

The Preacher I Want To Be

**(How to study and preach the Bible and have
them wanting more)**

**Illinois Baptist Association
Biblical Preaching Conference
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Session 1: Interpretation: What Does It Mean?

Session 2: Application: How Does It Work In Real Life?

Session 3: Presentation: How Do I Put It All Together?

Session 4: Proclamation: How Do I Communicate Effectively?

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SESSION 1) INTERPRETATION:

WHAT DOES IT MEAN?

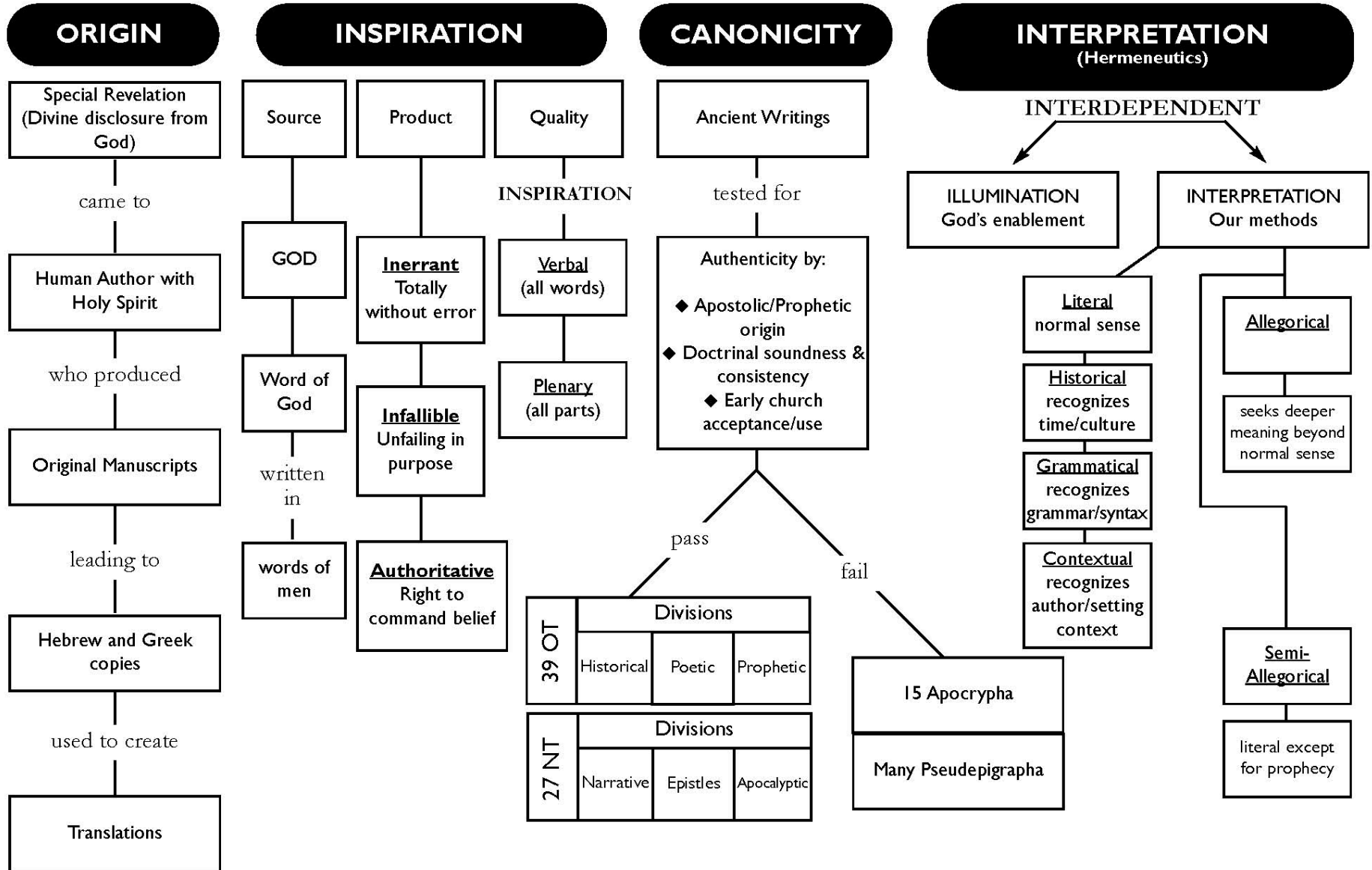
BIBLIOLOGY

How did the Bible come to us?

