EXPOSITORY PREACHING



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Expository Preaching
READING ASSIGNMENTS

Rediscovering Expository Preaching
by John MacArthur, Jr., and the Master's Seminary Faculty
Word Publishing

Date Due	Pages to Read
2/28/94	3-21
3/7/94	22-35
3/14/94	63-84
3/21/94	85-101
3/28/94	102-118
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"THE HERALD"

Preacher

"Preach the Word" - II Timothy 4:2

"It is demanded that they deliver their message
as it is given to them.
The essential point about the report which they give is that
it does not originate with them. . . .
Heralds adopt the mind of those who commission them,
and act as a diplomat with the authority of their masters. . . .
The good herald does not become involved
in lengthy negotiations
but returns at once when he has delivered his message.
In rare cases he may be empowered to decide on his own.
But in general he is simply an executive instrument.
Being only the mouth of his master,
he must not falsify the message entrusted to him by additions of
his own. He must deliver it exactly as given to him.
In the assembly and in court he is the voice of the chairman,
and in other aspects of his work as well
he must keep strictly to the words and orders of his master."

Gerhard Kittel, etc.,
Theological Dictionary of the New Testament, III,
p. 687-688

Introduction:

God has given every pastor (elder) this charge:
"Feed the flock of God which is among you" (I Peter 5:2; cp. Acts 20:28).

The crying need of the hour is for God's ministers to get serious about the "meals" they feed God's people. There is a *"famine in the land"*! (Amos 8:11) Multitudes of Christians are starving for spiritual food. Many pulpits leave their members undernourished and suffering from spiritual malnutrition. They come to church hungry, longing to be fed something substantial, only to leave the meeting empty and unfulfilled.

The church cannot grow when merely fed spiritual "snacks." God's people need wholesome meals! Only then can they mature and become strong. They need something substantial to "chew on." They need solid food. They need the *"meat"* of God's Word (Heb. 5:12-14; I Cor. 3:1-3).

They need EXPOSITIONAL PREACHING!

What is <u>Expository Preaching</u>?

Simply stated, expository preaching is "exposing" God's Word to the eyes of people so that the true meaning of the text is clearly understood and applied.

"The true idea of [expository] preaching is that the preacher should become a mouthpiece for his text, opening it up and applying it as a word from God to the hearers, talking only in order that the text may speak itself and be heard, making each point from his text in such a manner, 'that the hearers may discern [the voice of God]'." (Westminster Dictionary, 1645, paraphrased)

The following minimal elements identify expository preaching:

1. The message finds its sole source in Scripture.
2. The message is extracted from Scripture through careful exegesis.
3. The message preparation correctly interprets Scripture in its normal sense and its context.
4. The message clearly explains the original God-intended meaning of Scripture.
5. The message applies the Scriptural meaning for today.

(Richard Mayhue, <u>Rediscovering Expository Preaching</u>)

Expository preaching is not <u>imposition</u> (imposing one's own ideas on the text), but <u>exposition</u>.
Expository preaching must <u>not</u> involve *"eisogesis"* (<u>putting</u> your view <u>into</u> the passage), but rather *"<u>exegesis</u>"* (<u>pulling out</u> truth from the passage and letting that truth modify or change your views if need be).

Who expounded the Scriptures?

Ezra and a host of godly preachers exposed the Law of God to the nation of Israel (Nehemiah 8:5-8).

Jesus gave a thematic exposition of Himself to the disciples on the road to Emmaus (Luke 24:27, 32, 44-47).

Phillip expounded Isaiah 53:7-8 for the Ethiopian eunuch (Acts 8:27-35).

Paul expounded the *"whole counsel of God"* (Acts 20:26-27) and encouraged Timothy to do the same (I Tim. 4:13; II Tim. 2:15).

What are the advantages of Expository Preaching?

1. Expository preaching gives us the authority we need in the pulpit.

2. Expository preaching will give you the joy of being personally taught by the Holy Spirit.
3. As you study for expository sermons, your own excitement about being a student of the Word will be reborn.

4. Expository preaching will end the constant search for sermon material.

5. Expository preaching will cause you to preach on truths you never thought of before.
6. The wider range of subject matter found in expository preaching will broaden and deepen the spiritual life of your church.

7. Expository preaching reaches the heart of man (Luke 24:32).
(Thomas Ward D.D.)

8. Expository preaching provides an inexhaustible supply of sermon material (your ideas and topics will run out; God's Word is inexhaustible).

9. The preacher will avoid ruts, and will stay off of "hobby horses" and "pet peeves" (He will stay balanced).

10. Expository preaching provides an example to help the people learn how to study their Bibles.

11. The preacher preaches only God's Words, in the order that God put them (God's words are inscribed in the books of the Bible in a certain order and for a certain purpose).

What are the different types of Sermons?

Basically, there are three types of sermons (See Braga, p. 21-86).

1. Expository sermons
2. Textual sermons
3. Topical sermons

A. EXPOSITORY SERMON

1. This type of sermon unfolds a paragraph (or a "unit of thought") of Scripture. [Generally, two or more verses.]

2. The theme or overall main point of the passage formulates your proposition.

3. Your points (major and minor) are derived only from this singular passage of Scripture [Note: You may illustrate or explain by using other Scripture passages.].

   In expository preaching, the expositor digs into a paragraph from God's Word and pulls out significant, timeless truths.

4. Sample - Expository Outline:

"Full Surrender"

Romans 12:1,2

* **BECAUSE OF GOD'S MERCY, YOU SHOULD FULLY SURRENDER YOUR LIFE TO GOD**.

What Does Full Surrender mean?

I. FULL SURRENDER IS:
LETTING GOD HAVE YOUR LIFE (v.1)
(A Sacrificed Life)

A. WHAT KIND OF SACRIFICE DOES GOD WANT? (v.1a)
1. A living sacrifice
2. A holy sacrifice
3. A acceptable sacrifice

B. WHY SHOULD YOU GIVE SUCH A SACRIFICE? (v.1b)
--It is "your reasonable service" (Sacrifice is the logical, intelligent choice)

II. FULL SURRENDER IS:
LETTING GOD CHANGE YOUR LIFE (v.2)
(A Transformed Life)

A. THE ENEMY OF A TRANSFORMED LIFE:
The World's Mold

B. THE ENTRANCE INTO A TRANSFORMED LIFE:
A renewed mind

C. THE END RESULT OF A TRANSFORMED LIFE:
The Will of God

B. TEXTUAL SERMON

1. This type of sermon usually develops a single verse of Scripture.

2. The theme (Proposition) and main points come directly from the verse, but the minor points may be developed from other Scripture passages.

3. This form of sermon is generally good for:
   --Preaching to audiences with short attention spans
   (children; elderly)
   --Preaching at occasions other than church services
   (Ex: Open Air Meetings, banquets, funerals, etc.)
   --Preaching "Great Bible Texts" or "Favorite Bible Verses" series

4. Sample - Textual Outline:

"RESOLUTIONS"
I Corinthians 15:58

***God wants you to make four resolutions regarding your service for Jesus Christ.**

I. I WILL NOT QUIT IN MY SERVICE FOR CHRIST
"Be ye steadfast"

II. I WILL NOT MOVE FROM MY SERVICE FOR CHRIST
"Unmovable"

III. I WILL NOT BECOME COMPLACENT IN MY SERVICE FOR CHRIST
"Always abounding . . ."

IV. I WILL HAVE NO REGRETS IN MY SERVICE FOR CHRIST.
". . . Not in vain"

C. TOPICAL SERMON

1. This type of sermon develops a topic or subject that the preacher chooses.

   Ex: prayer, holiness, separation, love, priorities, etc.

2. This type of sermon requires the preacher to have an overall knowledge of the Bible and an ability to pull together related passages from different parts of the Bible to support the topic being preached.

   This skill is used in systematic theology.

