

December In the Pulpit

preparing men to preach

A Christ Fellowship Bible Church *winter-course* on homiletics.
Five Saturdays in December

DATE	TOPIC OF DISCUSSION	FORMAT OF EACH SESSION
December 2	The MAN in the pulpit	7:00-7:45AM Lecture 7:45-8:00AM Questions & Break
December 9	The STUDY for the pulpit	8:00-8:20AM Sermon #1 [20 mins] 8:20-8:40AM Sermon #2 [20 mins]
December 16	The SERMON in the pulpit	8:40-9:00AM Evaluation/Sermon Feedback
December 23	The DELIVERY in the pulpit	<i>*Over the course of the 5 Saturdays together, with 2 sermons each time we gather, 10 men could preach a 20-min sermon (and some double up if so desired).</i>
December 30	The VARIETY in the pulpit	

The Purpose of This Intensive: to teach on the biblical importance of preaching and to provide men an opportunity to preach and receive helpful feedback.

“The work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called. If you want something in addition to that I would say without any hesitation that the most urgent need in the Christian Church today is true preaching; and as it is the greatest and the most urgent need in the Church, it is obviously the greatest need of the world also” (Martyn Lloyd-Jones).

PREACHING INTRODUCTION

Words in the Bible for *Teaching*:

1. “Teach” -- *didasko* -- to teach, instruct, study, impart Truth (Acts 11:26; 13:35; 20:20)
2. “Open Up” -- *dianoigo* -- to open up the meaning; to unfold, to teach, to explain (Acts 17:3; Luke 24:31-32*)
3. “Teach” -- *paratithemi* -- to compare and teach and give evidence (Acts 17:3)
4. “to speak” or “teach” -- *ektithemi* -- to speak forth, to persuade (Acts 28:32)
5. “Instruct” *katecho* -- to instruct, to teach (Acts 14:19)

Words in the Bible for *Preaching*:

1. “Preach/Herald” -- *kerusso* -- to herald, to authoritatively speak as an ambassador/messenger; speak forth publicly, loudly, decisively (2 Tim 4:2)
2. “Give good news” -- *euangellizomai* -- to give good news (Luke 4:18)
3. “To declare” -- *katangello* -- to declare, speak forth, proclaim (Acts 17:23; 1 Cor 2:1; Col 1:28)
4. “to speak boldly” -- *parresiazomai* -- to speak openly and give the truth (Acts 14:3; 18:26; cf. 9:27)
5. “To reason with” -- *dialegomai* -- to preach, to reason with, to dispute, to speak forth (Acts 20:7; 17:2)

To Preach is to *Herald!*

R.L. Dabney writes this about “the herald”:

“The preacher is a **herald**; his work is heralding the King's message. . . . Now the herald does not invent his message; he merely transmits and explains it. It is not his to criticise its wisdom or fitness; this belongs to his sovereign alone. On the one hand, . . . he is an intelligent medium of communication with the king's enemies; he has brains as well as a tongue; and he is expected so to deliver and explain his master's mind, that the other party shall receive not only the mechanical sounds, but the true meaning of the message. On the other hand, it wholly transcends his office to presume to correct the tenour of the propositions he conveys, by either additions or change. These are the words of God's commission to an ancient preacher: "Arise, go unto Ninevah, that great city, and preach unto it the preaching that I bid thee."

The preacher's task may be correctly explained as that of (instrumentally) forming the image of Christ upon the souls of men. The plastic substance is the human heart. The die which is provided for the workman is the revealed Word; and the impression to be formed is the divine image of knowledge and true holiness. God, who made the soul, and therefore knows it, made the die. He obviously knew best how to shape it, in order to produce the imprint he desired. Now the workman's business is not to criticise, recarve, or erase anything in the die which was committed to him; but simply to press it down faithfully upon the substance to be impressed, observing the conditions of the work assigned him in his instructions. In this view, how plain is it, that preaching should be simply representative of Bible truths, and in Bible proportions! The preacher's business is to take what is given him in the Scriptures, as it is given to him, and to endeavour to imprint it on the souls of men. All else is God's work. The die is just such, so large, so sharp, so hard, and has just such an "image and superscription" on it, as God would have. Thus He judged, in giving it to us. With this, "the man of God is perfect, thoroughly furnished unto all good works." (2 Tim 3:17) This is enough for us!"

Some Basic Definitions of Preaching

Preaching is "the explication of Scripture, unfolding its natural and true meaning, while making application to the life of the congregation Preaching is the public exposition of Scripture by the man sent from God, in which God Himself is present in judgment and in grace." (**John Calvin**)

"The true idea of preaching is that the preacher should become a mouthpiece for the text, opening it up and applying it as a word from God to his hearers, talking only in order that the text itself may speak and be heard" (**J.I. Packer**).

Preaching is "the explanation of Scripture forms the dominant feature and the organizing principle of the message It sees as its fundamental task the explanation of the text in its context, the unfolding of its principles, and only then their application to the world of the hearers" (**Sinclair Ferguson**)

"Expository preaching is not merely an exposition of a verse of a passage, or a running commentary on it; what turns it into preaching is that it becomes a message and that it has a distinct form and pattern. Furthermore, it must always be applied and its relevance shown to the contemporary situation" (**Martyn Lloyd-Jones**)

"Expository preaching is that mode of Christian preaching that takes as its central purpose the presentation and application of the text of the Bible. All other issues and concerns are subordinated to the central task of presenting the biblical text. As the word of God, the text of Scripture has the right to establish both the substance and the structure of the sermon. Genuine exposition takes place when the preacher sets forth the meaning and message of the biblical text and makes clear how the word of God establishes the identity and worldview of the church as the people of God" (**Albert Mohler**)

“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 it to the hearers” (**Haddon W. Robinson**)

1. The MAN in the Pulpit

Behind the content of his message is the *character* of the expositor. He must be set apart from mundane matters, lifted above worldly aims and ambitions, and devoted singularly to God’s service (John MacArthur).

“Take heed to yourselves, lest your example contradict your doctrine, and lest you lay such stumbling-blocks before the blind, as may be the occasion of their ruin; lest you unsay with your lives, what you say with your tongues; and be the greatest hinderers of the success of your own labors It will much more hinder your work, if you contradict yourselves, and if your actions give your tongue the lie, and if you build up an hour or two with your mouths, and all the week after pull down with your hands! This is the way to make men think that the Word of God is but an idle tale, and to make preaching seem no better than prating. He that means as he speaks, will surely do as he speaks. One proud, surly, lordly word, one needless contention, one covetous action, may cut the throat of many a sermon, and blast the fruit of all you have been doing Certainly brethren, we have very great cause to take heed what we do, as well as what we say: if we will be the servants of Christ indeed, we must not be tongue servants only, but must serve him with our deeds, and be ‘doers of the work, that we may be blessed in our deed.’ As our people must be “doers of the word, and not hearers only”; so we must be doers and not speakers only, lest we ‘deceive our own selves...’ We must study as hard how to live well, as how to preach well!” (Richard Baxter).

“It is not great talents nor great learning nor great preachers that God needs, but men great in holiness, great in faith, great in love, great in fidelity, great for God -- men always preaching by holy sermons in the pulpit, by holy lives out of it.” (EM Bounds)

I. A man with a REGENERATED HEART

- A. Must be born again & be filled with the Spirit
- B. Must be enabled to follow God
- C. Must be illuminated to know Scripture & Christ
- D. Must be mortifying sin in himself and applying the text to himself.

1. John Flavel wrote: “Brethren, it is easier to declaim against a thousand sins of others, than to mortify one sin in ourselves.”

2. Flavel also wrote: “Let the minister take care that his personal character agrees in all respects with his ministry. We have all heard the story of the man who preached so well and lived so badly, that when he was in the pulpit everybody said he ought never to come out again, and when he was out of it they all declared he ought never to enter it again. May we never be priests of God at the altar, and sons of Belial outside the tabernacle door; but on the contrary, may we “thunder in our doctrine, and lightning in our conversation. We do not trust those persons who have two faces, nor will men believe in those whose verbal and practical testimonies are contradictory True ministers *are always ministers.*”

II. A man with a GODWARD PURSUIT

David Brainerd, the 18th century missionary in New England wrote in his journal: September 19, 1747 (three weeks before his death at age 29): I viewed the infinite excellency of God, and my soul even broke with longings that God should be glorified. I thought of dignity in heaven, but instantly the thought returned, "I do not go to heaven to get honor, but to give all possible glory and praise." Oh, how I longed that God should be glorified on earth also! Oh, I was made for eternity, if God might be glorified! Bodily pains I cared not for; though I was then in extremity, I never felt easier. I felt willing to glorify God in that state of bodily distress, as long as He pleased I should continue in it. The grave appeared really sweet, and I longed to lodge my weary bones in it.

