
Biblical Preaching

From text to delivery

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COURSE OUTLINE

PURPOSE

To define expositional preaching, teach a practical model for developing expositional sermons, and help the student develop the necessary skills to implement it.

OBJECTIVES

1. The student will be thoroughly committed to expositional preaching.
2. The student will understand and be able to use the homiletical model taught in class.
3. The student will be able to demonstrate the integration of hermeneutical and exegetical principles with homiletics.

REQUIREMENTS

Books on Hermeneutics:

1. *Knowing Scripture* by R.C. Sproul
2. *How to Read the Bible For All Its Worth* by Gordon Fee & Douglas Stuart

Books on Preaching:

1. *Expository Preaching* by David Helm
2. *Biblical Preaching* by Hadden Robinson
3. *Preaching and Preachers* by Martyn Lloyd-Jones

Assignments:

1. Read two of the books listed above.
2. Complete weekly group and personal assignments.
3. Following the methodology here, prepare and deliver a full sermon.

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LESSON 1: DEFENDING AND DEFINING EXPOSITIONAL PREACHING

Goal: Define and develop a commitment to expositional preaching.

Assignment: *Personal*—Begin your reading. *Group*—Name the theme!

THE DEFENSE OF EXPOSITIONAL PREACHING

A THEOLOGICAL PRINCIPLE, HEBREWS 1:1-2

“Preaching is indispensable to Christianity. Without preaching a necessary part of its authenticity has been lost. For Christianity is, in its very essence, a religion of the Word of God. No attempt to understand Christianity can succeed which overlooks or denies the truth that the living God has taken the initiative to reveal himself savingly to fallen humanity; or that his self-revelation has been given by the most straightforward means of communication known to us, namely by a word and words; or that he calls upon those who have heard his Word to speak it to others” (John Stott, *Between Two Worlds*, p. 15).

A BIBLICAL PRACTICE

The Scriptures preserve a special place for the task of preaching, cf. Acts 5:42; 6:2-4; 10:42; Rom 10:14-17; 1 Cor 1:17-2:5; 9:16; Phil 1:12-18; 2 Tim 4:1-5.

The pastor is especially called to fulfill this task, cf. Titus 1:9; 1 Tim 3:2; 4:6; 5:17.

A MESSIANIC PATTERN

The Lord counted preaching as central to His mission, cf. Isa 61:1-2; Mark 1:38; Luke 4:43; John 17:6.

A PROFITABLE METHOD

It is God’s chosen means for saving souls, Rom 10:14-17; 1 Cor 1:21-24.

It is a form which provides great advantages:

1. It enables a sustained effort to reach the mind and affections;
2. It provides an opportunity for sustained arguments to be marshaled;
3. It allows one to cultivate a exalted view of majestic truths; and
4. It can handle pointed confrontation more effectively.

Systematic exposition of biblical passages should be our primary method because:

1. It is the method least likely to stray from the text;
2. When done well, it teaches people how to read and study their Bibles;
3. It brings certainty and authority into the preacher;

4. If done properly, it meets the need for relevance without surrendering to the clamor for relevance;
5. It enables the pastor to address tough issues in the course of exposition;
6. It yields a systematic proclamation of the whole council of God.

A DIVINE ENCOUNTER

God makes himself known through the proclamation of his truth (1 Cor 14:25; 1 Sam 3:21). God is revealed by the Word. God's people know him by what he has said (John 10:16; Luke 10:16; Mt 10:40, 13:20; Gal 4:12-14). Christ uses the word to call his people. It is the very utterance of God (1 Peter 4). God's glory is also revealed in the knowledge of Christ. Preaching is the opportunity for the glory of God and the face of Christ to be known.

When we forget this, we forget that we have an obligation to respond to God. We must present it as this is a message from him. It is a proclamation, not a lecture. It must be a plea given with zeal.

THE DEFINITION OF EXPOSITIONAL PREACHING

THE MEANING OF EXPOSITIONAL PREACHING

It is not:

1. Determined by the length of the passage.
2. A running commentary of the passage.
3. A doctrinal or topical approach to every idea in the passage.
4. Preaching through books one verse at a time.

It is a method of preaching which

1. unfolds the original meaning of a biblical passage(s),
2. correlates it with the unified message of Scripture, and
3. makes appropriate application to its contemporary hearers.

“Expository preaching, therefore, emerges not merely as a type of sermon—one among many—but as the theological outgrowth of a high view of inspiration. Expository preaching then originates as a philosophy rather than a method. It reflects a preacher’s honest effort to submit his thought to the Bible rather than to subject the Bible to his thought” (Haddon Robinson, *Making A Difference in Preaching* [Grand Rapids: Baker, 1999], pp. 69-70).

DEFINITIONS OF EXPOSITIONAL PREACHING

David Helm (*Expositional Preaching*):

Expositional preaching is empowered preaching that rightfully submits the shape and emphasis of the sermon to the shape and emphasis of a biblical text.

Mark Dever (*Preach: Theology Meets Practice*, p. 36):

Expositional preaching is preaching in which the main point of the biblical text being considered becomes the main point of the sermon being preached.

Merrill Unger (*Principles of Expository Preaching*, p. 33):

Expository preaching is a "*manner of treatment*. No matter what the length of the portion explained may be, if it is handled in such a way that its real and essential meaning as it existed in the mind of a particular Biblical writer and as it existed in the light of the over-all context of Scripture is made plain and applied to the present-day needs of the hearers, it may properly be said to be expository preaching."

Sidney Greidanus (*The Modern Preacher and the Ancient Text*, p. 11):

"Thus one might say that expository preaching is preaching biblically. But 'expository preaching' is more than a mere synonym for biblical preaching; it describes what is involved in biblical preaching, namely the exposition of a biblical passage (or passages)."

John Stott (*Between Two Worlds*, 126):

"The size of the text is immaterial, so long as it is biblical. What matters is what we do with it. Whether long or short, our responsibility as expositors is to open it up in such a way that it speaks its message clearly, plainly, accurately, relevantly, without addition, subtraction or falsification. In expository preaching the biblical text is neither a conventional introduction to a sermon on a largely different theme, nor a convenient peg on which to hang a ragbag of miscellaneous thoughts, but a master that dictates and controls what is said."

Haddon Robinson (*Biblical Preaching*, p. 20):

"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 him to his hearers."

Walter Liefeld (*New Testament Exposition*, p. 6):

"The essential nature of expository preaching, then, is preaching that explains a passage in such a way as to lead the congregation to a true and practical application of that passage."

THE MARKS OF EXPOSITIONAL PREACHING

1. The Sermon's Theme

The sermon's theme matches the theme of the passage.

"If God superintended the writing of Scripture and protected its details, the biblical preaching must reflect God's thought both in theme and development" (Robinson, *Making A Difference in Preaching* [Grand Rapids: Baker, 1999], pp. 75-76).

2. The Sermon's Structure

If a text shows that there is a cause, purpose, or result, then our sermon should include those items in its structure.

"Not only are the Bible's words God-breathed (2 Tim. 3:16), but so also are the relationships of those words to one another. Therefore, the preacher committed to handling the Word of Truth accurately (2 Tim. 2:15) must be willing to expend considerable effort studying syntactical (i.e., pertaining to the interrelationships of words, phrases, clauses, etc.) as well as semantical (i.e., pertaining to words and their contextual meanings) dimensions of the biblical text" (George J. Zemek, "Grammatical Analysis and Expository Preaching" in *Rediscovering Expository Preaching*, pp. 154-155).