3. The use of a concordance or a topical Bible (Ex: Naves) is helpful in this type of sermon preparation.

4. Sample - Topical Outline

"TOP PRIORITIES"

*** WE NEED TO REALIZE WHAT OUR TOP PRIORITIES ARE!**
(according to God's Word)

I. MY # 1 LOVE (Mark 12:28-33)
(Priority Devotion)
"Thou shalt love the Lord thy God . . . This is the first commandment" (v. 30).

A. HOW SHOULD WE LOVE GOD?
When we love God totally, He is:
1. The center of my affections
2. The center of my life
3. The center of my thoughts
4. The center of my activity

B. WHY SHOULD WE LOVE GOD?
Because loving God is:
1. The key to obedience (I Jn. 5:3)
2. The key to close fellowship (Jn. 14:23)
3. The key to blessedness (Rom. 8:28)

II. MY # 1 GOAL (Matthew 6:33)
(Priority Ambition)
"Seek ye first . . ."

A. "THE KINGDOM OF GOD"
1. The priority of evangelism
(I Cor. 15:3; Jn. 1:41)
2. The priority of Church
(I Cor. 16:1-2; Heb. 10:24-25)

B. "AND HIS RIGHTEOUSNESS"
1. The priority of Bible reading
(Job 23:12; Ps. 119:72, 97; Mt. 4:4)
2. The priority of internal purity
(Mt. 23:26)

III. MY # 1 JOB (I Timothy 2:1)
(Priority Dedication)
"First of all supplications, prayers, . . . be made for all men."

Note: Regarding these different types of sermons, the following is the viewpoint of this professor:

*Every message does not have to be "expository," but every message must be "expositional" and exegetical. If the preacher carefully considers the grammar and context of each text explained and if he faithfully determines God's principles and faithfully develops his points to match the text used as support for such points, then he is preaching the Bible (whether his message be topical, textual or expository). This course, however, will show that the expository method, should be the Pastor's primary method of consistently feeding God's people God's Word.

The Building of an Expository Message

Expository Preaching utilizes two disciplines or courses of study. Every Expository message is built upon: 1) careful Exegesis and 2) insightful Homiletics.

Expository Preaching

1) Exegesis

2) Homiletics

Exegesis - The discipline of extracting the principles of God's Word (following the basic rules of Hermeneutics)

Homiletics - The art of stating the teachings of God's Word in a way that is impressionable, memorable, and practical.

How Do I Prepare an Expository Message?

A. PRELIMINARY PREPARATION

1. Prepare yourself by praying

(Eph. 1:16; Phil. 1:4; I Thes. 1:2)

It is just as important to pray before you prepare your message as it is to pray before you preach it (your effectiveness in preaching and teaching will be determined more by how you prepare than by how you preach or teach).

2. Select a Book of the Bible to preach

(if you plan to preach a series of Messages through a Book of the Bible)

How to determine which Book of the Bible to preach through:
Ask yourself: "What does our church as a whole need?"

For example:

If your church is like Ephesus (Rev. 2:1-7), preach through I John which has "loving God" as one of its major themes.

If your church is suffering like Smyrna preach through I & II Peter.

If your church members are allowing doctrinal compromise to enter their lives like Pergamum & Thyatira, preach through the Book of Jude.

If your church is apathetic or dead like Sardis, preach through Nehemiah, Malachi, or Acts to stir the people up.

If your church has lukewarm or carnal tendencies like Laodicea, preach through the Book of I Corinthians.

3. Survey the General Context of the Book

"Before the investigation of any sentence, paragraph, or any other subsection of a document, one always needs to have a good overview of the entire document. . . You need a provisional sense of the whole before analyzing any of its parts" (Fee, p. 28)

In other words, before you get lost among the "trees" you need to step back and take a good look at the "forest." "The key to good exegesis is the ability to ask the right questions of the text in order to get at the author's intended meaning" (Gordon Fee, N.T. Exegesis, p. 25).

When surveying the general context of a book, you are seeking to answer the questions:

Who? What? When? Where? Why? & How?

WHO? - Who wrote it? (Remember, God is the Author of all Scripture, but He [via the Holy Spirit] employed the unique backgrounds, education, and personalities of various men to pen His Word).

Who are the recipients? (Are they Jews or Gentiles? Or a combination? What is their relationship to the author?)

WHAT? - What are their present circumstances? (problems and needs, etc.)

WHEN? - When was it written?

WHERE? - Where do they live? What is their society and culture like?

WHY? - Why was the book written (i.e. what is its purpose or aim?) Look for a theme or main point being stressed in the book.

HOW? - How does the writer state his point? Are there any special emphases? Are any words or ideas frequently repeated? Can you discern the author's flow of thought or outline?

1. Read the entire document through in English in one sitting (at least 3 different times).

a. First reading - Relax and enjoy reading the book (ask the 6 questions: who, what, when, where, why, & how?)

b. Second reading - Try to discern the main point of the book (look for repeated words or ideas that would hint at the overall emphasis)

c. Third reading - Try to discern the author's flow of thought and observe how he develops his thesis (work out an annotated outline of the entire book)

2. Check your observations against secondary literature

Example: N.T. Introduction books (EX: D. Edmond Hiebert)
Commentaries
Introductions found in study Bibles (EX: Ryrie)

B. SPECIFIC DETAILS OF PREPARING AN EXPOSITORY MESSAGE

Some Basic Tools

- **Your Bible** (The same translation you preach from)
  (Recommended: A Literal Translation such as the KJV or NKJV)
- **An Interlinear Bible** (Such as Marshall's Parallel N.T. in Greek and English)
- **A Grammatical Aid** (Such as the Linguistic Key to the Greek N.T. by Rienecker and Rogers, Zondervan)
- **An Expository Dictionary of O.T. & N.T. Words** (Such as Vine's Expository Dictionary)
- **At least 2 or more good Commentaries**
  - ❑ An Exegetical Commentary
    (To give grammatical facts & views)
  - ❑ A Practical (Devotional) Commentary
    (To give helpful insights, examples, & illustrations)
- **8 1/2" x 11" sheets of lined notebook paper** (for writing your outline)
- **3" x 5" cards** (or cut 3 x 5 sheets of paper for gathering detailed notes and quotes)

A Brief Overview of How to Prepare An Expository Message

1. **Determine the length of the PARAGRAPH you will preach.**
2. **TRANSLATE & DIAGRAM your paragraph of Scripture.**
3. **Prayerfully STUDY your passage of Scripture.**
4. **Write down significant WORD DEFINITIONS (as well as important Grammatical Meanings)**
   (Suggestion: write your notes on 3x5 cards for easy organization.)
5. **Write down the significant PRINCIPLES ("Timeless Truths") you discover.**
6. **Discover the THEME (Main Point) of the Passage and formulate your "PROPOSITION"**
7. **Discover God's Development of the Theme and formulate your MAIN & MINOR POINTS.** (Suggestion: write your outline on 8x11 lined paper)
8. **Write down some PRACTICAL EXPLANATIONS,ILLUSTRATIONS & APPLICATIONS of your points.**
9. **Formulate your INTRODUCTION, CONCLUSION & TITLE.**
10. **Read some good COMMENTARIES to see the perspectives, insights, explanations, and illustrations of other Godly men.**
11. **ORGANIZE your NOTE CARDS in order to fit your outline and TYPE or REWRITE the message in detailed manuscript form.**
12. **Prayerfully REVIEW your sermon and make it part of your own personal life.**
13. **Preach the message with GOD'S POWER.**

1. Determine the length of the PARAGRAPH you will preach.

In other words: ***Confirm the LIMITS of the Passage (Unit of Thought) you decide to Preach***

After gaining a general understanding of the context of the book as a whole, now the expositor must determine the context of the particular verse or paragraph he is studying.

The majority of Scripture (some Proverbs & Poetry excluded) is not to be interpreted verse by verse but paragraph by paragraph. In other words the Bible is not a scrapbook collection of strung together, independent, non-connected sayings, but rather each individual verse is linked to a context and must be interpreted in the paragraph or unit of thought in which the verse occurs.