But oh, that God might be glorified! this was the burden of all my cry. Oh, I knew, I should be active, as an angel, in heaven; and that I should be stripped of my filthy garments, so that there was no objection. But, oh, to love and praise God more, to please Him forever! This my soul panted after and even now pants for while I write. Oh, that God might be glorified in the whole earth! "Lord, let thy kingdom come." I longed for a spirit of preaching to descend and rest on ministers that they might address the consciences of men with closeness and power. I saw God "had the residue of the Spirit," and my soul longed it should be "poured from on high." I could not but plead with God for my dear congregation that He would preserve it and not suffer His great name to lose its glory in that work, my soul still longing that God might be glorified.

- A. A man with a mission
- B. A man with a focus
- C. A man with a passion
- D. A man with convictions!

1. Luther said: “If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides, is mere flight and disgrace if he flinches at that point!”

2. Geoffrey Thomas wrote: We are asking why, if the Word of God is life and power, are we seeing such evident weakness in the professing church. And we are suggesting a simple answer -- because of a lack of discriminatory . . . preaching of that Word, preaching like that of Peter at Pentecost. He spoke directly to the consciences of men. He named their sin, held out the threat of God's punishment, and would not be silent until they began to ask what they had to do. Of course, he spoke lovingly; he loved his hearers. We must love men more than they love themselves. And yet there was a faithfulness in his witness to them of their real state. . . . Our preaching will never approach the power of Peter's at Pentecost unless we too put our heads through the gates of hell and tell the people that they are not ready to die -- that they are unprepared for the great judgment, that soon these gates will close upon them in death, and that then there will be no offers of grace -- because sinners do not know it.
3. Phillips Brooks said it this way: Nothing but fire kindles fire. To know in one's whole nature what it is to live by Christ; to be His, not our own; to be so occupied with gratitude for what He did for us and for what He continually is to us that His will and His glory shall be the sole desires of our life . . . that is the first necessity of the preacher.

III.A man with a CHRIST-EXALTING FOCUS

G. Campbell Morgan wrote to a fellow preacher in 1900: Nothing is more needed among preachers today than that we should have the courage to shake ourselves free from the thousand and one trivialities in which we are asked to waste our time and strength, and resolutely return to the apostolic ideal which made necessary the office of the diaconate. [We must resolve that] "we will continue steadfastly in prayer, and in the ministry of the Word."

- A. A man who emulates Christ
- B. A man who exalts Christ
- C. A man who is enthralled with Christ
- D. A man who expounds Christ

1. Steve Lawson writes: "All pulpits must passionately declare Christ to be the eternal Son of the living God, the only Savior of sinners. All preaching must boldly announce Him as the reigning Lord of heaven and earth. He must be fearlessly announced as the One before whom every knee will bow and every tongue will confess. All preaching must assert that this Jesus is the final Judge of every human life. To fulfill this sacred duty, every preacher must proclaim the full counsel of God. Every doctrine in Scripture must be delivered. Every truth must be taught. Every sin must be exposed. Every warning must be issued. And every promise must be offered. If God is to bless our preaching, the supreme majesty of Jesus Christ Himself must be expounded in our sermons. All the lines of our preaching must intersect at this highest pinnacle—Jesus Christ and Him crucified."
2. Lawson continues: "There is a kind of preaching that God blesses, specifically the proclamation that exalts the crucified Christ by the power of the Spirit. Conversely,

there is a kind of preaching that God does not bless, a mere echoing of man's empty wisdom that is devoid of Christ."

IV. A man with a SPIRIT-FILLED LIFESTYLE

Take heed to yourselves lest you live in those sins which you preach against in others, and lest you be guilty of that which daily you condemn. Will you make it your work to magnify God, and, when you have done, dishonor him as much as others? Will you proclaim Christ's governing power, and yet condemn it, and rebel yourselves? Will you preach His laws, and willfully break them? If sin be evil, why do you live in it? If God's threatenings be true, why do you not fear them?

Take heed to yourselves, lest you cry down sin, and yet do not overcome it; lest, while you seek to bring it down in others, you bow to it, and become its slaves yourselves! 'For of whom a man is overcome, of the same he is brought into bondage.' (Richard Baxter).

A. Must be BORN of the Spirit

B. Must be INDWELT by the Spirit

C. Must be WALKING in the Spirit

D. Must be PRAYING in the Spirit

1. John Owen said: To preach the word . . . and not to follow it with constant and fervent prayer for its success, is to disbelieve its use, neglect its end, and to cast away the seed of the gospel at random.
2. EM Bounds compellingly writes: "What the Church needs to-day is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use -- men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men -- men of prayer."
3. EM Bounds continues "Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men."

V. A man with an ETERNAL MINDSET

A. The nearness of eternity grips him

B. The endlessness of eternity compels him

C. The unstoppable nature of eternity drives him

D. The unchangeableness of the eternal destiny sobers him

E. The offer of eternal glory consumes him

1. John Piper says it well: Pray that the Lord would make you real. Pray that you would really feel the way one ought to feel about hell, and about heaven and about death and sin and forgiveness and resurrection and eternal life. This is THE GREAT battle: do we really feel and think in accord with the measure of the reality that we are speaking of. It will be very hard not to express authentic emotion if we HAVE authentic emotion. Fight the battle mainly at this point. Lord, sober me. Lord, delight me. Lord, satisfy me. Lord, frighten me. Lord, break me. Lord, make me tender. Lord, give me passion for

the perishing. Lord, fill me with exultation over your gospel. This is THE battle. And it has more to do with real tone and gesture and posture than anything else.

VI. A man with a SOBER-MINDED DISPOSITION

- A. Because of the enormity of the task
- B. Because of the longevity of the task
- C. Because of the impossibility of the task
- D. Because of the desperation of the task

1. Spurgeon writes: I scarcely ever come into this pulpit without bemoaning myself that ever I should be called to a task for which I seem more unfit than any other man that ever was born. Woe is me that I should have to preach a gospel which so overmasters me, and which I feel that I am so unfit to preach! Yet I could not give it up, for it were a far greater woe to me not to preach the gospel of Jesus Christ. Unless the Holy Ghost blesses the Word, we who preach the gospel are of all men most miserable, for we have attempted a task that is impossible, we have entered upon a sphere where nothing but the supernatural will ever avail. If the Holy Spirit does not renew the hearts of our hearers, we cannot do it. If the Holy Ghost does not regenerate them we cannot. If he does not send the truth home into their souls, we might as well speak into the ear of a corpse. All that we have to do is quite beyond our unaided power; we must have our Master with us, or we can do nothing. We deeply feel our need of this great truth; we not merely say it, but we are driven every day, by our own deep sense of need, to rejoice that our Lord has declared, "All power is given unto me in heaven and in earth," for we need all power. Every kind of power that there is in heaven and in earth we shall need before we can fully discharge this ministry. Before the nations shall all be brought to hear the gospel of Christ, before testimony to him shall be borne in every land, we shall need the whole omnipotence of God; we shall want every forge in heaven and earth ere this is done. Thank God that this power is all laid by ready for our use, the strength that is equal to such a stupendous task as this is already provided.

VII. A man with a WORD FROM GOD

Mark Dever says: We are called to preach the Word of God to the church of God and to everyone in His creation. This is how God brings life. Each person . . . is flawed and has faults and has sinned against God. And the terrible thing about our fallen natures is that we are greedy for ways to justify our sins against God. Every single one of us wants to know how we can defend ourselves from God's charges. Therefore we are in desperate need to hear God's Word brought honestly to us, so that we don't just hear what we want to hear but rather what God has actually said. All of this is important . . . because God's Holy Spirit creates His people by His Word.

- A. As the man called by God
- B. As the man commissioned by God
- C. As the man heralding for God
- D. As the man accountable to God

E. Remember this! Charles Bridges warns men of God: "If we study the Bible more as ministers than as Christians -- more to find matter for the instruction of our people, than food for the nourishment of our own souls, we neglect then to place ourselves at the feet of our Divine Teacher, our communion with Him is cut off, and we become mere formalists in our sacred profession. We cannot live by feeding others; or heal ourselves by the mere employment of healing our people; and therefore by this course of official service, our familiarity with the awful realities of death and eternity may be rather like that of the grave digger, the physician, and the soldier, *rather than the man of God*, viewing eternity with deep seriousness and deep concern and bringing to his people the profitable fruit of his contemplations."