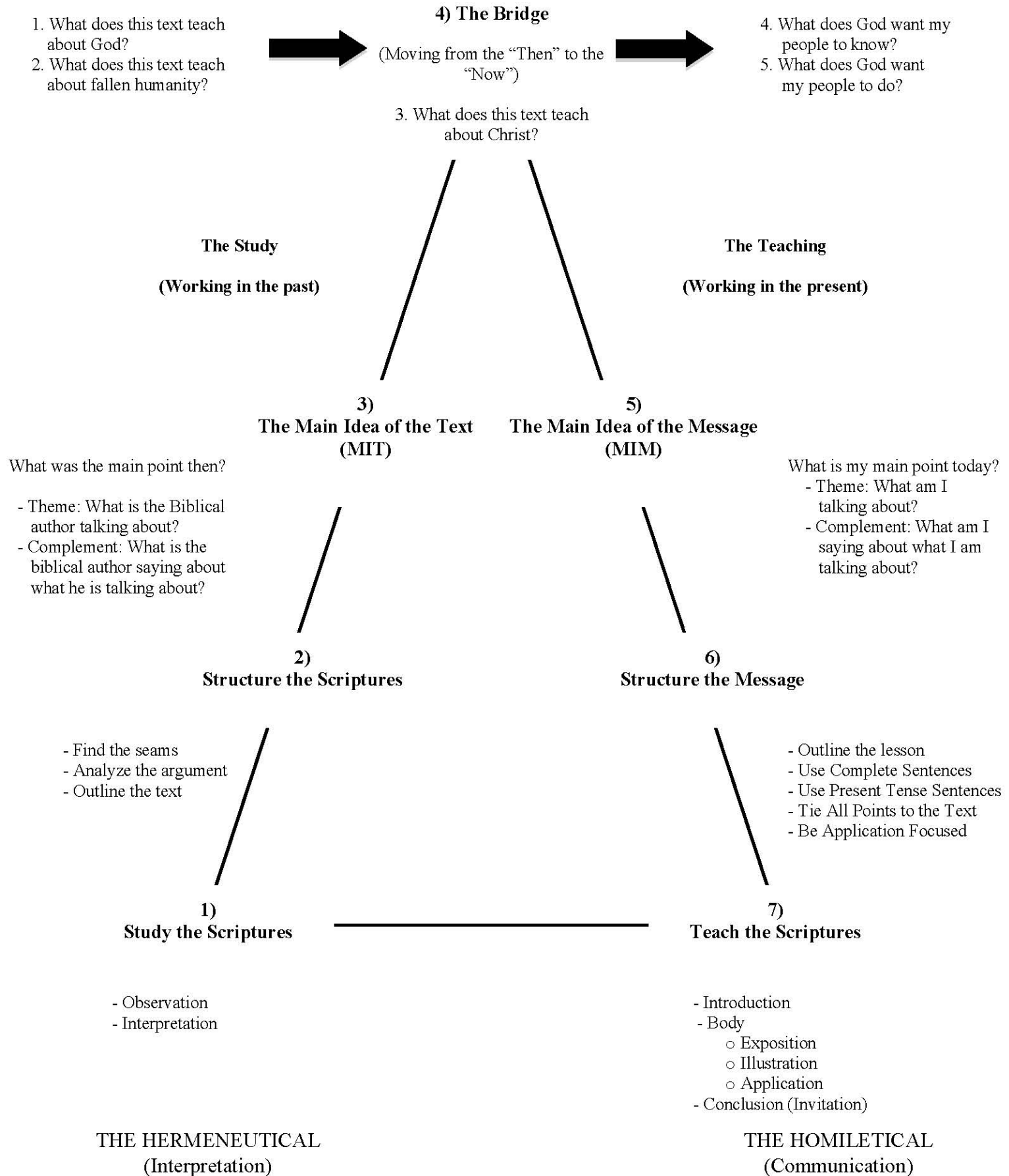
How do we know the Bible is reliable?

How did the ancients recognize the books of the Bible?

How do we interpret the Bible?



HOW TO STUDY AND TEACH THE BIBLE



THE PROCESS OF BIBLICAL INTERPRETATION

(How to “C” the Bible Accurately)

Hermeneutics is the science and art of interpretation. It is a science because it follows certain rules. It is an art because it is a skill one develops with practice.