Therefore the task of the exegete is to **determine where the unit of thought (paragraph) begins, and where it ends.**

"Try to be sure that the passage you have chosen for exegesis is a genuine, self-contained unit. Even if you are exegeting only a single sentence, that sentence must be placed into its own paragraph or pericope (section)"
(Free, p.29)

How do I determine where a new paragraph begins and where it ends?

Look for the following indications of a new paragraph:

1. Is there a change in subject matter?
   (ex. Shifting from speaking about the Lord's Supper (I Cor. 11) to speaking about Spiritual Gifts (I Cor. 12).

2. Are there any transitional words?

   a. The word “now" is sometimes used to indicate a new unit of thought (Mt. 3:1; Col.1:24)
   b. The vocative case (cp. I Thess. 5:25)

3. Is there a change in the types of verbs used?
   - A change in mood. (ie. from indicative to imperative)
   - A change in person. (ie. from third person to first person)

4. Is there a paragraph division in the Greek text (ex. UBS version) or in the modern translation (ex. NASV) you are using?

   (Note: When any of the above texts or translations differ, you must decide for yourself what the basic unit is)

2. TRANSLATE & DIAGRAM your paragraph of Scripture.

After a careful study of the context that precedes and follows the passage, the expositor should then translate and diagram the selected passage of Scripture.

NOTE: Translating and diagramming is most beneficial in aiding the expositor in studying the N.T. Epistles. The details of the Epistles demand careful analysis.

1. Why translate?

a. To help you become familiar with the content of your paragraph (from the Greek N.T.)

b. To help you grammatically identify every word in your passage

c. To help you recognize the words that may need special study

d. To provide a very literal ("wooden") translation so that you can discern the proper interpretation (meaning)

2. Why diagram?

a. To help you recognize the syntax of each sentence (in other words, to aid you in seeing how each sentence ties together grammatically).

b. To help you visualize the basic structure of the passage (in other words, you can see grammatical patterns that will aid you in discerning the author's flow of thought).

Some patterns to look for:

--parallels	*(Compare John 3:5 with 3:6)*
--contrasts	*("But" - Rom.3:27; 6:14)*
--repetitions	*("God…gave them up" - Rom.1:24;26;28)*
--chiasms (**X**)	*(Psalms 102:19; 84:8; 16:5-6; 91:13)*
--conditions	*(Mt.5:23; 6:14; 18:15-17)*
--purpose or result clauses	*(Eph.5:26,27)*
--conclusions	*(Gal.6:10)*

c. To help you see the main points of emphasis (usually the main clauses will indicate the author's main points).

3. Steps to take to translate and diagram

Unless you are very fluent with Koine Greek, it is recommended that you use Lexical-grammatical aids to assist you in your translating.

(A literal inter-linear Greek N.T. and Rienecker's Linguistic Key to the Greek N.T. will be very helpful)

a. **Write out your translation in <u>English word order</u>** (keeping it as close to the Greek word order as you can without losing the English sense)

b. **Write any <u>synonyms</u> or <u>alternative</u> translations above your choice.** (Note: Your primary choice is only a provisional one, until you can exegetically prove with solid evidence that your selection is the best one suited to the context).

c. **<u>Underline</u> all verbs, participles, and infinitives**

(Since verbs and verbal modifiers are the key components of a sentence, the underlining helps draw special attention to them)

d. **<u>Parse</u> all verbs, participles and infinitives**

(In other words, write [in abbreviated form] the grammatical data (tense, voice, and mood) and root word underneath your English translation).

PARSING ABBREVIATIONS		
Tense	**Voice**	**Mood**
Present = Pres. Aorist = Aor. Imperfect = Impf. Perfect = Perf.	Active = Act. Middle = Mid. Passive = Pass.	Indicative = Ind. Subjunctive = Sub. Imperative = Imp. Optative = Opt. --- Participles = Part. Infinitives = Inf.

e. <u>Indent</u> to the right all subordinate clauses and quotations

A subordinate clause is a group of words (including a verb) that cannot stand alone, but is dependent upon the main clause that it is modifying (describing).

It is known as a <u>dependent</u> or minor clause.

A subordinate clause is usually introduced by either a:

1) Subordinating conjunction;
2) Adverb; or
3) Relative pronoun

SUBORDINATING CLAUSES
(Modifies the verb in the main clause)

Greek Subordinators	Basic Translation	Type of Clause
οτι οπως	that; in order that	*Purpose clause
ωστε	so that, with the result that	Result clause
οτι, γαρ, επει	because, since	Causal clause
ει, εαν, επερ	if	Conditional clause

*Note: The construction εις plus an <u>infinitive</u> also introduces a subordinate clause describing purpose.

SAMPLES: *"Now all this was done*
<u>that</u> (οτι) it might be fulfilled..." (Mt. 1:22)

"<u>If</u> (εαν) we confess our sins,
He is faithful and just to forgive..." (I Jn. 1:9)

ADVERBIAL CLAUSES
(Modifies the verb in the main clause)

Greek Adverb	Basic Translation	Type of Clause
οτε	when	Time clause
ου	where	Place clause
ως, ουτως, καθως	as, in this way, just as	Manner clause

SAMPLE: *"You shall love your neighbor*
<u>as</u> (ως) you love yourself" (Mt. 19:19)

RELATIVE CLAUSES
(Modifies the <u>noun</u> in the main clause)

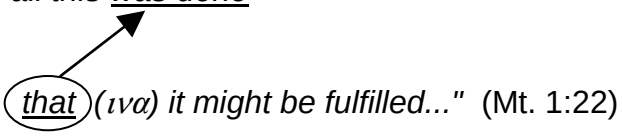
Gender	Sample Singular Forms	Sample Plural Forms
Masculine (Who)	ος	οι
Feminine (Who)	η	αι
Neuter (Which, that)	ο	α

SAMPLE: *"You were sealed with the Holy Spirit*
<u>which</u> (ο) is the earnest of our inheritance" (Eph. 1:13-14)

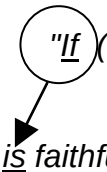
f. <u>Circle</u> the subordinator and draw an arrow to the word it is modifying.

Examples:

"Now all this <u>was done</u>



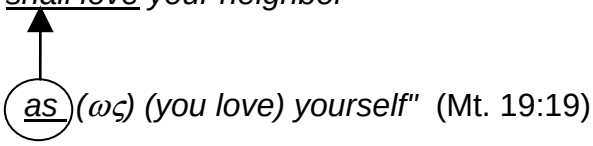
(ινα) it might be fulfilled..." (Mt. 1:22)



(εαν) we confess our sins,

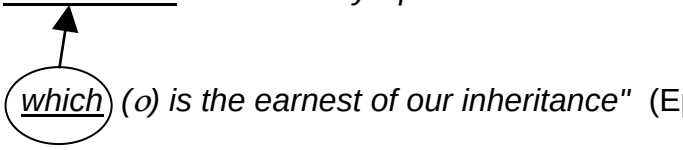
He <u>is</u> faithful and just to forgive..." (I Jn. 1:9)

"You <u>shall love</u> your neighbor



(ως) (you love) yourself" (Mt. 19:19)

"You <u>were sealed</u> with the Holy Spirit



(ο) is the earnest of our inheritance" (Eph. 1:13-14)

g. <u>Line up</u> <u>coordinate</u> clauses, phrases, and words

1) Line up coordinate <u>CLAUSES</u>
(A clause is a group of words with a <u>verb</u>)

Equal Clauses Rom.3:23 *all have sinned*
and
[all have] come short of the glory of God

Contrast Clauses John 3:16 - *...that whosoever believes in Him*
should not perish
but
have everlasting life

Balanced Clauses
without a conjunc. I Th.5:21 *test all things*
hold onto that [which is] *good*
reject every form of *evil*

I Cor. 2:7-8 *We speak the wisdom of God...*
<u>which</u> God ordained before the world...
<u>which</u> none of the princes of this world knew...

