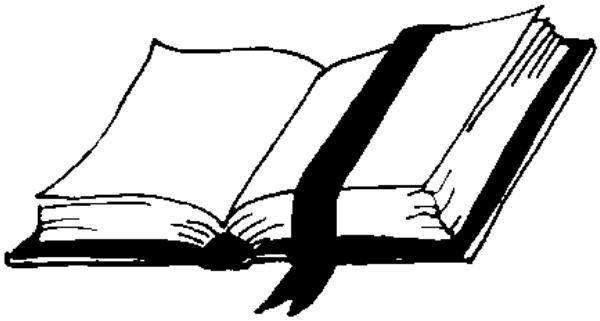
HOMILETICS

(The Art of Preaching and Teaching)



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I. WHAT IS A PREACHER?

He is a herald or proclaimer of God's message.

Every pastor is a preacher, but not every preacher is a pastor.

An evangelist (gospelizer) is a preacher.

A layman can preach (EX: Stephen the deacon preached - Acts 7; Philip the deacon preached - cp. Acts 8:5).

--Examples:

in Sunday school
in a convalescent home
in a jail ministry
on a street corner
to fill the pulpit in absence of the pastor

*Every believer is to "preach the gospel to every creature" (Mark 16:15).

The goal of this course is to train laymen and future pastors to preach and teach God's Word.

II. WHAT IS SO IMPORTANT ABOUT PREACHING?

Preaching is a priority of God. I Corinthians 1:17-25 -

1. Preaching is the object of Christ's call to service (v. 17)

2. Preaching draws on the power of God to save men (v. 18)

3. Preaching is God's appointed means to save men (v. 21, 25; SEE: Romans 10:13-15).

III. WHAT IS THE KEY TO BEING A SUCCESSFUL AND EFFECTIVE PREACHER?

SEE: I Timothy 4:14.

Today there exist many conflicting voices, books, seminars, etc., as to what makes for successful and effective ministry. They in effect say, "If you do these 7 things, push the button and pull the lever -- out pops success!" How can we be successful preachers and teachers of God's Word?

A. God's Priorities for Preachers

1. "Take heed to THYSELF"

a. Personal holiness # 1 priority

b. Have the right motivation

Needed:
1) A love for God and His Word

2) A burden for others

c. Beware of comparing yourself with others

2. "Take heed . . .unto the DOCTRINE"

(Doctrine = teaching)

You must take heed to:

a. The content of your teaching (what you say)

b. The method of your teaching (how you say it)

(We will discuss both the substance and activity of preaching/teaching in this course.)

B. God's Promises for Preachers

1. You will save yourself.

"Save" = to deliver

You will deliver yourself form being a casualty or castaway in the ministry.

2. You will save those to whom you minister.

a. They will be saved from doctrinal error.

b. They will be saved from ungodly behavior.

IV. WHAT IS BIBLICAL PREACHING?

Preaching is simply the communication of God's truth, so that the truth is comprehended, applied, and lived (obeyed).

A. God-Honoring Preaching Will Follow the Outline of I Timothy 4:1-2.

These are the essential elements to God-honoring preaching:

1. The urgency of our message (v. 1).

2. The method of our message (v. 2) - "Preach!"

3. The content of our message - "The Word" (the written Word).

4. The frequency of our message - "Be instant in season, out of season."

5. The mode of our message

a. "Reprove" - to prove with evidence so as to bring conviction of sin (aimed at the intellect)

b. "Rebuke" - to seriously warn; to sternly or sharply rebuke (affects the emotions)

c. "Exhort" - to urge, encourage, to admonish (changes the will)

6. The manner of our message

"All longsuffering and doctrine"

a. "Longsuffering" - patience to repeat and re-preach principles - "line upon line, precept upon precept."

b. "Doctrine" - our preaching must contain teaching or it is un-Biblical.

B. All Preaching Should Affect the "Head, Heart, and Hand" **(John 12:40).**

1. Intellect (rational/ thinking) Truth must be known

2. Emotion (emotional/ feeling) - Truth must be understood and embraced (applied)

3. Will (volitional/ doing) - Truth must be acted upon or responded to

To reach the intellect without the emotions is cold, dry, and dead teaching.

To reach the emotions without the intellect is fanaticism without a foundation.

To reach the intellect and emotions without touching the will is useless and impractical (not related to life).

C. Good Biblical Preaching Will Include the Following:

1. Explanation - the foundation to build upon (the basis) ("What does the Bible say?")

2. Illustration - the windows to shed light (the example) ("What does the Bible mean?")

3. Application - the doors and keys to put the truth into action (the practice) ("What does the Bible mean to me?")

Provide opportunities for the student to put what he has understood and applied into action.