Hermeneutics is the study of methodological principles of interpretation which allows us to take what we see and determine what it means.

Three Truths to remember:

1. It takes time to expose oneself to the brilliance of revealed truth and digest it.
2. There is more truth in the Bible than we can grasp in one or many readings. Infinite, eternal truth has this nature.
3. It takes practice and experience to hone the necessary skills to develop an understanding of the text with accuracy.

A. SEVEN BASIC PRINCIPLES OF INTERPRETATION-ANSWERING THE QUESTION: WHAT DOES IT MEAN?

- 1) **Content** - What is actually before you in the text. It is discovered by the results of your observational study. How to read and what to look for is the key (there is a huge difference between seeing and reading).
- 2) **Craft** - Begin to put together the pieces of your observations. The more time spent in observation, the less time you will spend in interpretation and the more accurate will be the results of your interpretation.
- 3) **Context** - What goes before and after? (There is both a near and a far context). The context rules when interpreting the text.
- 4) **Comparison** - Compare Scripture with Scripture. The Bible is its own best interpreter. Any text must be interpreted in light of all Scripture.
*Remember the parts always take on meaning in the light of the whole.
- 5) **Culture** - What was the social setting at that time? What was the historical situation? What was the time, language, customs, political environment?
- 6) **Consultation** - Use reliable resource tools (after you have done personal study). This includes dictionaries, atlases, concordance, and especially commentaries. Check your interpretation with other great women and men of God. If you are the only one to see the text a certain way, you may be right (!), but you are probably wrong.

- 7) **Construction** - Build a sound teaching outline that arises clearly out of the text. Let the text determine the structure of your outline.

Remember: First comes God's Word, then secondary sources!

B. TEN INTERPRETATIVE RULES FOR RIGHTLY UNDERSTANDING THE BIBLE

Just as the Bible interpreter must properly use the right tools, he or she must also observe some simple rules if accurate interpretation is to take place. Remember that hermeneutics is both an art and a science; it is a science because there are rules and principles.

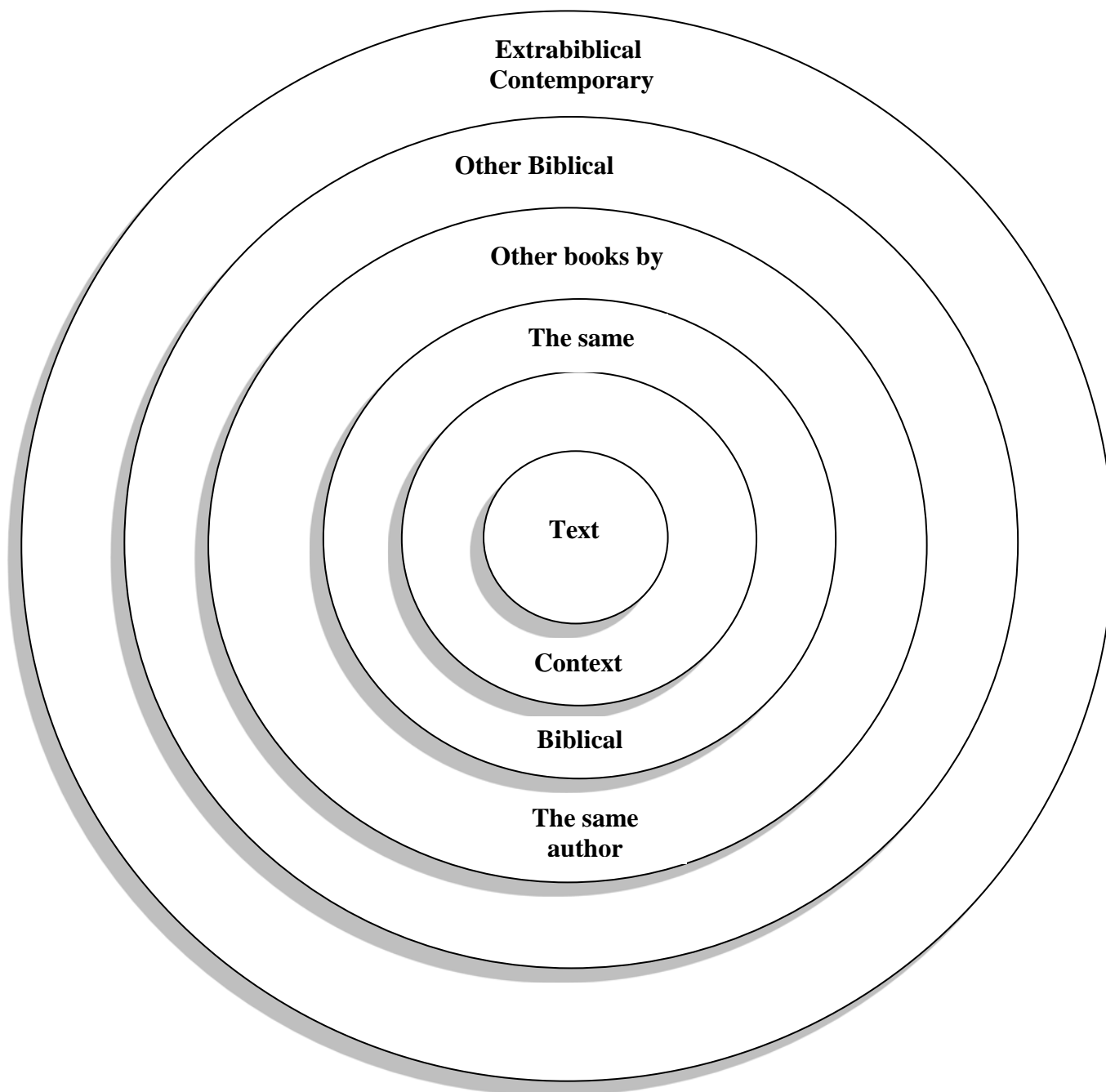
1. Work from the belief that the Bible is authoritative, that it is the very Word of God.
2. Interpret difficult passages in the light of clear passages. Let the Bible interpret itself.
3. Interpret personal experience in the light of Scripture and not Scripture in the light of personal experience.
4. Remember that Scripture has only ONE INTENDED MEANING (deposited by its author) but many applications.
 - One Meaning (Sense)
 - Many Applications (Significance)
5. Interpret words and passages in harmony with their meaning in the time of the author. Pursue the literal, natural, normal meaning of the text according to its genre or literary type.
 - A text cannot mean today what it did not mean then.
 - A text cannot have a different meaning than the one of the author. However, it may have a fuller and more complete meaning (called "sensus plenary") that the human author originally understood.

