



PREACHING

A Summer Class at Christ Fellowship Bible Church

“Be diligent to present yourself approved to God as a
workman who does not need to be ashamed,
accurately handling the word of truth.”
—2 Timothy 2.15

Course taught by:

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Pastor, Christ Fellowship Bible Church
Friday Nights, Summer 2016

WHAT:

SUMMER PREACHING CLASS AT CFBC (Summer preaching class, 7 sessions)

HOW LONG:

7 weeks: Friday nights (June 17, 24, July 1, 8, 15, 22, 29) = 7 sessions

WHERE:

At the Kirkland Home/Basement

TOPICS:

<u>TOPIC</u>	<u>SUMMARIZING THEME:</u>	<u>WEEK</u>
Preaching & Preparing the Man	HOLINESS	1
Preaching & Desperate Prayer	PRAYER	2
Preaching & Proper Hermeneutics	HERMENEUTICS	3
Preaching & Crafting the Outline	OUTLINING	4
Preaching & Elements of the Sermon	EXEGESIS	5
Preaching & Delivering the Message	PREACHING	6
Preaching & God's Sovereignty	DEPENDENCE	7

GOAL:

An intensive course designed to instruct men of God who have a desire to preach the Word of God to do so with biblical fidelity, Spiritual power, captivating clarity, and urgent passion!

TENTATIVE FORMAT OF EACH SESSION >>

7.30-9.00PM FRIDAY NIGHTS

7.30-8.25PM	INSTRUCTION/LECTURE
8.25-8.30PM	DESSERT/COFFEE BREAK
8.30-8.50PM	STUDENT SERMON DELIVERY*
8.50-9.00PM	SERMON FEEDBACK FROM THE GROUP*

**One of the men will preach a 20-minute message & the rest of the group will provide helpful feedback/suggestions.*

I. PREACHING & PREPARING THE MAN [*HOLINESS*]

You will be able to stand before men because you've first kneeled before God.

"The greatest need of my people is my personal holiness." (Robert Murray M'Cheyne)

What makes the man of God successful in ministry?

*How do you know if you're a **success** in preaching? In life? In ministry? At home?*

Remember — "it is absolutely vital to remember that a ministry is never just shaped by knowledge, experience, and skill. It is always also shaped by the true condition of his heart. In fact, if one's heart is not in the right place, all of the knowledge and skill can actually function to make a man of God *dangerous*.... Many problems are problems of *the heart*; a vertical problem... [The problem with many is] the lack of a living, humble, needy, celebratory, worshipful, meditative communion with Christ" (Paul Tripp, *A Dangerous Calling*).

"A man of God (minister/pastor/teacher) must be enthralled by, in awe of -- can I say it: in love with -- his Redeemer so that everything he thinks, desires, chooses, decides, says, and does is propelled by love for Christ and the security of rest in the love of Christ. He must be regularly exposed, humbled, assured, and given rest by the grace of his Redeemer. His heart needs to be tenderized day after day by his communion with Christ so that he becomes a tender, loving, patient, forgiving, encouraging, and giving servant leader! You see, it is *only* love for Christ that can defend the heart of the pastor (=teacher/man of God) against all the other loves that have the potential to kidnap his ministry. It is only the worship of Christ that has the power to protect him from all the seductive idols of ministry that will whisper in his heart." (Paul Tripp)

*Preparing the man includes the following realities. **He must be...***

1) A saved man

- Cf. Richard Baxter, *The Reformed Pastor*
 - Baxter: "God never saved any man for being a preacher, nor because he was an able preacher; but because he was a justified, sanctified man, and consequently faithful in his Master's work. Take heed, therefore, to yourselves first, that you be that which you persuade your hearers to be, and believe that which you persuade them to believe, and heartily entertain that Savior whom you offer to them."
- Foreknowledge
- Predestination
- Regenerated
- Called
- Justified

- Indwelt
- “My goal is GOD HIMSELF. Not joy, not peace, not even blessing but HIMSELF...my GOD.” (Leonard Ravenhill)
- 1 Timothy 4:16!