3. The Sermon's Content

"In the study, the expositor examines the grammar, history, and context of the passage. In the pulpit, the preacher must deal with enough of the language, background, and setting of the text so that an attentive listener is able to check the message from the Bible" (Haddon Robinson, *Making A Difference in Preaching* [Grand Rapids: Baker, 1999], p. 65).

"Only preachers committed to proclaiming what God says have the Bible's imprimatur on their preaching. Thus, expository preaching endeavors to discover and convey the precise meaning of the Word. Scripture rules over what expositors preach because they unfold what it says. *The meaning of the passage is the message of the sermon.* The text governs the preacher. Expository preachers do not expect others to honor their opinions. Such ministers adhere to Scripture's truths and expect their listeners to heed the same" (Bryan Chapell, *Christ-Centered Preaching*, p. 23).

4. The Sermon's Purpose

"Determining a sermon's subject remains only half-done when the preacher has discerned what the biblical writer was saying. We do not fully understand the subject until we have also determined its reason or cause.... Until we have determined a passage's purpose, we should not think we are ready to preach its truths.... We must determine the purpose of a passage before we really know the subject of our sermon." (Bryan Chapell, *Christ-Centered Preaching*, pp. 40-41).

THE MEASUREMENTS OF EXPOSITIONAL PREACHING

1. Comparing the homiletical and exegetical statements of theme.

"The theme of the sermons should develop from the thought of the Bible. While this sounds like keen insight into the obvious, it is observed more often in the breach than in the keeping. Every Sunday ministers claiming high regard for the Scriptures preach on texts whose ideas they either do not understand or have not bothered to study" (Haddon Robinson, *Making A Difference in Preaching* [Grand Rapids: Baker, 1999], p. 71).

"What is slander? Well, one form of it is reporting that a man has said something that he did not say. And why is not the Bible slandered when some inaccurate and unexegetical fumbler spends hours every week in public discourses on what the Bible says? So then, our very veracity forces us to philology, to exegesis, to profound interpretation. If we intentionally misrepresent meanings, we are liars, plain as day. But if we misrepresent

meanings through carelessness, or through laziness, it shows that we have in us the making of a liar. We are willing to make statement after statement that we have never taken the trouble to verify.” (Nathaniel J. Burton quoted in Robinson, *Making A Difference in Preaching* [Grand Rapids: Baker, 1999], p. 74).

2. Examining the breakdown and labeling of the divisions of the sermon.

“Biblical preaching should not only be true to the Bible in its central ideas but in the development of those ideas as well. Many sermons that begin in the Bible stray from it in their structures. Homiletical methods sometimes tempt the minister to impose an arrangement of thought on a text foreign to that of the inspired writer. The shoe must not tell the foot how to grow. To be truly biblical, the major assertions supporting the sermon’s basic concept must also be taken from the passage on which it is based.” (Robinson, *Making A Difference in Preaching* [Grand Rapids: Baker, 1999], p. 75).

“If God superintended the writing of Scripture and protected its details, the biblical preaching must reflect God’s thought both in theme and development” (Robinson, *Making A Difference in Preaching* [Grand Rapids: Baker, 1999], pp. 75-76).

3. Considering the relation between the purpose of the text and the purpose of the sermon.

“While the idea of the sermon is the truth to be presented, the purpose describes what the truth is intended to accomplish. A statement of purpose recognizes that truth exists not as an end in itself but as an instrument through which men and women establish a relationship with God and one another. A biblical sermon finds its purpose not merely in a study of the audience but primarily through exegesis and hermeneutics. Behind every section of the sacred writings lies the reason why the author included the material... Preachers who honor the Bible will align the purposes of their sermons with the aims of the biblical writer” (Robinson, *Making A Difference in Preaching* [Grand Rapids: Baker, 1999], p. 76).

4. Evaluation of the amount of time spent “in” the passage, not just “around” or “about” it.

“Just as there is a tendency today to take the glory of God for granted and to keep it in the basement as the assumed foundation for other topics, in the same way there is a similar tendency to hide the actual wording of the biblical text as the unseen foundation of the sermon. There seems to exist the idea that to tell people to look with you at the words and phrases of the text as you make your points is academic or pedantic—that it smacks of school and lectures which have boring connotations and so don’t hold the attention or stir affections, let alone assist worship.

I want to plead otherwise. Our people need to see that what we say about God comes from the Word of God. We should not ask them to take our word for it. We should show it. Our aim is to show the glories of Christ with the authority of God’s words, not ours. Our ideas about the glories of Christ are of no great importance. What matters is what God says about the glory of God. And it matters that the people see that it is God who says it and not us. And showing them the very words and phrases and clauses that display the glory of Christ does not have to be pedantic or boring. I am pleading not merely that what you show of Christ really be from the text, but that you demonstrate to your people that it is from the text, that you deflect the authority away from yourself to the text, and that you enable them to see it and hold it from the text for themselves.” (John Piper, “Preaching As Worship” *TrinJ* 16:1 [Spring 1995] 39)

5. Watching to see if people are using (needing?) their Bibles to “stick” with the sermon.

“When preachers announce a text they sometimes practice sleight of mind—now you see it, now you don’t. The passage and the sermon may be nothing more than strangers passing in the pulpit” (Haddon Robinson, *Making A Difference in Preaching* [Grand Rapids: Baker, 1999], p. 70).

“expository preaching is more a philosophy than a method. It is the answer to the basic question: ‘Does the preacher subject his thought to the Scriptures, or does he subject the Scriptures to his thought?’ Is the passage used like the national anthem at a football game—it gets things started but then is not heard again? Or is the text the essence of the sermon to be exposed to the people?” (Haddon Robinson, *Making A Difference in Preaching* [Grand Rapids: Baker, 1999], pp.



LESSON 2: THE MINDSET AND METHODOLOGY OF EXPOSITIONAL PREACHING

Goal: To establish the proper mindset and basic methodology of sermon preparation.

Assignment: *Personal*—Review qualifications in 1 Timothy 3 & Titus 1 (cf. James 3:1). *Group*—Prepare sermon/heart checklist.

THE MINDSET OF THE EXPOSITIONAL PREACHER

Prior to public proclamation must be private investigation.

THERE ARE PRIMARILY TWO TYPES OF PREACHERS.

Every preacher begins sermon preparation with one of two questions:

What can I <u>say</u> about this?	What does this <u>say</u> ?
Preoccupied with the <u>preaching</u> moment	Preoccupied with the <u>preparation</u> moment
Concern: (sermon and the audience)	Concern: (text and your own personal understanding of the text)
Attitude: Anxiety	Attitude: Hunger. I want to learn and understand.
Questions: (Have I said this before? When was the last time I preached on this? Is this interesting? Is there enough here for a sermon?)	Questions: (What does this mean? Do I understand it? Am I living it?)
The work of <u>creation</u>	The work of <u>Investigation/discovery</u>
I reach for <u>books/sermons</u> first.	I reach for <u>Bible</u> first.
When I use books, I use books for <u>addition</u> .	When I use books, I use books for <u>extraction</u> .
<u>making</u> diamonds	<u>mining</u> diamonds

Cover the mindset through filling in the blanks.

10

Discuss the integrity of the preacher. 2 Timothy 2:14-26. What are the themes here?

Prepare a sermon/heart checklist as a group.