INTERPRETATION IS BRIDGING THE GAPS

- The Language Gap
 - The Historical Gap
 - The Cultural Gap
 - The Geographical Gap
 - The Literary Gap
 - The Theological Gap
6. Interpret Scripture in light of its PROGRESSIVE REVELATION.
 7. Remember you must understand the Bible grammatically before you can understand it theologically.
 8. A doctrine cannot be considered biblical unless it includes all that the Scriptures say about it. DO not practice "selective citation" or "proof-texting." Do not develop doctrine from obscure or difficult passages.

9. Distinguish between the PROVERBS and the PROMISES of God.
10. When two doctrines taught in the Bible appear to be contradictory, accept both as scriptural in the confident belief that they resolve themselves in a higher unity (ex. Divine sovereignty and human responsibility).

THE VARIOUS CONTEXTS OF A TEXT



ANALYZING THE TEXT

- 1. Pray asking the Holy Spirit for help.**
- 2. Track the verbs (and parse them if you can).**
- 3. Look for key words needing definition.**
- 4. Look for repetition of phrases and words.**
- 5. Look for seams in the text which will inform the number of points and the nature of the teaching outline.**
- 6. Note the near and far context.**
- 7. Search for helpful and supporting Scripture (cross reference).**
- 8. Craft what you see as the Main Idea of the Text (MIT).**
- 9. Write out any and all observations and applications you see in the text.**
- 10. Examine your study aids and write out any helpful insights (note the source for future reference and appropriate citation).**
- 11. Look for the theology the text logically supports.**
- 12. Submit your study to the “5” key questions that honor the “Big Story.”**

SUGGESTIONS FOR INTERPRETING THE TEXT OF SCRIPTURE

(A Summation)