2) A holy man

- Leviticus & Numbers (the priests)
- The most common mistake made by churches that are eager to implement leadership is to appoint biblically unqualified men (Alexander Strauch)
- in his heart
- in his walk
- in his talk
- in his reputation
- in his home
- in his finances
- in his sexuality
- Robert Murray M’Cheyne: “Study universal holiness of life. Your whole usefulness depends on this, for your sermons last but an hour or two; your life preaches all the week. If Satan can only make a covetous minister a lover of praise, of pleasure, of good eating, he has ruined your ministry.”
- Jeremiah 23:11-24!

3) A sexually pure man

For the most part, evangelical Christianity during this century has focused on the battle for doctrinal purity -- and we should -- but we are losing the battle for moral purity (John MacArthur).

- FLEEING temptation
- FOLLOWING Christ
- FORSAKING what is not above reproach
- FREQUENTING accountability
- FULFILLING his wife
- FERVENT to be above reproach (in all respects)

“This world overflows with sexual sin, and Paul directs the church to find as leaders men who have impeccable reputations. Is the man under consideration without blame in that he has been and now is loyal to the woman who is his wife? Does he have a sexual career in his past that has perhaps come to a screeching halt lately, but most

everyone around town knows about it? This is not a man who can stand up and say, “Here, beloved, is God’s divine model!” The issue is moral character” (John MacArthur).

1 Timothy 5:2 & 2 Timothy 2:22

4) A biblically-saturated man

- *Ezra 7:10
- “I got more true knowledge from reading the Book of God in one month, than I could *ever* have acquired from *all* the writings of men” (George Whitefield)
- Nothing can replace and you must resolve that nothing will displace the preeminence of Scripture in your life.
- Ps 1; Josh 1:8-9; 1 Tim 4:11ff
 - Examples: read the Puritans (Thomas Watson, John Bunyan)

5) A serious man

- M’Cheyne would say: “Lord make me as holy as a pardoned sinner can be.”
- “Entertainment is the devil’s substitute for joy.” (Leonard Ravenhill)
- Be focused! Remain focused! Keep the *main thing the main thing*.
- “Brethren, I earnestly beseech you, in the name of God, and for the sake of your people’s souls, that you will not slightly slubber over this work, but do it vigorously, and with all your might; and make it your great and serious business.” (Richard Baxter)

6) A called man

- Spurgeon says: “You must recognize God’s call on you ... It is imperative upon that man not to enter the ministry until he has made solemn quest and trial of himself as to this point.”
- How do you know if you’re called? William Blaike (minister in London, 19th c):
 - Salvation of your own soul
 - Desire to serve
 - Desire to live a life conducive to service
 - Intellectual ability
 - Physical qualifications
 - Social elements

If one is to be considered a true minister of the church, it is necessary that he consider the *objective or external* call of the church and the *secret inner* call conscious only to the minister himself (John Calvin).

How do you know if you're called?

C - A - L - L

Call - Is there **confirmation** by others?

Abilities - Are there **abilities** in you?

Longing - Are you **longing** to lead and teach the Word?

Lifestyle - Is there a **lifestyle** of integrity?

7) An unstoppable man

Discouragement/Failures/Hardships/Oppositions cannot stop him!

- “There is a God of awesome grace who meets His children darkness and difficulty. He is worth running to. He is worth waiting for. He brings rest when it seems like there is no rest to be found” (Paul Tripp)
- Jeremiah 1 (cf. 1 Thess 2:17-20; 3:11-12)
- "No reserves. No retreats. No regrets" (William Borden)

8) A family man

- 1 Timothy 3 & Titus 1
- Richard Baxter writes to pastors: “You are likely to see no general reformation till you procure family reformation. Some little obscure religion there may be in here and there one; but while it sticks in single persons, and is not promoted by these societies, it doth not prosper, nor promise much for future increase.”
- For most men, the family is *the arena* in which spiritual leadership can be evaluated (John MacArthur)
- Thus: “a man’s ability to oversee his household well is a prerequisite for overseeing God’s household” (Alexander Strauch)
- If a man’s family is not his first ministry then he is an unfit man for the ministry. Never disqualify yourself for the mistress of ministry. Make absolute certain you keep your wife priority *and ensure she knows* that she is your primary ministry. Then your children come next. Then the local church ministry falls into line.