THE METHODOLOGY OF AN EXPOSITIONAL PREACHER

Concern	Passage					People		
Focus	Content			Meaning		Significance		
Purpose	Know			Understand		Apply		
Task	Survey	Condense	Expand	Dissect	Connect	Design	Develop	Deliver
Activity	Read	Summarize	Exegete	Interpret	Correlate	Construct	Question	Target
Goal	Theme	Developmental Ideas	Structure	Meaning	Theology	Outline	Support Material	Sermon

Step One—Theme: Read and reread the text. What is the eternal thematic truth communicated in this passage?

Step Two—Developmental Ideas: Summarize the main ideas into principle statements. What are the divinely ordained developmental ideas which support this theme?

Step Three—Structure: Deal with the grammar of the text. What are the relationships which these ideas have to the theme and to each other?

Step Four—Meaning: Examine the interpretive issues within the text. What is the meaning of each significant word and phrase in this thematic unit?

Step Five—Theology: Correlate this passage's truth with the overall message of Scripture. How does this passage fit into the unified message of God's Word?

Step Six—Outline: Construct a homiletical outline. How should the sermon be structured in order to communicate the message of this passage to a contemporary audience?

Step Seven—Support Material: Submit the outline to the developmental questions. What should be said in support of each point within the sermon outline?

Step Eight—Sermon: Prepare the sermon to be communicated to a specific audience. How should the sermon be delivered so that the hearers are brought into transforming contact with the biblical message?

LESSON 3: STEP ONE—FINDING AND PREACHING THE TEXTUAL THEME

Goal: To find the theme of the passage.

Assignment: Complete theme study sheet for: (1) 1 Cor 4:1–5; (2) 1 Thess 4:1–8; and (3) 1 Thess 4:13–18.

ESTABLISHING THE HERMENEUTICAL AND HOMILETICAL FOUNDATION

THE HERMENEUTICAL FOUNDATION FOR EXPOSITION OF THE TEXTUAL THEME.

1. Hermeneutics and Language

“Hermeneutics entails the principles of interpretation, the science and art. Exegesis refers to the application of those principles to the text in order to get the meaning. Hermeneutics supplies the tools to get the meaning; exegesis uses them...Hermeneutics is logically prior to exegesis” (McCune, “Biblical Hermeneutics”, p.16).

“The basic principles of interpretation come with the image of God that makes one a language-user. These principles are the so-called ‘received laws of language’ without which communication would be impossible...In hermeneutics man uses these received laws of language to come to the Bible in order to discover these laws and in order to refine them and use them in interpreting further the Scriptures.” (McCune, “Biblical Hermeneutics”, p.16).

2. Hermeneutics and God’s Revelation through Human Language

Since hermeneutics is built on laws of language rooted in the Creator and created order, Dr. Sam Dawson maintains that the interpreter should expect:

1. God to use language grammatically (or normally)
2. God to use language historically, i.e., as it was being used at the time given
3. God to say what He means in the text and for that meaning to never change
4. God to use language univocally
5. God to use language truthfully
6. God to use language harmoniously
7. God to speak clearly

Therefore, the interpreter should expect to use a grammatical, historical, theological hermeneutic to get at the meaning of Scripture.

3. Hermeneutics, Human Language and the Textual Theme

“The smallest unit of discourse is the simple, grammatically complete, declarative sentence. Such a sentence constitutes by definition a single idea; it consists of something being predicated about something else. These smallest units we typically organize—at least when we are communicating effectively—into larger units such as paragraphs, sections, pericopes, or stanzas, depending on the genre of communication we have chosen. Moreover, each of these larger units—again, when we are organizing our thoughts most effectively—will have its own unifying idea. This is in fact what renders them ‘units.’ In other words, it is precisely the presence of a central idea

that provides each unit its 'unit-y,' its 'unit-ness,' so to speak" (Duane Litfin, "New Testament Challenges to Big Idea Preaching," in *The Big Idea of Biblical Preaching*, pp. 54-55).

"because God chose to communicate his inscripturated revelation in the form of ordinary human language, that communication of necessity will consist of organized units of discourse. Thus, to understand that revelation we must discern these units and discover the ideas they embody" (Litfin, p. 55).

On the basis of these facts, that interpretive analysis must always seek the answer to these two questions: (1) What is the text talking about (subject)? And (2) What is the text saying about the subject (complement)? (Keith Willhite, "A Bullet Versus Buckshot: What Makes the Big Idea Work?" in *The Big Idea of Biblical Preaching*, p. 17).

THE HOMILETICAL FOUNDATION FOR EXPOSITION OF THE TEXTUAL THEME.

1. The Content of the Sermon

"If God superintended the writing of Scripture and protected its details, the biblical preaching must reflect God's thought both in theme and development" (Robinson, *Making A Difference in Preaching* [Grand Rapids: Baker, 1999], pp. 75-76).

"Expository preaching, therefore, emerges not merely as a type of sermon—one among many—but as the theological outgrowth of a high view of inspiration. Expository preaching then originates as a philosophy rather than a method. It reflects a preacher's honest effort to submit his thought to the Bible rather than to subject the Bible to his thought" (Haddon Robinson, *Making A Difference in Preaching* [Grand Rapids: Baker, 1999], pp. 69-70).

Expositional preaching is a method of preaching which: (1) unfolds the original meaning of a biblical passage(s), (2) integrates it with the unified message of Scripture, and (3) makes appropriate application to its contemporary hearers.

2. The Communication of the Sermon

"If we are to communicate effectively with our audience, our own messages should also be the embodiment of a central idea" and "if that idea is to bear the authority of Heaven, it must be an idea 'derived from' and, ideally, 'transmitted through' the study of a biblical passage in its context" (Litfin, pp. 55-56).

Thus it follows that a faithful exposition of that passage will also display a central idea...The expositor's sermon constitutes a unit of discourse—that is, a more or less elaborate development of a single, significant idea—because it consists of an exposition of a biblical unit of discourse" (Litfin, p. 56).

APPLYING HERMENEUTICS TO HOMILETICS: FINDING AND PREACHING THE THEME

Goal: Identify the eternal thematic truth presented in this self-contained unit of Scripture.

LEARN THE BACKGROUND OF THE PASSAGE

1. Who wrote it?
2. Who received it?

3. When was it written?
4. Why was it written?
 - a. What prompted it?
 - b. What is its purpose?
5. What type of literature is it?

LIMIT THE PASSAGE TO A THEMATIC UNIT

The Principle

The preaching text should be a self-contained unit of thought. The preacher must determine the length of passage and number of subordinate ideas to address, but the guiding concern is to honor the integrity of the text's content.

The Process

1. Common sense is your greatest ally, i.e., is there a natural beginning and ending to the thought? Force yourself to provide even the obvious answers to why the text stands as a distinct unit of thought.
2. Check the original text and several translations.
3. Be suspicious of the chapter and verse divisions.

FIND THE ETERNAL THEMATIC TRUTH

The Principle

Every passage/unit of logical communication, oral or written, has one major idea being presented and everything within that unit is a development of that idea.

The Process

1. Identify the Author's Key Terms.
 - a. Repetition
 - b. Placement
 - c. Distinctiveness
 - d. Theological significance
2. Identify and Trace the Author's Argument.
 - a. The argument is built on its propositions
 - b. The order in which it is developed
 - c. The relation of the parts to one another
3. Identify the Assertions and Imperatives.
 - a. Assertions answer an implied question.
 - b. Imperatives help indicate the author's intention.

