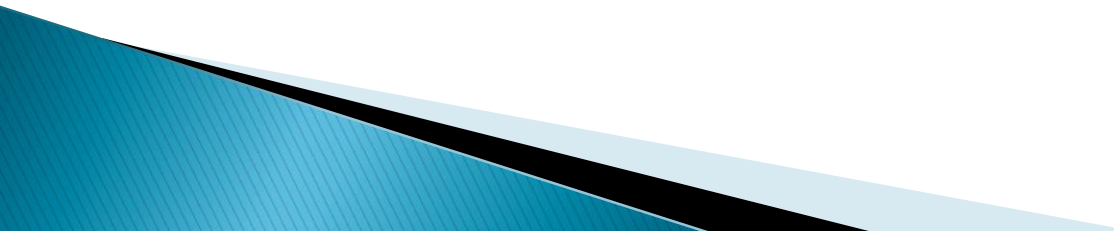


SEMINAR ON BIBLICAL PREACHING
for
PASTOR N. CAROLUS DISTRICT

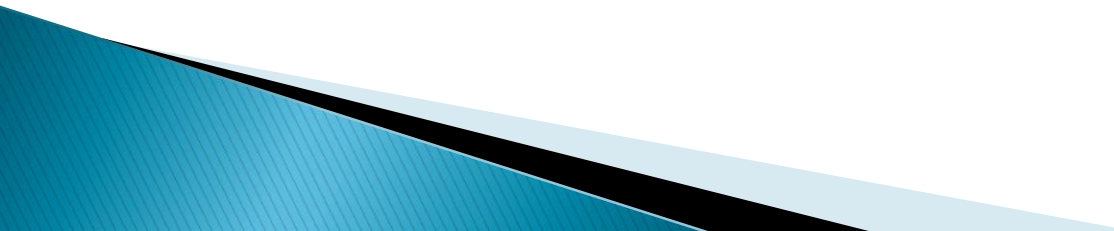
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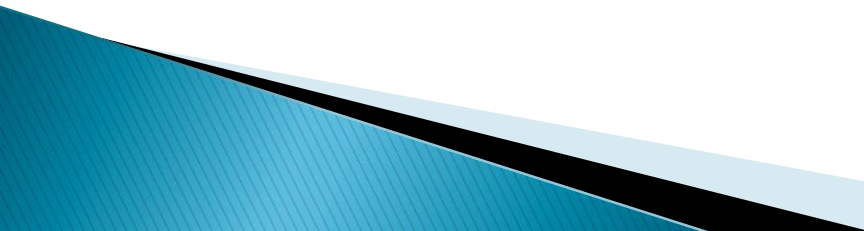
PREACHING TODAY – 2

- ▶ We need to discover preaching not as an art to be appreciated in its own right, but a means to effect the work of God in the lives of those who hear.
 - ▶ Preaching must be well prepared, but mostly it must be full of power that provokes the gradual but necessary transformation of those who feed on it.
- 

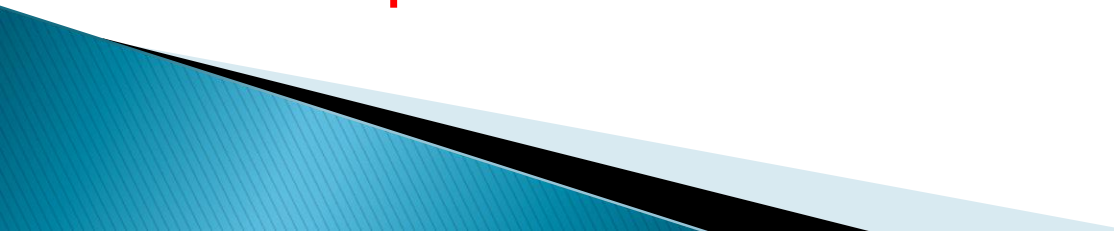
PREACHING TODAY – 3

- ▶ Effective preaching communicates God's Word in ways that connect truth with the **daily questions** and **needs** of **people**.
 - ▶ The incarnational nature of preaching means that God cannot do **through** you what God has not yet done **in** you.
- 

PREACHING TODAY – 4

- ▶ Inspired preaching is **focused, creative, life-giving, rich** and **connected** to **God** and to **people**.
 - ▶ In like manner **you** must be an **incarnational word** to the people, walking in their shoes as only you can. **Life** must be the **context** of preaching.
- 

PREACHING TODAY – 5

- ▶ Embodying the message will convey it in a way that is life-giving and **connects** with the **needs** of people.
 - ▶ **Being** the **message** is as important as **speaking** it. People **watch** and **listen**—they don't just **hear your words**; they **follow** your **example**.
- 

PREACHING TODAY – 6

- ▶ It is important to beware of using preaching as a lever for manipulation to accomplish your own desire and agenda.
- ▶ Whereas teaching is focused primarily on the **cognitive dimension** of the hearer's life, preaching must be targeted at the hearer's **will** by means of the **cognitive**, emotional and **behavioural** dimensions of a person. It is a call to be different or to take steps of obedience to God.

AUTHORITY IN PREACHING – 1

- ▶ Anyone who preachers the gospel with a full commitment to its claims and power is assured of God's authority. (Anani 2017:8)
- ▶ The preacher's authority as God's representative comes directly from his or her relationship with god and from the call of God in the life and message God gives the herald to preach. (Ibid,9)

AUTHORITY IN PREACHING- 2

- ▶ Preachers should preach Christologically, as Paul did when he declares: “Him we preach” (Col.1:28) NKJV)

Preaching becomes effective when it is:

Christ-centered,
Spirit-controlled, and
Scripture based.



What is preaching – what do we mean by preaching

ACTS 15:7

GOD MADE A
CHOICE

THROUGH MY
MOUTH

THE GENTILES
SHOULD HEAR THE
WORD OF THE
GOSPEL

AND BELIEVE

So then – what is preaching?

