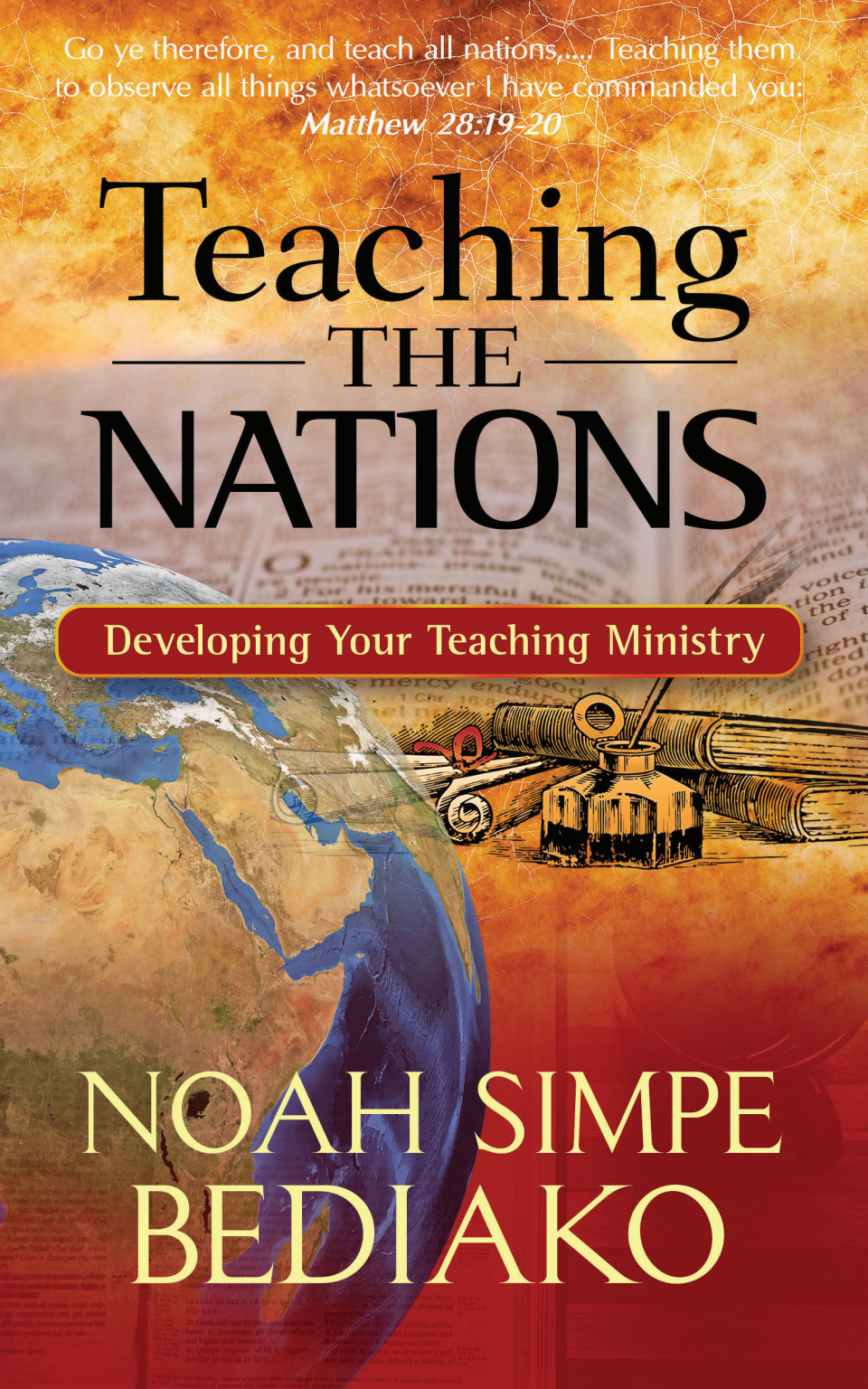


Go ye therefore, and teach all nations,.... Teaching them,
to observe all things whatsoever I have commanded you:

Matthew 28:19-20

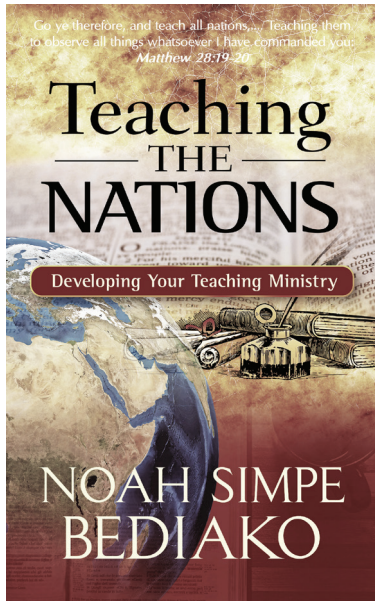
Teaching — THE — NATIONS

Developing Your Teaching Ministry



NOAH SIMPE
BEDIAKO

Teaching THE NATIONS



highcity
media &
publications

Unless otherwise indicated, all scripture quotations are taken from the King James Version of the Bible.