According to Nehemiah 8:8, preaching involves:

1) Reading the Scripture

2) Explaining the Scripture

   a) "Distinctly" = making it clear (translating it)

   b) "Gave the sense" - explained its meaning

   c) "Caused them to understand" (comprehension is essential)

According to I Timothy 4:13, preaching involves:

1) Reading the Scripture ("give attendance to reading")

2) Applying the Scripture ("to exhortation")

3) Explaining the Scripture (to "doctrine")

IV. WHAT IS THE AIM OF PREACHING?

A. Your Aim is the Goal You want to Accomplish

Many preachers do not accomplish anything because they never really plan (intend) to.

B. Your Aim Gives You:

1. Motivation (It encourages you to stick to your subject)

2. Direction (It shows you are heading somewhere)

3. Purpose (It shows you are accomplishing something)

C. Qualities of a Good Aim

1. Brief enough to be remembered

2. Clear enough to be written down

3. Specific enough to be achieved

NOTE: Make sure that your aim is God's aim from the text (passage of Scripture) you are teaching.

D. What General Aim Does God Want in any Lesson We Teach?

In every lesson, God wants us to:

1. Know the truth (John 8:31-32)

a. Hear the Word (Rev. 2:7)
b. Desire the Word (I Pet. 2:2; Jer. 15:16)
c. Believe the Word (John 4:39-42)

2. Apply the truth (Mt. 21:45; Lk. 13:3, 5)

3. Live the truth (James 1:22)

Teaching is useless unless it is lived, acted upon, or obeyed.

EXAMPLE:

Mt. 28:20 - "...Observe (to do)..."

Josh. 1:8 - 1) Consume it
2) Digest it
3) Do it

Mt. 7:24-27 - Wise man and foolish man

Eph. 4:11-12 -

Pastor - Teachers (the means of teaching; cp. v. 7)

Equipping saints (the purpose of teaching)

Work of ministry (the result of teaching; cp. II Tim. 3:17)

Edifying to maturity (the goal of teaching)

GOAL: Col. 1:28

V. How Do I Prepare a Message?

A. Prepare yourself by <u>praying</u>

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

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

2. Pray for:

   a. Understanding

   b. Wisdom to meet the needs of the people you will minister to.

3. Make it a habit to bathe every message in prayer to avoid:

   a. Preaching without power

   b. Preaching without a heart

   c. Preaching error

B. <u>Select</u> a passage of Scripture to preach.

The Bible provides an inexhaustible supply of preaching material!

1. 66 books
2. 1,189 chapters
3. 31,476 verses
4. 2930 characters (persons in the Bible)
5. A variety of types of literature -

--law	--biographies
--history	--drama
--poetry	--visions
--wisdom literature	--sermons
--prophecy	--riddles
--narrative	--songs
--allegories	--conversations
--parables	--letters
--apocalyptic lit.	--teaching

6. A variety of themes or topics to choose from:

a. Attributes of God: holiness, truthfulness, mercy, etc.

b. Virtues to live by: honesty, love, patience, etc.

c. Sins to avoid: sexual immorality, pride, etc.

d. Practices to follow: prayer, soul-winning, fellowship, etc.

e. Examples to follow: Daniel, Stephen, Paul, etc.

f. Examples to avoid: Jehoshophat, Achan, Pharisees, etc.

7. How do you determine what to preach?

a. Devotions

Preach what God has taught you.
--A message must speak to you before it will speak to anyone else.

b. Suggestion - Get a little notebook to keep a spiritual diary. When God speaks to your heart, write down your thoughts (this will provide seeds for future sermons).

c. Get ideas from other men's sermons
Warning! Do not preach the sermons of others. Do your own study! Don't follow a man, follow Christ!

Other preachers may spark ideas, but they should not write your sermons.

d. Preach on themes or topics
1) As needs arise
2) To correspond to a particular direction your church is heading in. EX: If embarking on a building project - the book of Nehemiah might be just what the people need.

e. Preach on calendar events

1) Example: Christmas theme, Easter, Mother's Day, etc.
2) Be careful, this gets old after a while.

f. Preach book studies

1) This is by far the best method. Why?

a) You avoid ruts

b) You are forced to preach topics, etc., that you normally would not.

c) You stay off of hobby horses or pet peeves.

d) You preach "the whole counsel of God" (Acts 20:27).

e) You avoid wasted time trying to decide what to preach each week.

f) You grow in your understanding of God's Word because you are forced to study passages of Scripture you might not otherwise study as diligently.

g) You preach 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).

