce (mitigate) or eliminate peculiarities or bad habits we may have in our speech.

(2) Simple Speech

Simple Speech is the ability to communicate without calling attention to ourselves. (that is to our erudition^c) Have the student define this word. Resist the

^a Enunciation: Mode of utterance or pronunciation, esp. as regards fullness and distinctness of articulation. Has to do more with the pitch and timbre of the voice.

^b Pronunciation: Act or manner of pronouncing words; articulate. To utter or speak aloud, now esp. with reference to articulation or correct sound or accent; to give proper phonetic utterance to; as, to pronounce a word correctly;... It has to do more with the phonetics of pronouncing words.

^c Erudition: Learning, esp. in literature, history, or criticism, as distinct from the sciences; scholarship;... It is characterized by extensive knowledge of a bookish kind.

temptation to dangle our language tools in front of people.

(3) Direct Speech

Think of only God and His people. This may be your only opportunity to influence your hearers.

(4) Earnest Speech

It makes the message. It comes from the ministry of the Holy Spirit in our life. **Earnest speech comes from the realization that Eternal life and death of our hearers hang in the balance.**

3.1.4 The Improvement Of Style.

3.1.4.1 Study The English Language.

While we are gathering tools for Greek and Hebrew, we should not forget that we will be speaking to individuals who understand English. Our English language usage should therefore be correct. To ensure this, we should also gather one or two good and complete English grammars⁹³. Used English tools can be picked up inexpensively. There seems to be little interest in grammar by Americans so that a trip to the Goodwill or Salvation Army stores or neighborhood garage sales can save a lot of money. Remember, "Barbarians are not notably curious about grammar." (anon.)

3.1.4.2 Read The Best Literature Aloud.

The KJV or the New KJV are excellent sources from which to read aloud. We speak like what we read!

3.1.4.3 Build A Good Vocabulary.

Continually reading good literature, making a list and looking up unfamiliar words, will help us develop English vocabulary skills. Don't assume, however, that your audience has these same skills.

3.1.4.4 Secure a Continual Careful Practice in Writing as Well as Speaking.

Messages should be written out occasionally. Modern word processors allow you to share your work with others, as well as to spell and grammar check our writing.

3.1.4.5 Preach, Teach, and Speak the Message Ahead of Time.

(If Possible)

Glenn Daniels recounts⁹⁴ that Billy Graham would practice his sermons in the dormitory at Florida Bible Institute: in fact he would read from copies of great sermons preached by others to get the rhythm and emphasis in delivery. His classmates, having trouble studying, told him to stop. Not being discouraged, Billy found a place to practice, in the woods, along the bank of the Hillsboro River.

3.1.4.6 Record Your Efforts and Learn to Properly Evaluate and Criticize Your Presentation.

(An audio, or better, a video recorder can do wonders)^a We use these devices for our classes, here at The CFBC.

3.1.4.7 Voice Exercises Can Change the Pitch and Timbre of Our Voices.

As was mentioned in section 3.1.3.4, this should be done only under the guidance of a reputable voice/speech teacher.

3.2 PERSUASION.

3.2.1 The Definition Of Persuasion

Persuasion is trying to bring people to our view.

It is the ability to take a person from their point-of-view, to your point-of-view, and make them want to come. The important aspect of the EHS is to: "SAY IT OFTEN, KEEP IT SIMPLE, MAKE IT BURN"! The theme restated is perhaps the strongest motivator and persuader of hearers. Therefore, **make sure what you say is Biblical or you'll be in danger of starting a new cult!**

Cicero^b and Diogenes^c were two famous speakers in the ancient world. Cicero was a Roman, Diogenes was a Greek. It was said of Cicero that those in attendance would comment "What a great speech"! It was said of Diogenes that those in attendance would comment "Let us March"! Cicero was a great presenter, while Diogenes was a master of persuasion. This should illustrate the difference between PRESENTATION and PERSUASION.

3.2.2 Persuasion Is Not Undue Psychological Pressure.

3.2.2.1 God Gave Men Feelings and Emotions.

From Genesis 1:27, "So God created man in His *own* image {Heb, בצלמן, 3MS > זלם image, likeness, resemblance (BDB) (LXX εικονα AFS > εικων : an image, likeness - derived - implies archetype) + prep. prefix - in (ב) + pronominal suffix, his (ו)}, in the image of God created He *him* (אח); male and female created He *them* (אחם)." Because God has feelings and emotions (Love, hate, wrath, jealousy, etc., expressed anthropopathically), this is part of the image (marred by our fall in the garden). The fact that God the Son will come back for us in His body of glory (Phil 3:20-21), i.e., as Ac 1:9-11 states clearly

9 And when he had spoken these things, while they beheld, he was taken up [επιρθη {V-API-3S } 1869 επαίρω epairō] **and a cloud received** [υπελαβεν<5274> (5627) {V-2AAI-3S } 5274 υπολαμβάνω hupolambanō] **him out of their sight.**

10 And while they looked steadfastly heaven as he went up[εστηκατε {V-RAI-2P } > 4198 πορευομαι poreuomai], **behold, two men stood by them in white apparel;**

^a Illustration of Ski Video to help identify problems - mannerisms etc.

^b Marcus Tullius **Cicero** (IPA: ; January 3, 106 BC – December 7, 43 BC) was an orator, statesman, political theorist, and philosopher of Ancient Rome.

^c Diogenes "the Cynic", Greek philosopher, was born in Sinope (in modern day Sinop, Turkey) about 412 BC (according to other sources 399 BC), and died in 323 BC at Corinth. According to Diogenes Laërtius, his death occurred on the day that Alexander the Great died at Babylon. (Another legend says that Socrates died on Diogenes' birthdate.)

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which has been taken[αναληφθεις {V-APP-NSM } > 353 αναλαμβανω analambano] **up from you into heaven, shall so come** [ελευσεται {V-FDI-3S } > 2064 ερχομαι erchomai] **in the same manner** [i.e. in His resurrection body of glory - from the clouds {note here 1 Th 4:17}] **just as you have seen** [εθεασθε 1AMI2PI > θεαομαι : to behold, view attentively, contemplate, to carefully look upon with a view to interpreting - our word theatre is derived from this word. see 1 Jn 1:1] **him go** [πορευομενον {V-PNP-ASM } > 4198 πορευομαι poreuomai] **up into the heaven.**"(Ac 1:11), is at least suggestive that the body was also part of the shape of the Genesis image.

3.2.2.2 Feelings and Emotions Are to Be Used in Persuasion

Notice Paul’s entreaties in 2 Co 10:1ff; Now I, Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you . . . Or Ga 3:1ff; O foolish Galatians who has bewitched (put the evil eye) you, that you should not obey the truth, before whose eyes Jesus Christ hath been openly set forth, crucified among you? . . .

3.2.2.3 There Are Circumstances in Life That Are Immovable

For these circumstances a Stand must Be Taken. Paul lets us know our uncompromising position as ministers of the Gospel. He tells Timothy one of his “preacher boys”, in 2 Ti 4:2; “Preach the word; be diligent in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.” Our doctrinal statements, which are assumed are close to completion by now, should be such that it displays the basic belief system that will not be compromised in the future because it is based on our principles and themes (eternal truths not limited to a moment in time) extracted from the Scripture.

(1) Give some examples of issues that must not be compromised.

- (a) _____
- (b) _____
- (c) _____
- (d) _____
- others? _____
- _____
- _____
- _____

(2) Give some examples of issues that are cultural or time limited.

- (a) _____
- (b) _____
- (c) _____
- (d) _____

others?

3.2.2.4 Sometimes You Have to Lose in Order to Win.

MacDonald's hamburger chain established their franchises in China. In a "CNN Today" report of 04 Oct. 1996, MacDonald's, located in Beijing, share of the market was being upstaged by a Chinese company located just across the street. This restaurant serves only noodles, but the signs show a MacDonald's like logo. The employees wear MacDonald's look-alike uniforms and the restaurant greatly resembles the MacDonald's across the street. MacDonald's chose to serve only the standard American fare, while the patrons are Asians and were more comfortable eating noodles. What MacDonald's wanted was to make profits in China. Instead of investigating the market and changing their menu, they invested a lot of money in starting a chain of American MacDonald's restaurants whose future looks doubtful. This illustration is suggestive that to keep the central purpose in mind, to make money, they should have offered not only MacDonald's regular menu, but also offered a Chinese menu more in keeping with the culture. This principle should not be used to compromise the integrity of Scripture, but should include all aspects of interpretation which we learned in our course of Hermeneutics. See Perspective Principles of Biblical Interpretation⁹⁵.

3.2.3 Things To Know About Persuasion.

3.2.3.1 Get to Know Our Relationships to the People.

Establish a one-on-one relationship with the elders and deacons in the Church. Attempt to include as many non-office holding people as possible. Get the feedback from the other elders about the people's likes/dislikes about your preaching. Remember, we're servants!

3.2.3.2 God Has Given Us a Job to Persuade People.

Permit the use of a good translation that in modern speech encapsulates our job:

"All our persuading of men, then, is with this solemn fear of God in our minds. What we are is utterly plain to God-and I hope to your consciences as well. (No, we are not recommending ourselves to you again, but we can give you grounds for legitimate pride in us-if that is what you need to meet those who are so proud of the outward rather than the inward qualification.)" (2 Co 5:11-12 Phillips)⁹⁶

3.2.4 Five Elements Of Persuasion.

Persuasion is not "Christian", not "Spiritual". Elements of persuasion were used by Jesus in Mk 10:17, by Paul in Acts 17:30, by Aristotle, by salesmen (good and bad), and by each one of us, from infancy to old age, to get what we want. It can be used for good or for evil. It depends on the user⁹⁷.

3.2.4.1 Specific Instances.

Uncle Charlie was a very old man when I first knew him. He fellowshipped at the Southside Bible Chapel in Colorado Springs, Co. His wife had gone to be with the Lord several years earlier. One of his ministries was motivating kids to learn the Bible. This was done mostly at the Plymouth Brethren summer camp, Camp Elim, Co. He could very quickly quote large portions of scripture backwards and the same passages forward. He told the kids that we should all know the Bible backwards and forwards! His goal was to memorize as much of Scripture as possible in the event he went blind before the rapture (his eyesight had been getting worse for years). Imagine this nearly blind man when he shared in the morning meetings, it was like being transformed into the presence of God. He could quote vast quantities of scripture quickly and without error. He persuaded me and I'm sure many of the camp youngsters to spend more time in the scriptures. To be effective in our ministry of the Word of God, we might all learn a few things from Uncle Charlie.

Our examples should be brief, pithy, specific, and carry an instant meaning. This element may depend on a listener's previous knowledge. We must sift and discard irrelevant details.

3.2.4.2 Facts and Figures (elementary).

Where facts and figures are used they must be accurate. Use this method but beware of misquoting facts or using false statistics. Make sure when quoting these facts or figures that the source is given. e.g. "This word is used 12 times in the New Testament according to J. B. Smith⁹⁸."

3.2.4.3 Comparison and Contrast.

(1) Connects the known with the unknown.

Here we might use a simple simile or a parable to describe a new idea in terms of something well known. Approximately 1/3 of the recorded words of our Lord Jesus were in parables that did this very thing. Therefore, they provide a vehicle we can use in our teaching/preaching ministry.

What is a simile? What is a parable? What is a metaphor? What is an allegory?

(2) Connects something meaningless with something meaningful

Bad use: 65,000 people were killed last year in automobile crashes.

Better use: Last year more people were killed in automobile crashes than all the army, navy, and marine personnel killed in World War I.

Or:

Bad use: The Mt. of Transfiguration is 345 ft. tall.

Better use: Climbing the Mt. of Transfiguration is like climbing Mt. Tabor (in Portland,

Oregon) - The Bluffs (in Colorado Springs) - Or whatever (in your area).

(3) Explains something new which people suspect, in terms of something old which they accept.

In preaching about the mode of Baptism (by immersion) to those who might believe in sprinkling or pouring, relate the baptistery at Notre Dame as being up on a platform, having measurements of 100 ft long by 50 ft wide by 4 ft deep. Likewise, describe the use of the 3 GK words used for dipping (βαπτει), sprinkling (προσρανει), and pouring (εκχει) in the passage from the LXX in Leviticus chapter 4 verses 6 and 7.

3.2.4.4 Testimony.

Testimony is an appeal to authority.

- (1) Make sure the individual is an authority.
- (2) Make sure it is a person people respect.

3.2.4.5 Illustration.

This is a detailed specific instance. It tells the full story without any outside help. An Illustration does not depend on any prior knowledge of the Biblical subject.

Negative aspects of using illustration as an element of persuasion:

- (1) The more one preaches, the more we have a tendency to get wound up in the illustration.
- (2) Make sure the illustration has a Biblical relationship.

3.3 THE STUDY AND PRACTICE OF PREACHING.

There are three basic fundamentals that every good preacher will use, whether consciously or unconsciously.

3.3.1 Effective Preaching Is A Technique.

A technique requires a method of presentation; a procedure. There is danger here. Don't try to get by with a bag of tricks. Natural gifts are not enough. The guidance of the Holy Spirit is essential for any long lasting effects. Three things we might consider here:

- (a) If it's a technique, will they see it instead of the message?
What might be some examples of technique taking over?
- (b) Does procedure stifle the ministry of the Holy Spirit? (Not if the Holy Spirit is guiding us in the preparation of the message!)
- (c) Is it possible to be an "expert" without a procedure? (We'll probably appear to be unprepared or confused. No one will know where we're going.)^a

3.3.2 Effective Preaching Is An Intellectual Exercise.

Effective preaching involves the production and management of ideas. The thinking to do this is hard work. It must be done well because we have to earn the right to preach (it better be good). It is easy to spot those who are speaking for their own enjoyment. Our message must be good enough to capture the attention of our audience. After all, they could stay home and watch TV. This right is most easily earned by thorough and balanced preparation (spending our time where it is most useful for the message and for us). It is necessary that time must be spent to produce a message that God will use.

(1) The Production of Ideas

We must be convinced by our materials. If we are not convinced that the truths we have are not important, we won't convince our hearers. Remember, "Thinking is tough but prejudice is a pleasure."

(2) The Management of Ideas

Management of ideas involves (at least) three separate general categories.

(3) Meditation

Meditation involves the pouring over the facts of a matter with the employment of words. **But his delight [is] in the law of the LORD; and in his law doth he meditate (Heb ׀לל׀ Qal, Imperf, Masc, 3, S, > ׀לל׀: to Moan, Growl, Utter, Speak, Muse) day and night. (Psalms 1:2)**

According to TDOT⁹⁹: although ׀לל׀ is not a common word for speaking, "Audible murmuring is even more likely when the object of ׀לל׀ is the law." Here in Psalm 1:2, is another Old Testament reference to Control by the Holy Spirit. Another reason why this Psalm is probably Messianic is that it reveals in the O.T. a subject that is normative

^a Two definitions of an expert.

(1) An expert is a person more than 50 miles from home.
(2) Since an X stands for unknown, and, a SPERT is a drip under pressure,
An EXPERT is an unknown drip under pressure.

only after the Messiah came the first time. (18 And be not drunk with wine, wherein is excess; but be filled [keep on being controlled] with [by] the Spirit; 19 Speaking to yourselves [each other] in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; (Ephesians 5:18-19)) The idea here is to pore over facts with the employment of words.

(4) Judgment

By judgment we mean having the ability to be able to decide what passages mean. It is the end product of proper exegesis. It is coming up with the exegetical word study and the principles and the theme. By the way, what is the definition of exegesis?

(5) Formulation

Formulation involves being able to synthesize one set of expressions from another set. For our message preparation it involves mainly the preparation of the theme and outline.

These two items: the production and management of ideas are essential for the preacher because "Our listeners will only hear this message once."

3.3.3 Effective Preaching Is Not A Sermon Outline On Its Hind Legs.

We need to concentrate on the major truth that we learned from our exegesis (the theme), not expose the audience to our exegetical procedures or merely quote our prepared outline! It is one thing to drive a dump truck: it's another thing to dump the load. Our focus should be on the Aim of the message (salvation, the Christian life, .. etc.). Another expression that may better illustrate this point is: **"It's not the cow that sells the steak, it's the sizzle."**

4.0 SPECIFIC MESSAGE TYPE INFORMATION.

4.1 PARAGRAPH MESSAGE INFORMATION.

Some people might think a Paragraph Sermon is one that comes on after the late show!^a It is a text which may be characterized with distinct paragraph markings in the modern copies of the original text of Scripture.

4.1.1 The Character Of The Paragraph Sermon

4.1.1.1 Most Frequently Used Type.

The Paragraph is the most frequently used form of a text in preaching.

4.1.1.2 The Paragraph Is A Valid Form Of A Text.

Technically, the paragraph, according to A.B. Whiting, is a Text.

Disadvantage --- People don't always understand the Paragraph as a text if they are used to fragmentary preaching.

4.1.1.3 It May Be Novel.

It is appreciated by people. It's easy for people to follow.

4.1.1.4 A Paragraph Is Useable.

A Paragraph Is Useable For About Any Situation Preaching Affords.

4.1.1.5 A Paragraph Is A Proper Size For Preaching.

It is long enough for adequate preaching material and short enough for intense exegesis (including the diagramming of a portion).

4.1.2 The Discovery Of The Paragraph For Preaching.

4.1.2.1 Be Careful Of Paragraph Divisions. (Note: Textual Criticism)

Accurate paragraph divisions are not necessarily found in the King James Version.
e.g., 1 Co 13: 1-13, Phl. 3:1-3.

4.1.2.2 The Best Source For A Proper Paragraph.

The Best Source for identification of a proper paragraph is using the Nestle's¹⁰⁰ or the Aland¹⁰¹ Greek New Testaments. (As long as their "textual criticism" hasn't obviated their good sense)

A good English Bible source for proper paragraph recognition is the Revised Standard Version (the RSV is not a good source for your theology!). The NASB is a good source for both Testaments. Other versions or translations may not be dependable sources. Be careful here because you may be walking on a "land mine" planted to ruin your ministry¹⁰².

^a Modern audiences are probably not accustomed to a "meditation time" prior to the station going off the air (at 1-2 AM).

4.1.3 The Isolation Of The Paragraph For Preaching.

4.1.3.1 Do Not Divorce It From Immediate Context.

Care must be taken not to divorce it from the immediate context. e.g. Jo 15:1-10 from Jo 14:31 or Mt 18:1-9 from Mt 18:10-14!

4.1.3.2 Comparison In Gospel Accounts.

In Gospel accounts it is necessary to compare with similar portions in the other gospels, if there are any. Take the largest treatment for your preaching paragraph! (Check out the Eusebian Canon contained in the Nestle Introduction.)

4.1.3.3 A True Paragraph Must Have:

- (1) A Subject - does the acting
- (2) A Predicate - that which describes the subject
- (3) An Object - that which receives the action
- (4) The conclusion of a situation.

A true paragraph should express a conclusion even though such conclusion may have a larger area of reference. True paragraphs are more or less complete in themselves.

"A paragraph is a series of sentences developing one topic. . . The sentence which states the topic of the paragraph is called the topic sentence. Paragraph divisions are there to alert the reader that there is to be a (small) change in the subject, a change to a new idea, a change in time or place, or a change to another argument."¹⁰³ Look at Mt 16:24-17:8 in the KJV, N26, Alund, Scrivner's Greek text, etc., and you'll see that apparently a new paragraph starts with chapter 17:1. Although you'll look high and low for a paragraph division starting with 16:27 or 16:28, the argument and the subject change from 16:24-26 to 16:27-17:8 in the latter text you get our Lord's opinion of His relationship with His Father as well as a **foreview** (the transfiguration) of His coming again to set up His Kingdom. Remember that chapter and verse as well as paragraph divisions are a later addition to the Greek texts of Scripture. The scribe, rightfully or wrongfully, often led with his own theology!

4.1.4 The Selection Of The Paragraph For Preaching.

4.1.4.1 Beginning Preachers Should Pick Simple Texts.

Those lacking preaching experience should not present a text to the people with complex difficulties in it. "Little ships should stay near the shore lest they be lost in the storm."

e.g., Eph 1:3-14 - Predestination, etc.

4.1.4.2 Chose One That Is Concrete Rather Than Abstract.

Definition of abstract: deals with thoughts or ideas; a concept.

Definition of concrete: relates ideas with persons, places, or things (substantives).

Note that some of us Christians are like concrete - All mixed up and hard as a rock!

4.1.4.3 Choose One That Concerns Itself With The Season Of The Year.

e.g.:

Fall - Harvest - Ru 2:1-23 - long paragraph

Winter - Christmas - Mt 1:18-23

Spring - Easter Ezekiel 8 (Tammuz - the origin of the mystic τ^{104}), - Cakes to queen of heaven (Semiramis), Je 44.¹⁰⁵ Easter eggs and Hotcross buns have their origins in the pagan rites of Druids, Bacchus (Tammuz), Hindooism, Japan, China, the Egyptians, the Greeks and finally back to the Babylonians.

Summer - June wedding (marriage) - Jo 2:1-11

4.1.4.4 Choose One Of Congregational Interest.

Choose one that the congregation can identify with and can enjoy because of its interest to them.

4.1.5 The Types Of Paragraphs For Preaching.**4.1.5.1 Narrative.**

- (1) Represents an incident or a story within a larger story with or without all the facts. Only choose what is necessary. It can be a narrative passage without someone speaking. It's a story that is told.
- (2) Remember you have a story to tell but you are not a story teller. You are not in the entertainment business either. The story telling preacher might better be described by:
 - He's a "dog" of a preacher - tail upon tail upon....
 - or
 - He's a "skyscraper" type of preacher - Story upon story upon.....
- (3) It does not have to have people speaking as in the parables.
 - Mk 5:22-24 - See Nestle pg 82* (old Greek. Paragraph Division)
 - Ez 8:7-14 - Life of a carnal man of God!
 - Jn 7:37-44 - Christ's timing in preaching!

4.1.5.2 Discourse.

- (1) **One main thought that revolves around a basic idea. (Usually doctrinal)**
e.g. 1 Pe 3:1-7 - Alund; How to win your spouse to Christ.
- (2) **DANGER: Must agree with the main idea of the context!**
Am 9:11-15; (Compare the LXX with the Hebrew text at verse 12 - note James sermon Ac 15:14-17)
Lk 15 - G. Campbell Morgan and trinity teaching!
 - The Lost Sheep vs 3-7 = God The Son
 - The Lost Coin vs 8-10 = God The Holy Spirit
 - The Lost Son vs 11-32 = God The Father
 Ps 29 - A Shepherds description of a spring thunderstorm

Ec. 12:9-11 (Hebrew text)²³ - Good example of expository preaching defined in the O.T.. The same concepts are included in the paragraph of 1 Ti 4:11-16 esp. verse 13.

4.1.5.3 A Poetic Paragraph.

(1) Limited to the Poetic portions of the Bible - Primarily the Old Testament.

However, there is a hymn contained in 1 Ti 3:16; as well as many places in The Revelation of Jesus Christ, e.g., Re 4:8, 4:11, 5:9-10, 5:12-13, etc.. These contain the praise to God by the heavenly host in more or less poetic form. Each of these could be used as a text. Here is another list of hymns prepared by Dr. David MacLeod of Emmaus Bible College:

Joh 1:1-18; 1Co 4:8; 2Co 7:3; Rom 6:3-8; Eph. 2:14-16; Php. 2:6-11;
Col. 1:15-20; Col 3:1-4; 2Th 1:5; 1Ti 3:16; Heb. 1:3; 1Pe 3:18-22.

Jack T. Sanders, *The New Testament Christological Hymns* (Cambridge), a critical work, treated: Phil. 2:6-11; Col. 1:15-20; Eph. 2:14-16; 1 Tim. 3:16; 1 Pet. 3:18-22; Heb. 1:3; John 1:1-18. Also read Ralph P. Martin, *Carmen Christi* (Eerdmans). Also Martin's essay on the NT hymns in ISBE, vol. 2.

(2) It is limited to a strophe or stanza!

A strophe is four lines. Modern English iambic pentameter is not Hebrew poetry! See section 4.4 Interpret According to the Literary Mold¹⁰⁶, extracted from Dr. Stanley Ellisen's lecture notes on Hebrew poetry.

WATCH YOUR HERMENEUTICS!

4.1.5.4 Character Sketch.

(1) Description of a Character Sketch Paragraph

This is not a biographical sermon. It takes an outstanding area in the life of a Biblical character and limits itself to that area.

(2) Examples of a Character Sketch Paragraph

- (a) In the paragraph of 2 Ti 1:15-18, you might try a character sketch on Onesiphorus, contrasting him with Phygelus and/or Hermogenes (no, he wasn't the village milk man, or was he?) as samples of "all those in Asia".
- (b) Consider the paragraph of 2 Ti 2:14-26 - where a character sketch is suggested of an approved workman. You might contrast such an individual with the unapproved workman - Hymenaeus and Philetus. This may be of great interest to some of those who are of a reformed (or other) persuasion and think that the Church will go through the tribulation (either no rapture, or that it already occurred).
- (c) Try 2 Ti 4:9-16, a character sketch of Paul's last imprisonment in the lion's (Nero) jurisdiction. Contrast with Demus who loved the world and/or Alexander the coppersmith who "hath greatly withstood" (αντεση 2AAI3S > ανθιστημι : to withstand, resist, oppose) our words. Notice he tells Timothy to "look out for your neck", or "look out for yourself", or as A. T. Robertson translates: "from whom keep thyself away."

²³

Paragraph divisions in either Testament depend on the skill of the translator. The keys mentioned above must be carefully used.

(3) A Reminder

Remember it is only a segment of the life that is sketched, not the whole life

4.1.5.5 A Career.**(1) Similarities**

It is similar to a character sketch with the limitations, below.

(2) Limitations

It is limited to a hapax legomena - type of person, i.e., one time mentioned individual. If you had the individual mentioned in more than one paragraph or book of the Bible what kind of message(s) would you need to prepare?^a

(3) Extent

It develops the career and character of the subject in the one paragraph.

(4) Examples

You might try Alexander the coppersmith from the 2 Ti 4:9-15, however, he is probably the same individual as mentioned in 1 Ti 1:20 (a believer) who was delivered unto Satan (see 1 Co 5:3-13) that they (he and Hymenaeus) may learn not to blaspheme. If this is true (and probably is) then you would need to preach this as a biographical sermon.

Acts 13:4-12 is about the preaching of Paul and Barnabus at Paphos (west Cyprus). Once again there is opposition. This time, specifically by Elymas, the sorcerer, when Sergius Paulus, the deputy of the country asked to hear the word of God. You might try developing the career and character of Elymas from this passage. The message would be undoubtedly evangelistic.

Another might be the king of the northern ten tribes, Omri from 1 Ki 16:21-28. This could be used on Labor Day^b.

(5) Development Order

Probably the best way to develop the Career type message is chronologically. Why?

4.1.5.6 An Event.**(1) The Definition of an Event**

An event may be specifically related to a man, but may often be an event (such as a miracle) which is beyond a man. It is a Divine act producing an event to teach men Divine truth.

^a (1) If only narrative in one book, you may have to prepare a section (textual expository) career sketch.

(2) If the references are disjoint, i.e., not contiguous in a book, or occurring in more than one book, you may have to prepare a topical expository career sketch.

^b Title: The Power and Weakness of Force
 I. Force may Make a Man a Leader (22)
 II. Force May Build Man a Mighty Structure (24)
 III. Force Alone Is Not God's Way (25)
 IV. Force Breeds Its Own Seeds of Corruption (25-27)

(2) Some Examples of Events

Jos 7:1-9 (Heb. text) describes the sin of Achan and the results of disobedience to all the Jewish nation.

Ex 20:1-17 describes the giving of the law to Moses.

Ac 9:1-9 describes the conversion of Saul.

4.1.5.7 An Idea**4.1.5.7.1 An Idea Paragraph Description.**

These are usually heavily doctrinal portions.

4.1.5.7.2 Some Idea Paragraph Examples.

The purpose of Spiritual Gifts is given in Eph 4:7-16, or Ro 12:3-8. 1 Co 12:1-3 describes the two kinds of Spirituals (Gifts is not in the Greek text.) The rest of Chapter 12; verse 3 thru $\mu\epsilon\iota\zeta\omicron\nu\alpha$ of verse 31, describes Spiritual Gifts while the last half of verse 31 (starting with $\kappa\alpha\iota$ $\epsilon\tau\iota$. . .) of chapter 12, thru verse 13 of chapter 13 (a paragraph), describes Spiritual Fruit. Finally, Chapter 14 discusses the regulation of these Spirituals in the church. 1 Co 12:4-11 (an idea), describes the Gifts, their relegation into three classes, and the Givers; the three persons of the Trinity. This is **the normative passage** on the Spirituals in the Bible!

4.1.5.8 Problem Paragraphs**4.1.5.8.1 Problem Paragraph Description.**

A problem paragraph always includes the problem and involves a choice and/or presents an answer to that problem.

4.1.5.8.2 Problem Paragraph Prescription.

Be selective as to the details. Take only that material from the paragraph which will contribute to the major theme.

4.1.5.8.3 Problem Paragraph Examples.

1 Ti 2:8-15 “The Responsibilities of Women in the Church.”

By the way, this passage is one you should discuss with your board before preaching. This is one of those “little ships should stay near the shore” passages. There are several “problems” in this text. You need to determine if the “women keep silence in the Church/not to teach men” is eternal, cultural, local, or church-age truth. What does the phrase “she shall be saved in childbearing” mean¹⁰⁷? Is this a salvation by works passage? What if the husband leaves home? Will she lose her salvation? This is a particularly tough passage.

Another passage with a large problem but, which may be easily solved, considering our stand on literal interpretation, is the paragraph in Ga 4:21-5:1. What problems might we run into from (1) other pastors, (2) our congregation, (3) our students taking hermeneutics, (4) Jewish people, (5) people of a reformed persuasion, (6) cults, etc.. The following is an outline of how we might approach this problem passage. Failure to adequately prepare will be worse for you than if you skipped this passage completely.

Text: Ga 4:21-5:1

Title: Allegory or Allegorism - What's the Difference?

Theme: Law and Grace Are Mutually Exclusive

Outline:

- I. Law and Grace Defined by Illustration
 - A. The Definition of Allegory
 - B. The Reason for Allegory
 - C. The Interpretation of Allegory (carefully define allegory and allegorism)
 - D. The Example of Allegory (Hagar & Sarah, etc.)
- II. Law and Grace Discriminated by Injunction
 - A. As to Its Methodology (Cast out the Bondmaid, etc.-vs 24)
 - B. As to Its Participants (Cast out Ishmael, etc.-vs 25)

Figure 04.01 A Problem Paragraph Message Example.

4.2 BIOGRAPHICAL MESSAGE INFORMATION

4.2.1 The Definition Of A Biographical Message

A Biographical Message is a demonstration of God's working in and through a specific life with a deduction of the lessons which regulated that life.

4.2.1.1 Objectively.

It deals with the facts of a man's (woman's) life cycle.

4.2.1.2 Subjectively.

It deals with the facts of a man's character. (What we are is what we are when we are alone!)

4.2.2 A Formula For The Biographical Message.

This is a journalistic formula that is adapted to preaching.

- (1) What sort of person was this?
- (2) What made this person to turn out the way he/she did?
- (3) What resulted from him/her being that sort of person?

The answer to these three questions can be firmly implanted in the mind. It can be used in working with people as well as studying the Bible.

4.2.3 The Values Of The Biographical Message.

4.2.3.1 It reveals the fascination cast by Biblical characters.

- (1) **2930 characters are mentioned in the Bible.**
- (2) **Some characters are not mentioned by formal name.**

e.g., Lk 24 - Two men on the road to Emmaus with Jesus. Lk 16:19-31 - The Rich man and Lazarus. Note: The rich man is named Νευς in p⁷⁵, the Bodmer Papyri, which text comes from the early third century.

4.2.3.2 It Translates Truth Into Terms Of Living Today.

It makes it personal because people identify with Biblical characters.

4.2.3.3 It Recognizes The Teaching Method Of The Holy Spirit

(1 Co 10:11, Heb 8:5).

4.2.3.4 It Can Be Done Properly And Thus Leave People:

- (1) **In admiration - of the Biblical witness.**
- (2) **Reproved - Shows our need.**
- (3) **Without excuse - this can be done because it is shown in a life.**
- (4) **With hope - because it changes people from spectators to participants.**

4.2.4 The Development Of A Biographical Message.**4.2.4.1 Collect ALL Material To Reconstruct The Life.**

- (1) **What are the clusters of Scripture that deal with this person?**
- (2) **What is the person's name; does it have any significance?**

(sometimes it does; sometimes it doesn't)

- (a) There may be more than one man with the same name.
e.g., Judas (5); Mary (7); Herod (3); James (5); Zacharias (30).
- (b) There may be more than one name given for a person.
e.g., Simon (also called Peter); Barnabus (Son of Consolation); Saul (also called Paul).

- (3) **How do the six interrogatives relate to this person?**

See Section 2.3.2.5.

4.2.4.2 Attempt To Organize The Person's Life By Means Of Clearly Defined Periods.**4.2.4.2.1 Organize By Chronological Order When Possible.**

e.g. Moses.

40 years in the palace	living as a leader
40 years in the desert	learning to be a leader
40 years in the wilderness	leading as a leader

4.2.4.2.2 Be Careful To Look For Crisis In The Life.

Peter, David, for examples.

4.2.4.2.3 Look For Experiences In Life.

e.g., Jacob - 3 fold revelation of God through the 3 memorials. Gen 28:18-19, 31"45-54, 32:24-32.

4.2.4.2.4 Position Or Office Change Is Sometimes Noticeable.

Philip - Believer, Deacon, Evangelist
 Joseph - Brother, Servant, Criminal, Leader, Brother
 Paul - Church persecutor, Church planter, Roman prisoner

4.2.4.3 Read The Bible References Very Carefully.

Be SURE what you think is there, is really there.

4.2.4.4 Always Look For Significant Facts That Apply To Yourself And To Your Hearers.**4.2.4.5 Mistakes To Avoid In Biographical Preaching:**

- (1) **Failure to prepare adequately due to supposed prior knowledge.**
- (2) **Generalization - learn to be specific.**
- (3) **Particularization - too much material in one message.**
- (4) **Exaggeration of faults or virtues - to be impressive.**
- (5) **Too long - Common problem for this kind of message.**
- (6) **Too much outside material that does not directly relate to the person under consideration.**

4.2.5 The Delivery Of A Biographical Message**4.2.5.1 Deliver Through That Person's Eyes (1st Person).**

e.g., John, Peter, or Mary during the resurrection narrative.

4.2.5.2 Deliver Through The Author's Eyes (3rd Person).

e.g., Describe Paul's activities in Acts through the eyes of Luke.

4.2.5.3 Deliver Through The Eyes Of Another Famous Biblical Character (3rd Person).

e.g., Take the part of Onesimus in Philemon or Colossians.

Assignment 12 Review For Final Exam

1. Be prepared to answer any questions asked in previous 11 weeks, In-class, In Text, or Homework.
2. Your Hand-in Homework for John 1:1 will comprise 40% of your final grade. Your Quiz results 10%, Your Hand-in assignments, 30%, the Final Exam, 20%.

5.0 HOMILETICS FORMS

The following forms should be modeled (or copied) for all homiletic assignments.

5.1 MESSAGE TITLE PAGE FORM

This page should be the front page of all message assignments

5.2 EXEGETICAL WORD STUDY WORK SHEET FORM

Copy this form and use it to do your word study assignments. It should become such a habit that after the class is over you'll use it for all your work.

5.3 PRINCIPLES AND THEME FORM

Self explanatory.

5.4 MESSAGE OUTLINE FORM

The body contains the outline, illustrations (in boxes), and applications (as appropriate).

5.5 HOMILETICS PREACHING EVALUATION FORM

MESSAGE TITLE PAGE

BOOK CHAPTER:VERSE(S)

SUBMITTED
IN PARTIAL FULFILLMENT
FOR EXEGETICAL HOMILETICS 401-402

NAME: _____

DATE: _____

EXEGETICAL WORD STUDY WORK SHEET TEXT = _____ : _____
page ____ of ____

WORD PARSE, LEXICAL MEANING, NOTES, etc. REFERENCE

PRINCIPLES AND THEME

TEXT _____

**PRINCIPLE
NUMBER**

PRINCIPLE

1

2

3

4

5

6

7

8

9

THEME

MESSAGE OUTLINE

TYPE: _____
TOPIC: _____
TITLE: _____
TEXT: _____
THEME: _____
INTRODUCTION: _____

BODY:

CONCLUSION:
APPLICATION:
(INVITATION):

HOMILETICS PREACHING EVALUATION FORM

NAME OF SPEAKER: _____ DATE: _____

NAME OF EVALUATOR: _____

INTRODUCTION: (What Kind)

AUDIENCE REACTION:

Proper first impression? _____
Apologetic? _____
Established correct atmosphere for preaching? _____
Gained rapport? _____
Interesting? _____

SUBJECT MATERIAL:

Well prepared? _____
Too Abrupt? _____
Hesitant? _____
Vague or Abstract? _____
Descriptive? _____
Really related to text? _____
Pedantic? _____
Illustrations were _____

Headings were well phrased? _____
Type of message? _____
Was a theme used? _____ State it. _____

Used memory aids? _____

TIME RATIO:

Correct? _____ Hurried? _____
Too long? _____ Too short? _____

COMMUNICATION:

Clear? _____
I was unable to follow? _____
Definite Plan? _____
Wandered? _____
Emphasized one central truth? _____
Gestures were? _____
Eye contact was? _____

APPLICATION(S):

Hermeneutically deducible from text? _____
Did they demand a verdict? _____

COMMENTS THAT MIGHT HELP PREACHER OR EVALUATOR:

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:Lat. Anno Domini - The year of (our) Lord	7
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angel.....	95
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Pl. of Angel.....	14, 15, 35
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To speak in defense of.....	27, 88, 132
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An Application is the final part of the message in which truth is drawn together for personal appeal and action.	2, 7, 8, 25, 50, 51, 82, 84, 87, 88, 89, 90
Aramaic	
A Semitic Language spoken in Babylon and spoken by Jews after the dispersion - Characters resemble Hebrew.....	6, 7
Assonance	
the repetition of the sound of a vowel or diphthong in nonrhyming stressed syllables (e.g., <i>penitence, reticence</i>).	30, 72
Atonement	
a Christian Doctrine of vicarious penal substitution for the sins of all men by the God-Man-Jesus.....	44
Authority	
The word Authority with capital A refers to the governing body upon which such authority (with lower case a) is vested.....	27, 40

B

Baptism	
(1) Real (Spiritual Identification), (2) Symbolic (Water).....	91, 113
Baptist	
An Organization of believers or an individual whose prime distinctive is belief in Soul Liberty.....	4, 5, 6, 19, 28, 29, 40, 73, 88, 98, 132
Baptizer	
one who baptizes.....	69
BC	
Before Christ - See BCE.....	108
Bible	
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28, 29, 30, 33, 38, 40, 41, 42, 47, 48, 49, 50, 52, 53, 55, 56, 57, 61, 74, 78, 80, 86, 89, 99, 100, 107, 112, 116, 119, 120, 121, 122, 124, 132

Body

(In Christianity) 1.) The body of truth (i.e., the Scriptures. 2.) The Body of Christ; i.e., The Church. Rom 7:4, 12:5; 1 Cor 12:27; Eph 4:12. 7, 10, 12, 22, 26, 41, 59, 85, 93, 94, 95, 105, 108, 109, 125

Bread

((In Christianity) used as an emblem, representing and in remembrance of the body of Jesus Christ who suffered for believers on the Cross for our sins. 28, 29, 49, 61, 63, 78

Brethren

Those believers, Born again ones, Men and Women. Joh 3:3-21, 1 Cor 15:1-58.19, 92

Broadus

John Albert Broadus (1827-1895) Famous American Baptist Preacher5, 6, 52

C**Carnality**

(1.) 1 Co 3

1 σαρκινος - describes a baby Christian who is too young for the 19

Christ132

Transliteration of the Greek word for the title 'Messiah'12, 13, 14, 15, 19, 20, 22, 23, 29, 30, 40, 44, 48, 53, 57, 62, 67, 81, 82, 83, 89, 90, 91, 92, 94, 109, 118, 119, 132

Christian

A Disciple-Believer in the Gospel of the LORD Jesus Christ. 1 Cor 15:1-8 and Acts 11:26..... 10, 12, 15, 19, 23, 26, 33, 37, 42, 57, 62, 70, 79, 82, 85, 89, 90, 96, 100, 112, 115, 132

Christianity

Originally the collection of Christians but later, the collection of those who may think he is a Christian, whether truly or falsely.69, 89, 132

Commandments

Usually refer to the Ten Commandments of Ex 20"3-17.....37

Conversion

the adoption of new beliefs and/or manner of life.44, 121

Cosmos

1.) *The universe regarded as an orderly, harmonious whole.* 2.) *An ordered, harmonious whole.* 3.) *Harmony and order as distinct from chaos.*28

D**Darkness**

Absence of light43

Day

1.) a twenty four hour period of time locally between 00.00 ZULU and 24.00 Zulu
Where Zulu time is relative to the Greenwich Meridian (0 Deg Longitude) The time for one complete revolution of the earth around its rotational axis. See Heb YOM...43, 44, 120

Days

Pl. of Day.95

DBY

English Bible translation by John Darby ...9, 11, 12, 19, 20, 21, 22, 23, 27, 28, 30, 35, 81

Death

- The cessation of natural Life.....14, 42, 82, 85, 95, 107, 108
- Devil
 A name for the god of this world , 2Co 4:4 also Satan, Mat 4:1-10, and Lucifer, Isa 14:12.....27
- Disciple
 A follower of and a believer in the Gospel of our LORD Jesus Christ. 1 Cor 15:1-83, 21, 49, 63, 64, 80, 94
- Disciples
 More than one disciple.....3, 21, 49, 63, 64, 80, 94

E

- EHS
 Exegetical Homiletical System - Chadwick, Whiting & Jones.....6, 50, 52, 58, 108
- Elders
 group of individual known for their age or wisdom/knowledge. For Church Elders see 1Ti 5:17; Tit 1:5; Jas 5:14; 1Pe 5:1. ¶.....12
- Enunciation
 The pronunciation of words esp. in an articulate manner.106
- Eternal
 For Ever.....107
- Evangelism
 For the Church and it's adherents; The process of making known the Good News (Gospel) as described in the New Testament; or as especially defined in 1 Cor 15:1-58.....83
- Exegesis
The skillful application of sound Hermeneutical principles to the original text of scripture in order to declare its intended meaning.3, 6, 7, 9
- Exegetical
 Adj. of or relating to exegesis.0, 6, 52, 55

F

- Faith
 A synonym for Trust.....43, 50, 132

G

- Generation
 See Genealogy.....69
- Gentile
 Those not Jewish (from the seed of Jacob).49
- Gk.
 An abbreviation for
 Greek - as written in that language.47
- God
 The Supreme Being
 Creator of the Angels 1 Chr 21:1; Job 1:6-12, 2:1-7; Ps 109:6; Isa 14:12; Zec 3:1-2. and then The Heavens and the Earth and man, Gen 1...1, 3, 4, 6, 7, 8, 10, 11, 12, 13, 14, 15, 17, 18, 19, 20, 21, 22, 23, 26, 27, 28, 29, 30, 32, 33, 35, 36, 37, 38, 40, 41, 43, 47, 48, 49, 50, 52, 56, 61, 62, 64, 65, 67,

69, 77, 78, 81, 82, 83, 84, 88, 89, 91, 92, 93, 94, 99, 101, 102, 107, 108,
111, 112, 114, 118, 119, 120, 122, 123

Good

Biblically (Grk

καλος kalos

αγαθος agathos7, 10, 15, 17, 20, 21, 23, 29, 30, 32, 33, 35, 36, 42, 43, 44, 48, 50,
55, 56, 69, 70, 74, 76, 79, 80, 83, 85, 89, 91, 92, 93, 94, 95, 96, 100, 101, 102,
103, 107, 111, 112, 114, 116, 132

Gospel

The good news of eternal salvation in the LORD Jesus the Messiah. 1 Cor 15

1-58.

15, 23, 38, 43, 78, 82, 109, 117, 132

Grace

Biblically NT (Grk. χαρις charis, a gift, benefit. bounty, unmerited favor) Eph 2

5, 7, 8.

102, 122

H

Hapax legomena

A word used only once in the Bible.55, 120

Heaven

The dwelling place of God.36, 47, 62, 69, 78, 96

Heb

Hebrew - as written in that language.....12, 13, 22, 23, 27, 28, 35, 44, 108, 114, 119, 121,
123

Hebrew

1.) the language. 2.) a descendant of Jacob.....2, 6, 7, 19, 20, 30, 46, 54, 55, 57, 74, 107,
118, 119

Hell

A place where the departed unsaved are said to dwell.....47, 62

Hermeneutics

The art and science of interpretation.7, 8, 9, 17, 42, 44, 111

Historical

Refers to some aspect(s) of history.44, 48

History

The study of origins and progress of civilization.81

Holy Spirit

The third Person Of The Christian Trinity.19, 20, 23, 26, 32, 33, 34, 40, 45, 47, 49, 53,
55, 61, 62, 81, 85, 92, 101, 104, 107, 114, 118, 123

Homiletics

The science and art of preparing and delivering the Word of GOD.0, 1, 2, 5, 6, 7, 8, 9,
17, 73

Homily

1.) a usually short sermon. 2.) a lecture or discourse on or of a moral theme. 3.) an
inspirational catchphrase2

I

IAW

In Accordance With53, 54

Illustration

An Illustration is a 'window to let the light in' on a subject.49, 76, 78, 79, 80, 96, 108,

- 113, 122
- Intercession
- Noun
- 1.) The action of intervening on behalf of another. 2.) The action of saying a prayer on behalf of another person. 82
- Interpretation
- The science and art of Interpretation.....8, 122
- Interrogatives
- Plural of Question70
- Israel
- Originally, the rename, by God, of Jacob
- Gen 32:28. his descendents were then called the Children of Israel; Gen 36:31.20, 49, 61, 63, 77, 80, 85
- J**
- Jehovah
- The transliteration of the Hebrew name for God20, 89
- Jerusalem
- Originally the city of Shalem, whose priestly king was called Melchisedec. Gen 14:18; Psm 76:8.....42, 80
- Jesus
- A transliteration from the Greek name for the Son of God, Ἰησοῦς. This was also the name for the O.T. Leader into the promised land, Joshua יְהוֹשֻׁעַ (Yehoshua)15, 21, 23, 26, 27-29, 42, 48, 49, 56, 57, 61-64, 80-84, 89, 91-94, 101, 109, 112, 119, 122,
- Jew
- a descendent of Jacob (Israel) and/or are an ethnoreligious group and include those born **Jewish** and converts to Judaism.....40, 49, 61, 63, 64, 80, 89, 98, 121
- Jewish
- of or pertaining to the Jews.61, 63, 80, 89, 98, 121
- Joy
- A fruit of the Holy Spirit. Gal 5:22. The Prize of eternal life set before us as the gift from God, so that God is the Christian's delight.67
- K**
- KJV
- Authorized King James Version of the Bible (1611).....26, 55, 107, 117
- L**
- Life
- Eternal is that state of man which is obtained via the initial quickening by God (Eph 2:1, 5), coupled with the faith in the work of Jesus Christ as the complete payment for our sins, by the Grace of God. Rom 5:1-21; Cor 15:58; Eph 2:1-10. .17, 20, 21, 22, 23, 28, 32, 37, 42, 47, 49, 50, 69, 79, 82, 83, 84, 94, 99, 107, 115, 119, 120, 122, 123
- Lord: ..3, 10, 12, 15, 19, 20, 21, 22, 23, 26, 27, 28, 29, 37, 40, 44, 48, 49, 53, 61, 63, 80, 81, 82, 83, 85, 89, 90, 92, 93, 94, 101, 112, 115, 117
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Translit. from Heb. - annointed one - King by Divine authority	21, 63, 84, 115
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Greek New Testament edited by Eberhard Nestle	117
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Topical Expository	
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APPENDIX A - HOLY SPIRIT CONTROL

HOLY SPIRIT CONTROL

Commenting On These Texts Ps 37:03-05, Eph 05:17-20 and Col 03:16-17.

By N. Carlson

Many of us have asked in the past; What is the Will of God for my life. Many resort to long periods of asking, beseeching, crying, etc. But HERE IT IS IN FRONT OF US!

Namely, Do what it says in Psalm 37:04-05 – Put yourself into Jehovah (*the* LORD), Roll yourself into Jehovah's care and HE WILL DIRECT YOUR PATH. He says it again in these verses (Eph 5:17-20 with Col 3 16-17. Be Controlled (filled) by the Holy Spirit, speaking to each other in Psalms and hymns and spiritual songs, singing and making melody in your heart to the LORD, Giving thanks always for all things unto God and the Father in the name of our LORD Jesus Christ. As you'll note, the control by the Holy Spirit has results. A joyful countenance and a thankful spirit.

Col 3:16-17, below, is a critical point in the identification of the results of being (1. controlled by the Spirit (Eph 5:18-19 and the results of (2. Letting the Word of Christ dwell in us richly in all wisdom. then, because the results are the same, in Eph 5:19 and Col 3:16b-17, then statements (1. and (2. are equivalent. How then do we know the will of God – Eph 5:17? By the Control by the Holy Spirit, that is, Letting the Word of Christ dwell in us richly in all wisdom!

Finally, The Trinity of The Devine Person is displayed in Eph 5:17-20 and Col 3:16-17.

Psalms 37:03

TEXT Psalms 37:03

Psalms 37:03 Trust in Jehovah, and do good; {1} Dwell in the land, and {2} feed on *his* faithfulness. {1} Or So shalt thou dwell in the land and feed securely 2) Or, verily thou shalt be fed } (ASV)

Psalms 37:03 Trust <0982> (8798) in the LORD <03068>, and do <06213> (8798) good <02896>; so shalt thou dwell <07931> (8798) in the land <0776>, and verily <0530> thou shalt be fed <07462> (8798). {verily: Heb. in truth, or, stableness } (AV)

ג בָּטַח בִּיהוָה, וַעֲשֵׂה-טוֹב; שְׁכֹן-אֶרֶץ, וִרְעֵה אֱמוּנָה Psalms 37:03 (BHS)

Psalms 37:03 Confide in Jehovah, and do good; dwell in the land, and feed on faithfulness; (Darby)

WORD STUDY Psalms 37:03

0530 אמונה 'emuwnah *em-oo-naw*' or (shortened) אמנה 'emunah *em-oo-naw*' from **0529**; n f; {See TWOT on 116 @@ "116e" }

AV-faithfulness 18, truth 13, faithfully 5, office 5, faithful 3, faith 1, stability 1, steady 1, truly 1, verily 1; 49 1) firmness, fidelity, steadfastness, steadiness

0776 ארץ 'erets *eh'-rets* from an unused root probably meaning to be firm; n f; {See TWOT on 167 }

AV-land 1543, earth 712, country 140, ground 98, world 4, way 3, common 1, field 1, nations 1, wilderness + **04057** 1; 2504

1) land, earth

- 1a) earth
 - 1a1) whole earth (as opposed to a part)
 - 1a2) earth (as opposed to heaven)
 - 1a3) earth (inhabitants)
- 1b) land
 - 1b1) country, territory
 - 1b2) district, region
 - 1b3) tribal territory
 - 1b4) piece of ground
 - 1b5) land of Canaan, Israel
 - 1b6) inhabitants of land
 - 1b7) Sheol, land without return, (under) world
 - 1b8) city (-state)
- 1c) ground, surface of the earth
 - 1c1) ground
 - 1c2) soil
- 1d) (in phrases)
 - 1d1) people of the land
 - 1d2) space or distance of country (in measurements of distance)
 - 1d3) level or plain country
 - 1d4) land of the living
 - 1d5) end(s) of the earth
- 1e) (almost wholly late in usage)
 - 1e1) lands, countries
 - 1e1a) often in contrast to Canaan

0982 בַּטַּח *batach* *baw-takh'* a primitive root; v; {See TWOT on 233 }

AV-trust 103, confidence 4, secure 4, confident 2, bold 1, careless 1, hope 1, hoped 1, ones 1, sure 1, women 1; 120

- 1) to trust
 - 1a) (Qal)
 - 1a1) to trust, trust in
 - 1a2) to have confidence, be confident
 - 1a3) to be bold
 - 1a4) to be secure
 - 1b) (Hiphil)
 - 1b1) to cause to trust, make secure
- 2) (TWOT) to feel safe, be careless

02896 טוֹב *towb* *tobe* from **02895**; ;{See TWOT on 793 @@ "793a" }

AV-good 361, better 72, well 20, goodness 16, goodly 9, best 8, merry 7, fair 7, prosperity 6, precious 4, fine 3, wealth 3, beautiful 2, fairer 2, favour 2, glad 2, misc 35; 559

- adj
 - 1) good, pleasant, agreeable
 - 1a) pleasant, agreeable (to the senses)
 - 1b) pleasant (to the higher nature)
 - 1c) good, excellent (of its kind)
 - 1d) good, rich, valuable in estimation
 - 1e) good, appropriate, becoming
 - 1f) better (comparative)
 - 1g) glad, happy, prosperous (of man's sensuous nature)
 - 1h) good understanding (of man's intellectual nature)
 - 1i) good, kind, benign
 - 1j) good, right (ethical)
- n m
 - 2) a good thing, benefit, welfare
 - 2a) welfare, prosperity, happiness
 - 2b) good things (collective)
 - 2c) good, benefit

2d) moral good

n f

3) welfare, benefit, good things

3a) welfare, prosperity, happiness

3b) good things (collective)

3c) bounty

03068 יהוה Y^ehovah *yeh-ho-vaw*’ from **01961**; n pr dei; {See TWOT on 484 @@ "484a" }

AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519

Jehovah= "the existing One"

1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of **0136** אדני ‘Adonay ad-o-noy’ or JaHoVaH.

06213 עשה ‘asah *aw-saw*’ a primitive root; v; {See TWOT on 1708 } {See TWOT on 1709 }

AV-do 1333, make 653, wrought 52, deal 52, commit 49, offer 49, execute 48, keep 48, shew 43, prepare 37, work 29, do so 21, perform 18, get 14, dress 13, maker 13, maintain 7, misc 154; 2633

1) to do, fashion, accomplish, make

1a) (Qal)

1a1) to do, work, make, produce

1a1a) to do

1a1b) to work

1a1c) to deal (with)

1a1d) to act, act with effect, effect

1a2) to make

1a2a) to make

1a2b) to produce

1a2c) to prepare

1a2d) to make (an offering)

1a2e) to attend to, put in order

1a2f) to observe, celebrate

1a2g) to acquire (property)

1a2h) to appoint, ordain, institute

1a2i) to bring about

1a2j) to use

1a2k) to spend, pass

1b) (Niphal)

1b1) to be done

1b2) to be made

1b3) to be produced

1b4) to be offered

1b5) to be observed

1b6) to be used

1c) (Pual) to be made

2) (Piel) to press, squeeze

07462 רעה ra‘ah *raw-aw*’ a primitive root; v; {See TWOT on 2185 } {See TWOT on 2186 }

AV-feed 75, shepherd 63, pastor 8, herdmen 7, keep 3, companion 2, broken 1, company 1, devour 1, eat 1, entreateth 1, misc 10; 173

1) to pasture, tend, graze, feed

1a) (Qal)

1a1) to tend, pasture

1a1a) to shepherd

1a1b) of ruler, teacher (fig)

1a1c) of people as flock (fig)

1a1d) shepherd, herdsman (subst)

1a2) to feed, graze

1a2a) of cows, sheep etc (literal)

1a2b) of idolater, Israel as flock (fig)

1b) (Hiphil) shepherd, shepherdess

- 2) to associate with, be a friend of (meaning probable)
 2a) (Qal) to associate with
 2b) (Hithpael) to be companions
 3) (Piel) to be a special friend

07931 שָׁכַן *shakan shaw-kan'* a primitive root *apparently akin (by transmission) to 07901 through the idea of lodging; v; {See TWOT on 2387}*

AV-dwell 92, abide 8, place 7, remain 5, inhabit 4, rest 3, set 2, continue 1, dwellers 1, dwelling 1, misc 5; 129

- 1) to settle down, abide, dwell, tabernacle, reside
 1a) (Qal)
 1a1) to settle down to abide
 1a2) to abide, dwell, reside
 1b) (Piel)
 1b1) to make settle down, establish
 1b2) to make or cause to dwell
 1c) (Hiphil)
 1c1) to lay, place, set, establish, settle, fix
 1c2) to cause to dwell or abide

Qal **08851**, Imperative **08810**, Count: 2847

COMMENTARIES Psalms 37:03

Psalms 37:3 (barnes)

Trust in the LORD Confide in him; rest on him. Instead of allowing the mind to be disturbed and sad, because there are wicked men upon the earth; because they are prosperous and apparently happy; because they may injure you in your person or reputation, {*Ps 37:6*} calmly confide in God. Leave all this in his hands. Feel that he rules, and that what he permits is wisely permitted; and that whatever may occur, it will all be overruled for his own glory and the good of the universe.

And do good Be engaged always in some work of benevolence.

(a) If there are wicked men in the world, if wickedness abounds around us, there is the more reason for our endeavoring to do good. If others are doing evil, we should do good; if they are wicked, we cannot do a better work than to do good to them, for the best way of meeting the wickedness of the world is to do it good.

(b) The best way to keep the mind from complaining, chafing, and fretting, is to be always engaged in doing good; to have the mind always occupied in something valuable and useful. Each one should have so much of his own to do that he will have no time to murmur and complain, to allow the mind to prey on itself, or to “corrode” for lack of employment.

So shalt thou dwell in the land This would be more correctly translated as a command: “Dwell in the land.” That is, abide safely or securely in the land — referring, perhaps, to “the land” as the land of promise — the country given to the people of God. The idea is, that they should abide there calmly and securely; that they should not worry themselves because there were wicked men upon the earth, and because they were successful, but that they should be thankful for their inheritance, and partake gratefully of the bounties which they receive from the hand of God. Compare the notes at Mt 5:5.

And verily thou shalt be fed Margin, “in truth or stableness.” The “literal” meaning would be, “Feed on truth.” The word rendered “fed” is here in the imperative mood. It properly means to feed, as a flock; and then, to feed upon anything in the sense of delighting in, or taking pleasure in anything, as if we found our support or sustenance in it; and here it means, doubtless, “Feed on truth”; that is, seek after truth; find delight in it; let it be the food of your souls. The word here rendered “verily” means, as in the margin, “truth”: and the meaning is, that they should seek after truth, and find their support and comfort in that. There are, then, in this verse, four things prescribed as duty, in order to keep the mind calm in view of the fact that wickedness abounds in the world:

- (1)** to confide in God;
(2) to be actively employed in doing good;

(3) to abide calmly and gratefully in the land which God has given US;

(4) to seek after TRUTH, or a true view of the character and government of God as the great Ruler.

If people would do these things, there would be little complaining and fretting in the world.

Psalms 37:3 (ExpositorBible)

In regard to the positive precepts, the question arises whether ver. 3 *b* is command or promise, with which is associated another question as to the translation of the words rendered by the A.V, "Verily thou shalt be fed," and by the R.V, "Follow after faithfulness." The relation of the first and second parts of the subsequent verses is in favour of regarding the clause as promise, but the force of that consideration is somewhat weakened by the non-occurrence in ver. 3 of the copula which introduces the promises of the other verses. Still its omission does not seem sufficient to forbid taking the clause as corresponding with these. The imperative is similarly used as substantially a future in ver. 27: "and dwell for evermore." The fact that in every other place in the psalm where "dwelling in the land" is spoken of it is a promise of the sure results of trust, points to the same sense here, and the juxtaposition of the two ideas in the refrain leads us to expect to find the prediction of ver. 2 followed by its companion there. On the whole, then, to understand ver. 3 *b* as promise seems best. (So LXX, Ewald, Gratz, etc.) What, then, is the meaning of its last words? If they are a continuation of the promise, they must describe some blessed effect of trust. Two renderings present themselves, one that adopted in the R.V margin, "Feed securely," and another "Feed on faithfulness"; (*i.e.*, of God). Hupfeld calls this an "arbitrary and forced" reference of "faithfulness"; but it worthily completes the great promise. The blessed results of trust and active goodness are stable dwelling in the land and nourishment there from a faithful God. The thoughts move within the Old Testament circle, but their substance is eternally true, for they who take God for their portion have a safe abode, and feed their souls on His unalterable adherence to His promises and on the abundance flowing thence.