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Teaching the Nations

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CHAPTER 1

Introduction

In the ministry life of Jesus Christ, there were about six (6) groups of people who followed Him. Much as in every ministry there will be these six groups of people;

1. Those who come to seek an occasion to accuse the Lord
2. Those who have come because of the bread the Lord gives
3. Those who come because they have a relationship with the Lord, yet will neither listen nor obey the word
4. Those who come to listen and to be touched
5. Those who have been touched and now follow the Lord to support Him financially with their substance

6. Lastly, those who are ordained to stay around and to be sent out.

This book is written for the last group, who are almost a most important group of people in every mission. The Bibles say in Mark 3:13-15 (NIV) that;

Jesus went up on a mountainside and called to him those he wanted, and they came to him.

(14) He appointed twelve--designating them apostles--that they might be with him and that he might send them out to preach

(15) and to have authority to drive out demons.

He called out twelve. He called them out of the multitudes and designated them into offices - the apostolic, the prophetic, the evangelistic, the teaching and the pastoral. Each of the twelve was called for a special reason. The Lord called, appointed, and ordained some as apostles, some as prophets, some as evangelists, and some as pastors and teachers. Although there are significant differences in these ministries and functions, fundamentally, He has called us to be with Him and to have power to;

1. Teach and empower the nations for salvation,

success, and service

2. Heal the sick
3. Cast out devils
4. Raise offerings
5. Send people

The church must understand this great mystery.
So this message is designated to empower us for
greater works.

God bless you!

Teaching the Nations

Teaching the nations and the church is the supreme task of the called out. We are called out to both;

1. Work the field - sowing our seed
2. Work in the garden - watering the plants

1 CORINTHIANS 3:6

I have planted, Apollos watered; but God gave the increase.

Every man, saved and unsaved, is a field. We have been bought with a price and have become **God's field.**

1 CORINTHIANS 6:19-20

What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

(20) *For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

Understand the truth that we are God's field. Why did He buy these fields? God has a plan to turn these fields into one big garden. All men are field into which His imperishable seed is to be sown, cultivated, and grown to produce His wonders. The world is God's field within which we work. A field belongs to its owner. That is why the Lord Jesus Christ instructed us to occupy until He comes.

LUKE 19:13

*And he called his ten servants, and delivered them ten pounds, and said unto them, **Occupy till I come.***

We are labourers together with God working in the field which He has bought with an infinite price. We have been called to menial jobs like planting the seed and watering the plants that spring forth.

Our work is to help God create the garden. God wants the world to become one big garden. Those of us who are the ministers of the mysteries of

God are labourers together with Him working on the field. The true Christian is **God's garden**. We are God's garden in which the imperishable seed is being cared for.

God brings about His wonderful harvest in the same way that a farmer does.

Apostle Paul said;

1. I have planted – Apostle Paul was working the fields
2. Apollos watered – Apostle Apollos represents pastors working in the garden.
3. God gave the increase.

Paul Planted

Apostle Paul said I planted; He recalls his work in the field as he went about bearing precious seeds and sowing.

God sends us forth as sowers to sow
His seed.

In the field, we preach the gospel of Christ as summarized in 1 Corinthians;

1 CORINTHIANS 15:1-4

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

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

(3) For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

(4) And that he was buried, and that he rose again the third day according to the scriptures:

Have you had time to read the parable of the Sower? The seed, signifying the word of God, should be planted in a good soil. A seed is **powerless unless it is planted**. As a matter of fact, you have started out for success just by sowing

the imperishable seed of the word of God. The Apostle Paul said, "I did the planting". Planting of what? The seed is the word of God, which is planted and watered in the field.

Apollos Watered

He recalls to the memory of the church - the garden - the work of Apollos among them. Apollos watered.

*God send His servants to go and
keep the soil moist.*

In the garden, we preach the whole counsel of God. We follow the example of the Apostles.

All that the seed needs is watering. In the parable of the Sower, many of the seeds withered for lack of moisture. Every seed that would yield wonderful harvest must grow in a moist environment. Now, how did Apollos water the

seed? He watered the seed by the word of God. He came preaching the whole counsel of God.

Everybody must use his or her gifts and graces to either sow or water the seeds. Every church must have people endowed with the ability to learn, organize, and teach. Anyone with the simple gift and grace to *learn, organize, and teach* can plant a church. It does not take much to become a missionary. The Apostle Paul teaches that a missionary is simply a person who can receive what their pastor shares, and then share it with other people who can in turn share the same message with others.

2 TIMOTHY 2:1-3

Thou therefore, my son, be strong in the grace that is in Christ Jesus.

(2) And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

(3) Thou therefore endure hardness, as a good soldier of Jesus Christ.

See this wonderful flow chart. Grab what your pastor says, share it with others who can also

share the message with others. “The things you have heard of me among many witnesses, the same commit to faithful men, who shall also be able to teach others also”. This is the job definition of a missionary. Anybody who can do this can be a missionary. Hear from me, give what you hear to loyal men who can also give it to others.

My favorite scripture has been Psalm 119 after I listened to Papa Kenneth G. Hagin’s message titled, “Ye are God’s Garden”. Therefore, the church is a group of two or more people who gather regularly to be taught. “And they continued steadfastly in the apostles’ doctrine and fellowship...” Watch the punctuation in the rendering of the scriptures from the King James Version of the Bible;

ACTS 2:41-43

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

(42) And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.

(43) And fear came upon every soul: and many

wonders and signs were done by the apostles.

*A church must have a regular
fellowship. You must water the seed.*

God Causes it to Grow

God cares for the seed and causes it to grow.
He always brings the growth after the watering.
So, the seed must be sown and watered in order
to grow. Growing depends on the soil and the
watering.