- ▶ Preaching in its simple terms:

“Is the proclamation of the gospel to the people”

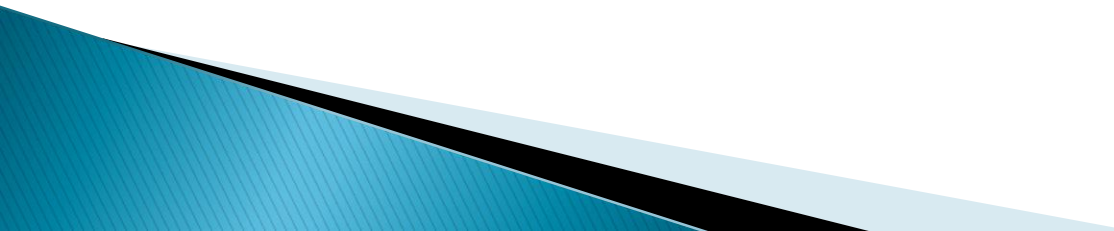
KINDS OF SERMONS

- ▶ There are seven kinds of sermons. We must familiarise ourselves with these various kinds of sermons. It in turn adds variety to our ministry

Kinds of sermons

1. TOPICAL SERMON

The topical sermon is built around some particular subject or idea. The idea may be taken from the bible, most times not. Doctrinal sermons easily lend themselves to this approach. Usually the preacher gathers what the bible teaches about a particular topic, then organizes the passage into a logical presentation. However it is one of the poorest ways to preach



KINDS OF SERMONS

2. TEXTUAL SERMONS

Textual sermons are based on a verse or two from the Bible. The main theme and the major divisions of the sermon come from the text itself. This sermon seeks to expound what the text itself actually says. The preacher may practice imposition. He may chose a text as a mere spring board or starting point from which to express an idea he is fond of. Or he may use a text as a peg board on which to hang something he would like to say. Very often a text is made to serve the preacher's intention rather than those of God's word.

KINDS OF SERMONS

3. ALLEGORICAL SERMONS

This is one of the poorest methods. It gives biblical narratives an allegorical interpretation.

Eg. **The parable of the Good Samaritan.**

The preacher explains:

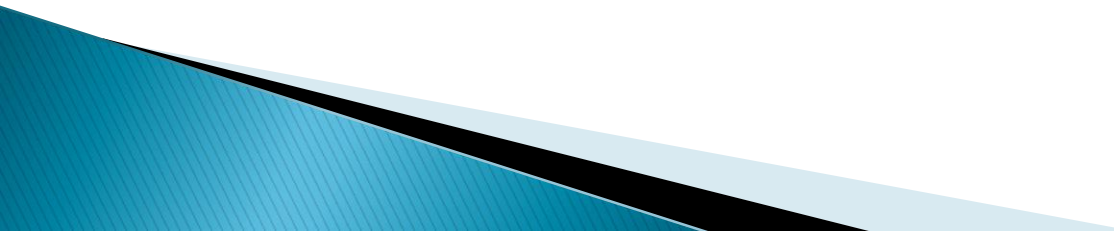
- the man on the road to Jericho as a lost sinner.
- The Priests and Levites represent the law to save him; and
- Jesus is the Good Samaritan.

This allegorical method does violence to the intention of the Biblical narrative.

Kinds of sermons

4. TYPOLOGICAL SERMONS

Here the preacher is dealing with various “types” in the Bible. Here the skill or the art of uncovering and communicating various truths that are hidden beneath the surface of the various “types” in the Bible. A “type” is a person, object or event which is prophetically symbolic of someone or something yet to come.



THE TYPICAL SERMON

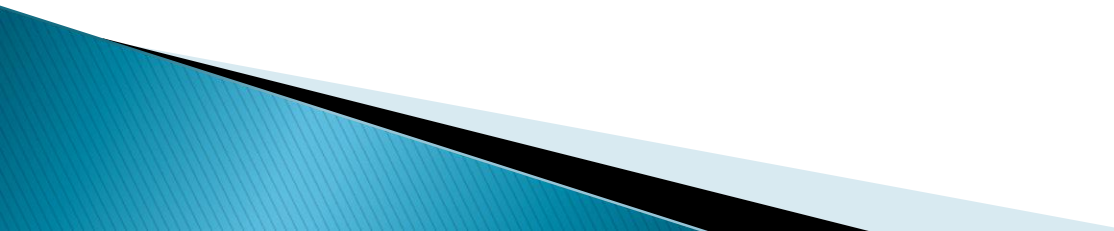
▶ THE TYPOLOGICAL SERMON

The interpretation and exposition of Biblical “types” is a rather specialized task. It must be dealt with, with great skill by the exegete. Novice should avoid preaching from the more profound types, since unskilled interpretations can lead into all kinds of unfortunate errors. A deep thorough knowledge of the Bible and its types is critically essential to those who seek to expound the meaning of types. Such preaching should be substantiated and undergirded by the whole Bible

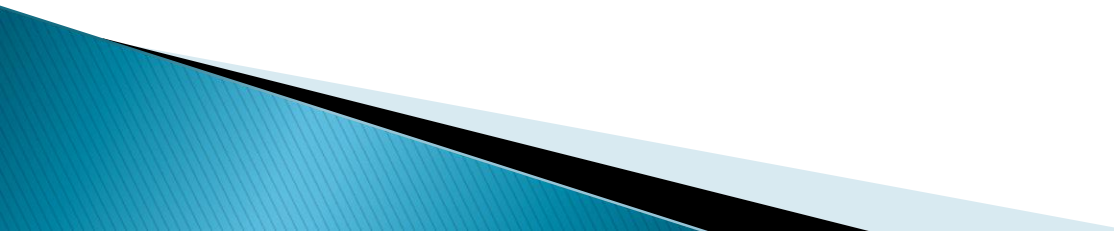
KINDS OF SERMONS

5. BIOGRAPHICAL SERMONS

Concerns the study of a particular Bible character. The particulars of the character forms the basis for the message that has modern application. The problem is that the character often becomes the important Person. (Abraham and not the God of Abraham).