The subsequent precepts bear a certain relation to each other, and, taken together, make a lovely picture of the inner secret of the devout life: "Delight thyself in Jehovah; roll thy way on Him; trust in Him; be silent to Jehovah." No man will commit his way to God who does not delight in Him; and unless he has so committed his way, he cannot rest in the Lord. The heart that delights in God, finding its truest joy in Him and being well and at ease when consciously moving in Him as an all-encompassing atmosphere and reaching towards Him with the deepest of its desires, will live far above the region of disappointment. For its desire and fruition go together. Longings fixed on Him fulfil themselves. We can have as much of God as we wish. If He is our delight, we shall wish nothing contrary to nor apart from Him, and wishes which are directed to Him cannot be in vain. To delight in God is to possess our delight, and in Him to find fulfilled wishes and abiding joys. "Commit thy way unto Him," or "Roll it upon Him" in the exercise of trust; and, as the verse says with grand generality, omitting to specify an object for the verb, "He will do" — all that is wanted, or will finish the work. To roll one's way upon Jehovah implies subordination of will and judgment to Him and quiet confidence in His guidance. If the heart delights in Him, and the will waits silent before Him, and a happy consciousness of dependence fills the soul. the desert will not be trackless, nor the travellers fail to hear the voice which says, "This is the way; walk ye in it." He who trusts is led, and God works for him, clearing away clouds and obstructions. His good may be evil spoken of, but the vindication by fact will make his righteousness shine spotless; and his cause may be apparently hopeless, but God will deliver him. He shall shine forth as the sun, not only in such earthly vindication as the psalmist prophesied, but more resplendently, as Christian faith has been gifted with long sight to anticipate, "in the kingdom of my Father." Thus delighting and trusting, a man may "be silent." Be still before Jehovah, in the silence of a submissive heart, and let not that stillness be torpor, but gather thyself together and stretch out thy hope towards Him. That patience is no mere passive endurance without murmuring, but implies tension of expectance. Only if it is thus occupied will it be possible to purge the heart of that foolish and weakening heat which does no harm to anyone but to the man himself. "Heat not thyself; it only leads to doing evil." Thus the section returns upon itself and once more ends with the unhesitating assurance, based upon the very essence of God's covenant with the nation, that righteousness is the condition of inheritance, and sin the cause of certain destruction. The narrower application of the principle, which was all that the then stage of revelation made clear to the psalmist, melts away for us into the Christian certainty that righteousness is the condition of dwelling in the true land of promise, and that sin is always death, in germ or in full fruitage.

Psalms 37:3 (Gill)

Ver. 3. **Trust in the Lord, &c.]** Not in men, who are fading and perishing like the green grass and tender herb; nor in riches, which are very uncertain things; but in the Lord, in whom is everlasting strength; and with whom are riches and honour, yea, durable riches and righteousness; trust in him both for things temporal

and spiritual, for soul and body, for time and eternity; the way to have peace and quietness of mind under all dispensations is to exercise faith on a promising God. The Targum is, "trust in the Word of the Lord," in the essential Word of God, the promised Messiah;

and do good; in general, all good actions, in faith, and as the fruits and effects of it, without trusting to them, but in the Lord; doing them in his strength, and with a view to his glory; or in particular, acts of beneficence to the poor, to which the encouragement follows;

so shalt thou dwell in the land; either in the land of Canaan, a continuance in which depended upon the obedience of the people of the Jews to the commands of God; see Isa 1:19 Eph 6:1,2; or rather in the good land which is afar off, the heavenly and better country, which those that trust in the Lord, and have that faith in Christ which works by love, shall dwell in to all eternity;

and verily thou shalt be fed; either temporally, shall have food and raiment, even all the necessaries of life; or spiritually, with the word and ordinances, and with Christ the bread of life now; and hereafter shall be fed by him, the Lamb in the midst of the throne, and by him led to fountains of living water: some read the words as an exhortation, and render them, "feed truth" {*k*}, that is, teach it, as Abraham taught his household, and as faithful pastors feed with knowledge and understanding; or "feed by faith" {*l*}, as the just live by it; or, as the Targum renders it, "be strong in faith," as Abraham was, Ro 4:20; or rather, "feed upon truth" {*m*}, the word of truth, the Gospel of salvation, and the several truths and doctrines of it, which are food for faith, and nourish up to everlasting life.

{*k*} אמונה רעה "pasce veritatem," Pagninus, Montanus.

{*l*} "Pascere fide," Junius & Tremellius, Cocceius.

{*m*} "Pasce te veritate," Gejerus; "ut alimentum tuum," Gussetius, Ebr. Comment. p. 942. "feed on faith," Ainsworth.

Psalms 37:3 (JFB)

3. Trust — sure of safety.

shalt thou dwell — or, "dwell thou"; repose quietly.

verily ... fed — or, "feed on truth," God's promise (Ps 36:5; compare Ho 12:1).

Psalms 37:3 (K_D)

Ps 37:3-4

Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

The 'land' is throughout this Psalm the promised possession (*Heilsgut*), viz., the land of Jahve's presence, which has not merely a glorious past, but also a future rich in promises; and will finally, ore perfectly than under Joshua, become the inheritance of the true Israel. It is therefore to be explained: enjoy the quiet sure habitation which God gives thee, and diligently cultivate the virtue of faithfulness. The two imperatives in v. 3b, since there are two of them (cf. v. 27) and the first is without any conjunctive Waw, have the appearance of being continued admonitions, not promises; and consequently '*emuwnaah* {see definition 0530} is not an adverbial accusative as in Ps 119:75 (Ewald), but the object to *raa'aah*, {see definition 07451} to pasture, to pursue, to practise (Syriac *raadap*, {see definition 07291} Ho 12:2); cf. *ree'eh*, {see definition 07463} *reea'*, {see definition 07453} one who interests himself in any one, or anything; Beduin *ra'â= tsâhb*, of every kind of closer relationship (Deutsch. Morgenländ. Zeitschr. v. 9). In v. 4, *w'yiteen* {see definition 05414} is an apodosis: delight in Jahve, {cf. Job 22:26 27:10 Isa 58:14} so will He grant thee the desire (*msh'lt*, {see definition 04862} as in Ps 20:65) of thy heart; for he who, entirely severed from the creature, finds his highest delight in God, cannot desire anything that is at enmity with God, but he also can desire nothing that God, with whose will his own is thoroughly blended in love, would refuse him.

Psalms 37:3 (Spurgeon_Treasury)

EXPOSITION

Ver. 3. Trust in the Lord. Here is the second precept, and one appropriate to the occasion. Faith cures fretting. Sight is cross-eyed, and views things only as they seem, hence her envy: faith has clearer optics to behold things as they really are, hence her peace. **And do good.** True faith is actively obedient. Doing good is a fine remedy for fretting. There is a joy in holy activity which drives away the rust of discontent. **So shalt thou dwell in the land.** In "the land" which floweth with milk and honey; the Canaan of the covenant. Thou shalt not wander in the wilderness of murmuring, but abide in the promised land of content and rest. "We

which have believed do enter into rest." Very much of our outward depends upon the inward: where there is heaven in the heart there will be heaven in the house. **And verily thou shalt be fed**, or *shepherded*. To integrity and faith necessities are guaranteed. The good shepherd will exercise his pastoral care over all believers. In truth they shall be fed, and fed on truth. The promise of God shall be their perpetual banquet; they shall neither lack in spirituals nor in temporals. Some read this as an exhortation, "*Feed on truth*"; certainly this is good cheer, and banishes for ever the hungry heart burnings of envy.

EXPLANATORY NOTES AND QUAIN T SAYINGS

Ver. 3. Note well the double precept **trust** and **do**. This is the true order, the two must go together, the one produces, the other proves; the promise is to both. *C. H. S.*

Ver. 3. So shall thou dwell in the land, etc. Thou shalt have a settlement, a quiet settlement, and a maintenance, a comfortable maintenance: **Verily thou shalt be fed**; some read it, Thou shalt be fed by faith, as the just are said to live by faith, and it is good living, good feeding upon the promises. **Verily thou shalt be fed**, as Elijah in the famine, with what is needful for thee. God himself is a shepherd, a feeder to all those that trust in him, Ps 23:1. *Matthew Henry*.

Ver. 3. So shalt thou dwell in the land, etc. The land of Canaan was considered as the sum of earthly, and the type of heavenly felicity: to be provided for in the Lord's land, and there to dwell under his protection, near his ordinances, and among his people, was all that the genuine Israelite could desire. *Thomas Scott* (1744-1821) *in loc.*

Ver. 3. Thou shalt be fed. A manner of speech taken from cattle feeding securely, under the conduct and keeping of a good shepherd. *Henry Ainsworth*.

Ver. 3. Thou shalt be fed. Fed in plenty. *Thomas Secker (Archbishop)*, 1768.

Ver. 3. Fed in security. *John Parkhurst*.

HINTS TO THE VILLAGE PREACHER

Ver. 3.

1. A combination descriptive of holy living.
2. A combination descriptive of happy living.

Ver. 3. The believer portrayed.

1. His object of trust.
2. His mode of life.
3. His place of abode.
4. His certainty of provision.

Ver. 3. (last clause). Read it in four ways.

1. "Certainly fed," or the certainty of supply.
2. "Fed in verity," or the sufficiency of the provision for soul and body.
3. "Fed on truth," or the spirituality of the provision.
4. "Feed on truth," or the duty of choosing such provision.

Psalms 37:3 (Trapp)

Ver. 3. Trust in the Lord, and do good] These and the following are excellent means and medicines against the fret. True faith will trust in God where it cannot trace him; it will also work by love, and by doing good approve itself to be right; as it appeared by the fruits that it was a good land; and as it appeared by the coats that Dorcas was a good woman.

So shalt thou dwell in the land] Heb. Dwell thou in the land, viz. be content with thy lot, not looking at the larger allowances of wicked rich men; who the more they have of the fat of the earth the more they will fry and blaze in hell. Do thou abide in thy station, and serve God's providence in thy particular calling.

And verily thou shalt be fed] Fed like a sheep, under the conduct and keeping of a good shepherd, as the word signifieth. Kimchi readeth it, *Pasce in veritate*, Feed others with the truth; as the lips of the righteous feed many. Tremellius rendereth it, *Pascere fide*, feed on faith; that is, nourish thyself, and live by it, according to that of Habakkuk, Hab 2:4, "The just shall live by his faith." Some render it, *Pasce fidem*, feed faith, sc. by pondering the promises of God, which are, *Pabulum fidei*, the food of faith. Others, *Pascere fideliter*, get thy living faithfully and honestly by thy true labour.

Psalms 37:04

TEXT Psalms 37:04

Psalms 37:04 {1} **Delight thyself also in Jehovah**; And he will give thee the {2} desires of thy heart. {1}
Or So shalt thou have thy delight in etc 2) Heb petitions } (ASV)

Psalms 37:04 **Delight <06026> (8690) thyself also in the LORD <03068>**; and he shall give <05414>
(8799) thee the desires <04862> of thine heart <03820> . (AV)

ד וְהִתְעַנֵּג עַל-יְהוָה ; וְיִתֶּן-לְךָ , מִשְׁאֵלֶת לִבְךָ . Psalms 37:04 (BHS)

Or, a more literal translation considering the synthetic effect of Hebrew Poetry with verse 5 (Roll yourself into JaHoVaH):

Psalms 37:04 **and** {Hithpael Imperative - Intensive Reflexive:} **Put yourself<06026> (8690) into the LORD <03068>**; and He shall give (to) you{Qal Imperfect 3S + Prep. +2PPMS }, the desires <04862>of your heart <03820>. (NEC)

WORD STUDY Psalms 37:04

03068 יהוה Y@hovah *yeh-ho-vaw* from **01961**; n pr dei; {See TWOT on 484 @@ '484a'}
AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519

Jehovah = " the existing One"

1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of 0136; אֲדֹנָי 'Adonay ad-o-noy'
or JaHoVaH.

03820 לבּ leb *labe* a form of **03824**; n m; {See TWOT on 1071 @@ '1071a'}

AV-heart 508, mind 12, midst 11, understanding 10, hearted 7, wisdom 6, comfortably 4, well 4, considered 2, friendly 2, kindly 2, stouthearted + **047** 2, care + **07760** 2, misc 21; ; 593

1) inner man, mind, will, heart, understanding

1a) inner part, midst

1a1) midst (of things)

1a2) heart (of man)

1a3) soul, heart (of man)

1a4) mind, knowledge, thinking, reflection, memory

1a5) inclination, resolution, determination (of will)

1a6) conscience

1a7) heart (of moral character)

1a8) as seat of appetites

1a9) as seat of emotions and passions 1a10) as seat of courage

04862 מִשְׁאֵלָה mish'alah *mish-aw-law* from **07592**; n f; {See TWOT on 2303 @@ '2303b'}

AV-petition 1, desire 1; 2

1) request, petition, desire

05414 נָתַן nathan *naw-than* a primitive root; v; {See TWOT on 1443}

AV-give 1078, put 191, deliver 174, made 107, set 99, up 26, lay 22, grant 21, suffer 18, yield 15, bring 15, cause 13, utter 12, laid 11, send 11, recompense 11, appoint 10, shew 7, misc 167; 2008

1) to give, put, set

1a) (Qal)

1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend

1a2) to put, set, put on, put upon, set, appoint, assign, designate

1a3) to make, constitute

1b) (Niphal)

1b1) to be given, be bestowed, be provided, be entrusted to, be granted to, be permitted, be issued, be published, be uttered, be assigned

1b2) to be set, be put, be made, be inflicted

1e) (Hophal)

1e1) to be given, be bestowed, be given up, be delivered up

1e2) to be put upon

06026 עננ 'anag *aw-nag* a primitive root; v; {See TWOT on 1648}

AV-delight 7, delicate 1, delicateness 1, sport 1; 10

1) to be soft, be delicate, be dainty

1a) (Pual) to be delicate

1b) (Hithpael)

1b1) to be of dainty habit, be pampered

1b2) to be happy about, **take exquisite delight**

1b3) to make merry over, make sport of

Hithpael **08819**, Imperative **08810**, Count: 71

Qal **08851**, Imperfect **08811**, Count: 19885

COMMENTARIES Psalms 37:04

(NEC)

The Genius Of Hebrew Poetry

The genius of Hebrew poetry lies not in verbal rhythm but in conceptual or thought rhythm. The mechanics usually involves couplets or triplets of clauses which express parallel thoughts. This is known as parallelism. Many moods and functions are served by the literary device of parallelism. The basic structures are:

1. Synonymous parallelism (Connecting word--"and").
The second line repeats or restates the first line with equivalent expressions (Ps 1:2). Saying similar things in different ways (see Language Axiom 6, 11).
In Psalm 37:3-5 we see a good example of this.
 - 3 **Trust in Jehovah**, and do good; {1 } Dwell in the land, and {2 } feed on his faithfulness. {1} Or So shalt thou dwell in the land and feed securely 2) Or, verily thou shalt be fed }
 - 4 {1 } **Delight thyself also in Jehovah**; And he will give thee the {2 } desires of thy heart. {1} Heb **Put yourself into Jehovah**; . . . }
 - 5 {1 } **Commit thy way unto Jehovah**; Trust also in him, and he will bring it to pass. {1} Heb **Roll thy way upon Jehovah** }
2. Antithetic (Connecting word--"but" or "than").
The second line contrasts the first for emphasis (Ps 1:6, most verses in Pr 10-15).
3. Synthetic. (No particular connecting word.)
The second line completes or develops the first. Put together or built up (Ps 23:1 - The Lord is my shepherd + I shall not want).

The poetic rhythm is introduced by the demand of the first line for a type of satisfaction in the second or third. It is concerned with the thought rather than the mechanics or sound.

(Gill)

Ver. 4. **Delight thyself also in the Lord, &c.]** In the persons in God, Father, Son, and Spirit; in the perfections of God, his power, goodness, faithfulness, wisdom, love, grace, and mercy; in his works of creation, providence, and redemption; in his word, his Gospel, the truths and ordinances of it; in his house, and the worship of it; and in his people, the excellent in the earth, in whom was all the delight of the psalmist; and each of these afford a field of delight and pleasure, to attend unto, contemplate, and meditate upon;

and he shall give thee the desires of thine heart; such as are according to the will of God, and for the good of his people; such as relate to communion with him, and to the communication of more grace from him, and to the enjoyment of eternal glory.

(Maclaren)**THE SECRET OF TRANQUILLITY**

'I have been young, and now am old,' says the writer of this psalm. Its whole tone speaks the ripened wisdom and autumnal calm of age. The dim eyes have seen and survived so much, that it seems scarcely worth while to be agitated by what ceases so soon. He has known so many bad men blasted in all their leafy verdure, and so many languishing good men revived, that —

'Old experience doth attain
To something of prophetic strain';

and is sure that 'to trust in the Lord and do good' ever brings peace and happiness. Life with its changes has not soured but quieted him. It does not seem to him an endless maze, nor has he learned to despise it. He has learned to see God in it all, and that has cleared its confusion, as the movements of the planets, irregular and apparently opposite, when viewed from the earth, are turned into an ordered whole, when the sun is taken for the centre. What a contrast between the bitter cynicism put into the lips of the son, and the calm cheerful godliness taught, according to our psalm, by the father! To Solomon, old age is represented as bringing the melancholy creed, 'All is vanity'; David believes, 'Delight thyself in the Lord, and He shall give thee the desires of thine heart.' Which style of old age is the nobler? what kind of life will lead to each?

These clauses, which I have ventured to isolate from their context, contain the elements which secure peace even in storms and troubles. I think that, if we consider them carefully, we shall see that there is a well-marked progress in them. They do not cover the same ground by any means; but each of the later flows from the former. Nobody can 'commit his way unto the Lord' who has not begun by 'delighting in the Lord'; and nobody can 'rest in the Lord' who has not 'committed his way to the Lord.' These three precepts, then, the condensed result of the old man's lifelong experience, open up for our consideration the secret of tranquillity. Let us think of them in order.

I Here is the secret of tranquillity in freedom from eager, earthly desires — 'Delight thyself in the Lord, and He shall give thee the desires of thine heart.'

The great reason why life is troubled and restless lies not without, but within. It is not our changing circumstances, but our unregulated desires, that rob us of peace. We are feverish, not because of the external temperature, but because of the state of our own blood. The very emotion of desire disturbs us; wishes make us unquiet; and when a whole heart, full of varying, sometimes contradictory longings, is boiling within a man, how can he but tremble and quiver? One desire unfulfilled is enough to banish tranquillity; but how can it survive a dozen dragging different ways? A deep lesson lies in that word *distraction*, which has come to be so closely attached to *desires*; the lesson that all eager longing tears the heart asunder. Unbridled and varying wishes, then, are the worst enemies of our repose.

And, still further, they destroy tranquillity by putting us at the mercy of externals. Whatsoever we make necessary for our contentment, we make lord of our happiness. By our eager desires we give perishable things supreme power over us, and so intertwine our being with theirs, that the blow which destroys them lets out our life-blood. And, therefore, we are ever disturbed by apprehensions and shaken by fears. We tie ourselves to these outward possessions, as Alpine travellers to their guides, and so, when they slip on the icy slopes, their fall is our death. If we were not eager to stand on the giddy top of fortune's rolling wheel, we should not heed its idle whirl; but we let our foolish hearts set our feet there, and thenceforward every lurch of the glittering instability threatens to lame or kill us. He who desires fleeting joys is sure to be restless always, and to be disappointed at the last. For, even at the best, the heart which depends for peace on the

continuance of things subjected to a thousand accidents, can only know quietness by forcibly closing its eyes against the inevitable; and, even at the best, such a course must end on the whole in failure. Disappointment is the law for all earthly desires; for appetite increases with indulgence, and as it increases, satisfaction decreases. The food remains the same, but its power to appease hunger diminishes. Possession brings indifference. The dose that lulls into delicious dreams to-day must be doubled to-morrow, if it is to do anything; and there is soon an end of that. Each of your earthly joys fills but a part of your being, and all the other ravenous longings either come shrieking at the gate of the soul's palace, like a mob yelling for bread, or are starved into silence; but either way there is disquiet. And then, if a man has fixed his happiness on anything lower than the stars, less stable than the heavens, less sufficient than God, there does come, sooner or later, a time when it passes from him, or he from it. Do not venture the rich freightage of your happiness in crazy vessels. If you do, be sure that, somewhere or other, before your life is ended, the poor frail craft will strike on some black rock rising sheer from the depths, and will grind itself to chips there. If your life twines round any prop but God your strength, be sure that, some time or other, the stay to which its tendrils cling will be plucked up, and the poor vine will be lacerated, its clusters crushed, and its sap will bleed out of it.

If, then, our desires are, in their very exercise, a disturbance, and in their very fruition prophesy disappointment, and if that certain disappointment is irrevocable and crushing when it comes, what shall we do for rest? Dear brethren! there is but one answer — 'Delight thyself in the Lord.' These eager desires, transfer to Him; on Him let the affections fix and fasten; make Him the end of your longings, the food of your spirits. This is the purest, highest form of religious emotion — when we can say, 'Whom have I but Thee? possessing Thee I desire none beside.' And this glad longing for God is the cure for all the feverish unrest of desires unfulfilled, as well as for the ague fear of loss and sorrow. Quietness fills the soul which delights in the Lord, and its hunger is as blessed and as peaceful as its satisfaction.

Think how surely rest comes with delighting in God. For that soul must needs be calm which is freed from the distraction of various desires by the one master-attraction. Such a soul is still as the great river above the falls, when all the side currents and dimpling eddies and backwaters are effaced by the attraction that draws every drop in the one direction; or like the same stream as it nears its end, and, forgetting how it brawled among rocks and flowers in the mountain glens, flows with a calm and equable motion to its rest in the central sea. Let the current of your being set towards God, then your life will be filled and calmed by one master-passion which unites and stills the soul.

And for another reason there will be peace: because in such a case desire and fruition go together. 'He shall give thee the desires of thine heart.' Only do not vulgarise that great promise by making it out to mean that, if we will be good, He will give us the earthly blessings which we wish. Sometimes we shall get them, and sometimes not; but our text goes far deeper than that. God Himself is the heart's desire of those who delight in Him; and the blessedness of longing fixed on Him is that it ever fulfils itself. They who want God have Him. Your truest joy is in His fellowship and His grace. If, set free from creatural delights, our wills reach out towards God, as a plant growing in darkness to the light — then we shall wish for nothing contrary to Him, and the wishes which run parallel to His purposes, and embrace Himself as their only good, cannot be vain. The sunshine flows into the opened eye, the breath of life into the expanding lung — so surely, so immediately the fulness of God fills the waiting, wishing soul. To delight in God is to possess our delight. Heart! lift up thy gates: open and raise the narrow, low portals, and the King of Glory will stoop to enter.

Once more: desire after God will bring peace by putting all other wishes in their right place. The counsel in our text does not enjoin the extinction, but the subordination, of other needs and appetites — 'Seek ye *first* the kingdom of God.' Let that be the dominant desire which controls and underlies all the rest. Seek for God in everything, and for everything in God. Only thus will you be able to bridle those cravings which else tear the heart. The presence of the king awes the crowd into silence. When the full moon is in the nightly sky, it sweeps the heavens bare of flying cloud-rack, and all the twinkling stars are lost in the peaceful, solitary splendour. So let delight in God rise in our souls, and lesser lights pale before it — do not cease to be, but add their feebleness, unnoticed, to its radiance. The more we have our affections set on God, the more shall we enjoy, because we subordinate, His gifts. The less, too, shall we dread their loss, the less be at the mercy of their fluctuations. The capitalist does not think so much of the year's gains as does the needy adventurer, to whom they make the difference between bankruptcy and competence. If you have God for your 'enduring substance,' you can face all varieties of condition, and be calm, saying —

'Give what Thou canst, without Thee I am poor,
And with Thee rich, take what Thou wilt away.'

The amulet that charms away disquiet lies here. Still thine eager desires, arm thyself against feverish hopes, and shivering fears, and certain disappointment, and cynical contempt of all things; make sure of fulfilled wishes and abiding joys. 'Delight thyself in the Lord, and He shall give thee the desires of thine heart.'

II But this is not all. The secret of tranquillity is found, secondly, in freedom from the perplexity of choosing our path.

‘Commit thy way unto the Lord’ — or, as the margin says, ‘roll’ it upon God; leave to Him the guidance of thy life, and thou shalt be at peace on the road.

This is a word for all life, not only for its great occasions. Twice, or thrice, perhaps in a lifetime, a man’s road leads him up to a high dividing point, a watershed as it were, whence the rain runs from the one side of the ridge to the Pacific, and from the other to the Atlantic. His whole future may depend on his bearing the least bit to the right hand or to the left, and all the slopes below, on either side, are wreathed in mist. Powerless as he is to see before him, he has yet to choose, and his choice determines the rest of his days. Certainly he needs some guidance then. But he needs it not less in the small decisions of every hour. Our histories are made up of a series of trifles, in each of which a separate act of will and choice is involved. Looking to the way in which character is made, as coral reefs are built up, by a multitude of tiny creatures whose united labours are strong enough to breast the ocean; looking to the mysterious way in which the greatest events in our lives have the knack of growing out of the smallest; looking to the power of habit to make any action of the mind almost instinctive: it is of far more importance that we should become accustomed to apply this precept of seeking guidance from God to the million trifles than to the two or three decisions which, at the time of making them, we know to be weighty. Depend upon it that, if we have not learned the habit of committing the daily-recurring monotonous steps to Him, we shall find it very, very hard to seek His help, when we come to a fork in the road. So this is a command for all life, not only for its turning-points.

What does it prescribe? First, the subordination — not the extinction — of our own *inclinations*. We must begin by ceasing from self. Not that we are to cast out of consideration our own wishes. These are an element in every decision, and often are our best helps to the knowledge of our powers and of our duties. But we have to take special care that they never in themselves settle the question. They are second, not first. ‘Thus I will, and therefore thus I decide; my wish is enough for a reason,’ is the language of a tyrant over others, but of a slave to himself. Our first question is to be, not ‘What should I like?’ but ‘What does God will, if I can by any means discover it?’ Wishes are to be held in subordination to Him. Our will is to be master of our passions, and desires, and whims, and habits, but to be servant of God. It should silence all their cries, and itself be silent, that God may speak. Like the lawgiver-captain in the wilderness, it should stand still at the head of the ordered rank, ready for the march, but motionless, till the Pillar lifts from above the sanctuary. Yes! ‘Commit thy way’ — unto whom? Conscience? No: unto Duty? No: but ‘unto God’ — which includes all these lower laws, and a whole universe besides. Hold the will in equilibrium, that His finger may incline the balance.

Then the counsel of our text prescribes the submission of our *judgment* to God, in the confidence that His wisdom will guide us. Committing our way unto the Lord does not mean shifting the trouble of patient thought about our duty off our own shoulders. It is no cowardly abnegation of the responsibility of choice which is here enjoined; nor is there any sanction of lazily taking the first vagrant impulse, wafted we know not whence, that rises in the mind, for the voice of God. But, just because we are to commit our way to Him, we are bound to the careful exercise of the best power of our own brains, that we may discover what the will of God is. He does not reveal that will to people who do not care to know it. I suppose the precursor of all visions of Him, which have calmed His servants’ souls with the peace of a clearly recognised duty, has been their cry, ‘Lord, what wilt Thou have me to do?’ God counsels men who use their own wits to find out His counsel. He speaks to us through our judgments when they take all the ordinary means of ascertaining our course. The law is: Do your best to find out your duty; suppress inclination, and desire to do God’s will, and He will certainly tell you what it is. I, for my part, believe that the Psalmist spoke a truth when he said, ‘In all thy ways acknowledge Him, and He shall direct thy steps.’ Only let the eye be fixed on Him, and He will guide us in the way. If we chiefly desire, and with patient impartiality try, to be directed by Him, we shall never want for direction.

But all this is possible only if we ‘delight in the Lord.’ Nothing else will still our desires — the voice within, and the invitations without, which hinder us from hearing the directions of our Guide. Nothing else will so fasten up and muzzle the wild passions and lusts that a little child may lead them. To delight in Him is the condition of all wise judgment. For the most part, it is not hard to discover God’s will concerning us, if we supremely desire to know and do it; and such supreme desire is but the expression of this supreme delight in Him. Such a disposition wonderfully clears away mists and perplexities; and though there will still remain ample scope for the exercise of our best judgment, and for reliance on Him to lead us, yet he whose single object is to walk in the way that God points, will seldom have to stand still in uncertainty as to what that way is. ‘If thine eye be single, thy whole body shall be full of light.’

Thus, dear brethren! these two keys — joy in God, and trust in His guidance — open for us the double doors of ‘the secret place of the Most High’; where all the roar of the busy world dies upon the ear, and the still small voice of the present God deepens the silence, and hushes the heart. Be quiet, and you will hear Him speak — delight in Him, that you may be quiet. Let the affections feed on Him, the will wait mute before Him, till His command inclines it to decision, and quickens it into action; let the desires fix upon His all-sufficiency; and then the wilderness will be no more trackless, but the ruddy blaze of the guiding pillar will brighten on the sand a path which men’s hands have never made, nor human feet trodden into a road. He will ‘guide us with His eye,’ if our eyes be fixed on Him, and be swift to discern and eager to obey the lightest glance that love can interpret. Shall we be ‘like the horse or the mule, which have no understanding,’ and need to be pulled with bridles and beaten with whips before they know how to go; or shall we be like some trained creature that is guided by the unseen cord of docile submission, and has learned to read the duty, which is its joy, in the glance of its master’s eye, or the wave of his hand? ‘Delight thyself in the Lord: commit thy way unto Him.’

III Our text takes one more step. The secret of tranquillity is found, thirdly, in freedom from the anxiety of an unknown future. ‘Best in the Lord, and wait patiently for Him.’

Such an addition to these previous counsels is needful, if all the sources of our disquiet are to be dealt with. The future is dim, after all our straining to see into its depths. The future is threatening, after all our efforts to prepare for its coming storms. A rolling vapour veils it all; here and there a mountain peak seems to stand out; but in a moment another swirl of the fog hides it from us. We know so little, and what we do know is so sad, that the ignorance of what may be, and the certainty of what must be, equally disturb us with hopes which melt into fears, and forebodings which consolidate into certainties. We are sure that in that future are losses, and sorrows, and death; thank God! we are sure too, that He is in it. That certainty alone, and what comes of it, makes it possible for a thoughtful man to face to-morrow without fear or tumult. The only rest from apprehensions which are but too reasonable is ‘rest in the Lord.’ If we are sure that He will be there, and if we delight in Him, then we can afford to say, ‘As for all the rest, let it be as He wills, it will be well.’ That thought alone, dear friends! will give calmness. What else is there, brethren! for a man fronting that vague future, from whose weltering sea such black, sharp-toothed rocks protrude? Shall we bow before some stern Fate, as its lord, and try to be as stern as It? Shall we think of some frivolous Chance, as tossing its unguided waves, and try to be as frivolous as It? Shall we try to be content with an animal limitation to the present, and heighten the bright colour of the little to-day by the black background that surrounds it, saying, ‘Let us eat and drink, for to-morrow we die’? Is it not better, happier, nobler, every way truer, to look into that perilous uncertain future, or rather to look past it to the loving Father who is its Lord and ours, and to wait patiently for Him? Confidence that the future will but evolve God’s purposes, and that all these are enlisted on our side, will give peace and power. Without it all is chaos, and we flying atoms in the anarchic mass; or else all is coldblooded impersonal law, and we crushed beneath its chariot-wheels. Here, and here alone, is the secret of tranquillity.

But remember, brethren! that the peaceful confidence of this final counsel is legitimate only when we have obeyed the other two. I have no business, for instance, to expect God to save me from the natural consequences of my own worldliness or folly. If I have taken up a course from eager desires for earthly good, or from obedience to any inclination of my own without due regard to His will, I have no right, when things begin to go awry, to turn round to God and say, ‘Lord! I wait upon Thee to save me.’ And though repentance, and forsaking of our evil ways at any point in a man’s course, do ensure, through Jesus Christ, God’s loving forgiveness, yet the evil consequences of past folly are often mercifully suffered to remain with us all our days. He who has delighted in the Lord, and committed his way unto Him, can venture to front whatever may be coming; and though not without much consciousness of sin and weakness, can yet cast upon God the burden of taking care of him, and claim from his faithful Father the protection and the peace which He has bound Himself to give.

And O dear friends! what a calm will enter our souls then, solid, substantial, ‘the peace of God,’ gift and effluence from the ‘God of peace’! How blessed then to leave all the possible to-morrow with a very quiet heart in His hands! How easy then to bear the ignorance, how possible then to face the certainties, of that solemn future! Change and death can only thin away and finally remove the film that separates us from our delight. Whatever comes here or yonder can but bring us blessing; for we must be glad if we have God, and if our wills are parallel with His, whose Will all things serve. Our way is traced by Him, and runs alongside of His. It leads to Himself. Then rest in the Lord, and ‘judge nothing before the time.’ We cannot criticize the Great Artist when we stand before His unfinished masterpiece, and see dim outlines here, a patch of crude colour there. But wait patiently for Him, and so, in calm expectation of a blessed future and a finished work, which will explain the past, in honest submission of our way to God, in supreme delight in Him who is the gladness of our joy, the secret of tranquility will be ours.

(Spurgeon_Treasury)**EXPOSITION**

Ver. 4. There is an ascent in this third precept. He who was first bidden not to fret, was then commanded actively to trust, and now is told with holy desire to delight in God. **Delight thyself also in the Lord.** Make Jehovah the joy and rejoicing of thy spirit. Bad men delight in carnal objects; do not envy them if they are allowed to take their fill in such vain idols; look thou to thy better delight, and fill thyself to the full with thy more sublime portion. In a certain sense imitate the wicked; they delight in their portion — take care to delight in yours, and so far from envying you will pity them. There is no room for fretting if we remember that God is ours, but there is every incentive to sacred enjoyment of the most elevated and ecstatic kind. Every name, attribute, word, or deed of Jehovah, should be delightful to us, and in meditating thereon our soul should be as glad as is the epicure who feeds delicately with a profound relish for his dainties. **And he shall give thee the desires of thine heart.** A pleasant duty is here rewarded with another pleasure. Men who delight in God desire or ask for nothing but what will please God; hence it is safe to give them *carte blanche*. Their will is subdued to God's will, and now they may have what they will. Our innermost desires are here meant, not our casual wishes; there are many things which nature might desire which grace would never permit us to ask for; these deep, prayerful, *asking* desires are those to which the promise is made.

EXPLANATORY NOTES AND QUAIN SAYINGS

Ver. 4. Note thy part and God's part. Do thou **delight**, and he will **give**. *C. H. S.*

Ver. 4. How much grace and love breathes in these words, **Delight thyself also in the Lord! 3 Trust in Jehovah, and do good;** and now, this being added also, how plain is it that your ease and rest is the thing designed! Is it fit to receive so much kindness with neglect? Again, *he delights in you;* I speak to such of whom this may be supposed. And it is indefinitely said, "His delights were with the sons of men," Proverbs 8:31. Think what he is, and what you are; and at once, both wonder and yield. And what else have you to delight in? what thing will you name that shall supply the place of GOD, or be to you in the stead of him? Moreover, who should delight in him but you — his friends, his sons, those of his own house? Think what life and vigour it will infuse into you, and that "the joy of the Lord will be your strength," Nehemiah 8:10. How pleasantly will you hold on your course, and discharge all the other duties of this your present state? You must serve him. Dare you think of throwing off his yoke? How desirable is it then to take delight in him whom I must serve; which only makes that service acceptable to him, and easy to myself! Further, this is a pleasure none can rob you of; a joy that cannot be taken from you. Other objects of your delight are vanishing daily. Neither men nor devils can ever hinder you delighting in God, if your hearts be so inclined. And were you never brought to take pleasure in any person or thing to which you had a former aversion? One that had wronged you might yet possibly win you by after kindness. Give a reason why you should be more difficult towards the blessed God that never wronged you, and whose way towards you hath constantly imported so much good will! And consider that your condition on earth is such as exposes you to many sufferings and hardships, which, by your not delighting in him, you can never be sure to avoid (for they are things common to men), but which, by your delighting in him, you may be easily able to endure. Besides all this, seriously consider that you must die. You can make no shift to avoid that. How easily tolerable and pleasant will it be to think, then, of going to him with whom you have lived in a delightful communion before! And how dreadful to appear before him to whom your own heart shall accuse you to have been (against all his importunities and allurements) a disaffected stranger! *John Howe's "Treatise of Delight in God."*

Ver. 4. We have in the former part extended the meaning of the words **Delight thyself in the Lord**, beyond what they seem at first sight literally to signify; so as not to understand them merely as requiring that very single act of *delight* to be immediately and directly terminated on God himself; but to take them as comprehending all *the sum of all holy and religious converse with God, i.e.,* as it is delightful, or as it is seasoned (intermingled, and as it were besprinkled) with delight; and upon the same account, of all out other converse, so far as it is influenced by religion. And I doubt not, to such as shall attentively have considered what hath been said, it will be thought very reasonable to take them in that latitude; whereof the very letter of the text (as may be alleged for further justification hereof) is most fitly capable. For the particle which we read *in* the Lord, hath not that signification alone, but signifies also *with*, or *by*, or *besides*, or *before*, or *in presence of*, as if it had been said, "Come and sit down with God, retire thyself to him, and solace thyself in the delights which are to be found in his presence and converse, in walking with him, and transacting thy course as before him, and in his sight." As a man may be said to delight himself with a friend that puts himself under his roof, and, besides personal converse with himself, freely enjoys the pleasure of all the

entertainments, accommodations, and provisions which he is freely willing to communicate with him, and hath the satisfaction which a sober person would take in observing the rules and order of a well governed house. *John Howe*.

Ver. 4. He shall give thee the desires of thine heart. It shall be unto thee even as thou wilt. It is said of Luther that he could have what he would of Almighty God. What may not a favourite, who hath the royalty of his prince's care, obtain of him? *John Trapp*.

Ver. 4. The desires of thine heart. All the desires of this spiritual seed are of the nature of this seed, namely, substantial, and shall meet with substance. All the desires of natural man, even after God, after Christ, after righteousness, shall burn and perish with him (for they are not the truth, nor do they come from the truth, nor can they reach to the truth;) but all the desires of this spirit shall live with the Spirit of God, in rest and satisfaction for ever. *John Pennington, 1656*.

Ver. 4. The *desires* of God, and the *desires* of the righteous, agree in one; they are of one mind in their desires. *John Bunyan*.

HINTS TO THE VILLAGE PREACHER

Ver. 4. Explain the delight and the desire of the believer, and show the connection between them.

(Trapp)

Ver. 4. Delight thyself also in the Lord] While others delight in riches and pleasures; as if there were no other happiness but to have and to hold, no sport unless men may have the devil their playfellow. The like counsel hereunto giveth St Paul to his son Timothy, 1 Timothy 6:12; while others lay hold as with tooth and nail on riches, &c., lay thou hold on eternal life; make God thy portion, and thou art made for ever.

And he shall give thee the desires of thy heart] It shall be unto thee even as thou wilt. It is said of Luther, that he could have what he would of Almighty God. What may not a favourite, who hath the royalty of his prince's ear, obtain of him? It is said of Sejanus, that in all his designs he found in Tiberius, the emperor, so great facility and affection to his desires, that he needed only to ask and give thanks.

Psalms 37:05

TEXT Psalms 37:05

Psalms 37:05 {1 } Commit thy way unto Jehovah; Trust also in him, and he will bring it to pass. {1} Heb **Roll thy way upon Jehovah** } (ASV)

Psalms 37:05 **Commit <01556> (8798) thy way <01870> unto the LORD <03068>**; trust <0982> (8798) also in him; and he shall bring it to pass <06213> (8799). {Commit Heb. **Roll thy way upon**} (AV)

Psalm 37:05 ה גול על-יהוה דרךך; ובטח עלי, והוא יעשה. (BHvp)

Psalms 37:05 Commit thy way unto Jehovah, and rely upon him: he will bring it to pass; (Darby)

WORD STUDY Psalms 37:05

0982 בטח batach *baw-takh'*. a primitive root; v; {See TWOT on 233}

AV-trust 103, confidence 4, secure 4, confident 2, bold 1, careless 1, hope 1, hoped 1, ones 1, sure 1, women 1; 120

1) to trust

1a) (Qal)

1a1) to trust, trust in

1a2) to have confidence, be confident

1a3) to be bold

1a4) to be secure

1b) (Hiphil)

1b1) to cause to trust, make secure

2) (TWOT) to feel safe, be careless

01556 גָּלַל galal *gaw-lal'* a primitive root; v; {See TWOT on 353}

AV-roll 9, roll ... 3, seek occasion 1, wallow 1, trust 1, commit 1, remove 1, run down 1; 18

1) to roll, roll away, roll down, roll together

1a) (Qal) to roll

1b) (Niphal)

1b1) to roll up

1b2) to flow down

1c) (Pilpel) to roll

1d) (Poal) to be rolled

1e) (Hithpoel) to roll oneself

1f) (Hithpalpel) to roll oneself

1g) (Hiphil) to roll away

01870 דֶּרֶךְ derek *deh'-rek* from **01869**; n m; {See TWOT on 453 @@ "453a"}

AV-way 590, toward 31, journey 23, manner 8, misc 53; 705

1) way, road, distance, journey, manner

1a) road, way, path

1b) journey

1c) direction

1d) manner, habit, way

1e) of course of life (fig.)

1f) of moral character (fig.)

03068 יְהוָה Y^ehovah *yeh-ho-vaw'*from **01961**; n pr dei; {See TWOT on 484 @@ "484a"}

AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519

Jehovah= "the existing One"

1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of **0136** ; אֲדֹנָי 'Adonay ad-o-noy'
or JaHoVaH.06213 עָשָׂה 'asah *aw-saw'* a primitive root; v; {See TWOT on 1708} {See TWOT on 1709}AV-do 1333, make 653, wrought 52, deal 52, commit 49, offer 49, execute 48, keep 48, shew 43, prepare 37,
work 29, do so 21, perform 18, get 14, dress 13, maker 13, maintain 7, misc 154; 2633

1) to do, fashion, accomplish, make

1a) (Qal)

1a1) to do, work, make, produce

1a1a) to do

1a1b) to work

1a1c) to deal (with)

1a1d) to act, act with effect, effect

1a2) to make

1a2a) to make

1a2b) to produce

1a2c) to prepare

1a2d) to make (an offering)

1a2e) to attend to, put in order

1a2f) to observe, celebrate

1a2g) to acquire (property)

1a2h) to appoint, ordain, institute

1a2i) to bring about

1a2j) to use

1a2k) to spend, pass

1b) (Niphal)

1b1) to be done

1b2) to be made

1b3) to be produced

1b4) to be offered

1b5) to be observed

1b6) to be used

1c) (Pual) to be made

2) (Piel) to press, squeeze

COMMENTARIES Psalms 37:05**(barnes)**

Commit thy way unto the LORD. Margin, as in Hebrew, “**Roll thy way upon, the Lord.**” Compare the notes at Psalms 22:8, where the marg., as the Hebrew, is, “He rolled himself on the Lord.” See 1 Peter 5:7. The idea is that of rolling a heavy burden from ourselves on another, or laying it upon him, so that he may bear it. The burden which we have not got strength to bear we may lay on God. The term “way” means properly the act of treading or going; then, a way or path; then, a course of life, or the manner in which one lives; and the reference here is to the whole course of life, or all that can affect life; all our plans or conduct; all the issues or results of those plans. It is equivalent here to “lot” or “destiny.” Everything, in regard to the manner in which we live, and all its results, are to be committed to the Lord.

Trust also in him See Psalms 37:3.

And he shall bring it to pass Hebrew, “He shall do it.” That is, He will bring it to a proper issue; He will secure a happy result. He will take care of your interests, and will not permit you to suffer, or to be ultimately wronged. The thing particularly referred to here, as appears from the next verse, is reputation or character.

(Gill)

Ver. 5. **Commit thy way unto the Lord, &c.]** Or “thy works,” as in Proverbs 16:3; that is, all the affairs and business of life, which are a man’s ways in which he walks; not that men should sit still, be inactive, and do nothing, and leave all to be done by the Lord; but should seek direction of God in everything engaged in, and for strength and assistance to perform it, and go on in it, and depend upon him for success, and give him all the glory, without trusting to any thing done by them: or, as some render the words, “reveal thy way unto the Lord” {*n*}; not that God is ignorant of the ways of men, and of their affairs, and of their wants and necessities, but it is their duty to ask, and it is his delight to hear; they may come and use freedom with him, and tell him their whole case, and leave it with him, believing he will supply all their need: or, as others render it, “roll thy way on the Lord” {*o*} ; see Psalms 55:22; meaning not the burden of sin, nor the weight of affliction, but any affair of moment and importance that lies heavy upon the mind;

trust also in him; it is an ease to the mind to spread it before the Lord, who sympathizes with his people, supports them under and brings them through their difficulties;

and he shall bring it to pass; as he does whatever he has appointed and determined shall be, and whatever he has promised, and whatever will be for his own glory and his people’s good.

{*n*} גלל *apokaluyon*, Sept. “revela,” V. L. Junius & Tremellius, Piscator; so the Targum, Cocceius, Gejerus, Michaelis.

{*o*} “Devolve super Jehovam,” Tigurine version.

(JFB)

5. Commit thy way — (Proverbs 16:3). *Works* — what you have to do and cannot set forth as a burden.

trust ... in him — literally, “on Him.” *He will do* what you cannot (compare Psalms 22:8 31:6). He will not suffer your character to remain under suspicion.

(K_D)

Psalms 37:5-6

Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.

The LXX erroneously renders **gowl** {see definition 01556} (= **gol**, {see definition 01556} Psalms 22:9) by **apoka'lupson** {see definition 601} instead of **epi'rrhipson**, 1 Peter 5:7: **roll the burden of cares of thy life's way upon Jahve**, leave the guidance of thy life entirely to Him, and to Him alone, without doing anything in it thyself. He will gloriously accomplish (all that concerns thee): '**aasaah**, {see definition 06213} as in Psalms 22:32 52:11; cf. Proverbs 16:3, and Paul Gerhardt's *Befiehl du deine Wege*, 'Commit thou all thy ways,' etc. The perfect in v. 6 is a continuation of the promissory **ya'aseh**. {see definition 06213} **howtsiy'**, {see definition 03318} as in Jeremiah 51:10, signifies to set forth: He will bring to light thy misjudged righteousness like the light (the sun, Job 31:26 37:21, and more especially the morning sun, Proverbs 4:18), which breaks through the darkness; and thy down-trodden right (**mish'paaTekaa** {see definition 04941} is the pausal form of the singular beside Mughash) like the bright light of the noon-day: cf. Isaiah 58:10, as on v. 4, Isaiah 58:14.

(Spurgeon_Treasury)

EXPOSITION

Ver. 5. Commit thy way unto the Lord. Roll the whole burden of life upon the Lord. Leave with Jehovah not thy present fretfulness merely, but all thy cares; in fact, submit the whole tenor of thy way to him. Cast away anxiety, resign thy will, submit thy judgment, leave all with the God of all. What a medicine is this for expelling envy! What a high attainment does this fourth precept indicate! How blessed must he be who lives every day in obedience to it! **Trust also in him; and he shall bring it to pass.** Our destiny shall be joyfully accomplished if we confidently entrust all to our Lord. We may serenely sing —

"Thy way, not mine, O Lord,
However dark it be;
O lead me by thine own right hand,
Choose out the path for me."

"Smooth let it be or rough,
It will be still the best;
Winding or straight, it matters not,
It leads me to thy rest."

"I dare not choose my lot,
I would not if I might;
But choose Thou for me, O my God,
So shall I walk aright."

"Take thou my cup, and it
With joy or sorrow fill;
As ever best to thee may seem,
Choose thou my good and ill."

The ploughman sows and harrows, and then leaves the harvest to God. What can he do else? He cannot cover the heavens with clouds, or command the rain, or bring forth the sun or create the dew. He does well to leave the whole matter with God; and so to all of us it is truest wisdom, having obediently trusted in God, to leave results in his hands, and expect a blessed issue.

EXPLANATORY NOTES AND QUAIN T SAYINGS

Ver. 5. Commit thy way unto the Lord, etc. When we bear the burden of our own affairs ourselves, and are chastised with anxiety and want of success, and with envying the ungodly who prosper better than we do, the best remedy is first to do our duty, as we are enabled in the use of the means, then cast the care of the success over on God, as the ploughman doth when he hath harrowed his land; and let the burden of it rest on God, and let us not take it off him again, but put our mind to rest, resolved to take the harvest in good part, as he shall send it. *David Dickson*.

Ver. 5. Commit thy way unto the Lord, is rendered by the Vulgate, *Revela viam Domino*, reveal thy way; and by St. Ambrose, understood of revealing our sins to God. Indeed, since it is impossible to cover, why should we not discover our sins? Conceal not that which God knoweth already, and would have thee to make known. It is a very ill office to be the devil's secretary. Oh, break thy league with Satan by revealing his secrets, thy sins, to God. *Nathaniel Hardy*.

Ver. 5. Commit thy way unto. Margin and Hebrew, *Roll thy way upon* — as one who lays upon the shoulder of one stronger than himself a burden which he is not able to bear. *William De Burgh, D.D., in "A Commentary on the Book of Psalms. Dublin": 1860.*

Ver. 5. Note the double again, **Commit** and **trust**. *C. H. S.*

Ver. 5. He shall bring it to pass. When a hard piece of work is put into the hand of an apprentice for the first assay of his skill, the beholders are justly afraid of a miscarriage in his young and inexperienced hand; but when the worker is an old master of craft, none are afraid but his cunning hand can act again what so oft it hath wrought to the contentment of all the beholders. Were our God a novice in the great art of governing the world, and of the church in the bosom thereof; had he to this day never given any proof of his infinite wisdom, power, and goodness, in turning about the most terrible accidents to the welfare and joy of his saints; we might indeed be amazed whenever we feel ourselves sinking in the dangers wherein the practices of our enemies oft do plunge us over head and ears; but the Lord having given in times past so many documents of his uncontroverted skill and most certain will to bring about all human affairs, as to his own glory, so to the real good of all that love him, it would be in us an impious and unexcusable uncharitableness to suspect the end of any work which he hath begun. *Robert Baylie's Sermon before the House of Commons, 1643.*

Ver. 5,7.: —

To God thy way commending,
Trust him whose arm of might,
The heavenly circles bending,
Guides every star aright:
The winds, and clouds, and lightning,
By his sure hand are led;
And he will dark shades brightening.
Show thee what path to tread.

Although to make God falter,
The powers of hell combine,
One jot they cannot alter
Of his all wise design:
All projects and volition
Of his eternal mind,
Despite all opposition,
Their due fulfilment find.

No more, then, droop and languish,
Thou sorrow stricken soul;
Even from the depths of anguish,
Whose billows over thee roll,
Thy Father's hand shall draw thee:
In hope and patience stay,
And joy will soon shed over thee
An ever brightening ray.

All faithless murmurs leaving,
Bid them a last good night,
No more thy vexed soul grieving,
Because things seem not right;
Wisely his sceptre wielding,
God sits in regal state,
No power to mortals yielding,
Events to regulate.

Trust with a faith untiring
In thine Omniscient King,
And thou shalt see admiring
What he to light will bring.
Of all thy griefs, the reason
Shall at the last appear:
Why now denied a season,

Will shine in letters clear.

Then raise thine eyes to heaven,
Thou who canst trust his frown;
Thence shall thy meed be given,
The chaplet and the crown:
Thy God the palm victorious
In thy right hand shall plant,
Whilst thou, in accents glorious,
Melodious hymns shall chant.

Paul Gerhard (1606-1676), translated by Frances Elizabeth Cox, in "Hymns from the German," 1864.

HINTS TO THE VILLAGE PREACHER

Ver. 5-6. The higher life.

1. Based on hearty resignation.
2. Sustained by faith.
3. Constantly unfolded by the Lord.
4. Consummated in meridian splendour.

(Trapp)

Ver. 5. Commit thy way unto the Lord] Heb. Roll thy way, &c. That is, depend wholly upon him for direction and success in all thine undertakings and affairs; easing thy mind to him by prayer, and casting thyself by faith upon his care and conduct: "Cast thy burden upon the Lord," saith David elsewhere, *Volve, i.e. omnem necessitatem in eum exoneret* (Kimchi).

Trust also in him] Things are therefore repeated in this psalm, that they may take the better impression, and beget encouragement.

And he shall bring it to pass] It, that is, whatsoever thou committest to him.

Ephesians 5:17-20

TEXT Ephesians 05:17

Eph 5:17 Wherefore be ye not foolish, but understand **what the will of the Lord is.** (ASV)

Eph 5:17 Wherefore <1223> <5124> be ye <1096> (5737) not <3361> unwise <878>, but <235> understanding <4920> (5723) **what <5101> the will <2307> of the Lord <2962> is.** (AV)

Eph 5:17 δια <1223> {PREP} τουτο <3778> {D-ASN} μη <3361> {PRT-N} γινεσθε <1096> (5737) {V-PNM-2P} αφρονες <878> {A-NPM} αλλα <235> {CONJ} συνιεντες <4920> (5723) {V-PAP-NPM} τι <5101> {I-NSN} το <3588> {T-NSN} θελημα <2307> {N-NSN} του <3588> {T-GSM} κυριου <2962> {N-GSM} (BYZ)

Eph 5:17 For this reason be not foolish, but understanding **what is the will of the Lord.** (Darby)

WORD STUDY Ephesians 05:17

235 αλλα alla *al-lah'* 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; neuter plural of **243**; ; conj

AV-but 573, yea 15, yet 11, nevertheless 10, howbeit 9, nay 4, therefore 3, save 2, not tr 2, misc 8; 637

- 1) but
 - 1a) nevertheless, notwithstanding
 - 1b) an objection

- 1c) an exception
- 1d) a restriction
- 1e) nay, rather, yea, moreover
- 1f) forms a transition to the cardinal matter

878 ἀφρων *aphron af'-rone* from **1** (as a negative particle) and **5424**; TDNT-9:220,1277; {See TDNT 834} adj

AV-fool 8, foolish 2, unwise 1; 11

- 1) without reason
- 2) senseless, foolish, stupid
- 3) without reflection or intelligence, acting rashly

1096 γινομαι *ginomai ghin'-om-ahee* a prolongation and middle voice form of a primary verb; TDNT-1:681,117; {See TDNT 156} V

AV-be 255, come to pass 82, be made 69, be done 63, come 52, become 47, God forbid + **3361** 15, arise 13, have 5, be fulfilled 3, be married to 3, be preferred 3, not tr 14, misc 4, vr done 2; 678

- 1) to become, i.e. to come into existence, begin to be, receive being
- 2) to become, i.e. to come to pass, happen
 - 2a) of events
- 3) to arise, appear in history, come upon the stage
 - 3a) of men appearing in public
- 4) to be made, finished
 - 4a) of miracles, to be performed, wrought
- 5) to become, be made

1223 δια *dia dee-ah'* a primary preposition denoting the channel of an act; TDNT-2:65,149; {See TDNT 184} prep

AV-by 241, through 88, with 16, for 58, for ... sake 47, therefore + **5124** 44, for this cause + **5124** 14, because 52, misc 86; 646

- 1) through
 - 1a) of place
 - 1a1) with
 - 1a2) in
 - 1b) of time
 - 1b1) throughout
 - 1b2) during
 - 1c) of means
 - 1c1) by
 - 1c2) by the means of
- 2) through
 - 2a) the ground or reason by which something is or is not done
 - 2a1) by reason of
 - 2a2) on account of
 - 2a3) because of for this reason
 - 2a4) therefore
 - 2a5) on this account

2307 θελημα *thelema thel'-ay-mah* from the prolonged form of **2309**; TDNT-3:52,318; {See TDNT 303} n n

AV-will 62, desire 1, pleasure 1; 64

- 1) what one wishes or has determined shall be done
 - 1a) of the purpose of God to bless mankind through Christ
 - 1b) of what God wishes to be done by us
 - 1b1) commands, precepts
- 2) will, choice, inclination, desire, pleasure

2962 κυριος kurios *koo'-ree-os* from kuros (supremacy); TDNT-3:1039,486; {See TDNT 418} n m

AV-Lord 667, lord 54, master 11, sir 6, Sir 6, misc 4; 748

- 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord
 - 1a) the possessor and disposer of a thing
 - 1a1) the owner; one who has control of the person, the master
 - 1a2) in the state: the sovereign, prince, chief, the Roman emperor
 - 1b) is a title of honour expressive of respect and reverence, with which servants greet their master
 - 1c) this title is given to: God, the Messiah

For Synonyms see entry **5830**

3361 μη me *may* a primary particle of qualified negation (whereas **3756** expresses an absolute denial); ; particle

AV-not 486, no 44, that not 21, God forbid + **1096** 15, lest 14, neither 7, no man + **5100** 6, but 3, none 3, not translated 51, misc 23; 673

- 1) no, not lest

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

- 1) this, that, these, etc.

Only significant renderings other than "the" counted

3778 ουτος houtos *hoo'-tos* including nominative masculine plural ουτοι houtoi *hoo'-toy*, nominative feminine singular αυτη haute *how'-tay* and nominative feminine plural αυται hautai *how'-tahee* from the article **3588** and **846**; ; pron

AV-this 157, these 59, he 31, the same 28, this man 25, she 12, they 10, misc 34; 356

- 1) this, these, etc.

4920 συνιμι suniemi *soon-ee'-ay-mee* from **4862** and hiemi (to send); TDNT-7:888,1119; {See TDNT 771} v

AV-understand 24, consider 1, be wise 1; 26

- 1) to set or bring together
 - 1a) in a hostile sense, of combatants
- 2) to put (as it were) the perception with the thing perceived
 - 2a) to set or join together in the mind
 - 2a1) i.e. to understand: the man of understanding
 - 2a2) idiom for: a good and upright man (having the knowledge of those things which pertain to salvation)

For Synonyms see entry **5825**

5101 τις *tis tis* probably emphat. of **5100**; ; pron

AV-what 260, who 102, why 66, whom 25, which 17, misc 67; 537

1) who, which, what

5124 τούτο *touto too 'to* neuter singular nominative or accusative case of **3778**; ; pron

AV-this 199, therefore + **1223** 44, that 22, for this cause + **1223** 14, wherefore + **1223** 7, it
5, not tr 1, misc 25; 317

1) that (thing), this (thing)

TVM: Present **5774**, Active **5784**, Imperative **5794**, Count: 582

TVM: Present **5774**, Active **5784**, Participle **5796**, Count: 2549

TVM: Present **5774**, Middle or Passive Deponent **5790**, Imperative **5794**, Count: 152

COMMENTARIES Ephesians 05:17

Ephesians 5:17 (barnes)

Verse 17. *Be ye not unwise.* Be not fools in the employment of your time, and in you manner of life. Show true wisdom by endeavouring to understand what the will of the Lord is, and then doing it.

{a} "unwise" "inconsiderate"

{c} "the will" John 7:17

Ephesians 5:17 (EclecticNotes)

not unwise, but understanding ... Verse 16 had shewn us that we must redeem the time. The days are evil when God allows Satan to exercise his power, and they are so in general until Jesus return; but there are times when God permits the enemy to govern more directly, and others when He puts a check on him. The evil days are a chastisement, a humiliation for the church; but he who is faithful has his way pointed out; he ought to redeem the time, to seize the opportunity of doing good; Neh 6:3. This is why it is said "Be not unwise"; but there is also an energy, a force in the Spirit which is given to us, **which is contrasted with the excitement by which the world thinks to produce faith — excitement which is evil-an evil course of life, the true character of which verse 18 shews us.**

JND CW 27.44

Ephesians 5:17 (Gill)

Ver. 17. **Wherefore be ye not unwise, &c.]** No one would be thought to be unwise, but such are, who do not redeem time, and are ignorant of the will of the Lord; believers should not act the unwise part, neither in their talk, nor in their walk and conversation, nor in their use of time:

but understanding what the will of the Lord is; or "of God," as read the Alexandrian copy, the Vulgate Latin, Syriac, and Ethiopic versions: there is the secret will of God, which is the rule of all his proceedings; and is unknown to men, till facts make it appear; this is always fulfilled, and sometimes by persons who have no regard to his revealed will;

to this the wills of the people of God should be always resigned: and there is his revealed will, which lies partly in the Gospel; which declares it to be his will, that Christ should work out the salvation of his people, which is what he came to do; that whoever believes in him shall be saved; that all that are redeemed shall be sanctified; and that they shall persevere to the end, and be glorified; and partly in the law, in the precepts and commands of it, which contain the good, perfect, and acceptable will of God: and the understanding of it is not a mere speculative knowledge of it, but a practical one; when a man not only knows, but does the will of God, and his heart and actions agree with it; and this is to be done in faith, in virtue of grace and strength received, with a view to the glory of God, having no dependence on what is done; and to the right understanding of it, so as to act according to it, as should be, the word of God, and the illuminations, instructions, and grace of the Spirit, are necessary: the Alexandrian copy, Syriac, Arabic, and Ethiopic versions, read the words as an exhortation, "understand ye the will of God".

Ephesians 5:17 (Hodge)

Therefore, i. e. either because the days are evil; or, because ye are bound to walk as wise men. The latter mode of connection is to be preferred, because the reference is to the main idea of the preceding verses 15 and 16, and not to a subordinate clause. **Be ye not**, ἀφρονες, **senseless, unthinking, trifling**. Comp. Luke 11:40 "Ye fools (ye unthinking ones), did not he that made that which is without, make that which is within also"; also Luke 12:20 1 Corinthians 15:36 2 Corinthians 11:16, &c. In all these cases ἀφρων means one who does not make a right use of his understanding; who does not see things in their true light, or estimate them according to their relative importance. It is here opposed to συνιεντες. 'Be ye not senseless, indiscriminating between what is true and false, right and wrong, important and unimportant, but understanding, i. e. discerning what the will of the Lord is.' That is, seeing things as he sees them, and making his will or judgment the standard of yours, and the rule of your conduct. The will of the Lord is the will of Christ. That Lord here means Christ, is plain not only from the general usage of the New Testament, so often referred to, but also from the constant use of the word in this chapter as a designation of the Redeemer. Here again, therefore, the divinity of Christ is seen to be a practical doctrine entering into the daily religious life of the believer. His will is the rule of truth and duty.