*“God cannot make the seed grow
until we water it” - Kenneth G.
Hagin.*

ACTS 18:23-26

*And after he had spent some time there, he
departed, and went over all the country of Galatia*

and Phrygia in order, strengthening all the disciples.

(24) And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

(25) This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

(26) And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

The Power of Preaching

Preaching is a tool selected by God to dissolve doubt and unlock faith.

1. Teaching Heals and Liberates the Total Man:

PSALMS 107:20

He sent his word, and healed them, and delivered them from their destructions.

2. Teaching Saves the Lost:

1 CORINTHIANS 1:21

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

3. *Teaching Nurtures the Saved:*

It is an ongoing caring relationship with the flock. It seeks to declare the whole council of God.

4. *Teaching Addresses Needs:*

We must avoid the temptation of letting man's needs dictate all sermon subjects. The Lord is not there just to help people get what they want, but typically, to correct, challenge and show them what they need.

5. *Teaching Promotes Sound Doctrine and Refutes Error:*

Pastoral preaching must cover or touch on all major doctrines of the Bible.

6. *Teaching Directs:*

1. It gives God's answers to the problems that people face.
2. God gives hope to His people by the teaching of His Word.

3. It warns, encourages, and directs people to either continue in their course of life or to change their path.

7. Teaching Transfers Spirits

EZEKIEL 2:1-2

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

(2) *And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.*

8. Teaching Empowers Us for Salvation, Success, and Service

Preparing for Excellence

The sign that you are a great teacher is when those you teach are also able to teach others.

MATTHEW 28:19-20

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

(20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Following the Lord's example, we see that He called His men for a purpose, and that purpose is to make them into teachers.

MARK 3:13-15

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

(14) *And he ordained twelve, that they should be with him, and that he might send them forth to preach,*

(15) *And to have power to heal sicknesses, and to cast out devils:*

It does not take much to become a missionary. The Apostle Paul says becoming a missionary Christian is simply by grabbing what your pastor shares and then sharing it with others who can in turn share it with others.

2 TIMOTHY 2:1-3

Thou therefore, my son, be strong in the grace that is in Christ Jesus.

(2) *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*

(3) *Thou therefore endure hardness, as a good soldier of Jesus Christ.*

This would require the four determinants of homiletics;

1. Biblical scholarship
2. Communication skills

3. Social concerns

4. Teaching ministry

Take this very seriously because your church will grow if you have a specific message and voice.

The church must be committed to the message and continue in them steadfastly if we want to grow. The Apostle Peter had a simple answer for the people when they asked how they could be saved although he had many other things to say. The churches will grow when her members are devoted to the teaching of the pulpit. We must steadfastly continue in the doctrine of the leadership.

ACT 2:37-41

And having heard it they were pricked in heart, and said to Peter and the other apostles, What shall we do, brethren?

(38) And Peter said to them, Repent, and be baptised, each one of you, in the name of Jesus

Christ, for remission of sins, and ye will receive the gift of the Holy Spirit.

(39) For to you is the promise and to your children, and to all who are afar off, as many as the Lord our God may call.

(40) And with many other words he testified and exhorted them, saying, Be saved from this perverse generation.

(41) Those then who had accepted his word were baptised; and there were added in that day about three thousand souls.

Step 1: Spend Time with God Daily

1. Have Your Daily Quiet Times

Have regular devotional times. This will help tune your heart, and immerse your mind in the truth of scripture.

2. *Have Daily Prayer Times*

Spend time in prayer. Be a constant pray-er. Pray without ceasing.

1. Pray for yourself that the Lord would prepare you to deliver, and also give you utterance.
2. Pray for the people, that the Lord would prompt them to come and listen to you.
3. Pray that they would be given understanding and the courage to make quality decisions and determine to live by them.
4. Pray that the gadgets for the service and atmosphere of the service would be conducive for you to minister.
5. Pray that the Lord would give His anointing to the word. And give it a cutting, a burning, and a breaking impact.
6. Pray that the Lord would lead you to discover treasures in His word.

3. *Have Daily Bible Study*

4. *Read Wide:*

Read biographies, histories, current affairs. Read

about psychology, medicine, law, etc. Read on politics. Read newspapers.

Step 2: Invest into Your Preaching

1. Buy and read Bibles on its own page, nothing outweighs this
2. Buy and 'soak in' preaching tapes, CDs and videos
3. Buy and read books
4. Buy and use atmosphere creators.

Three things you can catch from tapes, CDs, and movies are;

1. The word-content of the message:

Listen until you can both reproduce the same messages from one message.

2. The Spirit-content of the message:

Listen until you pick up the character, zeal and

emotions that are not easily seen in the message.

3. *The style-content of the message:*

Listen until you can imitate the volume and density variations in the voice of the preacher.

Step 3: Catch the Spirit of a Good Teacher

Listen to tapes in general but catch the spirit of your father in the ministry, fall in love with his preaching.

1. *Admire him as a person:*

You cannot receive what you do not admire

2. *Follow his preaching:*

Observe, think, and study the theme of the message. Casual browsers do not get much.

3. *Release yourself to receive:*

Allow yourself to be blessed. You might know so much about the man, but drop your guards and let him bless you.