F. J.I Packer wrote: "Puritan preachers were not afraid to bring the profoundest theology into the pulpit if it bore on their hearers' salvation, nor to demand that men and women apply themselves to mastering it, nor to diagnose unwillingness to do so as a sign of insincerity. Doctrinal preaching certainly bores the hypocrites; but it is only doctrinal preaching that will save Christ's sheep. The preacher's job is to proclaim the faith, not to provide entertainment for unbelievers -- in other words, to feed the sheep rather than amuse the goats."

G. John Stott concludes this so well: Here then is a fundamental conviction about the living, redeeming and self-revealing God. It is the foundation on which all Christian preaching rests. We should never presume to occupy a pulpit unless we believe in this God. How dare we speak, if God has not spoken? By ourselves we have nothing to say. To address a congregation without any assurance that we are bearers of a divine message would be the height of arrogance and folly. It is when we are convinced that God is light (and so wanting to be known), that God has acted (and thus made himself known), and that God has spoken (and thus explained his actions), that we must speak and cannot remain silent. As Amos expressed it, 'The lion has roared; who will not fear? The Lord God has spoken; who can but prophesy?' (3:8) . . . God has spoken. If we are not sure of this, it would be better to keep our mouth shut. Once we are persuaded that God has spoken, however, then we too must speak. A compulsion rests upon us. Nothing and nobody will be able to silence us.

Paul told Timothy, straight and clear, to "Preach the Word" (2 Tim. 4:2). This is the great imperative. This is why the apostles earlier had determined that, even though there were problems with the equitable distribution of financial aid in Jerusalem, the church would just have to find others to solve their problems, because, "We . . . will give our attention to prayer and the ministry of the Word" (Acts 6:4). Why this priority? Because this Word is "the word of life" (Phil. 2:16). That is the great task of the preacher: to "hold out the word of life" to people who need it for their souls. (Mark Dever)

There is no greater privilege than to be a man of God and preach His Word. But along with that privilege comes a fearful responsibility. Being a man of God includes a tremendous responsibility. May God help each of us by His grace to remain faithful to Him and to be that true man of God who is blessed and not punished! (John MacArthur)

2. The STUDY for the Pulpit

This is what happens in the *study* before one walks into the *sanctuary*.

This is what happens in *private* before one stands in *public*.

This is what occurs all week long before he stands and speaks for an hour-long.

This is when the *minister* meets with *God* before the minister stands before the people.

This is the man filling his mind and heart with *God* before he stands to speak for God!

Keep your rear in the chair till you know the text, its meaning, its application and you have something to say to the congregation!

“The young preacher has been taught to lay out all his strength on the form, taste, and beauty of his sermon as a mechanical and intellectual product. We have thereby cultivated a vicious taste among the people and raised the clamor for talent instead of grace, eloquence instead of piety, rhetoric instead of revelation, reputation and brilliancy instead of holiness!” (E.M. Bounds).

I. A man of SELF DISCIPLINE

Quite simply: the preacher is an *other-worldly* man. He lives in this world yet his heart is constantly consumed with the things of the next world! He is a self-disciplined man who lives as man always under the watchful eye of God!

- A. Early hours (prayer, repentance, worship, Bible reading, communion with God)
- B. Unsupervised hours
- C. Alone hours
- D. Diligent hours
- E. Focused hours

NOTE: “Laziness, an alleged busy life, and/or lack of Spirit-controlled discipline are some of the excuses for poor tool choice or use.... Without having the proper tools and self discipline, a preacher can fall prey to writers who are scintillating but unreliable in many of their assertions and much of their logic. Such clever writers push their Scripture-twisting ideas and the preacher who feeds on their mistakes provides them with even further exposure! ... Featherweights in the pulpit usually foster featherweights in the pew!” (James Roscup)

II.A man UNDER OBLIGATION

- A. Called by God
- B. Commissioned by God
- C. Courier of God
- D. Accountable to God

Spurgeon states:

If a man be truly called of God to the ministry, I will defy him to withhold himself from it. A man who has really within him the inspiration of the Holy Ghost calling him to preach, cannot help it, - he must preach. As fire within the bones, so will that influence be until it blazes forth. Friends may check him, foes criticize him, despisers sneer at him, the man is indomitable; he must preach if he has the call of Heaven. All earth might forsake him; but he would preach to the barren mountain-tops. If he has the call of Heaven, if he had no congregation, he would preach to the rippling waterfalls, and let the brooks hear his voice. He could not be silent. He would become a voice crying in the wilderness, "Prepare ye the way of the Lord." I no more believe it possible to stop ministers than to stop the stars of heaven. I think it no more possible to make a man cease from preaching, if he is really called, than to stay some mighty cataract, by seeking, in an infant's cup, to catch the rushing torrent. The man has been moved of Heaven, who shall stop him? He has been touched of God, who shall impede him? With an eagle's wing, he must fly; who shall chain him to the earth? With a seraph's voice, he must speak; who shall seal his lips? And when a man does speak as the Spirit gives him utterance, he will feel a holy joy akin to that of Heaven; and when it is over, he wishes to be at his work again, he longs to be once more preaching. Is not the Lord's Word like a fire within me? Must I not speak if God has placed it there?

III.A man with CORRECT HERMENEUTICS

“The expositor who represents God fills roles comparable to those of explorers, detectives, historians, trackers, and prospectors. He needs the perspective of one who wants to do his best possible work in meeting a variety of challenges in analyzing his text before preaching. He must utilize sound principles of hermeneutics such as scrutinizing the relevant context, watching for significant grammatical constructions, studying broader usages of the words in his text, learning to distinguish literal and figurative language, making allowance for progressive revelation, incorporating insights gained from other pertinent passages, and wisely using information on the customs of biblical times. Implementation of these and other important principles will ensure that the expositor accurately represents the truth of God’s Word” (James Rosscup)

- A. Different genres
 - 1. Narrative
 - 2. Poetry
 - 3. Proverbs

4. Prophetic
5. Didactic
6. Apocalyptic

B. Hermeneutical rules

1. Understand **Context! Context! Context!**
2. What a preacher CLAIMS a passage says can be very different from what it actually says!
3. How do we get the meaning? It comes from knowing the meaning of individual words and sentences, the place of the statement in its context in Scripture, the overall teaching of Scripture, and also we attain the meaning through historical and cultural background knowledge. (Wayne Grudem)
4. **Remember:** There is only one meaning for each text -- though there can be many applications and implications of that text!
 - a) **MEANING:** is what the original author intended to communicate by what he wrote to his audience.

C.3 main features of biblical *hermeneutics*:

1. **OBSERVATION** — *ask questions of the text: who is talking? What are they saying? Who is involved? What does this teach about God, about man, about sin, about Christ, about holiness? Where is this taking place? What happened before this and what comes after it? Why is it here? What is *not* present that you would expect to be in the text? What are the repeated words, phrases?*
2. **INTERPRETATION** — *what does this text mean by what the A/author wrote to his audience at that time?*
 - a) **KEY NOTE:** “The preacher should **always** use the plain, normal, straightforward, literal idea of a term as his starting point. It is a base from which to assess the possibility of a sensible figure. He ought to be literal when this yields the best sense, that is, when the context and word usage point this way. A context of straightforward history will probably not use a term figuratively, though this may occur. IF IT DOES, factors of that text or a comparable one must demonstrate it to be so.
 - b) The language issue.
 - c) The cultural issue.
 - d) The geographical issue.
 - e) The historical issue.
3. **APPLICATION** — *having understood the authorial intent of the text, now we apply the text to our lives and implement it specifically so that we change in light of the Word.*

D. Going from hermeneutics to exegesis to exposition includes these steps:

1. Use the true text, God's Word, as closely as you can responsibly determine it by consulting specialists/commentaries/sources (note the words, language, phrases carefully).
2. Employ the science of hermeneutics, with its interpretive principles.
3. Let these principles expose the meaning of a passage (that is, do an exegetical study of the text) as a person follows prescribed rules in playing a game. Exegesis, then, is the application of hermeneutical principles to decide what a text says and means in its own historical, theological, contextual, literary, and cultural setting. The meaning thus obtained will be in agreement with other related Scriptures.
4. Preach the exposition that flows FROM this process. Make conspicuous the true and essential original meaning and apply this meaning to present needs of hearers in their own cultural situation.