9) A worshipping man

- Study the Word to know God more and more, for the more you know, the more you will love Him.
- 2 Thess 2:10 - described as *“the love of the truth to be saved...”*
- Phil 3:10; Psalm 27

“The more afraid [ministers] are and the more they shrink under the contemplation of God’s majesty and their own weakness, the more likely it is that they are truly called of God and appointed for worthy purposes in his church.” (William Perkins).

10) A meditating man

- “Continue to study, and you will continue to be fresh and interesting. As you study, you will find messages springing from your soul like water bubbling from a fountain (Jerry Vines and Jim Shaddox).
- My soul breathed after God, in sweet spiritual and longing desires of conformity to him, and was brought to rest itself on his rich grace, and felt strength and encouragement to do or suffer anything, that divine providence should allot me. (David Brainerd)
- Remember, it is not hasty reading—but serious meditating upon holy and heavenly truths, that make them prove sweet and profitable to the soul. It is not the bee’s touching of the flower, which gathers honey—but her abiding for a time upon the flower, which draws out the sweet. It is not he who reads most—but he who meditates most, who will prove the choicest, sweetest, wisest and strongest Christian. (Thomas Brooks)
- Thomas Manton said: What is the reason there is so much preaching and so little practice? For lack of meditation.... Constant thoughts are operative, and musing makes the fire burn. Green wood is not kindled by a flash or spark, but by constant blowing.

11) An evangelistic man

- John Knox prayed: “Give me scotland, or I die!”
- George Whitefield; “Give me souls or take my soul!”
- “The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or

obligation at all, that keeps the arrow one moment from being made drunk with your blood.” (Jonathan Edwards in a sermon)

- “To be a soul winner is the happiest thing in the world. And with every soul you bring to Jesus Christ, you seem to get a new heaven here upon earth.” (Charles Spurgeon)
- “If sinners will be damned, at least let them leap to Hell over our bodies. And if they will perish, let them perish with our arms about their knees, imploring them to stay. If Hell must be filled, at least let it be filled in the teeth of our exertions, and let not one go there unwarned and unprayed for.” (Charles Spurgeon)
- He obeys Matt 28:18-20 & Luke 14:23 & *speaks the good news of salvation!*

12) An earnest man

- A true desire to lead the family of God is always a Spirit-generated desire (Alexander Strauch)
- He must be often speaking about matters of eternity
- “A man who is intimate with God is not intimidated by man.” (Leonard Ravenhill)
- John Angell James wrote (in his book: *An Earnest Ministry*): “This is earnestness in preaching—when it is evident to the hearer that the preacher feels the truths he discusses; when it is manifest to all that he believes what he says, in affirming that his hearers are sinking into perdition, and that he is laboring to persuade them to forsake their evil courses—when his sermons are full of close, pointed, personal addresses; when, in short, through the whole discourse, he is seen moving onward from the understanding to a closer and closer approximation to the heart in the conclusion, and the hearer feels at length his hand seizing him with a mysterious and resistless power, and bearing him away, almost whether he will or not—to Christ, salvation, and heaven.”

It was said of William Perkins, a Puritan minister & preacher of the gospel:

“Mr. Perkins was so pious and exemplary in his life, that malice itself was unable to reproach his character. As his preaching was a just comment upon his text; so his practice was a just comment upon his preaching.”

II. PREACHING & DESPERATE PRAYER [PRAYER]

"A man is what he is on his knees before God, and nothing more." (Robert Murray M'Cheyne)

"No man is greater than his prayer life. The pastor who is not praying is playing; the people who are not praying are straying. We have many organizers, but few agonizers; many players and payers, few pray-ers; many singers, few clingers; lots of pastors, few wrestlers; many fears, few tears; much fashion, little passion; many interferers, few intercessors; many writers, but few fighters. Failing here, we fail everywhere." (Leonard Ravenhill)

"A minister may fill his pews, his communion roll, the mouths of the public, but what that minister is on his knees in secret before God Almighty, that he is and no more." (John Owen)

"God's true preachers have been distinguished by one great feature: they were men of prayer" (Leonard Ravenhill).

"The crying sin of the church is her laziness after God." (Samuel Chadwick)

WHAT IS PRAYER?