4. *Listen persistently until you know, others know and the devil knows that you have been anointed:*

Listen to the same preacher and to the same message again and again until you use certain phrases and points from the message in your normal conversations.

Preparing a Message

Why should You Base every Message on the Scriptures?

1. To give direction to the church:

2 TIMOTHY 3:16

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

2. To give light to the church for the darkness:

PSALMS 119:105

Thy word is a lamp unto my feet, and a light unto my path.

JOHN 8.12 AMP

Once more Jesus addressed the crowd. He said, I am the Light of the world. He who follows Me will not be walking in the dark, but will have the Light which is Life.

3. *To make the church free:*

JOHN 8.32 AMP

And you will know the Truth, and the Truth will set you free.

4. *To make the church wise:*

PSALMS 119.97-99

O how love I thy law! it is my meditation all the day.

(98) Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

(99) I have more understanding than all my teachers: for thy testimonies are my meditation.

5. To make the church know what to do:

See 1 Corinthians 14

6. To make the church know and understand what is happening in their own lives:

JEREMIAH 3.15

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

HEBREWS 13.7

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

JOHN 10.4

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

7. It burns away sin and hammers out stubbornness in the recalcitrant:

JEREMIAH 5.14

Wherefore thus saith the LORD God of hosts,
Because ye speak this word, behold, I will make my
words in thy mouth fire, and this people wood, and
it shall devour them.

JEREMIAH 23.39

Therefore, behold, I, even I, will utterly forget you,
and I will forsake you, and the city that I gave you
and your fathers, and cast you out of my presence:

8. It brings genuine salvation:

ROMANS 1.16

(16) For I am not ashamed of the gospel of
Christ: for it is the power of God unto salvation to
every one that believeth; to the Jew first, and also
to the Greek.

9. It deals with the innermost thoughts
of the church:

HEBREWS 4.12

For the word of God is quick, and powerful, and
sharper than any twoedged sword, piercing even

to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Choose Your Text Appropriately

Prophetically and/or intuitively, select a text and/or a theme. The length of text you ought to choose should depend on what the text itself says and the depth to which you wish to examine it. Do not choose a text too long for the allotted time. If the text is too long, then create your message into a series. In preparing a series;

1. Break the text or message into chunks or segments that is just enough to be covered in a one time slot. Each slot must cover a complete segment of thought.
2. Devote the first sermon to the general overview of the entire theme, and master the topic well.
3. Focus on one major theme in each session. List

the high points, and drive home the points to make impact. Let the scriptures speak clearly.

4. Do not make the series too long or boring. And remember to mix your message with humour.

Study the Selected Text

1. Read the scriptures in different translations
2. Exhaust your idea on the subject
3. Glean from Bible commentaries

Have a Clear Purpose for Every Message

Preach with a vision. See the church as God's garden, and remember that we would reap what we sow. Preach to bring *hope*, *health* and *help* to your listeners. Every good biblical preaching must reveal three things;

1. God's love from the Father to encourage
2. God's life from the Son to empower, and
3. God's light from the Holy Spirit to enlighten

Give the Right Title to Your Message

Give your message a good title. It is important to preach only on titles you understand. Bishop Dag Heward-Mills teaches that if you're, for instance, preaching about 'Exploits of Noah', you could talk about the following 20 titles;

1. What are the exploits of Noah.

Such a title always seem to serve as a good introduction to a sermon or to a series.

2. Reasons for the exploits of Noah.

This is always good to serve as the motivation for listening to the sermon or series.

3. Things about the exploits of Noah.

This is often the safest title to give. It is kind of all embracing.

4. Steps to the exploits of Noah.

This makes the message very practical.

5. Biblical conditions for the exploits of Noah

6. Tip on the exploits of Noah
7. Lessons from the exploits of Noah
8. Signs of the exploits of Noah
9. Stages of the exploits of Noah
10. Laws on the exploits of Noah
11. Principles of the exploits of Noah
12. Ways to the exploits of Noah
13. Symptoms of the exploits of Noah
14. Mistakes of the exploits of Noah
15. Types of the exploits of Noah
16. Categories of the exploits of Noah
17. The art of the exploits of Noah
18. Characteristics of the exploits of Noah
19. Dangers of the exploits of Noah
20. The purpose of the exploits of Noah

Shape the Material

1. Introduction of the message
2. Outline of macro points of the message
3. Microscopic discussion of the macro points

4. Conclusion of the message

Your message should have an;

1. Introduction:

The introduction should answer questions like;

1. What is Luke 11.24-26 about?
2. Why should your audience be interested in what Luke 11.24-26 is all about?
3. What do you have to say concerning the content of Luke 11.24-26?

2. Outline of Macroscopic Points:

This is the statement of the key points you seek to discuss by the end of the session.

3. Microscopic Discussion of Macro Points:

Your message must have a body, which also share things about your text, Luke 11.24-26 in this

case, which every Christian should know. To make your message profitable to your hearers, your content must take its source from four areas;

1. Revelation
2. Knowledge
3. Prophecy
4. Doctrine

1 CORINTHIANS 14:6 (AMP)

Now, brethren, if I come to you speaking in [unknown] tongues, how shall I make it to your advantage unless I speak to you either in revelation (disclosure of God's will to man) in knowledge or in prophecy or in instruction?

4. A conclusion:

This is where you show your hearers what faith steps or actions they need to take.