THEME STUDY SHEET

Is this a distinct and coherent unit?

Gathering Information

1. What are the repeated statements or thoughts?
2. Is there any direct statement of the central idea or purpose?
3. Are there any appeals or commands given?

Analyzing/Organizing the Information

1. What is the general topic of this unit?
2. What is the underlying question about the general topic that this passage is answering?
3. What is the passage saying about that topic? What is the assertion being made about the topic?

Proposed theme statement:

LESSON 4: STEP TWO & THREE—SUMMARIZE AND EXEGETE

Goal: To summarize and exegete the text to produce an exegetical outline.

Assignment: *Group*—An exegetical outline of Rom 16:17–18. *Personal*—Think about a text in the Pauline epistles to preach.

CONDENSE

Goal: To determine the fixed number of developmental ideas contained in this unit (what does this paragraph say about the subject?).

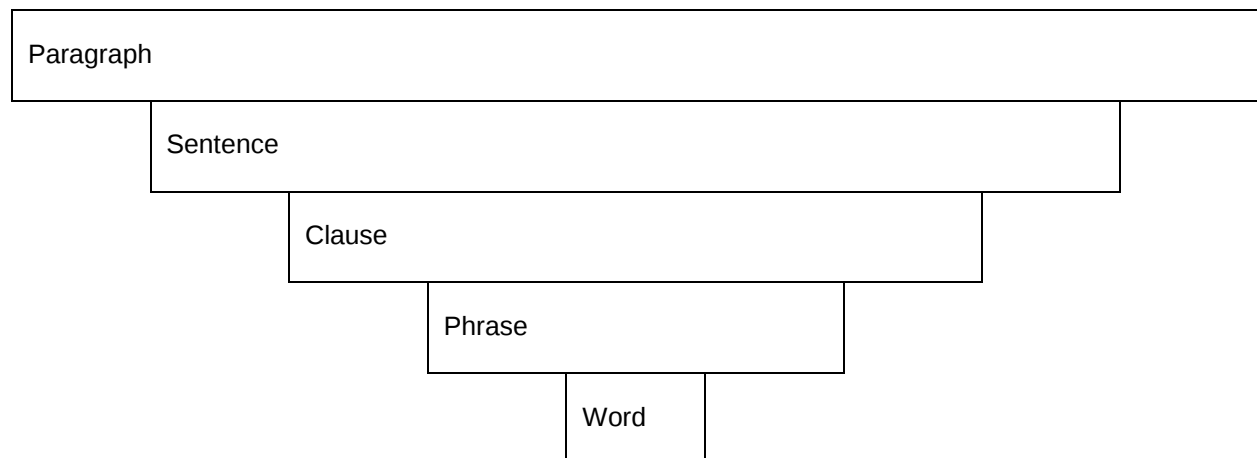
THE PRINCIPLE

Every didactic unit of Scripture communicates a unified theme that is developed by a fixed number of subordinate ideas.

THE PROCESS

Break the unit into its logical chunks by observing the natural parts of composition (sentences, clauses, phrases, words).

- Remember, meaning is communicated through the language. Alongside of "It can never mean what it never meant" must also be placed, "It can only mean what it says."
- The more accurate our understanding of language (semantics and syntax), the better equipped we are to do exposition.



Identify the sentences, in a larger passage, or main clauses, within a smaller passage. (A main clause possesses a subject, predicate and object that can stand alone as a sentence.)

Summarize the content of the sentences or main clauses.

EXPAND

Goal: Explain the relationships of the elements of the passage to the main idea and to the developmental ideas.

THE PRINCIPLE

The meaning of Scripture is governed by authorial intent and this may only be determined by the author's selection and arrangement of words.

There are two basic components: clauses & phrases.

CLAUSES

A clause is a group of words which has a subject and a verb/predicate and which forms part of a sentence. Clauses may be classified according to (1) type and (2) grammatical function.

1. Types of Clauses
 - a. Independent, main or principal. Any clause that expresses a complete idea and can stand alone.
 - b. Coordinate. Any clause that forms one part of a compound sentence.
 - c. Dependent. Any clause which does not express a complete thought and cannot stand alone.
2. Functions of Clauses
 - a. Noun
 - b. Relative
 - c. Adverbial

PHRASES

A phrase is a group of related words without a subject or predicate.

1. Prepositional. A group of words lacking a verb and introduced by a preposition.
2. Participial. A group of words introduced by a participle acting as an adjective.
 - a. Participles may be attributive, i.e., describing a substantive in some manner.
 - b. Participles may be predicative, i.e., making a statement about the subject of the sentence.
 - i. Complementary
 - ii. Circumstantial
3. Infinitival. A group of words introduced by the word "to" and followed immediately by a verb.
 - a. Adverbial (modifying verbs and the like)
 - b. Adjectival (modifying nouns and the like)
 - c. Nominal (function as a noun)

THE PROCESS

1. Interrogate the text in order to specify the relationship that any dependent/subordinate clauses have to the independent/main clauses.

- a. Detail the type and function of the clauses.
 - b. The key questions are: what, where, when, why, how, and who.
2. Identify the type and function of the phrases that make up the clauses.

THE PRODUCT: EXEGETICAL OUTLINE

Definition: A detailed schematic of the content designed to visually communicate the organization of the text.

Characteristics

1. Each point is a summary or restatement of the text, i.e., it is designed for accuracy, not homiletics.
2. Detailed breakdown is the goal, i.e., every phrase should be represented.
3. Headings should reflect grammatical functions.

LESSON 5: STEP FOUR—INTERPRETING THE TEXT

Goal: To identify the precise meaning of the key words within the unit and answer any difficult interpretive questions.

Assignment: *Group*—Use commentaries and other resources to answer exegetical questions. *Personal*—Pick preaching unit from one of the Pauline epistles.

To this point the quest has been to know the content of the text; the preacher may have the structure of the passage established, but the meaning of various terms and concepts needs to be clarified.

Governing Hermeneutical Guidelines:

1. Making the text mean something which it does not say, i.e., failing to honor the grammatical principle of interpretation.
2. Making the text mean something which it never meant, i.e., failing to honor the historical principle of interpretation.
3. Making the text mean something which contradicts other Scripture, i.e., failing to honor the theological principle of interpretation.

THE PRINCIPLE

The meaning of the text is found in the words as used by the author in a precise arrangement.

THE PROCESS

IDENTIFY AND DEFINE KEY WORDS AND PHRASE.

1. Identify the key words.
 - a. Which ones are unclear on an English level?
 - b. Which ones are theologically loaded?
 - c. Which ones are repeated in the context or serve as themes?
 - d. Which ones are unique or unusual?
2. Avoid common lexical errors.
 - a. Excessive etymology assumes that the meaning of any word is governed by the meaning of its root or roots.
 - b. Semantic anachronism fails to recognize the developments that take place in word meaning and reads a late meaning of a word back into the text, e.g. dynamite for *dunamis*, salvation, revive in the psalms. response-ability
 - c. Illegitimate totality transfer occurs when all possible meanings of a word are imported into a single usage of it. Silva notes that "any one instance of a word will not bear all the meanings possible for that one word" (Silva, 25).
 - d. Semantic obsolescence occurs when an earlier meaning of a term that is no longer used is assigned to the word, e.g. Classical Greek definition to Koine Greek term (kephale as source or origin) or KJV to modern word. prevent/proceed

Gen 2:18; butter fly

- e. Prescriptive fallacy occurs when a word is assumed to have the meaning in all texts within which it occurs, e.g. faith plus the article always refers to the content of the faith.
 - f. Word-idea errors take place when people limit themselves to a single word rather than the concept or idea, e.g. the word board = wood, room and board, board a ship, board of directors.
3. Study the context carefully. This must be firmly in mind as you do research so that you are comparing apples with apples.
4. Determine the semantic range of the term.
5. Study parallel uses of the term, i.e. how it is used in similar contexts.
- a. Concordances Bible software. Online sites.
 - b. Wordbooks Bible Dictionary

Word studie
can be
dangerous.