THE USE GOD MADE OF MEN IN WRITING THE BIBLE.

- ▶ “The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired of the Holy spirit.” 1SM.19
 - ▶ “The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity.
- 

THE USE GOD MADE OF MEN IN WRITING THE BIBLE

- ▶ The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The bible was given for practical purposes.” 1SM.20.

USE GOD MADE OF MEN IN WRITING THE BIBLE

- ▶ “The Bible is written by inspired men, but it is not God’s mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God’s penmen, not His pen. Look at the different writers.

THE USE GOD MADE OF MEN IN WRITING THE BIBLE

- ▶ It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God. – 1SM.21 (Manuscript 24, 1886 (written in Europe in 1886))

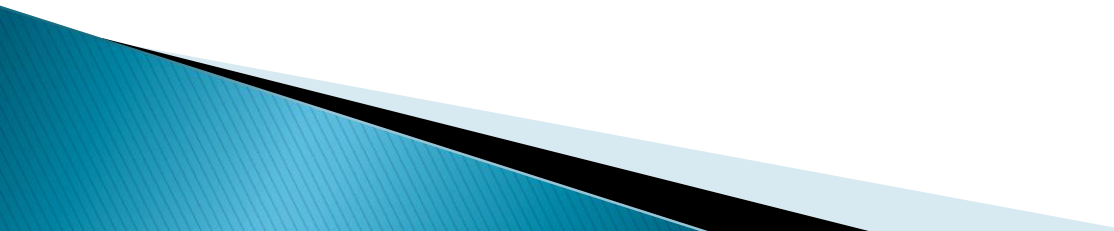
E.G. WHITE – ORAL TRADITION

- ▶ “Those who had been taught of God, communicated their knowledge to others and it was handed down from father to son, (*orally*) through successive generations.”
- ▶ The preparation of the written word began in the time of Moses.
- ▶ The bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it present the characteristics of several writers” Great Controversy p.v

E.G. WHITE – INSPIRATION

- ▶ “The truth revealed are all “given by inspiration of God” (2Tim. 3:16); yet they are expressed in the words of men
- ▶ The ten Commandments were spoken by God Himself, and written by His hand. They are of divine, and human composition. But the Bible with its God given truth expressed in the language of men, presents a union of the divine and the human.” Great Controversy p.vi

E.G. WHITE – INSPIRATION

- ▶ “Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another.
 - ▶ One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation
- 

E.G. WHITE – INSPIRATION

- ▶ another seizes upon a different phase; and each, under the guidance of the Holy spirit, presents what is most forcibly impressed upon his own mind – a different aspect of the truth in each, but a perfect harmony through all.” Great Controversy, p.vi.

INSPIRATION OF E.G. WHITE'S WRITINGS

- ▶ On August 30, 1906, there appeared in the *Review and Herald* this statement from the pen of Mrs. White, addressed to a Seventh-day Adventist who had written her concerning the inspiration of the *Testimonies*. “In your letter” she wrote, “you speak of your early training to have explicit faith in the *Testimonies*, and say, ‘I was led to conclude and most firmly believe that *every* word that you ever spoke in public or private, that every letter you wrote under *any* and *all* circumstances, was as inspired as the ten commandments.

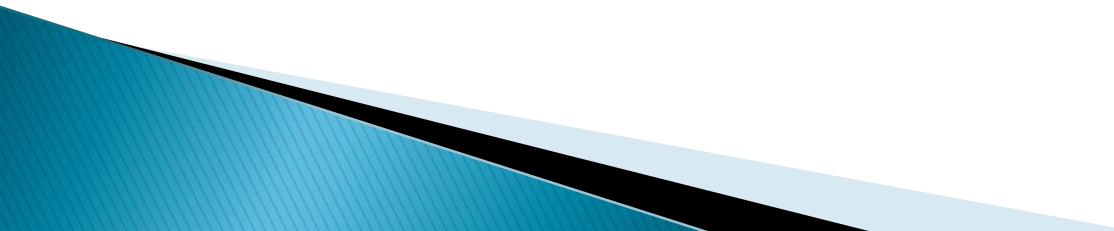
E.G. WHITE AND INSPIRATION OF HER WRITINGS

- ▶ “My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find that the pioneers in our cause have made such claims.” She then referred to her statement concerning the inspiration of the Bible writers in her introduction to *The great controversy*.

Kinds of sermons

6. EXPOSITORY SERMONS

By this method, we endeavour to expound the meaning and truth contained in a particular passage of scripture. We seek to bring out the truth which is often hidden beneath the words of scripture. This is an excellent way of teaching the whole counsel of God. It involves the exegetical, grammatical and literary study of a passage of scripture.



E.G.WHITE AND TRUTH

- ▶ “The truths of the Bible are as pearls hidden. They must be searched, dug out by painstaking effort.” 1SM.20

THE WAY GOD WORKS

- ▶ The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The bible was given for practical purposes. 1SM. 20

EXPOSITORY – BIBLICAL PREACHING

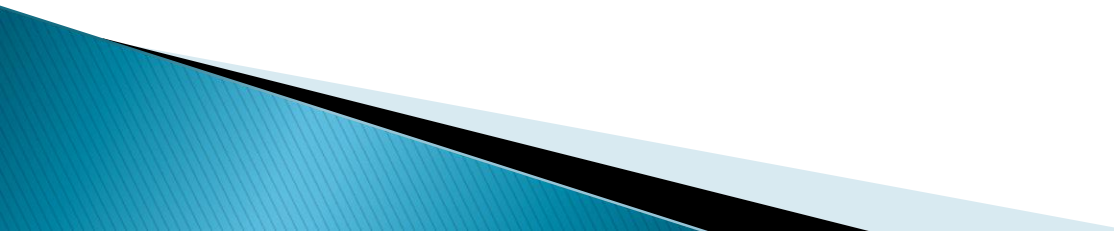
“Biblical Preaching is the unique method by which God through His chosen messenger reaches down into the human family and brings persons into fellowship with him.”