Understanding the Scriptures

Understanding the scriptures usually involve two things;

1. Illumination
2. Interpretation

This can be a challenging task. Understanding the Word of God must be intentional, because understanding never comes to anyone by accident. Understanding comes through pursuit.

Illumination, which comes through intense prayer and yielding your heart to the Holy Spirit, who is the agent by whom the scriptures were written. Interpretation also that comes through diligent study and thinking, as we fellowship with the Spirit of God.

The Purpose of Understanding the Word

There is a real need to understand the word of God, because the scriptures have been written for our ensample. The word is written for our learning that we, through the patience and comfort of the scripture, might have hope.

ROMANS 15.4-5

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

(5) Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

The preacher must be studious and a learner. You cannot give what you do not have. Until we understand the scriptures, we cannot proclaim it effectively.

Illumination

Illumination is an awakening, an enlightenment, the shining of the glorious light of the gospel in our hearts.

This is the sole work of the Holy Spirit in the life of a spiritual man resulting in the opening of his understanding to the truth. This goes beyond the perception that comes through the eyes, ears and mind, but by the vehicle of the spirit in that man, made possible by the sprinkling of the Holy Spirit. There are three men mentioned in the scriptures - the natural man, the carnal man, and the spiritual man. Illumination, however, is the work of the Holy Spirit in the spiritual man.

1. The Natural Man Cannot Accept the Word

They are inclined to sin and made subject to vanity. The eye of the understanding of the

natural man is blinded by the god of this age; hence, the glorious light of the gospel is unable to shine to them.

2 CORINTHIANS 4.4

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

2. The Canal Man Cannot Bear Deeper Truth

They are inclined to the flesh, the earthly, and the temporal, and indeed cannot be subject to the law of God.

1 JOHN 2.27

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

ISAIAH 52.15

So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

1 CORINTHIANS 2.9

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1 CORINTHIANS 3.1-3

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

(2) I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

(3) For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

1 CORINTHIANS 4.3-4

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I

judge not mine own self.

(4) For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

The eye of the understanding of the carnal man is blinded by the appeals of this age.

3. The Spiritual Man can Bear and Discern the Truth

They are inclined to the Spirit, the heavenly, and to the eternal. They live their lives with eternity in view. For the spiritual man, the eye of his understanding is opened by his hunger for the things of the life to come.

Interpretation

This is the art of discovering the single meaning of the text on the mind of the author and what that meaning means today.

The art of interpreting the Bible is solely the work of man, hence characterized by imperfections due to human limitations. It is the art of discovering the truth.

1. *The Single Meaning of the Text on the Mind of the Author*

There is always a single meaning on the mind of God for everything He has written.

2. *What that Meaning Means Today*

The circumstances that led to the issuing of the Bible principles are sometimes necessary to get the true meaning of the principle if we want to live by those same principles today. But the circumstances of the scripture are not as necessary as the principles themselves.

It is always important to grasp the import of the principle and not just the circumstances that gave rise to it.

It is always important to grasp the import of Biblical principle and not just the meaning of the principle nor the circumstances that gave rise to it.

This is because the situations and circumstances might change or be different and yet the import of the principle would remain the same and applicable to life today.

Contrasting Illumination and Interpretation

The art of opening the scriptures is what we call interpretation, but the burning of the heart because of the opening of ones understanding to what is being said is called illumination.

In Luke 24:13-46, the Bible gives two accounts of two groups of people who encountered the Lord Jesus after the resurrection;

1. The first was Jesus with the two on the Emmaus road
2. The second was Jesus with the disciples as they sat at meat.

Concerning the account of Jesus with the two men on the Emmaus road, it is recorded in Luke 24.32 that they said one to another, “*Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?*”

Then in examining the account of Jesus at meat with His disciples after the resurrection, it is recorded in Luke 24.45 that “he opened their understanding that they might understand the scriptures”,

Law of Interpretation

The task of understanding the Bible is in two folds;

1. Illumination – enlightenment, and
2. Interpretation – exposition.

However, any attempt to understand the Holy Scriptures of a necessity places upon the man of God certain requirements and qualifications, if he is to make any progress in this regards.

It is required of a Biblicist to have an unqualified acceptance of the fact that;

1. The Bible is the only book with divine inspiration and authority.
2. The laws of methodology are as essential in the science of hermeneutics as it is in any other science.

3. The truth of Scripture has best been expressed in the original language and can best be understood in the original language or in another version that can at least communicate the meaning of the text.
4. There is a finite limitation placed on men to understand the Scriptures.

Accept the Scriptures as Inspired

You must accept the Bible as the only book with divine inspiration. The Bible is both the only book regarded by God as the sole rule of faith and practice, and the only dependable source of information in realms wherein divine revelation speaks.

2 TIMOTHY 3:13-17

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

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

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

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

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

Apply the Laws of Methodology

You need to apply the laws of methodology. The Biblicist has the responsibility to ascertain and hold the truth in its absolute purity and right proportions. This can only happen by employing a;

1. Systematic method
2. Scientific attitude
3. Extended labour.

PHILIPPIANS 2.12-13

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

(13) For it is God which worketh in you both to will and to do of his good pleasure.

HEBREWS 6.12

That ye be not slothful, but followers of them who through faith and patience inherit the promises.