Ephesians 5:17 (JFB)

17. Wherefore — seeing that ye need to walk so circumspectly, choosing and using the right opportunity of good.

unwise — a different *Greek* word from that in Ephesians 5:15. Translate, "foolish," or "senseless."

understanding — not merely *knowing* as a matter of fact (Luke 12:47), but *knowing with understanding*.

the will of the Lord — as to how each opportunity is to be used. The Lord's will, ultimately, is our "sanctification" (1 Thessalonians 4:3); and that "in every thing," meantime, we should "give thanks" (1 Thessalonians 5:18; compare above, Ephesians 5:10).

Ephesians 5:17 (Poole)

Ver. 17. **Understanding**, diligently considering,

what the will of the Lord is, in the understanding of which your chief wisdom consists.

Ephesians 5:17 (RWP)

Be ye not foolish (μη γινεσθε αφρονες). "Stop becoming foolish."

TEXT Ephesians 05:18

Eph 05: 18 And be not drunken with wine, wherein is riot, but be filled {1 } with the Spirit; {1} Or in spirit }
(ASV)

Eph 05:18 And <2532> be <3182> <0> not <3361> drunk <3182> (5745) with wine <3631>, wherein <1722> <3739> is <2076> (5748) excess <810>; but <235> be filled <4137> (5744) with <1722> the Spirit <4151>; (AV)

Eph 05:18 και <2532> {CONJ} μη <3361> {PRT-N} μεθυσκεσθε <3182> (5744) {V-PPM-2P} οινω <3631> {N-DSM} εν <1722> {PREP} ω <3739> {R-DSM} εστιν <1510> (5719) {V-PAI-3S} ασωτια <810> {N-NSF} αλλα <235> {CONJ} πληρουσθε <4137> (5744) {V-PPM-2P} εν <1722> {PREP} πνευματι <4151> {N-DSN} (BYZ)

Eph 05:18 And be not drunk with wine, in which is debauchery; but be filled with the Spirit, (Darby)

WORD STUDY Ephesians 05:18

235 αλλα *alla al-lah'* neuter plural of **243**; ; conj

AV-but 573, yea 15, yet 11, nevertheless 10, howbeit 9, nay 4, therefore 3, save 2, not tr 2, misc 8; 637

1) but

1a) nevertheless, notwithstanding

1b) an objection

1c) an exception

1d) a restriction

1e) nay, rather, yea, moreover

1f) forms a transition to the cardinal matter

810 ασωτια *asotia as-o-tee'-ah* from a compound of **1** (as a negative particle) and a presumed derivative of **4982**; TDNT-1:506,87

AV-riot 2, excess 1; 3

1) an abandoned, dissolute life

2) profligacy, prodigality

For Synonyms see entry **5891**

1510 ειμι *eimi i-mee'* the first person singular present indicative; a prolonged form of a primary and defective verb; TDNT-2:398,206; v

AV-I am + **1473** 74, am 55, it is I + **1473** 6, be 2, I was + **1473** 1, have been 1, not tr 7; 146

1) to be, to exist, to happen, to be present

1722 εν *en en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate

between **1519** and **1537**); TDNT-2:537,233; prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

1) in, by, with etc.

2076 εστι *esti es-tee'* third person singular present indicative of **1510**; ; v

AV-is 744, are 51, was 29, be 25, have 11, not tr 15, misc 25, vr is 1; 900

1) third person singular of "to be"

Used in phrase <**3739**> <**2076**> (**5748**) in:

Mr 3:17 7:11,34 12:42 15:15 Eph 6:17 Col 1:24 Heb 7:2 Re 21:8,17

These are listed under number **3603**.

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

3182 μεθυσκω methusko *meth-oos'-ko* a prolonged (transitive) form of **3184**; TDNT-4:545,*; v
AV-be drunken 2, be drunk 1; 3

1) to intoxicate, make drunk

2) to get drunk, become intoxicated

3361 μη me *may* a primary particle of qualified negation (whereas **3756** expresses an absolute denial); ; particle

AV-not 486, no 44, that not 21, God forbid + **1096** 15, lest 14, neither 7, no man + **5100** 6, but 3, none 3, not translated 51, misc 23; 673

1) no, not lest

3631 οινος oinos *oy'-nos* a primary word (or perhaps of Hebrew origin יַיִן, **03196**); TDNT-5:162,680; n m

AV-wine 32, winepress + **3125** 1; 33

1) wine

2) metaph. fiery wine of God's wrath

3739 ος hos *hos* including feminine η he *hay*, and neuter ο ho *ho* probably a primary word (or perhaps a form of the article **3588**); ; pron

AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389

1) who, which, what, that

4137 πληρωω pleroo *play-ro'-o* from **4134**; TDNT-6:286,867; v

AV-fulfil 51, fill 19, be full 7, complete 2, end 2, misc 9; 90

1) to make full, to fill up, i.e. to fill to the full

1a) to cause to abound, to furnish or supply liberally

1a1) I abound, I am liberally supplied

2) to render full, i.e. to complete

2a) to fill to the top: so that nothing shall be wanting to full measure, fill to the brim

2b) to consummate: a number

2b1) to make complete in every particular, to render perfect

2b2) to carry through to the end, to accomplish, carry out, (some undertaking)

2c) to carry into effect, bring to realisation, realise

2c1) of matters of duty: to perform, execute

2c2) of sayings, promises, prophecies, to bring to pass, ratify, accomplish

2c3) to fulfil, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfilment

4151 πνευμα pneuma *panyoo'-mah* from **4154**; TDNT-6:332,876; n n

AV-Spirit 111, (Holy) Ghost 89, Spirit (of God) 13, Spirit (of the Lord) 5, (My) Spirit 3, Spirit (of truth) 3, Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47, spirit (general) 26, spirit 8,

- (Jesus' own) spirit 6, (Jesus' own) ghost 2, misc 21; 385
- 1) the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son
 - 1a) sometimes referred to in a way which emphasises his personality and character (the **Holy Spirit**)
 - 1b) sometimes referred to in a way which emphasises his work and power (the Spirit of **Truth**)
 - 1c) never referred to as a depersonalised force
 - 2) the spirit, i.e. the vital principal by which the body is animated
 - 2a) the rational spirit, the power by which the human being feels, thinks, decides
 - 2b) the soul
 - 3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting
 - 3a) a life giving spirit
 - 3b) a human soul that has left the body
 - 3c) a spirit higher than man but lower than God, i.e. an angel
 - 3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men
 - 3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ
 - 4) the disposition or influence which fills and governs the soul of any one
 - 4a) the efficient source of any power, affection, emotion, desire, etc.
 - 5) a movement of air (a gentle blast)
 - 5a) of the wind, hence the wind itself
 - 5b) breath of nostrils or mouth

For Synonyms see entry **5923**

TVM: Present **5774**, Active **5784**, Indicative **5791**, Count: 3014

TVM: Present **5774**, Passive **5786**, Imperative **5794**, Count: 48

TVM: Present **5774**, Passive **5786**, Infinitive **5795**, Count: 105

TVM: Present **5774**, Not Stated **5799**, Indicative **5791**, Count: 1617

COMMENTARIES Ephesians 05:18

(EclecticNotes)

be not drunk with wine When the Spirit descended upon the one hundred and twenty at Jerusalem, the world said, "They are full of new wine." The power of the Spirit in truth does put a man beyond the power of what is natural to himself; the words rise to his lips as a fruit of the Spirit's action, and he is the subject of a joy which flows over. In him who is full of the Holy Ghost there is what is not natural to man—something altogether extraordinary.

JND CW 27.44

be not drunk with wine Further, if they were not to lose their senses through means of excitement used in the world, they were to be filled with the Spirit, that is, that He should take such possession of our affections, our thoughts, our understanding, that He should be their only source according to His proper and mighty energy to the exclusion of all else. Thus, full of joy, we should praise, we should sing for joy; and we should give thanks for all that might happen, because a God of love is the true source of all. We should be full of joy in the spiritual realisation of the objects of faith, and the heart continuing to be filled with the Spirit and sustained by this grace, the experience of the hand of God in everything here below will give rise only to thanksgiving. It comes from His hand whom we trust and whose love we know. But giving thanks in all things is a test of the state of the

soul; because the consciousness that all things are from God's hand, full trust in His love, and deadness as to any will of our own, must exist in order to give thanks in everything—a single eye which delights in His will.

JND Syn 4.431f

Be filled with the Spirit... Speaking "to yourselves" means, I suppose, and might be translated, to one another, as in Ephesians 4:32; speaking to one another in every form wherein the joy of the Church expressed itself. I understand them all to be the sacred metrical compositions of Christians, outpourings of worship and praise, or of holy feeling, the word "spiritual" being added to the last or lowest class of them to mark even their consecration to the Lord. This is true and holy joy. May we cultivate it in simplicity. In truth, we have a goodly portion. What can we not thank Him for, who is our God and Father, in the name of our Lord Jesus? What else makes us so happily submit to one another in His fear?

WK L 248

Be filled with the Spirit... Then comes a beautiful word. We are not to be "drunk with wine," not carried away from our sober senses, "in which is excess," but to "be filled with the Spirit." Here there is no excess. Yet, when the Spirit came at Pentecost, men said, in their perplexity, "These are filled with new wine;" and indeed the power of the Spirit carries us so outside of the things which are natural to men and in which the heart is, that those whom the Spirit actuates will be counted to have lost their sober senses; but the power of it, is manifest in the way in which the truth enjoyed makes music in the heart, -as he says here: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Notice that he puts it upon us to be thus filled. He does not even bid us pray for it. He will not allow us to think, as it were, that our dullness can be anything except the result of the way in which we straiten and limit the Spirit that God has given us. The spring will necessarily spring up and overflow. It would have to be kept down, as it were by force, if it did not do this, and it is the power of other things entering in which hinders thus the blessed Spirit in giving us that which is the proper effect of the blessed truth He ministers.

FWG NB 6.348

(JFB)

18. excess—*worthless*, ruinous, reckless prodigality.

wherein—not in the wine itself when used aright (1Ti 5:23), but in the "excess" as to it.

but be filled with the Spirit—The effect in inspiration was that the person was "filled" with an ecstatic exhilaration, like that caused by wine; hence the two are here connected (compare Ac 2:13-18). Hence arose the abstinence from wine of many of the prophets, for example, John the Baptist, namely, in order to keep distinct before the world the ecstasy caused by the Spirit, from that caused by wine. So also in ordinary Christians the Spirit dwells not in the mind that seeks the disturbing influences of excitement, but in the well-balanced prayerful mind. Such a one expresses his joy, not in drunken or worldly songs, but in Christian hymns of thankfulness.

(RWP)

Be not drunken with wine (μη μεθυσκεσθε οινω). Present passive imperative of μεθυσκω, old verb to intoxicate. Forbidden as a habit and to stop it also if guilty. Instrumental case οινω.

Riot (ασωτια). Old word from ασωτος (αδερβ ασωτος in Lu 15:13), in N.T. only here, Tit 1:6; 1Pe 4:4.

But be filled with the Spirit (αλλα πληρουσθε εν πνευματι). In contrast to a state of intoxication with wine.

TEXT Ephesians 05:19

Eph 05:19 speaking {1} one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; {1} Or to yourselves } (ASV) 19 speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with your heart to the Lord; (ASV)

Eph 05:19 (AV) Speaking <2980> (5723) to yourselves <1438> in psalms <5568> and <2532> hymns <5215> and <2532> spiritual <4152> songs <5603>, singing <103> (5723) and <2532> making melody <5567> (5723) in <1722> your <5216> heart <2588> to the Lord <2962>; (AV)

Eph 05:19 λαλουντες <2980> (5723) {V-PAP-NPM} εαυτοις <1438> {F-2DPM} ψαλμοις <5568> {N-DPM} και <2532> {CONJ} υμνοις <5215> {N-DPM} και <2532> {CONJ} ωδαις <5603> {N-DPF} πνευματικαις <4152> {A-DPF} αδοντες <103> (5723) {V-PAP-NPM} και <2532> {CONJ} ψαλλοντες <5567> (5723) {V-PAP-NPM} εν <1722> {PREP} τη <3588> {T-DSF} καρδια <2588> {N-DSF} υμων <4771> {P-2GP} τω <3588> {T-DSM} κυριω <2962> {N-DSM} (BYZ)

Eph 05:19 speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with your heart to the Lord; (Darby)

WORD STUDY Ephesians 05:19

103 αδω *ado ad'-o'* a primary word; TDNT-1:163,24; v

AV-sing 5; 5

1) to the praise of anyone, to sing

1438 εαυτου *heautou heh-ow-too'* (including all other cases) from a reflexive pronoun otherwise obsolete and the genitive case (dative case or accusative case) of **846**; ; pron

AV-himself 110, themselves 57, yourselves 36, ourselves 20, his 19, their 15, itself 9, misc 73; 339

1) himself, herself, itself, themselves

1722 εν *en en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

1) in, by, with etc.

2532 και *kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

2588 καρδια *kardia kar-dee'-ah* prolonged from a primary *kar* (Latin, *cor*, "heart"); TDNT-3:605,415; n f

AV-heart 159, broken hearted + **4937** 1; 160

1) the heart

1a) that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life

1b) denotes the centre of all physical and spiritual life

2a) the vigour and sense of physical life

2b) the centre and seat of spiritual life

2b1) the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours

2b2) of the understanding, the faculty and seat of the intelligence

2b3) of the will and character

2b4) of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions

1c) of the middle or central or inmost part of anything, even though inanimate

2962 κυριος kurios *koo'-ree-os* from kuros (supremacy); TDNT-3:1039,486; n m

AV-Lord 667, lord 54, master 11, sir 6, Sir 6, misc 4; 748

1) he to whom a person or thing belongs, about which he has power of deciding; master, lord

1a) the possessor and disposer of a thing

1a1) the owner; one who has control of the person, the master

1a2) in the state: the sovereign, prince, chief, the Roman emperor

1b) is a title of honour expressive of respect and reverence, with which servants greet their master

1c) this title is given to: God, the Messiah

For Synonyms see entry **5830**

2980 λαλεω laleo *lal-eh'-o* a prolonged form of an otherwise obsolete verb; TDNT-4:69,505; v

AV-speak 244, say 15, tell 12, talk 11, preach 6, utter 4, misc 3, vr speak 1; 296

1) to utter a voice or emit a sound

2) to speak

2a) to use the tongue or the faculty of speech

2b) to utter articulate sounds

3) to talk

4) to utter, tell

5) to use words in order to declare one's mind and disclose one's thoughts

5a) to speak

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

4152 πνευματικός pneumatikos *pn-yoo-mat-ik-os'* from **4151**; TDNT-6:332,876; adj

AV-spiritual 26; 26

1) relating to the human spirit, or rational soul, as part of the man which is akin to God and serves as his instrument or organ

1a) that which possesses the nature of the rational soul

2) belonging to a spirit, or a being higher than man but inferior to God

3) belonging to the Divine Spirit

3a) of God the Holy Spirit

3b) one who is filled with and governed by the Spirit of God

4) pertaining to the wind or breath; windy, exposed to the wind, blowing

4771 συ su *soo* the person pronoun of the second person singular; ; pron

AV-thou 178; 178

1) you

5215 υμνος humnos *hoom'-nos* apparently from a simpler (obsolete) form of hudeo (to celebrate, probably akin to **103**, cf **5567**); TDNT-8:489,1225; n m

AV-hymn 2; 2

1) a song in tithe praise of gods, heroes, conquerors

2) a sacred song, hymn

For Synonyms see entry **5876**

5216 υμων humon *hoo-mone'* genitive case of **5210**; ; pron
 AV-your 359, you 203, ye 9, yours 5, not tr. 1, misc 6; 583
 1) of yours

5567 ψαλλω psallo *psal'-lo* probably strengthened from psao (to rub or touch the surface, cf **5597**); TDNT-8:489,1225; v
 AV-sing 3, sing psalms 1, make melody 1; 5
 1) to pluck off, pull out
 2) to cause to vibrate by touching, to twang
 2a) to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate
 2b) to play on a stringed instrument, to play, the harp, etc.
 2c) to sing to the music of the harp
 2d) in the NT to sing a hymn, to celebrate the praises of God in song

5568 ψαλμος psalmos *psal-mos'* from **5567**; TDNT-8:489,1225; n m
 AV-psalm 5, Psalm 2; 7
 1) a striking, twanging
 1a) of a striking the chords of a musical instrument
 1b) of a pious song, a psalm
 For Synonyms see entry **5876**

5603 ωδη ode *o-day'* from **103**; TDNT-1:164,24; n f
 AV-song 7; 7
 1) a song, lay, ode
 For Synonyms see entry **5876**

TVM: Present **5774**, Active **5784**, Participle **5796**, Count: 2549

COMMENTARIES Ephesians 5:19

(EclecticNotes)

Speaking to yourselves in psalms and hymns and spiritual songs, singing... And how will this filling with the Spirit express itself? "in psalms and hymns and spiritual songs." There is a vessel filled with the Spirit. It is the very same vessel, only transmuted. It was once filled with wine; now, in a spirit of thanksgiving, it is bubbling up with melody to the Lord. We have been in a fervent, heated atmosphere, heated by the Holy Ghost; and now we are suddenly let down, with a beautiful calmness, into the ordinary virtue of taking a low place. There is a beauty in the very style of this. How can we be sufficiently charmed with it! We do not know which to admire most, the doctrinal or the practical part.

JGB 43f

Speaking to yourselves in psalms and hymns and spiritual songs, singing... It is quite another life, it is a joy outside of the world's range; it is a company apart, in which the world would have no pleasure, nor enjoyment. The Spirit is there in power. When Christians have life amongst them, occupying themselves with the things which are properly theirs, instead of hesitating in spiritual things, then the life grows; the consequence is, that we see things according to God, we are able to give thanks for all things; we live and we dwell there.

JND CW 27.44f

Speaking to yourselves in psalms and hymns and spiritual songs, singing... Worldly excitement must be avoided, and those incentives to nature which jaded man craves, wherein is excess. Yet we may and should be absorbed with a power above nature, which excludes not only what is evil, but the power of present things. "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things to him who is God and Father in the name of our Lord Jesus Christ, submitting yourselves one to another in the fear of Christ." (Ver. 18-21.) Speaking "to yourselves" means, I suppose, and might be translated, to one another, as in Ephesians 4:32; speaking to one another in every form wherein the joy of the Church expressed itself. I understand them all to be the sacred metrical compositions of Christians, outpourings of worship and praise, or of holy feeling, the word "spiritual" being added to the last or lowest class of them to mark even their consecration to the Lord. This is true and holy joy. May we cultivate it in simplicity. In truth, we have a goodly portion. What can we not thank Him for, who is our God and Father, in the name of our Lord Jesus? What else makes us so happily submit to one another in His fear?

Wm. Kelly, (Kelly Collection cdrom)**(JFB)**

19. (Col 3:16).

to yourselves—"to one another." Hence soon arose the antiphonal or responsive chanting of which PLINY writes to Trajan: "They are wont on a fixed day to meet before daylight *to avoid persecution* and to recite a hymn *among themselves by turns*, to Christ, as if being God." The Spirit gives true eloquence; wine, a spurious eloquence.

psalms—generally accompanied by an instrument.

hymns—in direct praise to God (compare Ac 16:25 1Co 14:26 Jas 5:13).

songs—the general term for lyric pieces; "spiritual" is added to mark their being here restricted to sacred subjects, though not merely to direct praises of God, but also containing exhortations, prophecies, etc. Contrast the drunken "songs," Am 8:10.

making melody—*Greek*, "playing and singing with an instrument."

in your heart—not merely with the tongue; but the serious feeling of the heart accompanying the singing of the lips (compare 1Co 14:15 Ps 47:7). The contrast is between the heathen and the Christian practice, "Let your songs be not the drinking songs of heathen feasts, but psalms and hymns; and their accompaniment, *not the music of the lyre, but the melody of the heart*" CONYBEARE and HOWSON.

to the Lord—See PLINY'S letter quoted above: "To *Christ* as God."

To the Lord (τω κυριω). The Lord Jesus. In #Col 3:16 we have τω θεω (to God) with all these varieties of praise, another proof of the deity of Christ. See #Col 3:16 for discussion.

TEXT Ephesians 05:20

Eph 5:20 giving thanks always for all things in the name of our Lord Jesus Christ to {I} God, even the Father; {I} *Gr the God and Father* (ASV)

Eph 5:20 Giving thanks <2168> (5723) always <3842> for <5228> all things <3956> unto God <2316> and <2532> the Father <3962> in <1722> the name <3686> of our <2257> Lord <2962> Jesus <2424> Christ <5547>; (AV)

Eph 5:20 ευχαριστουντες <2168> (5723) {V-PAP-NPM} παντοτε <3842> {ADV} υπερ <5228> {PREP} παντων <3956> {A-GPN} εν <1722> {PREP} ονοματι <3686> {N-DSN} του <3588> {T-GSM} κυριου <2962> {N-GSM} ημων <1473> {P-IGP} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} τω <3588> {T-DSM} θεω <2316> {N-DSM} και <2532> {CONJ} πατρι <3962> {N-DSM} (BYZ)

Eph 5:20 giving thanks at all times for all things to him *who is* God and *the* Father in the name of our Lord Jesus Christ, (Darby)

WORD STUDY Ephesians 05:20

1473 εγω ego *eg-o'* a primary pronoun of the first person I (only expressed when emphatic); TDNT-2:343,196; {See TDNT 209} pron

AV-I 365, my 2, me 2, not tr 1; 370

1) I, me, my

1722 εν en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; {See TDNT 240} prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

1) in, by, with etc.

2168 ευχαριστεω eucharisteo *yoo-khar-is-teh'-o* from **2170**; TDNT-9:407,1298; {See TDNT 840} V

AV-give thanks 26, thank 12, be thankful 1; 39

1) to be grateful, feel thankful

2) give thanks

2257 ημων hemon *hay-mone'* genitive case plural of **1473**; ; pron

AV-our 313, us 82, we 12, not tr 1, misc 2; 410

1) our, we, us

2316 θεος theos *theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme Divinity; TDNT-3:65,322; {See TDNT 305} n m

AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343

1) a god or goddess, a general name of deities or divinities

2) the Godhead, trinity

2a) God the Father, the first person in the trinity

2b) Christ, the second person of the trinity

2c) Holy Spirit, the third person in the trinity

- 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
 - 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges
-

2424 Ἰησοῦς *Iesous ee-ay-sooce'* of Hebrew origin **03091** יְִשׁוּעַ; TDNT-3:284,360; {See TDNT 326} n pr m

AV-Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975

Jesus =" Jehovah is salvation"

- 1) Jesus, the Son of God, the Saviour of mankind, God incarnate
 - 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
 - 3) Joshua was the famous captain of the Israelites, Moses' successor (Acts 7:45, Hebrews 4:8)
 - 4) Jesus, son of Eliezer, one of the ancestors of Christ (Luke 3:29)
 - 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Colossians 4:11)
-

2532 καὶ *kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

- 1) and, also, even, indeed, but
-

2962 κύριος *kurios koo'-ree-os* from *kuros* (supremacy); TDNT-3:1039,486; {See TDNT 418} n m

AV-Lord 667, lord 54, master 11, sir 6, Sir 6, misc 4; 748

- 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord
 - 1a) the possessor and disposer of a thing
 - 1a1) the owner; one who has control of the person, the master
 - 1a2) in the state: the sovereign, prince, chief, the Roman emperor
 - 1b) is a title of honour expressive of respect and reverence, with which servants greet their master
 - 1c) this title is given to: God, the Messiah

For Synonyms see entry **5830**

3588 ὁ *ho ho* including the feminine ἡ *he hay*, and the neuter τὸ *to to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

- 1) this, that, these, etc.

Only significant renderings other than "the" counted

3686 ὄνομα *onoma on'-om-ah* from a presumed derivative of the base of **1097** (cf **3685**); TDNT-5:242,694; {See TDNT 554} n n

AV-name 193, named 28, called 4, surname + **2007** 2, named + **2564** 1, not tr 1; 229

- 1) name: univ. of proper names
- 2) the name is used for everything which the name covers, everything the thought or

feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.

- 3) persons reckoned up by name
- 4) the cause or reason named: on this account, because he suffers as a Christian, for this reason

3842 παντοτε pantote *pan'-tot-eh* from **3956** and **3753**; ; adv

AV-always 29, ever 6, always 5, evermore 2; 42

- 1) at all times, always, ever

3956 πας pas *pas* including all the forms of declension; TDNT-5:886,795; {See TDNT 604} adj

AV-all 748, all things 170, every 117, all men 41, whosoever 31, everyone 28, whole 12, all manner of 11, every man 11, no + **3756** 9, every thing 7, any 7, whatsoever 6, whosoever + **3739** + **302** 3, always + **1223** 3, daily + **2250** 2, any thing 2, no + **3361** 2, not tr 7, misc 26; 1243

- 1) individually
 - 1a) each, every, any, all, the whole, everyone, all things, everything
- 2) collectively
 - 2a) some of all types

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... "the whole world has gone after him" Did all the world go after Christ? "then went all Judea, and were baptized of him in Jordan." Was all Judea, or all Jerusalem, baptized in Jordan? "Ye are of God, little children," and the whole world lieth in the wicked one". Does the whole world there mean everybody? The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts — some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile ... (C.H. Spurgeon from a sermon on Particular Redemption)

3962 πατηρ pater *pat-ayr'* apparently a root word; TDNT-5:945,805; {See TDNT 609} n m

AV-Father 267, father 150, parent 1; 418

- 1) generator or male ancestor
 - 1a) either the nearest ancestor: father of the corporeal nature, natural fathers, both parents
 - 1b) a more remote ancestor, the founder of a family or tribe, progenitor of a people, forefather: so Abraham is called, Jacob and David
 - 1b1) fathers i.e. ancestors, forefathers, founders of a nation
 - 1c) one advanced in years, a senior
- 2) metaph.
 - 2a) the originator and transmitter of anything
 - 2a1) the authors of a family or society of persons animated by the same spirit as himself
 - 2a2) one who has infused his own spirit into others, who actuates and governs their minds
 - 2b) one who stands in a father's place and looks after another in a paternal way
 - 2c) a title of honour
 - 2c1) teachers, as those to whom pupils trace back the knowledge and training they have received
 - 2c2) the members of the Sanhedrin, whose prerogative it was by virtue of the

wisdom and experience in which they excelled, to take charge of the interests of others

3) God is called the Father

3a) of the stars, the heavenly luminaries, because he is their creator, upholder, ruler

3b) of all rational and intelligent beings, whether angels or men, because he is their creator, preserver, guardian and protector

3b1) of spiritual beings and of all men

3c) of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as a stern judge of sinners, but revere him as their reconciled and loving Father

3d) the Father of Jesus Christ, as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and made to share also in his own divine nature

3d1) by Jesus Christ himself

3d2) by the apostles

5228 *ὑπερ* *huper hoop-er'* a primary preposition; TDNT-8:507,1228; {See TDNT 811} prep AV-for 104, of 12, above 12, for (one's) sake 8, on (one's) behalf 3, more than 3, in (one's) stead 2, than 2, very chiefest + **3029** 2, beyond 1, to 1, over 1, more 1, exceedingly abundantly + **1537** + **4053** 1, exceedingly + **1537** + **4053** 1, very highly + **1537** + **4053** 1, misc 5; 160

1) in behalf of, for the sake of

2) over, beyond, more than

3) more, beyond, over

5547 *Χριστος* *Christos khris-tos'* from **5548**; TDNT-9:493,1322; {See TDNT 850} adj AV-Christ 569; 569

Christ =" anointed"

1) Christ was the Messiah, the Son of God

2) anointed

TVM: Present **5774**, Active **5784**, Participle **5796**, Count: 2549

COMMENTARIES Ephesians 5:20

Ephesians 5:20 (barnes)

Verse 20. *Giving thanks always*. This is probably designed to be connected with the preceding verse, and to denote that the proper subject of psalms and hymns is thanksgiving and praise. This is indeed always the main design, and should be so regarded; and this part of worship should be so conducted as to keep up in the heart a lively sense of the mercy and goodness of God.

For all things. *ὑπερ παντων* for all things, or all *persons*. Dr. Barrow supposes that the meaning here is, that they were to give thanks for all persons, and to regard themselves as under obligations to give thanks for the mercies bestowed upon *the human race*, in accordance with the idea expressed in the Liturgy of the Episcopal Church, "We, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men." This idea is beautiful; and it accords with the requirements of the Scriptures elsewhere. 1 Timothy 2:1, "I exhort, therefore, that first of

all, supplications, prayers, intercessions, and *giving of thanks*, be made for all men." Such is the duty of Christians; and I see no departure from the fair meaning of the words here, in supposing that the apostle may have designed to express such an idea. The sense, according to this, would be, that we are to praise God for his general mercy to mankind; for all the happiness which mortals are permitted to enjoy; for the love of God to mankind in creation, in providence, and in redemption — just as a grateful child will give thanks for all the kindness shown to his brothers and sisters. One obvious effect of this would be to overcome selfishness, and to make us rejoice in the happiness of others as well as in our own. Another effect would be to make us feel a deeper interest in the condition of our fellow-creatures. Another would be to elevate and enlarge our conceptions of the goodness of God — directing the mind to all the favours which he has bestowed on the race. Man has much for which to be grateful; and the duty of acknowledging the mercy of God to the race should not be forgotten. We are often prone so to magnify our calamities, and to contemplate the woes of the race, that we overlook the occasions for gratitude; and we should, therefore, look upon the mercies which we enjoy as well as the miseries which we endure, that our hearts may be right. He who looks only on his trials will soon find his mind soured and complaining; he who endeavours to find how many occasions for gratitude he has, will soon find the burden of his sorrows alleviated, and his mind tranquil and calm. Yet, if the words here are to be taken as in our translation, "for all things," they are full of force and beauty. At the close of life, and in heaven, we shall see occasion to bless God for all his dealings with us. We shall see that we have not suffered one pang too much, or been required to perform one duty too severe. We shall see that all our afflictions, as well as our mercies, were designed for our good, and were needful for us. Why, then, should we not bless God in the furnace, as well as in the palace; on a bed of pain, as well as on a bed of down; in want, as well as when sitting down at the splendid banquet? God knows what is best for us; and the way in which he leads us, mysterious though it seem to be now, will yet be seen to have been full of goodness and mercy.

Unto God and the Father. Or, "to God, even the Father." It cannot mean to God as distinguished from the Father, or first to God and then to the Father, as if the Father were distinct from God. The meaning is, that thanks are to be given specially to God the Father — the great Author of all mercies, and the Source of all blessings.

In the name of our Lord Jesus Christ. That is, through his mediation, or trusting in him. **See Barnes "Joh 14:13"**. The meaning is, that we are always to approach God through the mediation of the Lord Jesus. When we ask for mercy, it is to be on his account, or through his merits; when we plead for strength and grace to support us in trial, it is to be in dependence on him; and when we give thanks, it is to be through him, and because it is through his intervention that we receive all blessings, and by his merits that even the gratitude of beings so sinful as we are can be accepted.

{d} "thanks always" Isaiah 63:7

{e} "Father" "even the Father"

Ephesians 5:20 (EclecticNotes)

Giving thanks always for all things There are two things — my own will gone, and the perfect certainty of God's love. "Giving thanks always for all things": take away my fortune and I say, "Thank God." It is not easy, and of course the will must be broken; but on the other hand, God makes everything to work together for good to those that love Him.

JND CW 27.93

Giving thanks always for all things With this how naturally and necessarily goes the spirit of thankfulness! "Giving thanks; at all times," he says, "for all things to Him who is God the Father, in the name of our Lord, Jesus Christ." *He* could give thanks at all times. He goes out with a hymn to His agony in the garden. For us, how simple, where there is nothing of this sort really awaiting us, no darkness such as He was in, nothing but the blessed light itself, how easy it should be for us to give thanks!

FWG NB 6.349

Giving thanks always for all things — the voice of the Church, the Bride of Christ who is in the world yet not of it, whose life transcends and outlives wars and persecutions and revolution and all the wickedness and cruelty and rapacity and injustice of men. It is truly meet and just always and in all things to give Thee thanks, Holy Lord, omnipotent Father, eternal God: a tremendous prayer that that reduces all wars to their real smallness and insignificance in the face of eternity. It is a prayer that opens the door to eternity, that springs from eternity and goes again into eternity, taking our minds with it in its deep and peaceful wisdom. Always and in all things to give Thee thanks, omnipotent Father. Was it thus that she was singing, this Church, this one Body, who had already begun to suffer and to bleed again in another war?

She was thanking Him *in* the war, *in* her suffering: not for the war and for the suffering, but for His love which she knew was protecting her, and us, in this new crisis. And raising her eyes to Him, she saw the eternal God alone through all these things, was interested in His action alone, not in the bungling cruelty of secondary causes, but only in His love, His wisdom. And to Him the Church, His bride, gave praise through Christ, through whom all the angelic hierarchies praise Him.

Thomas Merton, Elected Silence, p179 (entry on first day of 2nd World War.)

Ephesians 5:20 (Gill)

Ver. 20. **Giving thanks always for all things, &c.]** For things temporal, for our beings, and the preservation of them, and for all the mercies of life; for things spiritual, for Christ, and for all spiritual blessings in him; for electing, redeeming, sanctifying, adopting, pardoning, and justifying grace; for a meetness for heaven, and for eternal life itself; for the Gospel, promises, truths, ordinances, and ministry; and this is to be done always, at all times, in times of adversity, desertion, temptation, affliction, and persecution, as well as in prosperity:

unto God, and the Father; to God who is, and as he is the Father of mercies, and of all creatures; and as he is the Father of Christ, and of all the elect in him:

in the name of our Lord Jesus Christ; for all the mercies of God's people, both temporal and spiritual, come through him, and for his sake; and thanksgivings for them are only acceptable to God as they are offered up by him; nor is there any other way of bringing them to God, but through him: this duty, as it stands connected with the former, shows that praise and thanksgiving are the principal subject matter of psalms, hymns, and spiritual songs, to be sung; and that the manner of singing is with thanksgiving; and that the end of it is to give thanks to God.

Ephesians 5:20 (Hodge)

Therefore the apostle connects the two; "Be ye filled with the Spirit, singing hymns to

Christ, and giving thanks to God even the Father." The Spirit dictates the one as naturally as the other. We are to give thanks *always*. It is not a duty to be performed once for all, nor merely when new mercies are received; but always, because we are under obligation for blessings temporal and spiritual already received, which calls for perpetual acknowledgment. We are to give thanks *for all things*; afflictions as well as for our joys, say the ancient commentators. This is not in the text, though Paul, as we learn from other passages, gloried in his afflictions. Here the words are limited by the context, *for all our mercies*. **In the name of the Lord Jesus**. The apostles preached in the name of the Lord Jesus; they wrought miracles in his name; believers are commanded to pray in his name; to give thanks in his name, and to do all things in his name. In all these cases the general idea is that expressed by *Bengel: ut perinde sit, ac si Christus faciat*. What we do in the name of Christ we do by his authority, and relying on him for success. Christ gives us access to the Father; we come to God through him; he gives the right to come, and it is on him we depend for acceptance when we come. τῷ θεῷ καὶ πατρὶ, *God even the Father*, i. e. to God the Father of our Lord Jesus Christ. This is the covenant title of God under the new dispensation, and presents the only ground on which he can be approached as our Father.

Ephesians 5:20 (JFB)

20. thanks ... for all things — even for adversities; also for blessings, unknown as well as known (Colossians 3:17 1 Thessalonians 5:18).

unto God and the Father — the Fountain of every blessing in Creation, Providence, Election, and Redemption.

Lord Jesus Christ — by whom all things, even distresses, become ours (Romans 8:35,37 1 Corinthians 3:20-23).

Ephesians 5:20 (Poole)

Ver. 20. **Giving thanks always:** God still by fresh mercies gives fresh occasion for thanksgiving, and we must accordingly continue our thanksgiving through the whole course of our lives without weariness.

For all things; all sorts of mercies, among which afflictions may be reckoned, as working for good to them that love God, Romans 8:28.

Unto God and the Father; i.e. unto God even the Father, the Fountain of all our good.

In the name of our Lord Jesus Christ; in whose name, and by whose merit, all good things are given to us, and by whom we offer up all our prayers, and praises, and spiritual services, that they may be accepted of God.

Ephesians 5:20 (RWP)

In the name of our Lord Jesus Christ (ἐν ὀνόματι τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ). Jesus had told the disciples to use his name in prayer (John 16:23).

To God, even the Father (τῷ θεῷ καὶ πατρὶ). Rather, "the God and Father."

Colossians 03:16-17

TEXT Colossians 03:16

Col 3:16 **Let the word of Christ dwell in you richly in all wisdom;** teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God. ^(ASV)

Col 3:16 **Let <1774> <0> the word <3056> of Christ <5547> dwell <1774> (5720) in <1722> you <5213> richly <4146> in <1722> all <3956> wisdom <4678>;** teaching <1321> (5723) and <2532> admonishing <3560> (5723) one another <1438> in psalms <5568> and <2532> hymns <5215> and <2532> spiritual <4152> songs <5603>, singing <103> (5723) with <1722> grace <5485> in <1722> your <5216> hearts <2588> to the Lord <2962>. ^(AV)

Col 3:16 ο <3588> {T-NSM} λογος <3056> {N-NSM} του <3588> {T-GSM} χριστου <5547> {N-GSM} ενουκειτω <1774> (5720) {V-PAM-3S} εν <1722> {PREP} υμιν <4771> {P-2DP} πλουσιως <4146> {ADV} εν <1722> {PREP} παση <3956> {A-DSF} σοφια <4678> {N-DSF} διδασκοντες <1321> (5723) {V-PAP-NPM} και <2532> {CONJ} νουθεουντες <3560> (5723) {V-PAP-NPM} εαυτους <1438> {F-2APM} ψαλμοις <5568> {N-DPM} και <2532> {CONJ} υμνοις <5215> {N-DPM} και <2532> {CONJ} ωδαις <5603> {N-DPF} πνευματικαις <4152> {A-DPF} εν <1722> {PREP} χαριτι <5485> {N-DSF} αδοντες <103> (5723) {V-PAP-NPM} εν <1722> {PREP} τη <3588> {T-DSF} καρδια <2588> {N-DSF} υμων <4771> {P-2GP} τω <3588> {T-DSM} κυριω <2962> {N-DSM} ^(BYZ)

Col 3:16 **Let the word of the Christ dwell in you richly in all wisdom,** teaching and admonishing one another, in psalms, hymns, spiritual songs, singing with grace in your hearts to God. ^(Darby)

WORD STUDY Colossians 03:16

103 αδω ado *ad'-o'* a primary word; TDNT-1:163,24; ^{See TDNT 24} V AV-sing 5; 5

1) to the praise of anyone, to sing

1321 διδασκω didasko *did-as'-ko* a prolonged (causative) form of a primary verb dao (to learn); TDNT-2:135,161; ^{See TDNT 190} V

AV-teach 93, taught + **2258** 4; 97

1) to teach

1a) to hold discourse with others in order to instruct them, deliver didactic discourses

1b) to be a teacher

1c) to discharge the office of a teacher, conduct one's self as a teacher

2) to teach one

2a) to impart instruction

2b) instill doctrine into one

2c) the thing taught or enjoined

2d) to explain or expound a thing

2f) to teach one something

1438 εαυτου heautou *heh-ow-too'* (including all other cases) from a reflexive pronoun otherwise obsolete and the genitive case (dative case or accusative case) of **846**; ; pron

AV-himself 110, themselves 57, yourselves 36, ourselves 20, his 19, their 15, itself 9, misc

73; 339

1) himself, herself, itself, themselves

1722 εν en *en* primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; {See TDNT 240} prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

1) in, by, with etc.

1774 ενοικεω enoikeo *en-oy-keh'-o* from **1722** and **3611**; ; v

AV-dwell in 5, vr dwell in 1; 6

1) to dwell in

2) metaph. to dwell in one and influence him (for good)

2316 θεος theos *theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme Divinity; TDNT-3:65,322; {See TDNT 305} n m

AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343

1) a god or goddess, a general name of deities or divinities

2) the Godhead, trinity

2a) God the Father, the first person in the trinity

2b) Christ, the second person of the trinity

2c) Holy Spirit, the third person in the trinity

3) spoken of the only and true God

3a) refers to the things of God

3b) his counsels, interests, things due to him

4) whatever can in any respect be likened unto God, or resemble him in any way

4a) God's representative or viceregent

4a1) of magistrates and judges

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

2588 καρδια kardia *kar-dee'-ah* prolonged from a primary kar (Latin, cor, "heart"); TDNT-3:605,415; {See TDNT 359} n f

AV-heart 159, broken hearted + **4937** 1; 160

1) the heart

1a) that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life

1b) denotes the centre of all physical and spiritual life

1b1) the vigour and sense of physical life

1b2) the centre and seat of spiritual life

1b2a) the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours

1b2b) of the understanding, the faculty and seat of the intelligence

1b2c) of the will and character

1b2d) of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires,

appetites, passions

1c) of the middle or central or inmost part of anything, even though inanimate

2962 κυριος kurios *koo'-ree-os* from kuros (supremacy); TDNT-3:1039,486; {See TDNT 418} n m

AV-Lord 667, lord 54, master 11, sir 6, Sir 6, misc 4; 748

1) he to whom a person or thing belongs, about which he has power of deciding; master, lord

1a) the possessor and disposer of a thing

1a1) the owner; one who has control of the person, the master

1a2) in the state: the sovereign, prince, chief, the Roman emperor

1b) is a title of honour expressive of respect and reverence, with which servants greet their master

1c) this title is given to: God, the Messiah

For Synonyms see entry **5830**

3056 λογος logos *log'-os* from **3004**; TDNT-4:69,505; {See TDNT 431} n m

AV-word 218, saying 50, account 8, speech 8, Word (Christ) 7, thing 5, not tr 2, misc 32; 330

1) of speech

1a) a word, uttered by a living voice, embodies a conception or idea

1b) what someone has said

1b1) a word

1b2) the sayings of God

1b3) decree, mandate or order

1b4) of the moral precepts given by God

1b5) Old Testament prophecy given by the prophets

1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim

1c) discourse

1c1) the act of speaking, speech

1c2) the faculty of speech, skill and practice in speaking

1c3) a kind or style of speaking

1c4) a continuous speaking discourse-instruction

1d) doctrine, teaching

1e) anything reported in speech; a narration, narrative

1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law

1g) the thing spoken of or talked about; event, deed

2) its use as respect to the MIND alone

2a) reason, the mental faculty of thinking, meditating, reasoning, calculating

2b) account, i.e. regard, consideration

2c) account, i.e. reckoning, score

2d) account, i.e. answer or explanation in reference to judgment

2e) relation, i.e. with whom as judge we stand in relation

2e1) reason would

2f) reason, cause, ground

3) In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second

person in the Godhead, and shone forth conspicuously from His words and deeds.

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This term was familiar to the Jews and in their writings long before a Greek philosopher named Heraclitus used the term Logos around 600 B.C. to designate the divine reason or plan which coordinates a changing universe. This word was well suited to John's purpose in John 1. **See Gill on "Joh 1:1"**.

3560 νουθετεω noutheteo *noo-thet-eh'-o* from the same as **3559**; TDNT-4:1019,636; {See

TDNT 525; V

AV-warn 4, admonish 4; 8

1) to admonish, warn, exhort

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3956 πας pas *pas* including all the forms of declension; TDNT-5:886,795; {See *TDNT 604*} adj

AV-all 748, all things 170, every 117, all men 41, whosoever 31, everyone 28, whole 12, all manner of 11, every man 11, no + **3756** 9, every thing 7, any 7, whatsoever 6, whosoever + **3739** + **302** 3, always + **1223** 3, daily + **2250** 2, any thing 2, no + **3361** 2, not tr 7, misc 26; 1243

1) individually

1a) each, every, any, all, the whole, everyone, all things, everything

2) collectively

2a) some of all types

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... "the whole world has gone after him" Did all the world go after Christ? "then went all Judea, and were baptized of him in Jordan." Was all Judea, or all Jerusalem, baptized in Jordan? "Ye are of God, little children," and the whole world lieth in the wicked one". Does the whole world there mean everybody? The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts — some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile ... (C.H. Spurgeon from a sermon on Particular Redemption)

4146 πλουσιως plousios *ploo-see'-oce* from **4145**; ; adv

AV-richly 2, abundantly 2; 4

1) abundantly, richly

4152 πνευματικος pneumatikos *pnuyoo-mat-ik-os'* from **4151**; TDNT-6:332,876; {See *TDNT 643*} adj

AV-spiritual 26; 26

1) relating to the human spirit, or rational soul, as part of the man which is akin to God and serves as his instrument or organ

1a) that which possesses the nature of the rational soul

2) belonging to a spirit, or a being higher than man but inferior to God

3) belonging to the Divine Spirit

- 3a) of God the Holy Spirit
 - 3b) one who is filled with and governed by the Spirit of God
 - 4) pertaining to the wind or breath; windy, exposed to the wind, blowing
-

4678 σοφία *sophia sof-ee'-ah* from **4680**; TDNT-7:465,1056; {See TDNT 731} n f
AV-wisdom 51; 51

- 1) wisdom, broad and full of intelligence; used of the knowledge of very diverse matters
 - 1a) the wisdom which belongs to men
 - 1a1) spec. the varied knowledge of things human and divine, acquired by acuteness and experience, and summed up in maxims and proverbs
 - 1a2) the science and learning
 - 1a3) the act of interpreting dreams and always giving the sagest advice
 - 1a4) the intelligence evinced in discovering the meaning of some mysterious number or vision
 - 1a5) skill in the management of affairs
 - 1a6) devout and proper prudence in intercourse with men not disciples of Christ, skill and discretion in imparting Christian truth
 - 1a7) the knowledge and practice of the requisites for godly and upright living
 - 1b) supreme intelligence, such as belongs to God
 - 1b1) to Christ
 - 1b2) the wisdom of God as evinced in forming and executing counsels in the formation and government of the world and the scriptures

For Synonyms see entry **5826** & **5894**

4771 συ *su soo* the person pronoun of the second person singular; ; pron
AV-thou 178; 178

- 1) you
-

5213 υμιν *humin hoo-min'* irregular dative case of **5210**; ; pron
AV-you 598, ye 13, your 6, not tr 2, misc 3; 622

- 1) you
-

5215 υμνος *humnos hoom'-nos* apparently from a simpler (obsolete) form of hudeo (to celebrate, probably akin to **103**, cf **5567**); TDNT-8:489,1225; {See TDNT 809} n m

AV-hymn 2; 2

- 1) a song in tithe praise of gods, heroes, conquerors
- 2) a sacred song, hymn

For Synonyms see entry **5876**

5216 υμων *humon hoo-mone'*, genitive case of **5210**; ; pron
AV-your 359, you 203, ye 9, yours 5, not tr. 1, misc 6; 583

- 1) of yours
-

5485 χαρις *charis khar'-ece* from **5463**; TDNT-9:372,1298; {See TDNT 840} n f
AV-grace 130, favour 6, thanks 4, thank 4, thank + **2192** 3, pleasure 2, misc 7; 156

- 1) grace
 - 1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech
- 2) good will, loving-kindness, favour
 - 2a) of the merciful kindness by which God, exerting his holy influence upon souls, turns

them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues

- 3) what is due to grace
 - 3a) the spiritual condition of one governed by the power of divine grace
 - 3b) the token or proof of grace, benefit
 - 3b1) a gift of grace
 - 3b2) benefit, bounty
- 4) thanks, (for benefits, services, favours), recompense, reward

5547 Χριστος Christos *khris-tos* ' from **5548**; TDNT-9:493,1322; {See TDNT 850} adj

AV-Christ 569; 569

Christ =" anointed"

- 1) Christ was/IS the Messiah, the Son of God
- 2) anointed

5568 ψαλμος psalmos *psal-mos* ' from **5567**; TDNT-8:489,1225; {See TDNT 809} n m

AV-psalm 5, Psalm 2; 7

- 1) a striking, twanging
 - 1a) of a striking the chords of a musical instrument
 - 1b) of a pious song, a psalm

For Synonyms see entry **5876**

5603 ὠδη ode *o-day* ' from **103**; TDNT-1:164,24; {See TDNT 24} n f

AV-song 7; 7

- 1) a song, lay, ode

For Synonyms see entry **5876**

TVM: Present **5774**, Active **5784**, Imperative **5794**, Count: 582

TVM: Present **5774**, Active **5784**, Participle **5796**, Count: 2549

COMMENTARIES Colossians 03:16

Colossians 3:16 (barnes)

Verse 16. *Let the word of Christ.* The doctrine of Christ.

Dwell in you richly in all wisdom. Abundantly, producing the spirit of true wisdom. That doctrine is adapted to make you wise. The meaning is, that they were to lay up the doctrines of the gospel in their hearts; to meditate upon them; to allow them to be their guide, and to endeavour wisely to improve them to the best purpose.

Teaching and admonishing, etc. See this explained See **Barnes "Eph 5:19"**. The only additional thought here is, that their psalms and hymns were to be regarded as a method of "*teaching*" and "*admonishing*"; that is, they were to be imbued with truth, and to be such as to elevate the mind, and withdraw it from error and sin. Dr. Johnson once said, that if he were allowed to make the ballads of a nation, he cared not who made the laws. It is true, in a more important sense, that he who is permitted to make the *hymns* of a church need care little who preaches, or who makes the creed. He will more effectually mould the sentiments of a church than they who preach or make creeds and confessions. Hence, it is indispensable, in order to the preservation of the truth, that the sacred songs of a church should be imbued with sound evangelical sentiment.

Colossians 3:16 (EclecticNotes)

Let the word of Christ dwell in you richly in all wisdom This is the essence of meditative prayer.

M L Smith TW 47

psalms and hymns and spiritual songs As to the difference between psalms, hymns, and spiritual songs, I suppose a psalm was a more stately composition than a spiritual song, which admits more of Christian experience and expression of our feelings. This may be very good in its way and season, but it is not the best or highest thing. A psalm, then, is more solemn; a hymn is a direct address to God and consists of praise. By psalms, of course, I do not refer to the Psalms of David, but to Christian compositions.

Wm. Kelly, Colossians (Kelly Collection cdrom)

Colossians 3:16 (Gill)

Ver. 16. **Let the word of Christ dwell in you, &c.]** The Alexandrian copy and Arabic version read, "the word of God"; by which may be meant the whole Scripture, all the writings of the Old and New Testament, which are by inspiration of God, were edited by the spirit of Christ, speak and testify of him, and were written for his sake, and on his account, and therefore may be called his word; and are what should be searched into, carefully attended to, diligently read, and frequently meditated upon; and which are able, under a divine blessing, to furnish with all spiritual wisdom, or to make men wise unto salvation: or by the word of Christ may be meant more especially the Gospel, which Christ is the author of as God, the preacher of as man, and the subject matter of as God-man and Mediator: it is the word concerning him, his person and offices; concerning peace and pardon by his blood, justification by his righteousness, and complete salvation through his obedience, sufferings and death. The exhortation to let it

dwell in them, supposes that it had entered into them, and had a place in them through the spirit and power of Christ; and that it should have a constant and fixed place there, and not be like a stranger or wayfaring man, that tarries but for a night, or like a sojourner, that continues but for a while; but as an inhabitant that takes up its residence and abode, never more to depart; and intends not only a frequent reading, and hearing of, and meditating upon the word of God but continuance in the doctrines of the Gospel, with a steady faith in them, and a hearty affection for them; for such an inhabitation imports a very exact knowledge of the Gospel, and familiarity with it, and affectionate respect for it; as persons that dwell in a house, they are well known by those of the family, they are familiarly conversed with, and are treated with love and respect by them: and so the word of Christ, when it has a fixed and established abode in a man's heart, he has an inward, spiritual, experimental knowledge of it; he is continually conversant with it; this word of Christ is his delight, and the men of his counsel his guide, his acquaintance, with whom he takes sweet counsel together, and esteems it above the most valuable things in the world, and receives and retains it as the word of God. The manner in which the apostle would have it dwell is

richly; that is, largely, plentifully, in an abundant manner, as this word signifies; see 1 Timothy 6:17 and so the Vulgate Latin version renders it here, "abundantly"; and to the same sense the Arabic version. His meaning is, that not one part of the Scripture only should be regarded and attended to but the whole of it, every truth and doctrine in it, even

the whole counsel of God; which as it is to be declared and preached in its utmost compass, so all and every part of it is to be received in the love of it, and to be abode in and by; there is a fulness in the Scriptures, an abundance of truth in the Gospel, a large affluence of it; it is a rich treasure, an invaluable mine of precious truths; all which should have a place to their full extent, in both preacher and hearer: and that

in all wisdom; or, "unto all wisdom"; in order to attain to all wisdom; not natural wisdom, which is not the design of the Scriptures, nor of the Gospel of Christ; but spiritual wisdom, or wisdom in spiritual things, in things relating to salvation; and which is, and may be arrived unto through attendance to the word of Christ, reading and hearing of it, meditating on it; and especially when accompanied with the spirit of wisdom and revelation in the knowledge of Christ, and which is to be desired and prayed for.

Teaching and admonishing one another. The Syriac version renders it, "teach and instruct yourselves"; and may regard not only publicly teaching Christ, his Gospel, the truths and doctrines of it, and all his commands and ordinances, for which he qualifies men, and sends them forth in his name; but private teaching, by conference, prayer, and singing the praises of God, according to the measure of the gift of grace bestowed on everyone: and so admonishing may not only respect that branch of the public ministry, which is so called, and intends a putting into the mind, or putting persons in mind both of their privilege and duty; nor only that part of church discipline which lies in the admonition of a delinquent, but private reproofs, warnings, and exhortations; and as by other ways, so, among the rest,

in psalms, and hymns, and spiritual songs; referring very probably to the title of several of David's psalms, מִשְׁכִּיל; "Maschil," which signifies giving instruction, or causing to understand; these psalms, and the singing of them, being appointed as an ordinance, of God to teach, instruct, admonish, and edify the saints; for the meaning of these three words, and the difference between them, see Gill on "Eph 5:19".

singing with grace in your hearts to the Lord; that is, singing psalms, hymns, and spiritual songs; and what is meant by singing of them, see the note on the above place: the manner in which they are to be sung is, "with grace"; meaning either by the assistance of the spirit and grace of God, without which no ordinance can be performed aright, to the glory of God, and to spiritual profit and edification, see 1 Corinthians 14:15, or with grace in the heart in exercise, particularly faith, without which it is impossible to please God, see Hebrews 11:6 or with gratitude to God, with thankfulness of heart for his mercies, and under a grateful sense of them; or in such a manner as will minister grace unto the hearers, be both amiable and edifying, see Colossians 4:6 all these senses may be taken in: that the phrase, "in your hearts"; does not mean mental singing, or what is opposed to singing with the voice, see Gill on "Eph 5:19". The object here, as there, is "to the Lord"; the Lord Jesus Christ, to the glory, of his person and grace: the Alexandrian copy, and the Vulgate Latin, Syriac, and Ethiopic versions read, "to God": and indeed God, in the three divine Persons, and in all his perfections and works, is the object of praise, and his glory is the end of singing praise.

Colossians 3:16 (JFB)

16. The form which "thankfulness" (Colossians 3:15) ought to take.

Let the word of Christ — the Gospel *word* by which ye have been called.

richly — (Colossians 2:2 Romans 15:14).

in all wisdom — ALFORD joins this clause with "teaching," etc. not with "dwell in you," as *English Version*, for so we find in Colossians 1:28, "teaching in all wisdom," and the two clauses will thus correspond, "In all wisdom teaching," and "in grace singing in your hearts" (so the *Greek* order).

and ... and — The oldest manuscripts read "psalms, hymns, spiritual songs" (see **JFB on "Eph 5:19"**). At the *Agapae* or love-feasts, and in their family circles, they were to be so full of the Word of Christ *in the heart* that the mouth should give it utterance in hymns of instruction, admonition, and praise (compare Deuteronomy 6:7). TERTULLIAN *Apology*, 39, records that at the love-feasts, after the water had been furnished for the hands and the lights had been literally, according as any had the power, whether by his remembrance of Scripture, or by his powers of composition, he used to be invited to sing praises to God for the common good. Paul contrasts (as in Ephesians 5:18,19) the songs of Christians at their social meetings, with the bacchanalian and licentious songs of heathen feasts. Singing usually formed part of the entertainment at Greek banquets (compare James 5:13).

with grace — *Greek*, "IN grace," the element in which your singing is to be: "*the* grace" of the indwelling Holy Spirit. This clause expresses the seat and source of true psalmody, whether in private or public, namely, the *heart* as well as the voice; singing (compare Colossians 3:15, "peace ... rule *in your hearts*"), the psalm of love and praise being in the heart before it finds vent by the lips, and even when it is not actually expressed by the voice, as in closet-worship. The *Greek* order forbids *English Version*, "with grace in your hearts"; rather, "singing in your hearts."

to the Lord — The oldest manuscripts read, "to God."

Colossians 3:16 (Poole)

Ver. 16. **Let the word of Christ dwell in you richly in all wisdom:** one learned man conceives Paul to have written this first clause of the verse as in a parenthesis, joining in the sense what next follows to *be ye thankful* in the foregoing verse; another would have the parenthesis to begin from Colossians 3:14. The thing here exhorted to, is the plentiful inhabitation of the doctrine of the Bible, more especially of the gospel, that it may take up its residence and abide in our souls, which comes from the spiritual incorporation or mixing of it with faith, Hebrews 4:2; without which it may enter in as a stranger, but will not abide; it may cast a ray, or shine, but is not comprehended and doth not enlighten, John 1:5 2 Corinthians 4:4; it may afford some present delight, Mark 6:20, but not lasting. The apostle would have the word to be diligently searched, heartily received, and carefully observed; a child may have it in his memory, that hath it not in his heart: this indwelling of the word imports a regarding, as well as a remembering of it, Psalms 1:2 John 5:39 20:31 Acts 17:11 2 Timothy 3:15-17. If all the saints at Colosse were concerned in this exhortation, the papists oppose the Spirit of God in excluding (those they call) the laity from familiarity with the Scriptures in their mother tongue, being that all Christians are; here indispensably obliged to instruct and warn themselves, (according to the original word), as well as each other mutually, see Ephesians 5:19. Then the use of the word, and the manner of expressing their thankfulness to God amongst themselves, is in singing to his praise

psalms, and hymns and spiritual songs. He doth not say, *teaching and admonishing* from these, (as elsewhere, Acts 8:35 28:23), but *in* them; implying it is a peculiar ordinance of Christ for Christians to be exercised in holy singing, as James 5:13, with an audible voice musically, Psalms 95:1,2 100:1,2 Acts 16:25, as foretold, Isaiah 52:8, with Romans 10:14. Some would distinguish the three words the apostle here useth from the manner of singing,

as well as the matter sung; others, from the Hebrew usage of words expressed by the seventy, in the book of Psalms; yet, whoever consults the titles of the Psalms and other places of the Old Testament, they shall find the words used sometimes promiscuously; compare Judges 5:3 1 Chronicles 16:8,9 2 Chronicles 7:6 23:13 2 Chronicles 29:30 Psalms 39:3 45:1 47:1 48:1 65:1 105:1,2 Isaiah 12:2,4 42:10; or conjunctly to the same matter, Psalms 30:1-12,48:1-14,65:1-13,66:1-20,ps 75:1-10,83:1-18,87:1-7, titles. Hereupon others stand not open any critical distinction of the three words, yet are inclined here to take *psalms* by way of eminency, Luke 24:44; or more generally, as the genus, noting any holy metre, whether composed by the prophets of old, or others since, assisted by the Spirit extraordinarily or ordinarily, Luke 24:44 Acts 16:25 1 Corinthians 14:15,26 James 5:13. Here for clearness' sake two modes of the psalms, viz. hymns, whereby we celebrate the excellencies of God and his benefits to man, Psalms 113:1-9 Matthew 26:30; and odes or songs, which word, though ordinarily in its nature and use it be more general, yet here synecdochically, in regard of the circumstances of the conjoined words, it may contain the rest of spiritual songs, of a more ample, artificial, and elaborate composure, besides hymns, Revelation 14:2,3 15:2,3; which may be called *spiritual* or *holy songs* from the efficient matter, or end, viz. that they proceed from the Holy Spirit, or in argument may agree and serve thereto; being convenient they be so called from the argument, as opposed to carnal, sensual, and worldly ditties.

Singing with grace in your hearts; and then that this holy singing be not only harmonious and tunable to the ear, but acceptable to God, it is requisite it do proceed from a gracious spirit, or grace wrought in the heart by the Holy Spirit, and the inhabitation of the word, Isaiah 29:13 Matthew 15:8.

To the Lord; to the honour of God through Christ our Lord, Luke 1:46,47 John 5:23 1 Peter 4:11.

Colossians 3:16 (RWP)

The word of Christ (ο λογος του χριστου). This precise phrase only here, though "the word of the Lord" in 1 Thessalonians 1:8; 4:15; 2 Thessalonians 3:1. Elsewhere "the word of God." Paul is exalting Christ in this Epistle. χριστου can be either the subjective genitive (the word delivered by Christ) or the objective genitive (the word about Christ). See 1 John 2:14.