-- John MacArthur

E. How to get at this *meaning* of the text in hermeneutics?

1. Read the entire book where your text is found.
2. Read the passage itself many many times!
3. Find the MAIN POINT of the text/paragraph/verse/chapter
4. Organize the passage
5. Analyze the structure of the passage (main points, subordinate points, 'so that', 'therefore', 'for this reason', 'but', etc.)
6. Put together an exegetical outline (not the sermon outline but one that puts forth the details of the text and its structure)
7. Illustrate the truths.

When we come to sermon preparation, remember 3 key words:

- 1) INDUCTIVE** -- this means that we approach the text and find out what the *text* means and let the *text* speak for itself. (It's the opposite of the *deductive* method which goes to a Scripture with a *preconceived idea and reads that idea INTO the text.*)
- 2) EXEGETICAL** -- the preacher must do his homework in the study *before* he stands to give the meaning of the text. We must accurately handle the word of truth (2 Tim 2.15)
- 3) EXPOSITIONAL** -- we approach the Word, expose its meaning and explain it to the people in a clear, cogent, understandable way. This opens up the Word and exposes the less obvious meanings and presents the applications that the text contains!

IV.A man incorporating ESSENTIAL TOOLS

Spurgeon wrote:

“In order to be able to expound the Scriptures, and as an aid to your pulpit studies, you will need to be familiar with the commentators: a glorious army, let me tell you, whose acquaintance will be your delight and profit. Of course, you are not such wisecracks as to think or say that you can expound Scripture WITHOUT assistance from the works of divines and learned men who have labored before you in the field of exposition. If you are of that opinion, pray remain so, for you are not worth the trouble of conversion, and like a little coterie who think with you, would resent the attempt as an insult to your infallibility. It seems odd, that certain men who talk so much of what the Holy Spirit reveals to themselves, should think so little of what He has revealed to others!” (Charles Spurgeon, speaking to his pastor’s seminary men).

A. Your English Bible

1. G Campbell Morgan writes: For years I have made it a very careful and studied rule never to look at a commentary on a text, until I have spent time on the text alone. Get down and sweat over the text yourself. That is my method. . . . I once heard Dr W.J. Dawson say: "Half the bad theology in the world is due to suppressed perspiration." . . . The text is the sermon, and to that the preacher gives himself in serious thought. It may be that is one of the things most difficult to do, but the habit once acquired, becomes one of the joys of life - real, personal, unbiased thinking. It is so easy, especially when one has built up a library, to look at the text, and then turn around and put the hand on a book. It is a real peril. There must be firsthand thinking, actual work, critical work, on the text. As I said, I have made it a rule never to turn to any commentary or any exegetical work on a text, until I have put in personal, firsthand work on that text alone. Then I take any aid I can, and I find that these aids often help me to correct mistakes I have made. But we have gained enormously if we have first sat down and toiled at the text. . . . If a man settles down to his work, and makes notes and attends to the words and their idiomatic meanings in the languages in which this text is found, he will be mastering for himself the real meaning and the real intention of the text.

B. Other translations (to help with how translators interpreted the Greek/Hebrew constructions) (ESV, NASB, KJV, NIV, NLT, NET)

C. Online resources/books for Greek/Hebrew word studies

1. Blue Letter Bible
2. eSword
3. Strong's bible dictionary

D. Commentaries

1. MacArthur commentaries (new testament)
2. David Guzik (enduring word)
3. Precept Austin
4. Bible Knowledge Commentary (2 vols/OT and NT)
5. The Expositor’s Bible Commentary (12 vols)
6. Matthew Henry’s Commentary on the whole Bible
7. John Calvin’s commentaries on the Bible

E. Theology books

1. MacArthur/Mayhue, *Biblical Doctrine*
2. Wayne Grudem, *Systematic Theology*

V. A man with THEOLOGICAL PRECISION

We must be precise in our study, in our message, in our delivery, and in our conversations!

“biblical theology is theology that NOT ONLY tries to systematically understand what the Bible teaches, but to do so in the context of the Bible’s own progressively revealed and progressively developing storyline. It looks not only at the moral of the story, but the telling of the story, and how the very nature of its telling, its unfolding, shapes our understanding of its point” (Michael Lawrence).

A. The Bible is a *Theology book* -- it tells us about GOD! We *are* theologians. So part of our interpretive process must include the explaining, informing, defining, and exposing of *True, Biblical, Orthodox, Biblical Theology*.

B. The Primary Categories of **Systematic Theology**:

1. Prolegomena (introductory matters: canonicity, knowledge, etc.)
2. Bibliology
3. Theology Proper
4. Christology
5. Pneumatology
6. Anthropology
7. Hamartiology
8. Soteriology
9. Angelology/Demonology
10. Ecclesiology
11. Israelology
12. Eschatology

C. What is **Systematic theology**? It’s the organization of Scripture by a synthesis of scriptural teaching, summarized using major categories that encompass the entirety of God’s written revelation (developed from exegetical and biblical theology).

“And what manner of men will be they be? Men mighty in the Scriptures, their lives dominated by a sense of the greatness, the majesty and holiness of God, and their minds and hearts aglow with the great truths of the doctrines of grace ... They will be men who will preach with broken hearts and tear-filled eyes, and upon whose ministries God will grant an extraordinary effusion of the Holy Spirit, and who will witness ‘signs and wonders following’ in the transformation of multitudes of human lives!” (George Whitefield)

Why Must We Study Theology?

1. To understand the character of God in its aspect toward us.
2. To contemplate the display of his glorious attributes in his works and dealings.
3. To discover his designs toward man in his original and present state.
4. To know this one, True God as far as he may be known, which is the noblest and loftiest aim of all human understanding.
5. To learn our duty to God, the means of enjoying His favor and grace, the hopes which we are authorized to entertain, and the wonderful plan by which our fallen race is restored to purity and happiness.
6. To love God, the most worthy One of all of our affections.
7. To serve God, the most honorable and delightful purpose to which we can devote all our time and talents.

-- John Dick

The preacher will also, by necessity, be a biblical theologian. . . . [Yet] the preacher is not a systematic theologian whose exclusive task is to expound an inwardly coherent account of the Christian faith. He is a pastor, whose major task is to feed the flock of God. The context of the congregation therefore plays a major role in the selection of his material. Where are they in terms of their Christian pilgrimage? What are their . . . needs, lacks, pressures? . . . Our preaching is not to be need-determined, but it must be people-oriented, as Jesus Christ's was (cf. John 16:12). At this point we see something of the value of systematic theology, when that theology enables us to see the interconnections between Christian truth. For those connections are not always the ones preachers tend to make. To give an obvious illustration: we find ourselves called to preach to people whose chief characteristic is lack of assurance. How does this govern our selection of biblical material? The natural instinct is to reply, "Preach a series of sermons on the nature of true assurance." But to do this is not only pastorally a questionable response; theologically it is a confused response. Why? Because assurance is not received by knowing about assurance so much as it is by knowing about Christ! In other words, the selection of material in such a context should be governed not by the nature of the problem so much as by the shape of the gospel, what Paul calls "the form of teaching to which you were entrusted" (Rom. 6:17). This is a principle of selection that lends itself to wide illustration. (Sinclair Ferguson)

“Systematic theology is beneficial as an extension of the teaching function of the churches, for the orderly and integrated formulation of biblical truths, for the undergirding of the preaching of preachers and lay Christians, for the defense of gospel truth against error that has invaded the church, for the legitimation of the gospel before philosophy and culture, as the foundation for Christian personal and social ethics, and for more effective universal propagation of the gospel and interaction with adherents of non-Christian religions” (James Leo Garrett Jr.)

VI.A man with INDOMITABLE TRUST

- A.In the power of God
- B.In the power of Scripture
- C.In the powerlessness of man
- D.In the power of regeneration
- E.In the effectiveness of preaching
- F.In the promises of God (Isa 55; 1 Thess 2.13)

VII.A man with DIVINE ILLUMINATION

- A.A regenerated man HAS the Spirit
- B.A regenerated man LONGS for illumination
- C.A regenerated man REJOICES in illumination
- D.A regenerated man PLEADS for illumination

We must pray regularly for the Holy Spirit's help in the whole process of interpreting the Bible. Even the author of Psalm 119 prayed for help in understanding the Word of God (v.18). This means that *regular prayer* needs to be part of our interpretive process.