C. Study the passage of Scripture you decide to preach.

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."

a. It requires study to understand difficult passages (II Pet. 3:16).

b. It requires study to guard yourself from teaching error (Mt. 22:29).

c. It requires study to be qualified to teach and preach God's Word.

1) As preachers, we must be "apt to teach" (I Tim. 3:2; cp. II Tim. 2:2).

2) As preachers, we will be held accountable for everything we say -

(a) "My brethren, be not many masters, knowing that we shall receive the greater condemnation" (James 3:1).
(b) "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Mt. 5:19).
(c) "...For unto whomsoever much is given, of him shall be much required" (Lk. 12:48).

d. Who studied?

1) Paul studied (cp. II Tim. 4:13)
2) Luke studied (Lk. 1:1-4)
3) Timothy studied (II Tim. 2:15)
4) The Bereans studied (Acts 17:11)
5) The Old Testament prophets studied (I Pet. 1:10=11) (Ex. Daniel - Dan. 9:2)
6) Even angels wish they could study the mysteries of God's Word (I Pet. 1:12)

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.

1) The Holy Spirit is the Author of Scripture (II Pet. 1:21).

2) The Holy Spirit is the Guide into Scripture (Jn. 16:13).

3) The Holy Spirit is the teacher of Scripture (Jn. 16:14, 15; I Cor. 2:10-13).

*Before you can fully understand God's truth: "The will of the student (preacher) must be surrendered to the will of the Author" (R.A. Torrey).

c. You must be willing to accept whatever God says:

1) Are you willing to accept new truth even though it is not what you were taught in the past?

2) Are you willing to accept new truth even though it contradicts what you once thought, taught, or even published?

3) Are you willing to accept new truth even though you cannot totally understand it? (EX: election/free-will; trinity, etc.)

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.

"A text without a context is a pretext"

c. **Consistently follow rules of <u>grammar</u>** (as you study)
(The <u>Grammatical</u> Principle)

1) Seek to understand the <u>verbs</u>

a) Tense (time) - the <u>when</u> of the action
(Is it past, present, or future?)

b) Mood (mode) - the <u>how</u> of the action
(Is it a real action, desired action, or potential action?)

c) Voice - the <u>who</u> of the action
(Is the subject of the verse doing the action, or receiving the action)

2) Seek to understand the <u>conjunctions</u>
(Are they coordinate or subordinate?)

a) Coordinating conjuctions:

b) Subordinating conjuctions:

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

4) Use a method of diagramming your verses (EX: block diagram method)

a) <u>Underline</u> verbs and analyze them
b) <u>Indent</u> subordinate (minor) clauses
c) <u>Circle</u> subordinators

Subordinating Conjunctions - Example: that, because etc.

Adverbs - Example: when, as

Relative Pronouns - Ex. who, which

Example of a block diagrammed verse:

Romans 12:2

"And be not conformed to this world;

but be ye transformed by the renewing of you mind,

that ye may prove

what is that good
and acceptable
and perfect
will of God".

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

HOMEWORK
Galatians 6:7

Read Galatians 6:7 five times.

Read Galatians 6 two times to gain an understanding of the context of Galatians 6:7.

Answer these two questions:

1. What does Galatians 6:7 specifically mean in its context? (in other words, what is God specifically calling upon believers to sow? Hint: See v. 6 & 10).

2. Can you think of any other verses or examples in Scripture that would teach the same principle (of "sowing and reaping") as Galatians 6:7?

D. Pull out Principles from the Scripture you decide to preach. ("Principlize the text")

1. What is a Scriptural principle?

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

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

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

2) 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).

3) A "truth" is a trustworthy statement of fact.

a) All truth is from God and all from God is truth.

b) Every truth discovered in the Bible will in no way contradict truth taught elsewhere in Scripture.

c. The principles or truths we will pull out of the Scriptures are often referred to as "assertions" (provable statements of fact).

2. Where can I draw principles from?

a. Principles can be pulled out of all parts of the Bible.

b. Regardless of the type of Bible literature or "genre" you are preaching from, the Scriptures are full of eternal truths that apply to us today!

1) Principles can be exegeted from DOCTRINAL Scriptures (Example: the epistles of Paul, Peter, James, etc.)

2) Principles can be exegeted from POETIC Scriptures (Example: Job, Psalms, Song of Solomon)

3) Principles can be exegeted from PROPHETIC Scriptures (Example: Isaiah, Jeremiah, Zechariah, REvelation)

4) Principles can be exegeted from HISTORIC Scriptures (narrative accounts) (Example: Genesis, Nehemiah, the Gospels, Acts, etc.)

c. With careful study, the easiest type of Scripture to pull out principles from, are doctrinal books (such as the Epistles).