2) Line up coordinate <u>PHRASES</u>
(A phrase is a group of words <u>without</u> a verb)

I Th. 1:3 - *Remembering without ceasing* *your work*
of faith
and labor
of love
and endurance
of hope
in our Lord Jesus Christ

3) Line up coordinate <u>WORDS</u>

Gal. 5:22 - *The fruit of the Spirit is*
love
joy
peace
longsuffering (etc.)

Rom. 12:2 - *That ye may prove what is that*
good
and
acceptable
and
perfect
will of God

3. Prayerfully STUDY your passage of Scripture.

1. Commands from God to study
(God commands diligent study)
II Tim. 2:15 - *"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*



2. Prerequisites to guard your study

a. Always study for your own edification first.
(Don't just go to the Scriptures to get a sermon. Your message will not impact others if it has not first impacted you)
b. Be totally surrendered (yielded) to the Holy Spirit to give you understanding.
c. You must be willing to accept whatever God says:

3. Principles to guide your study.

Follow these essential four rules of hermeneutics in order to interpret God's word correctly:

a. Read the Bible literally (normally, plainly).
(The Literal Principle)

1) Seek the natural and obvious meaning of Scripture.
2) Pull out the meaning of the text ("exegete") rather than putting your own idea into the text ("eisogete").
3) Beware of "allegorization" (spiritualizing Scripture) and beware of finding "types" that God never intended.

b. Understand the context (of the verses you are studying).
(The Contextual Principle)
Seek to understand the author's flow of thought before the verse (or verses) you are studying and after the verse (or verses) you are studying.
(More about studying the Context of Scripture will follow)

c. Consistently follow rules of grammar (as you study)
(The Grammatical Principle)

1) Seek to understand the verbs
a) Tense (time) - the when of the action
(Is it past, present, or future?)
b) Mood (mode) - the how of the action
(Is it a real action, desired action, or potential action?)
c) Voice - the who of the action
(Is the subject of the verse doing the action, or receiving the action)
2) Seek to understand the conjunctions
(Are they coordinate or subordinate?)
a) Coordinating conjunctions:
b) Subordinating conjunctions:

3) Study the definitions of key words (in a Hebrew or Greek Expository Dictionary)

d) Compare Scripture with Scripture (as you study)
(The Theological Principle)

--Let Scripture interpret itself
--Look at cross references in a good study Bible; use a concordance

Excursus

How to Study the CONTEXT of the passage you decided to preach

After the exegete has determined where the paragraph (unit of thought) begins & ends, he then must study the context that comes right before & after his passage.

"Context" - from the latin "Contextus"
"con" = together; *"text"* (from texere) = to weave
Hence, the word *"context"* describes how a word, sentence, or paragraph weaves into the rest of the document.

In other words, to "rightly divide the word of truth" the exegete must **follow the author's flow of thought *before* the verse (or verses) he is studying and *after* the verse (or verses) he is studying**.

If you are exegeting a *paragraph*, you need to see how this paragraph relates to the Scripture that immediately precedes it & follows it.

(Example: How does I Corinthians 13 relate to I Cor. 12 & 14?)

If you are exegeting a *verse* (or phrase), ;you need to see how this verse relates to the other verses that immediately precede it & follow it within the same paragraph or unit of thought.

(Example: How does Galatians 6:7 relate to Gal. 6:1-6 and Gal. 6:8-10?)

You study the immediate context by asking the question, "how does this verse or paragraph **tie into** the verses or paragraphs that surround it?"

Do this by asking yourself:

-Does my passage **explain** the Scripture that comes before or after it?

Your passage may be giving a conclusion.
Your passage may be giving a reason.
Your passage may be giving facts.

-Does my passage **illustrate** the Scripture that comes before or after it?

-Does my passage **apply** the Scripture that comes before or after it?

The goal of the context study is to:

* Discern the background that has a bearing on the verse(s) you are exegeting.

* Discern the thought development.

  (Look for connecting words (conjunctions); similarities & contrasts; progression & digression, causes & effects; parallel thoughts etc.)

* Discern the main emphasis (key thought, main point, or major thrust)

* Limit or narrow down the possibilities as to what the passage says, means & how it applies.

4. Write down significant WORD DEFINITIONS as well as important GRAMMATICAL MEANINGS

Analyze significant WORDS, GRAMMAR, and SYNTACTICAL relationships

1. Analyze significant WORDS

In every context, some words will demand more special study than others. Often there is a need for the expositor to do a word study because of the ambiguity of a passage, or because of the range of meanings which many Greek words have in various contexts. Few Greek words have just one meaning, sense, or nuance. Rather, they have various shades of meaning depending on the context in which they are used. A given word may be used in a literal sense in one passage and as a figure of speech in another.

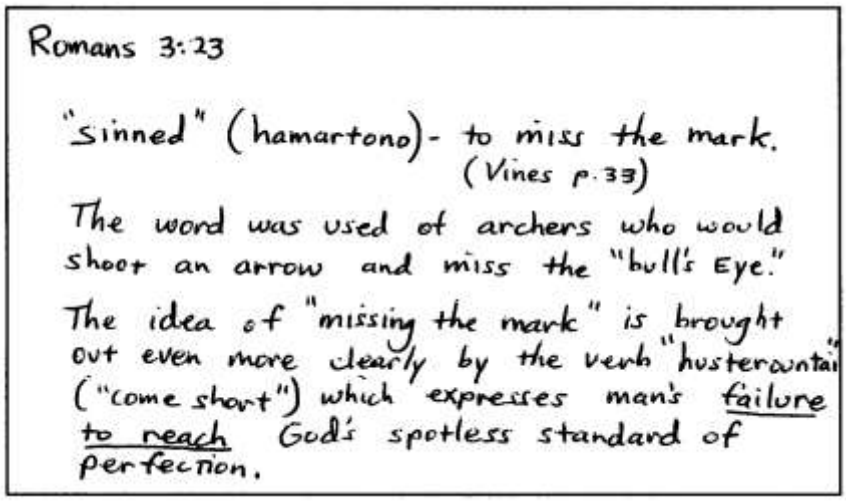
"In exegesis it is especially important to remember that words function in a context. Therefore, although any given word may have a broad or narrow range of meaning, the aim of word study in exegesis is to try to understand as precisely as possible what the author was trying to convey by his use of this word in this context" (Fee, p. 83).

2. Analyze significant GRAMMAR & SYNTAX

After determining the specific meanings (definitions) & translations of key *words*, the exegete must then be on the look out for any important points of *grammar* (word functions) or *syntax* (word relationships) that need special study.

(Suggestion: write your notes on 3x5 cards for easy organization.)

Sample:



5. Write down the PRINCIPLES ("Timeless Truths") you discover.

After following the above steps, now comes the most exciting, rewarding, and practical step of all! In this step, the expositor exegetes (pulls out) significant timeless truths that relate to life today!

The principles or truths the exegete pulls out of the Scriptures are often referred to as "assertions" (provable statements of fact).

1. Discerning Biblical Principles

a. What is a Scriptural principle?

1) A Scriptural "principle" is a precept or fundamental law given from God and designed to either teach or exhort (instruct or command).

2) In other words, a Scriptural "principle" is simply a significant, timeless truth.

a) A **"significant"** truth is not trivia, but a statement with meaning and application.

b) A **"timeless"** truth is an eternal truth, not bound by time. It is a universal truth for every age, dispensation, or generation (Example - it is not limited to the Old Testament).

c) A **"truth"** is a trustworthy statement of fact.

- 🗀 Every truth discovered in the Bible will in no way contradict truth taught elsewhere in Scripture.
- 🗀 Statement - must be a complete sentence. The truth you find should be stated in a clear, concise manner.

It should be:
Simple enough to be understood
Short enough to be remembered
Specific enough to be applied

2. Discovering Biblical Principles

Steps to take to discover Biblical principles:

a. Carefully consider each phrase and clause (in its order) and write down truths as you go.