VIII.A man with IMPORTUNATE PRAYING

Prayer is not an elective but the principal element in the kaleidoscope of spiritual characteristics that should mark a preacher. These traits unite into a powerful spiritual force; they build a spokesman for God. Jesus, the finest model, and other effective spokesmen for God have been mighty in prayer, while also exhibiting the virtues of godliness and dependence on the Lord. The composite of spiritual qualities whose center is prayer marks out God's long line of proclaimers in the Old Testament, the New Testament, and in church history to the present day. Some books on essentials for preaching slight prayer, but others acknowledge its invaluable role. Preachers who follow the biblical model take prayer very seriously. In sermon preparation, they steep themselves in prayer. (Jim Rosscup)

- A.Praying for ACCURACY
- B.Praying for POWER
- C.Praying for CLARITY
- D.Praying for INSIGHT

“Strange it is that any discussion of preaching should take place outside the context of believing prayer. We have NOT prepared until we have prayed.... We cannot represent God if we have not

stood before God! It is more important for me therefore to teach a student to pray than to preach!” (David Larsen)

[In writing a letter to a fellow minister who felt inadequate for the work] ... “This led me to pray almost incessantly ... He who has thus guided me, and thousands of others equally foolish will, I trust, guide you.... If we would do much for God, we must ask much of God; ... I cannot insist on this too much. Prayer is the first thing, the second thing, and the third thing necessary for a minister, especially in seasons of revival.... Pray, then, my dear brother, pray, pray, pray!” (Edward Payson).

3. The SERMON in the Pulpit

This is the *delivery* of the message from the pulpit & the components thereof.

How to arrive at the place where you've studied and compiled it all into a manuscript/outline that you take into the pulpit with you to preach from.

What are the components of that sermon-manuscript that you have in the pulpit before you as you preach the Word?

I. DESPERATE PRAYER

- A. The sermon should be prayed for BEFORE it's preached
- B. The sermon should be prayed for WHILE it's preached
- C. The sermon should be prayed for AFTER it's preached

II. THESIS STATEMENT/PROPOSITION

First of all, make sure that every expository message has a single theme that is crystal clear so that your people know exactly what you are saying, how you have supported it, and how it is applied to their lives. The thing that kills people in what is sometimes called expository preaching is randomly meandering through a passage.” (John MacArthur)

Delivery makes the most of a good sermon. The flesh of the sermon makes a skeleton of an outline into an attractive and compelling being. But the skeleton only makes sense if it is serving the main idea of the message – each bone supporting the unity of the message, each detail moving the message forward toward a goal. I'm not undermining the importance of any sermonic detail. Details of the sermon and details of delivery, are important, but they are details. Unless there is a core concept, a big idea, a central proposition, whatever you want to call it. Unless there is that main idea derived from effective study of the passage to the best of your ability, all pursued in dependence on the Spirit of God. Unless there is that, there are only details. Random details. Remember the main thing. The main idea is your goal in Bible study. Then that main idea is boss of the message. The main idea is the main thing. (Peter Mead)

- A. This is the direction of & the guide for the sermon >> this drives the whole sermon!

1. "Each proposition must be so worded as to preserve the abiding, permanent, and fixed teaching of the text"
 2. In addition, the proposition needs to become integrated with your major points. Consequently, a plural-noun proposition is almost always the preferred vehicle for accomplishing this.
- B. Each proposition should have 3 elements:
1. Thesis – a subject and what you plan to do w/ it.
 2. Emphases – the “so that” or the “so what” – application; I will talk about the holiness of God so that you’ll make it your ambition in life to be holy just as God is holy (example).
 3. Identify the Format – as to how you plan to develop and apply the thought in the sermon (the flight plan – how you plan to develop and apply).
- C. The homiletical proposition involves the theme or main idea of the text as the expositor purposes to deliver it. It is the explanation of a biblical text for an express purpose. The homiletical proposition differs from the exegetical in that the latter has his audience in mind whereas the former has the contemporary audience in mind.
1. Expositors are unanimous in the necessity of each sermon containing a proposition or main idea.
- D. The proposition deserves more attention than is given by many preachers. It is a statement of the subject as the preacher proposes to develop it. It is subject (idea) and predicate (verb). The subject answers the question, what is the sermon about? The proposition answers the question, what is the sermon?” (Broadus)
- E. The proposition is the gist of the sermon. A reading of the best sermons reveal that often the preacher repeats more than once the comprehensive sentence, and every paragraph serves in some way to enforce or prove or explain or illuminate it in its deep significance. (Alex Montoya)
1. Always know and memorize your proposition. Always pass the “2am test.” If someone were to wake you up at 2:00am and ask you for your proposition and outline, you must be able to give it.

III. HOMILETICAL OUTLINE

- A. There are different outlines:
1. Exegetical outline
 2. Applicational bulletpoint outlines
 3. Homiletical outline
- B. Obviously we cannot preach the entire Bible in one sermon. The Bible must be broken down into preachable segments. The work has already been done for us in the past by its divisions into books, chapters and verses. We need to go one step further and segment the Scriptural passage into respective units of thought, usually conveyed through paragraphs. The goal of the expositor is to isolate the respective units of thought, and then determine how to expound or teach these units in succession, relating one to the other without losing the overall intent of the author. The key to expository preaching is:

1. To preach one unit exclusively.
2. To preach one unit purposefully.
3. To preach one unit effectively.

C. Tips for outlining well:

1. Each main point should support the central idea (theme).
2. Each sub-point should support the idea of its major point
3. Each main point should contain only one statement or item. (Also true of each sub-point).
4. Each main point should directly achieve a specific purpose. (Also true of each sub-point).
5. Each group of points should be coordinate in thought.
6. Each group of points should be parallel in structure.
7. Each sub-point should be logically subordinated.
8. Each group of points should be evident through proper indentation.
9. All points should use a consistent set of outlining symbols.

A helpful summary:

- **The Raw breakdown of every point in the sermon outline**
 - ***Each point has 4 p's together:***
 - **1) The Point**
 - What are you preaching *about*; *what* are you preaching?
 - **2) The Proof**
 - This is your Scripture/ your *text* of Scripture that proves the point
 - We prove it from Scriptures. This is what we must do.
 - **3) The Picture**
 - The illustration that you'll be using
 - You need an illustration and picture to be complete.
 - Let me explain or let me illustrate. "...it's like this..."; or "in other words, let me illustrate..."
 - At least 1 per point.
 - **4) The Practical Application**
 - How does this truth *relate to ME*?
 - The only point that is *negotiable* is this one. It could be placed at the very end of the sermon
 - Other than that, it stays in that.
- All four of these are in *each* of the four points; and/or in each of the sub-points

IV. EXPLANATION OF THE MEANING

- A. Explain the meaning of the text (verse by verse)
- B. Supporting Scriptures
- C. Theological points
- D. Polemic points

E.Simplify!

F. See Nehemiah 8:4-12

1. Nehemiah stands at the wooden podium
2. Nehemiah reads the Word
3. Nehemiah explains the meaning/sense so all understand
4. Nehemiah provided clear application & words of comfort (vv.9-12)

V. ILLUSTRATION

A. It can be very helpful to illustrate the point of the text to *drive the point home*.

B. The Word 'Illustrate' Means To Make Clear, To Illuminate, To Throw Light Upon A Subject."

C. Why must every teacher use good illustrations?

1. Illustrations Are Used To Make The Truth Interesting.
2. Illustrations Are Used To Make The Truth Impressive.
3. Illustrations Are Used To Make The Truth Persuasive.
4. Illustrations Are Used To Make The Truth Practical.
5. Illustrations also apply the truth. In this case, what we have are examples to show the truth at work in someone's life.
6. Illustrations Are Used To Make The Truth Memorable.
7. Illustrations Are Used To Make Repetition Effective.
8. Illustrations Are Used To Give The Congregation A Rest.