The most difficult type of Scripture from which to exegete principles are historical and prophetical.

Why? Because the principles are not always directly stated, but are seen by carefully studying the life of someone, an example of a situation or circumstance, and then comparing the characteristic example or circumstance with other Scripture to make sure your principle is valid.

3. How do I know if the principle I found is valid?

Ask yourself two basic questions:

--Can I APPLY it?

--Can I PROVE it?

a. Can I apply it?

1) Is the principle really significant? (or is it trivial?).

2) Is the principle a timeless and universal truth? (or is it historical fact that does not apply to me today?)

b. Can I prove it?

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

1) Can I prove it from CONTEXT ?

2) Can I prove it GRAMMATICALLY ?

3) Can I prove it THEOLOGICALLY ?
(by comparing it with the same principle found elsewhere in Scripture?)

*Being a preacher is like being a lawyer. You must state a fact, then be able to back it up with facts.

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

HOMEWORK ASSIGNMENT # 2

1. Carefully read Acts 6:1-7

2. Write down 7 principles that you discover in these verses.

3. Give at least one proof to validate each principle.

Example:

Principle: Believers are capable of sinful behavior.

Proofs:

1. Verse 1 reveals murmuring that arose among believers (the "disciples" who were multiplying)

2. Every time the word "murmuring" occurs in the New Testament, it refers to sinful behavior.

   (Example: John 7:14; Phil. 2:14; I Pet. 4:9; Jude 16; Mt. 20:11; Luke 5:30; John 6:41, 43, 61, etc.)

4. 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 μαρτυρεω 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 (□πισκεπτομαι) 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).

E. 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?"

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

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

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

2. 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).

F. Formulate Your Proposition

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. Benefits:

a. It forces the preacher to seek and develop the main point of the passage of Scripture.
b. It helps the preacher stick to the point. It controls the flow of supporting material and helps him exclude the irrelevant.
c. It provides the listeners with a preview of the course of the sermon.
d. It gives the people a single truth that the people can remember and go home with.

4. 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.

3) Examples:

b. Declarative (an assertion)

1) A statement of fact

2) Examples:

c. Exclamatory (a positive proclamation)

1) An emotional statement of fact
2) Stresses a positive truth

3) Examples:

d. Interrogative (a question)

1) It provokes thought by the listeners (questions stir the conscience)

2) Examples:

5. Rules for Forming Propositions:

a. Make sure your proposition <u>flows from</u> 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 <u>only one</u> main idea (keep the word "and" out of your proposition)

c. It should be a <u>complete sentence</u> (subject and verb and predicate)

d. It should be a <u>timeless truth</u> (it must apply to us).

e. *It should be:*

1) <u>Simple</u> enough to be understood

2) <u>Short</u> enough to be remembered

3) <u>Specific</u> enough to be convicting

4) <u>Important</u> enough to draw attention

G. Determine Your Main 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! ("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.

Example of points being parallel in grammatical form:

"THE FUNCTION OF GOD'S LAW"
Romans 7:7-13

NOT like this -

I. The Law Exposes Sin (v. 7)
II. Sin is Aggravated by the Law (v. 8-11)
III. The Law's Magnification of Sin (v. 12-13)

Like this:

I. The Law Exposes Sin (v. 7)
II. The Law Aggravates Sin (v. 8-11)
III. The Law Magnifies Sin (v. 12-13)

Or like this:

I. Sin is Exposed by the Law (v. 7)
II. Sin is Aggravated by the Law (v. 8-11)
III. Sin is Magnified by the Law (v. 12-13)

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.

Example:

"THE STEPS OF SALVATION"

The steps of salvation include:

I. Being taught the Gospel
II. Being convicted by the Gospel
III. Being persuaded by the Gospel
IV. Being changed by the Gospel

f. Your points should be stated <u>carefully</u>.