- I. STUDY THE BOOK AS A WHOLE.**
1. Consider the questions of date, authorship, recipients, and purpose (general matters of introduction.)
 2. Develop an outline of the entire book (study Bibles and commentaries will be helpful).
 3. Examine the relationship of the passage under consideration in both its near and far context.
- II. ESTABLISH THE BEST TEXTUAL BASE POSSIBLE:**
1. Use the original language if you can.
 2. Compare various versions and translations.
- III. INVESTIGATE THE TEXT LINGUISTICALLY (E.G. WORD BY WORD).**
1. Make a lexical (definitional) study of crucial words.
 2. Research the passage for key words, phrases, and ideas.
 3. Track the verbs!
 4. Cross Reference.
- IV. EXAMINE THE FORM OR FORMS OF THE MATERIAL IN THE PASSAGE.**
1. What is the literary type (history, poetry, prophetic, apocalyptic)?
 2. What literary devices are used?
 3. Is there any indication of the life situation from which the material came?
- V. ANALYZE THE STRUCTURE OF THE PASSAGE.**
1. Determine if the material constitutes a literary unity.
 2. Is there a logical sequence of ideas present?
 3. Isolate the basic themes or emphases.
 4. Outline the passage you are studying. Use the outline as the framework for your teaching.
- VI. MINE THE THEOLOGY LOCATED IN THE TEXT**
1. How does this text fit into the Grand Redemptive Storyline of the Bible?
 2. What does this text teach us about God, Man, Christ and our response?
 3. Does this text inform us concerning the doctrine of:

God	Christ
Revelation	Salvation
Man	Holy Spirit
Creation	Church
Angels	Last Things

HOW TO PREACH THE BIBLE

SESSION 2) APPLICATION:

HOW DOES IT WORK IN
REAL LIFE?

APPLICATION: HOW DOES IT WORK IN REAL LIFE?

SIX STEPS TO ACCURATE APPLICATION

- ❖ Howard Hendricks says that application is simply, “Clothing Truth with Overalls!”
- ❖ Crucial principle to remember: Application is always built on interpretation. If the interpretation is wrong, the application will be wrong.
- ❖ Caution! Never attempt to apply before observing and interpreting.

1. BE AWARE OF THE PROBLEMS WITH APPLICATION.

- A. Some teachers of the Bible stop the interpretive process before it is complete!

Howard Hendricks says, “Observation and Interpretation without Application is Abortion!” So, “*Let the baby go full term.*”

Remember: The Bible was not written to make us smarter sinners, but holy saints. We must be “doers of the word” (James 1:22).

- B. We substitute knowledge for life-changing experience.

Key question to ask: “Do I know a lot more, or do I live out the gospel a lot better?” (cf. 1 Cor. 8:1)

Remember: I do not obey to be accepted by God, but because I am accepted by God I obey.

- C. We like to apply to areas we already are working on and neglect new avenues of need.
- D. We rationalize the process to fit our present lifestyle. Behavior can effect belief.
- E. We allow an emotional experience to be substituted for a volitional decision.
- F. Pressures from society cause us to compromise what we know to be true.
- G. Our prejudice and spiritual truth come into conflict.
 “Most of us don't think; we just rearrange our prejudice.”
- H. Ignorance. We cannot apply what we do not know.

2. BRIDGE THE INTERPRETIVE HORIZON FROM THE BIBLICAL WORLD TO OUR WORLD.

- ❖ Begin to move from the then of the text to the now of your audience.

- ❖ Critical issue: Beware of the danger of the fork. To take the wrong path in interpretation is to diverge more and more from the truth.

3. KNOW YOUR APPLICATIONAL CONTEXT OR SITUATION. REMEMBER: THE INTERPRETATION IS ONE BUT THE APPLICATIONS ARE MANY.

A. Know yourself. (1 Tim. 4:16)

1. Your strengths/assets. It will build confidence.
2. Your weaknesses/inabilities. (Rom. 12:3) It will encourage humility and build faith.

B. Know your people - age, background, individual needs, etc.

WE SHOULD LOOK TO THE ORIGINAL AUDIENCE OF THE TEXT, THEN TO OURSELVES, THEN ASK 4 KEY QUESTIONS:

1. How are we like them?
2. How are we unlike them?
3. How should we be like them?
4. How should we be unlike them?

4. STATE YOUR APPLICATION IN THE FORM OF A UNIVERSAL PRINCIPLE.

You are looking for that which is true anywhere, anytime, anyplace and under any circumstance.

- A. Be in line with the needs, interests, questions, and problems of today. This is the key to relevance.