- Prayer is the conversation of a loving soul with God (Thomas Manton)
- "striving with earnest effort of soul" (The Apostle Paul; Rom 15:30)
- Wrestling and prevailing with God (Jacob; Gen 32:24ff)
- "strong crying and tears to God" (Hebrews 5:7)
- Prayer is the mightiest weapon of God's mightiest soldiers.
- Pouring out the heart to God (David, Ps 62:8 & Hannah, 1 Sam 1:15)
- Pouring out one's complaint before God & declaring all one's troubles before Him (David, Ps 142:5)
- It is a way of telling God that we have all confidence in Him but no confidence in our own native powers. [=just read the entire book of Psalms!]

WHY PRAYER?

Neglect of prayer is an offense to God, for by it we are saying that we have confidence in the flesh and can operate the spiritual life on a do-it-yourself basis. Strong men neglect prayer, or sometimes slight or ignore it, and therefore show their self-esteem and their near independence of divine help. But weak men cry to God, because God's strength is guaranteed to be made perfect in their weakness.

- God uses weak men who are strong in prayer.
- "What the Church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use -- men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men -- men of prayer" (Leonard Ravenhill).

- The preaching man is to be the praying man. Prayer is the preacher's mightiest weapon. An Almighty force in itself, it gives life and force to all!" (Leonard Ravenhill)
- No learning can make up for the failure to pray. No earnestness, no diligence, no study, no gifts will supply the lack of prayer (Ravenhill).
- Prayer is one of the most noble parts of the believer's spiritual armour (George Whitefield)

WHAT KIND OF PRAYER?

- Serious, ardent, fervent -- desperate! -- prayer!
- Prayer is...a most serious work of our most serious years. It engages more of time and appetite than our longest dinings or richest feasts. The prayer that makes much of our peaching must be made much of. The character of our praying will determine the character of our preaching. Light praying will make light preaching. Prayer makes preaching strong, gives it unction, and makes it stick. In every ministry weighty for good, prayer has always been a serious business" (Leonard Ravenhill).
- We need serious prayer because we desperately need **UNCTION**.
 - **Uction** is the one divine enablement by which the preacher accomplishes the peculiar and saving lends of preaching. It's a heavenly anointing.
 - **Uction** is a sweet violence -- a divine power -- that pierceth into the heart and affections and comes immediately from the Lord; but if there be any way to obtain such a thing, it is by the heavenly disposition of the speaker.
 - "If there is to be a divine result from God's Word, the Holy Ghost must go forth with it. As surely as God went before the children of Israel when He divided the Red Sea, as surely as He led them through the wilderness by the pillar of cloud and fire, so surely must the Lord's powerful presence go with His word if there is to be any blessing from it" (Charles Spurgeon).
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 - **Uction** pervades and convicts the conscience and breaks the heart.
 - Enlargement, freedom, fullness of thought, directness and simplicity of utterance are the fruits of this **unction**.
 - Earnestness does *not equal* unction. *Volume and loudness* doesn't either.
 - "One bright benison which private prayer brings down upon the ministry is an indescribable and inimitable something -- an **unction** from the Holy One ... If the anointing which we bear come not from the Lord of hosts, we are deceivers, since only in prayer can we obtain it. Let us continue instant, constant, fervent in supplication. Let your fleece lie on the threshing floor of supplication till it is wet with the dew of heaven" (Charles Spurgeon).
 - **Uction** is what makes God's truth powerful, interesting, and it draws, and attracts, edifies, convicts, and saves (Leonard Ravenhill).
 - **Uction** is a thing which you cannot manufacture, and its counterfeits are worse than worthless (entertainment/spirit-less preaching) -- yet it is, in itself,

priceless, and beyond measure needful if you would edify believers and bring sinners to Christ (Leonard Ravenhill).

- “Preaching is not the performance of an hour. It is the outflow of a life. It takes twenty years to make a sermon, because it takes twenty years to make the man. The true sermon is a thing of life. The sermon grows because the man grows. The sermon is forceful because the man is forceful. The sermon is holy because the man is holy. The sermon is full of the divine unction because the man is full of the divine unction.” (EM Bounds)
- The more that Whitefield prayed, the more powerfully he preached and the more sinners were converted to Christ (Steven J Lawson)

HOW LONG TO PRAY?