1) Note any meaningful truths that flow from: the preceding and following context of your passage, key words, significant grammar and syntax.

2) Be on the lookout for the overall main principle or theme that God is stressing or emphasizing in the context.

(For a more detailed discussion regarding discovery of the theme or main point of a passage see section # 6.

b. Make a list of truths that are explicitly stated and implicitly inferred in the passage.

"There may be only one or two of these, or there may be several. Be inclusive (exhaustive) at first. Later you can eliminate those which, upon reflection, you judge to be less significant or irrelevant." (Fee, p. 132).

Explicit Truths - what the writer directly said

Implicit Truths - what the writer intentionally meant

Examples of Spurgeon's Significances from II Timothy 4:20
". . . But Trophimus have I left at Miletum sick"

STATED	IMPLIED
1. Good men may be laid aside even when it seems they are most needed.	1. Good men would have the Lord's work go on even without them (no matter what the cost to them)
*Not Spurgeon- 2. Not even an official Apostle could see everyone at every time get healed.	2. It is God's will that some of His children be sick.

Note: Be very careful with implied principles. Be sure you have a solid exegetical basis for making them.

c. Note all of the perspectives and draw out principles in light of each angle or recipient.

Ask yourself the question: What are the perspectives of this passage?

Example: In Philippians 2:14, various perspectives include:

1) God's (the Author)
2) Paul's (the writer)
3) The Philippian church's
4) The potential complainer's
5) The lost world (cp. v. 15)

d. You may do an active or passive transform to help you see the verse from a different angle.

Example: Phil. 2:14 -
"Do all things without murmerings and disputings"
"All things are to be done without murmerings and disputings by you" (believers) (In this case, Phil. 2:14 is transformed into a passive)

Remember: When pulling principles out of the text, the exegete must have a creative imagination and yet also a disciplined mind.

Being an exegete is like being an artist (with words, you can paint an applicable, colorful picture that the Holy Spirit will use to drive His point home); and being an exegete is like being a lawyer (who colorfully states his principles but then backs them up with supporting facts).

*Before you ever make a statement regarding a verse of Scripture, ask yourself: Can I really prove the point I am making?

3. Proving Biblical Principles

Be able to list solid proofs or evidences that validate your stated principle. You should be able to prove each stated truth from the context, grammar, author's usage elsewhere, etc.

All of the below questions must be answered in order to prove the principle you have derived:

a) Can I prove it contextually?
b) Can I prove it grammatically & syntactically?
c) Can I prove it theologically?
(by comparing it with the same principle found elsewhere in Scripture?)

Examples of Principles exegeted from Acts 6:1-7.

NOTE: When pulling out principles from Scripture, observe the various perspectives (points of view) in the context.

In Acts 6:1-7 principles can be drawn from the standpoint of:

1) Individual believers (the Laymen)
2) The Apostles (the Leadership)
3) The Church (The Local Assembly as a whole)
4) The Writer (Luke)
5) God (The Lord's viewpoint)

a. Principles (and proofs) in Acts 6:1-7 from an individual's (a believer's) standpoint (perspective):

1) All believers have an equal standing with each other (v. 1, 3, 5).
- a) Verse one implies that distinctions in race or language (Hellenists vs. Hebrews) should not cause divisiveness (both are equally worthy of support).
- b) All believers had an equal vote in choosing deacons (v. 3, 5).

2) No individual should be overlooked by fellow believers (v. 1).
- a) Verse 1 indicates that such overlooking prompted sinful behavior (reveals a problem).
- b) The context reveals a solution had to be arrived at to solve this problem.

3) Believers are capable of sinful behavior (v. 1).
- a) Verse 1 reveals a murmuring that arose among believers (disciples who were multiplying).
- b) Every time ("murmuring") is used in the New Testament, it refers to sinful behavior. EX: Jn. 7:14; Phil. 2:14; I Pet. 4:9; cp. Jd. 1:16; Mt. 20:11; Lk. 5:30; Jn. 6:41,43,61,etc

4) Every individual believer's involvement is essential in decision-making (in a local church) (v.3).
- a) Verse 2 indicates that the Apostles summoned the whole multitude.
- b) Verse 3 reveals that the individual believers had a part in seeking deacons.
- c) The Apostles' suggestions "pleased the whole multitude" (v. 5).
- d) "They (plural) selected. . . they set before the Apostles" (v. 5, 6).

5) Not all individuals are qualified (spiritually) for official positions in a church (v. 3, 5).
- a) The fact that they had to search for spiritual men with an impeccable testimony reveals that not all believers had one -v.3
- b) The men chosen (v. 5) are distinguished (indirectly) for their outstanding character.

6) A believer's testimony is vitally important (v.3)
- a) The Apostles call on the "brethren" to look for men "well reported of" (passive verb) from which refers to one's testimony.
- b) The importance of the believer's testimony is implied by the need that had to be met by such qualified men.

7) Believers are capable of leading holy lives(v.3,5)
- a) "Full of the Holy Spirit and wisdom (verse 3) . . . full of faith" (verse 5) indicate holiness (a set-apartness unto God).
- b) The fact that 7 men were chosen indicates the potential for such living is indeed possible (v. 5).

8) An individual's character can be visibly seen by others (v. 3, 5).

a) The internal Godliness ("full of Holy Spirit and wisdom, and faith") is evident.

b) The fact that these traits can be seen is evident by:

(1) Verse 3, which involves an imperative to look for such men.

(2) Verse 3, which involves a passive participle - "being well reported of."

(3) Verse 5, indicating that such men could be found.

9) All believers should be willing to serve the Lord (even in mundane areas) (v. 1, 5).

a) None of the 7 men chosen (v. 5) refused to accept the position of deacon.

b) They were willing to identify with the gospel ministry and receive a transferral of service (signified by v. 6 - "laying on of hands").

c) The mundane areas are evident by the word "tables" (v. 2) and the context of meeting physical needs of widows of the church.

10) Not all believers share the same role or function (in the Body) (v. 4).

a) Verse 3 is contrasted with verse 4. While men were to be appointed to meet physical needs (v. 3), in verse 4 other men (the Apostles) needed to retain their priority of meeting spiritual needs (by the "ministry of the Word and prayer").

11) Christians must be willing to identify with God's work and men (if chosen for church office) (v.6)

a) None of the 7 men chosen (v. 5) refused to be identified with the gospel ministry (they were willing to be "set before" the Apostles).

b) The "laying on of hands" indicates an identity with and a transference from the men laying their hands upon the persons (in this case, the Apostles, v. 6). (the 7 men were willing to identify with the gospel ministry and receive a transferral of service).

b. Principles in Acts 6:1-7 from a Church's standpoint.

1) In a church, problems are inevitable (v. 1).

2) Church growth brings with it increased demands (necessities) (v. 1).

3) In a large church, some ministries are overlooked (v.1)

4) Church ministry has daily responsibilities (v. 1).

5) In a church, racial factions are potential (v. 1).

6) The Church must take special care of widows (v. 1).

7) The Church must keep track of each member carefully (v. 1).

8) Administrative problems will manifest themselves by sinful symptoms ("grumbling").

9) Not all church members share the same role or function (diversity) (v. 2, 4).

10) The church is responsible to meet the needs of its own members (v. 1, 3).

11) The church is responsible to solve its own problems (it is autonomous) (v. 3, 5).

12) Effective church administration involves fulfilling your own responsibilities (priorities) (v. 2, 4).

13) Effective church administration involves delegation of authority (v. 3, 4).

14) The church needs men who are willing to share the load of the ministry (v. 3, 5, 6).

15) The involvement of every church member is essential in decision-making (v. 3, 5).

16) Not all church members are qualified for official positions (v. 3, 5).

17) Those who serve in an official capacity (in a church) must be spiritually qualified (v. 3, 5).

18) Deacons (official servants) are chosen from among the church body (v. 3).

19) Deacons (official church servants(must be willing to meet mundane needs (v. 1, 3).

20) Deacons (official church servants) must be willing to meet routine needs (daily) (v. 1).