THERE ARE TWO HISTORIES AND YOU MUST BRIDGE THE HORIZONS:

	ORIGINAL HISTORY	OUR HISTORY
<u>Philippi A.D. 60-63</u>	<u>Philippians</u>	<u>Your city / Your</u>
<u>time</u>		
Truth revealed out of “the then”	Between Two Worlds Universal Truth Emerges	Truth reborn into “the now”

- B. Be in harmony with the general tenor of Scripture. Never forget the **analogy of faith**: Scripture is Scripture’s own best interpreter. Scripture will not contradict Scripture.
- C. Be specific enough to indicate a course of action. 15 questions to ask:
 1. Is there an example for me to follow?
 2. Is there a sin to avoid/confess?

3. Is there a promise to claim?
4. Is there a prayer to repeat?
5. Is there a command to obey?
6. Is there a condition to meet?
7. Is there a verse to memorize?
8. Is there an error to avoid?
9. Is there a challenge to face?
10. Is there a principle to apply?
11. Is there a habit to change (i.e. start or stop)?
12. Is there an attitude to correct?
13. Is there a truth to believe?
14. Where is Christ?
15. Where is the gospel?

5. SATURATE YOUR MIND IN TERMS OF RELATIONSHIPS.

Proposition: Christianity is often best understood as a series of new relationships.

- A. Probe your passage with questions regarding the relationships of life (family, work, education, etc.).
- B. Take the leash off your mind and let it run freely. (See how many relationships can be affected by this truth.)
- C. Forget the critical for a moment. Examine every possible area, even if it seems trivial.
- D. Plug into real life.
 - Be realistic - concentrate on the concrete vs. abstract thinking.
 - Think vicariously - see life through the eyes of others.
 - Expose yourself to real people and real life.

6. Consciously Practice Yourself before Applying to Others!

- Remember—you have not applied until you have practiced.
- There is great danger of trafficking in unlived truth. Vance Havner said, “What we live is what we believe. Everything else is just so much religious talk.”
- The practice itself will be a commentary on your understanding of the truth.
- You cannot adequately apply to others what you have not applied to yourself.

- You cannot be diligently applying everything but you should be consciously applying something.

TWO QUESTIONS:

1. What am I trusting God for right now?
2. What is my plan of action?

Fenelon said, "The essence of Christianity resides in the will."

Maturity is not a mechanical process of addition but a dynamic process of growing. One reason why people do not change is they have no plan of action.

IN SUMMATION - How should my character, conduct, or conversation be effected by the Word of God?

❖ How should this truth affect my:

- **Attitudes** - toward God, others, circumstances
- **Knowledge of God**
- **Behavior** - habits to develop, habits to change, habits to confirm
- **Relationships** - Where do I need to forgive, seek forgiveness, encourage, rebuke, submit, lead?
- **Motives** - Am I doing right for the wrong reasons?
- **Values and Priorities** - Who or what comes first? Who or what should?
- **Character**

❖ Application requires a decision and a specific plan of action in order to allow the Holy Spirit to make scriptural principles part of us.

❖ **A word about habits:** Here is where the "rubber meets the road." It takes about three months to change a habit and the enemy knows this very well. Be ready for conflict and failure mixed with success. The Lord has, however, predestined us to be conformed to the image of His Son, so ... keep plugging away! (Rom. 8:28-30).

SESSION 3) PRESENTATION:

**HOW DO I PUT IT ALL
TOGETHER?**

PRESENTATION: HOW DO I PUT IT ALL TOGETHER?

I. OUTLINING YOUR STUDY OF GOD'S WORD: AN OVERVIEW

1. Pray, asking God for His help through the ministry of the Holy Spirit.
2. Let your interpretation of the text drive and determine the teaching outline.
3. Have as many major points as the text naturally demands (locate the seams).
4. Make sure major points and sub-points (if you use them) arise clearly and naturally out of the text. Be able to see your outline in the text.
5. State your points in the present tense and complete sentences. Be clear, concise and true to the text.
6. Make your points the application of the message. Let them inform, instruct and inspire your people as to what they should learn and do.
7. Make sure your major points connect with the title and the main idea of the text (MIT) and the main idea of the message (MIM).
8. Make sure your sub-points connect with the major point they support.
9. Do not overload your people with more than they can intellectually digest! You will always have more in your warehouse than you put in your shop window.
10. Cover and fill the skeleton of your outline with the meat and marrow of the observations and interpretation of the biblical text.
11. Write out your study, merging all aspects of your preparation with a view of exalting our Lord and edifying your audience here and now.
12. Practice reading the biblical text repeatedly and out loud. Remember: it is a sin to read God's Word poorly.