Dwell (ενουκειτω). Present active imperative of ενουκειω, to make one's home, to be at home.

In you (εν υμιν). Not "among you."

Richly (πλουσιως). Old adverb from πλουσιος (rich). See 1 Timothy 6:17. The following words explain πλουσιως.

In all wisdom (εν παση σοφια). It is not clear whether this phrase goes with πλουσιως (richly) or with the participles following (διδασκοντες και νουθετουντες, see 1:28). Either punctuation makes good sense. The older Greek MSS. had no punctuation. There is an anacoluthon here. The participles may be used as imperatives as in Romans 12:11,16.

With psalms (ψαλμοις, the Psalms in the Old Testament originally with musical accompaniment),

hymns (υμνοις, praises to God composed by the Christians like 1 Timothy 3:16),

spiritual songs (ωδαις πνευματικαις, general description of all whether with or without

instrumental accompaniment). The same song can have all three words applied to it.

Singing with grace (εν χαριτι αδοντες). In God's grace (2 Corinthians 1:12). The phrase can be taken with the preceding words. The verb αδω is an old one (Ephesians 5:19) for lyrical emotion in a devout soul.

In your hearts (εν ταις καρδιας υμων). Without this there is no real worship "to God" (τω θεω). How can a Jew or Unitarian in the choir lead in the worship of Christ as Saviour? Whether with instrument or with voice or with both it is all for naught if the adoration is not in the heart.

Colossians 3:16 (Scofield)

Marg (grace)

Grace (imparted). vs. Colossians 4:6 Romans 6:1 2 Peter 3:18.

Colossians 3:16 (Vincent_N T Word Studies)

16. The word of Christ. The only occurrence of the phrase. The word spoken by Christ.

Richly. See on "Ro 2:4", and compare Colossians 1:27.

In all wisdom. Some connect with the preceding words, others with the following *in all wisdom*, teaching, etc. The latter seems preferable, especially in view of Colossians 1:28, where the phrase occurs *teaching and admonishing in all wisdom*; because the adverb richly forms an emphatic qualification of *dwell in*, and so appropriately terminates the clause; and because the whole passage is thus more symmetrical. "*Dwell in* has its single adverb *richly*, and is supported and expanded by two coordinate participial clauses, each of which has its spiritual manner or element of action (*in all wisdom, in grace*) more exactly defined" (Ellicott).

Admonishing. See on "Col 1:28". The participles *teaching* and *admonishing* are used as imperatives, as Romans 12:9-13 16-19 Ephesians 4:2,3 Hebrews 13:5 1 Peter 3:1,7,9,16.

One another (εαυτους). Yourselves. See on "Col 3:13".

Psalms. See the parallel passage, Ephesians 5:19. A psalm was originally a song accompanied by a stringed instrument. See on "1Co 14:15". The idea of accompaniment passed away in usage, and the psalm, in New-Testament phraseology, is an Old-Testament psalm, or a composition having that character. *A hymn is a song of praise*, and a *song* (ωδη ode) is the general term for a song of any kind. *Hymns* would probably be distinctively Christian. It is supposed by some that Paul embodies fragments of hymns in his epistles, as 1 Corinthians 13 Ephesians 5:14 1 Timothy 3:16 2 Timothy 2:11-14 James 1:17, and Revelation 1:5,6 15:3, are also supposed to be of this character. In both instances of his use of ωδη song, *Paul adds the term spiritual*. The term may, as Trench suggests, denote sacred poems which are neither psalms nor hymns, as Herbert's *Temple*, or Keble's *Christian Year*. {4} This is the more likely, as the use of these different compositions is not restricted to singing nor to public worship. They are to be used in mutual christian teaching and admonition.

With grace (εν τη χαριτι). Lit., *the grace*. The article limits the meaning to the grace of God. *With grace* begins the second participial clause.

{4} And too many of which are embodied in modern Hymnals.

TEXT Colossians 03:17

Col 03:17 (ASV) And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him. (ASV)

Col 03:17 (AV) And <2532> whatsoever <3748> <3956> ye do <302> <4160> (5725) in <1722> word <3056> or <2228> <1722> deed <2041>, *do* all <3956> in <1722> the name <3686> of the Lord <2962> Jesus <2424>, giving thanks <2168> (5723) to God <2316> and <2532> the Father <3962> by <1223> him <846>. (AV)

Col 03:17 και <2532> {CONJ} παν <3956> {A-ASN} ο <3739> {R-ASN} τι <5100> {X-ASN} εαν <1437> {COND} ποιητε <4160> (5725) {V-PAS-2P} εν <1722> {PREP} λογω <3056> {N-DSM} η <2228> {PRT} εν <1722> {PREP} εργω <2041> {N-DSN} παντα <3956> {A-APN} εν <1722> {PREP} ονοματι <3686> {N-DSN} κυριου <2962> {N-GSM} ιησου <2424> {N-GSM} ευχαριστουντες <2168> (5723) {V-PAP-NPM} τω <3588> {T-DSM} θεω <2316> {N-DSM} και <2532> {CONJ} πατρι <3962> {N-DSM} δι <1223> {PREP} αυτου <846> {P-GSM} (N/A/WH)

Col 03:17 and all, whatever ye may do in word or in work, *do* all things in the name of the Lord Jesus — giving thanks to the God and Father, through him. (YLT)

WORD STUDY Colossians 03:17

846 αυτος autos *ow-tos'* from the particle au *perhaps akin to the base of 109 through the idea of a baffling wind* (backward); ; pron

AV-him 1952, his 1084, their 318, he 253, her 242, they 121, same 80, himself 58, misc 1679; 5787

- 1) himself, herself, themselves, itself
 - 2) he, she, it
 - 3) the same
-

1223 δια dia *dee-ah'* a primary preposition denoting the channel of an act; TDNT-2:65,149; {See TDNT 184} prep

AV-by 241, through 88, with 16, for 58, for ... sake 47, therefore + **5124** 44, for this cause + **5124** 14, because 52, misc 86; 646

- 1) through
 - 1a) of place
 - 1a1) with
 - 1a2) in
 - 1b) of time
 - 1b1) throughout
 - 1b2) during
 - 1c) of means
 - 1c1) by
 - 1c2) by the means of
- 2) through
 - 2a) the ground or reason by which something is or is not done
 - 2a1) by reason of
 - 2a2) on account of
 - 2a3) because of for this reason
 - 2a4) therefore

1437 εαν ean *eh-an'* from **1487** and **302**; ; conj
AV-if 200, whosoever + **3769** 14, whatsoever + **3739** 16, though 14, misc 32; 276
1) if, in case

1722 εν en *en* a primary preposition denoting (fixed) position (in place, time or state), and
(by implication) instrumentality (medially or constructively), i.e. a relation of rest
(intermediate between **1519** and **1537**); TDNT-2:537,233; {See TDNT 240} prep
AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801
1) in, by, with etc.

2041 εργον ergon *er'-gon* from a primary (but obsolete) ergo (to work); TDNT-2:635,251;
{See TDNT 254} n n
AV-work 152, deed 22, doing 1, labour 1; 176
1) business, employment, that which any one is occupied
1a) that which one undertakes to do, enterprise, undertaking
2) any product whatever, any thing accomplished by hand, art, industry, or mind
3) an act, deed, thing done: the idea of working is emphasised in opp. to that which is less
than work

2168 ευχαριστω eucharisteo *yoo-khar-is-teh'-o* from **2170**; TDNT-9:407,1298; {See TDNT
840} v
AV-give thanks 26, thank 12, be thankful 1; 39
1) to be grateful, feel thankful
2) give thanks

2228 η e *ay* a primary particle of distinction between two connected terms; ; particle
AV-or 260, than 38, either 8, or else 5, nor 5, not tr 21, misc 20; 357
1) either, or, than

2316 θεος theos *theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme
Divinity; TDNT-3:65,322; {See TDNT 305} n m
AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343
1) a god or goddess, a general name of deities or divinities
2) the Godhead, trinity
2a) God the Father, the first person in the trinity
2b) Christ, the second person of the trinity
2c) Holy Spirit, the third person in the trinity
3) spoken of the only and true God
3a) refers to the things of God
3b) his counsels, interests, things due to him
4) whatever can in any respect be likened unto God, or resemble him in any way
4a) God's representative or viceregent
4a1) of magistrates and judges

2424 Ιησους Iesous *ee-ay-sooce'* of Hebrew origin **03091** עֵשׂוּשׁ; TDNT-3:284,360; {See TDNT
326} n pr m
AV-Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975
Jesus =" Jehovah is salvation"

- 1) Jesus, the Son of God, the Saviour of mankind, God incarnate
- 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
- 3) Joshua was the famous captain of the Israelites, Moses' successor (Acts 7:45, Hebrews 4:8)
- 4) Jesus, son of Eliezer, one of the ancestors of Christ (Luke 3:29)
- 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Colossians 4:11)

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

- 1) and, also, even, indeed, but

2962 κυριος kurios *koo'-ree-os* from kuros (supremacy); TDNT-3:1039,486; {See TDNT 418} n m

AV-Lord 667, lord 54, master 11, sir 6, Sir 6, misc 4; 748

- 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord

- 1a) the possessor and disposer of a thing

- 1a1) the owner; one who has control of the person, the master

- 1a2) in the state: the sovereign, prince, chief, the Roman emperor

- 1b) is a title of honour expressive of respect and reverence, with which servants greet their master

- 1c) this title is given to: God, the Messiah

For Synonyms see entry **5830**

3056 λογος logos *log'-os* from **3004**; TDNT-4:69,505; {See TDNT 431} n m

AV-word 218, saying 50, account 8, speech 8, Word (Christ) 7, thing 5, not tr 2, misc 32; 330

- 1) of speech

- 1a) a word, uttered by a living voice, embodies a conception or idea

- 1b) what someone has said

- 1b1) a word

- 1b2) the sayings of God

- 1b3) decree, mandate or order

- 1b4) of the moral precepts given by God

- 1b5) Old Testament prophecy given by the prophets

- 1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim

- 1c) discourse

- 1c1) the act of speaking, speech

- 1c2) the faculty of speech, skill and practice in speaking

- 1c3) a kind or style of speaking

- 1c4) a continuous speaking discourse-instruction

- 1d) doctrine, teaching

- 1e) anything reported in speech; a narration, narrative

- 1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law

- 1g) the thing spoken of or talked about; event, deed

- 2) its use as respect to the MIND alone
- 2a) reason, the mental faculty of thinking, meditating, reasoning, calculating
 - 2b) account, i.e. regard, consideration
 - 2c) account, i.e. reckoning, score
 - 2d) account, i.e. answer or explanation in reference to judgment
 - 2e) relation, i.e. with whom as judge we stand in relation
 - 2e1) reason would
 - 2f) reason, cause, ground
- 3) In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds.

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This term was familiar to the Jews and in their writings long before a Greek philosopher named Heraclitus used the term Logos around 600 B.C. to designate the divine reason or plan which coordinates a changing universe. This word was well suited to John's purpose in John 1. See Gill on "Joh 1:1".

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3686 ονομα *onoma on'-om-ah* from a presumed derivative of the base of 1097 (cf 3685); TDNT-5:242,694; {See TDNT 554} n n

AV-name 193, named 28, called 4, surname + 2007 2, named + 2564 1, not tr 1; 229

1) name: univ. of proper names

2) the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.

3) persons reckoned up by name

4) the cause or reason named: on this account, because he suffers as a Christian, for this reason

3739 ος hos *hos* including feminine η he *hay*, and neuter ο ho *ho* probably a primary word (or perhaps a form of the article 3588); ; pron

AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389

1) who, which, what, that

3748 οστις *hostis hos'-tis* including the feminine ητις *hetis hay'-tis* and the neuter ο,τι *ho,ti hot'-ee* from 3739 and 5100; ; pron

AV-which 82, who 30, whosoever 12, that 8, whatsoever + 302 4, whosoever + 302 3, whatsoever + 3956 + 302 2, misc 13; 154

1) whoever, whatever, who

3956 πας *pas pas* including all the forms of declension; TDNT-5:886,795; {See TDNT 604} adj
AV-all 748, all things 170, every 117, all men 41, whosoever 31, everyone 28, whole 12,

all manner of 11, every man 11, no + 3756 9, every thing 7, any 7, whatsoever 6, whosoever + 3739 + 302 3, always + 1223 3, daily + 2250 2, any thing 2, no + 3361 2, not tr 7, misc 26; 1243

1) individually

1a) each, every, any, all, the whole, everyone, all things, everything

2) collectively

2a) some of all types

++++

... "the whole world has gone after him" Did all the world go after Christ? "then went all Judea, and were baptized of him in Jordan." Was all Judea, or all Jerusalem, baptized in Jordan? "Ye are of God, little children," and the whole world lieth in the wicked one". Does the whole world there mean everybody? The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts — some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile ... (C.H. Spurgeon from a sermon on Particular Redemption)

3962 *πατηρ* *pater pat-ayr'* apparently a root word; TDNT-5:945,805; *{See TDNT 609}* n m AV-Father 267, father 150, parent 1; 418

1) generator or male ancestor

1a) either the nearest ancestor: father of the corporeal nature, natural fathers, both parents

1b) a more remote ancestor, the founder of a family or tribe, progenitor of a people, forefather: so Abraham is called, Jacob and David

1b1) fathers i.e. ancestors, forefathers, founders of a nation

1c) one advanced in years, a senior

2) metaph.

2a) the originator and transmitter of anything

2a1) the authors of a family or society of persons animated by the same spirit as himself

2a2) one who has infused his own spirit into others, who actuates and governs their minds

2b) one who stands in a father's place and looks after another in a paternal way

2c) a title of honour

2c1) teachers, as those to whom pupils trace back the knowledge and training they have received

2c2) the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others

3) God is called the Father

3a) of the stars, the heavenly luminaries, because he is their creator, upholder, ruler

3b) of all rational and intelligent beings, whether angels or men, because he is their creator, preserver, guardian and protector

3b1) of spiritual beings and of all men

3c) of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as a stern judge of sinners, but revere him as their reconciled and loving Father

3d) the Father of Jesus Christ, as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to

explain and carry out among men the plan of salvation, and made to share also in his own divine nature
 3d1) by Jesus Christ himself
 3d2) by the apostles

4160 ποιέω poieo *po-y-eh'-o* apparently a prolonged form of an obsolete primary; TDNT-6:458,895; {See TDNT 645} V

AV-do 357, make 113, bring forth 14, commit 9, cause 9, work 8, show 5, bear 4, keep 4, fulfil 3, deal 2, perform 2, not tr 3, misc 43, vr do 3; 579

1) to make

- 1a) with the names of things made, to produce, construct, form, fashion, etc.
- 1b) to be the authors of, the cause
- 1c) to make ready, to prepare
- 1d) to produce, bear, shoot forth
- 1e) to acquire, to provide a thing for one's self
- 1f) to make a thing out of something
- 1g) to (make i.e.) render one anything
 - 1g1) to (make i.e.) constitute or appoint one anything, to appoint or ordain one that
 - 1g2) to (make i.e.) declare one anything
- 1h) to put one forth, to lead him out
- 1i) to make one do something
 - 1i1) cause one to
- 1j) to be the authors of a thing (to cause, bring about)

2) to do

- 2a) to act rightly, do well
 - 2a1) to carry out, to execute
- 2b) to do a thing unto one
 - 2b1) to do to one
- 2c) with designation of time: to pass, spend
- 2d) to celebrate, keep
 - 2d1) to make ready, and so at the same time to institute, the celebration of the passover
- 2e) to perform: to a promise

For Synonyms see entry **5871** & **5911**

5100 τις tis *tis* an enclitic indefinite pronoun; ; pron

AV-certain 104, some 73, any man 55, any 37, one 34, man 34, anything 24, a 9, certain man 7, something 6, somewhat 6, ought 5, some man 4, certain thing 2, nothing + **3756** 2, divers 2, he 2, thing 1, another 2, not tr 17, misc 22; 448

- 1) a certain, a certain one
- 2) some, some time, a while

TVM: Present **5774**, Active **5784**, Participle **5796**, Count: 2549

TVM: Present **5774**, Active **5784**, Subjunctive **5792**, Count: 353

COMMENTARIES Colossians 03:17

Colossians 3:17 (Carlson-Robertson)

3rd Class - IRC - “**And whatever thing you might do by means of word or deed, . . .**” See DM section 253. (1). This verse with Eph 5:20, above, cements the result of the control by the Holy Spirit Eph 5:18, with Letting the Word of Christ dwell in us in all wisdom, Col 3:16a.

ATRWPs says: “ Whatsoever ye do (παν οτι εαν ποιητε). **Indefinite relative (everything whatever) with εαν and the present active subjunctive, a common idiom in such clauses.** Do all (παντα). The imperative ποιητε has to be supplied from ποιητε in the relative clause. παντα is repeated from παν (singular), but in the plural (all things). παν is left as a nominative absolute as in #Mt 10:32; Lu 12:10. This is a sort of Golden Rule for Christians "in the name of the Lord Jesus" (εν ονοματι κυριου ιησου), in the spirit of the Lord Jesus (#Eph 5:20). What follows (directions to the various groups) is in this same vein. Sociological problems have always existed. Paul puts his finger on the sore spot in each group with unerring skill like a true diagnostician.

Colossians 3:17 (barnes)

Verse 17. *And whatsoever ye do in word or deed.* Whatever ye say or do — whether relating to temporal affairs or to religion. The command here extends to all that we do.

Do all in the name of the Lord Jesus. Do it all because he requires and commands it, and with a desire to honour him. His authority should be the warrant; his glory the aim of all our actions and words. See the general sentiment here expressed fully illustrated in **See Barnes "1Co 10:31"**.

Giving thanks to God and the Father by him. Through him; or in his name. All our actions are to be accompanied with thanksgiving. **See Barnes "Php 4:6"**. We are to engage in every duty, not only in the name of Christ, but with thankfulness for strength and reason; for the privilege of acting so that we may honour him; and with a grateful remembrance of the mercy of God, that gave us such a Saviour to be an example and guide. He is most likely to do his duty well who goes to it with a heart overflowing with gratitude to God for his mercies; and he who is likely to perform his duties with the most cheerful fidelity, is he who has the deepest sense of the Divine goodness in providing a Saviour for his lost and ruined soul. **See Barnes "2Co 5:14,15"**.

⌘ "whatsoever ye do" 1 Corinthians 10:31

Colossians 3:17 (Gill)

Ver. 17. **And whatsoever ye do in word or deed, &c.]** Whether in preaching the word of Christ, in hearing the Gospel, in singing psalms, hymns, and spiritual songs, and in conference and conversation with each other; or in whatsoever action, civil or religious throughout the whole life and conversation, in the performance of things natural, moral, and evangelical, relating to God or man, or one another, in the world or church:

do all in the name of the Lord Jesus; both in the strength of Christ, without whom nothing can be well said or done; and according to the mind and will of Christ declared in the Gospel, which is his name; and calling upon his name for assistance in the ministration of his word, administration of his ordinances, and in the performance of every duty, directing all to, and having solely in view his honour and glory:

giving thanks to God, and the Father by him; this shows, that singing of psalms, hymns, and spiritual songs, is a distinct thing from giving of thanks, mentioned in the preceding verse. The things for which thanks are to be given, are "all things"; and the time when, always, as in **see Gill on "Eph 5:20"**. The person to whom they are to be given is God the

Father, the Father of our spirits, and of our mercies, the Father of our Lord Jesus Christ, and of us in him; and the person by whom they are to be given, is Christ, which is just and proper, since all mercies come from, and through him; nor is there any other way of bringing and offering the sacrifices of praise and thanksgiving to God; nor are they, nor can they be acceptable to God by, and through any other, but by him alone.

Colossians 3:17 (JFB)

17. Literally, "And everything whatsoever ye do ... do all," etc.; this includes *words* as well as *deeds*.

in the name of the Lord Jesus — *as disciples called by His name as His*, seeking His guidance and help, and desiring to act so as to gain His approval (Romans 14:8 1 Corinthians 10:31 2 Corinthians 5:15 1 Peter 4:11). Compare "in the Lord," Colossians 3:18, and "Christ is *all*," Colossians 3:11.

God and the Father — The oldest manuscripts omit "and," which seems to have crept in from Ephesians 5:20.

by him — *Greek*, "through Him" as the channel of His grace to us, and of our thanksgiving to Him (John 14:6, end).

Colossians 3:17 (Poole)

Ver. 17. **And whatsoever ye do:** here the apostle give a universal direction how in every capacity, both personal and relative, in every motion, a Christian may do all so as to find acceptance with God.

In word or deed; and that is in his expressions and actings, viz. comprehending his internal as well as external operations; his reasonings and resolutions within, as well as his motions without; the thoughts of his heart, as well as the words of his tongue and the works of his hand; to take (care as much as possible that all be

in the name of the Lord Jesus: elsewhere writing the same thing, the apostle adds *Christ*, Ephesians 5:20. Plato could say: Not only every word, but every thought, should take its beginning from God; but he understood nothing of the Mediator, of the love of him and the Father: but Christians know, as there is salvation in no other name, Acts 4:12, so there is no acceptance of their persons and performances in any other name than in his in whom they believe, Philippians 2:10 Hebrews 10:19,20 1 John 5:13; and therefore in all their desires they are to respect him, John 14:13,14 15:3,16 16:23,26; looking for his authority and warrant, Matthew 18:18-20 Mark 11:9 1 John 5:14; following his example, Matthew 11:29 16:24 John 13:15 1 Peter 2:21-24 1 John 2:6; in all they set about, desiring strength from him, Psalms 71:17 Acts 4:7,10 1 Corinthians 15:10 Philippians 4:13 2 Timothy 2:1; living by faith upon him, Galatians 2:20 Hebrews 10:38 2 Peter 1:2,3; waiting upon him, worshipping and serving of him, according to his prescription, Micah 4:5 Matthew 28:19,20 Acts 2:42,43 2 Timothy 2:19; for his sake, Matthew 19:29 24:9 Acts 9:16 Revelation 2:3,13 3:8; to his honour and glory, Psalms 31:3 1 Corinthians 10:31 Revelation 4:9,11 5:12,13 11:13. Endeavouring to render hearty *thanks unto God and the Father*, i.e. to God the Father: the Syriac and Arabic do omit the conjunction copulative; however, it is to be understood expositively of God the Father of Christ, and our Father, who doth embrace us as his children.

By him; by or through Christ, Ephesians 5:20 Hebrews 13:15, the only Mediator.

Colossians 3:17 (Vincent_N T Word Studies)

17. In the name. See on "Mt 28:19".

Giving thanks. Notice the emphasis on the duty of thanksgiving placed at the close of the exhortations. See Colossians 1:12 2:7 3:15 4:2.

APPENDIX B - THE WOUNDS OF CHRIST

A framework for a Topical Exegetical Message

A partial word study was prepared with the Online Bible© and although not complete, is available to our registered students. Because of its size; more than 200 pages, it isn't feasible to include it in this volume. The exegetical methods of the (this) Exegetical Homiletics System (EHS) must be used to complete that framework. It is suggested that these passages listed below, could be used for a 6-8 week series for the Lenten season. The list of Scriptures listed below are not exhaustive, but are a good representative for a set of topical expository messages culminating with the resurrection on Easter Sunday.

NUMBERS 9:12

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

PSALM 22:6-7

6 But I am a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, {shoot ... : Heb. open}

PSALM 22:13-18

13 They gaped upon me with their mouths, as a ravening and a roaring lion. {gaped ... : Heb. opened their mouths against me}

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. {out of ... : or, sundered}

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

PSALM 34:20

20 He keepeth all his bones: not one of them is broken.

ISAIAH 53:3-9

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed

- him not. {we hid ... : or, he hid as it were his face from us: Heb. as an hiding of faces from him, or, from us}
- 4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
- 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. {wounded: or, tormented} {stripes: Heb. bruise}
- 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. {laid ... : Heb. made the iniquity of us all to meet on him}
- 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
- 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. {from prison ... : or, away by distress and judgment: but, etc} {was he ... : Heb. was the stroke upon him}
- 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. {death: Heb. deaths}

ZECHARIAH 12:10

- 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

1 CORINTHIANS 5:7

- 7 ¶ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: {is sacrificed: or, is slain}

HEBREWS 12:1-2

- 1 ¶ Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,
- 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. {author: or, beginner}

MATTHEW 26:67-68

- 67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, {the palms ... : or, rods}
- 68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

MATTHEW 27:26-36

- 26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.
- 27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. {common hall: or, governor's house}
- 28 And they stripped him, and put on him a scarlet robe.

- 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!
- 30 And they spit upon him, and took the reed, and smote him on the head.
- 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.
- 32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.
- 33 ¶ And when they were come unto a place called Golgotha, that is to say, a place of a skull,
- 34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.
- 35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.
- 36 And sitting down they watched him there;

MATTHEW 27:45-50

- 45 Now from the sixth hour there was darkness over all the land unto the ninth hour.
- 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?
- 47 Some of them that stood there, when they heard that, said, This man calleth for Elias.
- 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.
- 49 The rest said, Let be, let us see whether Elias will come to save him.
- 50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

MARK 14:32-34

- 32 ¶ And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.
- 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;
- 34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

LUKE 22:63-65

- 63 ¶ And the men that held Jesus mocked him, and smote him.
- 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?
- 65 And many other things blasphemously spake they against him.

LUKE 23:33

- 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. {Calvary: or, The place of a skull}

JOHN 18:22

- 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? {with ... : or, with a rod}

JOHN 19:1-3

- 1 ¶ Then Pilate therefore took Jesus, and scourged him.

- 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,
 3 And said, Hail, King of the Jews! and they smote him with their hands.

JOHN 19:23-24

- 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. {woven: or, wrought}
 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

JOHN 19:29-30

- 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.
 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

JOHN 19:32-37

- 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:
 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.
 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

JOHN 19:38-20:10

- 38 ¶ And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.
 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.
 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.
 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.
 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.
 1 ¶ The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.
 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.
 3 Peter therefore went forth, and that other disciple, and came to the sepulchre.
 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.
 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

- 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the
linen clothes lie,
7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped
together in a place by itself.
8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and
believed.
9 For as yet they knew not the scripture, that he must rise again from the dead.
10 Then the disciples went away again unto their own home.

JOHN 20:27-31

- 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach
hither thy hand, and thrust it into my side: and be not faithless, but
believing.
28 And Thomas answered and said unto him, My Lord and my God.
29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed
are they that have not seen, and yet have believed.
30 And many other signs truly did Jesus in the presence of his disciples, which are not
written in this book:
31 **But these are written, that ye might believe that Jesus is the Christ, the Son of
God; and that believing ye might have life through his name.**

APPENDIX C
A WORD STUDY EXAMPLE

EXEGETICAL WORD STUDY WORK SHEET TEXT = 1 JOHN 2:1-2

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Τεκνια	VNP (Vocative of direct address) > τεκνον: little child (diminutive) - a term of endearment.	
Little children	A direct personal address from a father to those who are to him little children in the faith. These little ones are to be (or - and need to be) taught a lesson.	W, A, KW
	This word is found only once outside I John, that being John 13:33. This word is then peculiar to John in the New Testament.	V, W, N, ATR2
μου	1 Pers. Pronoun, Gen, Sing > εγω: I - familiar form.	
my	The genitive μου (my) is the unemphatic (familiar) form of εμου.	G
ταυτα	Near demonstrative pronoun, NAS > ουτος, αυτη, τουτο: this, these (things).	
these things		
γραφω	PAI-1S > γραφω: I am writing.	
I am writing	John is writing to his "children" for a purpose.	W
	Moreover, he is writing at least all the information recorded in this epistle thus far (present).	
υμιν	2 Pers. Pronoun D (indirect object), Pl > συ: you.	
to you (all)	He is writing the letter to those believers addressed affectionately as my little children.	
ινα	conjunction>ινα: in order that - denoting purpose, introduces subjunctive.	
in order that	ινα, introduces a purpose clause. The purpose being that the believer does not even sin once.	ATR2
μη	Negative particle used generally out of indicative >μη: no, not.	
not		
αμαρτητε	2 Aor A Subj, 2 Pl > αμαρτανω: I sin - violate God's law. This is a prohibitory (aorist) subjunctive; don't start sinning!	EVNG,D&M
do (not) start sinning	Literally, αμαρτανω means to miss the mark. To do wrong; i.e., sins of offense against the religious and moral law of God.	V, K, WB1
και	Coordinating conjunction>και: and, but - here used adversatively.	
but		
εαν	Conditional particle > εαν: if - introduces 3rd class conditional clause.	
if	εαν with the impending subjunctive introduces a 3rd class condition (condition of probability).	
	It is possible that even though God's standard is sinlessness, a believer may in fact commit an act of sin.	ATR2 W, KW

EXEGETICAL WORD STUDY WORK SHEET TEXT = 1 JOHN 2:1-2

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τις anyone	Indefinite pronoun (M&F) Nom Sing>τις,-ι: any, anyone, anybody.
αμαρτη, does sin	2 Aor (ingressive), A, S, 3S>αμαρτανω: I sin - (once). If any individual Christian (believer), member of the body John is addressing by "my little children" should <u>at any time</u> sin. . . . ATR2 The condition of probability shows us the depravity of man. Even though God's standard is that we sin not (not even once), it is possible and even more probable (to our shame) that believers sin (I John 1:10).
παρακλητον an advocate (defense attorney)	A,M,S>παρακλητος:an advocate, pleader, intercessor. A person called to ones aid (as in a judicial case), He pleads our case. He may be a friend of the one accused. He is called to speak of his character or enlist sympathy in his favor. Unlike the concept of being a helper, the word here in its context denotes our Heavenly intercessor rather than our earthly helper. With the Father, He pleads our innocence to the charge of any sins brought against us by virtue of His merit. AS, V, D, MM The scene in Heaven has a courtroom look. Our adversary (. . .for the accuser of our brethren is cast down, which accused them before our God day and night. (Revelation 12:10), is bringing the charges of sins against us to the Father. Our Lord Jesus Christ is defending us evidently pleading His own blood as the sacrifice for our sins And they overcame him by the blood of the Lamb, . . . (Revelation 12:11). This same word is used of the Holy Spirit as one who is our helper in John 14:16 the another (αλλον) <u>of the same kind</u> of comforter (παρακλητον).
εχομεν we have	P,A,I,1P>εχω:I have, hold. Very strange - tense changes from 3rd singular (if anyone) to 1st plural (we have). W, ATR2 Though one member of the group of addressees sins, it appears that the entire body is somehow affected. <u>We don't sin alone!</u> Our sins affects the whole body! Likewise when a believer sins, it should encourage the rest of the body to engage in intercessory prayer.
προς with	Prep. with the accusative>προς:with. προς can be translated "facing" (as it should be translated in John 1:1) on the same plane. Thus, our Advocate is always in fellowship with the Father so that as the saint sins, our Advocate pleads our case and brings us back into fellowship (somehow - mentioned in I John 1:9). The thought of "facing" is best described as when the saints sin, the Lord Jesus Christ (the righteous) must face the Father with us (we are seated there) and our sins. The saint has been saved through His precious blood so that he may be able to keep from sinning (not in text). When the the saint sins, he wounds the tender heart of the Savior and forces Him to face God the Father with that

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saint who He has saved through His precious blood. How this thought should deter us from committing acts of sin.

W

τον
the

Article A,M,S>ο,η,το:the.

πατερα
Father

A,M,S>πατηρ: father.

God the Father - to believers our Father, to unbelievers no relationship.

Ιησου
Jesus

Proper noun - A,M,S>Ιησους: Jesus.

Greek transliteration of the Hebrew word for Joshua>יְהוֹשֻׁעַ Jehovah is Salvation (a common Jewish name). Jesus was His human name and gives evidence of the incarnation. MU

Jesus was born of the virgin Mary and named by God through Gabriel, God's messenger. Gabriel instructed Mary, And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS (Luke 1:31). Likewise, to Joseph, And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins (Matthew 1:21).

Χριστον
Christ

Adj,A,M,S>Χριστος,-η,-ον: anointed, Messiah, Christ.

A common designation for the anointed of God - the Messiah, John 1:35, 40-41. MU, V

This was our Lord's "official" title. The Messiah's divinity is shown in the many messianic passages in the Old Testament. e.g., *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace* (Isaiah 9:6). Jesus Christ is thus an official designation for the God-Man. See Hypostatic Union in Systematic Theology. This name and title describe our advocate; His human side can feel with us our infirmities while His Deity guarantees He will never lose a case! Together they present Him in His humanity and also as the promised Savior and King of mankind: the Son of Man, the Son of David, and the Son of God.W

δικαιονAdj,A,M,S>δικαιος,-α,-ον: righteous.
[the] righteous

A description of the character and Vindication of the God-Man, Jesus Christ.

This is either a substantival use of the adjective in the position of an appositive (which I reject), or this is merely an adjective used to modify an anarthrous noun. I take that this adjective modifies the proper name Jesus. The Christ, the Messiah, the Mighty God, needs no description as being righteous. The man, Jesus, described here as being righteous explains the anarthrous use of -Ιησου- i.e., the anarthrous construction stresses the quality or character of the proper noun, Jesus! The man Jesus can rightfully plead our case because He is righteous. G

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και and	Coordinating conjunction>και: and, but	
αυτος He	3 Pers. Pron, N,M,S>αυτος,-η,-ον: he, she, it.	
υλασμος propitiation	N,M,S>υλασμος: a means of appeasing, propitiation, satisfaction - in LXX it was the Mercy Seat.	
	The righteous one just described is now <u>Himself</u> our satisfaction. Like the High Priest (αρχιερευς) that offered a sacrifice, He is both the offerer and the offered (Hebrews (9:14). He became the sacrifice on the cross which perfectly met the demands of the broken law. In this sense, He became the expiation for our sins (believers) i.e., the end accomplished by a certain divinely appointed sacrifice in respect to freeing the sinner from the punishment of his sins.	G, W T MU
εστιν is	P, A, I, 3S>εμι:I am.	
περι means of separating	Prep.with ablative>περι:about, concerning, Preposition with the ablative shows that Jesus Christ is the means of separation between us and our sins. Additionally, we observe that this preposition is repeated three times in the same sentence. Although the clauses of which it is a part change, the same preposition remains throughout.	ATR1 ⁶¹⁸ , DM
των (the)	Article Abl, F, Pl>ο,η,το: the	
αμαρτιων sins	Abl,F,Pl>αμαρτια:sin, to miss the mark - articular use concerns acts of sin (I Jn 1:9), while anarthrous use concerns the nature (I Jn 1:8). Sins are here mentioned in context with acts of sin, therefore, contrary to Barclay, I take this to imply <u>not</u> the sin nature, but acts of sin involving the sins of John's little children	WB1.
ημων our	1 Pers. Pronoun,Abl,Pl>εγω: I.	
ου not	Negative particle - used normally with indicative>ου: no, not	
περι των (the)	Prep. with ablative>περι: about, concerning, the means of separation for. Art. Abl,F,Pl>ο,η,το: the.	
ημετερων ours	Possesive Pron. Abl,F,Pl>ημετερος,-α,-ον: our.	

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δε	Post positive particle>δε: indeed, really, in fact - emphatic Rare position - 5th.	D&M ATR2
but (in fact)	The "and" of the KJV is really an intensive postpositive conjunction which should be translated "indeed," "really," or "in fact." It is a rare position in the New Testament (5th). According to ATR, this (and other postpositives) word varies in position according to the point to be made in relation to other words. ATR2 The word περι, a preposition with the ablative shows that Jesus Christ is <u>the</u> means of separation between a believer and his sins (ours).	
μονον only	Adj. or Adv.>μονος,-η,-ον: alone, solitary - or here as adverb alone, only. An adjective used adverbally with the negative ου in an ellipsis construction (sins is not repeated). AG (Not the means of separation, in fact, of our . . . only)	
αλλα but	Coordinating conjunction>αλλα: but, however, yet, nevertheless. Adversative - emphasizing the sufficiency of the means of separation. Like δε in the previous clause we see here the close connection that Jesus Christ is the means of propitiation.	
και even	Coordinating conjunction>και: and, both, also, too, even, but - here used adverbially	
περι the means of separation for	Prep. with ablative>περι: about, concerning, the means of separation for. Same preposition with the ablative shows that Jesus Christ is the means of separation between every man, believer or not.	
(from sins)	Supplied ellipsis which perhaps ought not to be here.	W, A
ολου whole	Adj. Abl, M, S>ολος,-η,-ον: whole, entire, complete. The qualifying adjective here limits our interpretation of world (see below).	
του the	Article Abl, M, S>ο,η,το: the	
κοσμου world.	Abl,M,S>κοσμος: world - inhabitants + creation subject to the Divine curse. Whole world refers to all unbelievers as well as believers; not just the Gentile believers, as Cyril would have it. A According to Alford, Cyril believed the ημετερων mentioned above, referred to the Jewish believers. Application of the Analogy of Faith to the world must limit the idea to that portion of the world that can commit acts of sin. World here means everybody. AG We see that believers as well as unbelievers are capable of acts of sin, but our Lord Jesus Christ is the means of separation for these sins from the guilty party, now and evermore. Our Lord is therefore advocate for	

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believers but is the means for separation from sins for all whether believer or not. Theologically, the universalist would not translate $\pi\epsilon\rho\iota$ as governing the ablative (separation - see also Romans 8:3) but would translate it as governing the Genitive (kind). Translating this verse as though the nouns and pronouns discussed above were Genitives would logically lead to universal salvation. We might state the principle as: Jesus Christ is the effective propitiator for believers only. He is, however, sufficient for the whole world (but only efficient for those who believe).

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APPENDIX D - A SHORT BIBLIOGRAPHY FOR BIBLE STUDY

INTRODUCTION

This Bibliography was developed to be used by those using the Exegetical Greek Grammar and Exegetical Homiletics texts of which this Appendix is a part. It is only given as a basis for a beginning library of Biblical study; please add your own references as you read and accumulate materials.

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- CHSAC Robert Cornuke, David Halbrook, *IN SEARCH OF THE LOST ARK OF THE COVENANT*, 2002 © Robert Cornuke, Broadman & Holmes Publishers, Nashville, Ten.
- RCLSP Robert Cornuke, *THE LOST SHIPWRECK OF PAUL*, 2003 © Robert Cornuke, Global Publishing Services, Bend, Or.
- CHSMN Robert Cornuke, David Halbrook, *IN SEARCH OF THE LOST MOUNTAINS OF NOAH*, 2001 © Robert Cornuke, Broadman & Holmes Publishers, Nashville, Ten.
- RCRQ Robert Cornuke, *RELIC QUEST, Two True Stories Of The Search for Mt. Sinai and Search For The Arc Of The Covenant*, 2005 © Robert Cornuke, Tyndale House Publishers, Inc, Wheaton, Ill.

BIBLICAL THEOLOGY

- CCRBNT Charles C. Ryrie, BIBLICAL THEOLOGY OF THE NEW TESTAMENT, 1959, Moody Press, Ex.
- DACNSBT D.A. Carson Editor, NEW STUDIES IN BIBLICAL THEOLOGY, Not complete, presently 27 Vols., Intervarsity Press, Downers Grove, Ill 60515

BIBLIOGRAPHIES

- FWDMTBS Frederick W. Danker, MULTIPURPOSE TOOLS FOR BIBLE STUDY, 1966, Concordia Publishing House, EX - every student should own this book - a wealth of information about the putting together of a Bible toolkit.
- WMSTBBS Wilbur M. Smith, A TREASURY OF BOOKS FOR BIBLE STUDY, 1960, W. A. Wilde Company, Ex.
- WMSMHS _____, THE MINISTER IN HIS STUDY, 1973, Moody Press, EX - covers Basic Books - the Greatest Theme of all The Person and Work of the Lord Jesus Christ - the history and influence of the Bible - the preservation of what we have read.

COMMENTARIES**Commentaries on the New Testament**

- HAMCEHNT H. A. W. Meyer, CRITICAL AND EXEGETICAL HANDBOOK TO THE NEW TESTAMENT - 11 Volumes, 1980, Alpha Publications, Ex - Meyer answers questions most of us didn't know the questions.
- RCLCNT R. C. H. Lenski, COMMENTARY ON THE NEW TESTAMENT - 12 Volumes, 1966, Augsburg Publishing House, Ex - good discussion of the Greek text - Lutheran pastor/teacher.
- HHNTC Harper, HARPER'S NEW TESTAMENT COMMENTARIES - by a large staff of writers, --, Harper & Row Publishers, Ex - good historical and linguistic information
- WHNTC William Hendriksen, NEW TESTAMENT COMMENTARY - 12 Vol's, Baker Book House, Ex - includes introduction - authors translation - commentary - summary - outline - critical notes - bibliography. Marginal. Written from a Reformed persuasion. Good when dealing with Theol. Proper, Christology, Bibliology.
- DPBICC Driver - Plummer - Briggs, THE INTERNATIONAL CRITICAL COMMENTARY ON THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS, --, T. & T. Clark, good linguistics - careful of the theology.
- JGGE John Gill, GILL'S EXPOSITOR.
- SBNICNT Ned Stonehouse and F. F. Bruce - General Editors, THE NEW INTERNATIONAL COMMENTARY ON THE NEW TESTAMENT, in 17 Vol's, © 1953 by Wm. B. Eerdmans Publishing CO. -- Ex - more conservative than the ICC easier reading for the non-language user.
- SBCCL _____, THE CLASSIC COMMENTARY LIBRARY, --, Zondervan Publications, Ex - in general conservative - helps to be familiar with the original languages of the Bible.
- JFBBC Jamieson - Fausset - Brown, A COMMENTARY - Critical experimental and Practical on the Old and New Testaments, 1967, Wm. B. Eerdmans Publishing Company, Ex - includes English text - very helpful notes - nice if you are a language user but not necessary. Contained in Online Bible.
- SAEBW Stanley A. Ellisen, BIBLE WORKBOOK, 1982, Western Baptist Seminary, EX - conservative - contains introduction - interpretive outline - questions - maps - chronologies - etc. for each Bible book (more than 3000 pages). Prior to his death, Dr. Ellisen, gave contract to N. Carlson to produce (at no charge) this workbook for DVD/Web distribution. '. Free for Registered Students of the Colorado Free Bible College.
- HAGT Henry Alford, THE GREEK TESTAMENT - 4 Volumes, 1958, Moody Press, Ex - with a critically revised text - a digest of various readings - marginal references to verbal and idiomatic usage - prolegomena - and a critical and exegetical commentary - very hard for the non-language user.

- HAMCNT Heinrich August Wilhelm Meyer, Meyer's Commentary On The New Testament, First English Edition, in Vol's, T&T Clark 1883, Funk & Wagnalls 1884, an exact reprint of the 6th edition of 1884 by ALPHA PUBLICATIONS 1979. EX - "He solves problems that others don't even know exist."
- HCHNTC Henry Chadwick Gen. Editor, Harper's New Testament Commentaries, in 14 Vol's, Good - Harper & Row, Publishers, New York and Evanston. Greek words are introduced with contextual meanings given.
- WFNRVV William F. Newell, Romans Verse-By-Verse, © 1945, Kregel Publishers. Grand Rapids, MI 1994, The Finest Commentary on Romans in print.

Commentaries on the Old Testament

- KDOTC Keil and Delitzsch, OLD TESTAMENT COMMENTARIES, Associated Publishers and Authors Inc - Grand Rapids MI, Ex -
- DPBICCB Driver - Plummer - Briggs, THE INTERNATIONAL CRITICAL COMMENTARY ON THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS, -- T. & T. Clark, good linguistics - careful of the theology.
- JGGE John Gill, GILL'S EXPOSITOR.
- JFBBC Jamieson - Fausset - Brown, A COMMENTARY - Critical experimental and Practical on the Old and New Testaments, 1967, Wm. B. Eerdmans Publishing Company, Ex - includes English text - very helpful notes - nice if you are a language user but not necessary. Contained in Online Bible.
- SAEBW Stanley A. Ellisen, BIBLE WORKBOOK, 1982, Western Baptist Seminary, EX - conservative - contains introduction - interpretive outline - questions - maps - chronologies - etc. for each Bible book (more than 3000 pages). Prior to his death, Dr. S. A. E., gave contract to N. Carlson to produce (at no charge) this workbook for DVD/Web distribution. Free for Registered Students of the Colorado Free Bible College.

DICTIONARIES

- JHERE James Hastings, ENCYCLOPAEDIA OF RELIGION AND ETHICS - 13 Volumes, 1928, Ex - Hastings greatest work.
- JADDB John A. Davis, A DICTIONARY OF THE BIBLE, 1962, Baker Book House, Ex - the reprint of the 1924 edition by Baker is the one to buy - don't buy the revision by Gehman - the fifth volume contains articles by A. Deissman.
- MFUUBD Merrill F. Unger, UNGER'S BIBLE DICTIONARY, 1965, Moody Press, Ex - Conservative - includes an article on the Dead Sea Scrolls.
- MHBD Mackie, HASTINGS BIBLE DICTIONARY - 4 Volumes plus 1 supplemental volume, 1904, .

EVANGELISM

- JIPESG J. I. Packer, EVANGELISM AND THE SOVEREIGNTY OF GOD, 1966, Inter-Varsity Press, G - "he shows how a right understanding of God's sovereignty is not so much a barrier to evangelism as an incentive and powerful support for it".
- NCME N. Carlson, MUSLIM EVANGELISM, 2014, Create Space Publishers.

GEOGRAPHY

- WFWHAB Wright and Filson, WESTMINSTER HISTORICAL ATLAS TO THE BIBLE, 1945, Westminster Press, Ex.
- CFPBBA Charles F. Pfeiffer, BAKER'S BIBLE ATLAS, 1971, Baker Book House, Ex - truly a historical geography from the Table of Nations to the 20th century AD.
- DBGB Denis Baly, THE GEOGRAPHY OF THE BIBLE - A Study in Historical Geography, 1957, Ex - good verbal and pictorial descriptions of the physical geography of the Holy Land.

GEOLOGY

- MACPEM Melvin A. Cook, PREHISTORY AND EARTH MODELS, 1966, Hazell Watson & Viney LTD, Ex - Substantiates the young earth model of creation - very technical for those without a heavy mathematics background.

EXEGETICAL HOMILETICS

Appendix D

- WMGF Whitcomb and Morris, THE GENESIS FLOOD, 1964, The Presbyterian and Reformed Publishing Co, Ex - written by a theologian and the head of the department of engineering at VPI.
- PCCSCI Dr. Donald Patton and N. Carlson, CREATION SCIENCE - A CURE FOR INFIDELITY, 2003, Contains a multitude of comments by evolutionists that conflict with science, the Bible, and with each other. Also contains color photos of dig sites, artifacts, etc. that substantiates the scientific and Biblical position. Most information taken from the set of VHS tapes by Dr. Patton. Self published, Free for Registered Students of the Colorado Free Bible College.

FLORA

- WWAPB Winifred Walker, ALL THE PLANTS OF THE BIBLE, 1957, Harper & Brothers Publishers, Ex - 114 flowers fruits trees shrubs and herbs illustrated and identified by the artist - her articles on doves dung and locusts are worth the price of the book.

FAUNA

- CSCAABL C. S. Cansdale, ALL THE ANIMALS OF THE BIBLE LANDS, 1970, Zondervan Publishing House, Ex - a nice article about the swelling [jungles] of Jordan (Jer 49:19, Jer 50:44 also Jer 12:5).

GEMS AND MINERALS

- WCGMB Wright and Chadborne, GEMS AND MINERALS OF THE BIBLE, 1970, Harper & Row Publishers, Ex - read the article on coal to your Jehovah Witness friends.

GRAMMARS

Grammars - Greek

- EGLNT Goetchius, Eugene Van Nes, THE LANGUAGE OF THE NEW TESTAMENT, Charles Scribner's Sons, Copyright © 1965; Ex - Morphology, 5 case system so teacher will have to improvise - has workbook.
- DMMGGNT ?H.E. Dana and Julius R. Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1968, The Macmillan Company, Ex - a second year text with all eight cases.
- ATRGLHR A.T. Robertson, A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH, 1923, Broadman Press, Ex
- ATRS G A.T. Robertson, A SHORTER GRAMMAR OF THE GREEK NEW TESTAMENT, 1908, Hodder & Stoughton, NY, NY.
- MGGNT1 James Hope Moulton Vol 1 Prolegomena, A GRAMMAR OF NEW TESTAMENT GREEK, reprinted 1957, T&T Clarke G.B. and Charles Scribner's Sons, NY.
- MGGNT2 James Hope Moulton vol 2 Accidence And Word Formation, A GRAMMAR OF NEW TESTAMENT GREEK, reprinted 1957, T&T Clarke G.B. and Charles Scribner's Sons, NY
- MTGGNT3 James Hope Moulton, Nigel Turner Vol 3 Syntax, A GRAMMAR OF NEW TESTAMENT GREEK, reprinted 1957, T&T Clarke G.B. and Charles Scribner's Sons, NY.
- BTGGNT Blass Thackeray, GRAMMAR OF NEW TESTAMENT GREEK, 2nd ed., 1905.
- BISGD Carl Darling Buck. INTRODUCTION TO THE STUDY OF THE GREEK DIALECTS
- BTGGNT Buttmann, Thayer, A GRAMMAR OF THE GREEK NEW TESTAMENT, 1880.
- CMIBNTG C.F.D. Moule, AN IDIOM-BOOK OF NEW TESTAMENT GREEK, 1975, Cambridge University Press, Ex
- MSCRPE Moisés Silva, A CLASSIFICATION OF SEMANTIC CASE-RELATIONS IN THE PAULINE EPISTLES
- WHLNT W.H. Simcox, THE LANGUAGE OF THE NEW TESTAMENT, 1890.
- WHSWNT -----, THE WRITERS OF THE NEW TESTAMENT
- WGSMTGV William Watson Goodwin, SYNTAX OF THE MOODS AND TENSES OF THE

WGINT	GREEK VERB, Ginn And Company, Boston, New York, Chicago, London. Winer, GRAMMAR OF THE IDIOM OF THE NEW TESTAMENT, Thayer's Translation Of Luneman's Revision Of W., 7 th edition.
WSSGNT WBWMLS	Webster, SYNTAX AND SYNONYMS OF THE GREEK TESTAMENT, Simon S. M. Wong, Biblical Words And Their Meaning-An Introduction To Lexical Semantics
HPNSNT	H.P.V. Nunn, A SHORT SYNTAX OF NEW TESTAMENT GREEK, 2 nd edition, 1913, Cambridge University Press, Parses by form. Nice Glossary up front.
BSMTNTG	Earnest De Witt Burton, SYNTAX OF THE MOODS AND TENSES IN NEW TESTAMENT GREEK, 1966, T. & T. Clark, Ex.
NCEGNT	N. Carlson, AN EXEGETICAL GRAMMAR OF THE NEW TESTAMENT (And LXX), Create Space Publishers, and Free to Registered Students of the Colorado Free Bible College.

Grammars - Hebrew

MRBHBH	Marks and Rogers, A BEGINNERS HANDBOOK TO BIBLICAL HEBREW, 1958, Abingdon Press, Ex - good classroom textbook.
HSHL	Henry Sweet, HISTORY OF LANGUAGE, 1900.
HDSIOTG	H.D. Swete, INTRODUCTION TO THE OLD TESTAMENT IN GREEK, 1906, Ed. 14.
HDSAJ	-----, THE APOCALYPSE OF JOHN, 1906.
HDSOTGS	-----, THE OLD TESTAMENT IN GREEK ACCORDING TO THE SEPTUAGINT, 1887, 2 vols.
WRHEHIM	William R. Harper, ELEMENTS OF HEBREW BY AN INDUCTIVE METHOD, 1968, University of Chicago Press, Ex - to be used in conjunction with INTRODUCTORY HEBREW METHOD AND MANUAL - the author the first president of the University of Chicago used these books in a Hebrew correspondence course.
WRHIHMM	-----, INTRODUCTORY HEBREW METHOD AND MANUAL, 1968, University of Chicago Press, Ex - to be used in conjunction with ELEMENTS OF HEBREW BY AN INDUCTIVE METHOD - the author the first president of the University of Chicago used these books in a Hebrew Error! Bookmark not defined. correspondence course.
JWPGCH	J. Weingreen, A PRACTICAL GRAMMAR FOR CLASSICAL HEBREW, 1969, Oxford Press, Ex - not all Bible Error! Bookmark not defined. texts in exercises.
KMYEBH	Kyle M. Yates revised by John Joseph Owens, THE ESSENTIALS OF BIBLICAL HEBREW, 1954, Harper & Row Publishers, Ex.
JWWSSHOT	J. Wash Watts, A SURVEY OF SYNTAX IN THE HEBREW OLD TESTAMENT, 1964, Wm. B. Eerdmans Publishing Company, EX - brilliant understanding of the Hebrew syntax.
NCEGHS	N. Carlson, AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES, Self published. Free for Registered Students of the Colorado Free Bible College.

HERMENEUTICS

BRPBI	Bernard Ramm, PROTESTANT BIBLICAL INTERPRETATION, 1956, W. A. Wilde Company, Ex.
MSTBH	Milton S. Terry, BIBLICAL HERMENEUTICS, 1968, Zondervan Publishing House, Ex.
PLTIP	Paul Lee Tan, THE INTERPRETATION OF PROPHECY, 1974, Cushing-Malloy Inc. - Ann Arbor, Michigan, Ex
EWBFSB	E.W. Bullinger, FIGURES OF SPEECH USED IN THE BIBLE, 1968, Baker Book House Company, Ex - 496 figures of speech with copious Scripture references - the best in any language.
RCTNMPL	Richard Chenevix Trench, NOTES ON THE MIRACLES AND PARABLES OF OUR LORD - Volume II - The Parables of Our Lord, 1953, Fleming H. Revell Company, Ex.
ABMIB	A. Berkeley Mickelsen, INTERPRETING THE BIBLE, 1972, Wm. B. Eerdmans Publishing Company, Ex - Literal/Historical/Grammatical

- NCHAMC N. Carlson, *HERMENEUTICS - An Antidote For 21st Century Cultic And Mind Control Phenomena*, 1994. Free for Registered Students of the Colorado Free Bible College, 2014, Create Space Publishers.

HISTORY**World History**

- HGWOH H. G. Wells, *THE OUTLINE OF HISTORY, The Whole Story Of Man*, 2 Vols. © 1949 by Doubleday & Company, Inc. The first two books are the Universe/Man from an evolutionist's perspective. From Book 3 and on contains world history until the end of WWII

Old Testament History

- AELTJM Alfred Edersheim, *THE LIFE AND TIMES OF JESUS THE MESSIAH – 2 Vols.* 1967, Wm. B. Eerdmans Publishing Co, Ex - "The most important general work on the life of Christ in our language." Contained in the Online Bible.
- AESJSL Alfred Edersheim, *SKETCHES OF JEWISH SOCIAL LIFE - In The Days of Christ*, 1974, Wm. B. Eerdmans Publishing Company, Ex. Contained in the Online Bible.
- AETMS Alfred Edersheim, *THE TEMPLE - Its Ministry and Services.* Contained in the Online Bible.
- AEBHOT Alfred Edersheim, *THE BIBLE HISTORY OF THE OLD TESTAMENT.* Contained in the Online Bible.
- WBTPS William Brown, *THE TABERNACLE - Its Priests and Its Services*, © 1996 by Hendrickson Publishers, Inc. Peabody, Mass.
- RKHOTT R. K. Harrison, *OLD TESTAMENT TIMES*, © 1970 by Wm. B. Eerdmans Publishing Company. G. Many photos of places and artifacts. It complements Merrill Tenney's *New Testament Times*.
- ROHI Theodore H. Robinson and W. O. E. Oesterley, *A History Of Israel*, 2 vol's, 1932, by Oxford at the Clarendon Press, Makes apology for a late date of the fall of Jerico. Vol. 1 completed prior to the early date determined by the excavation of Garstang. Nice maps
- ATOHPSC A. T. Ohmstead, *History Of Palestine And Syria to the Macedonian Conquest.*
- DSLLSP David Smith, *The Life And Letters Of St. Paul*, Harper & Brothers Publishers, New York And London. . ? an 'interesting' take on the Gift of Tongues.
- WJCLESP W. J. Conybeare, *The Life And Epistles Of St. Paul.* Contained in the Online Bible.
- ADPSSRH A. Deissmann, *Paul: A Study In Social And Religious History*, 1912 1st Pub., Repr. 1972, Harper & Row, Publishers. A good tool for understanding of Paul, his person and belief system. Useful in understanding the world of Paul along with ample word-study materials. See also A. Deissmann's *Light From The Ancient East*, and *Bible Studies*.
- WFAAPB W. F. Albright, *Archaeology Of Palestine And The Bible*,

New Testament History

- PSHCC Phillip Schaff, *HISTORY OF THE CHRISTIAN CHURCH*, 8 Vol's., © 1910, by Charles Scribner's Sons. Ex - The best in print
- WWHCC Williston Walker, *A HISTORY OF THE CHRISTIAN CHURCH*, , © 1918, by Charles Scribner's Sons, A nice one volume history by the Tetus Street Professor Of Ecclesiastical History In Yale University. It contains a 13 page Bibliography.

HOMILETICS

- JMG7LT John Milton Gregory, *THE 7 LAWS OF TEACHING*, BAKER BOOK HOUSE, Grand Rapids, MI, 1884-1971. Ex. States and explains the seven factors which are present in every instance of true teaching.
- JMGLOSTF _____, *LESSON OUTLINES FOR SUCCESSFUL TEACHING FILMSTRIPS*, MOODY INSTITUTE OF SCIENCE, 11428 Santa Monica Blvd, Los Angeles, CA. E:Ex. Provides a "How to be effective as a teacher", along with an attempt to show how to measure a teachers effectiveness.

EXEGETICAL HOMILETICS

Appendix D

JABPDS	J. A. Broadas, ON THE PREPARATION AND DELIVERY OF SERMONS, The Southern Baptist Theological Seminary, Louisville, Ky. E:Ex
AWBPS	Andrew W. Blackwood Error! Bookmark not defined. , THE PREPARATION OF SERMONS, ABINGDON PRESS, New York and Nashville, 1948.
WWWG	Warren Wiersbe, WALKING WITH THE GIANTS, BAKER BOOK HOUSE, Grand Rapids, MI., 1976. E:Ex. A ministers guide to good reading and great preaching. Biographical data on great preachers from 1600 to 1960. Part 2 of this book is titled "Classic Books on the Ministry" and contains articles on topics such as "The Primacy of Preaching", "Histories of Preaching", "Books of Sermons", "The Minister and Prayer", etc..
MOFPA30S	Milo O. Frank, "How to Get Your Point Across in 30 Seconds or Less", 1986, Pocket Books - Simon & Schuster Inc. 1230 Avenue of the Americas New York, N.Y. 10020
WRLSAH	Wess Roberts, LEADERSHIP SECRETS OF ATTILA THE HUN, 1987, Warner Books. Although not written from the Christian perspective, this book contains Biblical principles for successful leadership.
RCLTS	R. C. H. Lenski, THE SERMON -Its Homiletical Construction, 1968, Baker Book House, Ex.
THPMS	T. Harwood Pattison, THE MAKING OF THE SERMON, 1941, Judson Press, G - a book coming from an ABC preacher who still believed the text was from the Word of God.
LMPBPT ITJPPP	Lloyd M. Perry, BIBLICAL PREACHING FOR TODAY, 1977, Moody Press, G. Ilion T. Jones, PRINCIPLES AND PRACTICE OF PREACHING, 1956, Abindon Press, G - interesting sections on methods of delivery and speech mechanism.
KMYPP	Kyle M. Yates, PREACHING FROM THE PROPHETS, 1942, Broadman Press, Ex - Shows many principles from the writings of the Old Testament prophets - background included for each of these men - good information for a biographical message.
WEHPS	William Evans, HOW TO PREPARE SERMONS, 1976, Moody Press, G - the usual homiletical stuff - a good section on illustrations and sermon outlines.
APGPP	Alfred P. Gibbs, THE PREACHER AND HIS PREACHING, , Walterick Publishers - Box 2216 Kansas City KA, Ex - long sections on the qualifications of the preacher - the preacher and his call - the preparation of the sermon - the gathering of material and the delivery of the sermon.
NCEH	N. Carlson, Exegetical Homiletics (Using the Whiting/Jones System) 608 pgs, 1995, The methodology includes; the preparation of the man, the text, the translation, the production of principles, theme, outline, sermon form, delivery . . . and examples and forms for these procedures. Create Space Publishers, Free for Registered Students of the Colorado Free Bible College.

Topical Studies

RATNTT	R. A. Torrey - Introduction by, THE NEW TOPICAL TEXTBOOK, 1935, Fleming H. Revell Company, Ex - contains a nine step approach to Bible study - an alphabetical set of topics from Access to God to Zebulun the Tribe of - a summary of the outline of doctrines.
RATTSK	R. A. Torrey - Introduction by, THE TREASURY OF SCRIPTURE KNOWLEDGE - Consisting of 500,000 Scripture References and Parallel Passages - available with The Online Bible - Larry Pierce R.R.#2 - West Montrose NOB 2V0 - Ontario Canada Ex - Used by the Online Bible Program..