(Jess Hall)

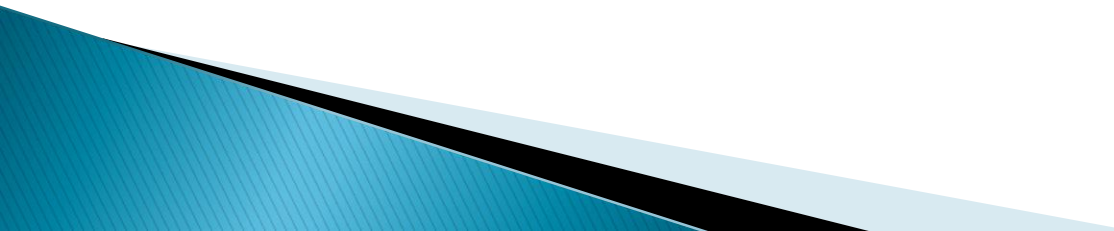


DEFINITIONS OF EXPOSITORY PREACHING

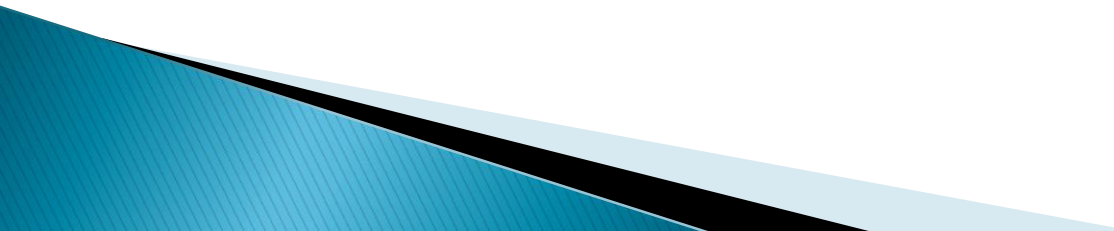
Expository preaching is the communication of a **biblical concept**, derived from and transmitted through a **historical, grammatical, and literary** study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers. (Robinson 2001:21.)



PREACHING IS:

- ▶ **Communication** – preaching occurs when there is communication between the preacher and the hearers.
 - ▶ **Communication** – derived from the Latin *communis*, meaning common = commonness that is established with the hearers—sharing information, ideas, attitudes— otherwise preaching does not occur.
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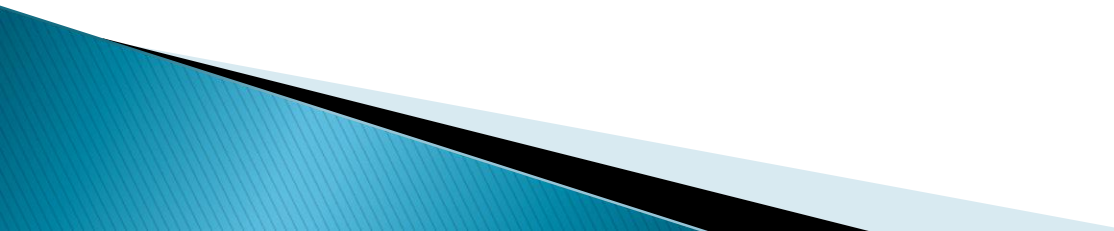
PREACHING IS:

- ▶ Communication of *Truth*; if it is not truth, then it is not preaching, but mere Speculation or speculation about truth, entertainment.
 - ▶ Remember, only truth based on God's word alone can set men free.
 - ▶ It is *Sola Scriptura* = By Scripture alone
- 

PREACHING IS:

- ▶ Communication of *truth by man* ; God elects to spread his gospel through man. Preaching is never printed, sermons may be but not preaching. Without the unfiltered personality on personality, true preaching does not occur. Preaching is the communication of God's truth through God's man, or woman filtered only through a genuine love and a holy life.

PREACHING IS:

- Communication of *truth by man to men*; **nothing can ever take its place**, because of the personal element that is in it.
 - No multiplication of books can supersede the human voice.
 - No other channel of approach to man's mind and heart can ever do away with man's readiness to receive impressions through his fellow-man.
- 

THE NEED FOR EXPOSITORY PREACHING

- ▶ Expository means to **expose** the **meaning** of the passage of scripture. **To bring out the meaning.**

THE NEED FOR EXPOSITORY PREACHING

God speaks through the Bible. It is the major tool of communication by which He addresses individuals today.

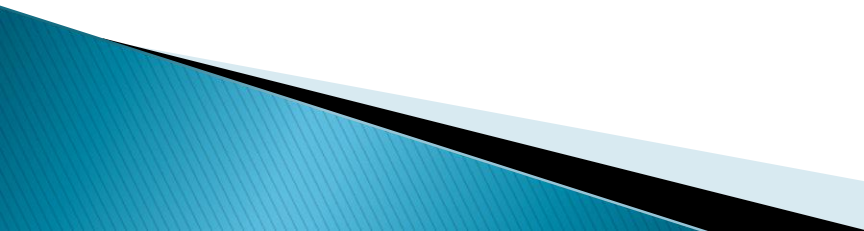
Through the preaching of the Scriptures, God encounters men and women to bring them to salvation (2Tim 3:15)

The type of preaching that best carries the force of divine authority is expository preaching.
(Robinson 2001:20)

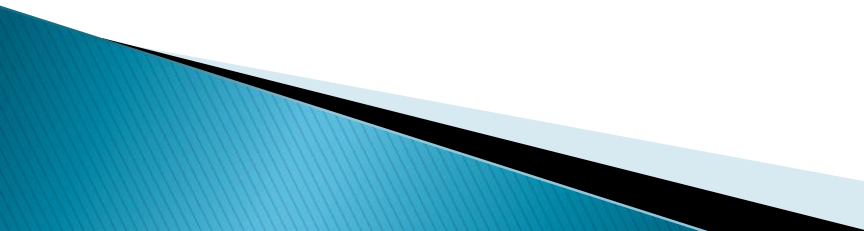


THE PREACHER AND HIS HEARERS

“If the listeners in the pew must work to understand the preacher, the preacher must labour to understand the writers of the bible.” (Robinson 2001:25)