Model: Philippians 2:1-11

MIT: Jesus demonstrated true humility for us to imitate in His incarnation and crucifixion.

MIM: Pursue the mind of Christ as revealed in His incarnation and humiliation in the cross.

The Mind of Christ: A Humble Passion (Possible Title)

Philippians 2:1-11

I. Cultivate the Character of Christ. 2:1-5

1. Enjoy Divine Blessings. 2:1
2. Exhibit Divine Behavior. 2:2-4
 - A. Let Your Life Be Characterized by Unity. 2:2
 - B. Let Your Life Be Characterized by Humility. 2:3
 - C. Let Your Life Be Characterized by Sensitivity. 2:4-5

II. See the Humility of Christ. 2:5-8

1. See His Humility in His Renunciation. 2:5-6
2. See His Humility in His Incarnation. 2:7
3. See His Humility in His Crucifixion. 2:8

III. Rejoice in the Exaltation of Christ. 2:9-11

1. Accept His Exalted Position. 2:9
2. Acknowledge His Exalted Adoration. 2:10
3. Adopt His Exalted Confession. 2:11

II. WHY IS OUTLINING SO IMPORTANT?

1. It is important because it is foundational for effective communication.
2. It is important because it is helpful for understanding.
3. It is important because the human mind seeks unity.
4. It is important because the human mind seeks order.
5. It is important because it helps us know how we have arrived where we are and where we want to go.
6. It is important because it helps you gain a proper perspective on the text you are studying.
7. It is important because it helps us discover the pattern, order or logic of the biblical author.
8. It is important because it helps us isolate the main idea of the biblical author (MIT).
9. It is important because it helps us identify points or thoughts in the text (different from the MIT) as well as the sub-points which explain and amplify the main points.

III. A SIMPLE GUIDE FOR GOOD OUTLINING.

1. A well-developed outline has structure.
 - A. The main points are the central ideas designated by the Roman numerals I, II, III, etc.
 - B. Sub-points are the points that explain the main topics designated by Arabic #'s 1, 2, 3. They are subordinate to the main point, either amplifying, supporting, or illustrating the main point.
 - C. Outlining beyond this stage is usually too detailed.
2. The passage outline should honor the strategy of the biblical author.
3. An effective outline deals with complete ideas and not partial thoughts or fragments.
 - A. Each point in the outline should be a complete sentence.
 - B. Usually you should use declarative or imperative statements instead of questions when outlining. The point of the outline is to explain and apply the text, not develop questions. However, there are legitimate exceptions to this principle.
 - C. Each point should usually be a single idea. Avoid the use of compound and complex sentences.
4. Each main point that has sub-points will usually have at least two sub-points (though this is not a hard and fast rule).

SESSION 4) PROCLAMATION:

HOW DO I COMMUNICATE EFFECTIVELY? (10 ESSENTIAL SKILLS)

PROCLAMATION: HOW DO I COMMUNICATE EFFECTIVELY? (10 ESSENTIAL SKILLS)

*A word fitly spoken
is like apples of gold in a setting of silver.
(Proverbs 25:11 ESV)*

- What you say is more important than how you say it, but how you say it has never been more important.
- Effective teachers of the Bible come in all sorts of shapes and sizes. There is no “one size fits all” model. However, there are certain characteristics and traits that all good teachers usually have in common. Because we want to be our best for Jesus, we should work hard at mastering these skills.
- We want to teach God’s Word in a good way.
- It may be sinful to teach God’s Word poorly.

1) FIND YOUR NATURAL AND OPTIMAL DELIVERY

- Be simple in your structure and deliberate in your presentation.
- Let the text of the Bible drive everything.
- Know well your notes, main ideas and major points.
- Think about intent as well as content.
- Be yourself while learning from other effective communicators.
- Start well! If you lose them at the beginning they will not be with you at the end.
- Get your students attention
 - Awaken their interest
 - Show a need
 - Address that need
 - Encourage action
 - Provide a strategy/game plan

2) GIVE ATTENTION TO YOUR STYLE

- Speak well in terms of grammar and diction. Absolute clarity is your goal.
- Find the right words using concrete and not abstract concepts. Live and teach in the real world.
- Bring energy to your presentation. If you are not excited about the lesson it is unlikely your students will be.
- Learn to use gestures appropriate to the text and context of your class.
- Be natural to you. [I repeat this to emphasize its importance].
- Prepare your lesson to be heard, not read. However, don’t forget that retention goes way up when your students both hear and see your presentation. So engage the ear and the eye.
- Stand tall and upright, unless you are sitting. Posture communicates.