21) Deacons (official church servants) must be willing to take orders (v. 3).

22) A deacon's responsibility is one of service, not leadership (v. 2, 3).

23) When a church has problems, a cooperative spirit is necessary (v. 5).

24) The church members must submit to the lead of the overseer(s) (v. 5, 6).

25) In a church, problems are solvable (v. 5-7).

26) A healthy church will be a growing church (v. 7).

27) God blesses a church that solves its problems (v. 7).

6. Discover the THEME (Main Point) of the Passage and formulate your "PROPOSITION"

Determine the theme or the overall (main) principle (from the Scripture passage you have studied).

In other words, find out what God is stressing or emphasizing in the context.

What is God's major thought or primary idea?

As you read over the passage of Scripture, be asking yourself, "What is the main point that God is emphasizing in this context?"

Note:

"Our task is NOT to create our own message;
It is rather to communicate the Author's message.
Our task is NOT to create a central theme;
It is rather to
1. find the author's central theme
2. build a message around that theme, and
3. make that theme the central part of all we have to say."
(McDougall, Rediscovering Expository Preaching, p.229)

What is the value of determining the main point of a passage?

The main point (or main principle) will formulate the proposition for your message.

The main point will help in determining the title you decide to give your sermon (more will be said about the "proposition" and "title" in the notes to follow).

How do I determine what God's main point is?

(a) Look for repeated words (obvious examples: Love - I Cor. 13; faith - Heb. 11).

(b) Look for a repeated idea (concept) (EX: I Th. 5:16-18 - be consistent in your inner life with God; Rom. 12:1-2 - full surrender)

(c) Look for a key phrase or sentence which the writer expands on or explains (a knowledge of grammar will help here).

(Ex: I Th. 4:3-8 - Paul says, "For this is the will of God, even your sanctification" in verse 3a; Paul then explains what he means by sanctification in verses 3b and following).

After you have determined what the main point (theme) is from the Scripture you have studied, now summarize that main point in one short sentence. This sentence is your "proposition."

1. Definition:
(What is a proposition?)

a. A proposition is a significant timeless truth that you are "proposing" for the listeners to understand, believe, and respond to.

b. The proposition is a simple declaration of the subject which the preacher proposes to discuss, develop, prove, or explain in the sermon.

c. In other words it is the sermon reduced to one sentence. It is the heart, center, sum, or gist of the sermon.
Some call it: "The sermon in a nut shell."

2. Function:
(What does a proposition do?)

a. It is the foundation of the entire structure of the sermon.
All of your points, illustrations, etc., will be aimed at developing the proposition. Your sermon content will build on your proposition.

b. It ties the sermon together in an understandable unity.
Thus, it prevents you from preaching a "brush pile"; from going off on "rabbit trails"; or giving a "shot gun" message which goes in every direction causing confusion to the listeners.

3. Types of Propositions:

a. Hortatory (an exhortation)
1) Encourages a response from the listeners.
2) An imperative or command usually including the words "must," "should," "ought to," etc.

b. Declarative (an assertion)
1) A statement of fact

c. Exclamatory (a positive proclamation)
1) An emotional statement of fact
2) Stresses a positive truth

d. Interrogative (a question)
1) It provokes thought by the listeners (questions stir the conscience)

4. Rules for Forming Propositions:

a. Make sure your proposition flows from the passage

1) The tenor of the text should determine the type of proposition you choose

2) If the passage involves imperatives, your proposition should be hortatory. Example: I Thes. 5:12-22

3) If the passage states facts, your proposition should be declarative. Example: I Cor. 13

4) If the passage asks questions, your proposition should be interrogative. Example: Rom. 8:31-35

5) If the passage stresses positive truth with much emotion, the proposition should be hortatory. Example: Rom. 8:37-39

b. The proposition should contain only one main idea (keep the word "and" out of your proposition)

c. It should be a complete sentence (subject and verb and predicate)

d. It should be a timeless truth (it must apply to us).

e. It should be:

1) Simple enough to be understood

2) Short enough to be remembered

3) Specific enough to be convicting

4) Important enough to draw attention

7. Discover God's Development of the Theme and formulate your MAIN & MINOR POINTS.

1. The Definition of Main Points:

a. The main points are simply a development of the sermon's theme or proposition.

They are the main sections or divisions which unfold the main point of the sermon.

The main points are basically a way of stating the principles (or truths) that you have pulled out of the Scripture.

These statements in some way explain the over-all principle of the Scripture passage.

b. In other words, if your message is about the theme of "salvation," then all of your main points must relate to salvation.

The main points must in some way describe, illustrate, explain, prove, or apply the single truth (theme or proposition) that you want to "drive home" to the audience.

c. Example:

If you want to preach on the subject "The Blessings of Giving," then each main point must describe this theme.

Title: "THE BLESSINGS OF GIVING"
Text: Philippians 4:10-23

Proposition: It is truly a blessing to give!

6 ways that giving is a blessing:

I.	Giving CAUSES REJOICING	(v. 10a)
II.	Giving REVEALS THOUGHTFULNESS	(v. 10b)
III.	Giving RELIEVES PRESSURE	(v. 14)
IV.	Giving SHOWS GENEROSITY	(v. 15-16)
V.	Giving GAINS "SPIRITUAL INTEREST"	(v. 17,19)
VI.	Giving PLEASES GOD	(v. 18)

2. The Function of Main Points:

a. The main points serve as a basic outline (skeleton or framework) of a sermon.

b. They develop the proposition (theme or main point) of the sermon.

The main points develop the proposition by providing:

1) Explanation (they define or describe the sermon's theme)

2) Argumentation (they give reasons, proofs, or evidence for the sermon's theme)

3) Illustration (they enlighten the sermon's theme)

4) Application (they apply the sermon's theme)

c. Examples of different ways of developing (outlining) a theme.

Different Ways of outlining John 3:16:

Theme: God's Love for the World

Declarative Outline

*The main points of the outline make a declarative statement (they fully state a truth or principle).

I. God's Love is Sacrificial
II. God's Love is Beneficial
    A. His sacrifice is enough to keep us from perishing
    B. His sacrifice is enough to grant us eternal life

Interrogative Outline

*The main points of the outline ask a question to arouse thought.

I. How did God love?
II. Whom did God love?
    A. The world
    B. The "whosoevers"
III. Why did God love?
    A. He does not want us to perish
    B. He wants us to have eternal life

Analytical Outline

*The main points of the outline analyze the text; this form of outlining is good for teaching and outlining in books. Tends to be somewhat mechanical.

I. The Manifestation of His love
II. The Objects of His love
III. The Motive of His love

Exclamatory Outline

*The main points of the outline emphatically state a truth or principle with emotional appeal.

God's Love:

I.	Made the Greatest Sacrifice!	("He gave")
II.	Was Manifest to the Greatest Degree!	("His Son"
III.	Was Extended to the Greatest Number!	("the World")
IV.	Fulfilled the Greatest Need!	("not perish")
V.	Provided the Greatest Gift!	("eternal life")

Hortatory Outline

*The main points of the outline are designed to personally exhort and touch the will of the audience.

I. You must realize God's love for you
II. You must realize God's sacrifice for you
    A. He sacrificed His Son so you would not perish
    B. He sacrificed His Son so you would have everlasting life

3. The Rules for developing main points

a. Your points must come directly from the Scripture.
A main point does not function as a statement about or along with the passage of Scripture, but as a statement of the Scripture (a deduction directly from it).

b. Your points must contain only a single idea.
They must be a statement or phrase conveying only one thought!
Never use the word "and" in a main point.

c. Your points must be distinct (or different ideas)
In other words, they should not overlap with each other. Rather, each point should convey a distinct idea from the points which precede and follow it.

d. Your points should be parallel in structure.

1) Parallel in length
One point should not have 3 words while another point has 10 words.

2) Parallel in grammatical form
EX: If point # I is subject - verb - object, then try to make point # II subject - verb - object.

e. Your points should be in a chronological or logical order.