IDENTIFY ANY QUESTIONS RAISED BY THE TEXT IN REGARD TO CONTENT, CONSTRUCTION OR CONFLICTS.

- 1. Material which is difficult to understand.
- 2. Constructions that are difficult to specify proper relationships.
- 3. Statements which seem to conflict with other texts.

NOTE ANY HISTORICAL, CULTURAL MATTERS WHICH SEEM TO AFFECT THE MEANING AND/OR EXPLANATION OF THE TEXT.

Commentaries

Devotional
Pastoral
Scholarly

Warnings

- 1. Don't go to get material
- 2. Go with questions. Be familiar before you read.
- 3. Consult more than one (until trustworthy).
- 4. Don't quote. Read, absorb, make it your own.
- 5. Avoid sermons on your text. Your audience is different.

LESSON 6: STEP FIVE—BRINGING THEOLOGY TO BEAR

Goal: To tie the teaching of this text to the overall message and theology of Scripture.

Assignment: *Group*—Ephesians 1:4 and systematic theology. *Personal*—Submit theme for your sermon text.

THE PRINCIPLE

Each text conveys a portion of God's unified revelation and therefore contributes to the message of the whole and to the believer's understanding of God and His will. Second Timothy 3:16 says that "All Scripture is profitable...for doctrine."

THE PROCESS

CORRELATE THE BIBLICAL THEMES

1. The Meaning
 - a. Wrong: Word chases through Scripture
 - b. Right: *Relating the passage being studied to other passages that provide theological information related to this text (particularly antecedent information).*
 - i. I.e., prior revelation which informs the meaning and significance of this text.
 - ii. I.e., care must be exercised not to import theology into a text.
2. The Merits
 - a. It Acquaints People with the Word, i.e. it increases their familiarity with Scripture.
 - b. It Assures People about the Word, i.e. it increases their faith in the Scriptures.
3. The Method
 - a. Gather passages that deal with related biblical themes. Organize them in a way which advances the biblical, theological, or practical point which you are making, i.e. *don't* just string verses together.
 - b. Unfold a biblical theme.

SURFACE THE THEOLOGICAL TRUTHS

1. The Meaning
 - a. Primarily: The *character* and *conduct* of God
 - b. Secondly: The categories of *theology*.
2. The Methods
 - a. A Simple Question: What does this teach us about God? Christ? Etc.
 - b. A Simple Technique: Index the theology books
 - i. Check the Scripture indexes of the major theologies to:
 1. Look for valuable contributions to your understanding of the particular text(s); and,
 2. Identify theological meat that you can include in your sermon meal.
 - ii. Check the indexes of OT/NT theologies, etc.

CHRIST-CENTERED PREACHING

An important part of preaching theologically is preaching Christ-centered or gospel-centered sermons. Whether we preach Old Testament narrative or New Testament doctrine, we must preach Christ (Luke 24:27; John 5:39).

How is this done without tacking on a "gospel presentation" at the end of the sermon?

1. In many cases, Christ or the gospel is mentioned explicitly.
2. The themes of the gospel, God's holiness, sin, forgiveness, faith, all give us a path to expound the gospel of Christ.
3. Don't miss God as the main character in narratives.
4. Bring biblical theology to bear. Themes of creation/new creation, exodus/new exodus, covenant, representative, etc., all bring us to Christ and the gospel.
5. The gospel is not just an invitation to become a Christian, it is the meditation and fuel of the Christian.
6. Be careful of spiritualizing to get to Christ. (e.g., David is Christ, Goliath is your life's problem)

LESSON 7: STEP SIX—THE SERMON OUTLINE

Goal: To produce an outline that is suitable to convey the meaning of the text to those listening.

Assignment: *Group*—Sermon outline for (1) 1 Cor 4:1–5; (2) 1 Thess 4:1–8; and (3) 1 Thess 4:13–18; *Personal*—Submit developmental ideas and exegetical outline for your sermon.

THE PRINCIPLES

REGARDING PREACHING

1. Its Elements

“Preaching is the communication of divine truth through human personality to human personality for the building up of God’s people to the glory of God” (Warren Wiersbe, *The Dynamics of Preaching* [Grand Rapids: Baker, 1999], p. 16).

1. The Text
2. The Preacher
3. The Congregation

2. Its Objectives, 2 Timothy 3:16

REGARDING ORAL COMMUNICATION

1. The Nature of the Communication

The distinct differences between oral and written communication make it necessary for the speaker to put extra effort into clarity. Written communication has built-in devices and advantages to aid clarity. What are some of them? (paragraphs, having the ability to re-read, headings, punctuation, bold, italics, capitalization, footnotes)

2. The Needs of the Congregation

- a. The listeners have hopefully not worked... as long on the passage as you have.
- b. The listener does not have a... _____ (visual outline unless you've given it to them)

THE PROCESS

RECOGNIZE THE DIFFERENCE BETWEEN TEXTUAL AND SERMONIC OUTLINES.

The textual outline is how the biblical writer communicated his message.

The sermonic outline is how you plan to communicate the biblical idea.

BASE THE ORGANIZATION OF THE SERMON AROUND THE TEXTUAL THEME.

Every unit of logical communication communicates a single idea.

That unit is comprised of a subject (what it is about) and complement (what it is saying about the subject). Another set of labels is topic and assertion.

The sermon should focus on a timeless, relevant expression of the biblical idea contained in that unit of Scripture.

1. Exegetical statement (e.g., The Romans should watch for and avoid false teachers because of their dangerous doctrines and deceptive methods.)
2. Principle statement (e.g., Believers should...)
3. Homiletical statement (e.g., When it comes to false teachers, our church must keep our eyes opened and our doors closed.)

DETERMINE THE PRIMARY THRUST OF THE SERMON.

Explanation—Do you understand? (e.g., is it to teach? There is something in this text that needs to be taught.)

Argumentation—Do you really believe what it says? (e.g., The primary thing is to convince or correct them about the truth. They understand the basic concepts but are not living in obedience to them.)

Application—Do you know how to do this? (e.g., Do they need help doing this? Is the main thing that they are struggling with the implementation of this truth?)

BUILD THE STRUCTURE OF THE SERMON AROUND THE PLACEMENT OF THE THEME AND ITS CONTEMPORARY RELEVANCE WITHIN THE BIBLICAL FLOW OF THOUGHT.

1. Placement of the theme.
 - a. Front-end or delayed.
 - i. Common descriptors are deductive vs. inductive approach, but I don't think those are best simply because those words don't what they're being used to describe.
 - ii. Front-end placement of the theme means... (Laying out the big idea/theme (topic + assertion) at the beginning of the sermon.) _____
 - iii. Delayed placement of the theme means... _____ (Mention the topic in the introduction, then work down and present the topic and assertion at the end.)
 - b. Front-end works best if... _____ (It contains enough interest. The theme presents implicit questions in your hearers that would keep them interested in further discussion.)