In accordance to this;

1. Do not misrepresent or change the truth which has been committed to you.
2. Do not give the truth a disproportionate emphasis.
3. Do not entertain either untruth or partial truth.
4. Discard and rubbish every form of unfounded prejudice and preconceived notions.

Remember that the Bible contains the obvious and mysteries. It will therefore take more than a casual glance though its lines; it takes a diligent search of the scriptures. There is always

something in the Scriptures which you have not yet seen.

JOHN 5.39

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

In searching out the Bible, there are two approaches;

1. Deduction:

This involves expanding a theme into its details of expression. It is largely used in preparing sermons.

2. Induction:

This is used when various declarations upon a subject are reduced to one harmonious and all-inclusive statement. It is distinctively used in theological methods. Inductive study of the Bible is an unsafe way of studying the word, because of the temptation of not basing all teaching on the scriptures.

Training in Biblical Linguistics

You need a certain level of Scholarship in the linguistics of the Bible. It is therefore needful to attain a certain scholarship in the original language or in another language which can at least communicate the meaning of the text.

The Biblicist must read the Bible either in the original tongue or from several translations to forestall any discrepancies that could arise because of the limitation of the language into which the Bible has been translated.

Open Your Heart to the Holy Spirit

You need to solely rely on the Holy Spirit because there is a finite limitation placed on you as a man. Interpreting Scripture is an attempt to deal with supernaturally things. These things transcend

the boundaries of time and space where no unaided human thought can penetrate. Spiritual illumination is necessary and available. The Spirit of God is given to every saved person as an indwelling *paraclete* - helper

1 JOHN 2:27

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Yet, even when the Spirit is given, it takes faith to understand the Scriptures. In Hebrews 11:3, we read that, “Through faith we understand...” The unregenerate man cannot understand this Bible. In 1 Corinthians 2:14, we read that, “the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned”.

In that same way, a carnal Christian cannot grasp deeper revelation. In 1 Corinthians 3:1-3, we would understand that the Apostle Paul, “could not speak unto the Church as unto spiritual, but as unto carnal, even as unto babes in Christ”. He “fed

them with milk, and not with meat: because” they “were not able to bear it, neither yet now are ye able. For” they were “yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?”, he questioned.

It is, therefore, important to seek to know what other Christians have said about other portions of the Bible. Sometimes we need other people to expound portions of the word to us. Recount the story of the Ethiopian eunuch and Philip, and the story of Jesus with the two who walked on the Emmaus Road (See Acts 8.27 and Luke 24.27).

I will conclude this chapter by saying that gaining understanding into the Scriptures is a gracious act of God in a man.

MATTHEW 13.10-17

And the disciples came, and said unto him, Why speakest thou unto them in parables?

(11) He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

(12) For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever

hath not, from him shall be taken away even that he hath.

(13) Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

(14) And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

(15) For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

(16) But blessed are your eyes, for they see: and your ears, for they hear.

(17) For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

A firm faith and acceptance of these truths will enable us to understand the Bible with minimal

error.

Key points

- ✦ Accept the inspiration of the Bible
- ✦ Apply the scientific laws of methodology
- ✦ Acquire scholarship of the linguistics of the Bible
- ✦ Accept the finite limitation of man

Interpreting the Bible

2 PETER 1:16-21

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

(17) For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

(18) And this voice which came from heaven we heard, when we were with him in the holy mount.

(19) We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

(20) Knowing this first, that no prophecy of the

scripture is of any private interpretation.

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

One thing that must be clear to you from this passage is that we have not projected cunningly devised fables concerning the power, honour, glory and majesty of Jesus Christ, rather, our eyewitness testimony is of two genres.

1. Voices we have heard from Heaven - the revealed word.
2. The prophecy of the Scriptures which holy men of God spoke as they were moved by the Holy Spirit - the written word.

The apostle of Christ was quick to qualify the latter as “*a more sure*” or authentic word which has no private interpretation, hence the need to discover how to interpret the prophecy of the Scriptures.

Because the art of interpreting the Bible is solely the work of man, it is characterized by imperfections due to human limitations.

Interpreting the Word is a task which goes beyond what a babe can do without guidance. You can however improve your skills by listening to seasoned teachers expound other portions.

ACTS 8:30-31

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

(31) And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

The generally accepted method of interpreting the Bible, which is determining the single meaning of the text on the mind of the author, involves three steps;

1. External context analysis
2. Internal context analysis
3. Contemporary life context analysis

External Context Analysis of the Text

*Investigate the original historical,
physical, and cultural setting within
which the text was written.*

This may be found in Bible dictionaries, handbooks, encyclopedias, atlases, and critical commentaries.

We do this so that we would not impose our present understanding on the text. Our present understanding is embedded in modern cultural perspectives, and hence it modifies the meaning of the ancient text. Take note that the excessive permissiveness of our day, might attempt to blind us from the real meaning of the words.

Internal Context Analysis of the Text

This involves an;

- ✦ Analysis of the background of the text
- ✦ Analysis of the keywords
- ✦ Analysis of the structure or the flow of thought in the chosen passage.

Analysis of the Background of the Text

Very often it is important to study the text in the context of its chapter, book and in the context of the whole Bible. Read a few verses up and down to get the import of the text.

Analysis of the Keywords

Study to discover the meaning of individual words both in the context in which it is used in your text, and also in its use in the rest of

Scripture. You should study how these keywords are also used in other contemporary literature. The meaning you finally agree on must fit the context of the text.