D. Transitional key words/transitions for good illustrations:

1. "Suppose...!"
2. "Picture in your mind . . ."
3. "Here's a situation, for example, in which..."
4. Even use good one-sentence word pictures (the Puritans):
 - a) "Eternity to the godly is a day that has no sunset; eternity to the wicked is a night that has no sunrise." (Thomas Watson)
 - b) "Until sin be bitter, Christ will not be sweet." (Thomas Watson)
 - c) When I am in the cellar of affliction, I look for the Lord's choicest wines. (Samuel Rutherford)
 - d) "See a flame in a spark, a tree in a seed. See great things in little beginnings." (Richard Sibbes)
 - e) "Physicians, though they put their patients to much pain, will not destroy their nature, but will raise it up by degrees. Surgeons will pierce and cut but not mutilate. A mother who has a sick and self-willed child will not cast it away for this reason. And shall there be more mercy in the stream than there is in the spring? Shall we think there is more mercy in ourselves than in God, who plants the feeling of mercy in us?" (Richard Sibbes)
 - f) "A proud faith is as much a contradiction as a humble devil." (Stephen Charnock)
 - g) "Eternity to the godly is a day that has no sunset; eternity to the wicked is a night that has no sunrise." (Thomas Watson)

h)"The indulgence of one sin opens the door to further sins. The indulgence of one sin diverts the soul from the use of those means by which all other sins should be resisted." (John Owen)

"The art of illustration is a thing no preacher can afford to neglect. Abstract truth has to be translated into concrete terms, if it is to impinge upon the average mind. The preacher who will not condescend thus to translate his meaning, who disdains the use of illustration, considering it undignified and puerile, is being very foolish. Surely our Lord's example is decisive here. Jesus did not speak of the efficacy of importunate prayer: He showed us a man shamelessly hammering at his neighbor's door at midnight. He did not say that wrong personal relationships were inimical to religious reality: He said it would be wise to leave our gift before the altar, and go and make peace with our brother, and then come back and offer the gift. When a certain jurist, and expert in definitions, demanded 'Who is my neighbor?' the answer was 'A certain man went down to Jericho.' and the story of the Good Samaritan. Truth made concrete will find a way past many a door where abstractions knock in vain." (Stewart)

VI.APPLICATION/IMPLEMENTATION

"Application, In The Strict Sense, Is That Part, Or Those Parts, Of The Discourse In Which It Is Shown How The Subject Applies To The Persons Addressed, What Practical Instructions It Offers Them, What Practical Demands It Makes Upon Them." (John Broadus)

If there is no application, there is no sermon. (Alex Montoya)

We are the man between two worlds – the world of the Scriptures and the world we live in (John Stott)

Spurgeon said, "Where the application begins, the sermon begins."

"Martin Luther wrote that the Bible 'is not merely to be repeated or known, but to be lived and felt.'"

A.How to get at a good/proper/faithful application:

1. The process of application resembles the building process of an apartment complex.

"A solid foundation must come first. We call this interpretation. Next come the structure, which we identify as biblical principles and specific commands. Principles are derived from the text and are stated in general terms that apply to any time period. Specific commands speak directly to all ages. Finally, comes the crowning piece, the roof, which we call application. Without the solid foundation of interpretation, the supporting structure of principles and specific commands, the roof of application will not stand." (Roy Zuck)

B.Application is persuasion. This is NOT a "take it or leave it." We are beseeching them to apply the truth to their hearts. More than just general suggestions.

C. The importance of persuasion/application (Alex Montoya):

1. The chief part of what is commonly called application is persuasion. It is not enough to convince men of truth, nor enough to make them see how it applies to themselves, and how it might be practicable for them to act it out; but we must persuade men.
2. Persuasion is not generally best accomplished by mere exhortation but by urging, in the first place, some motive or motives for acting or determining to act.
3. However, to speak of truths (as in Scripture) without feeling and awakening emotion is unnatural and wrong. The prophets made the most impassioned appeals. Our Lord and the apostles tried not merely to convince their hearers but to incite them to earnest corresponding action, and their language is often surcharged with emotion.

D. So true 'application' must employ the **you** form. "You must!" "Are you...?" "What about you?" The goal of application is to corner every hearer with the truth of Scripture so that they *must* respond to what they've heard.

VII. GOSPEL EXPLANATION & SUMMONS

"A man cannot be a faithful minister until he preaches Christ for Christ's sake--until he gives up striving to attract people to himself, and seeks only to attract them to Christ." (Robert Murray McCheyne)

"The excellency of a sermon lies in the plainest discoveries and liveliest applications of Jesus Christ." (John Flavel)

"It is not opinions that man needs: it is Truth. It is not theology: it is God. It is not religion: it is Christ. It is not literature and science; but the knowledge of the free love of God in the gift of His only-begotten Son." (Andrew Bonar)

"The best sermons are the sermons which are fullest of Christ. A sermon without Christ as its beginning, middle and end is a mistake in conception and a crime in execution." (Charles Spurgeon)

A. Preach Christ crucified (1 Cor 2:2)

B. Preach the gospel of Christ (Col 1:28-29)

C. Preach the gospel from all of Scripture (cf. Peter in Acts 2)

D. Preach the glory and splendor of Christ as the fulfillment of the OT (Luke 24)

E. Call & beseech & woo & invite & summon all hearers to repent & believe the gospel (Mark 1:15 & Matt 11:28)

Here is an account of Jonathan Edwards chastising another preacher who preached a sermon without Christ:

"A poor sermon!" said the preacher, "It took me a long time to study it, my explanation of the text was accurate, the illustrations were appropriate, and the arguments conclusive! Will you tell me why you think it a poor sermon?"

"Because," said Jonathan Edwards, "there was no Christ in it."

"Well," said the preacher, "Christ was not in the text; we are not to be preaching Christ always, we must preach what is in the text."

"Then don't take a text without Christ in it," Edwards replied. "But you will find Christ in every text if you examine it. From every text in Scripture there is a road to the metropolis of the Scriptures, that is Christ. And my dear brother, your business is, when you get to a text, to say, 'Now, what is the road to Christ?' and then preach a sermon running along that road. "I have never yet found a text that had not a plain and direct road to Christ in it; and if ever I should find one that has no such road, I will make a road. I would go over hedge and ditch but I would get at my Master, for a sermon is neither fit for the lord nor yet for the peasant unless there is a savor of Christ in it."

VIII. INTRODUCTION & CONCLUSIONS

The takeoff and landing are important parts of the flight from one destination to another. So it is also with the introduction and the conclusion. They are vital parts of the sermon.

A. INTRODUCTION

1. "However he begins, the minister should make the most of his first twenty-five words to seize attention. An ear-grabbing opening promises that what follows may be worth...everyone's time." (Robinson)
2. "To fail to secure the ear of your audience is to fail to secure its mind." (Evans)
3. Sources of information for an INTRO: a brief story, personal experience, current events, biography, biblical example/illustration, statistics, facts, news headlines, a heart-probing question, a parable, a hypothetical story (there was once a man...), humorous incident, a striking statement.
4. Purposes of the introduction:
 - a) It gets attention
 - b) It secures interest
 - c) Dismisses Prejudice, Creates Favorable Regard For The Preacher
 - d) Indicates The Purpose Of The Sermon
 - e) It connects with the previous messages in the expositional book-series
 - f) Introduces The Subject/Text Of The Sermon

B. CONCLUSION:

1. The purposes of the conclusion:
 - a) The Applicational Nature Of The Conclusion That Helps To Distinguish A Sermon From A Lecture.
 - b) Through The Conclusion The Sermon Is Allowed To Come To An Appropriate Ending Rather Than Coming To A Stop.
 - c) Through The Means Of The Conclusion The Hearer Is Compelled To Respond In An Appropriate Manner To The Message.

(1)The conclusion must solicit a verdict from the hearers. The must respond to the message. This is unavoidable, However, the preacher must detail for the congregation how they are to live in the light of the truth of the sermon. They must be forced to choose for themselves whether they will or will not comply with, or conform their lives to the truth of the Scriptural passage (Alex Montoya).

2. The importance of a *good* conclusion:

a)The preacher, like the pilot of an airplane, has as his expressed purpose to land at a predetermined destination (Alex Montoya)

b)"The conclusion should move like a river, growing in volume and power. It should not be like a stream that loses itself in a marsh." (John Broadus)

C.The INTRO and CONCL should be wise in word choice, engaging in tone and passion, and direct with eye contact and appropriate to supplement (undergird/support) the key point of the sermon.

"Many preachers are careless about the way they end their sermons because they do not have an understanding of the importance of ending well. Rhetorically, psychologically, and spiritually the conclusion is a most vital part of the sermon.... In most cases it is the place of the sermon's climax--or anticlimax. Let it be the rule, then, that the conclusion should be carefully prepared," (John Broadus)

IX. THE LAST (*And Often Neglected*) STEP: DESPERATE PRAYER!

A.The study is finished

B.The need is evident

C.We live in desperation

D.Our research is through

E.We beg for the Spirit

F. We know our inability

G.So we beg, we cry out, we want to exalt Christ!

"What the Church needs to-day is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use -- men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men -- men of prayer." (EM Bounds)

"The preacher must be surrendered to God in the holiest devotion. He is not a professional man, his ministry is not a profession; it is a divine institution, a divine devotion. He is devoted to God. His aim, aspirations, ambition are for God and to God, and to such prayer is as essential as food is to life." (EM Bounds)

No man is greater than his prayer life (Leonard Ravenhill).

