



- × A Subject to be completed
 - + It is similar to the theme to be explained, but it does not include the complement in the single sentence unifier.
 - × The complement is listed in outline form.
 - + First, you ask what is the subject.
 - + Second, you ask what does the passage say about the subject?
 - + Then you simply state the answer to the first question, and give an outline of the answer to the second question.
 - + This is probably easier to do than the others, but it may have less impact.



- × A Subject to be completed (continued)
 - + Using 2 Cor 9:6-7 as an example, here is how it is done.
 - + What is the subject?
 - × Attitudes about Christian giving.
 - + What does the text say about the subject?
 - × Believers should give generously.
 - × Believers should give intentionally.
 - × Believers should give joyfully.
 - + Unifier – Believers should have the right attitudes about giving.
 - × They should give generously, intentionally, and joyfully.



- ✘ Story to be told
 - + This is unique to narratives.
 - + It can either be inductive or deductive. All the other approaches are only deductive.
 - ✘ Deductive tells you the point up front, and then shows it in the sermon.
 - ✘ Inductive does not tell you the main point (unifier) in the beginning, but leads you there through the story of the text, and surprisingly drops it on you in the end.



- ✘ Story to be told (continued)
 - + If it's going to be inductive, then it goes like this:
 - ✘ Story → Theme → Application.
 - + If it's going to be deductive, then it goes like this:
 - ✘ Theme → Story → Application.
 - + Since the deductive approach is similar to the other kinds of unifiers, we will focus on inductive.
 - + Inductive.
 - ✘ Your exegesis has convinced you the narrative points to one timeless truth.
 - ✘ You save it for the end, but instead your outline points build up to the final conclusion.



- ✘ Story to be told (continued)
- ✘ We will use this with 1 Sam 15.
 - + In the introduction you introduce the subject. In this case, you talk about the difficulty of obedience. Another man (King Saul) of another era struggled with this too.
 - + You then preach the text scene by scene, and then once it is done you tell everyone what it all adds up to.
 - + What does God want you to know? In His eyes, your disobedience is like witchcraft and idolatry!
 - ✘ The trap is sprung, and everyone who once thought disobeying God was no big deal have just been confronted in the same way Saul was.
 - + From here you finish with strong application.
- ✘ It mimics life since we experience life inductively.



- ✘ The Unifier concluded
 - + Once you have figured out the unifier, you pretty much know what you are going to write in the sermon.
 - + It takes a lot of intense thought to figure out the unifier, but once it is done, the sermon is already organized before you write a single word.
 - + This makes writing the sermon much faster. It also makes the sermon much easier to follow.



× The Introduction

- + The introduction is important. It introduces the subject, and tells people that your text tells them something relevant to our lives about that subject.
- + Often, the introduction makes or breaks your sermon. If people don't see within the first few minutes that this is potentially life-changing and relevant for their lives, they may tune out.
- + How you lead in with the intro is influenced by your unifier.
 - × If you are going to use a proposition, you have set it up in the intro. In the Luke 13:1-9 example, I began with the typical things our culture sees as great concerns. I then countered it with the fact that Jesus tells us are greatest concerns are none of those things.
 - × That then leads in to the proposition. Since people already realized it was correcting their wrong thoughts, they have buy-in. They want to see it proved.



× Introduction (Continued)

- + The introduction should not be unduly long. A rule of thumb is it should be no more than 5% of the sermon length.
- + If there is a story, event, parable, or any anecdote from our culture that applies, it is good to open with that.
 - × It gets people's attention.
 - × It also immediately reveals that the text's timeless truth applies just as much to today as it did back in biblical times.
- + After you have their attention, you wrap up the intro with the unifier (unless you are doing the inductive method).



✘ Body or Outline

- + Your sermon body is organized around your sub points.
- + So in Luke 13:1-9, I had two sub-points: repentance (1-5) and fruitfulness (6-9).
 - ✘ In each sub-point you must do at least three things: explain the text; illustrate the text; apply the text.
 - ✘ If you miss any of these, it is not expositional preaching.
- + Make sure you have a good transition between sub-points, otherwise it will lack flow and seem disjointed.
- + The better you are, the less people realize the transition. (Roller Coaster analogy – enjoy the ride).



✘ A word about illustrations.

- + Some people think that illustrations should only come from the Bible.
- + Others think illustrations should only come from the current culture and setting we live in.
- + Don't be silly. Jesus did both.
 - ✘ He used Scriptural illustrations to make his point (like David eating the showbread).
 - ✘ He also appealed to normal things of the culture all the time (any parable).
- + If you reject biblical illustrations, then you rob your people of biblical content (they NEED it). If you reject current illustrations, then you rob your people of any relevant connection of the text to our current life.



✘ The Conclusion

- + Wrap up the sermon.
- + It should not be a summary.
- + It should be a call to action in light of the text.
- + It should force the person in the pew into the position where they are now confronted by God with two questions: What say you? What do you?