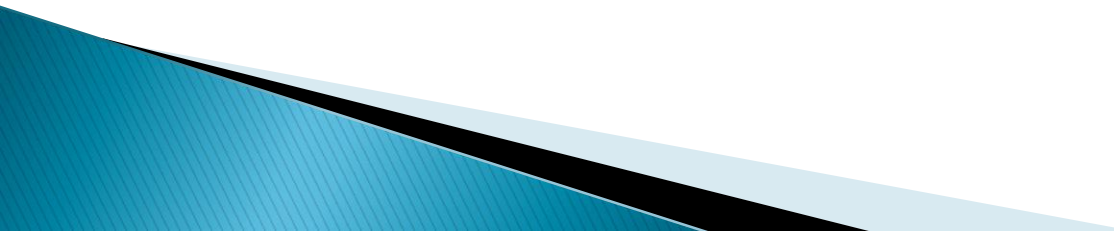
Understanding the pericope

- ▶ For us to understand the pericope (a clearly demarcated passage) from which we want to preach. It will be good to read and reread it from different translations.
 - ▶ Preferably start with the KJV. – Poems and Prose
 - ▶ KJV – concerned more with translation. The other translations are more concerned with interpretation.
 - ▶ Formal and Functional Equivalence.
- 

THE ULTIMATE AUTHORITY

- ▶ Ultimately the authority behind expository preaching resides not in the preacher but in the Biblical text.(Robinson 2001:24)
- ▶ Therefore at all times we must find out what the Scriptures are saying to us.

THE MAIN IDEA OR CENTRAL IDEA

- ▶ Each sermon must have *only one* main or central idea.
 - ▶ It may have sub-ideas, but always only one **central idea**
 - ▶ All sub-ideas **must point** to the main idea.
 - ▶ It must have a bearing on the main idea. (*)
- 


HOW TO FIND THE MAIN IDEA OF A TEXT

In seeking what the main idea of the passage for consideration is, the following questions must be applied to the passage of Scripture.

Structural Questions

1. What is the man talking about?
2. What is he saying about it?

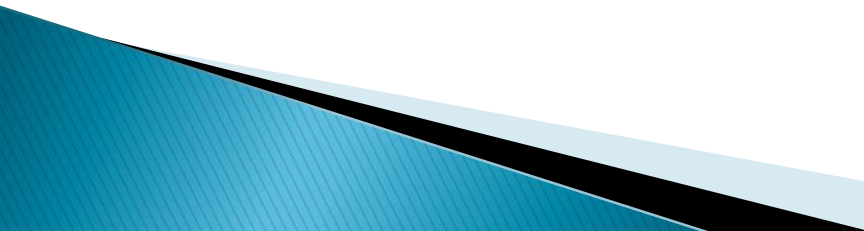
Functional questions

1. What does it mean?
 2. Is it true? Do I believe it?
 3. So What? What difference does it make?
- 

FUNCTIONAL QUESTIONS

- ▶ 1. What does it mean: we must explain it.
- ❑ Explanation is needed – Is the author developing his thoughts by explanation.
- ❑ Paul to the Corinthians – explains the diversity of gifts (1Cor12:11–12).
- ❑ Paul explains either by breaking it down into parts, or particulars, or by analogy – explains church as a body – then shows how it parts work. Paul expands his thoughts here through explanation, becomes its thrust.

FUNCTIONAL QUESTIONS

- ▶ Paul writes to Titus – to appoint elders in Crete (Titus 1:5–9).
 - ▶ **Paul's subject is:** “What are the qualifications for a leader in the church:
 - ▶ **Paul's complement is:** “The candidate must be blameless”
 - ▶ Paul explains what blameless means in three frameworks:
- 

FUNCTIONAL QUESTIONS

1. The candidate's family life
2. The candidates personal life
3. The candidate's ministry

Preaching on this portion – will do a great deal of explaining of the particulars that Paul lays down.

We must not assume that people know. Bible written in another language , different audience. Etc.

FUNCTIONAL QUESTIONS

- ▶ 2. Is it True – Prove it.

Second developmental question concerns itself with validity:

= reasoning

= illustration

= other Biblical references

= common life incidences

FUNCTIONAL QUESTIONS

- ▶ Eg. Paul wants to prove to the Corinthian congregation that he had the right to receive financial support for his ministry, for example, he argued not only from the Mosaic Law, but from the experiences of farmers, shepherds, and soldiers. In a series of rhetorical questions, he laid out his case: (1 Cor 9:6–12).

FUNCTIONAL QUESTIONS

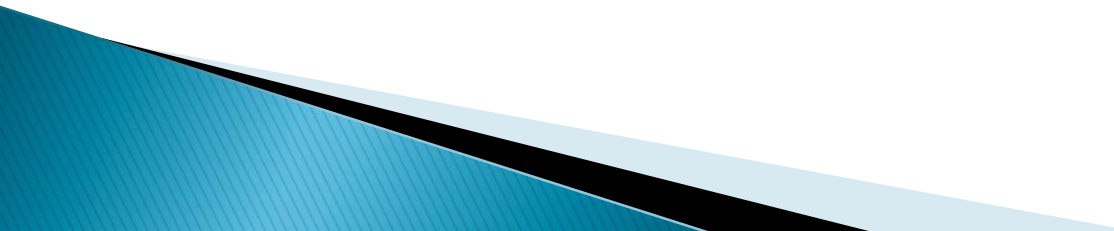
3. “What Difference does it make?”: We must apply it.