Your points should build or lead to a goal.
If you are preaching an expository sermon, try to follow the flow of the passage.
Example: If you are preaching a sermon on the steps of salvation, you should progress in a chronological order.

f. Your points should be stated carefully.

1) As brief as possible
2) As clear as possible
3) As memorable as possible

Determine your <u>minor points</u> (or "subdivisions"):

. . . If your text or theme requires them. Minor points are not always essential, unless, of course, you are developing a more complex thought that needs detailed explanation

1. Whereas the <u>main</u> points develop the proposition (theme), the <u>minor</u> points develop the main points; thus forming an outline that is united (logically tied together).

2. Therefore, a minor point will either describe, illustrate, explain, prove, or apply the main point that it is developing.

Example:

"Watch Your Mouth"
James 3:1-12

*You need to seriously guard your tongue!

Two reasons:

I. Because of the <u>POWER</u> of the Tongue (v. 1-6)
   A. It has the power to <u>direct</u> (v. 1-4)
   B. It has the power to <u>destroy</u> (v. 5-6)

II. Because of the <u>PROBLEM</u> of the tongue (v. 7-12)
   A. The problem of <u>human control</u> (v. 7-8)
   B. The problem of <u>sinful inconsistency</u> (v. 9-12)

4. The same <u>rules</u> apply for developing the minor points as the main points.

5. It is generally best to limit the use of minor points in a sermon because the people will tend to get lost in the details and miss your main points.

   It is the opinion of this professor that major points make the most impact and make for easier listening than having a "ton" of minor points. If at all possible stick to the main points and avoid the use of minor points in Sermons. (Minor points are most helpful in written documents and books; They tend to lose their effectiveness from the pulpit)

   (Certain types of outlines will demand their use, however, like the sample given above.)

8. Write down some PRACTICAL EXPLANATIONS, ILLUSTRATIONS & APPLICATIONS of the principles you discovered.

1. Discussion is basically an unfolding of the ideas contained in your main and minor points.

   You are simply discussing a point.
   A sermon is not complete if all you have is an outline (a skeleton); you need to add some "meat" to it.

2. Analogy of a Message:

   a. Brain = The Proposition
      (the theme of the message)
   b. Bones = The Points
      (the main and minor developments or "skeleton" of the message)
   c. Body = The Parts
      (the "meat" and "flesh" of the message)

   The "Body" (discussion) hangs on the "Bones" (points), and the "Bones" develop from the "Brain" (proposition).

3. Good discussion in a message makes the truth "come alive" as you explain, illustrate, and apply the points you are making from God's Word.

   a. Good discussion will generally involve three elements
      1) Explanation
      2) Illustration
      3) Application

   b. Good discussion will generally answer three questions:

      1) Explanation: What does the Bible say?
      2) Illustration: What does the Bible mean?
      3) Application: What does the Bible mean to me?

   c. Good discussion will generally affect three aspects of man:

      1) Explanation: The Intellect (rational/thinking; the "head")
      2) Illustration: The Emotion (emotional/feeling; the "heart")
      3) Application: The Will (volitional/doing; the "hand")

1. EXPLANATION

Every point should include some explanation to help the listener understand what you are saying.

What do I need to explain about the Scripture?

A preacher will often need to explain:

1) The context of a passage of Scripture
   a) Grammatical context (previous or following verses)
   b) Historical context (backgrounds/ customs, etc.)
2) Important points of grammar
   Ex: Verb tenses, etc.
   Key words of grammar (conjunctions,etc.)
3) Word definitions
   Many words in the KJV need some explanation
4) Figures of speech (Ex. analogies, metaphors, etc.)
5) Other Scripture (parallel passages) that relate to the verses you are preaching.

Explanation must not be neglected or avoided in preaching!
Explanation must not be overbalanced in preaching!

2. ILLUSTRATION

The word "illustrate" basically means "to make bright" or (from the vernacular) "to shed light" on a subject.

An illustration is a means of throwing light upon a point being taught by use of an example. It is a "word picture."

a. Why do I need illustrations?

1) Illustrations aid you in your explanation of the Bible.
   "A picture is worth a thousand words."
2) Illustrations obtain and hold the interest of the listeners.
   --Jesus constantly taught by using illustrations (parables, analogies, etc.).
3) Illustrations aid in the retention (memory) of the truth you present.

b. What are some ways I can illustrate a point?

1) Examples from the Bible (Ex. an event in the life of David, Moses, Paul)
2) Stories from history
3) Analogies or comparisons
4) Facts from authoritative sources (surveys, etc.)
5) Poetry
6) Personal testimony
7) Object lessons
8) Dramatics (to re-enact a scene or character

3. APPLICATION

a. What is application?

Application is the means by which the Holy Spirit uses a Spirit-filled preacher to persuade the listener to respond to the Word of God. It is an appeal to the will of an individual.

b. How do I apply the Bible?

1) With personal questions
Ex. "Have you been redeeming the time that God has given you?" (Eph. 5:16)

2) With personal exhortation
a) In third person: "We must redeem our time!"
b) In second person: "You must redeem your time!"

NOTE: Second person is more pointed. Use third person when preaching to your peers.

c. Rules for application:

1) Make sure you have applied the truth and your own heart and life first.

2) Rely on the Holy Spirit not your persuasive ability.
Only He can use His "sword" to pierce the heart and change the will (Eph. 6:17) (Be walking close to God)

3) Be pointed and specific
General applications are like getting hit over the head with a pillow!
Ex. of general application:
"Christians need to pray fervently."
Ex. of specific application:
"You need to pray fervently."

4) Always explain the Scripture before you apply it (Explanation is the foundation and authority for application).

5) Never apply your message to any one individual in particular.
Don't use the pulpit as a "whipping post" to get back at someone. This is unethical and contrary to Matt. 18:15-17.

6) Always apply the Scripture to:
a) The needs of the people (know their needs, attitudes, and interests - Phil. 1:7)
b) The times of the people (it must apply to today's world. Application must be fresh and new, not "S.O.S." ["Same Old Stuff!"].

9. Formulate your INTRODUCTION, CONCLUSION & TITLE.

1. INTRODUCTION

The introduction is a brief (5-10% of sermon), sincere, friendly, clear, appropriate, direct, interesting, simple, informal and purposeful "attention grabber."

Function:

1) The purpose for an introduction is to establish an interrelationship between the speaker (& his message) and the audience.

2) It should be designed to meet the listeners where they are and bring them to a place of comprehending God's message as the preacher leads them along.

3) The introduction should also naturally lead to the proposition.

4) The introduction should be brief and interesting so that the people can relate to what you are about to say. It should grab them from where they are. Generally a good introduction will include an illustration of some type.

   The key is: It must create interest.

   *Especially in expository preaching - historical background, the context, and other data related to the passage should not come first. It must come after interest has been attained.

Benefits:

1) The introduction is a vital part of a sermon because it secures the good will (rapport) of the hearers, resulting in favorable attentiveness, and it arouses or captures interest in the theme to be presented.

2) The introduction can help the listeners overcome:

   a) Indifference (Any feelings of indifference toward the speaker and/or his message.
   b) Preoccupation
   c) Prejudices
   d) Circumstances

3) The introduction will also put the speaker and listener at ease - to make the theme pertinent and to make a smooth transition from the natural to the spiritual.

2. CONCLUSION

1) The conclusion functions as a summary of the main ideas to refresh the mind and to refocus upon the main thrust of the Scripture.

2) It calls for a decision, secures a verdict and suggests a practical course of action whereby the truths might be put into life (without introducing new supporting material).

3) It may take the form of:

   a) Recapitulation (summary of main points)
   b) Illustration
   c) Application
      (1) Warning or admonition
      (2) An earnest appeal or exhortation (to the intellect, emotion and will)

*However, the conclusion should always end by offering hope.

Benefits:

1) The conclusion helps to emphasize, reaffirm, establish, or finalize that which has already been declared.