- c. Delayed works best if... _____ (If you need to develop the biblical basis. E.g. preaching on limited atonement, start with the textual ideas before mentioning the doctrine. This is because the text leads to the conclusion.)

2. Placement of the contemporary relevance.

- a. Relevancy at the end.

- i. Brief introduction—explain entire passage—contemporary application
 - ii. When might we do this? (If the text is short and tight. Narrative will fit this. When the parts do not lend themselves to application.)

- b. Relevancy interspersed.

- i. Introduction—unfold one part of text—contemporary application—next part of text—contemporary application...
 - ii. When might we do this? (When each point has a relevant application. Longer passages usually have more application throughout.)

- c. Relevancy wrapped.

- i. Introduction explores contemporary application—unfold first part of biblical passage—unfold second part of biblical passage—contemporary application

Here's what's going on in our lives.

The same thing was going on in the biblical world.

Here's how they handled it.

Here's how we should handle it.

- ii. When might we do this? (Those places where there is a lot of action/behavior in the text.)

LESSON 8: STEP SEVEN—WARRANT, ARGUMENT, AND APPLICATION: PUTTING IN THE MUSCLE

Goal: To develop the content of the sermon so that the audience knows, believes and applies the message of the text to their lives.

Assignment: *Personal*—Submit homiletical outline for your sermon.

THE PRINCIPLE

The preacher's task is to communicate the meaning and significance of a text for the purpose of bringing the hearers under its authority.

- A. This means that each preaching occasion must be evaluated in light of the text and audience.
- B. The determination of the sermon's purpose dictates the emphasis of the sermon in the balance of meaning (explanation) and significance (application).

THE PROCESS

There are only three things you can do with any idea: explain it, prove it, or apply it. The content of the sermon is generated by submitting each portion of the outline to the three basic developmental questions: (1) What Do I Need to Explain? (2) Is It True? Do We Buy It? (3) Where Does It Show Up in Life?

EXPLANATION: WHAT DO I NEED TO EXPLAIN?

There are several reasons which call for explanation in preaching:

1. The CHARACTER of God's revelation, i.e. it is propositional, therefore those propositions must be studied and declared (2 Tim 2:15).
2. The COMPREHENSION of man, i.e. man is a rational creature created in the image of God, therefore he must be addressed from the basis of revealed truth that is accurately exegeted and explicated.
3. The CONTENT of faith, i.e. faith is the knowledge of, assent to, and unreserved trust in the revelation of God, therefore we must supply the content that is the object of their faith (Rom 10:17).
4. The CATALYST of spiritual growth, i.e. believers grow through knowledge of God and His Word, therefore it must be taught so that they acquire the necessary food for growth (Col 3:10; 2 Pet 3:18).

There are also several dangers!

Danger! Preacher as Commentator (A Misunderstood Purpose)

A. W. Tozer stated it this way, "There is scarcely anything so dull and meaningless as Bible doctrine taught for its own sake. Truth divorced from life is not truth in the Biblical sense, but something else and something less.... The purpose behind all doctrine is to secure moral action" (*Of God and Men*, pp. 26-27).

Danger! Information Overload (A Mistaken Practice)

1. Define key terms, not all terms.
2. Relate the text to its far and near context.
3. Point out assumptions made by the writer that the original readers may have held.
4. Seek to summarize the truth that is being taught.

ARGUMENTATION: IS IT TRUE? DO WE BUY IT?

1. Logical Arguments

Sometimes we don't buy it because we do not see the connection. People may see "A" and "B" but they do not act on them because they do not see any relationship between them.

In light of this, here are some suggestions:

1. Point out the textual/exegetical connections, i.e. how these truths relate in the text.
2. Point out the theological connections, i.e. how this truth relates to the rest of Scriptural truth.
3. Point out the practical connections, i.e. how this truth relates to life.

2. Practical Arguments

Sometimes we don't buy it because it seems contrary to real life. We really don't believe the statement.

In light of this, here are some suggestions:

1. Identify the hidden obstacles or unspoken objections.
2. Make clear the distinction between real and apparent contradictions.
3. Establish the ultimate truths or realities behind the biblical statement. Help the listener to really believe it.

E.g., not circumstances but heart

E.g., lack of self-esteem is pride

I don't know enough, I don't have time

Look to Jesus.

Go to the cross

3. Volitional Arguments

Sometimes we do buy it, but we buy something else more. We all operate with a hierarchy of competing values. Our job is to identify the competing values and address this conflict.

In light of this, here are some suggestions:

1. Identify the areas of conflict in accepting this truth, i.e. what causes people to violate or ignore this truth?
2. Surface the competing beliefs or attitudes so that the listener can feel their full force.

Peace, comfort, family...

Love for neighbor is really cloaked selfishness. If we do, how many have we shared Christ with. What's a mask?

Historical examples. Long term thinking.

3. Demonstrate why _____ acting _____ on the biblical principle is more _____ beneficial _____ than holding to their present belief or attitude.

APPLICATION: WHERE DOES IT SHOW UP IN LIFE?

1. The Principles of Effective Sermon Application

1. Application is the responsibility of the preacher.
2. Application must flow out of the original intent of the passage.
3. Application must build from clear explanation.
4. Application is the goal of sermon construction.
5. Application must engage the preacher first, then the people.

Calvin said, "It would be better for the preacher to break his neck going up into the pulpit if he is not going to be the first to follow God."

2. The Procedure for Effective Sermon Application

What does God require of me? Where does God require it of me? Why must I do what God requires of me? How can I do what God requires?

3. Application Errors to Avoid

1. **Spiritualizing** involves turning the physical realities of a biblical text into unwarranted spiritual analogies and applications.
2. **Moralizing** is drawing moral exhortations from a text that go beyond the text's intention. While spiritualizing-moralizing's cousin-finds distinction in its symbolic interpretation of a text's physical realities, moralizing finds distinction in its numerous demands, rules, and instructions.
3. **Patternizing** turns biblical descriptions of people or events into universally normative prescriptions for behavior. It turns descriptions into prescriptions, examples into mandates, and pictures into blueprints.
4. **Trivializing** involves offering applications that diminish the gravity and complexity of the gospel.
5. **Normalizing** is implying that a biblical passage will apply in the same manner to every person, despite differing circumstances. Such an approach ignores the complexities of life and faith.
6. **Proof-texting** begins with an application and then uses various verses removed from their biblical contexts to support that application.
7. **Promising the unpromised** is guaranteeing listeners certain outcomes that biblical teaching does not truly assure.

Love your wife. Can't. This is Christ.
Goliath. Life's problems

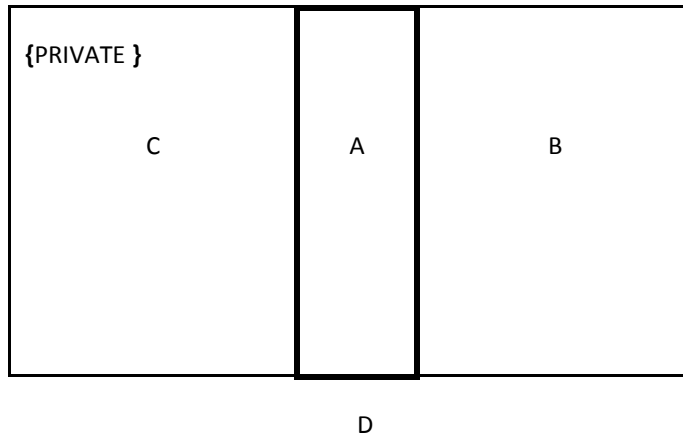
Joshua 1:8

Same application.
Receive Jesus.