4. The DELIVERY in the Pulpit

The Sermon Delivery is NOT:

- A running commentary
- An exegetical datadump
- A self-promoting platform
- A storytelling moment
- An academic lecture
- A heartless presentation
- A job to just get the work done

Whereas my major goal in lecturing is *information*, my major goal in preaching is *transformation*. And because this is the case, I don't feel the burden to give people as much information as possible; rather, I feel the burden to give people the information necessary about the text so that they will see the connections to their own lives and be moved to seek God in Christ as a result. Application is the major focus of the sermon. (Sean Lucas)

What you say is one thing but how you say it is another thing!

"The chief requisite to an energetic style is an energetic nature. There must be vigorous thinking, earnest if not passionate feeling, and the determined purpose to accomplish some object. or the man's style will have no true, exalted energy. It is in this sense emphatically true that an orator is born, not made. Without these qualities one may give valuable instruction; without them one might preach what silly admirers call 'beautiful' sermons; but if a man has not force of character, a passionate soul, he will never be really eloquent. There are, however, timid and sensitive men who, when practice has given them confidence and occasion calls out their powers, exhibit far more of this masterful nature than they had ever imagined themselves to possess." (John Broadus)

I. A Focused Goal

Preaching is not merely an exercise in speech or oratory. It is a soul pleading to another soul, "be reconciled to God" (II Cor.5:20). It is the burden for others which creates passion. Lloyd-Jones gives this quote and this observation:

" 'To love to preach is one thing, to love those to whom we preach quite another.' The trouble with some of us is that we love preaching, but we are not always careful to make sure that we love the people to whom we are actually preaching. If we lack this element of compassion for the people you will also lack the pathos which is a very vital element in all true preaching." (Lloyd Jones)

"The preacher who learns to preach from his heart will move men to action. Our purpose is not merely to present a Bible message for the purpose of information or display. We preach in order to bring men to decision. Our decision is to change behavior for the better, to bring men to obedience to God, and to lead them to accept the challenge of a Christ-centered life. Heart preaching will help us accomplish those goals. (Jerry Vines)

A. Here are some goals of preaching:

1. Convert the sinner
2. Correct the ignorant
3. Reprove the wayward
4. Heal the broken
5. Teach the simple
6. Inspire the weary
7. Protect the helpless

Preaching is people oriented. People are our business, our only business. Consider what Charles Spurgeon writes about Whitefield,

"Hear how Whitefield preached, and never dare to be lethargic again. Winter says of him that 'sometimes he exceedingly wept, and was frequently so overcome, that for a few seconds you would suspect he never would recover; and when he did, nature required some little time to compose herself. I hardly ever knew him go through a sermon without weeping more or less. His voice was often interrupted by his affections.'" (p.307)

Whitefield would say, "You blame me for weeping; but how can I help it, when you will not weep for yourselves; although your own immortal souls are on the verge of destruction, and, for aught I know, you are hearing your last sermon, and may never more have an opportunity to have Christ offered to you?"

So Spurgeon would say:

Be natural; forget yourself; be so absorbed in what you are doing and in the realisation of the presence of God, and in the glory and the greatness of the Truth that you are preaching, and the occasion that brings you together, . . . that you forget yourself completely. That is the right condition; that is the only place of safety; that is the only way in which you can honour God. Self is the greatest enemy of the preacher, more so than in the case of any other man in society. And the only way to deal with self is to be so taken up with, and so enraptured by, the glory of what you are doing, that you forget yourself altogether.

II. Eye Contact

"As important as grooming and movement are to a speaker, eye contact probably ranks as the most effective single means of non-verbal communication at his disposal. Eyes communicate." (Haddon Robinson)

A. The importance of making eye contact while preaching your sermon:

1. Gauge your audience
2. Smile
3. Look at the audience
4. Look into the eyes (keep *them* engaged/grip them)
5. Think person to person communication

B. The eyes are the windows into your heart!

C. Eye contact. It's the most uncomfortable aspect of public speaking. Why? Because when we make eye contact with people, two things happen...

1. We know a little bit more about what someone is thinking about what we're saying.
2. Our listeners know a little bit more about how we're feeling about what we're saying.
3. And both can be uncomfortable. But the very reasons why eye contact is uncomfortable are the reasons why we ought to remember to utilize it as often as possible.

III. Heart-Driven Passion

"This element of pathos and of emotion is, to me, a very vital one. It is what has been so seriously lacking in the present century, and perhaps especially among reformed people. We tend to lose our balance and to become over-intellectual, indeed almost to despise the element of feeling and emotion. We are such learned men, we have such a great grasp of the truth, that we tend to despise feeling. The common herd, we feel, are emotional and sentimental, but they have no understanding." (Martyn Lloyd Jones)

A. Passion in the HEART

B. Passion in the EYES

C. Passion in the ARMS

D. Passion in the TORSO

E. Passion in the VOICE

1. The many aspects of professional vocal delivery can dizzy us with their intricacies, rules and exceptions. Cut to the quick with this key: Fill the room but speak to individuals." (Bryan Chappell)
 - a) rate the speed with which you speak (how fast & slow you speak)
 - b) projection making oneself heard (projection/elevating/uplifting the voice!)
 - c) speak to the last person there – make eye contact with them
 - d) variety the varying of tones, and speed (how loud, soft, quiet are you)
 - e) pause for emphasis (pause at proper/crucial moments)
 - f) be loud when driving a point home; be softer when asking heart-questions.

Passionate preaching puts the whole of self into preaching. After he has loaded the cannon for firing, he rams himself into the barrel and fires away. Vines says, "the preacher not only delivers his sermon; he also delivers himself," and "in one sense of the word we might say that sermon delivery is no so much the art of the preacher's delivering the sermon as it is of the preacher's delivering himself" (p. 151-2). Or as a black preacher said, "you haven't preached until you've developed a holy sweat." (Alex Montoya)

Preachers with cold hearts will never warm and awaken the consciences of their hearers. Preaching is more than delivering a message from God; it is delivering a message from God in a manner consistent with that content. The message concerns the fire of God's love and the fire of his judgment and hence can be authentically proclaimed only by hearts kindled with the fire of the Holy Spirit. False emotionalism, and the unrealistic dramatization of the message, do not honor the Lord and tend only to alienate non-Christians further. But there is a true engagement of the heart in preaching . . . which is stamped with sincerity and which is an authentic reflection of the heart of the God whose gospel we proclaim. God is looking today for preachers who like his Son will 'cry out'. (Bruce Milne)

IV. Personal Transformation

Richard Baxter wrote to fellow ministers: "God never saved any man for being a preacher, nor because he was an able preacher; but because he was a justified, sanctified man, and consequently faithful in his Master's work. Take heed, therefore, to yourselves first, that you be that which you persuade your hearers to be, and believe that which you persuade them to believe, and heartily entertain that Savior whom you offer to them."

A. The Word does the sanctifying work in us all week long!

B. Transformed by our STUDY IN THE WORD.

1. Unless preachers experience of the power of the truth which they preach in and upon their own souls . . . they will themselves be lifeless and heartless in their own work, and their labor for the most part will be unprofitable towards others. . . . A man preacheth that sermon only well unto others which preacheth itself in his own soul. And he that doth not feed on and thrive in the digestion of the food which he provides for others will scarce make it savory unto them; yea, he knows not but the food he hath provided may be poison, unless he have really tasted of it himself. If the word do not dwell with power in us, it will not pass with power from us. And no man lives in a more woful condition than those who really believe not themselves what they persuade others to believe continually. The want of this experience of the power of gospel truth on their own souls is that which gives us so many lifeless, sapless orations, quaint in words and dead as to power, instead of preaching the gospel in the demonstration of the Spirit. (John Owen)

C. Transformed by our BEHOLDING OF JESUS CHRIST.

D. Transformed by our REPENTANCE OVER OUR SIN.

E. Transformed by our RELIANCE UPON THE SPIRIT.

F. Transformed by our MEETING WITH GOD IN PRAYER.

One reason an essential element of love is the enjoyment of our work is that you can't consistently give what you don't have. If you don't give gladness, you don't give the gospel, you give legalism. A pastor who guts out his work in gladless "obedience" transmits that life to his people and the name of it is hypocrisy and legalistic bondage, not the freedom of those whose yoke is easy and whose burden is light.