1) As <u>brief</u> as possible

2) As <u>clear</u> as possible

3) As <u>memorable</u> as possible

***<u>Outlining Devices that Aid Memory</u>:**

Here are some helpful hints that will aid people in remembering an outline -

--<u>Alliteration</u>
[Key words beginging with the same letters]

Examples of Alliteration:

"THE RAPTURE"
I Thessalonians 4:13-18

I. A <u>C</u>heerful Hope (v. 13)
II. A <u>C</u>ertain Hope (v. 14)
III. A <u>C</u>ommon Hope (v. 15-17)
IV. A <u>C</u>omforting Hope (v. 18)

"NEW LIFE"
II Corinthians 5:17

If you belong to Christ, you have:

I. A New <u>F</u>uture (Eph. 2:1-10)
II. A New <u>F</u>amily (Jn. 3:1-7; Acts 2:42-46)
III. New <u>F</u>riends (I Cor. 15:33; II Cor. 6:14-16)
IV. A New <u>F</u>ight (Gal. 5:17; II Tim. 3:12; Ja. 1)
V. A New <u>F</u>ood (I Pet. 2:2; Mt. 4:4)

--<u>Cliches</u> or <u>Idiomatic</u> Expressions:
[Phrases that will "stick" in the minds of the people]

Example:

"THE HEART"
Matthew 13:1-9, 18-23

Which type of heart do you have?

I. "<u>HARD</u> - Hearted" (v. 4, 19)
II. "<u>FAINT</u> - Hearted" (v. 5-6, 20-21)
III. "<u>HALF</u> - Hearted" (v. 7, 22)
IV. "<u>WHOLE</u> - Hearted" (v. 8, 23)

--An <u>Acrostic</u>:

<u>Thematic Acrostic</u>:
[The key words of your outline spell out your theme]

Example:

DANIEL: A MAN IN THE KINGDOM"
Daniel 5:11

What made Daniel a man of notable character? He was like <u>CHRIST</u>!

I. The <u>C</u>onvictions of Daniel (chap. 1)
II. The <u>H</u>umility of Daniel (chap. 2)
III. The <u>R</u>espect of Daniel (chap. 4)
IV. The <u>I</u>ntegrity of Daniel (chap. 5)
V. The <u>S</u>upplication of Daniel (chap. 9)
VI. The <u>T</u>enacity of Daniel (chap. 6)

<u>Alphabetic</u> Acrostic:
[Each point of your outline begins with a successive letter]

NOTE: God used this device in the Hebrew of Psalm 119.

Example:

"THE A B C's OF ETERNAL SECURITY"

You will feel secure in your salvation if you have:

I. <u>A</u>ssurance in your heart (I Jn. 5:11-13; II Tim. 1:12)
II. <u>B</u>elief in the promises of God (Rom. 4:20, 21; Titus 1:2)
III. <u>C</u>onfidence in the keeping power of God (I Pet. 1:5)

[Outline by Pastor Doug Lowery]

<u>Concluding Warnings:</u>

1) Don't <u>force</u> your mnemonic devices
Example: Don't strive for alliteration at the expense of the text or at the expense of the comprehension level of your congregation.

2) Don't "be stuck" to a certain number of points for each sermon.
You don't have to have the "traditional three points." Vary the quantity according to subject or text.

3. The benefits of main points

a. They benefit the speaker

1) They promote clarity of thought

They help you state your major points of emphasis with
1) simplicity
2) orderliness

2) They promote unity of thought

a) The points enable him to verbalize the parts that make up the whole (which is summarized in the proposition)

b) The points keep the speaker to the theme of the text

--They help to avoid distracting "rabbit trails"

--They help avoid preaching a confusing "brushpile"

3) They promote memory of thought

b. They benefit the listener

1) They make it easier to follow the progress of the message (from point to point)

2) They make it easier to hold the people's interest to the message; when well-prepared, they provide freshness and expectancy to the message.

3) They make it easier to remember the main thrust of the message.

H. Determine your minor points (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 main points develop the proposition (theme), the minor 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 POWER of the Tongue (v. 1-6)

   A. It has the power to direct (v. 1-4)

   B. It has the power to destroy (v. 5-6)

II. Because of the PROBLEM of the tongue (v. 7-12)

   A. The problem of human control (v. 7-8)

   B. The problem of sinful inconsistency (v. 9-12)

3. The same rules apply for developing the minor points as the main points (See page 32).

I. Fill in your discussion

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).

Proposition [the theme]

Points [main and minor developments of the theme]

Parts [discussion of the points]

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 (See page 4 & 5)

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")

Elements of the "Meat" of your Message

1. EXPLANATION

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

a. Why do I need to explain the Scripture?

1) Not everyone has a grasp on language and interpretation.

2) The Bible was originally written at a different time period, language (Hebrew/Greek), in a different culture, to people in the midst of different circumstances.

The preacher will need to "bridge" these "gaps" to help the listener comprehend the Word of God more accurately.

3) God commands the preacher to explain His Word

II Tim. 4:2 - "Doctrine" = teaching

b. 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.

c. <u>What</u> resources ("tools") will help me in my explanation of God's Word?