- Find and destroy any annoying and distracting habits. We all have them.

3) **DRESS APPROPRIATELY FOR THE OCCASION**

- Dress and groom at the “first impression” level.
- When in doubt dress “up,” not “down.”
- Get feedback from others.
- Be observant of your context.

4) **KNOW THE IMPORTANCE OF YOUR FACE**

- Outside of your mouth, few things communicate more powerfully than your eyes.
- Know the value of an authentic smile. Fake smiles do more harm than good.
- Recognize that most people do not over-exaggerate in their non-verbal communication. You aren't in as much danger of over-expression as you are of under-expression.

5) **KNOW YOUR AUDIENCE**

- Consider its size.
- Consider its demographics.
- Consider its interest/concerns.
- Consider its attitudes and worldview.
- Consider its spiritual condition(s).

6) **GIVE ATTENTION TO YOUR VOICE**

- Work to be naturally authoritative.
- Watch your pitch. Start lower, not higher.
- Put your feelings into your voice.
- Vary both your pace and your volume.
- Breathe from the diaphragm.
- Learn to project your voice to the person farthest from you.

7) **BECOME A WORDSMITH**

- Build your vocabulary without being showy.
- Learn to paint word pictures
- Avoid in-house, religious jargon. When you use such terminology, explain it.
- Define important theological concepts and terms that your students may be unfamiliar with.
- Identify commonly used non-words and get rid of them.
- Take advantage of a particularly powerful communication device...the pause.

8) **INVOLVE YOUR LISTENERS IN YOUR TEACHING**

- Maintain healthy eye contact.
- Move around if it is appropriate and natural.

- Use visual aids as well as teaching outlines.
- Ask questions and seek a response.
- Be creative.
- Use your sanctified imagination. (But when in doubt whether it is appropriate, don't!)

9) USE HUMOR APPROPRIATELY AND EFFECTIVELY

- Don't tell jokes just to be funny and don't tell jokes if you are not good at telling them.
- Find the humor that is true to you.
- Remember, fun is better than funny.
- Never use humor at the expense of others.
- Know the value of making fun of yourself.
- Remember you are a Bible teacher, not a comedian.

10) USE TECHNOLOGY AS YOU ARE ABLE, AS IT IS READILY AVAILABLE, AND AS IT IS APPROPRIATE.

- Design and develop your lesson first.
- Use images that communicate.
- Strive for simplicity not impressiveness.
- Think about what to leave out and not use.
- Obey the law (e.g., copyright, plagiarism, etc.).
- *Short* video presentations and quotes are usually best.
- Do not even come close to what could be considered inappropriate.
- Use objects, props and videos occasionally, not regularly.
- Do it well or don't do it at all.

SOME FINAL THOUGHTS

- ❖ Get better by watching and listening to others who do it well.
- ❖ Get better by watching and listening to yourself. Yes, it will be painful!
- ❖ Get better by practice! Teaching in front of a mirror is a time tested technique.
- ❖ Get better by asking for and receiving helpful and, yes, critical feedback.
- ❖ Remember the wisdom of Ecclesiastes 12:9-14:

“Besides being wise, the Preacher also taught the people knowledge, weighing and studying and arranging many proverbs with great care. The Preacher sought to find words of delight, and uprightly he wrote words of truth.

The words of the wise are like goads, and like nails firmly fixed are the collected sayings; they are given by one Shepherd. My son, beware of anything beyond these. Of making many books there is no end, and much study is a weariness of the flesh.

The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man. For God will bring every deed into judgment, with every secret thing, whether good or evil.” (ESV)

**SEVEN STEPS TO STUDYING AND
PREACHING/TEACHING THE BIBLE**

(A Summation)

1. OBSERVATION:

What do I see?

2. INTERPRETATION:

What does it mean?

3. CORRELATION:

How does it fit together theologically?

4. APPLICATION:

How do I put this into practice?

5. ILLUSTRATION:

How has this principle worked in other areas and in other people's lives?

6. PROCLAMATION:

How do I communicate this truth to others?

7. MOTIVATION:

How do I encourage others to love God by obeying God?