Another reason is that a pastor who is not manifestly glad in God does not glorify God. He cannot make God look glorious if knowing and serving this God gives no gladness to his soul. A bored and unenthusiastic tour guide in the Alps contradicts and dishonors the majesty of the mountains..." (John Piper)

Piper continues:

To treasure the Truth, and to love the Truth, and be impassioned about the truth, and to exult in the Truth, you have to know the Truth. So it's not enough to say that preaching is exultation. We must also say it is "expository exultation." It is exultation in the Truth of God's Word. . . . You can never twist or exploit the Word in order to increase the emotional response of the people. Preaching is not exultation without exposition of the Word. Nor is preaching exposition of the Word without exultation. One error cuts off the head. The other rips out the heart. In both cases the victim dies. No heart. Or, no head. You're dead. And so is preaching. And not too long after, the church.

So the command of the Lord is, Preach the Word. Keep your head on (exposition) and keep your heart alive (exultation). Handle the precious living Word of God accurately. And come to this pulpit week after week and do expository exultation. Don't out-exult the Word. And don't under-exult the Word. There is enough glory in the Word that you need add nothing artificial. Just eat it until your heart is deeply and truly satisfied and then serve the same banquet for your people. . . .

Scripture turned into glad tidings -- that is what happens in expository exultation. Pastor, if the Lord wills, there are many years in front of you and many trials. You will be tempted in many ways to give up preaching. Satan will lie to you that it is not a great thing. Or that you could devote yourself to something more significant. But when that happens go back to 2 Timothy 4:1-2 and listen to the apostle. "I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word."

Then you will rise up and say with Martin Luther, "If I could today become king or emperor, I would not give up my office as preacher."

V.Unflinching Courage

Men hold opinions, but convictions hold the man. Convictions are spiritual instincts which drive us to action regardless of the circumstances. Paul tried to instill passion in Timothy by saying to him: "Preach the word" (II Tim. 4:2). Preachers convinced of the Bible as God's word and committed to preach that word will never lack passion. The Word of God alone is a fountain of inspiration (Ps. 19:7-13, 119:1 ff.); it is powerful (Heb. 4:12-13); it is sufficient (II Tim. 3:16-17); and it is effective (Isa. 55:11).

If you try to please everybody, then you have no convictions!

A.We need courage & boldness!

- 1.know your Master intimately
- 2.know your mandate
- 3.know your message
- 4.know your motives
- 5.know your methods of delivery

B.John Wesley said: "Give me 100 preachers who fear nothing but sin and desire nothing but God; such alone will shake the gates of hell."

C.Spurgeon said: "A sermon often does a man most good when it makes him most angry. Those people who walk down the aisles and say, "I will never hear that man again," very often have an arrow rankling in their breast."

D.Spurgeon also said: "You cannot preach conviction of sin unless you have suffered it. You cannot preach repentance unless you have practiced it. You cannot preach faith unless you have exercised it. True preaching is artesian; it wells up from the great depths of the soul. If Christ has not made a well within us, there will be no outflow from us."

"The preacher should never be apologetic, he should never give the impression that he is speaking by their leave as it were; he should not be tentatively putting forward certain suggestions and ideas. That is not to be his attitude at all. He is a man, who is there to declare' certain things; he is a man under commission and under authority. He is an ambassador, and he should be aware of his authority. He should always know that he comes to the congregation as a sent messenger." (Lloyd-Jones)

VI.Joyous Inability

I found myself very much straitened before I had got to the middle of my sermon, and was at length brought to a full stop. I had only power to make a public confession of my weakness, and that I was utterly unable to proceed. The Lord gave me however at the same time to hope that it might be good for me and for my people that I should be thus humbled, so that I was not much disconcerted, nor has it given me a moment's uneasiness

ever since. Only I hope it will be an abiding memento to me to be afraid of leaning to my own understanding, and make me go up the pulpit steps for the future, with a deeper conviction both of my unworthiness and my inability. (John Newton)

- A. An inability to COMMUNICATE DIVINE TRUTH ADEQUATELY.
- B. An inability to REGENERATE DEAD SOULS.
- C. An inability to SANCTIFY THE SAINTS.
- D. An inability to LIVE UP TO WHAT WE OURSELVES PREACH
- E. An inability to MAKE THE WORD EFFECTUAL.
- F. An inability to BE GOD'S MOUTHPIECE PERFECTLY.

I have known preachers who have been very weak, and yet they have been used of the Lord. For many, many years, my own preaching was exceedingly painful to me because of the fears which beset me before entering the pulpit. Often, my dread of facing the people has been overwhelming. Even the physical feeling, which came of the mental emotion, has been painful; but this weakness has been an education for me. I wrote, many years ago, to my venerable grandfather, and told him of many things that happened to me before preaching, - sickness of body, and terrible fears, which often made me really ill. The old gentleman wrote back, and said, " I have been preaching for sixty years, and I still feel many tremblings. Be content to have it so; for when your emotion goes away, your strength will be gone." When we preach and think nothing of it, the people think nothing of it, and God does nothing by it. An overwhelming sense of weakness should not be regarded as an evil, but should be accepted as helpful to the true minister of Christ. (Charles Spurgeon)

Concluding Words to Fellow Ministers by Richard Baxter (in *Reformed Pastor*):

If we were heartily devoted to our work, it would be done more vigorously, and more seriously, than it is by the most of us. How few ministers do preach with all their might, or speak about everlasting joys and everlasting torments in such a manner as may make men believe that they are in good earnest! It would make a man's heart ache, to see a company of dead, drowsy sinners sitting under a minister, and not hear a word that is likely to quicken or awaken them. Alas! we speak so drowsily and so softly, that sleepy sinners cannot hear. The blow falls so light that hard-hearted sinners cannot feel. The most of ministers will not so much as exert their voice, and stir up themselves to an earnest utterance. But if they do speak loud and earnestly, how few do answer it with weight and earnestness of matter! And yet without this, the voice doth little good; the people will esteem it but mere bawling, when the matter doth not correspond. It would grieve one to the heart to hear what excellent doctrine some ministers have in hand, while yet they let it die in their hands for want of close and lively application; what fit matter they have for

convincing sinners, and how little they make of it; what good they might do if they would set it home, and yet they cannot or will not do it.

O sirs, how plainly, how closely, how earnestly, should we deliver a message of such moment as ours, when the everlasting life or everlasting death of our fellow-men is involved in it! Methinks we are in nothing so wanting as in this seriousness; yet is there nothing more unsuitable to such a business, than to be slight and dull. What! speak coldly for God, and for men's salvation? Can we believe that our people must be converted or condemned, and yet speak in a drowsy tone? In the name of God, brethren, labor to awaken your own hearts, before you go to the pulpit, that you may be fit to awaken the hearts of sinners. Remember they must be awakened or damned, and that a sleepy preacher will hardly awaken drowsy sinners. Though you give the holy things of God the highest praises in words, yet, if you do it coldly, you will seem by your manner to unsay what you said in the matter. It is a kind of contempt of great things, especially of so great things, to speak of them without much affection and fervency. The manner, as well as the words, must set them forth. If we are commanded, 'Whatsoever thy hand findeth to do, do it with all thy might,' then certainly such a work as preaching for men's salvation should be done with all our might. But, alas, how few in number are such men! It is only here and there, even among good ministers, that we find one who has an earnest, persuasive, powerful way of speaking, that the people can feel him preach when they hear him.

. . . Speak to your people as to men that must be awakened, either here or in hell. Look around upon them with the eye of faith, and with compassion, and think in what a state of joy or torment they must all be for ever; and then, methinks, it will make you earnest, and melt your heart to a sense of their condition. Oh, speak not one cold or careless word about so great a business as heaven or hell. Whatever you do, let the people see that you are in good earnest. . . . You cannot break men's hearts by jesting with them, or telling them a smooth tale, or pronouncing a gaudy oration. Men will not cast away their dearest pleasures at the drowsy request of one that seemeth not to mean as he speaks, or to care much whether his request be granted or not. . . .

As we have reasonable creatures to deal with, and as they abuse their reason against the truth, we must see that our sermons be all convincing, and that we make the light of Scripture and Reason shine so bright in the faces of the ungodly, that it may even force them to see, unless they wilfully shut their eyes. A sermon full of mere words, how neatly soever it be composed, while it wants the light of evidence, and the life of zeal, is but an image or a well-dressed carcass.

In preaching, there is a communion of souls, and a communication of somewhat from ours to theirs. As we and they have understandings and wills and affections, so must the bent of our endeavors be to communicate the fullest light of evidence from our understandings to theirs, and to warm their hearts, by kindling in them holy affections as by a communication from our own. The great things which we have to commend to our hearers have reason enough on their side, and lie plain before them in the Word of God. We should, therefore, be furnished with all kind of evidence, so that we may come as with a torrent upon their understandings, and with our reasonings and expostulations to pour shame upon all their vain objections, and bear down all before us, that they may be forced to yield to the power of truth.