1) <u>Expository Dictionary</u> of Hebrew and Greek Words

(Ex. Wilson's <u>Old Testament Word Studies</u>; Vine's <u>Expository Dictionary</u>)

2) A <u>grammatical aid</u>

(Ex. <u>Linguistic Key to the Greek New Testament</u> - Rienecker/Rogers)

3) A <u>concordance</u>

(Ex. Young's, Strong's)

4) A <u>commentary</u>

(Ex. <u>The Bible Knowledge Commentary</u> - Walvoord & Zuck)

d. Two Important Points About Explanation:

1) Explanation must not <u>be neglected</u> or <u>avoided</u> in preaching!

--It is the bedrock <u>foundation</u> for any <u>application</u> that you make

--The listeners must know what the Bible <u>means</u> before they can know what it means <u>to them</u>

2) Explanation must not be <u>overbalanced</u> in preaching!

--Too much explanation makes a message a <u>lecture</u> rather than a sermon.

--Be careful not to "show off" your knowledge of language, etc.

--Explanation without illustration tends to be dry and boring. Explanation without application tends to make the message unrelated to life (impractical).

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."

Illustration is similar to explanation in that it aids the listener's understanding of the text, but it is different in that it uses an example or word picture to do so, rather than a statement of fact from the text.

2) Illustrations obtain and hold the interest of the listeners.

a) Everyone can relate to stories or pictures (they appeal to all ages and cultures).

b) They stimulate the mind and imagination.

c) They help the listener "visualize" a principle in action (a good illustration will elevate a principle from abstraction to objectivity - it makes truth come "alive").

We are living in a "picture orientated" society (a generation of lazy minds). Illustrations help the listener "see," "feel," and "touch" unseen eternal principles with finite minds.

--Jesus constantly taught by using illustrations (parables, analogies, etc.).

d) They give the listener a time of "mental rest" (relaxation) or in other words "an opportunity to breath" (especially during a long message).

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, etc.)

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

c. Rules for Illustrations

1) Make sure they illustrate the Scriptural point you are making *Illustrations are not ends in themselves, but a means to an end)

A good illustration is like a window that allows light to be shed on a subject.

Note: An illustration like a window must be transparent. For example, illustrations are not stained glass windows which draw attention to themselves, but they are designed to deepen the impression of a point given in a passage of Scripture.

2) Make sure they are enjoyable, understandable, credible, appropriate, and discriminate (not bizarre or grotesque)

3) Make sure not to be overbalanced. Don't become a "story teller."

3. APPLICATION

a. What is application?

1) 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. Why apply?

Some contemporary "pulpiteers" say that since application is the work of the Holy Spirit, the preacher should never get "pointed" or "personal" by applying the Scripture.

Should we apply God's Word?
Most definitely -- For the following reasons:

1) The command to preachers demands it

II Tim. 4:2 - *"Reprove, rebuke, exhort"* - All appeals to the will of a person (cp. I Tim. 3:16 - "Reprove . . . correction")

2) The condition of man's heart requires it

Jer. 17:9 - *"The heart is deceitful above all things and desperately wicked; who can know it?"*

Sinful man is often blind to his own needs.

3) The examples of the Bible support it.

Examples:

a) The prophet Nathan - *"Thou art the man"* (II Sam. 12:7)

b) John the Baptist - *"Repent ye..."* (Mt. 3:2)

c) The Lord Jesus - *"Ye must be born again"* (Jn. 3:7)

d) The Apostle Peter - *"Repent and be baptized"* (Acts 2:38)

e) Stephen - *"You do always resist the Holy Ghost"* (Acts 2:51)

f) The Apostle Paul - *"King Agrippa, believest thou the prophets? I know that thou believest."*

c. 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.

d. 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!"].

J. PREPARE YOUR INTRODUCTION, CONCLUSION, AND TITLE.

1. INTRODUCTION

The introduction should be prepared after the message is completed so that you know what it is that you are introducing.

a. Definition:

1) The introduction is the process by which the preacher endeavors to prepare the minds and secure the interest of his hearers in the message he has to proclaim (Braga).

2) The introduction should answer the question: "Why should this audience listen to me discuss this theme or this text?"

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

b. 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.

c. <u>Benefits</u>:

1) The introduction is a vital part of a sermon because it secures the good will (rapport) of the hearers, resulting in <u>favorable</u> 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 <u>ease</u> - to make the theme pertinent and to make a smooth <u>transition</u> from the natural to the spiritual.

2. CONCLUSION

a. Definition:

1) The conclusion is the climax of the entire sermon, in which the preacher's one constant aim reaches its goal in the form of a forceful impression (Braga).