One man went to hear Martyn Lloyd Jones preach & came home saying: “that man amazed me... for he prayed in the pulpit for almost 15 minutes, and what a range he covered!

- “The little estimate we put on prayer is evident from the little time we give to it... The men who have most fully illustrated Christ in their character, and have most powerfully affected the world for Him, have been men who spent so much time with God as to make it a notable feature of their lives.
[this list is not to give a ‘law’ or ‘guilt trip’; it’s to show that men of God pray & pray long & pursue God b/c there’s no other option!]
- Charles Simeon -- devoted the hours from 4-8AM to God.
- John Wesley -- spent 2 hours daily in prayer
- John Fletcher -- would pray all night on regular occasions
- Martin Luther -- If I fail to spend 2 hours in prayer each morning, the devil gets the victory through the day. I have so much business I cannot get on without spending 3 hours daily in prayer.
- Archbishop Leighton -- was so much alone with God that he seemed to be perpetually meditating.
- Bishop Ken was so much with God that his soul was said to be God enamored. Arose before 3AM to be with God every day.
- Bishop Asbury -- I propose to rise at 4AM and spend 2 hours in prayer and meditation.
- Samuel Rutherford -- rose at 3AM to meet God in prayer
- Joseph Alleine -- arose at 4AM for his business of praying till 8
- Robert Murray M’Cheyne -- I ought to spend the best hours in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into a corner. The morning hours, from 6-8AM are the most uninterrupted and should be thus employed...When I awake in the night, I ought to rise and pray.
- John Welch -- the Scottish preacher would say to his wife who pleaded with him to sleep more: “O woman, I have the souls of 3,000 to answer for, and I know not how it is with many of them!”

- Edward Payson -- wore the hard-wood-boards into grooves where his knees pressed in prayer so often and so long.
- David Brainerd -- I love to be alone in my cottage where I can spend much time in prayer.
- Adoniram Judson -- “arrange thy affairs, if possible, so that thou canst leisurely devote 2 or 3 hours every day nor merely to devotional exercises but to the very act of secret prayer and communion with God.
- “No man can do a great and enduring work for God who is not a man of prayer, and no man can be a man of prayer who does not give much time to praying” (Leonard Ravenhill).
- In prayer, “our acts of friendship and communion must not be rare and unfrequent, but constant and often.” (Thomas Manton).

WHAT TO PRAY?

- Intercede for the people of God (1 Thess 1 & Eph 1 & 3)
- Pray for bold proclamation of the gospel (Eph 6)
- Praise God & worship His majesty (Ps 136 & Ps 145)
- Confess sins & repent specifically of all known sin (James 5 & Ps 51)
- Pray for the spread of the gospel & for the lost to know Christ (Ps 67 & Rom 15)
- Consider this list of questions that Whitefield would often ask himself & guide him as to knowing *what to pray*.
 - Have I been fervent in private prayer?
 - Have I used stated hours of prayer?
 - Have I used prayer every hour?
 - Have I after or before every deliberate conversation or action, considered how it might tend to God’s glory?
 - Have I after any pleasure, immediately given thanks?
 - Have I planned business for the day?
 - Have I been simple and recollected in everything?
 - Have I been zealous in undertaking and active in doing what good I could?
 - Have I been meek, cheerful, affable in everything I said or did?
 - Have I been proud, vain, unchaste, or enviable of others?
 - Have I taken time for giving thanks according to Scripture?
 - Have I been diligent in studies?
 - Have I thought or spoken unkindly of anyone?
 - Have I confessed *all* of my sins?
- Follow the prayers of Scripture (Dan 9, Ezra 9, Neh 9, Ps 18, Matt 6, Eph 1, 3, Phil 1, Col 1, 1 Thess 1, Philemon 1, 1 Tim 2).

WHEN TO PRAY?

- “Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother: pray, pray, pray! (Edward Payson).
- For the preacher:

- before you begin studying
- as you're reading the text
- as you craft the outline / exegete
- just before you preach
- during the preaching
- after the preaching

ALL EARTHLY THINGS

WITH EARTH WILL FADE AWAY

PRAYER GRASPS ETERNITY!

THEN PRAY, ALWAYS PRAY!