Illustrations

ARWBSS	Amos R. Wells, BIBLE SNAP-SHOTS, 1925, Fleming H. Revel Company, G - illustrations from the Holy Land.
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BIBLE INTRODUCTIONS

New Testament Bible Introductions

DGNTI	Donald Guthrie, NEW TESTAMENT INTRODUCTION, 1970, Inter-varsity Press,.
GNGIB	Norman L. Geisler and William E. Nix, A GENERAL INTRODUCTION TO

THE BIBLE, © 1968 by The Moody Bible Institute of Chicago. Ex - Covers inspiration, canonicity, text and translation of the entire Bible.

Old Testament Bible Introductions

- GNGIB Norman L. Geisler and William E. Nix, A GENERAL INTRODUCTION TO THE BIBLE, © 1968 by The Moody Bible Institute of Chicago. Ex - Covers inspiration, canonicity, text and translation of the entire Bible.
- CFKIOT C. F. Keil, INTRODUCTION TO THE OLD TESTAMENT, 2 Vol's. Originally published by T. & T. Clark, Edinburgh, 1869, repr. Hendrickson Publishers, Inc. Good, but watch Theology. Covers Authority of Scripture, the extent of the Canon and the circumstances of its formation, the age of the books contained in it, and the condition of their text. Events of modern archaeology, philology and dating methods since this book was written must be considered before accepting statements in those Volumes at face value.
- MFUIGOT Merrill F. Unger, INTRODUCTORY GUIDE TO THE OLD TESTAMENT, © 1951 by Zondervan Publishing House, Grand Rapids, Michigan. Ex - A guidebook to conduct the Christian student through the labyrinth and past the pitfalls of modern destructive criticism.

LEXICONS AND CONCORDANCES

Lexicons and Concordances of the New Testament

- MMVGT J. H. Moulton and G. Milligan, THE VOCABULARY OF THE GREEK TESTAMENT - Illustrated From the Papyri and Other Non-Literary Sources, 1963, Wm. B. Eerdmans Publishing Company, Ex.
- L&SGEL Henry George Liddell - Robert Scott, A GREEK-ENGLISH LEXICON, 1968, Oxford University Press, Ex - An exhaustive Greek Lexicon of secular and sacred texts.
- GASMGLNT G. Abbott-Smith, A MANUAL GREEK LEXICON OF THE NEW TESTAMENT, 1936, Charles Scribner's Sons, Ex - not exhaustive but very good - it includes selected Hebrew words translated by the corresponding Greek word in the LXX - includes work by Dalman - Deissmann - Mayer - Moulton - Milligan - Robertson - Ramsey etc.
- AGGELNT Arndt and Gingrich, A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT - and Other Early Christian Literature, 1952, Cambridge - at the University of Chicago Press. EX - the best for New Testament study.
- JHTGELNT Joseph Henry Thayer, GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, 1969, Zondervan Publishing House, Ex - still a standard - Unitarian editor - available with The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada Ex - Used by the Online Bible Program can also be used by Dos versions of Word Perfect® versions 5.1 and 6.0b.
- SGECNT J. B. Smith, GREEK-ENGLISH CONCORDANCE TO THE NEW TESTAMENT, 1965, Mennonite Publishing House, Ex - A Tabular and Statistical concordance based on the King James Version with an English-to-Greek Index and correlation with the Strong's Numbers
- MGCGT Moulton and Geden, A CONCORDANCE TO THE GREEK TESTAMENT - According to the Texts of Wescott and Hort - Tischendorf and the English Revisers, 1975, T. & T. Clark, EX - the Hatch and Redpath of the New Testament - LU only.
- JSECB James Strong, THE EXHAUSTIVE CONCORDANCE OF THE BIBLE, 1965, Abingdon Press, Ex - NLU and LU can profit from this book - Greek and Hebrew word Dictionary - the source of Strong's Numbers.
- RYACB Robert Young, ANALYTICAL CONCORDANCE TO THE BIBLE, Gives an alphabetical list by every English word along with the Hebrew or Greek word it translates.

Lexicons and Concordances of the Old Testament

- SPTHCL Samuel P. Tregelles edition of Gesenius, HEBREW AND CHALDEE LEXICON - to the Old Testament Scriptures, 1969, Wm. B. Eerdmans Publishing Company, Ex - the edition by the 'Bible Ferret'.

- BDBHELOT** Brown Driver & Briggs edition of Gesenius, A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT, 1978, Oxford University Press, EX - the best Hebrew lexicon in our language - available with The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada Ex - Used by the Online Bible Program.
- BDAHCLLOT** Benjamin Davidson, ANALYTICAL HEBREW AND CHALDEE LEXICON OF THE OLD TESTAMENT, --, MacDonald Publishing Company - P.O. Box 6006 Mac Dill AFB FL 33608. Ex - contains tables of paradigms along with concise grammatical details and an alphabetically arranged lexicon of Hebrew forms found in the Old Testament - it also includes footnotes of where that form is used in the OT.
- JSECB** James Strong, THE EXHAUSTIVE CONCORDANCE OF THE BIBLE, 1965, Abingdon Press, Ex - NLU and LU can profit from this book - Greek and Hebrew word Dictionary - the source of Strong's Numbers.
- RYACB** Robert Young, ANALYTICAL CONCORDANCE TO THE BIBLE, Gives an alphabetical list by every English word along with the Hebrew or Greek word it translates.

Lexicons Of The Septuagint

- HRCLXX** Hatch and Redpath, A CONCORDANCE TO THE SEPTUAGINT - And the Other Greek Versions of the Old Testament Including the Apocryphal Books - in Three Volumes, 1991 reprint, Baker Book House, EX - shows every place, number of times a word is used and partial context, in the Septuagint.
- BATALS** Bernard A. Taylor, ANALYTICAL LEXICON TO THE SEPTUAGINT, Expanded Edition with word Definitions by J. Lust, E. Eynikel, and K. Hasper, © 2009 by Hendrickson Publishers Marketing, LLC, Peabody, MA01961-3473.

EXEGETICAL METHODS

- JDGPPGE** John D. Grassmick, "PRINCIPLES AND PRACTICE OF GREEK EXEGESIS", 1974, Dallas Theological Seminary, EX - a well presented, understandable exegetical manual for the Greek New Testament.
- DOWPEGNT** Dennis O. Wretlind, PRINCIPLES OF EXEGESIS IN THE GREEK NEW TESTAMENT, 1973, Western Conservative Baptist Seminary - Portland OR, Ex - a student handbook of exegesis to be used in a classroom setting.

MANNERS AND CUSTOMS

- FHWMCBL** Fred H. Wright, MANNERS AND CUSTOMS OF BIBLE LANDS, 1971, Moody Press, Ex - Check out his article on the inner garment [tunic] John 19:23-24, Ps 22:18 - notice implication of Heb 12:1-2.
- GMMBMC** George M. Mackie, BIBLE MANNERS AND CUSTOMS, , Fleming H. Revell Company, Ex - climate seasons scenery weather shepherds peasants trades professions domestic life family relationships social political and religious life discussed by author who spent 20 years in Palestine.
- WDBK** Walter Duckat, BEGGAR TO KING - All the Occupations of Biblical Times, 1968, Doubleday & Company Inc, Ex - see the article about the counterfeiter or the athlete or the vintner - notice the use in Prov 31:6 and Jer 16:1-9 verse 7 should read Neither shall break [bread] for them [the dead] neither shall give them the cup of consolation to drink for their father or for their mother.

SCIENCE

- MCPEM** Melvin Cook, PREHISTORY AND EARTH MODELS, 1966, Max Parrish, Ex - Direct scientific refutation of presently used chronometry methods.
- PCCSCI** CREATION SCIENCE, A CURE FOR INFIDELITY, Dr. Donald Patton and N. Carlson, self-Published, Free for Registered Students of the Colorado Free Bible College.

SYSTEMATIC THEOLOGY

- LSCST** Lewis Sperry Chafer, SYSTEMATIC THEOLOGY - Eight Volumes, 1947,

- Kregel Press, EX - An exhaustive theology for those who hold exclusively to the literal interpretation of Scripture - dispensational.
- HCTILST Henry Clarence Thiessen, INTRODUCTORY LECTURES IN SYSTEMATIC THEOLOGY, 1973, Wm. B. Eerdmans Publishing Company, Ex - a 1 volume handbook of systematic theology in the mold of Chafer.
- EBBET Emery H. Bancroft, ELEMENTAL THEOLOGY - Doctrinal and Conservative, 1965, Zondervan Publishing House, Ex - a Baptists 1 Volume handbook of systematic theology in the mold of Chafer.
- AHSST Augustus Hopkins Strong, SYSTEMATIC THEOLOGY - Three volumes, 1963, Ex - a Baptist of the 19th century [like Spurgeon] that shows his non-literal approach to eschatology [not rightly dividing] but solid elsewhere.
- LBST L. Berkhof, SYSTEMATIC THEOLOGY, 1991, Wm. B. Eerdmans Publishing Company, Ex - covenant theologian.
- CWMBT Lewis Sperry Chafer and John F. Walvoord, MAJOR BIBLE THEMES, 1974, Zondervan Publishing House, Ex - a handbook covering the major areas of systematic theology.
- NCEWIPST N. Carlson, AN EXPERIMENTAL WORKBOOK FOR THE INDUCTIVE PRODUCTION OF A SYSTEMATIC THEOLOGY, 1993, interactive student/teacher workbook to augment exegetical study of the Word using the Chafer outline - self-Published, Free for Registered Students of the Colorado Free Bible College.

TEXTUAL CRITICISM**NEW TESTAMENT TEXTUAL CRITICISM**

- DABNTTC David Alan Black, NEW TESTAMENT TEXTUAL CRITICISM – A Concise Guide, © 1994 D.A.Black, Baker Books.
- JHGINTTC J. Harold Greenlee, INTRODUCTION TO NEW TESTAMENT TEXTUAL CRITICISM, © 1964 Wm. B. Eerdmans Publishing Co.
- JFENTM Jack Finegan, ENCOUNTERING NEW TESTAMENT MANUSCRIPTS, A Working Introduction To Textual Criticism, © 1974 Wm. B. Eerdmans Publishing Co.
- FFBBP F. F. Bruce, THE BOOKS AND THE PARCHMENTS, Some Chapters On The Transmission Of The Bible, © 1963 Fleming H Revell Co.
- NCCNTTC N. Carlson, CONSIDERATIONS OF NEW TESTAMENT TEXTUAL CRITICISM, Self published

OLD TESTAMENT TEXTUAL CRITICISM

- Emanuel Tov, TEXTUAL CRITICISM OF THE HEBREW BIBLE, © 1992, 2001 Augsburg Fortress, Box 1209, Minneapolis, MN 55440.

BIBLE VERSIONS (ORIGINAL LANGUAGE)**Bible Versions - New Testament**

- EENNTG Eberhard and Erwin Nestle editors, NOVUM TESTAMENTUM GRAECE, 1927, Württembergische Bibelanstalt Stuttgart, Watch the textual criticism.
- ENTR _____, TEXTUS RECEPTUS, 1873, Oxford.
- WHNTOG Westcott and Hort editors, THE NEW TESTAMENT IN THE ORIGINAL GREEK, 1881, , Watch the textual criticism. Used by the Online Bible Program.
- AMGNT Alund - Black - Martini - Metzger - Wikgren editors, THE GREEK NEW TESTAMENT, 1976, United Bible Societies, Watch the textual criticism.
- HFGNT Hodges and Farstad editors, THE GREEK NEW TESTAMENT - According to the Majority Text, 1985, Thomas Nelson Inc, Ex - clearly defined apparatus - does not engage in the textual speculations of the Egyptian manuscripts used by Origen. (a slightly modified version is also available with the Online Bible). In part, Used by the Online Bible Program.
- MARSTR1550 Maurice A. Robinson, THE STEPHENS [Berry] 1550 TEXTUS RECEPTUS, 1992, The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada, Ex - Used by the Online Bible
- MARSTR1894 Maurice A. Robinson editor, THE SCRIVNER 1894 TEXTUS RECEPTUS - A Reconstructed Text, 1992, The Online Bible - Larry Pierce R.R.#2 - West

- MARNAUBS Montrose N0B 2V0 - Ontario Canada, Ex - Used by the Online Bible Program.
Maurice A. Robinson, THE NESTLE-ALUND 26th edition/THE UBS GREEK NEW TESTAMENT 3rd edition, 1979/1992, Deutsche Bibelgesellschaft - Stuttgart /The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada, Ex - Used by the Online Bible Program.

Bible Versions - Old Testament

- KERBH Kittel - Elliger - Rudolph editors, BIBLIA HEBRAICA, 1951, Württembergische Bibelanstalt Stuttgart, Ex - see Multipurpose Tools for Bible Study for info on text and the English Prolegomena for information on the markings of the text.
PRHCTL Pierce and Robinson, THE OLD TESTAMENT - THE HEBREW CONSONANTAL TEXT ACCORDING TO LENENGRAD MS.B19A, 1992, The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada - Used by the Online Bible Program.

Bible Versions - Septuagint (LXX)

- LXX --, SEPTUAGINTA, 1935, Württembergische Bibelanstalt Stuttgart, Ex - replete with textual citations.

WORD STUDY TOOLS

Word Study Tools - New Testament

- RCTSNT Richard C. Trench, SYNONYMS OF THE NEW TESTAMENT, 1966, Wm. B. Eerdmans Publishing Company, Ex.
FWDMTBS Frederick W. Danker, MULTIPURPOSE TOOLS FOR BIBLE STUDY, 1966, Concordia Publishing House, Ex
ATRWP Robertson, A. T., WORD PICTURES IN THE NEW TESTAMENT, 6 Vol, BROADMAN PRESS, Nashville, Tenn., 1930. E:Ex. A must for every serious student of the New Testament. Contained in the Online Bible **Error! Bookmark not defined.**
KWWSGT Kenneth S. Wuest, WUEST'S WORD STUDIES FROM THE GREEK NEW TESTAMENT - 4 Vols, 1952, Wm. B. Eerdmans Publishing Company, Ex
WEVEDN W. E. Vine, AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, 1952
ADLAE Adolf Deissmann, LIGHT FROM THE ANCIEN EAST - The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World, 1965, Baker Book House, EX - the father of modern Biblical linguistics - if his articles on sacral manumission of slaves (επιστευσε), the use of Lord (κυριος) in N.T. times, The advent (παρυσια) of the King, etc, don't excite us we should perhaps forget about the ministry.
ADBS Adolf Deissmann, BIBLE STUDIES, 1923, T. & T. Clark, EX - see his article on ἰλαστηπιος and ἰλαστηριον the etymology of propitiation in the Greek New Testament.
GKTDNT Gerhard Kittel, Gottfried Quell, THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT - 9 Volumes, 1965, Wm. B. Eerdmans Publishing Company, Ex word study tool - lousy theology.
HRVSC Harry Rimmer, Voices from the Silent Centuries, 1942, Wm. B. Eerdmans Publishing Company. Ex
CBNIDNTT Colin Brown G. Editor, THE NEW INTERNATIONAL DICTIONARY OF NEW TESTAMENT THEOLOGY, 4 Vols, © 1971, Published by Regency Reference Library, Zondervan Publishing House, Grand Rapids, MI, 49506.
TALABR T. A. Lambie, A BRUISED REED - Light from Bible Lands on Bible Illustrations, 1952, Loizeaux Brothers Inc, Ex - illustrates various figures of speech used in the Bible from his experience in Palestine as an Medical Doctor.
ESKE Erich Sauer, THE KING OF THE EARTH, 1967, Wm. B. Eerdmans Publishing Company, Ex - "The nobility of man according to the Bible and science;" the purpose and goal of man in God's creation.
ESAOF Erich Sauer, IN THE ARENA OF FAITH, 1966, Wm. B. Eerdmans Publishing Company, Ex - Excellent examples of the Christian life of Romans 5-7 illustrated by the Pauline athletic metaphors of the New Testament.

JIPCTH	J. I. Packer and Thomas Howard, CHRISTIANITY: THE TRUE HUMANISM, 1985, Word Books Publisher, G.
EANCC	Eugene A. Nida, CUSTOMS AND CULTURES - Anthropology for Christian Missions, 1954, William Carey Library, Ex - illustrates from his field notes the distorted view some missionaries had with a view towards race progress culture civilization ministry of missionaries and Bible translation.
HRVCC	Harry Rimmer, VOICES FROM THE SILENT CENTURIES, 1942, Wm. B. Eerdmans Publishing Co. Grand Rapids MI.
MRVWS	M. R. Vincent, WORD STUDIES In The New Testament, 1972, Associated Publishers And Authors.
WWCWFJ	William Whiston, Trans. by, THE COMPLETE WORKS OF FLAVIUS JOSEPHUS, 1967, Kregel Publications - Grand Rapids, MI 49503.
WMRPOS	William M. Ramsay, PAULINE AND OTHER STUDIES - in Early Christian History, 1906 A. C. Armstrong and Son, New York, Repr 1970 by Baker Book House Company, illustrated. Ex
WMPTRC	William M. Ramsay, ST. PAUL THE TRAVELER AND THE ROMAN CITIZEN, 1897 Hodder and Stoughton, London, Repr. 1962 by Baker Book House, Grand Rapids, Mich. Ex
WMRCSP	William M. Ramsay, THE CITIES OF ST. PAUL - Their influence on his life and thought - (the cities of Eastern Asia Minor), 1907 Hodder and Stoughton, London, Repr. 1960 by Baker Book House. Ex
NCCSGNT	N. Carlson, ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT, 2013, Create Space Publishers. Free to all registered students of the CFBC.

Word Study Tools - Old Testament

RBGSOT	Robert Baker Girdlestone, SYNONYMS OF THE OLD TESTAMENT, 1897, Wm. B. Eerdmans Publishing Company, EX - notes on translation - interpretation - index of subjects - an excellent chapter on the names of God - man - soul and spirit - etc.
WEVEDOTW	W. E. Vine edited by F. F. Bruce, AN EXPOSITORY DICTIONARY OF OLD TESTAMENT WORDS, 1978, Ex.
BRTDOT	Botterweck and Ringgren Editors, THEOLOGICAL DICTIONARY OF THE OLD TESTAMENT, 4 Vols, © 1974 Wm. B. Eerdmans, Ex - great word study materials but don't get your theology from this set.

**APPENDIX E - A TEXTUAL EXPOSITORY EXAMPLE;
WORD STUDY, PRINCIPLES, THEME, & OUTLINE**

God's Arithmetic Process

Text from Stephens 1550 [Textus Receptus]OLB

Exegetical Word Study Work Sheet Text = 2 Timothy 2:1-2**God's Arithmetic Process**

Text from Stephens 1550 [Textus Receptus] OLB

Page E-2

WORD PARSE, LEXICAL MEANING, NOTES, etc. REFERENCE

2 Tim 2:1 σου ουν τεκνον μου ενδυναμου εν τη χαριτι τη εν χριστω ιησου

2 Tim 2:2 και ακουσας παρ εμου δια πολλων μαρτυρων ταυτα παραθου πιστοις ανθρωποις οιτινες ικανοι εσονται και ετερους διδασκειν

2 Tim 2:1.

σου second personal pronoun V S > σου : you

Thou

4771 su {soo}

THR

AV - thou 178; 178

ουν post positive coordinating conjunction expressing the consequence of or

therefore inference from what has gone on before (see context of chapter 1) > ουν : therefore, then, so, . . .

3767 ουν {oon}

THR

AV - therefore 263, then 197, so 18, and 11, now 9, wherefore 8,
but 5, not tr 9, misc 6; 526

1) then, therefore, accordingly, consequently, these things being so

τεκνον V N S > τεκνον : That which is begotten, born - a child of either sex;

son

in the vocative (here) as a form of kindly address from an elder to a junior or from
a teacher to a disciple (note John's use of the diminutive τεκνιον in his first epistle). AS

5043 teknon {tek'-non}

THR

from the base of 5098; TDNT - 5:636,759; n n

AV - child 77, son 21, daughter 1; 99

1) offspring, children

1a) child

1a) a male child, a son

1b) metaph.

1b1) the name transferred to that intimate and reciprocal
relationship formed between men by the bonds of love,
friendship, trust, just as between parents and children1b2) in affectionate address, such as patrons, helpers,
teachers and the like employ: my child1b3) in the NT, pupils or disciples are called children of
their teachers, because the latter by their instruction
nourish the minds of their pupils and mould their
characters1b4) children of God: in the OT of "the people of Israel" as
especially dear to God, in the NT, in Paul's writings, all
who are led by the Spirit of God and thus closely related
to God1b5) children of the devil: those who in thought and action are
prompted by the devil, and so reflect his character

WORD PARSE, LEXICAL MEANING, NOTES, etc. REFERENCE

1c) metaph.

1c1) of anything who depends upon it, is possessed by a desire or affection for it, is addicted to it

1c2) one who is liable to any fate

1c2a) thus children of a city: its citizens and inhabitants

1c3) the votaries of wisdom, those souls who have, as it were, been nurtured and moulded by wisdom

1c4) cursed children, exposed to a curse and doomed to God's wrath or penalty

For Synonyms see entry 5868

μου First personal pronoun G S > εγω : I ; Here the formal εμου is replaced by the familiar μου.

my

3450 mou {moo}

THR

the simpler form of 1700;; pron

AV - my 501, me 52, mine 19, I 11, mine own 4; 587

1) I, me, my, of me

ενδυναμω be strong P M/P Imp 2 S > ενδυναμωω : to make strong, strengthen (A)
But here I take it, the Passive voice, "be made strong through an intermediate agency" i.e. the power of the Holy Spirit. Too much of our Christian "activity" is done in the energy of the flesh. Paul here is indicating the agency of God will do the making strong. Timothy's job and our 'job' here is to Eph 5:18 with Col 3:16 - Keep on being controlled by the Holy Spirit/Let the Word of Christ dwell in us richly.
See Spirituality in Herm/Hom Notes. Paul being a master teacher, left nothing out of Timothy's education. He states here the whats while the passive voice clues us in to the how.

1743 endunamoo {en-doo-nam-o'-o}

THR

from 1722 and 1412; TDNT - 2:284,186; v

AV - be strong 3, strengthen 2, increase in strength 1, enable 1, be made strong 1; 8

1) to be strong, endue with strength, strengthen

2) to receive strength, be strengthened, increase in strength

3) in a bad sense

3a) be bold, headstrong

εν in Preposition with the locative of sphere > εν : in, within, on, at, by, among.

AS

1722 en {en}

THR

A primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); TDNT - 2:537,233; prep

AV - in 1874, by 141, with 134, among 117, at 112, on 46, through 37, misc 321; 27821) in, by, with etc.

principle, outside of himself!

7. Therefore, **flesh has no place** in the plan of Grace. This is the great reason why **Grace is hated** by the proud natural mind of man. But for this reason, the true believer rejoices! For he knows that "in him, that is, in his flesh, is no good thing"; and yet he finds God glad to bless him, just as he is!

II. The Place of Man under Grace

1. He has been accepted **in Christ**, who is his standing!
2. He is not "on probation."
 3. As to his life past, **it does not exist** before God: he died at the Cross, and **Christ is his life**.
 4. Grace, once bestowed, is not **withdrawn**: for God know all the human exigencies beforehand: His action was independent of them, not dependent upon them.
 5. The failure of devotion does not cause the withdrawal of bestowed grace (as it would under law). For example: the man in I Cor. 5:1-5; and also those in 11:30-32, who did not "judge" themselves, and so were "judged by the Lord, that they might not *{at any time}* be condemned with the world"!

III. The Proper Attitude of Man under Grace

1. To **believe**, and to consent to be **loved while unworthy**, is the great secret.
2. To refuse to make "resolutions" and "vows"; for that is to trust in the flesh.
3. To expect to be blessed, though realizing more and more lack of worth.
4. To testify of God's goodness, at all times.
5. To be certain of God's future favor; yet to be ever more tender in conscience toward Him.
6. To rely on God's chastening hand as a mark of His kindness.
7. A man under grace, if like Paul, has no burdens regarding himself; but many about others.

IV. Things Which Gracious Souls Discover

1. To "hope to be better" is to fail to see yourself **in Christ only**.
2. To be **disappointed** with yourself, is to have **believed** in yourself.
3. To be **discouraged** is **unbelief**, - as to God's purpose and plan of blessing for you.
4. To be **proud**, is to be blind! For we have no standing before God, in ourselves.
5. The lack of Divine blessing, therefore, comes from **unbelief**, and not from **failure of devotion**.
6. Real **devotion** to God arises, not from **man's will** to show it; but from the discovery that **blessing has been received** from God while we were yet **unworthy and undevoted**.
7. To preach devotion first, and blessing second, is to reverse God's order, and preach **law**,

<u>WORD</u>	<u>PARSE, LEXICAL MEANING, NOTES, etc.</u>	<u>REFERENCE</u>
	not grace . The Law made man's blessing depend on devotion; Grace confers undeserved, unconditional blessing : our devotion may follow, but does not always do so, -- in proper measure.	

Grace (cont.)

5485 charis {khar'-ece}		THR
from 5463; TDNT - 9:372,1298; n f		
AV - grace 130, favour 6, thanks 4, thank 4, thank + 2192 3, pleasure 2, misc 7; 156		
1) grace		
1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech		
2) good will, loving-kindness, favour		
2a) of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues		
3) what is due to grace		
3a) the spiritual condition of one governed by the power of divine grace		
3b) the token or proof of grace, benefit		
3b1) a gift of grace		
3b2) benefit, bounty		
4) thanks, (for benefits, services, favours), recompense, reward		
τη	Definite article L F S > ο, η, το : the. Originally	AS
that which	a demonstrative pronoun (so usually in Homer) and here, in general corresponding to the English definite article.	
is	supplied ellipsis verb to be.	
εν	Preposition with the locative of sphere > εν : in, within, on, at,	AS
in	by, among. We are to operate in the sphere of grace which emanates from our Lord Jesus Christ. Paul in Col 2:6-7 indicates again our 'walking' papers. 6 As ye have therefore received Christ Jesus the Lord {how? by the grace of God, through faith Eph 2:8}, [so] walk ye in him: 7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.	OLB
1722 en {en}		THR
a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); TDNT - 2:537,233; prep		
AV - in 1874, by 141, with 134, among 117, at 112, on 46, through 37, misc 321; 2782		
1) in, by, with etc.		
Wigram's frequency count is 2798 not 2782.		

WORD	PARSE, LEXICAL MEANING, NOTES, etc.	REFERENCE
χριστω Christ	<p>L of place/sphere M S > Χριστος : (in the LXX for ἁεὐῖ and cognate forms eg. Ex 29:7 adj. for anointing oil and verb to anoint) 1. as an adjective (a) of things, anointing, to be used as ointment (AEscheles); (b) of persons, anointed (1 Kings 2:10 [1 Sam] or Psalms 2:2) of the messiah, Luke 2:11, 2:26, John 1:41, Acts 2:36, 4:26 . .). 2. As substantive, ο Χριστος, the Messiah, the Christ: Matt 2:4, Mark 8:29, Luke 2:11, John 1:20 Acts 2:31, Rom 7:4 . . . Ἰησους Χριστος, Jesus Christ - Christ is not His last name like Jesus Smith or Jesus Jones but is the combination of His human name with His Messianic title, Mark 1:1, John 1:17, Acts 2:38. . . or as here, χριστος Ἰησους (nom. case) Matt 1:18, Acts 5:42, Rom 6:3 . . . Χριστος Κυριος, Ἰησους Χριστος ο Κυριος, Acts 15:26, Ro 1:7. . .</p> <p>The word Χριστος anointed translates in the LXX, the word ἁεὐῖ and cognate forms. This term sometimes was given to the priests who were anointed with the holy oil, particularly the High Priest e.g. Lev 4:3, 4:5, 4:16. The prophets were called ο Χριστοι Θεου - the anointed of God Psalm 105:15. the King of Israel was described upon occasion as Χριστος του Κυριου the anointed of the Lord, 1 Sam 2:10, 2:35; 2 Sam 1:14; Psalm 2:2, 18:50; Hab 3:13; the term is even used of Cyrus, Is 45:1. The title ο Χριστος the Christ, is not used of Christ in the LXX. In the N.T. the word is frequently used with the article, of the Lord Jesus, as an appellative (the name or title by which a person, thing, or class is called and known; designation) e.g., Matt 2:4; Acts 2:31; without the article, Luke 2:11; 23:2; John 1:41. Three times the title was expressly accepted by the Lord Himself, Matt 16:17; Mark 14:61,62; John 4:26.</p> <p>It is added as an appellative to the proper name Jesus, e.g. John 17:3 the only time when the Lord so spoke of Himself; Acts 9:34; 1 Cor 3:11; 1 John 5:6. It is distinctly a proper name in many passages whether with the article; Matt 1:17;11:2; Rom 7:4; 9:5; 15:19; 1 Cor 1:6; or without the article, Mark 9:41; Rom 6:4; 8:9; 8:17; 1 Cor 1:12; Gal 2:16. The single title Χριστος is sometimes used without the article to signify the One who by His Holy Spirit and power indwells believers and molds their character in conformity to His likeness, Rom 8:10; Gal 2:20; 4:19; Eph 3:17. As to the use or absence of the article, the title without the article stresses His Character (anarthrous use) and His relationship with believers. <i>When used with the article, His identity is stressed - as used here.</i> Again speaking generally, when the title is the subject of a sentence it has the article; when it forms part of the predicate the article is absent.</p> <p>With no other information from the Scriptures we would have enough to verify the Hypostatic union - the God man;</p>	AS V
5547 Christos {khris-tos'}	<p>from 5548; TDNT - 9:493,1322; adj AV - Christ 569; 569 Christ = "anointed" 1) Christ was the Messiah, the Son of God 2) anointed</p>	THR
ησου Jesus	<p>L of sphere/place M S > Ἰησους : Jesus (in the O.T. [LXX] Ἰησους translates the Hebrew יְהוֹשֻׁעַ , יְהוֹשֻׁעַ , & יְהוֹשֻׁעַ). Hatch & Redpath do not cite proper names, personal pronouns or a few common words in their concordance to the LXX.</p>	AS HR
2424 Iesous {ee-ay-sooce'}	<p>This name is of Hebrew origin 03091; TDNT - 3:284,360; n pr m AV - Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975 Jesus = "Jehovah is salvation" 1) Joshua was the famous captain of the Israelites, Moses' successor: Acts 7:45. The LXX book of Joshua is titled ΙΗΣΟΥΣ ΝΑΥΗ - Jesus [son] of Naue (Nun - from where our Bible trivia buffs get the answer to: What OT character had no father?) other answers might be Melchizedek (Heb Page</p>	THR

WORD	PARSE, LEXICAL MEANING, NOTES, etc.	REFERENCE
	7:3 - another answer from an unfortunate translation) or Adam (Gen 2:7). 2) Jesus, son of Eliezer, one of the ancestors of Christ: Lk 3:29 3) Jesus, the Son of God, the Saviour of mankind, God incarnate 4) Jesus Barabbas (in Aramaic - son of Sabba) was the captive robber whom the Jews begged Pilate to release instead of Christ (textual addition Matt 27:16 [Ιησου] Βαραββαν in Θ f ² 700* syr arm geo ² Origen, and 27:17 [Ιησου τον] Βαραββαν in same sources except Θ 700* omit τον. What a choice! The one Jesus the Lord of Glory, the other the lord of thieves. 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel Col 4:11.	UBS
2 Tim 2:2.		
και And	Coordinating conjunction > και : and , also, even, etc	
	2532 kai {kahee} apparently, a primary particle, having a copulative and sometimes also a cumulative force;; conj AV - and 8182, also 515, even 108, both 43, then 20, so 18, likewise 13, not tr. 354, misc 46, vr and 1; 9280 1) and, also, even, indeed, but ++++ Frequency count based on 1894 Scrivener Greek New Testament.	THR
α the things that	Relative pronoun N N Pl > ος, η, ο : who, whom, whose, which, that and what. 3739 hos {hos} including feminine he {hay}, and neuter ho {ho} probably a primary word (or perhaps a form of the article 3588);; pron AV - which 395, whom 262, that 129, who 84, whose 53, what 42, that which 20, whereof 13, misc 430; 1393 1) who, which, what, that ++++ Wigram's count is 1308 not 1393.	THR
ηκουσα thou hast heard	ηκουσα A A I 2 Pl > ακουω : I hear listen, attend, perceive by hearing, comprehend by hearing. 191 akouo {ak-oo'-o} a root; TDNT - 1:216,34; v AV - hear 418, hearken 6, give audience 3, hearer 2, misc 8; 437 1) to be endowed with the faculty of hearing, not deaf 2) to hear 2b) to attend to, consider what is or has been said 2c) to understand, perceive the sense of what is said 3) to hear something 3a) to perceive by the ear what is announced in one's presence 3b) to get by hearing learn 3c) a thing comes to one's ears, to find out, learn 3e) to give ear to a teaching or a teacher 3f) to comprehend, to understand	THR
παρ from	Preposition with the Ablative > παρα : from. note the contraction of the final vowel α, before εμου. 3844 para {par-ah'} a root word; TDNT - 5:727,771; prep AV - of 51, with 42, from 24, by ... side 15, at 12, than 11, misc 45; 200 1) from, of at, by, besides, near	THR
εμου me	First personal pronoun A S > εγω : I. Paul is getting close to equating what he told Timothy to the Word of God. Notice that he claims in other places that what he taught was the Word of God. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received [it] not [as]	

WORD	PARSE, LEXICAL MEANING, NOTES, etc.	REFERENCE
	the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. (1 Thessalonians 2:13)	OLB THR
	1700 emou {em-oo'}	
	a prolonged form of 1473;; pron genn/abl	
	AV - me 97, my 11, mine 1; 109	
	1) me, my, mine, etc.	
δια among	Preposition with the Genitive > δια : here as in 2 Cor 1:19 by, through or among. Evidently Timothy had heard Paul's teaching along with others. Robertson says: "Plutarch has δια in this sense and Field (Ot. Norv.) suggests that it is a legal phrase "supported by many witnesses." Not mere spectators, but testifiers. See Paul's use of δια in 1 Thess 4:2; 2 Cor 2:4; Rom 2:27; 14:20. Paul in 1 Cor 15:1-8 gives many witnesses of the resurrection of Christ." {note: that passage is the unique definition of the Gospel.} It is imperative that the message and the methods be verified by other peers as to accuracy, content, and methodology. The examples are many, of men/women who refused accountability from others and instead formed a schism or an outright cult. We are in the work together. None of us has all the answers. We must be careful to allow others to look into our ministries.	ATR1
	1223 dia {dee-ah'}	THR
	A primary preposition denoting the channel of an act; TDNT - 2:65,149; prep	
	AV - by 241, through 88, with 16, for 58, for ... sake 47, misc 86; 647	
	1) through	
	1a) of place	
	1a1) with	
	1a2) in	
	1b) of time	
	1b1) throughout	
	1b2) during	
	1c) of means	
	1c1) by	
	1c2) by the means of	
	2) through	
	2a) the ground or reason by which something is or is not done	
	2a1) by reason of	
	2a2) on account of	
	2a3) because of for this reason	
	2a4) therefore	
	2a5) on this account	
πολλων	Adjective G M Pl > πολυς, πολλη, πολυ : much [singular], many [plural]; many great or large [in amount or number].	
	4183 polus {pol-oo's}	THR
	Including the forms from the alternate pollos; TDNT - 6:536,*; adj	
	AV - many 210, much 73, great 59, misc 23; 365	
	1) many, much, large	
μαρτυρων witnesses	G M Pl > μαρτυς : a witness. Paul doesn't do his teaching in a closet. Notice the cloud of witnesses in Heb 12:1 along with Pauline type athletic metaphors.	

WORD	PARSE, LEXICAL MEANING, NOTES, etc.	REFERENCE
	3144 martus {mar'-toos} THR Of uncertain affinity; TDNT - 4:474,564; n m AV - witness 29, martyr 3, record 2; 34 1) a witness 1a) in a legal sense 1b) an historical sense 1b1) one who is a spectator of anything, e.g. of a contest 1c) in an ethical sense 1c1) those who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death	
ταυτα the things	Near demonstrative pronoun N N Pl > ουτος, αυτη, τουτο : this [singular] the same these [plural]. When the demonstrative functions as a pronoun [here] or without any associated nouns, τουτο is equivalent to this, this one, these things, this thing, here "these things" - namely "the things you heard from me."	
	5023 tauta {tow'-tah} nominative or accusative case neuter plural of 3778;; pron AV - these things 158, these 26, thus 17, that 7, these words 7, this 6, afterwards + 3326 4, misc 22; 247	THR
παραθου2 commit thou	A M Imp 2pl > παρατιθημι : active voice to place beside, set before, metaphorical use - of teaching. Middle voice [here] 1. to have set before one (Homer) 2. to deposit with another, give in charge or commit to. Not an option for a pastor, it is a direct command. Robertson indicates 1 Tim 1:18 uses the same metaphor "Deposit thou"	ATR1
	3908 paratithemi {par-at-ith'-ay-mee} from 3844 and 5087; TDNT - 8:162,1176; v AV - set before 9, commit 3, commend 3, put forth 2, commit the keeping of 1, allege 1; 19 1) to place beside or near or set before 1a) food, i.e. food placed on a table 1b) to set before (one) in teaching 1c) to set forth (from one's self), to explain 2) to place down (from one's self or for one's self) with any one 2a) to deposit 2b) to intrust, commit to one's charge	THR
πιστοις to faithful	D M Pl > πιστος, -η, -ον : 1. Of persons - trusty, faithful. anarthrous use here signals the characteristics of those who receive this information from Timothy. This specialized info (not Gnostic in nature) was evidently given to those who were gifted to teach otherwise Paul wouldn't have made a distinction between them and the rest of a local church. Their main characteristic apart from their gifts was <u>faithfulness</u> .	
	4103 pistos {pis-tos'} From 3982; TDNT - 6:174,849; adj AV - faithful 53, believe 6, believing 2, true 2, faithfully 1, believer 1, sure 1; not tr 1; 67 1) trusty, faithful 1a) of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties 1b) one who kept his plighted faith, worthy of trust 1c) that can be relied on 2) easily persuaded 2a) believing, confiding, trusting	THR

WORD	PARSE, LEXICAL MEANING, NOTES, etc.	REFERENCE
	2b) in the NT one who trusts in God's promises 2b1) one who is convinced that Jesus has been raised from the dead 2b2) one who has become convinced that Jesus is the Messiah and author of salvation	
ανθρωποις men	D M Pl > ανθρωπος : 1. generically, a human being, male or female Note here that women also have a place in the teaching ministry although they are not to teach or usurp authority from [masculine] men 1 Tim 2:12 (notice also Paul's reasoning in 1 Tim 2:13), are to teach the younger women Titus 2:3-5.,	
	444 anthropos {anth'-ro-pos}	THR
	From 435 and ops (the countenance, from 3700); man-faced, i.e. a human being; TDNT - 1:364,59; n m	
	AV - man 552, not tr 4, misc 3; 559	
	1) a human being, whether male or female 1a) generically, to include all human individuals 1b) to distinguish man from beings of a different race or order 1b1) of animals and plants 1b2) of from God and Christ 1b3) of the angels 1c) with the added notion of weakness, by which man is led into a mistake or prompted to sin 1d) with the adjunct notion of contempt or disdainful pity 1e) with reference to two fold nature of man, body and soul 1f) with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God 1g) with reference to sex, a male 2) indefinitely, someone, a man, one 3) in the plural, people 4) joined with other words, merchantman	
οιτινες who	Relative pronoun (long form of ος, η, ο + τις, τι) N M Pl > οστις, ητις, οτι : who, whom, whose, which, that and, what. Only 6 forms occur in the N.T.: οστις, ητις, οτι, οιτινες, αιτινες, and οτου.	
	3748 hostis {hos'-tis} including the feminine hetis {hay'-tis} and the neuter ho,ti {hot'-ee}	THR
	from 3739 and 5100;; pron	
	AV - which 82, who 30, whosoever 12, that 8, whatsoever + 302 4, whosoever + 302 3, whatsoever + 3956 + 302 2, misc 13; 154	
	1) whoever, whatever, who	
ικανοι able	Adjective N M Pl > ικανος, -η, -ον : 1. Of persons, sufficient, competent, fit, with the infinitive διδασκαι, below. Robertson has capable, qualified as in 1 Cor 15:9; 2 Cor 2:16; 3:5.	ATR1
	2425 hikanos {hik-an-os'} from hiko [hikano or hikneomai, akin to 2240] (to arrive);	THR
	TDNT - 3:293,361; adj	
	AV - many 11, much 6, worthy 5, long 4, sufficient 3, misc 12; 41	
	1) sufficient 1a) many enough, enough 1b) sufficient in ability, i.e. meet, fit	
εσονται shall be	F M I 3Pl > ειμι : I am. The future tense is important. It assumes time for training these faithful candidates. When future pastor teachers are being trained there should be exercise provided so that they will have continuous motivation for study. When picking these men for training we need to understand the difference between natural and spiritual gifts! The race is not always to the speedy or to those who have the greater natural gifts.	

WORD	PARSE, LEXICAL MEANING, NOTES, etc.	REFERENCE
	2071 esomai {es'-om-ahee} THR future of 1510;; v AV - shall be 151, will be 9, be 6, shall have 6, shall come to pass 4, shall 4, not tr 1, misc 7; 188 1) future first person singular of "to be"	
καί also	Coordinating conjunction > καί : and , also, even, etc There will be individuality and stylistic differences with these faithful men, but the message should not change.	
	2532 kai {kahee} apparently, a primary particle, having a copulative and sometimes also a cumulative force;; conj AV - and 8182, also 515, even 108, both 43, then 20, so 18, likewise 13, not tr. 354, misc 46, vr and 1; 9280 1) and, also, even, indeed, but ++++ Frequency count based on 1894 Scrivener Greek New Testament.	THR
ετερους clear others	Distributive pronoun A M Pl > ετερος, -α, -ον : other, another, different. Paul makes a distinction between the use of this word and αλλος (see Gal 1:6-7, 2 Cor 11:5). His careful distinction should perhaps tip us off that the distinctive differences in personality, mannerisms, gifts, etc., should be maintained. We do not make puppets of ourselves. Paul indicates that saved sinners come in all sizes, shapes, economic and educational backgrounds. If Paul had used the word αλλος, here, he would have us to turn out clones. Our job if we accept this assignment is to find them and teach them <u>what</u> and <u>how</u> to teach others. Some may be harder to reach than others. One of my friends who barely made it through high school and who has been crippled by rheumatoid arthritis, was teaching Greek to his pastor and at a different time to other men in his church. The pastor's messages improved rapidly but eventually he stopped coming over because he said it was "too much work." Robertson has: ATR1 "Not necessarily 'different,' but 'others in addition.' This is the way to pass on the touch of the light of the knowledge of God in Christ. Paul taught Timothy who will teach others who will teach others, an endless chain of teacher-training and gospel propaganda."	
	2087 heteros {het'-er-os} Of uncertain affinity; TDNT - 2:702,265; adj AV - another 43, other 42, other thing 3, some 2, next day 2, misc 7; 99 1) the other, another, other 1a) to number 1a1) to number as opposed to some former person or thing 1a2) the other of two 1b) to quality 1b1) another: i.e. one not of the same nature, form, class, kind, different For Synonyms see entry 5806	THR
διδαξει teach	A A Inf > διδασκω : I teach. This word group is very important in the Pastoral epistles see the table below:	HER

Table E01. Doctrine Is Important In The Pastorals

GREEK WORD	ENGLISH TRANSLATION	AS USED IN 1 TIMOTHY	AS USED IN 2 TIMOTHY	AS USED IN TITUS
διδασχη	Teaching, Doctrine		1	1
διδασκω	To Teach	3	1	1
διδασκαλος	A Teacher	1	2	
διδασκλια	Teaching, Instruction, Doctrine	8	3	4
διδακτικος	Good at Teaching	1	1	

One man in one of our past classes was really concerned about the knowledge state (or lack of it) of the churches he has attended. He also commented about the lack of depth and obvious lack of preparation by most of the pastors he has heard. I suggested to him that if this class is like most we have had, the number who finish and go on is about 50%. Since we started out with 5, I'd like to see at least 2 finish (why not the whole group?). This class takes about 2 years to complete. If each of those finishing taught a similar class each year, etc., . . . How many trained individuals would we have in ten years? The nuclear physicist in the class responded $2^{10} = 1024$. If even better trained pastors took up this job the results could greatly benefit the Church of Jesus Christ.

1321 didasko {did-as'-ko}

THR

A prolonged (causative) form of a primary verb dao (to learn); TDNT - 2:135,161; v

AV - teach 93, taught + 2258 4; 97

1) to teach

1a) to hold discourse with others in order to instruct them, deliver didactic discourses

1b) to be a teacher

1c) to discharge the office of a teacher, conduct one's self as a teacher

2) to teach one

2a) to impart instruction 2b) instill doctrine into one

2c) the thing taught or enjoined

2d) to explain or expound a thing

2f) to teach one something

Notice Thayer's comment in 1c), above. "Conduct one's self as a teacher." We wonder what is happening to our schools. Look at our children's role models. First they have us! Next they have individuals of various departures from sound speech and morals at school. What should we expect?

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MESSAGE TITLE PAGE
GOD'S ARITHMETIC PROCESS
2 Timothy 2:1-2

SUBMITTED
IN PARTIAL FULFILLMENT
FOR EXEGETICAL HOMILETICS 400

NAME: Ebenezer McCorntlip

DATE: 13 September 1994

PRINCIPLES AND THEME

TEXT 2 Timothy 2:1-2PRINCIPLE
NUMBER

PRINCIPLE

- | | |
|---|--|
| 1 | Production of Pastor/Teacher's requires great care. |
| 2 | A Pastor/Teacher's message and methods must be verified by faithful witnesses. |
| 3 | God produces trained Pastor/Teacher's through trained Pastor/Teacher's. |
| 4 | The Grace of God multiplies Pastor/Teacher's through proper training. |
| 5 | Pastor/Teacher's are trained in the local church. |
| 6 | A Pastor/Teacher requires dependence on the Grace of God. |
| 7 | |
| 8 | |
| 9 | |

THEME

Pastor/Teachers are multiplied through proper training.

MESSAGE OUTLINE

TYPE: Textual Expository

TOPIC: Preacher/teacher training

TITLE: God's Arithmetic Process

TEXT: 2 Timothy 2:1-2

THEME: **Pastor/Teachers are multiplied through proper training.**

INTRODUCTION: Most individuals born into this world are pretty good at procreation but if statistics are any use, most of us are not too good at parenting. For whatever reasons, we seem to take these same problems with us into the Body of Christ. Although not well planned, our evangelism seems to work [may have a lot of still-borns] OK, but when parenting beyond the milk stage, we often refuse our responsibility. We like babies but as they get older they become a lot of trouble. In both realms, the world and the church, we cop out with "Let the schools teach them." Well the apostle Paul understands our failures and in his second letter to Timothy chapter 2 verses 1 and 2 he tells us that "**Pastor/Teachers are multiplied through proper training.**"

BODY:

I. THE DEFINITION OF PROPER TRAINING

All spiritual training takes spiritual regeneration, However, . . . it can be used as an evangelistic tool -

A. The Qualifications for a Proper Trainer.

1. Strong in the Grace of God (ενδυναμου εν τη χαριτι τη εν Χριστω Ιησου)
2. Teaching Verifiable by Other Trainers (πολλων μαρτυρων)
3. Patient in Teaching the Word of God (it takes time) (εσονται)
4. Strong Evidence of Spiritual Gift and Fruit (ενδυναμου)
(Passive Voice - subject receives the action - is made strong)

B. The Qualifications for a Proper Trainee.

1. Evidence of Spiritual Fruit (faithfulness - note Gal 5:22 πιστις. " and pay the Price" B.G. Introd. to Syst. Theol)
2. Evidence of Spiritual Gift (ικανοι εσονται και ετερους διδαξαι)
3. Evidence of Willingness to Learn (no one can expect to be a teacher if he has never been a learner)

II. THE MULTIPLICATION OF PASTOR/TEACHER'S

A. Multiplication Source

1. Multiplication by the Grace of God (ενδυναμου εν τη χαριτι τη εν χριστω ιησου)
2. Multiplication through a Gifted Trainer
(illus. of Gal 6:1)

B. Multiplication Location

(in, with, by - the local church)

C. Multiplication Expectaion

1. A reduction in "Dumb Priests"
2. An Increase in Evangelism
3. A Reduction in Your Required Time
(40 Hrs/Message * number of Messages/week = ?)
4. An Increase in Church Building Activity by Your Church
(Trained believers Need Exercise)

CONCLUSION: Remember: **Pastor/Teachers are multiplied through proper training.**

APPLICATION: God told church pastors to do it. How are we doing?

(INVITATION): Materials available if needed.

Worksheet For Principles

Preachers/Teachers are to be faithful.

Pastor/Teacher candidates are screened by faithfulness and giftedness.

Production of Pastor/Teacher's requires training time.

Production of Pastor/Teacher's requires proper information.

Production of Pastor/Teacher's requires great care.

A Pastor/Teacher's message and methods must be verified by faithful witnesses.

God produces trained Pastor/Teacher's through trained Pastor/Teacher's.

The Grace of God multiplies Pastor/Teacher's through proper training.

God commands trained men to train others to train others.

Christ Jesus is God

Pastor/Teacher's are trained in the local church.

The local church is God's training ground for Pastor/Teacher.

A Pastor/Teacher requires dependence on the Grace of God.

[Type text]

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APPENDIX F

A TOPICAL EXPOSITORY EXAMPLE; WORD STUDY, PRINCIPLES, THEME, & OUTLINE

MESSAGE TITLE PAGE

BOOK CHAPTER:VERSE(S)

2 Cor 1:22, 2 Cor 5:5, Eph 1:13-14

SUBMITTED

IN PARTIAL FULFILLMENT

FOR EXEGETICAL HOMILETICS 400

NAME: Ebenezer McCorntlip

DATE: 03 August 1995

EXEGETICAL WORD STUDY WORK SHEET TEXT = 2 Corinthians 1:22

WORD **PARSE, LEXICAL MEANING, NOTES, etc** **REFERENCE****God's Downpayment**

Text from N26/UBS-3OLB

2 Co 1:22 ο και σφραγισμενος ημας καιδους τον αρραβωνα του πνευματος εν ταις καρδιαις ημων ^(N26)
 OLB

2 Co 1:22 Who <3588> hath <4972> (0) also <25322 sealed <4972> (5671) us <2248>, and <2532>
 given <1325> (5631) the eamest <728> of the Spirir <4151> in <1722> our <2257> hearts
 <2588>. (KJV)

2 Co 1:22.

ο Definite article NMS > ο,η,το. Acts like demonstrative with Aorist participles, below.

The One who

3588 ho {ho} includmg the feminine he (hay),and the neuter to {to}. In all their inflections,
 the definite article;; article

OLB,THR

AV - which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

και Coordinating conjunction used adverbally here.

also

2532 kai {kahee} Apparently, a primary particle, having a copulative and sometimes
 also a cumulative force;; conj

OLB, THR

AV - and 8182, also 515, even 108, both 43, then 20, so 18, likewise 13, not tr. 354, misc 46, vr
 and 1; 9280.

1) and, also, even, indeed, but

++++

Frequency count based on 1894 Scrivener Greek New Testament.

σφραγισμενος 1AMPtc NMS > σφραγιζω : I seal.

has sealed

MM quotes the Oxyrynchus Papyri VI, "If you come, take out six artabae of vegetable seed, sealing it in the
 sacks in order that they may be ready. The sealing [of the sacks] is the last thing that must be done prior to
 delivery. There are many examples of sealing for security. The verb may also carry the meaning of to "hide" or
 conceal, as in Rev 10:4, 22:10. It is used also in the sense of to "distinguish" or to mark. From this the word
 may mean to confirm or authenticate as in the Chretomathie I Papyri (149 A.D.), where it is certified regarding
 an animal for slaughter. Sealing was also used as a method of protection against falsification in the case of
 written documents (You are our epistle... 2 Cor 3:2).

MM

AG says the word here connotes more than just identification but rather implies also to "endue with
 power from heaven as in John 6:27."

AG

The middle voice here I take to mean that God has sealed believers for His own benefit (for
 Himself).

Wuest comments that a seal signified:

KW

(1) a finished transaction (note punctiliar participle). (2) ownership (middle voice),

(3) security (what God has done cannot be undone except by someone greater than God.)

Note that σφραγιζω is an onomatopoeic word - that is, the formation of a word in imitation of the natural sound
 (here - of branding an animal)

4972 sphragizo (sfrag-id'-zo)

OLB, THR

from 4973; TDNT - 7:939,1127; v

AV - seal 22, set to (one's) seal 1, stop 1, seal up 1, set a seal 1,vr seal 1; 27

1) to set a seal upon. mark with a seal, to seal

la) for security: from Satan

1b) since things sealed up are concealed (as the contents of a letter), to hide, keep in

	silence. keep secret	
	1c) in order to mark a person or a thing	
	1c1) to set a mark upon by the impress of a seal or a stamp	
	1c2) angels are said to be sealed by God	
	1d) in order to prove, confirm, or arrest a thing	
	1d1) to confirm authenticate, place beyond doubt	
	1d1a) of a written document	
	1d1b) to prove one's testimony to a person that he is what he professes to be.	
ημας us	1st personal pronoun API > εγω : I	
	2248 hemas {hay-mas}	OLB, THR
	Accusative case plural of 1473;; pron	
	AV - us 148, we 25, our 2, us-ward + 1519 2, not tr 1; 178	
	1) us, we, our etc.	
και and	Coordinating conjunction : and	
	2532 kai {kahee}	OLB, THR
	Apparently, a primary particle, having a copulative and sometimes also a cumulative force;; conj	
	AV - and 8182, also 515, even 108, both 43, then 20, so 18, likewise 13, not tr. 354, misc 46, vr and 1; 9280	
	1) and, also, even, indeed, but	
	++++	
	Frequency count based on 1894 Scrivener Greek New Testament.	
δους has given	AAPtc NMS > διδωμι :I give.	
	He has sealed us for His own benefit but the earnest has been at the same time given to us for our benefit.	
	1325 didomi {did'-o-mee}	OLB, THR
	A prolonged form of a primary verb (which is used as an altern. in most of the tenses): TDNT - 2:166.166: v	
	AV - give 365, grant 10, put 5, show 4, deliver 2, make 2, misc 25; 413	
	1) to give	
	2) to give something to someone	
	2a) of one's own accord to give one something, to his advantage	
	2a1) to bestow a gift	
	2b) to grant, give to one asking, let have	
	2c) to supply, furnish, necessary things	
	2d) to give over, deliver	
	2d1) to reach out, extend, present	
	2d2) of a writing	
	2d3) to give over to one's care, intrust, commit	
	2d3a) something to be administered	
	2d3b) to give or commit to some one something to be religiously observed	
	2e) to give what is due or obligatory, to pay: wages or reward	
	2f) to furnish, endue	
	3) to give	
	3a) to cause, profuse, give forth from one's self	
	3a1) to give, hand out lots	
	3b) to appoint to an office	
	3c) to cause to come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them	
	3d) to give one to someone as his own	

	3d1) as an object of his saving care	
	3d2) to give one to someone, to follow him as a leader and master	
	3d3) to give one to someone to care for his interests	
	3d4) to give one to someone to whom he already belonged, to return	
	4) to grant or permit one	
	4a) to commission	
	For Synonyms see entry 5836	
τοῦ the	Definite Article AMS > ο, η, το :the	
	3588 ho (he) including the feminine he (hay), and the neuter to {to}	OLB, THR
	In all their inflections, the definite article;; article	
	AV - which 413, who 79, the things 11, the son 8, misc 32; 543	
	1) this, that, these, etc.	
	Only significant renderings other than "the" counted	
ἀρραβώνα earnest	AMS > ἀρραβών : first installment, deposit, down payment, pledge, that pays a part of the purchase price in advance. and secures a legal claim to the article in question, or makes a contract	AG
	valid. . . In any case the ἀρραβών is a payment which obligates the contracting party to make further payments.	
	This word is of undoubted semetic origin (Heb. עֶרָבֹן '-ERABON). The word is found frequently with variant spelling, ἀραβών. The use of this word with the meaning "earnest money", is illustrated in the Paris Papyri (ii/BC), where a woman who was selling a cow received 1000 drachmae as ἀραβών. From the Oxyrynchus Papyri late i/AD): "Regarding Lampon the Mouse-catcher, I paid him for you as earnest money 8 Drachmae in order that he may catch the mice while they are with young.	
	MM add that in Modern Greek η ἀρραβωνι(α)σμενη: "the betrothed bride",	MM
	is "an interesting remembrance of the ancient custom of purchasing a wife". (This quoted from Abbott - Songs, pg. 258) in the same way η ἀρραβώνα is used for the engagement-ring. Another variant spelling is found on the island of Cyprus where the word is ἀραώνα.	
	A. Deissmann states that ἀρραβών and βεβαίουν (V. 21) stand in essential	BS
	relation to each other in technical usage. He points out that βεβαίουν is a technical expression for a legal guarantee. He states that βεβαίωσις - confirmation, had thus received the technical meaning of a definite obligation of the seller. . . . the seller did not only make over the thing to the buyer, but assumed the guarantee to defend the validity of the sale against any possible claims of a third party. Thus by taking "confirm" and "sure" in the sense of legally guaranteed security, the statements in which they occur gain in decisiveness and force.	
	The Expositors Greek Testament rightly points out that the "us" in	EGT
	verse 22 ("sealed us" . . . in "our" hearts) refers to all Christians. Unfortunately, Expositor's like so many, see water baptism as the act inferred by the aorists of σφραγισμενος (sealed) and δους (given). To right this idea we might go to Ephesians 1:13-14 where conceptual, as well as verbal, cross references exist. There we find that "having believed" (aorist active participle from πιστεωω : I believe, have faith), "you were sealed" (aorist passive indicative from σφραγιζω : I seal) "by the Holy Spirit of promise, who is the earnest" (ἀρραβών) "of our inheritance" (i.e. our salvation).	
	We see the transaction here described as being a guaranteed one. That is, from verse 21: "Now He who establishes (βεβαίωω : PAPtc NMS, meaning to confirm in the sense of guaranteeing so that the ordinary use of the articular present participle would seem to best give the sense, here: "the confirming one"), "us . . . (is) God, Who also has sealed us (for Himself) and has given the earnest (ἀρραβώνα) of the Spirit in our hearts (for our benefit)." Thus we see that God guarantees His transactions in a very technical sense where the "earnest" the transaction is the Holy Spirit, Himself.	MRV
	Lenski adds, "The ἀρραβών is the first downpayment by which He Who	RCHL
	makes it, assures the recipient of final payment in full. The genitive "of the Spirit", is appositional: The (Holy) Spirit is the pledge.	
	We find that this word points out to us that God has not yet given all that is possible to give (the (Holy) Spirit in our hearts being the first installment). THERE IS MORE TO COME.	