This question relates to application:

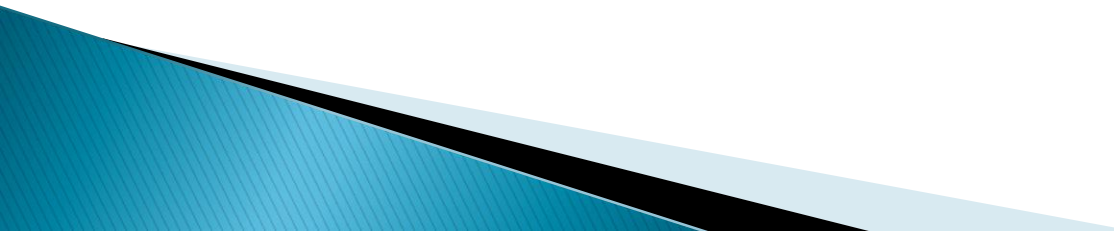
While it is essential to explain the truth – task not finished until you relate the passage to the experience of the hearers.

The hearers in the pew need to know what difference does it make to their lives.

A PERICOPE

- ▶ A **pericope** is a passage of scripture from which the preaching event takes place.
 - ▶ The **main idea** is to be found in a **pericope**.
 - ▶ A **pericope** is to be found between **indicators** as shown in a chapter.
- 

FORMING THE MAIN IDEA – AN EXAMPLE

- ▶ The main idea is formed by asking the question; what is the writer talking about.
 - ▶ What is his subject – Here the subject cannot be one word, like in english grammar.
 - ▶ The subject can be more than one word.
- 

An example of a subject in forming an idea.

- ▶ Psalms 117

Praise the Lord, all nations
Extol him, all you people
For his love is strong
His faithfulness eternal

AN EXAMPLE OF A SUBJECT

- ▶ We may be tempted to say, the subject is “Praise.” but “praise” is broad and imprecise,. The Psalmist is not telling us everything about praise. Nor is the subject “praise of God”. It is still too broad. The subject needs more limits.

AN EXAMPLE OF A SUBJECT

- ▶ Remember that every subject must have a complement. It cannot stand on its own.
- ▶ Lets try to establish what the subject is in Ps 117

TRYING TO FIND THE SUBJECT

- ▶ Read and reread the passage in more than one translation to get the gist of the passage. Reread in more than one translation.
- ▶ Lets read Ps 117 in more than one translation as we search for what the true subject of the passage is. (*)

Finding the subject

- ▶ The true subject is not praise, neither the praise of God.
- ▶ BUT
 - ▶ Why everyone should praise the Lord.

FINDING THE SUBJECT

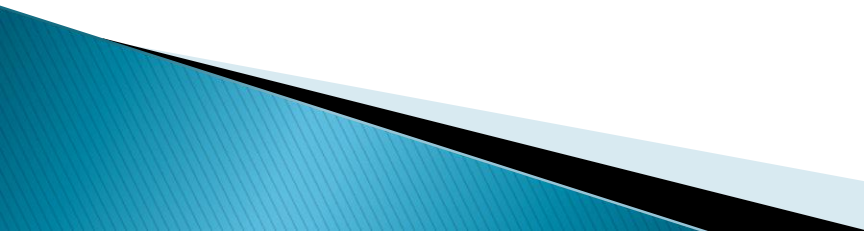
- ▶ Now that we have found the subject which answers the first structural question –
- ▶ **WHAT IS THE WRITER TALKING ABOUT**
- ▶ **“WHY EVERYONE SHOULD PRAISE THE LORD”**

WHAT ARE THE COMPLEMENT/S TO THE SUBJECT

- ▶ The next structural question is:
- ▶ WHAT IS HE SAYING ABOUT IT
- ▶ What is he saying about the subject which is:

“Why everyone should praise the lord”

WHAT ABOUT THE SUBJECT

- ▶ He gives the reasons why we should praise the Lord – which are the complements to the subject.
 - ▶ You can either have one or two complements as in Ps 117.
 - ▶ The Lord should be praised:
 - ▶ First = **because His love is strong**
 - ▶ Secondly = **His faithfulness is eternal**
- 

MAIN IDEA OF THE SERMON

- ▶ The main idea of the sermon to be preached is = The Lord must be praised because His love is strong and His faithfulness everlasting.
- ▶ Now the question is, can the main idea be applied to those hearing the sermon.

The main idea must be applicational and be applicationally stated.

MAIN IDEA AND COMPLEMENTS

2Tim 4:6–8

What is he talking about?

He is talking about his imminent death.

What is he saying about it?

He is saying that he is ready to die.

So what is the main idea ?

(stated applicationally)

“We must live victoriously so that we can die victoriously in Christ.”

SERMON STRUCTURE

2 Tim 4:6–8

1. His faith appraisal of the present – (vs6)

1.1

1.2

2. His faith summary of the past – (vs7)

2.1

2.2

3. His faith exultation regarding the future –(vs8)

3.1

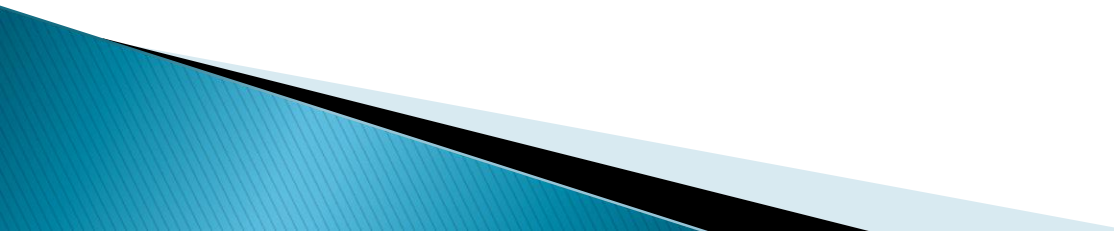
3.2

THE MAIN IDEA – APPLICATION

- ▶ The main idea must now be stated so that it can be applied to the audience.
- ▶ We ought to praise the Lord because of His great love and faithfulness toward us.

APPLICATION – 1

The third developmental question concerns application.