If two or more meanings fit, then we must look at it in the flow of thought in the larger context and in the text itself to determine the meaning that was on the mind of the author.

Analysis of the Structure and Flow of Thought of the Text

Analyze the flow of thought, make use of linguistic tools if you have access to any such resource. The meaning derived from the text must conform to the structure of the text itself.

For instance, in the story of the man traveling from Jerusalem to Jericho in the Gospels, it is grossly erroneous to call the Samaritan, good. This is simply because the point our Lord Jesus Christ was illustrating was not about who was good, or right or wrong. It was all about who a neighbor is.

Many of us have called the Samaritan good because that is what fits our modern understanding, but in the mind of the author, He was only illustrating who a neighbor is, following a question that a lawyer asked in trying to tempt the Lord Jesus. How do I know this? I did just by following the flow of thought of the text in the internal context.

1. Every story has all the characteristics of a good story.
2. Read every Bible story as a unit.
3. Study the dialogue.
4. Accept the characters in the narratives as real people who did great things and most of them also failed woefully at times.
5. Watch for figurative language.

Every Bible story has all the characteristics of a good story:

Visualize the narratives as literature and not as history. Therefore be interested in the topical arrangement and not the chronological

arrangement. When the events change, then both the preaching theme and application must change.

6. Read every Bible story as a unit

Pay attention to the narrator because in the story, the narrator knows motive, sees all, and hears all. When the narrator intrudes with information which we would otherwise not have known, it is significant. As you read every Bible story as a unit;

1. Note the literary devices
2. Observe the action, frame scenes, note different settings
3. Find the plot; This usually becomes the central truth.

1 CHRONICLES 4:9-10

And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

(10) And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might

be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested

4. Study the dialogue.

If the dialogue is slightly repeated in another text, note any slight variations. Study 1 Chronicles 21:1-17 as a parallel of 2 Samuel 24:1; then the parable of soils in Luke 13:18-19, Mark 4:31-38 and Mathew 13:31-34.

5. Accept the characters in the narratives as real people who did great things and failed woefully at times.

Whenever you read the Bible, note that whether the story is about Moses, Joshua, Elijah, David, or Peter, these men and their women counterparts are real human beings who although accomplished many good and great things for God, they also failed woefully sometimes. It must, however, be clear that both in their triumph and in failure, God was pleased to be called their God.

6. Watch for figurative language.

To understand a Scripture passage which employs figurative language;

- a. *Do not impose on the Biblical analogy any comparison that fits our contemporary frame of reference*

Say, when the Bible says that we are the salt of the world, we must understand that salt, in this sense, is not as in today's language but as in its ancient understanding.

- b. *Do not make several comparisons from a single figure of speech*

To overcome these two temptations, we must understand that what the author intended to communicate through the figurative language is totally immersed in ancient culture. That is what the readers of that time would have understood and not what might come to mind today. Unless there is an explanation given to the figurative language, we must understand that there is only one point of comparison.

In the use of figurative language to understand the text, do not impose on the Biblical analogy any comparison that fits our contemporary frame of reference. Rather, what the readers of that time would have understood and not what might come to mind today.

In another instance, when Jesus Christ says that it is much easier for a camel to enter the eye of a needle than for a rich man to enter the Kingdom of God, we would misinterpret the scripture unless we are ready to understand this figurative language in the ancient understanding.

We must always ask ourselves· what is the point of comparison intended by the author, and how does this particular context affect this comparison.

Contemporary Life Context Analysis

In applying the text;

1. Investigate whether you could possibly be part of the audience to whom the passage is addressed:

Unless the Bible itself in some way limits the audience, all Scriptures applies to all people of all ages.

2. If we are the right audience, then search from the text what specific response God desires of us:

The response is always faith and obedience. (See Romans 2·13, James 1·22, Luke 6·45-49, James 2·22-24).

3. Apply the Scripture by the principles that come through Scriptures:

Three ways by which principles come through scriptures are;

1. As clearly stated in the Scriptures.
2. As derived from command or a pattern of commands. For instance, concerning

pornography, the Scripture say, “whosoever looks to a woman to lust after her has committed adultery” (Matthew 5.28).

3. As drawn from historical events.

4. *Avoid majoring on minors and minoring on majors:*

Do not make obscure passages, uncertain interpretations or minor Biblical emphasis prevail over clear passages and broader Biblical teachings.

MATTHEW 23.23-24

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

(24) Ye blind guides, which strain at a gnat, and swallow a camel.

Preparing to Preach

Before Preaching

1. *Write Out the Sermon and Soak it:*

Pray and read the message repeatedly until you literally can share it without your notes. Cross-check all the Bible texts to make sure that they are properly and correctly written.

2. *Rest Well:*

Rest well the night before you have to minister, and rise up early enough for a meaningful time of prayer; this is especially necessary in the case of Sunday morning services. The rule to be mindful of is that a strong spirit in a battle-wearied body cannot function well. Have enough rest and ample time to prepare in prayer.

3. *Review the Sermon.*

4. *Eat a Good Meal:*

If you are not in a fast, eat a good meal about 2 hours before the service.

5. *Be Abreast with Current Events:*

Scan the day's newspapers to know what is happening.