	Further, this word ἀρραβών is an indication and a pledge of what is yet to be, but <u>bears no proportion</u> to it.	EB
	Although the Greek ἀρραβών came from the Hebrew verb ברע,	CBSC
	translated in Genesis 38:17, 18, 20, as a pledge, it is distinguished from a pledge in the important aspect that a pledge is one kind of " <u>something</u> , given as assurance for <u>something else</u> ", as in the case of the sacraments [ordinances] (good illustration). The ἀρραβών, however, is part of the thing to be given, as when a purchase is made, and part of the money is paid down at once. This word ἀρραβών is found in (Modern) Greek (LXX Genesis 38:17,18,20), in a modified form in Latin, and exists to this day in the French "arrhes".	
	Deposit, earnest: engagement (ring) -se(pl.) betrothal, so says the Modern Greek.	JTP
	This word is a masculine substantive. The word contains the idea of a pledge when a token (a ring) is given to the bride-to-be as the deposit or earnest of the eventual consummation (in marriage) of the betrothal. In this case also, is contained the idea that the betrothal is by word, deed and thought only a small sample (but like in kind) of what the bride will eventually have. i.e., all of the Groom.	
	HBD points out a conceptual cross reference in Genesis 24 and following, concerning the time when Eleizar,	HBD
	Abraham's servant, was sent out to Mesopotamia to fetch a wife for Isaac. Giving Rebekah a nose-ring and bracelets and jewels of gold and silver, these were to her an earnest of <u>Isaac's wealth</u> , and the evidence of a comfortable home in Canaan.	
	Thus using the word in all the <u>appropriate</u> senses seen above, Paul tells us that the work of the Holy Spirit in our hearts is an earnest of our heavenly inheritance. Christian knowledge, holiness, and happiness are not only a pledge, but are also a foretaste of heaven's bliss.	
	728 arrhabon {ar-hrab-ohn'} is of Hebrew origin 06162; TDNT - 1:475.80; n m	OLB, TKR
	AV - earnest 3; 3	
	1) an earnest	
	la) money which in purchases is given as a pledge or downpayment that the full amount will subsequently be paid	
του of the	Definite article GNS > ο, η, το :the - concord with πνεύματος, below.	
	3588 ho {ho} including the feminine he {hay}, and the neuter to {to} in all their inflections, the definite article;; article	OLB, THR
	AV - which 413, who 79, the things 11, the son 8, misc 32; 543	
	1) this, that, these, etc.	
	Only significant renderings other than "the" counted	
πνεύματος Spirit	Articular noun - Genitive of definition, Neuter, Singular > πνεύμα : Spirit, breath-wind Spirit: particularly here, the Spirit as that which differentiates God from everything that is not God, as the Divine power that produces all divine existence as the Divine element in which all Divine life is carried on, as the bearer of every application of Divine will. All those who [in] God, possess or receive this [person] Spirit and hence have a share in His life. This Spirit also serves to distinguish the Christian from all unbelievers, i.e., the Spirit enters a man and in accordance with God's will, separates him from himself, that is, the purely human part of his nature.	AS
	4151 pneuma {pnyoo'-mah} from 4154; TDNT - 6:332,876: n n	OLB, TIIR
	AV - Spirit 111. Holy Ghost 89, Spirit (of God) 13, spirit (of the Lord) 5, (My) Spirit 3, Spirit (of truth) 3, Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47, spirit (general) 26. spirit 8, (Jesus' own) spirit 6, (Jesus' own) ghost 2, misc 21; 385	

- 1) a movement of air (a gentle blast
 la) of the wind, hence the wind itself
 1b) breath of nostrils or mouth
- 2) the spirit, i.e. the vital principal by which the body is animated
 2a) the rational spirit, the power by which the human being feels, thinks, decides
 2b) the soul
- 3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting
 3a) a life giving spirit
 3b) a human soul that has left the body
 3c) a spirit higher than man but lower than God, i.e. an angel
 3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men
 3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ
- 4) of God
 4a) God's power and agency distinguishable in thought from his essence in itself considered
 4a1) manifest in the course of affairs
 4a2) by its influence upon the souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings
 4a3) the third person of the trinity, the God the Holy Spirit
- 5) the disposition or influence which fills and governs the soul of any one
 5a) the efficient source of any power, affection, emotion, desire, etc.
- εν
 in Preposition with the locative of sphere, below. Our hearts are the sphere in which the gift of the [Holy] Spirit is displayed.
 1722 en {en} OLB, THR
 A primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); TDNT - 2:537,233; prep
 AV - in 1874, by 141, with 134, among 117, at 112, on 46, through 37, misc 321; 2782
 1) in, by, with etc.
 Wigram's frequency count is 2798 not 2782.
- ταις
 [the] Definite Article LFP > ο, η, το :the - Locative of sphere.
 3588 ho {ho} including the feminine he (hay), and the neuter to {to} OLB, THR
 in all their inflections, the definite article;; article
 AV - which 413, who 79, the things 11, the son 8, misc 32; 543
 1) this, that, these, etc.
 Only significant renderings other than "the" counted
- καρδιας
 hearts [sphere of] Articular noun, Locative of sphere FP > καρδια : Heart - as the seat of physical, spiritual, and mental life, particularly, here, as the center and source of the whole inner life, with its thinking, feeling, and volition. AG
 The "heart" has thus the general sense of the midst, the innermost or hidden part of anything. Its ruling use is for the bodily organ of the centrality of which as the seat of life the ancients had on the whole a correct view. Since the Bible phrase "the life is in the blood" (Lev 17:14) that organ which forms the center of its distribution must have the most important place in the whole system so by an easy transition "heart" (the pump) came to signify the seat of man's collective energies; the focus of his personal life.
 2588 kardia {kar-dee'-ah} prolonged from a primary kar (Latin, cor, "heart");
 TDNT - 3:605,415; n f OLB, THR
 AV - heart 159, broken hearted + 4937 1; 160
 1) the heart
 la) that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life

- 1b) denotes the centre of all physical and spiritual life
 2a) the vigour and sense of physical life
 2b) the centre and seat of spiritual life
 2b1) the soul or mind, as it is the fountain and seat of the thoughts,
 passions, desires, appetites, affections, purposes, endeavours
 2b2) of the understanding, the faculty and seat of the intelligence
 2b3) of the will and character
 2b4) of the soul so far as it is affected and stirred in a bad way or good,
 or of the soul as the seat of the sensibilities, affections, emotions, desires,
 appetites, passions
 1c) of the middle or central or inmost part of anything, even though inanimate

ημῶν 1st Personal pronoun, Genitive of possession, Plural > ἐγώ : I
 our.

2257 hemon {hay-mene'} genitive case plural of 1473;; pron OLB, THR
 AV - our 313, us 82, we 12, not tr 1, misc 2; 410
 1) our, we, us

5631 Tense - Second Aorist See 5780
 Voice - Active See 5784
 Mood - Participle See 5796
 Count- 889

5671 Tense - Aorist See 5777
 Voice - Middle See 5785
 Mood - Participle See 5796
 Count- 61

God's Downpayment
Text from N26/UBS-3 OLB

2 Co 5:5 ο δε κατεργασαμενος ημας εις αυτο τουτο θεος ο δους ημιν τον αρραβωνα του πνευματος (N26)
2 Co 5:5. Now <1161> he that hath wrought <2716> (5666) us <2248> for <1519> this very same thing <5124> [is] God <2316>, who <3588> also <2532> hath given <1325> (5631) to us <2254> the earnest <728> of the Spirit <4151>.

WORD PARSE. LEXICAL MEANING. NOTES. etc REFERENCE

2 Co 5:5.

ο Definite article NMS > ο, η, το : the - here used with participle & acts like demonstrative pronoun.
He Who

3588 ho {ho} including the feminine he {hay}, and the neuter to {to} OLB, THR
in all their inflections. the definite article;; article
AV - which 413, who 79, the things 11, the son 8, misc 32; 543
1) this, that, these, etc.
Only significant renderings other than "the" counted

δε Postpositive conjunction used in a transitional passage.
now

1161 de {deh}, a primary particle (adversative or continuative), conj OLB, THR
AV - but 1297, and 935, now 166, then 132, also 18, yet 16, yea 13. so 13, moreover 13,
nevertheless 11, for 4, even 3, misc 9, not tr 301; 2871
1) but, moreover, and. etc.
Frequency count based on Scrivener's 1894 Greek New Testament. J.B. Smith listed no count.

κατεργασαμενος AMPtc NMS > κατεργαζομαι : to effect by labor, achieve, workout, bring about.
has prepared Chrysostom said this word referred to Creation, but ICC says it refers rather to our
(for Himself) regeneration. ICC

2716 katergazomai (kat-er-gad'-zom-ahee) from 2596 and 2038; TDNT - 3:634,421; v OLB, THR
AV - work 15. do 5. do deed 1. to Perform 1. cause 1. work out 1: 24
1) to perform, accomplish, achieve
2) to work out i.e. to do that from which something results
2a) of things: bring about, result in
3) to fashion i.e. render one fit for a thing

ημας 1st personal pronoun AP1 > εγω : I
us

2248 hemas {hay-mas'} accusative case plural of 1473;; pron OLB, THR
AV - us 148, we 25, our 2, us-ward + 1519 2, not tr 1; 178
1) us, we, our etc.

εις Preposition with accusative. below - of aim or purpose.
for

1519 eis (ice) a primary preposition: TDNT - 2:420,211; prep OLB, THR
AV - into 573, to 281, unto 2W, for 140, in 138, on 58, toward 29, against 26, misc 321; 1773
1) into, unto, to, towards, for, among
Wigram's frequency count is 1770 not 1773.
++++

"For" (as used in Acts 2:38 "for the forgiveness...") could have two meanings. If you saw a poster saying "Jesse James wanted for robbery", "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

αυτο3rd personal pronoun ANS > αυτος, αυτη, αυτο : he, she, it. Here an anarthrous use identifies useage thing as a thing; personal pronoun rather than intensive pronoun.
(very)

846 autos {ow-tos'} from the particle au [perhaps akin to the base of 109 through the idea of a baffling wind] (backward);; pron OLB, THR

AV - him 1947, them 1148, her 195, it 152, not tr. 36, misc 1676; 5118

1) himself, herself, themselves, itself

2) he, she, it

3) the same

Wigram's frequency count is 4913 not 5117.

τουτο Near demonstrative pronoun ANS > ουτος, αυτη, τουτο : this, pl. these.
this

5124 touto {too'-to} neuter singular nominative or accusative case of 3778;; pron OLB, THR

AV - this 199, therefore + 1223 44, that 25, for this cause + 1223 14, wherefore + 1223 7, it 5, not tr 1, misc 25; 320

1) mar (thing), this (thing)

(is) ellipsis - to be verb.

Θεος Predicate Nominative MS > Θεος : God - Great force given here by position of Θεος in clause ICC
God,

God has prepared us for himself for the purpose that mortality might be swallowed up of life. Who can defeat God's purpose?

2316 theos {teh'-os} of uncertain affinity; a deity, especially (with 3588) OLB, THR
the supreme Divinity; TDNT - 3:65,322; n m

AV - God 1320, god 13, godly 3, God-ward + 4214 2, misc 5; 1343

1) a god or goddess, a general name of deities or divinities

2) the Godhead, trinity

2a) God the Father, the first person in the trinity

2b) Christ, the second person of the trinity

2c) Holy Spirit, the third person in the trinity

3) spoken of the only and true God

3a) refers to the things of God

3b) his counsels, interests, things due to him

4) whatever can in any respect be likened unto God, or resemble him in any way

4a) God's representative or viceregent

4a1) of magistrates and judges

ο Definite article NMS > ο, η, το : the - here used with participle acts like demonstrative pronoun.
[He] Who

3588 ho {ho} including the feminine he {hay}, and the neuter to {to} OLB, THR
in all their inflections, the definite article;; article

AV - which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

δους AAPTcpl NMS > διδωμι : I give. This explains how God prepared us for this sure hope of receiving has given a spiritual [physical] body. "He gave us the earnest of the Spirit." That implies He has placed Himself in the position of a debtor who has paid an installment: and He is a debtor who is sure to pay the remainder in full. The Spirit gives us the longing and is the security that our longing for the spiritual [physical] body, the σωμα της δοξης, will be satisfied (see 3:18, 4:17 or Phil 3 :20-21).

1325 didomi {did'-o-mee} a prolonged form of a primary verb (which is used as an OLB,THR
altern. in most of the tenses); TDNT - 2:166,166; v

AV - give 365, grant 10, put 5, show 4, deliver 2, make 2, misc 25: 413

1) to give

2) to give something to someone

2a) of one's own accord to give one something, to his advantage

2a1) to bestow a gift

2b) to grant, give to one asking. let have

2c) to supply, furnish, necessary things

2d) to give over, deliver

2d1) to reach out, extend, present

2d2) of a writing

2d3) to give over to one's care. intrust. commit

2d3a) something to be administered

2d3b) to give or commit to some one something to be religiously observed

2e) to give what is due or obligatory, to pay: wages or reward

2f) to furnish, endue

3) to give

3a) to cause, profuse, give forth from one's self

3a1) to give, hand out lots

3b) to appoint to an office

3c) to cause to come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them

3d) to give one to someone as his own

3d1) as an object of his saving care

3d2) to give one to someone, to follow him as a leader and master

3d3) to give one to someone to care for his interests

3d4) to give one to someone to whom he already belonged, to return

4) to grant or permit one

4a) to commission

For Synonyms see entry 5836

ημιν
to us

2cnd personal pronoun DPI > ου : you

2254 hemin {hay-meen'} dative case plural of 1473;; pron

OLB, THR

AV - us 161, we 13, our 2, for us 1; 177

1) us, we, our

τον
the

Definite article AMS > ο, η, το : the.

3588 ho {h} including the feminine he {hay}, and the neuter to {to}

OLB, THR

in all their inflections, the definite article;; article

AV - which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

αρραβωνα
earnest

articular noun AMS > αρραβων : earnest - see word study of II CO 1:22

We see here that the [Holy] Spirit is the "earnest" that our mortal bodies will someday be changed to be immortal like that of Jesus Christ. God Himself has made the promise and is Himself the guarantee - a very powerful argument.

728 arrhabon {ar-hrab-ohn'} of Hebrew origin 06162; TDNT - 1:475,80; n m

OLB, THR

AV - earnest 3; 3

1) an earnest

1a) money which in purchases is given as a pledge or downpayment that the full amount will subsequently be paid

του of [the]	<p>Definite article, Genitive of definition or apposition Neuter Singular > ο, η, το : the.</p> <p>3588 ho {he} including the feminine he {hay}, and the neuter to {to} in all their inflections, the definite article;; article AV - which 413, who 79, the things 11, the son 8, misc 32; 543 1) this, that, these, etc. Only significant renderings other than "the" counted</p>	<p>ATRI pg 498 OLB, THR</p>
πνευματος Spirit	<p>Here as in 2 Co 1:22, the Holy Spirit is Himself the believer's guarantee that what God has purposed, He will finish.</p> <p>The Holy Spirit of promise is {an} earnest of our inheritance (salvation). 4151 pneuma {pnyoo'-mah} from 4154; TDNT - 6:332,876; n n AV - Spirit 111, Holy Ghost 89, Spirit (of God) 13, spirit (of the Lord) 5, (My) Spirit 3, Spirit (of truth) 3, Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47, spirit (general) 26, spirit 8, (Jesus' own) spirit 6, (Jesus' own) ghost 2, misc 21; 385 1) a movement of air (a gentle blast 1a) of the wind, hence the wind itself 1b) breath of nostrils or mouth 2) the spirit, i.e. the vital principal by which the body is animated 2a) the rational spirit, the power by which the human being feels, thinks, decides 2b) the soul 3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting 3a) a life giving spirit 3b) a human soul that has left the body 3c) a spirit higher than man but lower than God, i.e. an angel 3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men 3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ 4) of God 4a) God's power and agency distinguishable in thought from his essence in itself considered 4a1) manifest in the course of affairs 4a2) by its influence upon the souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings 4a3) the third person of the trinity, God the Holy Spirit 5) the disposition or influence which fills and governs the soul of any one 5a) the efficient source of any power, affection, emotion, desire, etc.</p>	<p>EGT OLB, THR</p>
5631	<p>Tense - Second AoristSee 5780 Voice - Active See 5784 Mood - Participle See 5796</p> <p>Count - 889</p>	
5666	<p>Tense - AoristSee 5777 Voice - Middle Deponent See 5788 Mood - Participle See 5796 Count- 88</p>	

God's Downpayment
Text from N26/UBS-3, OLB

Eph 1:13-14

- Eph 1:13 εν ω και υμεις ακουσαντες τον λογον της αληθειας το ευαγγελιον της σωτηριας υμων εν ω και πιστευσαντες εσφραγισθητε τω πνευματι της επαγγελιας τω αγιω ^(N26)
- Eph 1:13. In <1722> whom <3739> ye <5210> also <2532> [trusted]. after ye heard <191> (5660) the word <3056> of truth <225>, the gospel <2098> of your <5216> salvation <4991>: in {1722} whom <3739> also <2532> after ye believed <4100> (5660), ye were sealed with <4972> (5681) that Holy <40> Spirit <4151> of promise <1860>.
- Eph 1:14 ο εστιν αρραβων της κληρονομιας ημων εις απολυτρωσιν της περιποιησεως εις επαινον της δοξης αυτου ^(N26)
- Eph 1:14. Which <3739> is <2076> (5748) the earnest <728> of our <2257> inheritance <2817> until <1519> the redemption <629> of the purchased possession <4047>, to <1519> the praise <1868> of his <846> glory <1391>.

WORD PARSE, LEXICAL MEANING, NOTES, etc REFERENCE

Eph 1:13.

- εν Preposition with locative of sphere - in
in
- 1722 en{en} a primary preposition denoting (fixed) position (in place, time or state), OLB, THR
and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate
between 1519 and 1537); TDNT - 2:537,233; prep
AV - in 1874, by 141. with 134, among 117, at 112, on 46, through 37, misc 321; 2782
1) in, by, with etc.
Wigram's frequency count is 2798 not 2782.
- ω Relative pronoun LMS > ος, η, ο : who, whom, whose, which, that, and what.
whom
- 3739 hos {hos} including feminine he {hay}, and neuter ho {ho}, OLB, THR
Probably a primary word (or perhaps a form of the article 3588); pron
AV - which 395, whom 262. that 129, who 84, whose 53, what 42, that which 20, whereof 13, misc
430; 1393
1)who, which, what, that
++++
Wigram's count is 1308 not 1393.
- και Coordinating conjunction used adverbally here
also
- 2532 kili {kahee} apparently, a primary particle, having a copulative and sometimes OLB, THR
also a cumulative force;; conj
AV - and 8182, also 515, even 108, both 43, then 20, so 18, likewise 13, not tr. 354, misc 46, vr and
1: 9280
1) and, also, even, indeed, bur
++++
Frequency count based on 1894 Scrivener Greek New Testament.
- υμεις 2cnd personal pronoun NPI > ου : you.
you (pl)
- 5210 humeis {hoo-mice'} irregular plural of 4771;; pron OLB, THR
AV - ye 236, ye yourselves 1, you 1, not tr 5; 243
1) you
- ακουσαντες AAPTcpl NMP > ακουω : I hear Vine says the use of uxouw with the accusative case V
having heard [see τον λογον, below] stresses the actual message heard, i.e., the word of truth having
been heard and understood was then believed.

WORD PARSE, LEXICAL MEANING, NOTES, etc REFERENCE

191	akouo {ak-oo'-o} a root; TDNT - 1:216,34; v	OLB, THR
	AV - hear 418, hearken 6, give audience 3, hearer 2, misc 8; 437	
	1) to be endowed with the faculty of hearing, not deaf	
	2) to hear	
	2a) to attend to, consider what is or has been said	
	2b) to understand, perceive the sense of what is said	
	3) to hear something	
	3a) to perceive by the ear what is announced in one's presence	
	3b) to get by hearing learn	
	3c) a thing comes to one's ears, to find out, learn	
	3d) to give ear to a teaching or a teacher	
	3e) to comprehend, to understand	
τοῦ the	Definite Article AMS > ο, η, το :the	
	3588 ho (he) including the feminine he (hay), and the neuter to {to}	OLB, THR
	In all their inflections, the definite article;; article	
	AV - which 413, who 79, the things 11, the son 8, misc 32; 543	
	1) this, that, these, etc.	
	Only significant renderings other than "the" counted	
λογον word	AMS > λογος : word. AG say λογον here, refers to the Christian message, the Gospel.	AG
	This is no doubt the proper meaning due to what follows: "the good news of your salvation."	
	3056 logos {log'-os} from 3004: TDNT - 4:69.505: n m	OLB, THR
	AV - word 218, saying 50, account 8, speech 8, Word (Christ) 7, thing 5, not tr 2, misc 32; 330	
	1) of speech	
	1a) a word, uttered by a living voice, embodies a conception or idea	
	1b) what someone has said	
	1b1) a word	
	1b2) the sayings of God	
	1b3) decree, mandate or order	
	1b4) of the moral precepts given by God	
	1b5) Old Testament prophecy given by the prophets	
	1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim	
	1c) discourse	
	1c1) the act of speaking, speech	
	1c2) the faculty of speech, skill and practice in speaking	
	1c3) a kind or style of speaking	
	1c4) a continuous speaking discourse - instruction	
	1d) doctrine, teaching	
	1e) anything reported in speech; a narration, narrative	
	1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law	
	1g) the thing spoken of or talked about; event, deed	
	2) its use with respect to the MIND alone	
	2a) reason, the mental faculty of thinking, meditating, reasoning, calculating	
	2b) account, i.e. regard, consideration	
	2c) account, i.e. reckoning, score	
	2d) account, i.e. answer or explanation in reference to judgment	
	2e) relation, i.e. with whom as judge we stand in relation	
	2e1) reason would	
	2f) reason, cause, ground	
	3) In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds.	

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A Greek philosopher named Heraclitus first used the term Logos around 600 B.C. to designate the divine reason or plan which coordinates a changing universe. This word was well suited to John's purpose in John 1.

της definite article GFS > ο, η, το : the.
of [the]

3588 ho {ho} including the feminine he {hay}, and the neuter to {to}, in all their inflections, the definite article;; article. OLB, THR

AV - which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

αληθειας Genitive of description FS > αληθεια : truth - truth fullness, dependability, uprightness in
truth thought and deed. Here, used especially of the content of the Christian message, as the
absolute truth.

225 aletheia {al-ay'-thi-a} from 227; TDNT - 1:232,37; n f OLB, THR

AV - truth 107, truly + 1909 1, true 1, verity 1; 110

1) objectively

1a) what is true in any matter under consideration

1a1) truly, in truth, according to truth

1a2) of a truth, in reality, in fact, certainly

1b) what is true in things appertaining to God and the duties of man, moral and religious truth

1b1) in the greatest latitude

1b2) the true notions of God which are open to human reason without his supernatural intervention

1c) the truth as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and respecting the duties of man, opposing alike to the superstitions of the Gentiles and the inventions of the Jews, and the corrupt opinions and precepts of false teachers even among Christians

2) subjectively

2a) truth as a personal excellence

2a1) that candour of mind which is free from affection, pretence, simulation, falsehood, deceit

το Definite article ANS > ο, η, το : the.
the

3588 ho {ho} including the feminine he {hay}, and the neuter to {to} in all their inflections, the definite article;; article. OLB, THR

AV - which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

ευαγγελιον ANS with objective genitive, below. > ευαγγελιον : gospel/good news.
good news Originally meant (see LXX II Sam 4:10) ", a reward for good news," but later simply "good news. OLB

In the heathen cultures it was used to mean the sacrifices made to the gods when such tidings were received. WBI

The word did not appear "at all" in Classical Greek. In late Hellenistic Greek it comes to mean "the good tidings themselves." In the LXX (I Sam 31:9) it is used for the good tidings of victory and in Jer 20:15 as the good tidings of "the birth of a child," and sometimes simply of tidings of any kind. As a faint foretaste of its New Testament use, this word is used in Psalms 40:10, 96:2, for the telling forth the righteousness and saving power of God. In Is 40:9, 52:7, it is used of the glad tidings of the coming of God's Anointed One to His people.

MM point out that the papyri usage is rare but Deissman, (LAE pg 366) restores ευαγγελιων LAE

(tidings of joy) when referring to the birthday of Emperor Augustus, and again on pg 367 he restores *ευαγγελιον* as meaning tidings of joy concerning perhaps the celebration of an athletic contest.

In summary *ευαγγελιον* is:

1. The good news of truth - no more guessing about God's plan for men.
2. The good news of peace (victory comes from surrender to Christ).
3. The good news of hope (certainty).
4. The good news of God's promises causes us to respond in love rather than cower before vengeance.
5. The good news of immortality unlike pagans who had no hope, we have the certainty of life eternal.
6. The good news of the risen Christ. Not a figure of a man who lived, died, and is only recorded in a book; but the good news of one who bodily rose from death and who is alive forevermore.

Finally, in our passage

7. The good news of salvation: news of that power which wins us forgiveness for past sin[s]., liberation from present sin[s], and strength for the future to conquer sin[s]. (brackets [] enclose my additions.) WBI

It is common among many linguists, pastors, commentators, etc., not to differentiate between the sins produced from the sin (old man, Adamic nature) nature in us all. A very tight distinction must be made to eliminate the "one-naturism" error that has clouded the minds of Christians during this age. The apostle John (Jn 1:5-10 in Greek) clearly puts this error to rest as he dealt with this/these error(s) being taught by incipient gnosticism. NC1

2098 euaggelion {ooh-ang-ghel'-ee-on} from the same as 2097; TDNT - 2:721,267; nn OLB, THR AV - gospel 46, gospel of Christ 11, gospel of God 7, gospel of the Kingdom 3, misc 10; 77

1) a reward for good tidings

2) good tidings

2a) the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus the Messiah, the founder of this kingdom. After the death of Christ, the term comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for the men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God.

2b) the glad tidings of salvation through Christ

2c) the proclamation of the grace of God manifest and pledged in Christ

2d) the gospel

2e) as the messianic rank of Jesus was proved by his words, his deeds, and his death, the narrative of the sayings, deeds, and death of Jesus Christ came to be called the gospel or glad tidings

του Definite article GNS > ο, η, το :the - concord with πνευματος, below.
of [the]

3588 ho {ho} including the feminine he {hay},
and the neuter to {to} in all their inflections, the definite article;; article
AV - which 413, who 79, the things 11, the son 8, misc 32; 543

OLB, THR

1) this, that, these, etc.

Only significant renderings other than "the" counted

σωτηριας
salvation

Objective Genitive FS > σωτηρια : deliverance, preservation, salvation, safety,
In classical Greek σωτηρια meant "deliverance" or "preservation". It was used for a man's safe return to his own home or his own country after an absence and a journey. It could mean a guarantee of safety or a security against danger. WB1

In the papyri, σωτηρια is used in the general sense of "bodily health", JBS
and also "well being", "safety", as in the Oxyrhynchus Papyri VI 939aD (iv/AD), "for by your own safety, my Lord, which chiefly concerns me, unless my son Othanasius had then been in a sickly state of body, I would have sent him to you." We find at least two New Testament references with this use of the word; Acts 27:34 and Heb 11:7. MM

In the LXX we find that σωτηριας means at its simplest: general safety and security. deliverance

from trouble, deliverance from an enemy, or especially, the deliverance of Israel at the Red Sea. Sometimes this word is used to describe that future time [age] to come when σωτηρια will find its full flowering and glory. WB1

It is also consistently connected with and attributed to God as contrasted with the "Vain Help of Man". It appears in triumphant lyrical passages of singing thanksgiving; e.g., Song of Moses. Ex 15:21; Song of David, II Sam 22:3, 36, 47, 51; Song of Hannah. I Sam 2:1.

At the time of the New Testament writers, the word already had a rich heritage. It described the saving, preserving, providential power of God in the unfolding of the history of men and nations. (crises was used by Barclay in this description, but this word, today, reeks of neo-orthodoxy so I really may have done an injustice to his meaning.)

Salvation in the New Testament is "total salvation" saving a man, body [future] and soul. The salvation of the body will occur at the second coming of Christ [for the Church - rapture]. The soul and spirit and the new body will then be united complete in Christ to enjoy Him forever.

4991 soteria {so-tay-ree'-ah} feminine of a derivative of 4990 as noun: (properly, abstract)

OLB, THR

TDNT-7:965,1132; nf

AV - salvation 40, the (one) be saved 1, deliver + 1325 1, health 1, saving 1, that (one) be saved + 15191: 45

1) deliverance. preservation. safety, salvation

la) deliverance from the molestation of enemies

1b) in an ethical sense, that which concludes to the souls safety or salvation

1b1) of Messianic salvation

2) salvation as the present possession of all true Christians

3) future salvation, the sum of benefits and blessings which the Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God.

++++

Fourfold salvation: saved from the penalty, power, presence and most importantly the pleasure of sin. A.W. Pink [Careful, A.W.]

υμων
your,

2cnd personal pronoun GP > συ :you.

2257 hemon {hay-mone} genitive case plural of 1473; pron

OLB, THR

AV - our 313. us 82, we 12, not tr 1, misc 2; 410

1) our, we, us

εν
in

Preposition with locative of sphere : in - used here of the gospel message IAW I Co 15:1-58

1722 en {en} A primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); TDNT - 2:537,233; prep.

OLB, THR

AV - in 1874, by 141, with 134, among 117, at 112, on 46, through 37, misc 321; 2782

1) in, by, with etc.

Wigram's frequency count is 2798 not 2782.

ω
whom

Relative pronoun LMS > ος, η, ο : who, whom, whose, which, that, and what.

OLB, THR

3739 hos {hos} including feminine he {hay}, and neuter ho {ho} probably a primary word (or perhaps a form of the article 3588); pron

OLB, THR

AV - which 395, whom 262, that 129, who 84, whose 53, what 42, that which 20, whereof 13, misc 430; 1393

1) who, which, what, that

++++

Wigram's count is 1308 not 1393.

- καί
also
- Coordinating conjunction used adverbally here
- 2532 kai {kahee} apparently, a primary particle, having a copulative and sometimes also a cumulative force;; conj OLB, THR
- AV - and 8182, also 515, even 108, both 43, then 20, so 18, likewise 13, not tr. 354, misc 46, vr and 1; 9280
- 1) and, also, even, indeed, but
++++
Frequency count based on 1894 Scrivener Greek New Testament.
- πιστευσαντες
having believed
- AAPTcpl NMP > πιστευω : I believe, have faith.
- The punctiliar picture settles the moment of sealing when also the earnest was given: The moment of believing the Good News about God's way of salvation is the time the sealing occurs. i.e., Jesus Christ the Son who died for our sins was buried and rose again the third day because of our justification, and who is coming again, is the substance of this message. Rom 4:25, I Co 15. See an intriguing article on the ancient rite of sacral manumission in LAE pp 318-328.
- 4100 pisteuo {pist-yoo'-o} from 4102; TDNT - 6:174,849; v OLB, THR
- AV - believe 239, commit unto 4, commit to (one's) trust 1, be committed unto 1, be put in trust with 1, be commit to one's trust 1, believer 1; 248
- 1) to think to be true, to be persuaded of, to credit, place confidence in
- la) of the thing believed
- 1a1) to credit, have confidence
- 1b) in a moral or religious reference
- 1b1) used in the KT of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of soul
- 1b2) to trust in Jesus or God as able to aid either in obtaining or in doing something: saving faith
- 1b2) mere acknowledgment of some fact or event: intellectual faith
- 2) to entrust a thing to one, i.e. his fidelity
- 2a) to be intrusted with a thing
- εσφραγισθητε
you were sealed
- API2P > σφραγιζω :I seal. See word study for 2 Co 1:22
- 4972 sphragizo {sfrag-id'-zo} from 4973; TDNT - 7:939,1127; v OLB,THR
- AV - seal 22, set to (one's) seal 1, stop 1, seal up 1, set a seal 1, vr seal 1; 27
- 1) to set a seal upon, mark with a seal, to seal
- 1a) for security: from Satan
- 1b) since things sealed up are concealed (as the contents of a letter), to hide, keep in silence, keep secret
- 1c) in order to mark a person or a thing
- 1c1) to set a mark upon by the impress of a seal or a stamp
- 1c2) angels are said to be sealed by God
- 1d) in order to prove, confirm, or attest a thing
- 1d1) to confirm authenticate, place beyond doubt
- 1d1a) of a written document
- 1d1b) to prove one's testimony to a person that he is what he professes to be
- τω
by the
- Definite article, Instrumental of Agency NS > ο, η, το : of the, by the.
- 3588 ho {ho} including the feminine he {hay}, and the neuter to {to} in all their inflections, the definite article; the OLB, THR
- AV - which 413, who 79, the things 11, the son 8, misc 32; 543
- 1) this, that, these, etc.
Only significant renderings other than "the" counted

πνευματι	Instrumental of Agency NS > : Spirit	ATR2
Spirit	The Holy Spirit, the third person of the trinity is here referred as the Spirit of the promise, namely, the Spirit who was announced by promise; see Acts 2:16. See Acts 2:28. Zech 12:10. Is 32:15, 44:3, John 7:39, Acts 1:48, Gal 3:14. See επαγγελια, below.	KW
	4151 pneuma {pnyoo'-mah} from 4154; TDNT - 6:332,876; n n	OLB, THR
	AV - Spirit 111, Holy Ghost 89, Spirit (of God) 13, spirit (of the Lord) 5. (My) Spirit 3, Spirit (of truth) 3, Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47, spirit (general) 26, spirit 8, (Jesus' own) spirit 6, (Jesus' own) ghost 2, misc 21; 385	
	1) a movement of air (a gentle blast	
	1a) of the wind, hence the wind itself	
	1b) breath of nostrils or mouth	
	2) the spirit, i.e. the vital principal by which the body is animated	
	2a) the rational spirit, the power by which the human being feels, thinks, decides	
	2b) the soul	
	3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting	
	3a) a life giving spirit	
	3b) a human soul that has left the body	
	3c) a spirit higher than man but lower than God, i.e. an angel	
	3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men	
	3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ	
	4) of God	
	4a) God's power and agency distinguishable in thought from his essence in itself considered	
	4a1) manifest in the course of affairs	
	4a2) by its influence upon the souls productive in the theocratic body (the church) 6 all the higher spiritual gifts and blessings	
	4a3) the third person of the trinity, the God the Holy Spirit	
	5) the disposition or influence which fills and governs the soul of any one	
	5a) the efficient source of any power, affection, emotion, desire, etc.	
της of the	Definite article GI:S > ο, η, το : the.	
	3588 ho {ho} including the feminine he {hay}, and the neuter to {to} in all their inflections, the definite article;; article	OLB, THR
	AV - which 413, who 79, the things 11, the son 8, misc 32; 543	
	1) this, that, these, etc.	
	Only significant renderings other than "the" counted	
επαγγελιας promise	Genitive of description FS > επαγγελια : Promise, pledge (later Greek - offer)	
	1860 epaggelia {ep-ang-el-ee'-ah} from 1861; TDNT- 2:576,240; nf	OLB, THR
	AV - promise 52, message 1; 53	
	1) announcement	
	2) promise	
	2a) the act of promising, a promise given or to be given	
	2b) a promised good or blessing	
τω the	Definite article, INS > ο, η, το : the. Position introduce emphatic attrib. position.	
	3588 ho {ho} including the feminine he {hay}, and the neuter to {to} in all their inflections, the definite article;; article	OLB, THR
	AV - which 413, who 79, the things 11, the son 8, misc 32; 543	
	1) this, that, these, etc.	
	Only significant renderings other than "the" counted	

αγιω Adjective, Instrumental of Agency NS > αγιος, α, ov : Set apart to or by God, consecrated, holy,
 Holy morally pure, upright, also used to describe God's person(s) as here the Holy Spirit. In emphatic
 attributive position, here, so that we don't make the watchtower or the liberal error - nor just some
 good idea, but God Himself in the person of His Holy Spirit.
 40 hagios {hag'-ee-os} from hagos (an awful thing) [cf 53, 2282]; TDNT - 1:88,14; adj OLB, THR
 AV - holy 161, saints 61. IIoly One 4. misc 3; 229
 1) most holy thing, a saint

Eph 1:14.

ος Relative pronoun, NMS > ος, η, ο : who, whom, whose, which, that, and what.
 who Notice that concord is not maintained here - **the gender changes to masculine**. However, the Nestle
 text N25 may be correct here. The NNS relative pronoun in an early text would have no accents or
 breathing marks and so would look just like the NMS definite article! Concord is not always
 maintained when referring to the Holy Spirit - see John 15:26, 16: 7-8, 16:13-14. See the
 hermeneutical principle of the Accommodation of Revelation

[Note: The N25 text has relative pronoun ος,- while N26 has the article ο]

3739 hos {hos} including feminine he {hay}. and neuter ho {ho} probably OLB, THR
 a primary word (or perhaps a form of the article 3588);; pron

AV - which 395, whom 262, that 129, who 84, whose 53, what 42, that which 20, whereof 13, misc
 430; 1393

1) who, which, what, that

++++

Wigram's count is 1308 not 1393.

εστιν PA13S > ειμι : I am.

is

2076 esti {es-tee'} third person singular present indicative of 1510; v OLB, THR

AV - is 752, are 51, was 29, be 25, have 11, not tr 15, misc 27, vr is 1; 910

1) third person singular of "to be"

αρραβων Predicate Nominative MS > αρραβων : earnest - see II Co 1:22 for word study. The
 earnest non-articular use here **stresses the quality** of the earnest; God Himself.

728 arrhabon (ar-hrab-ohn') of Hebrew origin 06162; TDNT - 1:475,80; n m OLB, THR

AV - eamest 3; 9

1) an earnest

la) money which in purchases is given as a pledge or downpayment that the full amount
 will subsequently be paid.

της Definite article, GFS > ο, η, το : the.

of [the]

3588 ho {ho} including the feminine he {hay}, and the neuter to {to} in OLB, THR
 all their inflections, the definite article;; article

AV - which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

κληρονομιας GFS > κληρονομια : inheritance (secular) or possession of our salvation. AG

inheritance

This word comes from the verbal form κληρονομεω, which etymologically means to
 receive by lot. and, hence this, the noun form, means strictly "a lot" or properly an
 inheritance.

Vine shows that the verbal form is used of the following objects: V

- (1) a birthright, that into one enters in virtue of sonship, not because of a price paid or a task accomplished;
- (2) that which is received as a gift, in contrast with that which is received as the reward of law keeping;
- (3) that which is received on condition of obedience to certain precepts, and of faithfulness to God amidst opposition;
- (4) the reward of that condition of soul which forbears retaliation and self-vindication and expresses itself in gentleness of behavior.
- (5) the reward (in the coming age, Mark 10:30) of the acknowledgment of the paramouncy of the claims of Christ where the word clearly signifies entrance into eternal life without any previous title (Mart 19:29, Mark 10:17-31, Luke 18:18-30. It does not imply that a child of God may be divested of his inheritance by the loss of his right of succession;
- (6) the reward of those showing kindness to the "brethren" of the Lord in their distress, Mart 25:34 (tribulation);
- (7) the Kingdom of God, which neither the morally corrupt nor the present physical constitution of man may inherit;
- (8) of incorruption, impossible of inheritance by corruption.

The noun form is seen to have the meanings and usage as follows:

1. That property in real estate which in ordinary course, passes WB1 from father to son on the death of the former (Gospel accounts) Mat 21:38, Mark 12:7. Like 12:13, 20:14, or;
2. a portion of an estate made the substance of a gift, Acts 7:5, Gal 3:18, which also is to be included under (Here in our usage)
3. the prospective condition and possessions of the believer in the new order of things to be ushered in at the return of Chnst! See Acts 20:32; Eph 1:14, 55; Col 3:24; Heb 9:15; I Pet 1:4.

2817 kleronomia {klay-ron-om-ee'-ah} from 2818; TDNT - 3:767,442; n f OLB, THR
AV -inheritance 14; 14

- 1) an inheritance, property received (or to be received) by inheritance
- 2) what is given to one as a possession
 - 2a) the eternal blessedness of the consummated kingdom of God which is to be expected after the visible return of Christ [with His Church].
 - 2b) the share which an individual will have in that eternal blessedness.

ημῶν 1st personal pronoun GP > ἐγώ : I - The inheritance is the believers present possession,
our the Holy Spirit, the earnest, is the guarantee.

2257 hemon {hay-mone'} genitive case plural of 1473;; pron

AV - our 313, us 82, we 12, not tr 1, misc 2; 410

- 1) our, we, us

εἰς Preposition with accusative.

for

[with a view to]

1519 eis {ace} a primary preposition; TDNT - 2:420.211; prep OLB, THR

AV - into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 321: 1773

- 1) into, unto, to, towards, for, among

Wigram's frequency count is 1770 not 1773.

++++

"For" (as used in Acts 2:38 "for the forgiveness...") could have two meanings. If you saw a poster saying "Jesse James wanted for robbery", "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching of salvation by grace and not by works.

απολυτρωσις redemption AFS > απολυτρωσις : The release effected by payment of ransom, redemption, OLB, THR deliverance; buying back a slave or captive, making him free by payment of a ransom. The prepositional prefix strengthens the concept that the one being redeemed is free from further bondage. The recall of captives from captivity through the payment of a ransom for them. In this passage, the slavery from which each Christian is to be completely freed, is that of the presence of sin when our inheritance is come, at the rapture of the Church.

This word is quite rare in non-Christian literature with no uses in papyri. MM

It is used only rarely in very late Greek when it is used of ransoming captives taken in battle. The LXX reference, Dan 4:30, given by WBI and AS does not resemble the Dan 4:30 in SB, but is perhaps the aorist infinitive λυτρωσαι found in Dan 4:24 of SB. SB, AS, WB1

This word is used ten times in the New Testament. JBS

All but one of these references carries with it a strong sense of redemption from sin. The lone contrary passage. Heb 11:35, carries the opposite idea of the men of faith not accepting deliverance unto sin and so were tortured and killed that they might obtain a "better" resurrection.

1. This redemption from sin is always in connection with the work of Jesus Christ. Eph 1:7; Col 1:14; Heb 9:15.
2. It is used of the new relationship of friendship into which man enters with God through the work of Jesus Christ. Rom 3:24
3. It implies not only forgiveness for past sins. but new changed life for the future. It implies adoption into the family of God (Rom 8:23). απολυτρωσις looks not only backwards to forgiveness but forward to a re-created life. I Co 1:30
4. It does not end with this life but is eschatological. It is a foretase (of Glory Divine) of a process and a glory which will find their consummation in the coming of Christ and in the heavenly places. Luke 21:28; Eph 4:30; Phil 3:20-21

We see portrayed in this word the total inability of man to save himself. His freedom was non-existent before faith in Christ but now he is free because of his faith in Jesus Christ. The God-man bore our sins as a penal sacrifice in His own body - paying the price required by the justice/holiness of God for the sins of men.

629 apolutrosis {ap-ol-oo'-tro-sis} from a compound of 575 and 3083; OLB, THR
TDNT - 4:351,*; n f

AV - redemption 9, deliverance 1; 10

- 1) a releasing effected by payment of ransom
 - la) redemption, deliverance
 - lb) liberation procured by the payment of a ransom

της Definite article, GFS ο, η, το : the.
of [the]

3588 ho {ho} including the feminine he {hay}, and the neuter to {to} in OLB, THR
all their inflections, the definite article;; article

AV - which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

περιποιησεως possession GFS > περιποιησις : (1) keeping safe, preserving, saving; (2) acquisition, AG
obtaining; or (3) a possession, property, a possessing, where here it has the meaning which refers to the Saints as God's heritage which He preserves for Himself. (Ro 8:17 - joint heirs [not co heirs] with Christ).

The final redemption of this possession is our glorification - when the physical body KW
will be the recipient of the work of salvation. The soul and spirit are now the recipients of God's saving grace. The body will experience that work at the rapture when we shall be either translated (the living - in Christ) or resurrected (the dead - in Christ) [I Th 4]. This will result in and to, the praise of God's Glory.

Wuest translates verse 14 in a way which brings out much of the meaning above, namely: KW
"Who is the earnest of our inheritance guaranteeing the full payment of all. the the redemption of the possession which is being preserved, with a view to the praise of His glory.

WORD	PARSE, LEXICAL MEANING, NOTES, etc	REFERENCE
	4047 peripoiesis {per-ee-poy'-ay-sis} from 4046;; n f AV - purchased possession 1, to obtain + 1519 1, obtaining 1, saving 1, peculiar + 1519 1; 5 1) a preserving, a preservation 2) possession, one's own property 3) an obtaining	OLB, THR
εις to	Preposition with accusative. into, unto, to, for; used only with accusative & more than 1700 times in the N.T. DM 1519 eis {ice} a primary preposition; TDNT - 2:420,211; prep AV - into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 321; 1773 1) into, unto, to, towards, for, among Wigram's frequency count is 1770 not 1773. ++++ "For" (as used in Acts 2:38 "for the forgiveness...") could have two meanings. If you saw a poster saying "Jesse James wanted for robbery", "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.	OLB, THR
επαινον praise	AMS > επαινος : Praise, approval, recognition coming to God. 1868 epainos {ep'-ahee-nos} from 1909 and the base of 134; TDNT - 2:586,242 AV-praise 11; 11 1) approbation, commendation, praise	AG OLB, THR
της of [the]	Definite article, GFS ο, η, το : the. 3588 ho {ho} including the feminine he {hay}, and the neuter to {to} in all their inflections, the definite article;; article AV - which 413, who 79, the things 11, the son 8, misc 32; 543 1) this, that, these, etc. Only significant renderings other than "the" counted	OLB, THR
δοξης glory	Descriptive GFS > δοξα : primarily signifies an opinion, estimate, and hence honor resulting from a good opinion. In Eph 1:6, 12, 14, this word signifies the due acknowledgement of the exhibition of His attributes and ways. See Ex 33:18-34:7. 1391 doxa {dox'-ah} from the base of 1380; TDNT - 2:233.178; n f AV - glory 145, glorious 10, honour 6, praise 4, dignity 2, worship 1: 168 1) opinion, judgment, view 2) opinion, estimate, whether good or bad concerning someone 2a) in the NT always a good opinion concerning one, resulting in praise, honour, and glory 3) splendour, brightness 3a) of the moon, sun, stars 3b) magnificence, excellence, preeminence, dignity, grace 3c) majesty 3c1) a thing belonging to God, the kingly majesty which belongs to Him as supreme ruler, majesty in the sense of the absolute perfection of the deity 3c2) a thing [attribute] belonging to Christ 3c2a) the kingly majesty of the Messiah 3c2b) the absolutely perfect inward or personal Excellency of Christ; the majesty	OLB, THR

	3c3) of the angels	
	3c3a) as apparent in their exterior brightness	
	4) a most glorious condition, most exalted state	
	4a) of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth	
	4b) the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven	
αυτου	3rd personal pronoun, GMS > αυτος, -η, -ο : he, she, it, they.	
His		
	846 autos {ow-tos'} from the particle au [perhaps akin to the base of 109 through the idea of a baffling wind] (backward);; pron	OLB, THR
	AV - him 1947, them 1148, her 195, it 152, not tr. 36, misc 1676; 5118	
	1) himself, herself, themselves, itself	
	2) he, she, it	
	3) the same	
	Wigram's frequency count is 4913 not 5117.	
5660		Tense - Aorist See 5777
	Voice - Active	See 5784
	Mood - Participle	See 5796
	Count -714	
5681		Tense - Aorist See 5777
	Voice - Passive	See 5786
	Mood - Indicative	See 5791
	Count- 602	
5748		Tense - Present See 5774
	Voice - No Voice Stated	See 5799
	Mood - Indicative	See 5791
	Count- 1612	

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PRINCIPLES AND THEME**TEXT 2 Co 1:22, 5:5, Eph 1:13-14****PRINCIPLE
NUMBER****PRINCIPLE**

- | | |
|---|--|
| 1 | The Holy Spirit indwells all believers. |
| 2 | The Holy Spirit guarantees all believers a heavenly home. |
| 3 | The believer's final inheritance occurs at Jesus Christ's second coming. |
| 4 | |
| 5 | |
| 6 | |

THEME**“The Indwelling Holy Spirit Is The Believers Inheritance Guarantee”**

MESSAGE OUTLINE

TYPE: Topical Expository
TOPIC: The Earnest of the Spirit
TITLE: God's Down-Payment
TEXT: 2 Co 1:22, 5:5; Eph 1:13-14
THEME: **The indwelling Holy Spirit is the believers inheritance guarantee.**

INTRODUCTION: A make-up introduction which displays the earnest given in the human setting. O'Henry finish to contrast with God's great immutable plan for complete salvation. This may be changed to fit the interests of the hearers. e.g., Discovering Wright McGill guarantees their Trail Master four piece flyrod for life - they replaced a part of mine for nothing.

BODY:

I. The Believer's Indwelling Guarantee

- A. The Definition of the Guarantee
1. The Past-History of the Guarantee
 - a. עֵרְבוֹן Gen 38:17,18,20
 - b. ἀρραβών LXX Gen 38:17,18,20
2 Co 1:22, 5:5; Eph 1:13-14
 - c. Arrhes French – An engagement ring.
 2. The Person of the Guarantee
The Holy Spirit 2 Co 1:22
 3. The Place of the Guarantee
The sphere of the heart 2 Co 1:22
- B. The Duration of the Guarantee
1. Commencement of the Guarantee
At "having believed", Eph 1:13.
 2. Conclusion of the Guarantee
For Eternity - as long as God Exists

II. The Believer's Incorruptable Inheritance

- A. With Respect to It's Description
1. In Time - God Indwells Believers - 2 Co 1:22
 2. In Eternity
 - a. The Believer Has a Heavenly Home - Eph 1:14
 - b. The Believer Has a Heavenly Body - 2 Co 5:5
- B. With Respect to It's Manifestation
1. In Time - God indwells each believer. We're not to hide this light hut let it shine as a light to the world - by faith - context 2 Co 5:5.
 2. In Eternity - with our full inheritance, we will obtain a glorious body - 2 Cor 5:5.

CONCLUSION: **“The Indwelling Holy Spirit Is The Believers Inheritance Guarantee.”** [Theme restatement]

APPLICATION: For Believers: to reckon on the presence of the indwelling Spirit of God by faith; that He might shine forth to a lost and dying world that is in darkness and rebellion against God.

INVITATION:

APPENDIX G - Our Doctrinal Statement



**A ROAD TO THE TOP
ON A LESS TRAVELED ROAD**

ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΧΑΡΙΤΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ

Colorado Free Bible College

Colorado Springs, Co

80906

719-591-6042

Established MCMLXXIII



OUR DOCTRINAL STATEMENT

Or

What We Believe

**NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS, FACULTY, AND DIRECTORS
as per Rev. Proc. 75-50, 1975-2 C.B. 587.**

OUR DOCTRINAL STATEMENT**INTRODUCTION**

The following doctrinal statement was generated and used by me for my ordination exam. The order of each major topic follows that of your Systematic Theology notes, i.e., Chafer's Theology texts (8 Vols.). The inclusion of

BIBLIOLOGY

I believe that God has revealed His person, works, and program through special revelation. Although, through general revelation (natural phenomena) God reveals His existence, power, and glory, only special revelation gives man the description of His character of grace and His program for man's redemption. Special Revelation has been given in the incarnation of the Son of God and the documentation of the Word of God as inscripturated in the Bible. The 66 books of the Bible thus constitute the Word of God as given to man by the Holy Spirit. (Ps. 19:1-6; Jn. 1:1-18; 14:6, 20:30-31; Acts 4:12, 14:17; Rom. 1:19-20; I Thess. 2:13; Heb. 1:1-2; 4:12).

These books (The 66 that are contained in most orthodox Protestant Greek. and English translation, versions; 39 in the Old Testament, 27 in the New Testament.), were written by a process of dual authorship in which the Holy Spirit so superintended (carried along, II Peter 1:21) the human authors that, though having their individual personalities and different styles of writing, they composed and recorded God's Word to man without error (God breathed, II Tim. 3:16) in the whole (plenary). These Revelations were given to these original writers progressively in accordance with God's great eternal plan for the redemption, testing, and resurrection/translation of man, to the praise of His (God's) Glory. These books, variously written but propositionally stated (verbal) constitute the written Word of God and are the believer's only infallible rule of faith and practice. (Ps. 119:9, 11, 89, 105, 160; Matt. 5:17-18; Jn. 10:35, 16:12-15, 17:17, 20; Acts 17:11; I Cor. 2:7 -13; II Cor. 3:18; Gal. 1:11-12; Eph. 3:2-9; Col. 1:25-27, II Tim. 3:16-17; Heb. 4:12; II Pet. 1:20-21, 3:15-16)

Though there may be several applications to any given passage of Scripture, there is but one true interpretation and that one may be found as one diligently (II Tim. 2:15) applies the grammatical-historical method of interpretation under the enlightenment of (illuminated by) the Holy Spirit. This procedure gives due consideration to the original language of Scripture, various literary forms such as Biblical Introduction, history, poetry, figures of speech, Geographical and Geological information, Flora and Fauna, Archeology and Paleographical studies etc., thus facilitating the proper understanding of the native meaning of each passage; (Ez. 7:10; Neh. 8:7-12; Jn. 7:17, 16:12-13; I Cor. 2:14-16; I Jn. 2:20)

THEOLOGY PROPERThe Triune God

I believe there is but one living and true God who is infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth. He is absolutely separate and above the world as its Creator, yet every-where present in the world as the upholder of all things. Further, I believe that God is one in essence, but eternally existent in three persons, Father, Son, and Holy Spirit, each having precisely the same nature, attributes, and perfections, and each worthy of precisely the same worship, confidence, and obedience. (Gen. 1:26; Deut. 6:4; Psalm 139:8; Isaiah 45:5-7; Matt. 28:19; Mark 10:18; John 4:24; Acts 17:24-29; II Cor. 13:14; Eph. 4:6).

God the Father

God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace. As the absolute and highest Ruler in the universe He is sovereign in creation, providence, and redemption. He created the universe without pre-existing materials ("Ex Nihilo") and without means. He has decreed for His own glory all things that come to pass, and continually upholds, directs and governs, all creatures and events. This He does so as in no way to be the author or approver of sin nor to abridge the accountability of morally intelligent creatures. He has graciously chosen from all eternity those whom He would have as His own; He saves from sin all who come to Him through Jesus Christ; and He relates Himself to His own as their Father. (Psalm 145:8-9; I Chron. 29:11; Psalm 103:19; Jn. 1:18; Rom. 11:33; I Cor. 8:6; Eph. 1:3-6, 3:9; Heb. 4:13; I Peter 1:17).

ANGELOLOGYTheir Origin

The angels were all created by God as a great host of sinless spirit-beings, most of whom kept their first estate of holiness and presently worship God and serve His purposes. (Psalm 148:2-5; Matt. 26:53; Col. 1:16; Heb; 1:14).

The Fall of Some

One of the angels, Lucifer, fell through the sin of pride, thereby becoming Satan, and influenced a large company of angels to follow him, who thereby became demons. (Isaiah 14:12-17; I Tim. 3:6; James 2:19; II Peter 2:4).

Some of these fallen angels 'kept not their first estate' and attempted to corrupt the human gene pool. These are kept in Tartarus until they are finally judged. Gen 6:1-8:22, 2 Pet 2:4-5, Jude 6.

Satan's Work

The work of Satan and the demons is the attempted subversion and supplanting of the work of God. By a subtle suggestion, Satan accomplished the moral fall of the progenitors of the human race, subjecting them and their posterity to his own power. (Gen, 3:1-7; Job 1:12; 2:6; Esk. 28:13-15; Zech. 3:1,2; Jn. 8:44; II Cor. 4:3-4; Eph. 2:2).

Satan continues as the enemy of God and the accuser of God's people and persistently seeks to counterfeit the works and truth Of God. He has little direct power over the Believer. (II Cor. 2:10-11, 11:13-15; Eph. 6:12, 16; I Peter 5:8; I Jn. 4:4; Rev. 12:10).

Satan was judged at the cross, though the sentence was not then executed, and he will finally be consigned to the lake of fire at the end of the Millennium. (Gen. 3:15; Isaiah 14:12; Matt. 25:41; Luke 10:18; Jn. 12:31; Jn. 16:11; Heb. 2:14; Rev. 12:9; 20:10).

ANTHROPOLOGY

Man's Original Nature

Man was directly and immediately created in the image of God (having personality), free from sin. He was created with a rational nature, great intelligence, and moral responsibility to God. (Gen. 1:26-28, 2:15-25; I Thess. 5:23; James 3:9).

Man's Original Purpose

He (First Adam) was originally created from the dust of the earth, with the divine intention that he should glorify God, enjoy His fellowship and fulfill His will and purposes in the earth. (Gen. 1:26-30; Isaiah 43:7; Col. 1:16; Rev. 4:11).

Man's Subsequent Sin

Man (First Adam) subsequently fell into sin by a voluntary act of personal disobedience to the revealed will of God. (Gen. 2:16-17; 3:1-19; I Tim. 2:13-14).

Man's Present Condition

As a consequence man became subject to the wrath of God, inherently corrupt, and incapable of choosing or doing that which is acceptable to God apart from divine grace. Thus he is hopelessly lost apart from the gracious salvation which is in the (Last Adam) Lord Jesus Christ. (Jn. 1:18, 3:36; Rom. 3:23, 5:14; I Cor. 2:14, 15:22, 15:45; Eph. 2:1-3; II Pet. 3:5; I Jn. 1:8).

The fall of man was a historical and non-repeatable act, the effects of which are transmitted to all men of all ages, Jesus Christ excepted. All men thus are sinners by divine pronouncement, nature, and deed. (Psalm 14:1-3; Jer. 17:9; Rom. 3:23, 5:12-19; James 2:10).

SOTERIOLOGY

Its Elements

The salvation of man consists in the satisfaction of divine justice, the forgiveness of sins and reconciliation with God, the imputation of the righteousness of Jesus Christ, the gift of eternal life, every spiritual resource needed for life and godliness, and the guarantee that those thus saved shall never perish. (Jonah 2:9; Isaiah 53:6, 10; Jn. 10:27-29; Rom. 3:24; 5:8-9; 8:38-39; II Cor. 5:18, 19, 21; Gal. 2:16; Eph. 1:7; II Peter 1:3; II Pet. 3:9; I Jn. 4:10)

This salvation is based upon the elective grace of God, was purchased by Christ on the cross, and is received by grace through faith, apart from any virtue or work of man, through the instrumentality of the Word of God, as applied by the Holy Spirit. (Jn. 1:12, 3:16; Acts 16.:31; Rom. 8:29-30; 9:14-24; 10:8-13; I Cor 15:1-8; Eph. 1:4-5; 2:8-10; II Thess. 2:13-14; Heb. 11:6).

Its Results

This salvation results in righteous living and good works as its proper evidence and fruit and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through interaction with the Word of God. This is accomplished by conformity of the believer to the image of Christ, culminating in his glorification at Christ's Pretribulation coming for His Church. (Jn. 5:24; 10:28; Rom. 8:35-39; I Cor. 6:19-20; II Cor. 3:18; Eph. 2:10; 5:17-21; Phil. 2:12-13; Col. 3:16; II Peter 1:4-10; 1 Jn. 3:2-3; I Thess. 4:13-18; II Thess. 2:1-3, Rev. 4:1).

ECCLESIOLOGY

Its Nature

All who have placed their faith in Christ are united together immediately by the Holy Spirit in one spiritual body, the church, of which Christ is the Head. The believer's position is heavenly as to citizenship^a. This body began on the day of Pentecost and will be completed at the coming of Christ for His own. In addition to the spiritual union and communion which extends to the entirety of the body of Christ each believer is encouraged (commanded) to associate themselves together in local assemblies. (Matt. 16:18; Acts 1:4-5, 11:15; 2:26-27; I Cor. 12:13; Eph. 1:22-23; 2:19-22; 3:4-6; 5:25-27; Phil 3:20-21; Col. 1:18; Heb. 10:25).

Its Relationships

I believe that the individual members of this body and these local assemblies are priests before God having the privilege and responsibility of offering prayer and spiritual sacrifices to Him. Because God alone is Lord of the conscience, He has left it free from those doctrines or commandments of men which are in anything contrary to His Word. For this reason, separation of church and state should be maintained. Since civil magistrates are ordained of God, subjection in all lawful things commanded by them should be yielded by the believer in the Lord. (Matt. 22:15-22; Rom. 12:4-21; I Pet. 2:5-9; Rev. 1:6; Rom. 13:1-7; I Pet. 2:13-17).

Our Position as believers in The Lord Christ Jesus, is eternally secured by His Atoning Sacrifice for sins to all (by grace alone) who believe the Gospel message. We are positionally seated with Him in the heavenlies (by grace alone) from where we wait for His coming for His church - His Body. (Rom. 5:1-11, 8:28-39, 10:8-13, I Cor.15:1-11; Col. 1:20-23; II Pet. 3:9; II Cor.1:22, 5:5; Eph. 1:13-14, 17-23, 2:4-7; Phil. 3:20-21; Col. 3:1-4)

Our Practice as believers in The Lord Christ Jesus is determined by our conformity to the Image of Christ. This is accomplished by the work of the Holy Spirit in the Believer's life; through faith-reckoning on our heavenly position in Christ (Figures 1 and 2) -

^a See Figure 01.

allowing the Holy Spirit to control us through His ministry of the Word of God in our lives. It does not change our Position in Christ (eternally saved). However, it can change our rewards at the judgment seat of Christ. Although the entire Word of God is profitable for the Christian, the epistles of Paul, and John's Gospel and Epistles must be the focus as to the ministry of the Holy Spirit in our lives. (Rom. 6:11-14, 8:1-4, 26-27; I Cor 2:11-16; Eph. 3:13-19, 5:17-22; Phil. 3:7-16, Col. 3:1-15, 3:16-17; Heb. 13:5-6 (GK.); II Pet. 3:9 (GK.); II Cor. 5:10; II Tim. 3:16-17; Heb. 4:12; Gal. 1:11-12, 2:20-21, 5:1-6; Eph. 3:1-10; Jn. 7:37-39, 14:23-26, 16:7-15; Acts 1:4-5, 2:32-40, 11:44-48; I Cor. 3:16, 12:13)

Its Organization

These local assemblies, all of these being part of the Universal Church, have been given the needed authority for administering that order, discipline, and worship which Christ the sovereign Head has appointed. The biblically designated officers serving under Christ and over the assembly are elders and deacons. (Matt. 18:15-18; Acts 6:1-6; I Cor. 14:40; Eph. 4:11-12; I Tim. 3:1-13; Titus 1:5-9; I Peter 5:1-5).

Its Mission

The mission of the church is to glorify God by building itself up in the faith by instruction of the Word, to fellowship and observe the ordinances, and to communicate the gospel to the entire world. (Matt. 28:19; Acts 2:41-42; Romans 15:6, 9; Eph. 3:10; 4:11-16; Heb. 10:25).

Its Gifts

To fulfill its God-ordained mission of edification and evangelism the church has been given spiritual gifts. One class of gifts is that of **gifted men**, who are given for the equipping of the saints for the work of this ministry. The other class of gifts is that of **spiritual abilities**, which are broken down into three categories; Message Gifts, Serving Gifts, and Sign Gifts. Each member of the body of Christ receives at least one such gift, and in general their own unique set of gifts. These are sovereignly bestowed by God the Holy Spirit, the place of ministry is assigned by God the Son, and the power for this ministry is given by God the Father. It is essential that each member develops and employs his spiritual gift(s), for the church to accomplish its task. (Rom. 12:3-8; I Cor. 12:4-11; 27-31, 14:1-40; Eph. 4:8-13; I Tim. 4:14; II Tim. 1:6; I Pet. 4:10-11).