- A sermon rises or falls in its application.
 - Every sermon must bring people to a decision.
 - Every sermon must bring the hearers under the claims of the Gospel.
- 

APPLICATION – 2

1. **Application is personal.** What shall we do? Was asked following Peter's sermon on the Day of Pentecost Acts 2:37.
In the sermon on the mount Jesus used personal pronouns "you", "they", Matt 5:1 – 7:29. Jesus used the personal pronoun "you" no less than one hundred times, not including the word "your."

APPLICATION – 3

2. **Application is always present tense.** “What shall we do?”, “What shall we do now?”

3. **Application is dynamic.**

Setting, perspective, what fashion.

Acts 2:38 Peter tells the assembled crowd at Pentecost to “repent, and be baptized”

THE SERMON PROPER

- ▶ We have answered two of our five questions:
 - ▶ What is the man talking about?
 - ▶ What is he saying about it?
- ▶ It gave us the main idea of the passage.

SERMON COMPONENTS

➤ THE INTRODUCTION

➤ THE BODY

- ❖
- ❖
- ❖
- ❖

➤ CONCLUSION

SERMON STRUCTURE .PSALMS 117

- 1. We must constantly Praise the Lord. (vs1)
 - 1.1
 - 1.2
- 2. God's love is strong towards us (vs2)
 - 2.1
 - 2.2
- 3. God's faithfulness towards us is eternal (vs2)
 - 3.1
 - 3.2

INTRODUCTION – ELEMENTS

An introduction must be constructed to fulfil the overall purpose (*telos*) of the sermon.

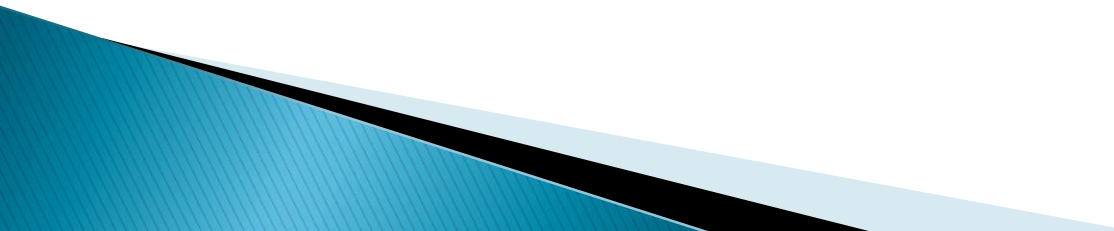
1. It must be captivating.
2. It must draw attention, arrest attention.
3. It must carry main elements of what the sermon is about.
4. It must be in proper proportion to the sermon.
5. It must indicate the connection between the text and the subject of the sermon.
6. It must indicate the relevance or the importance of the subject to contemporary life.

THE BODY OF THE SERMON

It must contain:

- Some historical background
- Explanation to meaning of words etc.
- Explanation of grammar
- Illustrations
- Application–Process of application
 - The ancient situation
 - The theological principle
 - The modern situation

THE CONCLUSION – RULES

1. Prepare conclusion carefully
 2. Use no new ideas in the conclusion
 3. Must be brief and pointed
 4. Must be positive
 5. Use no disturbing material or movements in the conclusion
 6. Make it a conclusion to the whole sermon
 7. Vary the types of conclusions
- 

TYPES OF CONCLUSIONS

1. Therapy
2. Exhortation
3. Entreaty
4. Appeal
5. Encouragement
6. Consolation
7. Invitation
8. Call
9. Warning
10. Benediction
11. Blessing

OUTLINE OF A BRIEF METHOD FOR PREACHING

1. GETTING THE TEXT IN VIEW

- Select the text
- Consider where the text begins and ends
- Establish a reliable translation

2. GETTING INTRODUCED TO THE TEXT

- Read the text for basic understanding
- Place the text in its larger context

OUTLINE FOR PREACHING— continue

3. ATTEND TO THE TEXT

- Listen attentively to the text

4. TESTING WHAT IS HEARD IN THE TEXT

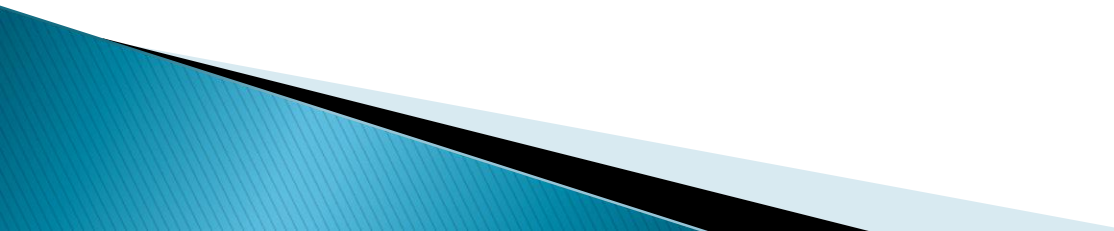
- Explore the text historically
- Explore the literary character of the text
- Explore the text theologically (What does it teach about God? Where is God in the picture? What is He doing?)
- Check the text in the commentaries

OUTLINE FOR PREACHING – continue

5. MOVING TOWARDS THE SERMON

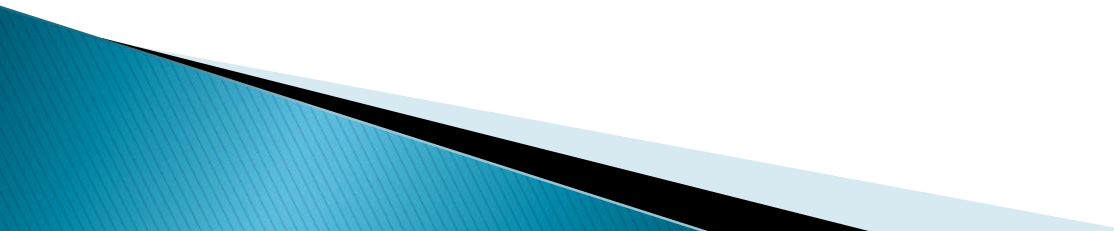
- State the claims of the text upon the hearers (including the preacher)