Acts. Church planting.
Jehu. Need to strike the king down.

ILLUSTRATE TO APPLY

Use illustrations which apply the concept, these are better than ones that simply clarify it.



A = an illustration from the experience of both the speaker and the listener(s)

B = an illustration from the experience of the listener(s)

C = an illustration from the experience of the speaker

D = an illustration from the experience of neither

(e.g., for the text, "search the Scriptures"...

Option 1: searching for a ring that was lost... using a metal detector.

Option 2: A professor mentioned that actual life is better than potential life so some form of abortions are OK. So I investigated the Scriptures to see if this was true.)

LESSON 9: STEP EIGHT—SERMON DELIVERY: INTRODUCTIONS, TRANSITIONS & CONCLUSIONS

Goal: To give practical help for connecting and preaching what has been prepared.

Assignment: *Personal*—Submit sermon manuscript/full outline.

Volunteers to start. Sunday morning. Wednesday evening.

STARTING WELL

THE PURPOSE OF INTRODUCTIONS

1. To capture the attention of the listeners.
2. To build rapport with the listeners.
3. To show the listeners why they should listen.
4. To orient the listeners to the message.

THE PATTERN FOR INTRODUCTIONS

1. Interest

This is gained (or lost) in the first few sentences of the sermon. The listeners should conclude, "This *speaker* is worth listening to."

2. Involvement

This is gained (or lost) in the first few paragraphs of the sermon. The listeners should conclude, "This *sermon* is worth listening to." This is achieved by surfacing a need or arousing curiosity.

3. Information

Once attention and rapport have been established and the need for the message has been made clear, the introduction must prepare the listener's mind for reception of the message.

Context: We must strive to bring the listener in contact with the biblical text and context (without mentioning book, chapter, or verse) which addresses the needs which have been surfaced.

Focus: The crisp statement of the Main Idea (if front-end loaded) or the Topic (if delayed). The Main Idea should be restated clearly in order to mark its importance.

Preview: This is a presentation of how the message will develop and unfold. It tells the listener how to listen to the message—it is the road map of what is ahead.

Passage: The last step of the introduction is the announcement of the text.

THE PREPARATION OF INTRODUCTIONS

1. Gaining Active Interest

1. Purpose—will it capture attention?
2. Precision—lean, concise; don't ramble.
3. Proper—avoid sensationalism.
4. Pertinent—make sure it is connected to the main idea.

2. Securing Personal Involvement

1. Make an Assessment of the Audience. This needs to be done in both their attitude toward the messenger and their attitude toward the message.
2. Make Application to the Needs of the Audience. This involves addressing genuine needs; engaging the particular audience at hand; recognizing the various groups in the audience; and using the second person pronoun. (e.g., preaching to the elderly in the nursing home on some fine point of systematics)

STAYING ON COURSE

THE PURPOSE OF TRANSITIONS

1. To keep the listeners involved in the sermon by making explicit the logical relationship between the main ideas.
2. To sustain the impact of the sermon theme by restating it and showing how each idea relates to it.
3. To prepare the listener for the next idea to be presented in the sermon.

THE FORM OF TRANSITIONS

1. Additional transitions (shows one point building on another; "in addition...")
2. Inferential transitions (wherefore, therefore)
3. Disjunctive transitions (contrast)
4. Dialogical transitions (questions)

FINISHING STRONG

THE PURPOSE OF THE CONCLUSION

1. To summarize the message (don't re-preach it; encapsulate it—a quick, powerful summary).
2. To make the final exhortation.
3. To motivate the congregation (vivid, memorable—elevate style, careful comment or illustration).
4. To finish the sermon (land the plane!).

THE PREPARATION OF THE CONCLUSION

1. Do not...
 - a. Introduce new material
 - b. Use tip-offs (in conclusion; closing your Bible; putting notes away)
 - c. Go too long
 - d. Let your energy drop
 - e. Become predictable
2. Do...
 - a. Work on clarity and precision
 - b. Return to purposes and needs in introduction
 - c. Make it vivid
 - d. Build to a climax (not necessarily volume)

LESSON 10: STEP EIGHT—SERMON DELIVERY: EFFECTIVE COMMUNICATION

Goal: To give principles for effectively communicating to an audience.

Assignment: *Personal*—Preach your sermon in front of the class or during Sunday School.

How do we correlate 1 Corinthians 2:1-5 with our desire to be dynamic communicators of God's truth? While there are many topics that could be addressed under this subject, we will focus on four: Content, Credibility, Communication, and Context.

CONTENT

As preachers, this must always be top priority—we must preach the Word! However, we all know men who know the Word but are ineffective in communicating it to others. We are often tempted to assign this to natural ability or spiritual giftedness, and this is true to some extent. Yet, the whole premise of homiletics classes is that preaching involves learnable skills. The content of our sermons must avoid the following mistakes:

1. **No Clear Purpose.** Purpose is slightly different than the central idea. There should be a reason why this biblical text is communicating that truth/central idea. What is my objective for my listeners? This will shape my sermon. Goal is to inform? Persuade? Apply?
2. **Poor Organization.** Sermon could be a cluster of really good things to say with no unity to it. Need to communicate a full picture. Transitions are very important!
3. **Too Much Information.** Information overload makes it difficult for the listener to digest. Need to know what contributes to the central idea and purpose. We may need to take shorter passages to do this. Our goal is not to show the depths of our study, but to communicate the central truth in a meaningful way.
4. **No Audience Contact.** Need to have real relevance. The Bible speaks to our lives. We need to show them that.

In order to communicate effectively we must master our topic/theme. The passage we are presenting needs to be ingrained in our minds and hearts. If we have not spent sufficient time in preparation and have not mastered the subject about which we speak, our communication will not be crisp and succinct.

Short sentences, memorable phrases, vivid word pictures—these are important as we present our content to hearers. It is best to write your sermon as you would speak, not as you would typically write.

MANUSCRIPT? OUTLINE? NOTES? NO NOTES?

There is no "right" way to preach what you've prepared.

1. Manuscripting

This is when everything is written out beforehand. Introduction, transitions, explanations, illustrations, and conclusion are all fully written out and brought into the pulpit. The advantage is that you are fully prepared as to what you will say and we can guard ourselves from rabbit trails or a lack of cohesion. The danger is that we can simply read the manuscript, being a slave to what we've written previously. As we'll discuss, eye-contact and making sure you are connecting with those who listen is very important.

2. Notes

This is when you bring into the pulpit a full sermon outline supplemented with notes. These notes include important points or sentences that you've crafted beforehand. It may include some transitions or illustrations that you do not want to forget. The advantage here is that you won't be able to simply read your sermon. The disadvantage is that our preparation time may have been shortened or we get off course and not as succinct as we could have been.

3. Outline

This is when you bring a sermon outline into the pulpit. The advantage and disadvantages are the same as previous. It is also a problem if you seek to review a sermon you preached last year or the year before. All you have is an outline and the additional preparation that was done the week of the sermon is now gone and forgotten.

4. No Notes

Some preach without notes. The advantages and disadvantages by now should be obvious. Here, natural talent, a good memory, and diligence in preparation would be important for success.