Since these gifts are bestowed by the Lord in order to fulfill specific purposes in God's program we believe that when the purpose of any gift is fulfilled, that particular gift is terminated. (I Cor. 12:11; 13:8-10; 14:21-22; II Tim. 4:20 with Acts 19:11-12; Heb. 2:3-4).^a

Its Ordinances

Two ordinances have been committed to the local church; Water Baptism and the Lord's Supper. Christian baptism is the immersion of a believer in water into the name of the triune God. Both ordinances are a command of Christ. Likewise, the Lord's Supper was instituted by Christ for commemoration of His atoning death. These two ordinances are to be observed until the return of the Lord Jesus Christ for His Church. (Note Lev. 4:6-7 in LXX; Matt. 28:16-20; Luke 22:19-20; Acts 2:41; 10:47-48; 1 Cor. 11:23-29; I Thess. 4:13-

^a See Figure 02.

ESCHATOLOGY

Man's Intermediate State

At death the souls of the redeemed pass immediately into the presence of Christ and there remain in joyful fellowship until the first resurrection, that is, their bodily resurrection unto life. The souls of the unsaved at death descend immediately into Hades where they are kept under punishment until the second resurrection, that is, their bodily resurrection unto damnation. (Luke 16:22-23; 23:43; I Cor. 15:35-58; II Cor. 5:8; Phil. 3:20-21; II Thess. 5-12; Rev. 20:11-15).

The Rapture of the Church

The next great event in the fulfillment of prophecy is the personal, bodily return of the Lord to remove from the earth His waiting church and to reward them according to their works. (Jn. 14:2-3; Rom. 14:10-12; I Cor. 3:11-15; 15:51-53; II Cor. 5:10; I Thess. 4:15-17; II Thess. 2:1-3; Titus 2:11-13; Rev. 3:10; 4:1).

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The Tribulation Period

After this removal from the earth the righteous judgments of God will be poured out upon the unbelieving world. These judgments will be climaxed by the return of Christ in glory to the earth with the Church saints to reign and judge the world and angels with Him, at which time the Old Testament and tribulation saints will also be raised and the living will be judged. (Dan. 9:27; 12:1; Jer. 30:7; Matt. 24:15-31; 25:31-46; Phil. 3:20-21; II Cor. 5:10; I Cor. 6:1-4; II Thess. 2:7-12; Rev. 16:1-19, 21; 20:6).

The Millennium

After this judgment Christ will establish His Messianic Kingdom in which the resurrection saints will reign with Him over Israel and all the nations of the earth. (Deut. 30:1-10; Isaiah 11:1-16; 65:17-25; Ezek. 37:21-28; Phil. 3:20-21; II Cor. 5:10; I Thess. 4:15-17; II Thess. 2:1-3; Rev. 19:11, 14; 20:1-6).

The Eternal State

At the close of the millennial reign the unsaved dead will be raised and committed to eternal punishment and the saved will enter the eternal state of glory with God. Having fulfilled His redemptive and kingdom missions as the Son of Abraham and the Son of David, Christ will deliver up the kingdom to God the Father that the Triune God may reign forever in all spheres, (Mark 9:43-48; I Cor. 15:24-28; II Thess. 1:9; II Peter 3:10-13; Rev. 20:11-15; 21:1-4; 22:5, 11).

CHRISTOLOGY

Jesus Christ, the second Person of the Trinity, is the eternal Son of God and the virgin-born Son of Man who was incarnated as the God-Man to reveal God, redeem men, and rule over God's kingdom. I affirm His activity in creation and upholding of the universe, being the revealed One for whom creation was decreed. (Psalm 2:7-9; Prov. 30:4; Isaiah 7:14; 9:6; Jn. 1:1-5, 18, 29; 10:36; Col. 1:16-19; Heb. 1:3; I Jn. 1:3).

I believe that in the incarnation He surrendered nothing of the divine essence, either in degree or kind, all the while voluntarily limiting the manifestation of the divine attributes forming this essence (kenosis). Although He was fully man, since He was also fully God, He was without sin as to nature, unable to sin in principle (impeccable), and did not sin in fact. (Jn. 1:14, 29; 8:46; II Cor. 5:21; Phil. 2:5-11; Col. 2:9; Heb. 4:15; 7:26; I Peter 2:21-24).

By His sinless life, miraculous ministry, His substitutionary and penal death, He satisfied divine justice concerning sin. (Matt. 11:2-6; 12:28; Rom. 3:24-26; II Cor. 5:19; Heb. 1:3; 10:5-10; I Jn. 2:2; 4:10).

In the resurrection of Christ from the grave God confirmed the deity of Christ and His acceptance of the atoning work of Christ on the cross, raising Him bodily as a guarantee of the future resurrection to life of all believers. (Matt. 28:6; Jn. 14:19; Acts 2:30-31; Rom. 1:4; 4:25; 6:5-10; I Cor. 15:20).

After His ascension to the Father's right hand, He sent the Holy Spirit as a Companion to Himself to assume the care and keeping of His own. Throughout this age Christ is seated at the Father's side [with the members of His Body, the Church] performing the intercessory aspect of His High Priestly work for believers. (Jn. 15:26; Acts 2:33; Rom. 8:27; [Eph 1:3, 20, 2:6] Hebrews 7:25, 10:12, 12:2; I Peter 3:22; I Jn. 2:1).

Related to man, Christ is the only Mediator between God and man; the Head of His body, the Church; the coming universal King who will reign on the throne of David; and the final Judge of believers as well as all (including the evil angels) who fail to place their trust in Him as their Savior from sin. (Isaiah. 53:10; Luke 1:31-33; Jn. 5:22; 5:27-29; I Cor. 3:14; II Cor. 5:10; Eph. 1:22-23; Col. 1:18; I Tim. 2:5; Heb. 7:25; Rev. 20:11-15).

PNEUMATOLOGY

It describes the work of the Holy Spirit, the third Person of the Trinity, to execute the divine will with relation to the world of men. I affirm this sovereign activity in creation, the incarnation, the written revelation, and the work of salvation. (Gen. 1:2; Matt. 1:18; Jn. 3:5-7; II Peter 1:20-21).

His work in this age began at Pentecost when He came from the Father, as promised by Christ, to initiate and complete the building of the body of Christ which is the church. The broad scope of this special divine activity includes convicting the world, glorifying the Lord Jesus and transforming believers into the likeness of Christ. (Jn. 14:16-17; 15:26; 16:7-9; Acts 1:5, 2:4; I Cor. 12:13; II Cor. 3:18; Ephesians 2:22).

This work in believers involves that of regeneration, baptism into the body of Christ, indwelling, sanctifying, instructing, empowering for service, and preserving to the day of Christ (Figure 3). I believe that He alone administers spiritual gifts to the church, not to glorify Himself or the gifts by ostentatious displays (Figure 4), but to glorify Christ and implement His work of redeeming the lost and building up believers in the most holy faith. (Jn. 3:5-7; 16:14-15; Rom. 6:3; Rom. 8:2; I Cor. 6:19; 12:4-13; Gal. 3:27; Eph. 1:13-14; II Thess. 2:13).

THE SEALING BY, AND THE EARNEST OF THE HOLY SPIRIT

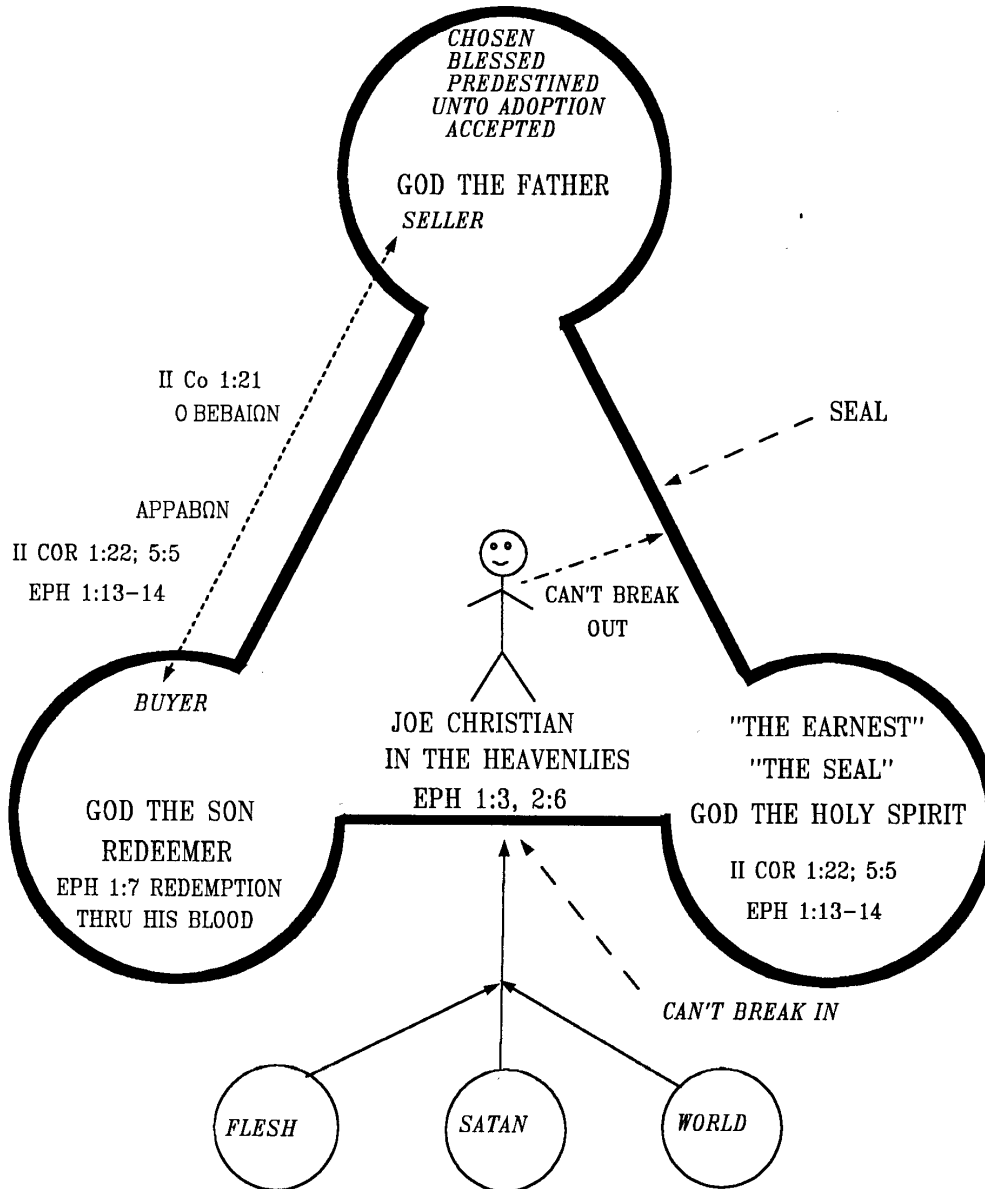


Figure 01. A Believer's Position

	TRUE	SOULISH COUNTERFEIT	SATANIC COUNTERFEIT
Gift(s) of the Holy Spirit	In exercise of gift the natural powers function freely but are voluntarily submitted to the Holy Spirit	Natural powers function independently of the Holy Spirit. In this state they are under influence of Satan	Natural powers, consciously or unconsciously, are under direct influence or control of evil spirits, e.g. cults (satanic)
Preaching - Rom 12:8, 1 Cor 12:10, 1 Cor 14:2 1 Tim 4:13-16	Preaching revealed truth in power and demonstration of the Holy Spirit	Preaching with enticing words of human wisdom, depending upon oratory, emotionalism, sentimentalism, etc. 1 Cor 2:1-4, II Cor 4:2	Preaching doctrines that are false and untrue to God's word, under direct inspiration of evil spirits. 1 Tim. 4:1
Teaching - Rom 12:7, II Tim 2:2	Teaching things of the Holy Spirit with wisdom and light given by the Holy Spirit Eph 1:16-19	Teaching in man's wisdom, depending on man's ability to give wisdom & understanding. Col 2:18, Rev. 2:20	Teaching of false or unsound doctrine under inspiration of an evil spirit. 1 Tim 4:1, 2 Cor 11:14,15
Faith - 1 Cor 12:9	The Holy Spirit's given faith in, and accordance with, God's Word & will	An effort to believe that depends entirely upon will power and emotional attitudes	Faith inspired by evil spirits, in occult power of any kind or in false doctrine or satanically inspired political systems. 1 Cor 10:20
Utterance of Wisdom - 1 Cor 12:8	The Holy Spirit's given clarity in the stating of revealed spiritual truth	Spiritual truth stated with reliance on natural ability to give understanding	Revelations supposedly from the spirit world received from evil spirits
Utterance of Knowledge - 1 Cor 12:8	Application of spiritual truth to practical experiences of life under illumination by the Holy Spirit.	Human wisdom's attempt to attest spiritual truth to the practical things of life. Acts 26:9, Rom. 10:2	Satan-inspired systems, based on satanic principles, for the betterment of conditions among men and nations.
Paraclete Gift - Rom 12:8	The Holy Spirit's given acts of love, manifesting Christ's love (agape).	Effort to help & counsel based on human wisdom.	Counsel inspired by Satan & based on his principles, e.g. Peter's advice to Christ. Matt. 16:22,23
Mercy Acts of Love - Rom 12:8	The Holy Spirit's given counsel, consolation, etc. manifesting the pure love and wisdom of Christ.	Acts of love promoted by human kindness alone. Limited by the limits of human love (philia)	Manifestations of interest in human welfare - guided by Satan. Gen. 3:1,4,5, e.g. Mormonism
Giving - Rom 12:8	Giving under the Holy Spirit's control. (cheerfully) II Cor 9:7	Giving for merit or merely as a duty or in response to emotional or sentimental appeals (under pressure). II Cor 9:7	Giving inspired by Satan which supports that which carries out his purpose. False systems don't lack for money.
Discernment of Spirits - 1 Cor 12:10	Given by the Holy Spirit to distinguish between truth and what is satanic deception	Human wisdom's attempt to judge between what is of God and what is of Satan. Heb. 4:12	Evil spirits immediately discern what is of Christ and may impart that knowledge to one under their control. Mk. 1:23,24; 3:11; 5:7; Acts 9:15; Jas. 2:19
Serviceable Ministrations - Rom 12:7	Material service rendered under guidance of and wisdom of the Holy Spirit. Ex. 35:30-35; Acts 6:1-7	Material service done in man's wisdom & power & offered to God.	Ability & cunning given by Satan to those he is using, enabling them to carry out satanic enterprises.
Ruler (Administration Oversight) - Rom 12:8	Ruling under the guidance and wisdom of the Holy Spirit	Dependence on human ability, such as the psychology of leadership, for ruling and leading	Ability to rule, displayed by wisdom & personality, given by evil spirits.
Miracles - 1 Cor 12:10	Direct intervention of divine power in response to faith given by the Holy Spirit	Natural phenomena or coincidences attributed to God's intervention by emotional-religious enthusiasm.	Miracles wrought through satanic power. Ex 5:1-8:7
Healing - 1 Cor 12:9	Healing wrought by God's power in response to Holy Spirit given faith. Jas 5:13-15	Healing real or imagined resulting from employing psychic means such as suggestion, and attributed to divine intervention.	Healing wrought by satanic power as seen in certain false cults.
Varieties of tongues - 1 Cor 12:10	Utterance of a real human language, produced on certain occasions, in a believer, by the Holy Spirit, for a particular purpose. Is. 28:11, Acts 2:4-16; Joel 2:28-29; 1 Cor 14:21-23	Ecstatic utterance produced by bringing certain soul powers into a state of unnatural excitement or by feigning such utterance, confusion and be glorifying of the flesh are results.	Utterance of an evil spirit through a person under its control, such utterances may feign piety but are unusual & often vile. Confusion and unscriptural doctrine & practice are the result.
Interpretation of tongues - 1 Cor 12:10	Revelation given by the Holy Spirit of the meaning of an utterance (in another tongue) given.	A feigned interpretation, an imagined interpretation, as a result of religious excitement that is purely emotional.	Interpretation suggested to the mind by evil spirits. May feign piety but is unsound & often unholly. ¹⁰ argh

Figure 02. SPIRITUAL GIFTS

**APPENDIX H - Online Bible For Use In Creating An Exegetical
Message**

Or

How to Use The Online Bible For Exegetical Message Preparation

1.0 Preface

The Online Bible (OLB) documentation, does not seem to develop a method for what I'll call "Exegesis Mode, (EM). Therefore, the following text and figures (screen pictures), are given to show the EM that I've deduced from my computer and brief talks with the originator, author, and contributor to the OB, Larry Pierce.

The EM is how it's possible to generate, given a desired text, a Verse By Verse (VBV) preliminary exegesis of a text, needed for exploration by believers in general, Pastor/Teachers, Sunday School or home school or home Bible study persons.

1.01 Initialize the "Library"

Click LIBRARY, from the initialized OLB screen. Then click, "Versions" from the "Select Versions" (SV) screen. Now choose all the versions you may want to include from the multipage list that is presented, i.e. APC, ASV, AV, AVRLE, BBE, BHM, on the first page. You may also want AKJV in your set of versions available.

You have at least 30 versions available, more if you pay to have them unlocked through Don at OLB Sales/Technical. His telephone number is (519) 767-2266 (Noon to 5 pm EST) or (519) 664-2266 (Noon to 5 pm EST). Tel Don, "Swede sent me" and you may get the item at 50 percent of listed price.

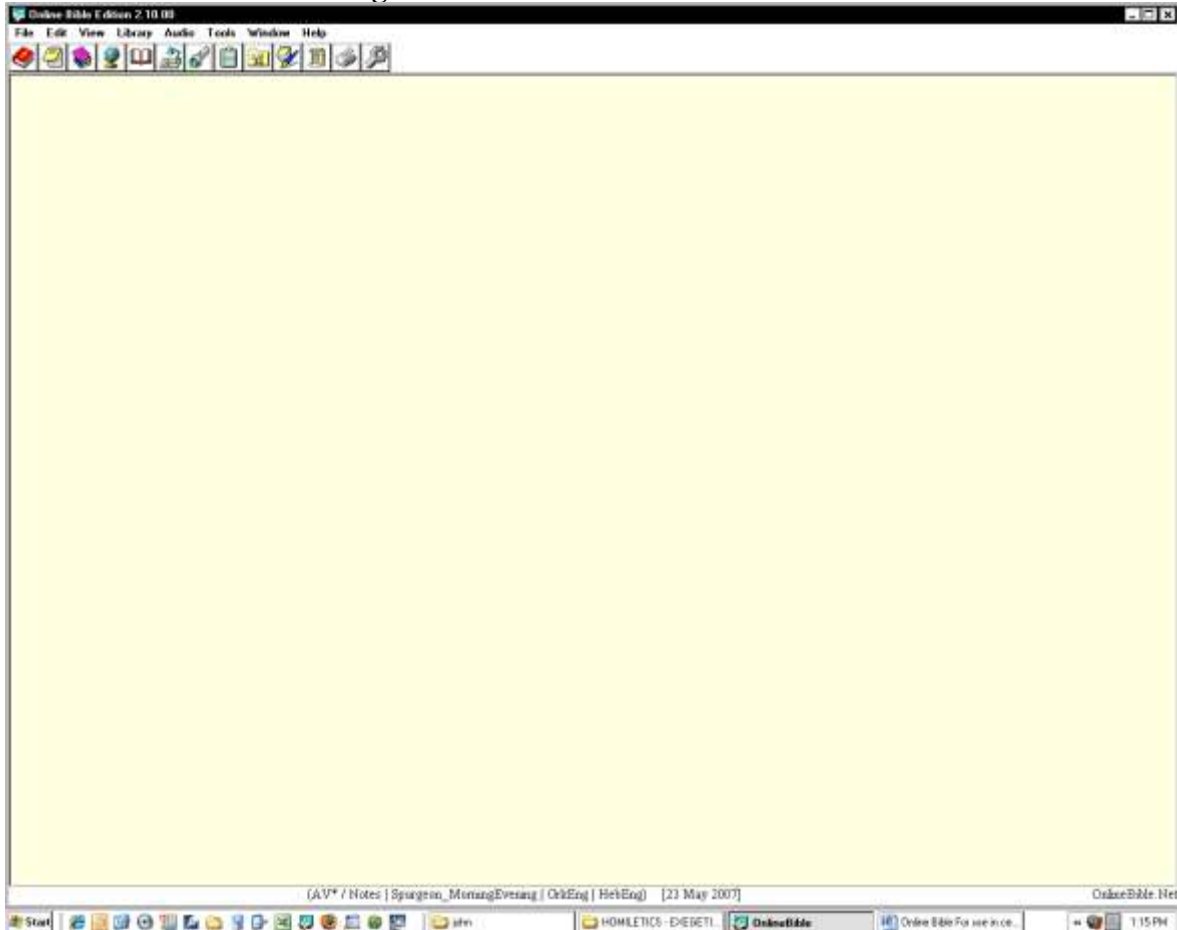
Then you must click your way through (you may ignore the "Alternate Versions" screen) "Commentaries", "Books", "Libraries," "Dictionaries," "Greek", and "Hebrew" screens, clicking the versions desired. Then make sure the "Show Tabs" has the "Versions," "Commentaries," etc. (make sure you have selected the "Eclectic Notes," in the "Commentary" and "Show Table" screens. With that picked (i.e., "Eclectic Notes,") you will get "Book" and "Commentary" quotes from authors like J. N. Darby, J. B. Stoney, William Kelley, etc. Note that you must pick a "Greek" or a "Hebrew" entry if you have selected a "Greek" or "Hebrew"

Now click "OK" at the bottom of the "Show Tabs" screen. (Don't click OK on any previous screens of this hierarchy of screens.

2.0 The Initial Screen For The Online Bible “Exegesis”

The following text and pictures, describe a method for textually initializing and preparing^a an Exegetical sermon, The actual methodology for preparing an Exegetical Sermon is contained in “EXEGETICAL HOMILETICS - AN INTERACTIVE TEACHER'S MANUAL.”. In order to quickly build the sets of Exegetical Output (EO), as an example, we'll start with John 1:1-John 1:8. Place cursor on “**File**”-left hand upper corner, and **click the mouse**.

Figure 1. Online Bible Initial Screen

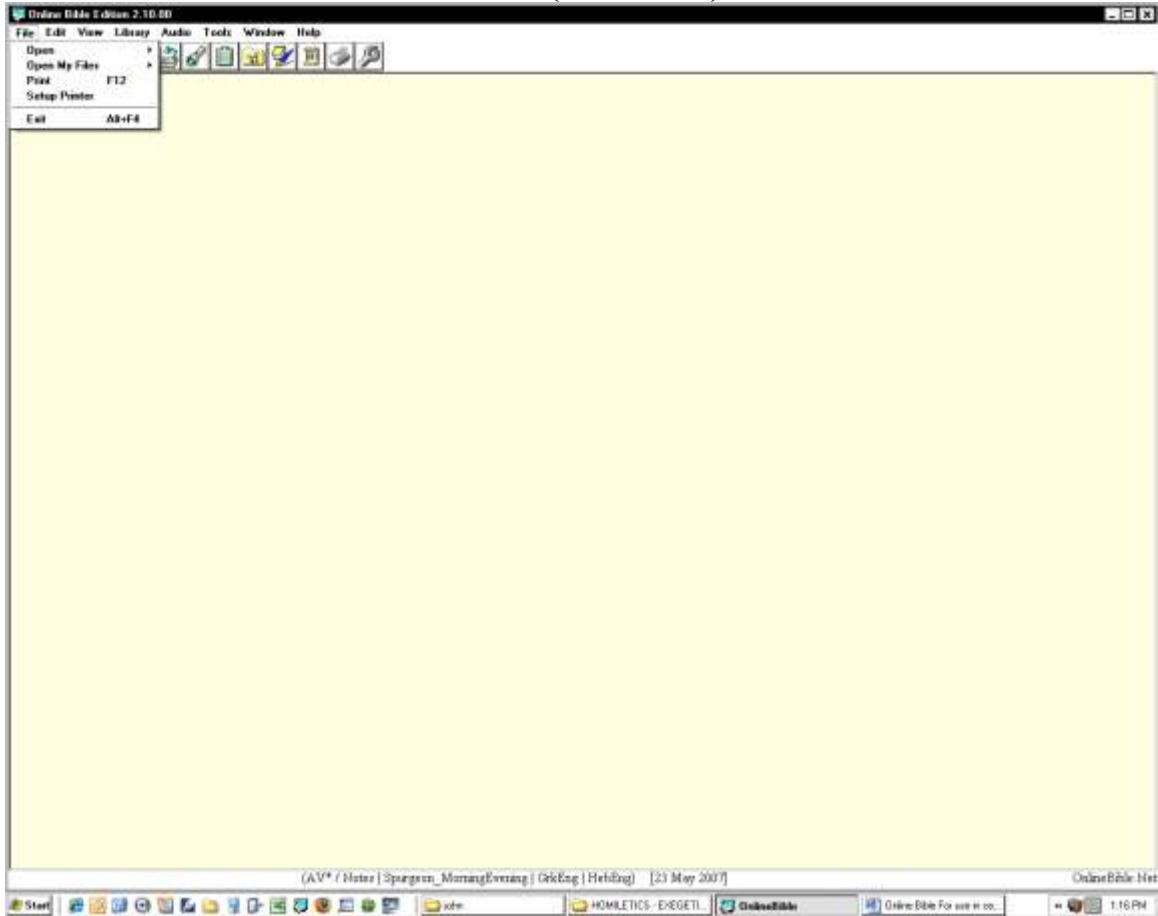


^a “EXEGETICAL HOMILETICS - AN INTERACTIVE TEACHER'S MANUAL.”, N. E. Carlson. Documentation of the Whiting/Jones method of Homiletics This is the only true methodology of those gentlemen, in **existenze**.

3.0 Step Two in the Exegetical Process

Now click Print on figure 2. This brings up Figure 3 of this Hierarchical process.

Figure 2. Result of Clicking “File” in upper left Hand Corner of Initial Screen (File Screen)

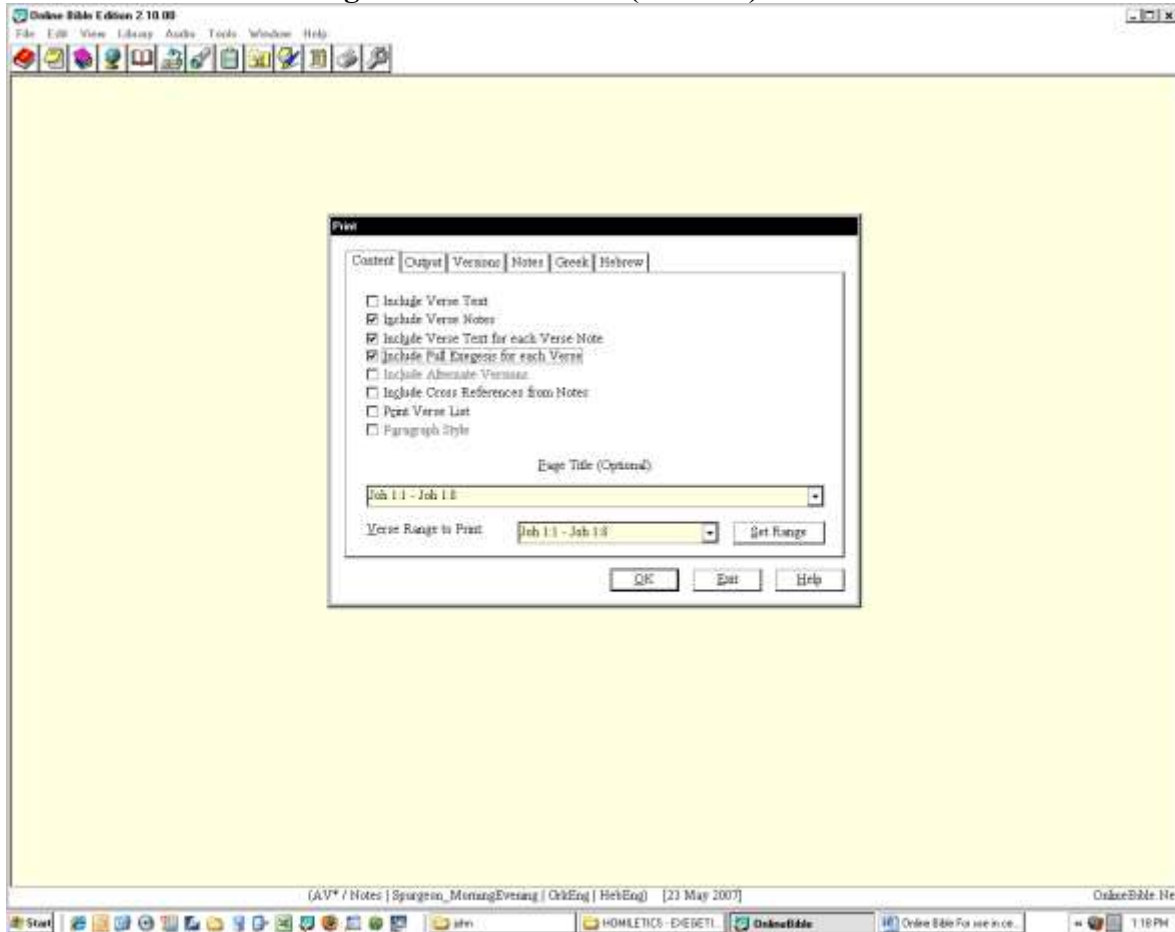


4.0 Examination Of The Content Screen

By clicking the Print (Content) Screen as shown below, the Content Screen should look as shown

(These are toggle switches – i.e., on/off). Now click the 8 toggle switches so that they look like the screen, below. Now set the range so the screen looks like the “Verse Range to Print” (VRtP) looks like the screen, below. Now cut and paste your VRtP into Page Title, or type some other text of your choosing into the Optional Page Title. Now click on Output (top line of the screen). This will bring up Figure 4, below.

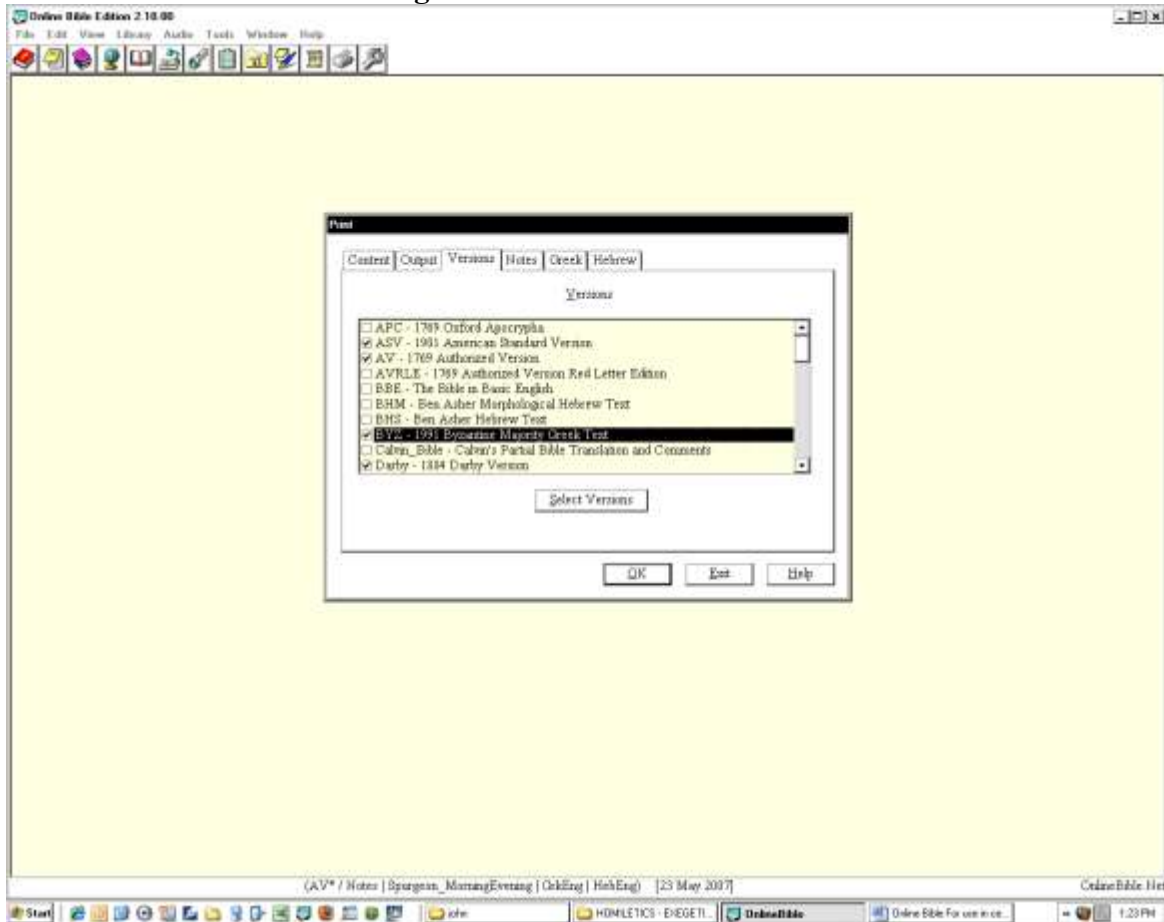
Figure H 03. The Print (Content) Screen



5.0 Setting The Versions Screen

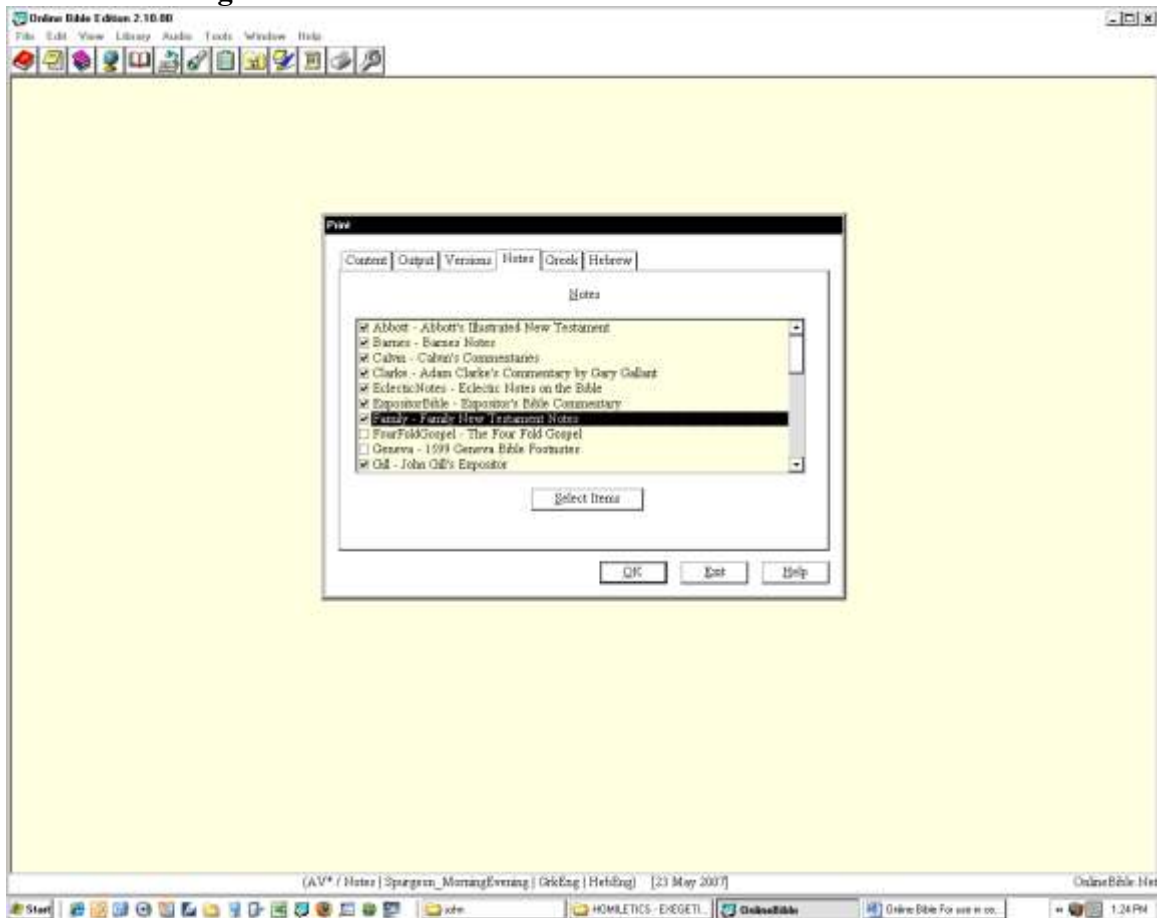
You may use the settings (toggles) as shown or some other combination of versions. You have at least 30 versions plus any version(s) you have had unlocked by calling (and paying) Don at the OLB U.S. Headquarters, Telephone numbers are 767-2266 (Noon to 5 pm EST) or (519) 664-2266 (Noon to 5 pm EST).

Figure 4. The Versions Screen



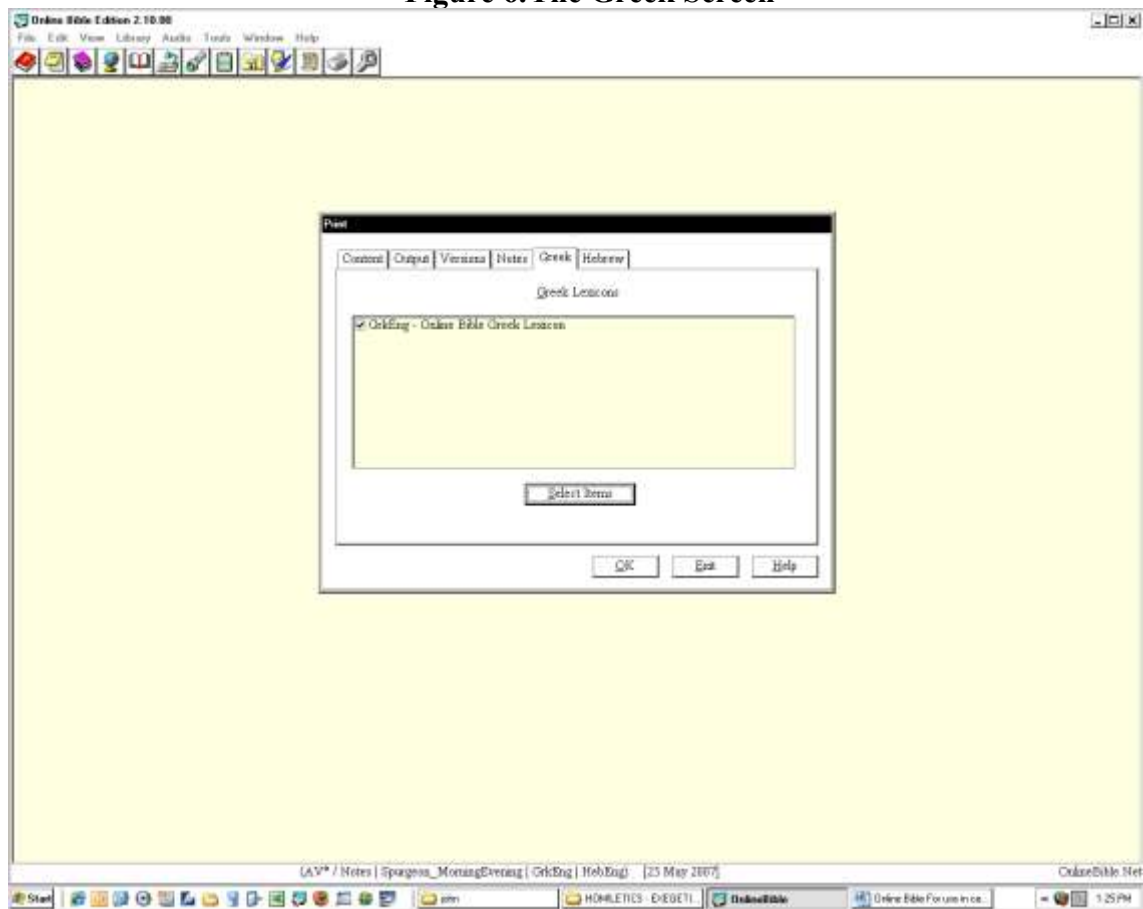
This is another toggled (on/Off) screen. This will give you all the toggled “On” switches, the commentary that you have placed in the Library list shown in section 1.01, above. You have at least “x” {wher x has a range from o to 401} entries; depending on the number of entries you turned on in that section!

Figure 5. The Notes Screen – All The Books/Commentaries



7.0 The Greek Lexicon Screen. This screen should have (at least) the indicated check on GrkEng – Online Bible Greek Lexicon “Button” turned on.

Figure 6. The Greek Screen



8.0 The Hebrew/English Lexicon Screen. Any Heb/Eng lexicon (in general) should be turned off for a New Testament passage.

Figure 7. The Hebrew/English Lexicon Screen

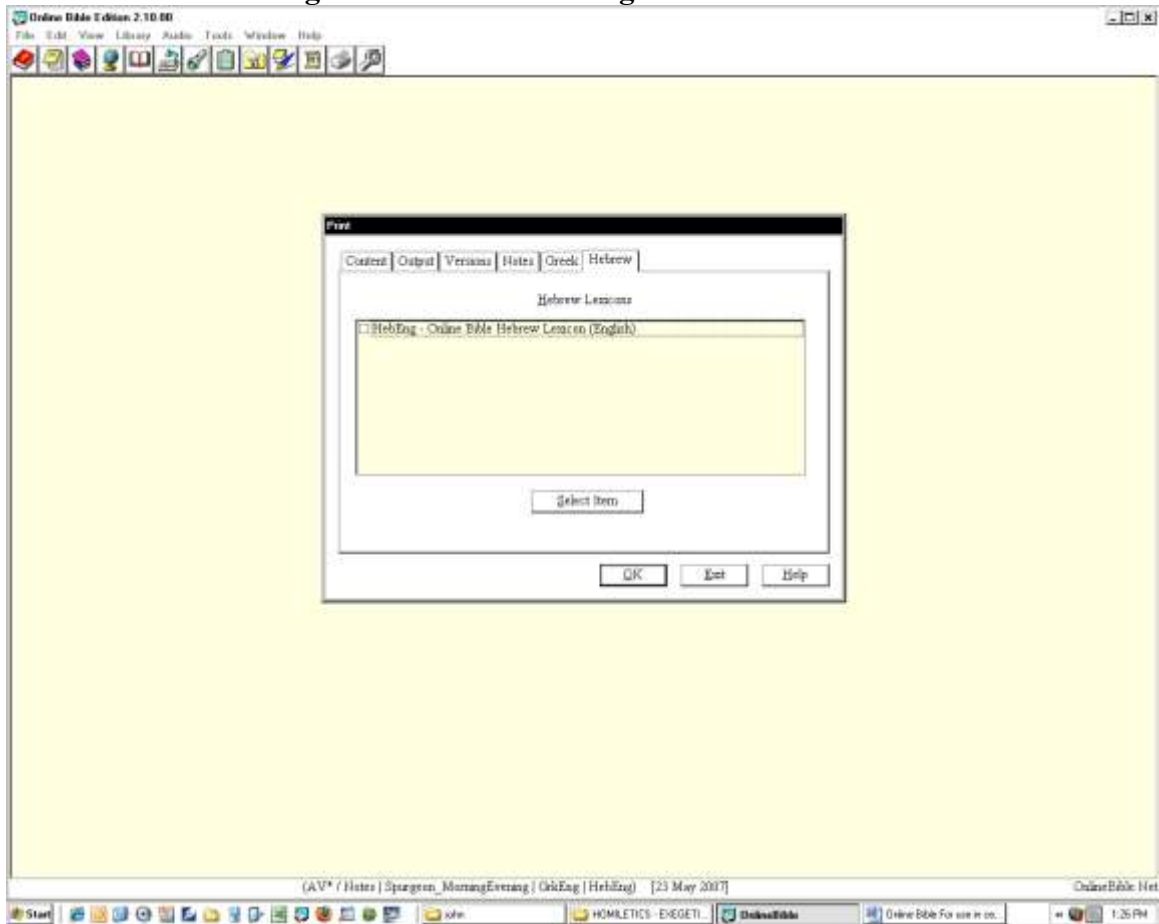
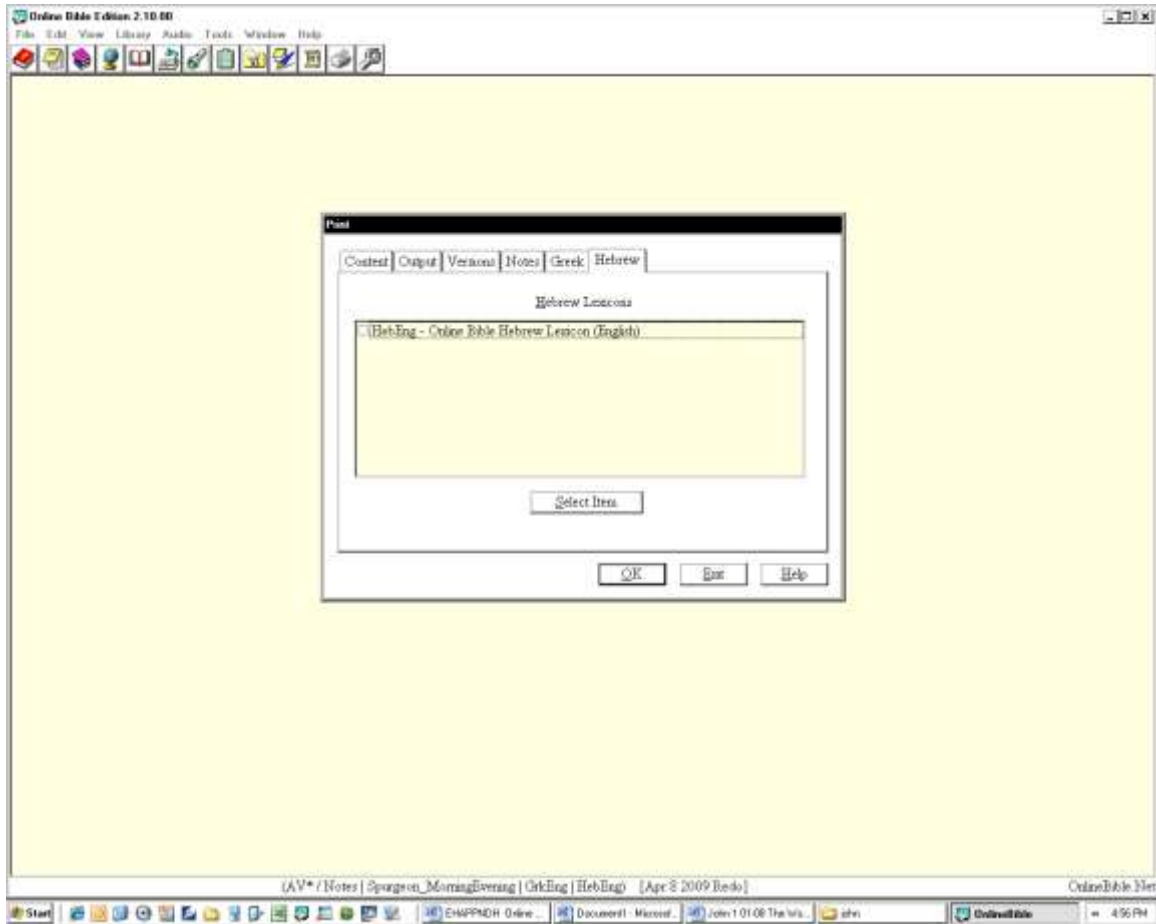


Figure 8. The Clicking The Final OK On The Print Screen.



10.0 The File Generated - John 1 01-08 The Word.RTF – 650 Kilobytes

The file generated 650 Kilobytes which by clicking on “OK” as the last thing done on the previous screen 8.0 and discussed in Section 9.. Now go to the next page section 11., Figure 10., and consider a selected outputs from the “Texts”, “Word Study”, and Commentary sections of the first verse (John 1:1), and the last verse (John 1:8), total of 134 pages

Figure 9. The Output File John 1 01-08 The Word.RTF

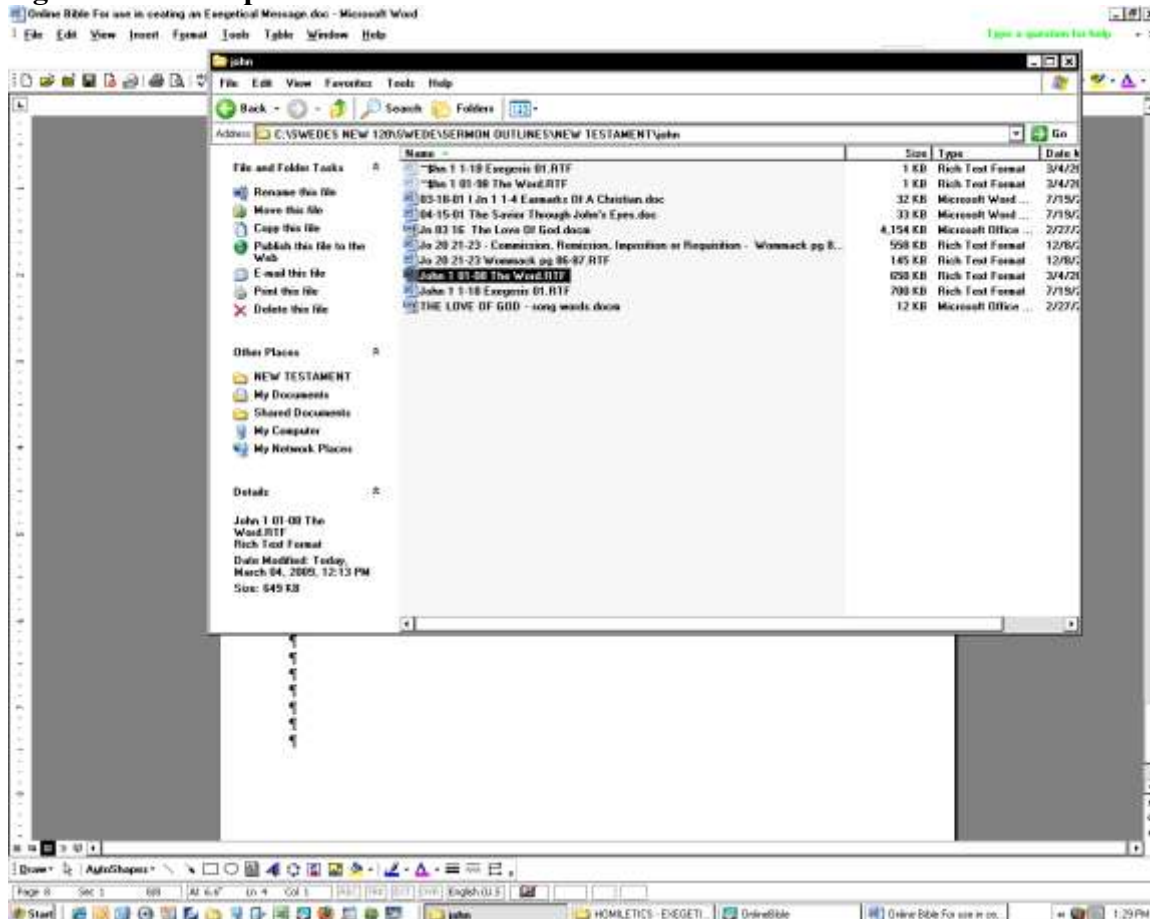
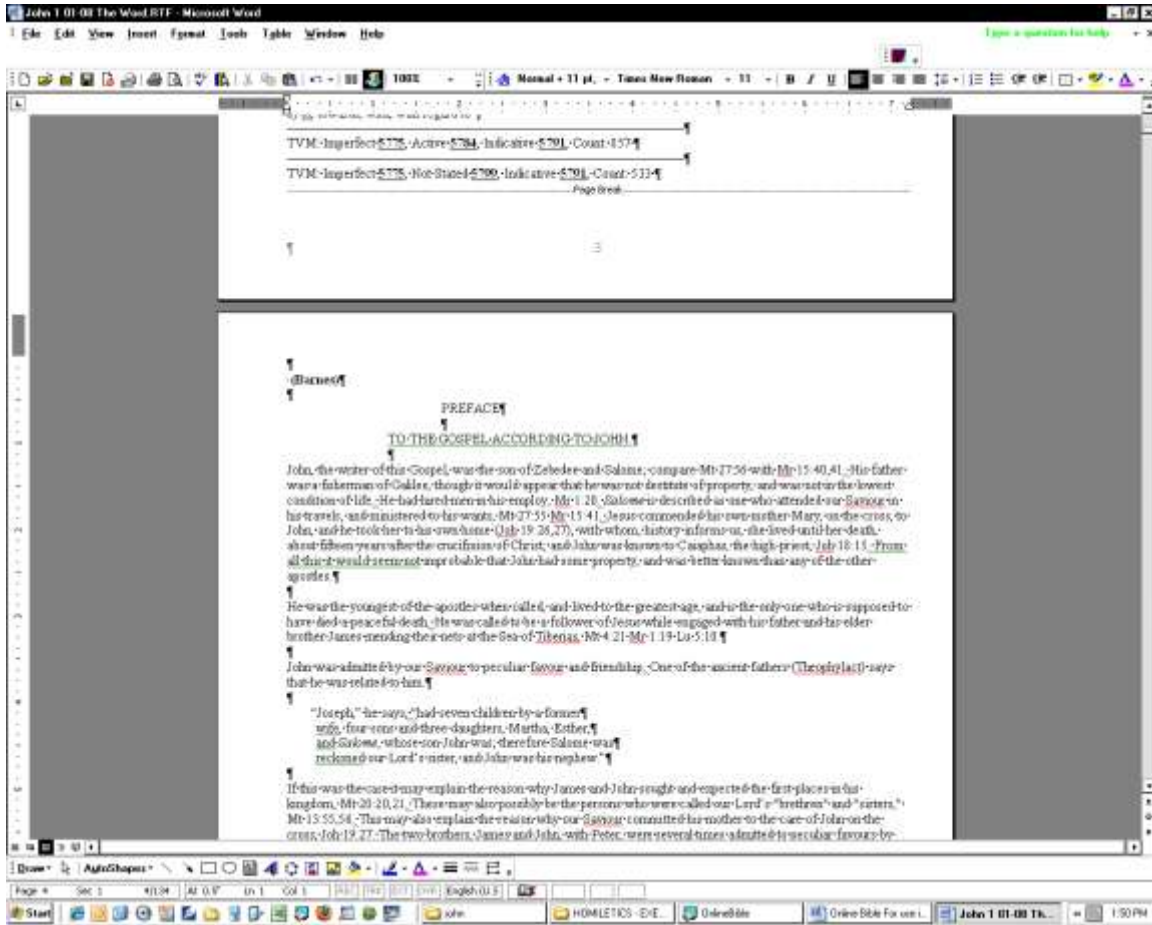


Figure 12. The Start of the Commentary Section Of John 1:01

Notice here, the hard page break between the end of the Word Study section and the following Commentary Section for verse 1. (Each verse will have separators and inserted text, in between each of the verses of our text (8 verses – Jo 1:01 -08).



12.1 How To Set Up Your Library File.

Figure 13 - 21 Illustrates how to set up your Library of Versions (Texts), Commentaries, Books, and Dictionary and Language tools. These are used as the basis for the only books etc., that may be used by the program. After read-in and initialization of the cd(s) this is the first step that must be done. This allows you to use your own choice of (Texts), Commentaries, Books, and Dictionary and Language tools. Thus, you don't have to use only the default values! Proceed with the following steps.