2) It contributes in tying loose ends together and in making the unity of the sermon evident.

3) A well-prepared conclusion fixes the truth of God's Word indelibly in the mind and conscience of the hearers so as to motivate the will to right attitude (internal) and subsequently to right action (an external manifestation).

The conclusion is profitable when it is: personal, pointed, and hopeful.

3. TITLE

a. Definition:

1) The title is an expression (statement) of the specific feature (theme or proposition) to be presented in the sermon.

2) Basically, a title is an embellishment of the theme stated in the form either of:
   a) An arresting question
   b) A common phrase (cliche')
   c) An interesting statement of a topic
   d) A brief imperative
   e) An affirmation
   f) An exclamation

b. Function:

1) The primary purpose of a title is that of advertising.

2) An effective title is one that is:

   a) Pertinent to the message
   b) Brief
   c) In keeping with the dignity of the pulpit (not bizarre, fantastical, or ultra sensational)

   And yet -

   d) One that arouses interest (which is its function)

c) Benefits:

1) The title is an "eye catcher." It arouses the curiosity and awakens a desire to hear the message.

2) It is helpful in that because of its brevity, it is somewhat memorable.

3) An effective title favorably advertises the message so as to attract interest.

10. Read some good <u>COMMENTARIES</u> to see the perspectives, insights, explanations, and illustrations of other Godly men.

Two major types of Commentaries:

--Critical commentary - comments on the grammatical, contextual, and theological aspects of a passage (emphasis is exegesis).

--Devotional commentary - comments on the text with little explanation, but extensive illustration and application.

a. <u>Advantages:</u>

1) It comments verse by verse (easy to follow)

2) A good commentary will have a balance of exegesis, illustration (including cross references), and application.

b. <u>Limitations</u>

1) No single commentary will exhaust a verse (or paragraph) (compare commentaries).

2) A commentary is man's opinion of a text; therefore, not infallible.

3) A commentary can tend to be a crutch and a substitute for independent study and research (Remember: Do your own thinking first!).

11. ORGANIZE your NOTE CARDS in order to fit your outline and TYPE or REWRITE the message in detailed manuscript form.

Write all thoughts, facts, illustrations, and quotations on 3 x 5 cards [generally only one sentence or unit of thought per card].

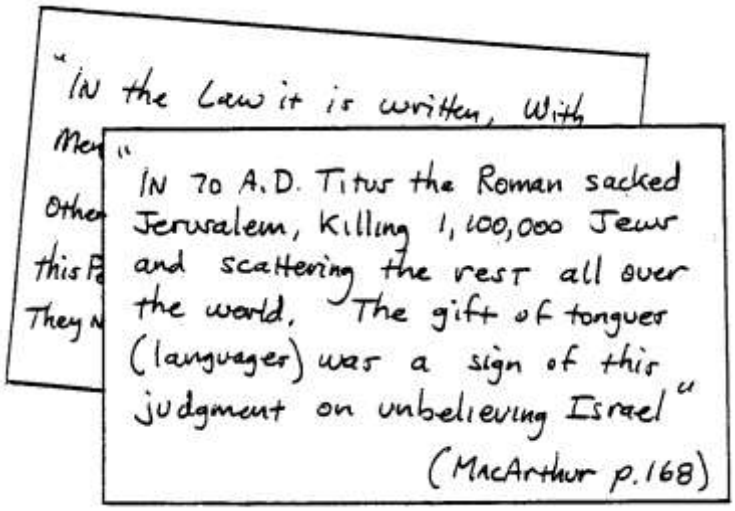
Writing your gathered study on cards saves much time in writing and typing the sermon. Why?

It enables you to place cards into any order that your outline may dictate.

It allows you to shuffle information around and insert now thoughts.

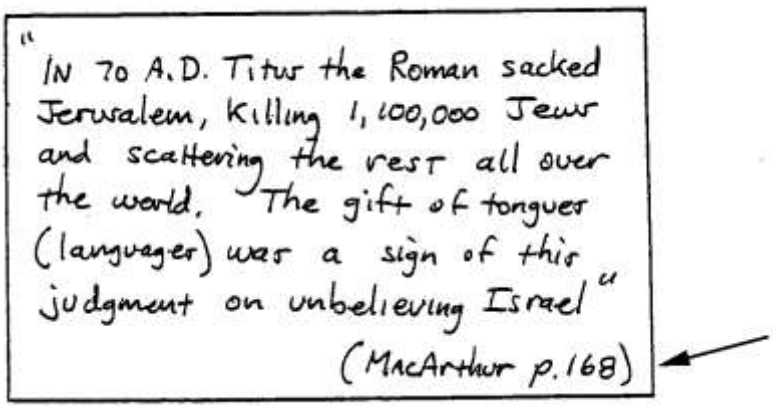
It is easy to follow when typing the sermon.

Example of Cards:



Make sure that you include the author's name and page number on the card when you are quoting someone else

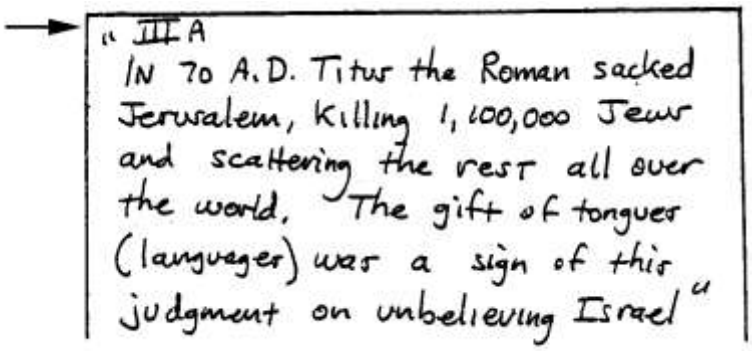
Example:



After you have gathered all of your information on cards, read your cards over and arrange them in a logical or chronological format.

Now make the cards match your outline. Write your outline number or letter on each card (in upper left hand corner) and arrange your cards in order.

Example:



Your outline should have a consistent set of symbols (with logical indentation).

Example:

I.

A.

1.

a.

1)

a)

12. Prayerfully REVIEW your sermon and make it part of your own personal life.

A. Review

Read over the Scripture text, your sermon notes and outline several times before preaching it.

This review will:

* Help cement the message into your own heart, mind and life as you meditate on it.

* Help spark more thoughts, illustrations or applications that you can add to the margins of your notes. (This is a time to "fine tune" your message, eliminating the trivial material, unessential to developing the theme).

* Help avoid being a "slave" to your notes when preaching the message. (Prevents a "choppy delivery")

B. Apply

Compare your life to the message and apply it to yourself before preaching it to others. (No message will affect others, if it has not first affected you!)

C. Verbalize

It is often very helpful to read or "preach" the sermon out loud in a private place. (This again will reinforce the message into your life as you hear yourself speak or mutter it to yourself out loud.)

D. Pray

Pray over each point, asking God to "drive it home" to the hearts of the hearers.

13. Preach the message with GOD'S POWER.

(Acts 4:33; Eph. 3:7, 20; I Th.1:5)

How do I preach with God's Power?

We need the power that comes from:

A. **Personal Holiness** (I Timothy 4:16a)

B. **Correct Doctrine** (I Tim. 4:16b; Luke 4:32)

C. **The Word of God** (Heb. 4:12; I Th.2:13; Jer.23:29)

D. **Straight-forward Preaching** (I Cor.1:18; 2:4)

E. **The Filling of the Spirit** (Zech.4:6; Eph. 5:18; Luke 24:49; Acts 1:8)

F. **Relying on God not Self** (II Cor.4:7; 12:9; Eph.6:10; II Tim.1:7)

G. **Fervent Prayer** (Acts 4:29,31)

Only the Spirit of God can give us the power we need for preaching. To do so He must first impress the truth upon our hearts so that it moves us. The Message must move us before it will move our hearers.

"If we expect what we say to matter to others, we must first covey that it matters to us!" (Haddon Robinson)