CREDIBILITY

True preaching is not acting, showmanship, or mere performance. It is believing and proclaiming from conviction. We want our hearers to think: "This man really knows God! This man really believes what he says!"

When you consider the professor-like dryness (yet insightful) sermons of Al Mohler, or the authoritative clarity of John MacArthur, or the passion and exuberance of John Piper we have to conclude they are vastly different in their delivery and style. Yet, the common factor is their credibility—they really believe God, the Scriptures and what they are saying.

(See "The Credibility of the Preacher" by Donald Sunukjian, *Bibliotheca Sacra* [July-Sept, 1982]: 255-266. He mentions integrity, expertise, enthusiasm, and empathy.)

1. Integrity. Tell the truth without distortion. Illustrations can easily stretch the truth (plane and engines KJV). Be yourself. Don't imitate or put on your preacher voice. Avoid manipulation or pushing for a response.
2. Expertise. People will make a judgment on whether you know what you are talking about. Need to be prepared and organized and obey what you preach. This is not just theoretical teachings.
3. Enthusiasm. Do you really buy what you are saying? People can tell whether we are excited about the message or not.
4. Empathy. We can relate to the situation of our listeners. We do not want a disconnect between us and our listeners. Need to build rapport. Can't assume that your experience is their experience or vice versa.

COMMUNICATION

Use your voice to its greatest potential. Emphasis is not just done with volume. Speaking softer, leaning over, pitch changes, varying pace, or a lengthy pause are all ways we can bring emphasis.

Tip: Listen to recordings of yourself or have someone listen for "quirks" like: ummm, aahh, playing with wedding ring, repeated facial expressions or hand gestures.

Just like we speak with heightened inflections in the voice for public address, so to our eyes, hands, and body language must also be heightened in public address.

CONTEXT

Make sure you can be seen!

Make sure you can be heard!

Eliminate needless distractions!

OPEN AIR PREACHING

What about preaching in public? All of what precedes applies equally well for preaching in public.

Some practical suggestions for preaching in public:

1. Don't yell.
2. Make good eye contact and speak to people.
3. Short and easy to understand messages. This is not Sunday School or Sunday morning worship.
4. Avoid theological terms that only Christians would know.
5. Understand that preaching is very authoritative form of communication, as such, people will be immediately defensive.
6. If there are only a few people, conversation, rather than preaching, is usually more appropriate.

APPENDIX I: SERMON DESIGN EXAMPLES FROM ROMANS 16:17-18

Romans 16:17-18 ¹⁷I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. ¹⁸For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive.

STEP ONE—THEME

The Apostle Paul wanted the believers at Rome to identify and turn away from teachers who cause divisions among God's people and serious spiritual problems in God's people by using deceptive words to advance their selfish purposes.

God's Word urges us to identify and avoid false teachers because of their dangerous doctrine and deceptive methods.

STEP TWO—STRUCTURAL FLOW:

¹⁷I appeal to you, brothers,
to watch out for those
who cause divisions and create obstacles contrary to the doctrine that you have been taught;
avoid them.
¹⁸For
such persons
do not serve our Lord Christ, but their own appetites,
and by smooth talk and flattery
they deceive the hearts of the naive.

STEP THREE—EXEGETICAL OUTLINE:

- I. The responsibilities of God's people regarding false teachers.
 - a. Believers are to identify those who teach contrary to what they had learned.
 - i. People who cause divisions.
 - ii. People who cause offenses.
 - b. Believers are to avoid these kinds of teachers.
- II. The reasons for responding to false teachers like this.
 - a. They do not serve Jesus Christ, but their own appetites.
 - b. They deceive the hearts of the simple by good words and fair speeches.

STEP SIX—HOMILETICAL OUTLINE

- I. The commands regarding false teachers
 - a. We must identify them
 - b. We must turn away from them
- II. The characteristics of false teachers
 - a. They separate people from apostolic truth
 - b. They serve their selfish appetites
 - c. They operate by deception

PLACEMENT OF THE THEME

Front-end: The proper response by God's people to false teachers is to identify and avoid them because their doctrine is dangerous and the methods are deceptive.

- I. Our responsibilities regarding false teachers
- II. The reasons for responding like this

Delayed:

Intro—The spiritual threat posed by false teachers is real, so God urges His people to respond properly to them. What is the proper biblical response to false teachers?

- I. We can see how God wants us to respond in the commands He gives us.
 - A. We are to identify them.
 - B. We are to avoid them.
- II. We can see why God commands these things by seeing how He describes them and their teaching.
 - A. They separate people from apostolic truth
 - B. They serve their selfish appetites
 - C. They operate by deception

The proper response by God's people to false teachers is to identify and avoid them because their doctrine is dangerous and the methods are deceptive.

PLACEMENT OF RELEVANCY

Relevancy at the end:

- I. The Situation at Rome
 - A. Commands regarding False Teachers
 - 1. We Must Identify Them
 - 2. We Must Avoid Them
 - B. Characteristics of False Teachers
 - 1. They separate people from apostolic truth
 - 2. They serve their selfish appetites
 - 3. They operate by deception
- II. The Situation in Our Day

- A. How can we identify false teachers?
- B. How do we turn away from them?

Relevancy interspersed:

- I. The Commands regarding False Teachers
 - A. We must identify them.
 - 1. What does this mean?
 - 2. How can we do this today?
 - B. We must avoid them.
 - 1. What does this mean?
 - 2. How do we do this today?
- II. The Characteristics of False Teachers
 - A. They divide people from the apostolic doctrines,
 - 1. What does this mean?
 - 2. Where does this happen today?
 - B. They pursue selfish desires.
 - 1. What does this mean?
 - 2. What might this look like today?
 - C. They use deceptive methods.
 - 1. What does this mean?
 - 2. What are some examples of this today?

Relevancy wrapped:

- I. Our day is full of false teachers...
 - A. There are people who are denying gospel truth
 - B. There are people who are turning God's work into a money-making scam
 - C. There are people who use deceptive methods
- II. This was a problem in the early church as well

Paul exposed the roots problems with false teachers

- A. They cause divisions and offences
 - B. They are motivated by selfish desires
 - C. They use deceptive methods
- III. God's answer for the early church was ...
 - A. They were to watch out for them
 - B. They were to avoid them
- IV. We must apply God's answer for them to our day...
 - A. We need to examine teaching carefully
 - B. We need to identify those who teach falsely
 - C. We need to separate from those who teach falsely (withhold or withdraw)

APPENDIX II: SERMON/HEART CHECKUP

1. Are you passionate about the truths in the sermon? Have they impacted you? Then you need to show it!
2. Have you prayed over the text and the sermon?
3. Do you love the people you are speaking to. What do they really need to understand from the sermon?
4. Can you use analogies, parables, etc. to clarify key ideas?
5. Can you identify responses to the points/application through a series of statements or questions? Then provide a suggestion for those who relate to any of those.
6. Is this a sermon you would want to listen to?
7. Is the main point(s) clear and relevant?
8. Is there fluff you can cut, even good stuff that should be cut?
9. What do I need to explain? Do we buy it? What does it look like in real life? (What can I do on Monday?)
10. Are you using restatement and key language?
11. Are transitions clear?
12. Do you give a synopsis of any verses you read?
13. Does the introduction intrigue listeners?
14. Does the conclusion press home the main point(s) clearly?
15. Does your sermon have a good title?
16. Does your application reflect real people who will be listening?