2) In the conclusion, all that was previously stated is concentrated in force or intensity to produce a vigorous impact upon the listeners.

b. Function:

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) The conclusion should be:

   a) Short (not prolonged so as to weary the listeners)

   b) Clear

   c) Impressive (yet natural)

   d) Real (not forced emotionalism) - Have it memorized so you can look the people right in the eye.

   e) Appropriate (true to the theme)

   f) Unannounced (Don't say, "Now, in conclusion..." If you do, your people will "check out" mentally and tune you out)

4) 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.

c. 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) It is a statement that would be suitable for advertising the message.

3) 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)

3) The title actually functions as a promise.
   It "describes the contents" in an abbreviated form.
   Therefore, it should not promise more than can be delivered in the message. Because a title promised something, the message must not fail to fulfill what it promised (or else it lied).

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.

It can be verbally announced without taking up much time and printed in the weekly bulletin or area newspaper without taking up much space.
The title can also be profitably employed on cassette tapes (in a tape ministry) or as subject headings of sermons in print.

VI. WHAT FORMAT SHOULD I FOLLOW TO OUTLINE?

Since God is a God of order and has revealed His Word in an orderly manner, the exposition and delivery of the Scripture must be so. The human mind instinctively demands order and dreads chaos; therefore, an orderly, disciplined structure is advantageous in properly treating a subject of such prime importance.

A. * FOLLOW A CONSISTENT SET OF SYMBOLS (Ex. I, A, 1, etc.) IN YOUR OUTLINE

I.
A.
1.
a.
1)
a)
(1)
(a)

B. EXAMPLE OF HOMILETICAL STRUCTURE

Title:

***Proposition:**

I. (MAIN POINT; UPPER CASE LETTERS; BOLD PRINT)

A. (MINOR POINT; UPPER CASE LETTERS)

B.

C.

1. (Sub-point; upper and lower case)
2.

II.

III.

C. SAMPLE OUTLINE:

TITLE: "BEFORE IT'S TOO LATE!"
TEXT: **I THESS. 5:1-3**

PROPOSITION: You must escape the wrath of God before it's too late!
Why? 2 Reasons:

I. THE WRATH OF GOD WILL FALL AT A TIME WHEN:
THE WORLD WILL NOT EXPECT IT (v. 1-3a)

A. IT'S AN UNKNOWN TIME (v. 1)

B. IT'S AN UNEXPECTED TIME (v. 2)

C. IT'S A "SECURE" TIME (v. 3a)

1. The World will experience a false "Peace"

2. The World will experience a false "Safety"

II. THE WRATH OF GOD WILL FALL AT A TIME WHEN:
THE WORLD WILL NOT ESCAPE IT (v. 3b)

A. UNBELIEVERS WILL ENTER IT QUICKLY

B. UNBELIEVERS WILL FIND NO WAY OUT

D. RULES FOR OUTLINING

1. Your number of points will often vary from sermon to sermon.

The number of points generally depends on:

a. The length of your Scripture passage

b. The complexity of subject matter

c. The grammar of your text

2. Your points must develop (describe, etc.) a major thought.

Example:

a. Your main points develop your proposition.

b. Your minor points develop a main point.

c. Your sub-points develop a minor point.

*****

I.
- **A.**
- **B.**
  - **1.**
  - **2.**

II.

III.

3. Only enumerate points.

Do not place a number or letter next to your explanation, illustration, or application.

But set off those elements with

"bullets" -
asterisks - *
or dashes - --

VII. 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. The Benefits of Preaching through a Book of the Bible:

5. 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
(A Sacrificed Life)

A. WHAT KIND OF SACRIFICE DOES GOD WANT?

1. A living sacrifice
2. A holy sacrifice
3. A acceptable sacrifice

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

II. FULL SURRENDER IS:
LETTING GOD CHANGE YOUR LIFE
(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: 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).

II. MY # 1 GOAL (Matthew 6:33)
(Priority Ambition)
"Seek ye first . . ."
A. "THE KINGDOM OF GOD"
B. "AND HIS RIGHTEOUSNESS"

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

Expanded example:

"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."

These three different types of sermons are sometimes characterized as follows:

Topical - "Preaching about the Bible"

Textual - "Preaching from the Bible"

Expository - "Preaching the Bible"

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

*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.

VIII. WHAT ARE SOME TIPS FOR EFFECTIVE DELIVERY OF A MESSAGE?

A. BE REAL

1. Be sincere, not hypocritical

2. Be yourself, not someone else

B. BE SPIRIT-FILLED

(Ex: Peter - Acts 4:8; Stephen - Acts 7:8, 10)

1. Bathe your message in prayer

2. Be walking with the Lord

   "Purity in your life will give power to your message."