GAPS TO BRIDGE

1. CHRONOLOGICAL (TIME)
 2. GEOGRAPHICAL (SPACE)
 3. CULTURAL (CUSTOMS)
 4. LINGUISTIC (LANGUAGE)
 5. LITERARY (WRITING)
 6. SUPERNATURAL (SPIRITUAL)
- 

THE ANATOMY OF AN IDEA – 2

➤ FUNCTIONAL QUESTIONS

- ❖ What does he mean?
 - ❖ Is it true? Do I believe it?
 - ❖ So what? What difference does it make?
- 

The anatomy of an idea – 3

- ▶ The three function questions:
 - **What does it mean?** – EXPLANATION
 - **Is it true? Do I believe it?** – VALIDATION
 - **So what? What difference does it make? – How then should I live?** – APPLICATION

Anatomy of an idea – 4

- ▶ The first functional question zeroes in on **explanation** – it asks, **what does it mean?**
- ▶ When the preacher applies this question to the biblical text, he is asking, Is the author of this text developing his thoughts primarily through **explanation?** Is the biblical writer developing his thoughts in a manner that answers the question, **what does it mean?**

The anatomy of an idea – 5

- ▶ **An example:**

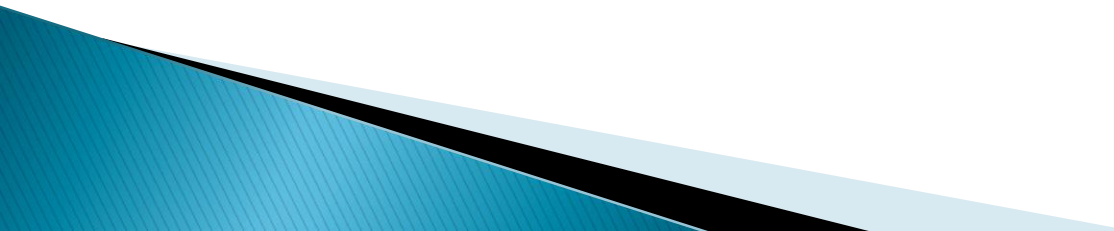
- ▶ Preacher – preaching about **Ruth**

You may want to explain:

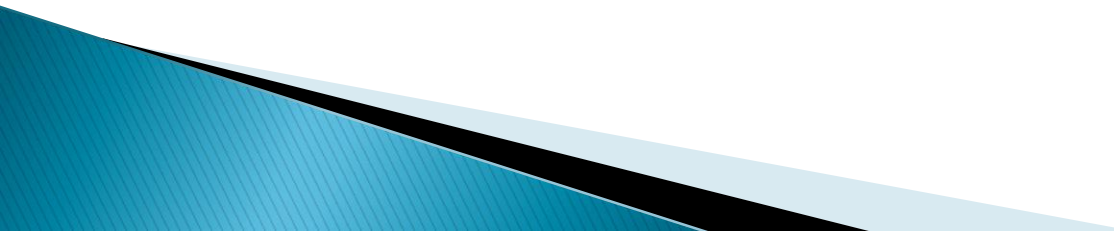
1. The meaning of the name like Elimelech, Naomi, Ruth, Boaz, and Obed.
2. The theological implications of leaving the land of Israel for Moab
3. Who the Moabites were and why Israel despised them.

Anatomy of an idea – 6

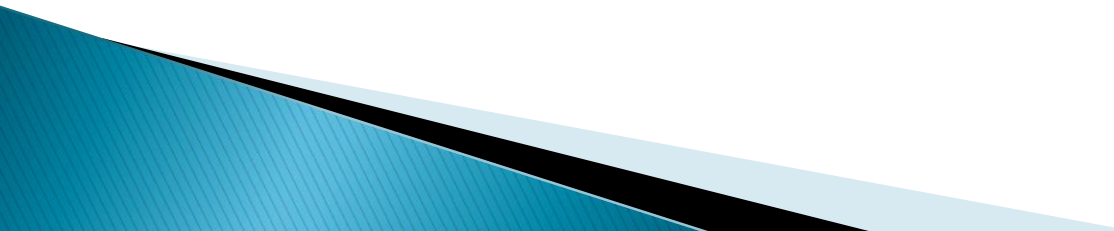
Continue:

4. The plight of a childless widow in Israel.
 5. The kinsman–redeemer concept
 6. The custom of allowing the poor to glean at the edge of the field.
 7. How much an ephah of grain equals—a small or large amount?
- 

Anatomy of an idea – 7

8. What the expression “loyal love” means in Hebrew, *Hesed*
 9. The significance of Ruth uncovering boaz’s feet
 10. Why Boaz sat at the town gate and what the town elders were doing there.
 11. The sandal-removal ceremony.
- 

Anatomy of an idea – 8

- ▶ **VALIDATION** – The second functional question focuses on validity. It asks the question, Is it true? In other words can I believe it?
 - ▶ **An important question** – did the biblical writer tell the story to validate a particular idea or to prove a point.
- 

Anatomy of an idea – 9

- ▶ **Example:**
- ▶ The writer of Kings writes his account to argue that God's judgement is just. Israel and Judah got what they deserved. To an audience that thought, "I don't buy the idea that we deserve the destruction of Samaria and Jerusalem," the books of Kings argue, "Your history proves that you deserved this form of God's judgement."

Anatomy of an idea – 10

- ▶ **APPLICATION** – The third functional question focuses on application. It asks the question So what? What difference does it make. What is expected of me?. In other words what is God wanting me to do.
- ▶ 1 Pet 4:7, the apostle submits the idea: “The end of all things is near.” Then with the word *therefore*, he launches into a series of applications. **What difference does it make if the end is near?**

Anatomy of an idea – 11

- ▶ Peter sketches applications in the areas of:
 - ▶ Praying
 - ▶ Loving
 - ▶ Sharing
 - ▶ Serving
- ▶ Normally stories do not make such direct applications sometime it is implied
- ▶ It is with application where preachers normally fail to make appropriate and proper application.

END OF PRESENTATION

THANK YOU