- 1.] **Click on Library, then click on Selection Preference (Fig. 13). For each one of the Selection Preference Screens, it is suggested that you initially click on Clear All to get rid of any defaults for that screen.**
- 2.] **Click on Versions; Peruse the Versions clicking on those desired (Fig. 14)**
- 3.] **Click on Commentaries; Peruse the Commentaries clicking on those desired (Fig. 15)**
- 4.] **Click on Books; Peruse the Books clicking on those desired (Fig. 16)**
- 5.] **Click on Libraries; Peruse the Libraries clicking on those desired (Fig. 17)**
- 6.] **Click on Dictionaries; Peruse the Dictionaries Clicking on those desired (Fig. 18)**
- 7.] **Click on Greek; Peruse the Greek clicking on those desired, if in NT or LXX (Fig. 19)**
- 8.] **Click on Hebrew; Peruse the Hebrew clicking on those desired, if in OT (Fig. 20)**
- 9.] **Click on Show Tabs; Peruse the Showtabs ensuring that only those entries are what you desire (Fig. 21)**
- 10.] **Click on Ok; then Click on Exit! Your library for the Text you will exegete has been completed.**

Figure 13. The Library Index and Selection Preferences Screen

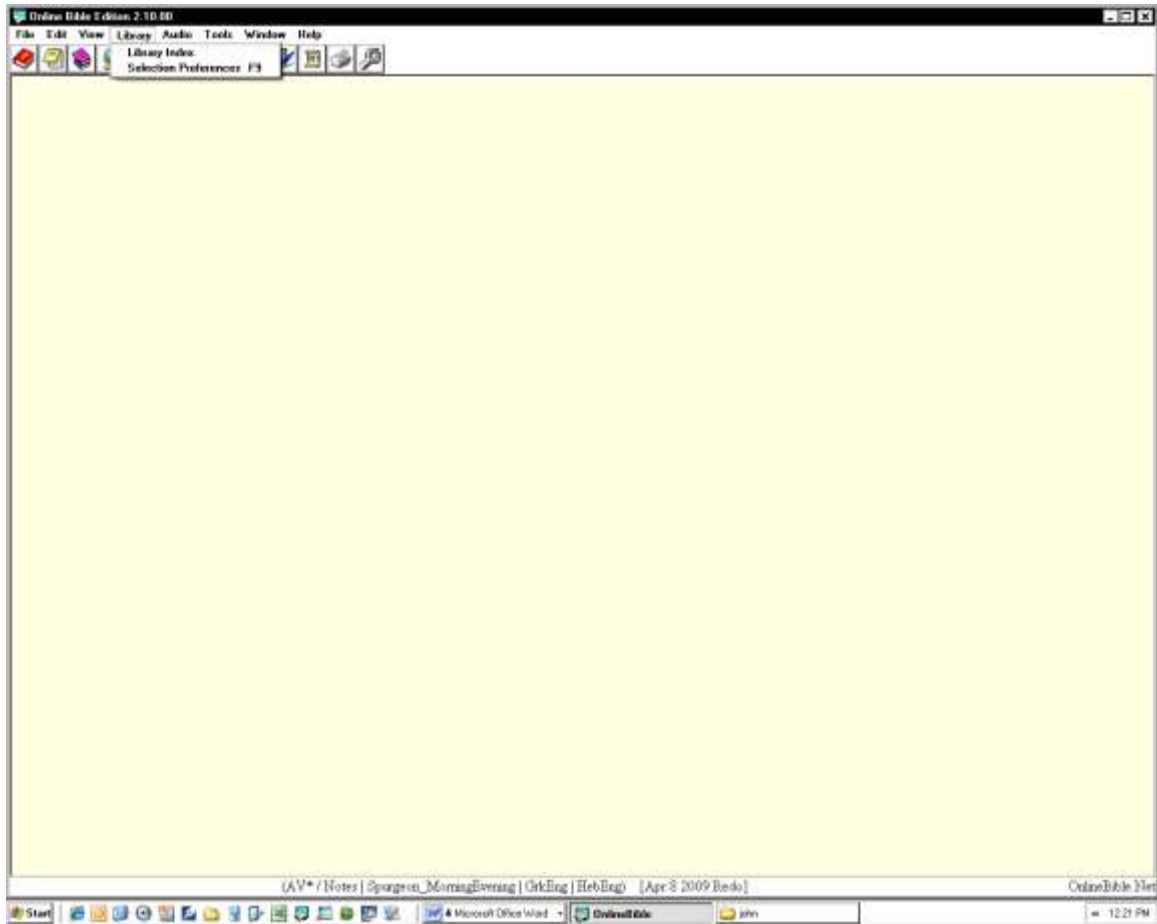


Figure 14. The Select Versions Screen (Versions)

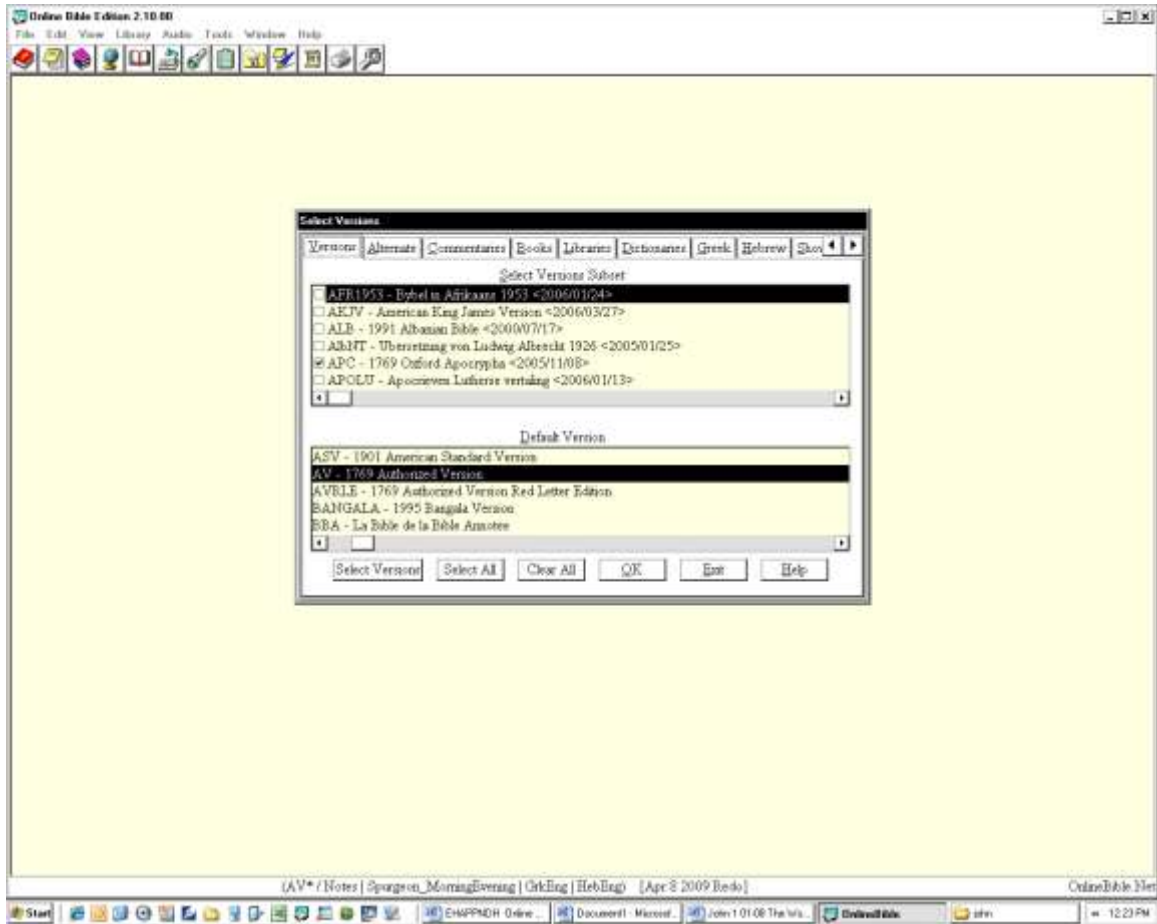


Figure 15. The Select Notes Screen (Commentaries)

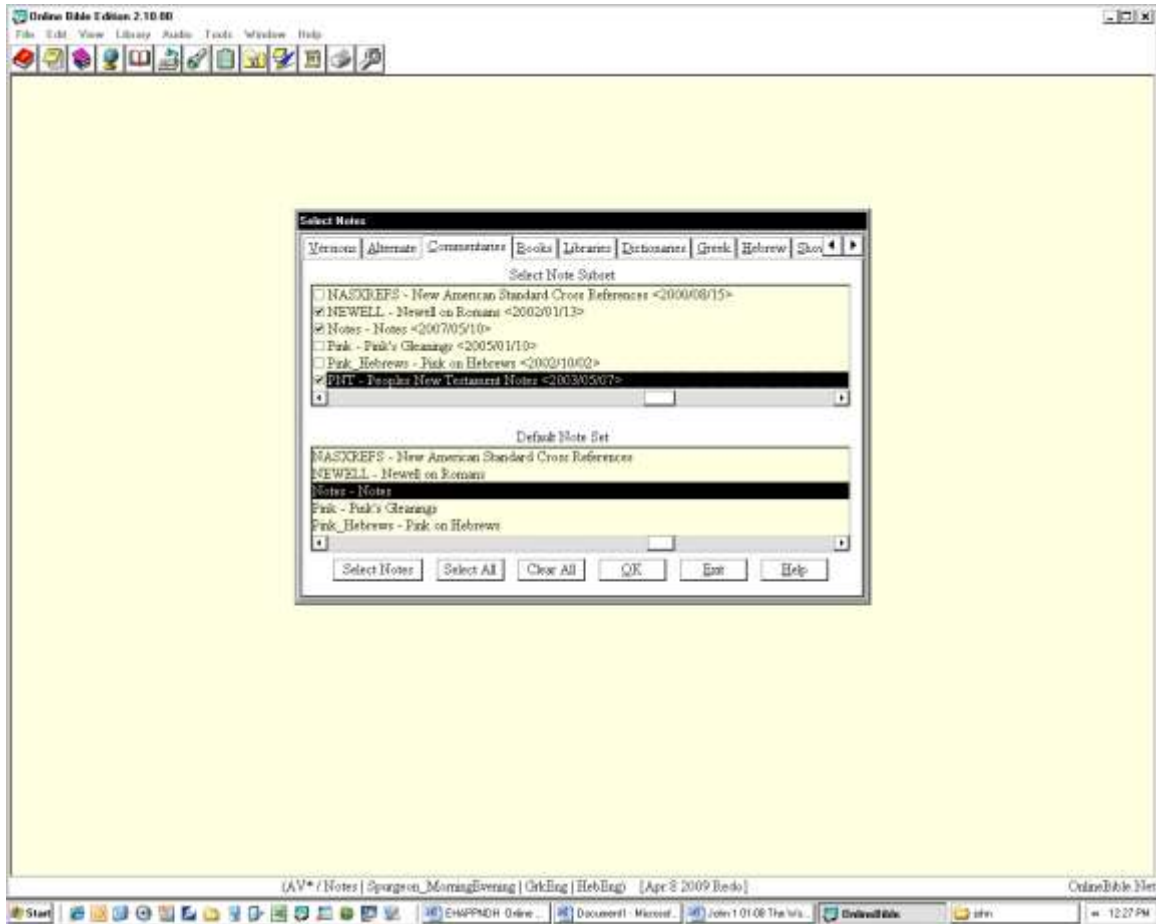


Figure 16. The Select Books Screen (Books)

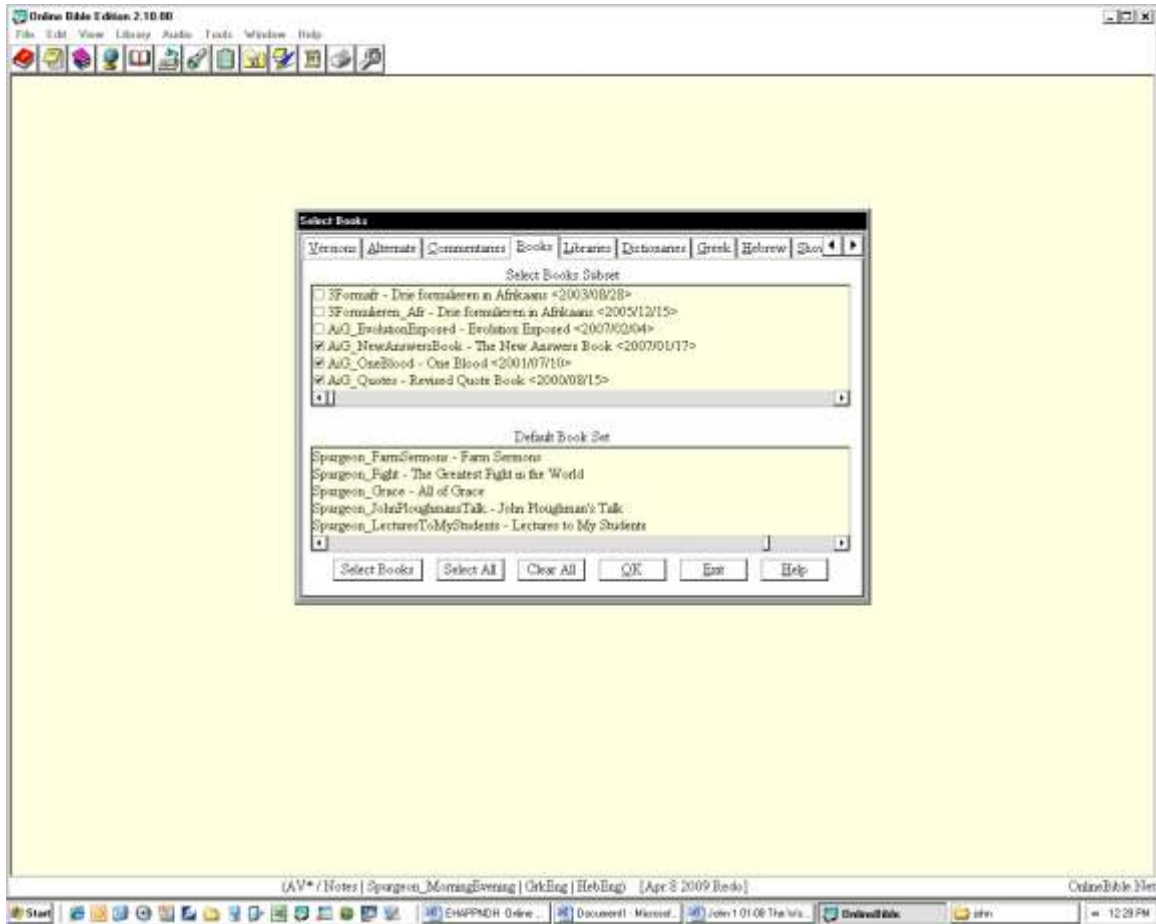


Figure 17. The Select Libraries Screen (Libraries)

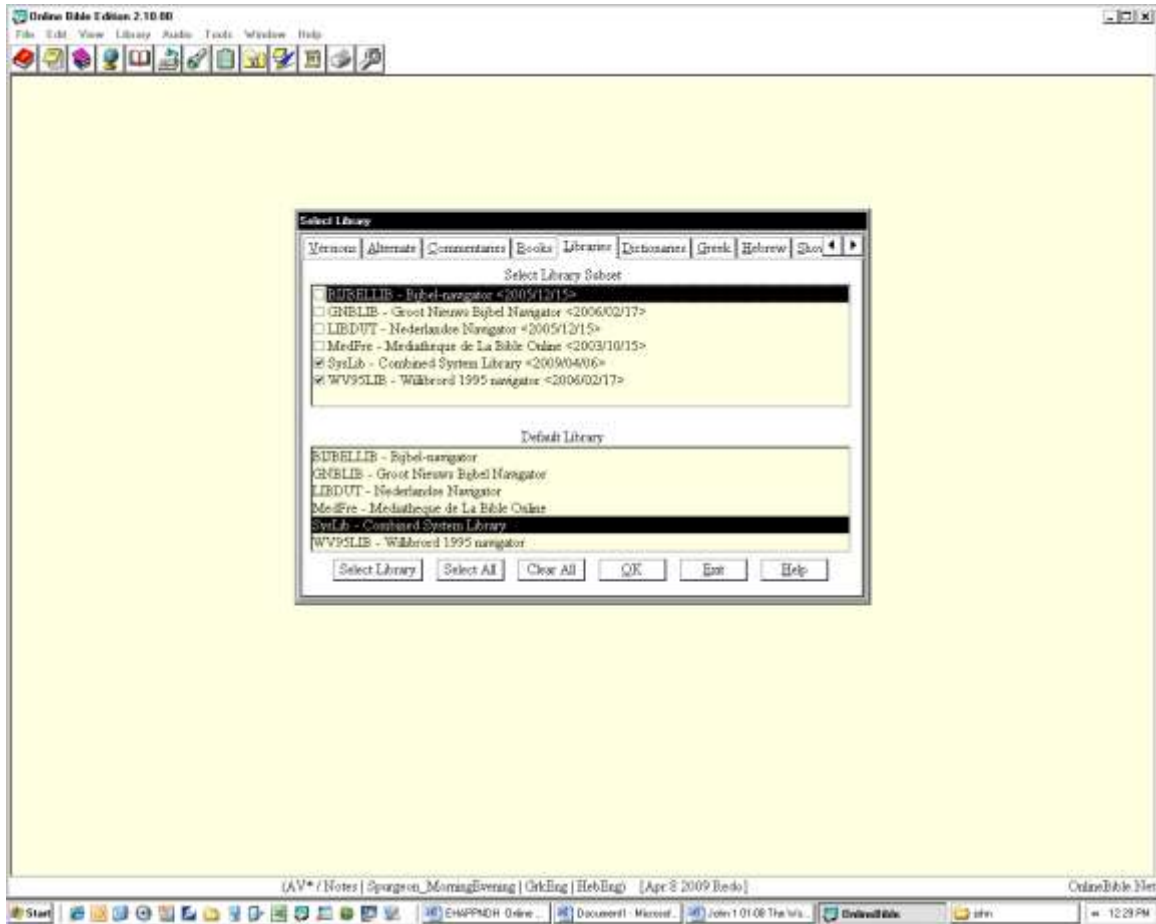


Figure 18. The Select Dictionaries Screen (Dictionaries)

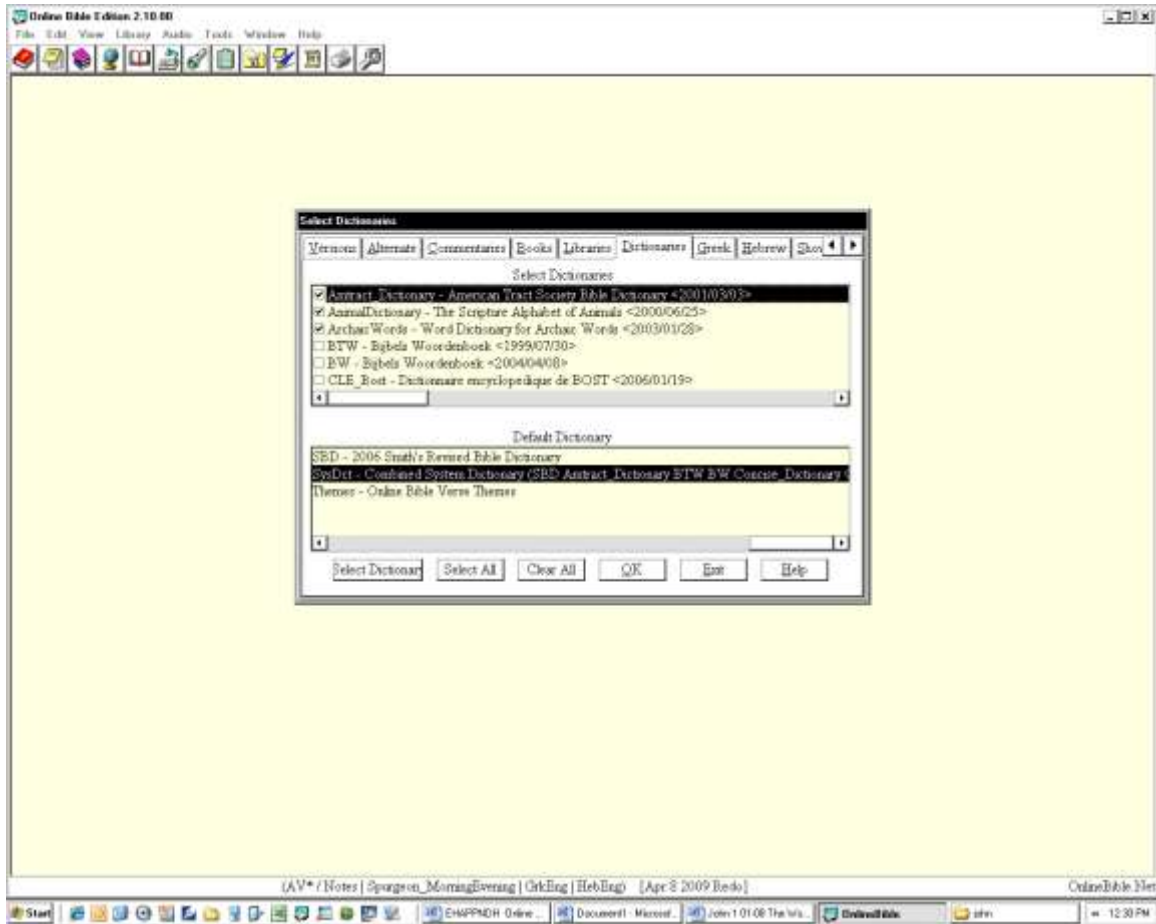


Figure 19. The Select Greek Screen (Greek)

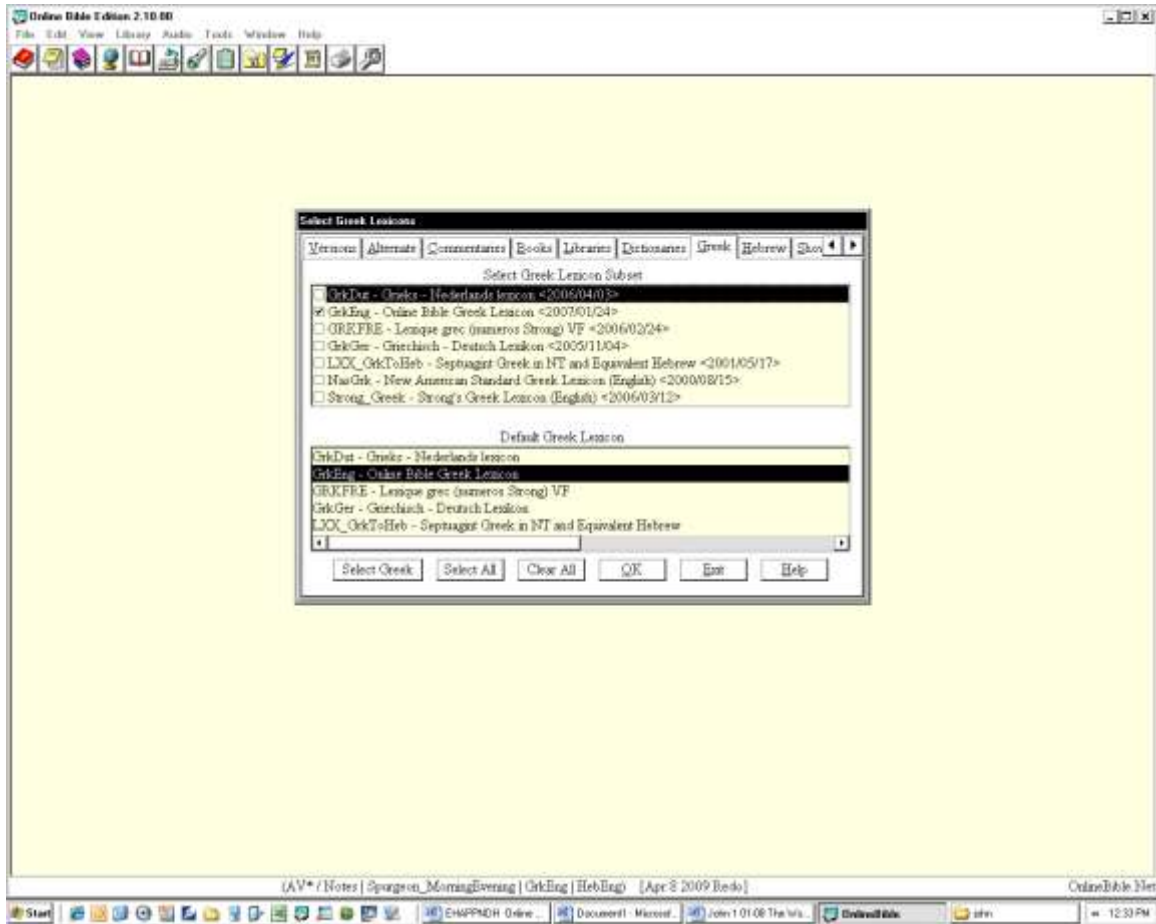


Figure 20. The Select Hebrew Screen (Hebrew)

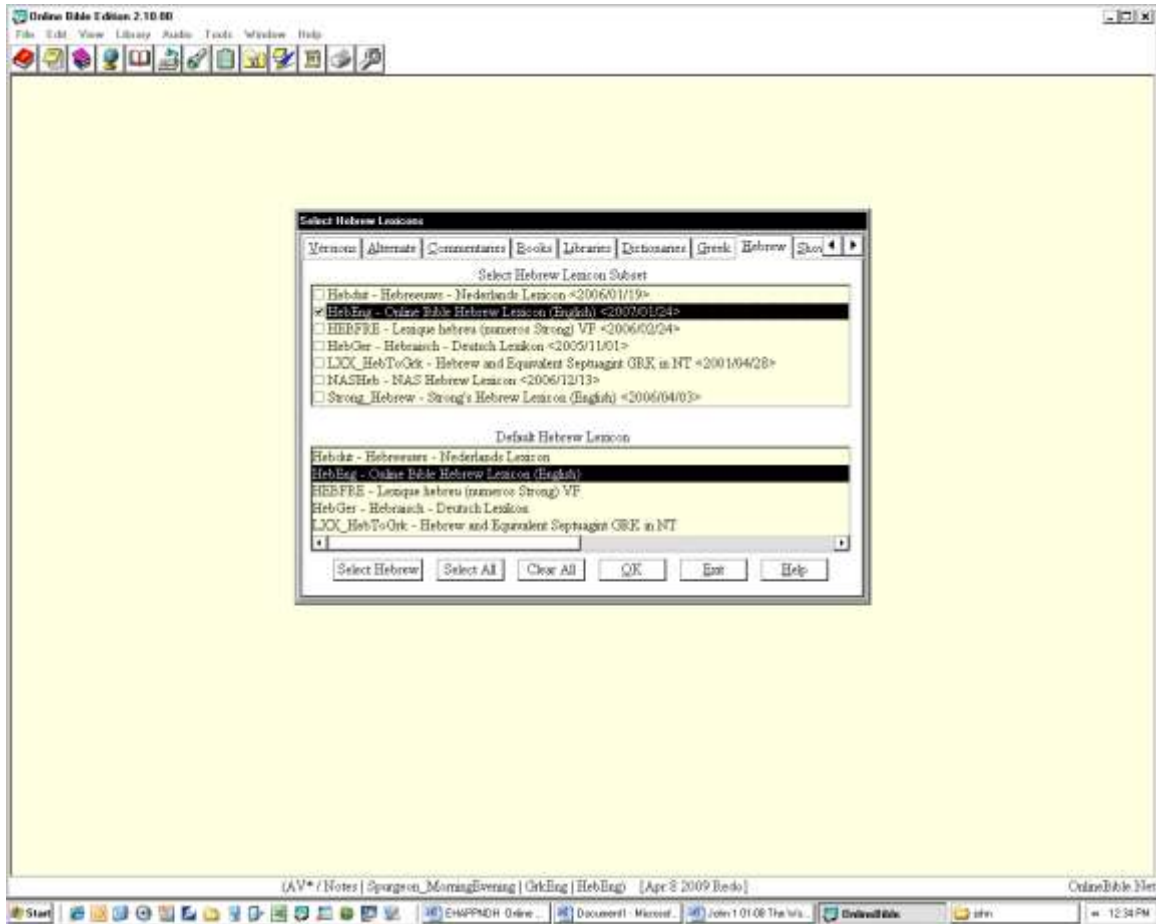
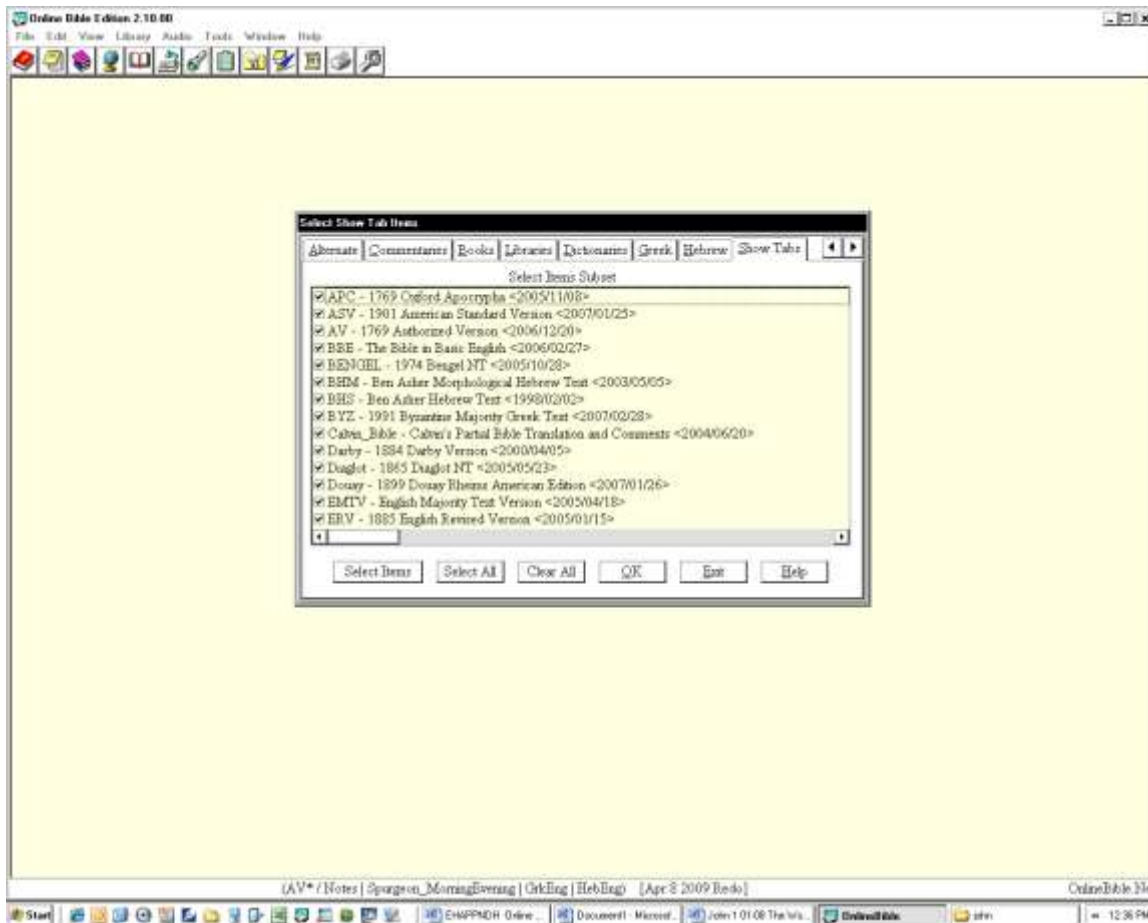


Figure 21. The Select Show Tab Items Screen (Show Tabs)



13.0 Editing The File To Turn Out A Professional Looking Document.

Prior to the “version” portion of each verse the editing, below, was used to insert the following text for each verse-version as a Table of Contents entry.

1.] Type ‘Texts – Jo 1:01’ This text should then be selected and then by simultaneous pressing Shift + Alt + the letter o. This brings up a small 1.5” x 3” screen titled Mark Table Of Contents Entry, as may be seen from Figure 22. On that screen set Table Identifier to C (T for tables, F for Figures). Then set Level to 3. See Figure 24-26 for section number 1.01; – this has a Level of 3; – Note the indentation of the Text. Our Table Of Contents may have up to 9 levels. The author of this document has not ever used levels beyond 6. He has written large technical/Mathematical documents for the Air force which are large complicated documents. He has also written six books in the Christian Realm without exceeding level 6. When updating other Table, Figure, and Equation Content Tables set 1 for Tables, 1 for Figures, 1 for Numbered Equations, etc.) Level one is the left most position on our Table Of Contents, Level two is indented two or three spaces, etc. The inserted text will be placed and look as follows.

- 1.] Type ‘Texts – Jo 1:01’ just above the first verse of Jo 1:01
- 2.] With the inserted text selected as above, press “Mark” on the Mark Table Of Contents Entry Screen. This results in ‘Texts – Jo 1:01’
- 3.] Skip down to end of the last verse in Texts. Put in a hard page restore (Ctrl + Enter).
- 4.] On the first line of this new page (just above the Word Study materials. Now Type – ‘Word Study – Jo 1:01’.
- 5.] With the inserted text selected as above, press “Mark” on the Mark Table Of Contents Entry Screen. This results in ‘Word Study – Jo 1:01’
- 6.] Skip down past the end of the last line of the Word Study Materials and insert a Hard Page return (Ctrl + Enter). On the first line of the start of the Commentary Section, insert a heading as follows: ‘Commentaries – Jo 1:01’
- 7.] With the inserted text selected as above, press “Mark” on the Mark Table Of Contents Entry Screen. This results in ‘Commentaries – Jo 1:01’
- 8.] Now go up to the Table of Contents of this document and left click the screen just to the left and a line below the Table of Contents line (maybe 2 lines below). This will produce a dark background with the Table text in light color (See Figure 23).
- 9.] Now Right Click with the cursor over the blackened portion of the TOC (Table Of Contents). The small screen () comes up as in Figure 23.
- 10.] Click on Update Field. Figure 25 results. Now click on ‘Update Entire Table’ and ‘Ok’ This results in:

11.] Figure 26. Final Update Screen.

Figure 22. Section 13 revealing the Mark Table of Contents Entry

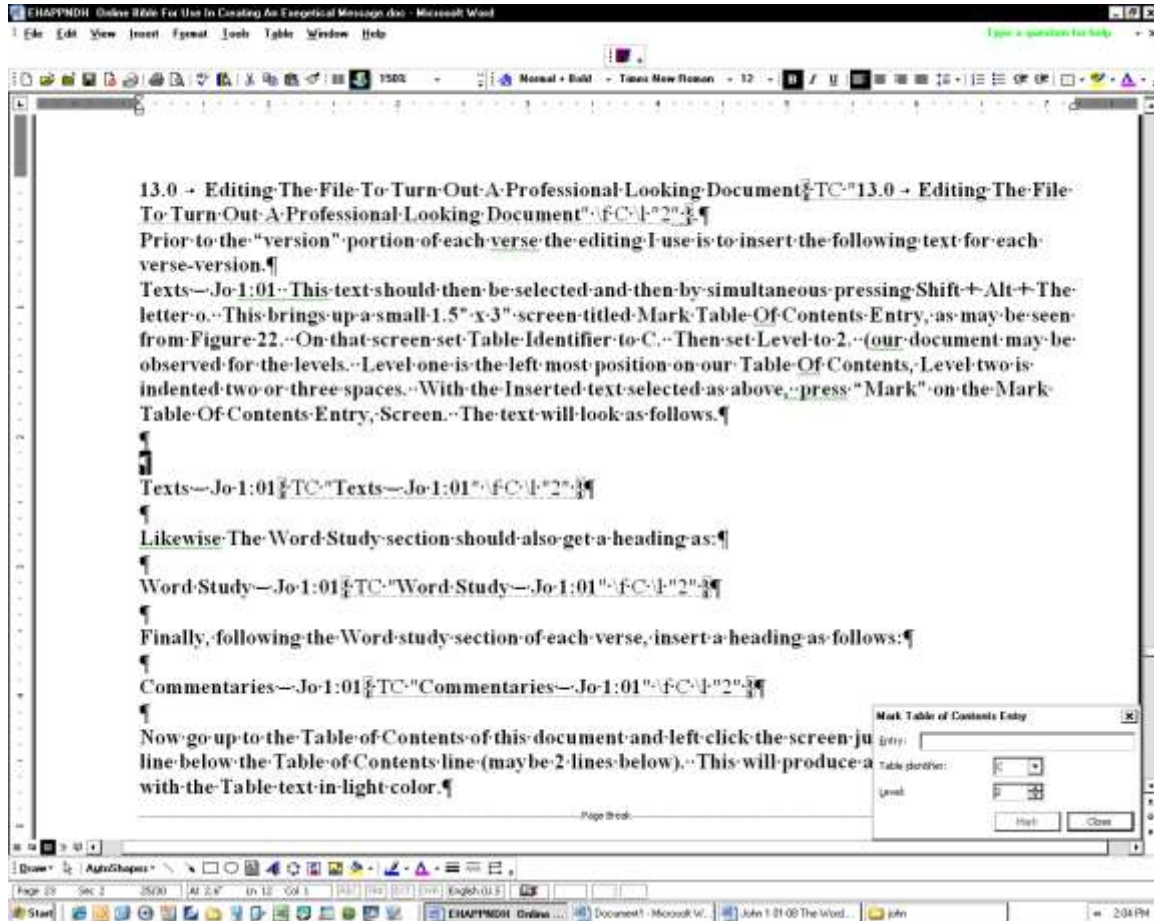


Figure 23. The Bolded TABLE OF CONTENTS Screen

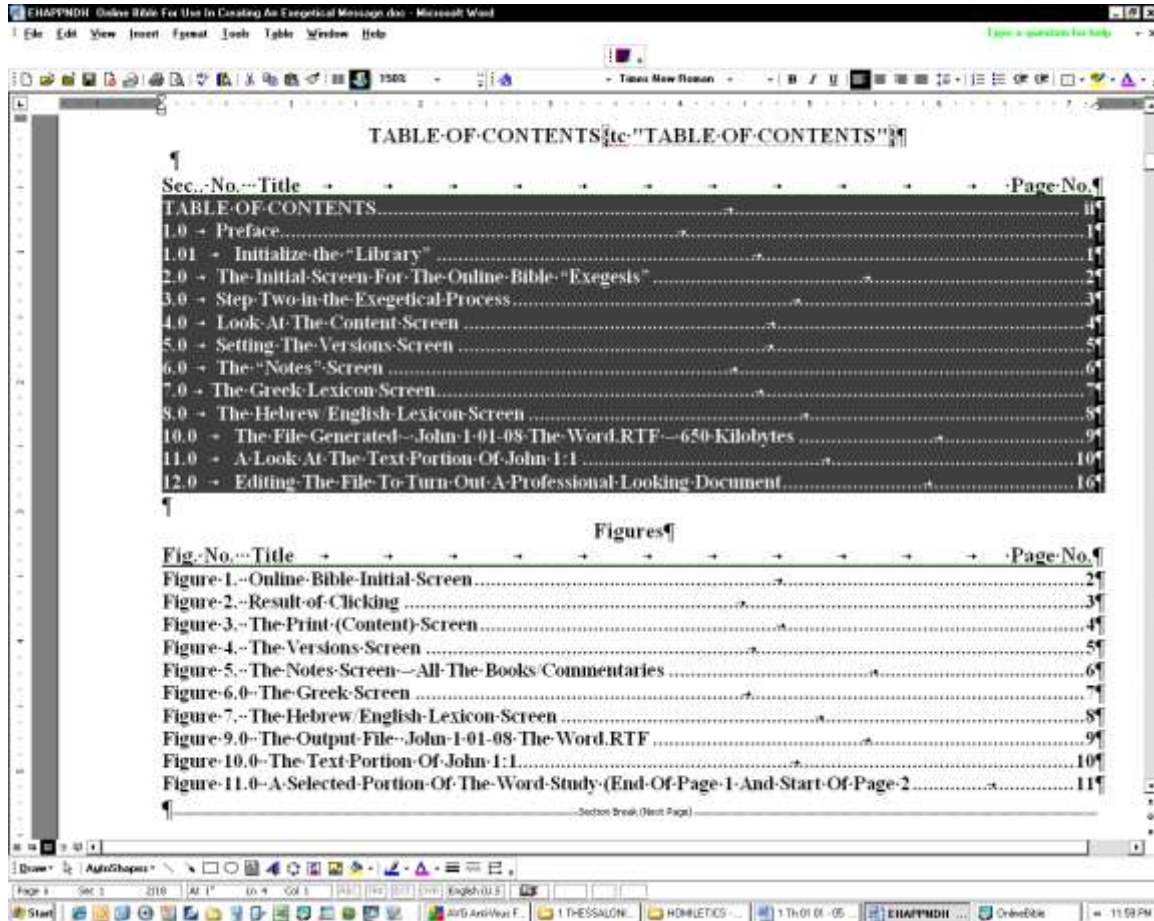


Figure 24. The Bolded TOC Screen With The Bolded Update Field Screen

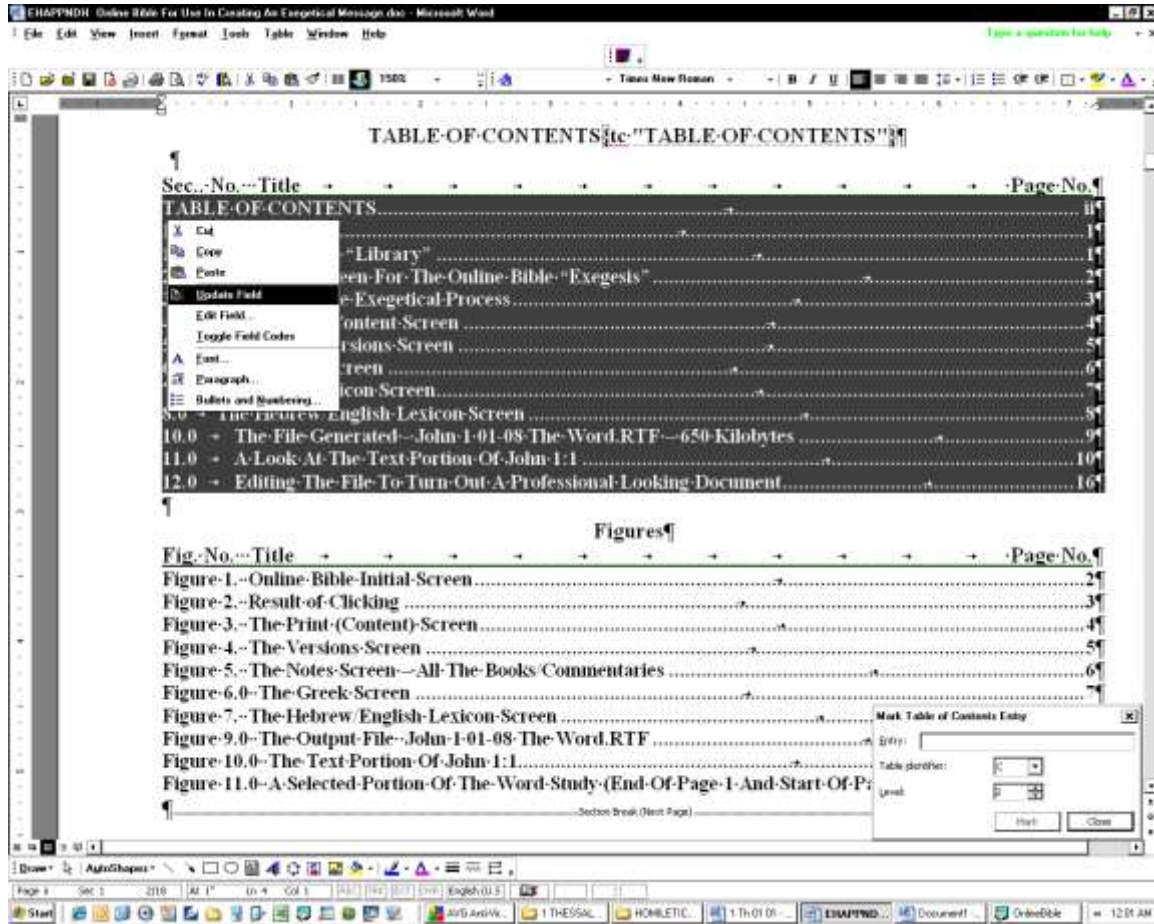


Figure 25. The Semi (Grayed) TOC Screen With the ‘Update Table of Figures’ Screen

The “update entire table” entry is set prior to clicking on OK.

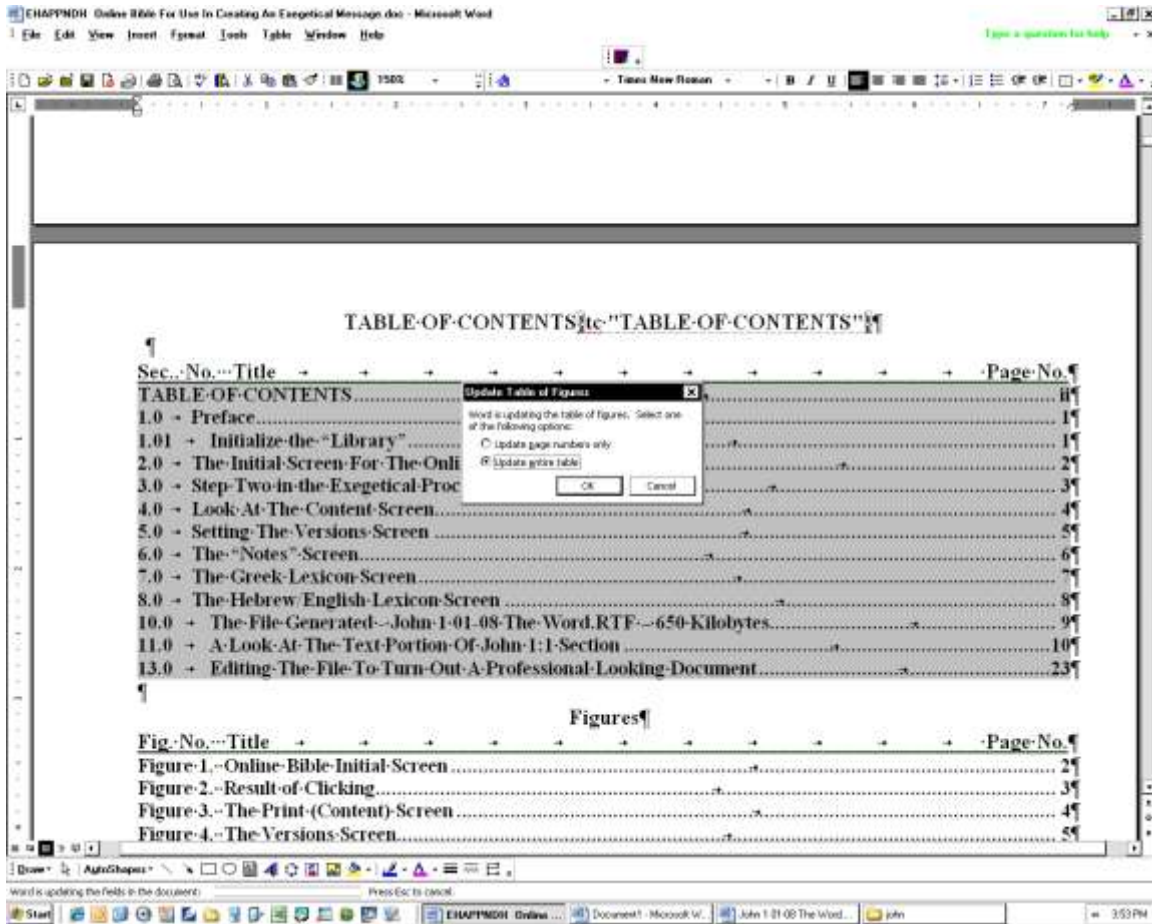


Figure 26. Final (TOC) Update Screen

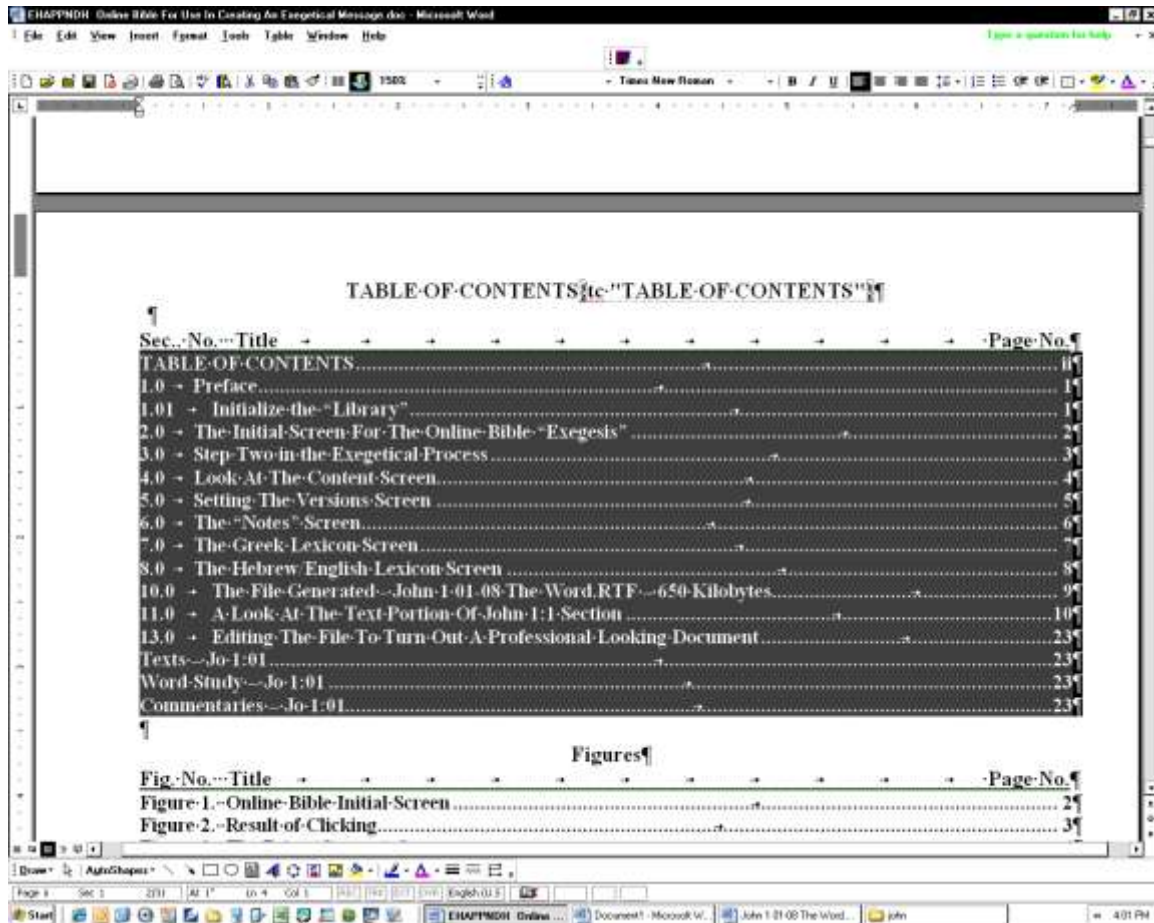


Figure 27. Inserted Text For “Texts” (Level 2)

Note the Start of page, new tab setting, and manual line spacing. The Inserted Text is “Texts – Jo 1:01”, along with the results of the Mark Table of Contents entry.

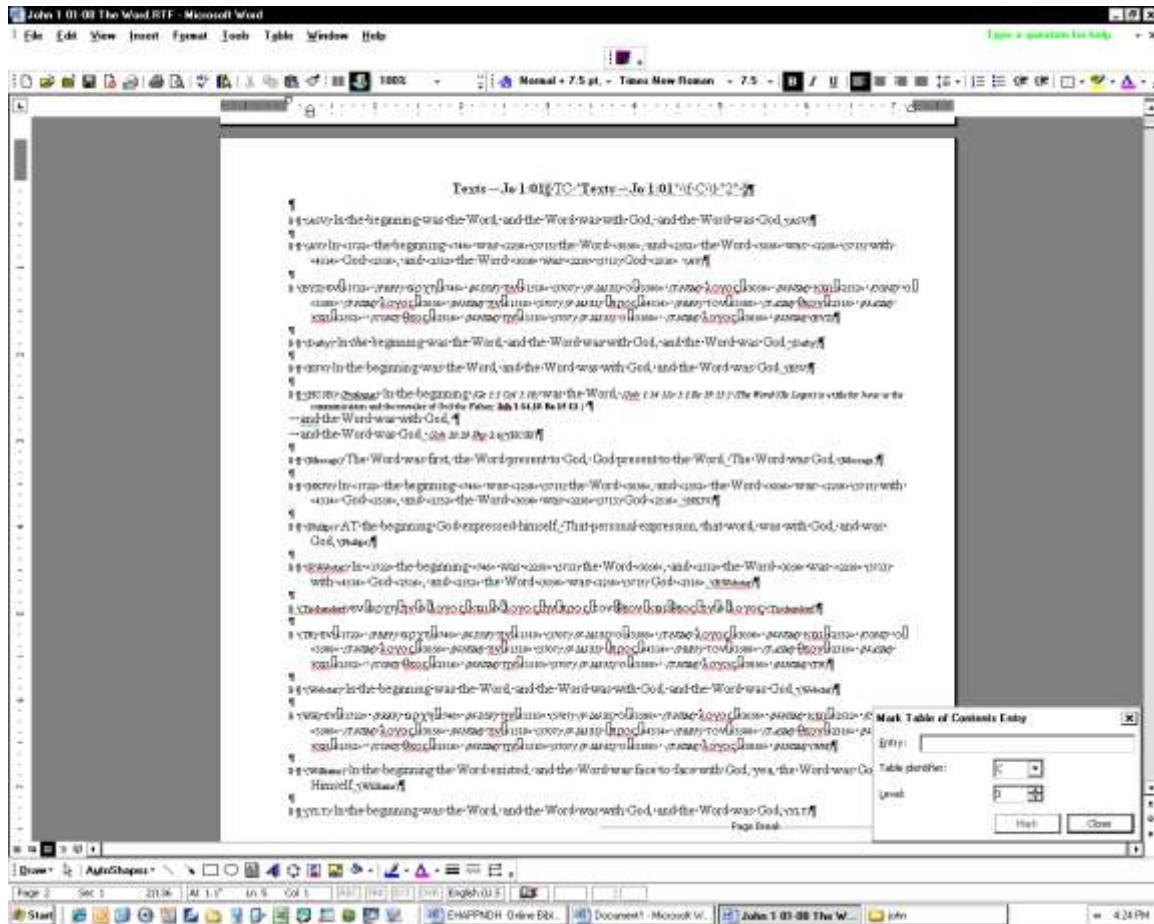


Figure 28. Inserted Text For Word Study (Level 2)

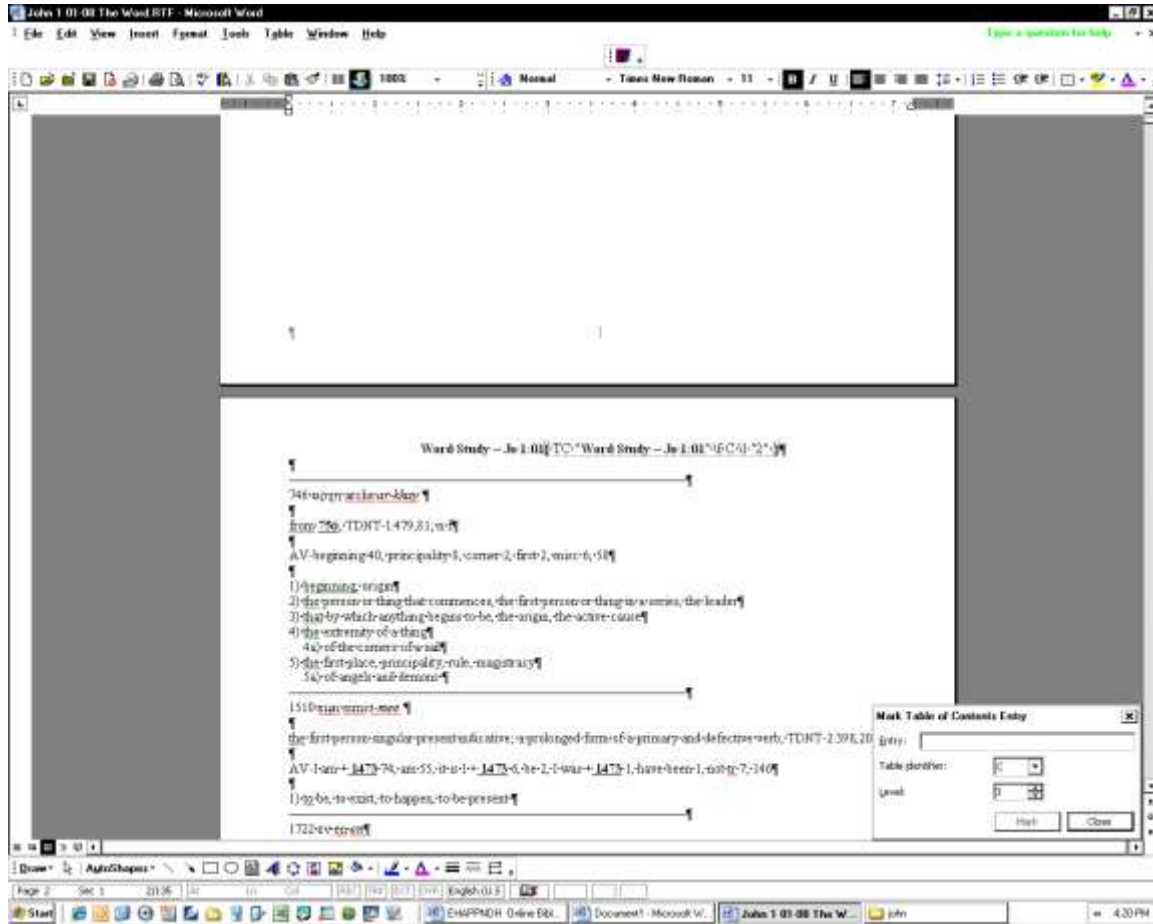
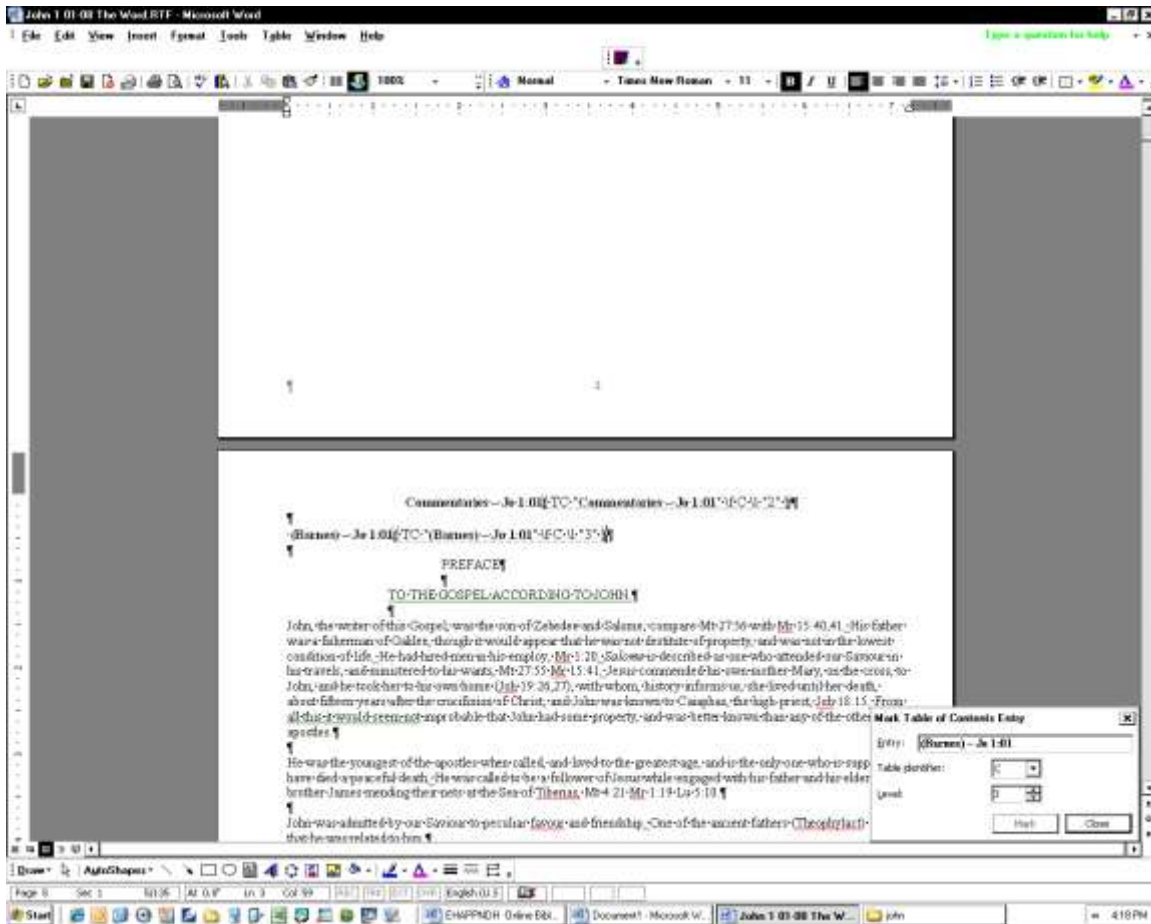


Figure 29. Inserted Text For Commentaries (Level 2)

Note Here, also, that each Commentary, for example, here, ' - (Barnes)' has ' – Jo 1:01' appended, and the 'C' (for TOC) and level 3 set on the Mark Table of Contents Entry Screen



APPENDIX I -

Words Used To Describe Figures Of Speech Involving Word Repetition

By Moisés Silva - Rhetoricae

Words Used To Describe Figures Of Speech Involving Word Repetition.

General Terms for Repetition

- conduplicatio
The repetition of a word or words. A general term for repetition sometimes carrying the more specific meaning of repetition of words in adjacent phrases or clauses. Sometimes used to name either ploce or epizeuxis.
- epizeuxis
Repetition of words with no others between, for vehemence or emphasis.
- ploce
The repetition of a single word for rhetorical emphasis. Ploce is a general term and has sometimes been used in place of more specific terms such as polyptoton (when the repetition involves a change in the form of the word) or antanaclasis (when the repetition involves a change in meaning).

Repetition of letters, syllables, sounds

- alliteration
Repetition of the same sound at the beginning of two or more stressed syllables.
- assonance
Repetition of similar vowel sounds, preceded and followed by different consonants, in the stressed syllables of adjacent words.
- consonance
The repetition of consonants in words stressed in the same place (but whose vowels differ). Also, a kind of inverted alliteration, in which final consonants, rather than initial or medial ones, repeat in nearby words.
- homoiototon
The repetition of similar case endings in adjacent words or in words in parallel position.
- homoioteleuton
Similarity of endings of adjacent or parallel words.
- paroemion
Alliteration taken to an extreme — every word in a sentence begins with the same consonant.
- paromoiosis
Parallelism of sound between the words of adjacent clauses whose lengths are equal or approximate to one another. The combination of isocolon and assonance.

Repetition of words:

- adnominatio (When synonymous with polyptoton)
Repeating a word, but in a different form. Using a cognate of a given word in close proximity.
- anadiplosis
The repetition of the last word of one clause or sentence at the beginning of the next.
- anaphora
Repetition of the same word or group of words at the beginning of successive clauses, sentences, or lines.

- antanaclasis
The repetition of a word whose meaning changes in the second instance.
- antistasis
The repetition of a word in a contrary sense. Often, simply synonymous with antanaclasis.
- conduplicatio
The repetition of a word or words in adjacent phrases or clauses, either to amplify the thought or to express emotion.
- diacope
Repetition of a word with one or more between, usually to express deep feeling.
- diaphora
Repetition of a common name so as to perform two logical functions: to designate an individual and to signify the qualities connoted by that individual's name or title.
- epanalepsis
Repetition at the end of a line, phrase, or clause of the word or words that occurred at the beginning of the same line, phrase, or clause.
- epistrophe
Repetition at the end of a line, phrase, or clause of the word or words that occurred at the beginning of the same line, phrase, or clause.
- epizeuxis
Repetition of words with no others between.
- mesarchia
The repetition of the same word or words at the beginning and middle of successive sentences.
- mesodiplosis
Repetition of the same word or words in the middle of successive sentences.
- palilogia
Repetition of the same word, with none between, for vehemence. Synonym for epizeuxis.
- paregmenon
A general term for the repetition of a word or its cognates in a short sentence.
- ploce
A general term for the repetition of a word for rhetorical emphasis.
- polyptoton
Repeating a word, but in a different form. Using a cognate of a given word in close proximity.
- polysyndeton
Employing many conjunctions between clauses.
- symploce
The combination of anaphora and epistrophe: beginning a series of lines, clauses, or sentences with the same word or phrase while simultaneously repeating a different word or phrase at the end of each element in this series.

Repetition of clauses and phrases

- anaphora
Repetition of the same word or group of words at the beginning of successive clauses, sentences, or lines.

- coenotes
Repetition of two different phrases: one at the beginning and the other at the end of successive paragraphs. A specific kind of symploce.
- epistrophe
Repetition at the end of a line, phrase, or clause of the word or words that occurred at the beginning of the same line, phrase, or clause.
- isocolon
A series of similarly structured elements having the same length. The length of each member is repeated in parallel fashion.
- mesarchia
The repetition of the same word or words at the beginning and middle of successive sentences.
- mesodiplosis
Repetition of the same word or words in the middle of successive sentences.
- repositio
The repetition of a phrase with slight differences in style, diction, tone, etc.

Repetition of ideas

- commoratio
Dwelling on or returning to one's strongest argument.
- disjunctio
A similar idea is expressed with different verbs in successive clauses.
- epanodos
Repeating the main terms of an argument in the course of presenting it.
- epimone
Persistent repetition of the same plea in much the same words.
- exergasia
Augmentation by repeating the same thought in many figures.
- expolitio
Repetition of the same idea, changing either its words, its delivery, or the general treatment it is given.
- homiologia
Tedious and inane repetition. Unvaried style.
- hypozeuxis
The use of a series of parallel clauses, each of which has a subject and predicate, as in "I came, I saw, I conquered."
- palilogia
Repetition in order to increase general fullness or to communicate passion.
- pleonasmus
Use of more words than is necessary semantically. Rhetorical repetition that is grammatically superfluous.
- scesis onomaton
A series of successive, synonymous expressions.
- synonymia
The use of several synonyms together to amplify or explain a given subject or term. A kind of repetition that adds force.
- tautologia
The repetition of the same idea in different words, but (often) in a way that is wearisome or unnecessary.

- tradio
Repeating the same word variously throughout a sentence or thought.

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