3. Make sure you have applied the message to yourself before you preach it to others.

4. Yield to the Spirit's control so that you will have boldness and power.

C. BE ZEALOUS

(Ex: Apollos - Acts 18:24-25, 28)

1. Preach each sermon as if it were the last one you would ever preach, or as if it were the last message someone in your audience will ever hear. It very well may be.

2. Zeal in preaching comes from:

   --A love for God, His truth, and His righteousness

   --A love for those you preach to

   --A burdened heart

D. BE LOUD ENOUGH (to be heard)

1. Be loud enough to be heard (but not too loud)

2. Your volume should be determined by your:

   a. Audience
      Ask: Who is here?
      (older people tend to be hard of hearing)
      Ask: How many are here?
      (the size of the crowd will determine your volume)

   b. Atmosphere
      Consider the following:
      --The acoustics
      --The building size
      --The background noise
      --The "PA system" (the condition of the microphones, amplifiers, etc.)

E. BE CLEAR ENOUGH (to be understood)

1. Your vocabulary should be simple

2. Your delivery should flow

   Tips to help you follow your sermon outline -

   a. Type it - Generally sloppy preparation will evidence itself in a sloppy presentation.

   b. Highlight main points
      --Use a florescent highlight marker
      --Underline
      --Circle or draw boxes around main points
      --Use stars * arrows to draw attention to key ideas.

   c. Memorize your main points and overall thrust of message

   d. Practice your sermon (preach it in a quiet place)
      *As you become more accustomed to preaching, you can substitute the oral practicing of your sermon with meditation on it.

F. BE INTERESTING

NOTE: This is primarily the job of the Holy Spirit. However, there are several "common sense" tips to help your presentation be interesting.

You can create interest by following these suggestions.

Interest is created by:
--Your voice
--Your eyes
--Your gestures

1. Your voice

a. Your voice should have variety

1) Variety in volume

2) Variety in speed

--A slow rate of speed conveys seriousness, wonder, reverence, deep thought, etc.

--A fast rate of speed conveys joy, excitement, urgency

Use the "Dramatic Pause" (it helps your audience to think and builds suspense).

3) Variety in pitch
(Beware of being a monotone)

--Low pitch - more pleasing to ears than high pitch; hence it can put people to sleep if prolonged and monotone.

b. Your voice should be pleasant in quality.
Unpleasant voices are:

1) Nasal - sounds "sneaky"
2) Breathy - sounds "feminine" or "tense"
3) Hoarse - sounds "gravelly"

2. Your Eyes

You should have good eye contact

a. You communicate more through your eyes than you realize.

b. Good eye contact makes your message personal
[Don't be glued to your notes!]

3. Your Gestures

a. Movements must complement and reinforce the verbal communication of the speaker.

b. Movement may involve the whole body.

1) Posture and approach to the pulpit

2) Shifting weight (for emphasis)

3) Moving forward or backward

4) Lateral movement

c. Movement involves gestures

1) The value of gestures

a) They increase energy in delivery

b) They dissipate nervous energy

c) They stimulate attention

2) Types of gestures

a) Conventional (Hands and arms)

(1) Pointing with finger (to show direction - Don't point at someone in congregation)

(2) Giving or receiving (with your hands out and palms up)

(3) Rejection (palms out, pushing away)

(4) Anger and determination (clenched fist)

b) Descriptive

(1) Acting out (imitation of what you are emphasizing)

(2) Facial expression

3) Characteristics of good gestures

a) They are natural (relaxed and smooth - not jerky and mechanical)

b) They are energetic (not limp and apathetic)

c) They are definite (purposeful - not habitual, irritable, idiosyncrasies)

d) They are well-timed (correspond to point being made)

e) They are visible (above the pulpit - where people can see you)

f) They are varied (not the same gestures all the time)

G. BE CAREFUL

1. Be aware of your personal appearance

You should be neat, clean, and appropriately dressed.

2. Be aware of your grammar and vocabulary

a. Grammar

You will never drive anyone away with proper grammar; however, you may without it.

1) Use correct verb tenses -

2) Use correct pronouns -

3) Use correct pronunciation -

b. Vocabulary

1) Expand it, but not beyond your people (use synonyms to explain certain words).

2) Avoid using slang terms

*The above tips will help you become a more effective preacher.

However, remember that how good you are as a public speaker is not as important as how good you are as a man of God.