6. *Arrive on Time:*

Arrive on time to the meeting place, early enough;

1. To check all details and gadgets.
2. Pray with your leaders.
3. Do not be surprised when problems come up.
4. Join the congregation through the service.

Preaching the Message

1. Preach off the Cuff:

Preach extemporaneously, that is, off the cuff, informal and as unrehearsed.

1. Preach out of your heart

Do not read too many Scriptures but quote as many as you have memorized off the cuff.

2. Preach in a charismatic style;

2 TIMOTHY 4:2

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

3. Preach with emotion.

Speak as if it is one-on-one. Be direct, warm, personal, humorous, and use contemporary language. Speak a language that can easily be understood.

2. Use Your Voice Well:

Vary the volume and tone of your voice well. Make your message pitch; start on a low key and end well.

1. Vary the tone of your voice
2. Vary the volume

3. Use Non-verbal Addends:

1. Dress nicely and appear appropriately for the occasion
2. Develop appropriate gestures and postures. You can do this by observing a good preacher.
3. Move around freely. Sometimes stay at one place, and move around sometimes too
4. Maintain eye contact.

4. Preach in an Orderly Manner.

Use the principle of news casting;

a. Take a long view.

State the topic and explain the central truth.

b. Then a medium range view.

State the various segment to be looked at.

c. Then a short range view.

Explain the minute details that are necessary. Hit hard at the salient points and drive them home.

5. Spice up the Message

1. Have a command over current events
2. Use 'windows' in your preaching. Sometimes tell people about yourself. Learn from Jesus and use illustrations and parables.
3. Preach what people are thinking

MATTHEW 12:24-25

But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

(25) *And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:*

4. Interact with your audience; Mention familiar names, ask rhetorical questions and ask other simple questions.
5. Make people laugh; People want to laugh and hear hope.

6. Work out the Message

1. Begin well; Let your congregation see why the message is important.
2. Stay with revelation; Avoid complex things that you do not understand.
3. Head for the anointing.
4. Preach with authority and confidence

MATTHEW 21:23

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority

doest thou these things? and who gave thee this authority?

MATTHEW 7:29

For he taught them as one having authority, and not as the scribes.

5. You may refer to your notes.
6. The message should not be too short or too long
7. Always do an altar call for salvation
8. End the message well. End on a high note when people are laughing.

7. Relate all Your Messages to Practical Life

Your preaching must; teach, rebuke, correct, and train in all matters of righteousness.

For best results, relate all your messages to life both in this world and that which is to come.

8. Teach Less for More

Say only what people need to know and not all you know. The message must be clear, distinct, and simple.

1 CORINTHIANS 14:7-9, AMP

If even inanimate musical instruments, such as the flute or the harp, do not give distinct notes, how will anyone [listening] know or understand what is played?

(8) And if the war bugle gives an uncertain (indistinct) call, who will prepare for battle?

(9) Just so it is with you; if you in the [unknown] tongue speak words that are not intelligible, how will anyone understand what you are saying? For you will be talking into empty space!

Speak five things that may be understood easily, so that you may teach others, rather than to use ten thousand words in a language that is unfamiliar to your hearers. Your teaching must instruct men. It is far better to say five things and repeat them several times, than to say ten things and not drive them home.

1 CORINTHIANS 14:19 AMP

Nevertheless, in public worship, I would rather say five words with my understanding and intelligently in order to instruct others, than ten thousand words in a [strange] tongue (language).

After Preaching

1. Before going home, make a list of the things that need following up the next time you preach.
2. Let go of the sermon and allow the power in the word to work on the lives of the people.
3. Allow yourself to calm down emotionally.

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TEACHING THE NATIONS

Whenever God calls a man, He approved of him as His minister. It is then the duty of that man to manifest this divine accent. Sadly, many men of God have made a mess of this simple task, and this has resulted in nearly all the mess we see in the body of Christ today. The canker of ignorant preachers and untaught Christians engulf our generation neck deep. This is why Rev. Simpe Bediako wrote this book.

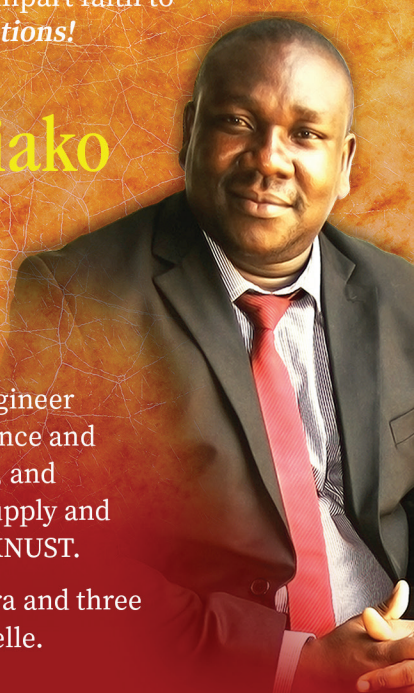
Within these pages, you'll learn just what the Lord commanded His ministers to preach and teach, how to put together a sound biblical message that is of sociocultural relevance. You will also learn how to understand the Bible for your own daily life. You will also learn the art of delivering a message in an engaging manner to impart faith to your hearers. *Enjoy Teaching the Nations!*

Noah Simpe Bediako

Reverend Noah Simpe Bediako is the Senior Pastor of HighCity Church, a thriving and fast growing Bible-based church with a mission to gather men unto eternal life.

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