— EH BICKERSTETH

URGENT PRAYER

Our laziness after God is our crying sin! = Note Luke 6:12-16 & Jesus' praying! esp v.12

- “The preachers who gain mighty results for God are the men who have prevailed in their pleadings with God ere (before) venturing to plead with men. The preachers who are the mightiest in their closets with God are the mightiest in their pulpits with men” (Leonard Ravenhill)
- “Our praying needs to be pressed and pursued with an energy that never tires, a persistency which will not be denied, and a courage that never fails.” (EM Bounds)
 - wrestling with God: *do you wrestle with God? Persistent? Ardent? Importunity? Do you take hold of God & not let go till He answers?*
 - power in preaching: *how much are you desperate for God & for His power?*
 - unction from on High: *preaching accomplishes nothing unless divine power takes the bow of the sermon & pierces it deep into the human soul. Pray!*
- “If we had more sleepless nights in prayer, there would be fewer souls to have a sleepless eternal night in hell.” (Leonard Ravenhill)
- You can be much *for* God only when you are much *with* God.
 - John Fletcher had a training school and would lecture on different theological topics. Then he would conclude the lecture by saying: “As many of you as are athirst for the fullness of the Spirit follow me to my room!” On this, many of us instantly followed him and continued there till noon for 2 or 3 hours, praying for one another till we could bear to kneel no longer (Thomas Bensen regarding John Fletcher).

The prayer chamber is a mirror reflecting our spiritual condition. (Ravenhill)

STRENGTH FROM PRAYER

- George Whitefield wrote in his journals: “Oh, what sweet communion had I daily vouchsafed with God in prayer ... How often have I been carried out beyond myself when sweetly meditating in the fields! How assuredly have I felt that Christ dwelt in me and I in Him!”

- Psalm 138
- John 17
- 1 Cor 2.1-5
- Eph 6.18-20
- David's prayers in suffering = Psalm 13, 142
- Mark 1:35 & 6:46; Luke 5:12
- "There is a mysterious rejuvenation in prayer: 'they that wait upon the Lord *shall renew their strength*'. This Scripture means, I believe, that what we pour out, God pours back -- plus much more! I am glad we do not have to be a Hercules in order to pray. I am glad prayer is not geared just to the intellect. Prayer is *of* the Spirit of God *upon* the spirit of man. From musty cells like that of Bunyan's in Bedford, from the confines of the catacombs, from the steaming jungles, prayer has ascended and answers have come. In very limited bodies there have been, and still are, mighty spirits who have learned that when a hidden ministry is generated in prayer, it can do wonders! (Leonard Ravenhill).

"Be much in secret prayer. Converse less with men, and more with God!" (George Whitefield)

"A consciousness of the exceptional responsibility that the eternal God has laid on the preacher should so weigh upon his spirit that he cannot attempt to preach without pouring out his soul before God in prayer for divine help. No ministerial duty will ever demand more prayer than preaching the Word. On occasion the preacher will sense his need so acutely that he will feel that he can do nothing except appeal to heaven for mercy. He will pray as he prepares to preach; he will pray as he preaches; and he will continue to pray after he has preached. To preach parrot fashion is no substitute for a sermon drawn out of the Word and delivered with earnest prayer.

Praying and preaching are designed by the glorious Head of the church to be the life work of certain men, whom he sovereignly appoints to it. Thus whatever additional duties may require their attention, none ought to gain precedence over this. Believing themselves to be called by Christ to this solemn work, they will hear him say, 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest' (*Eccles.* 9:10).

The Lord's praying people need to plead with God to give the church, not just able preachers, but praying preachers. This generation needs preachers who, by grace, can testify, 'My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power' (*1 Cor.* 2:4). The men who preached by the mighty power of the Holy Ghost, as recorded in the Book of Acts, were men who went from prayer to preaching (*Acts* 1:14; 2:4). Following his Damascus-road experience, Saul of Tarsus commenced to preach (*Acts* 9:20), but prior to this the Lord said of him, 'Behold, he prayeth' (*Acts* 9:11). He prayed before he preached. As it was then, so it is still. Christ never sends men to preach his gospel until they have learned to pray. May it please God in his infinite mercy to send such men into the pulpits of this land!" (George Hutton)

III. PREACHING & PROPER HERMENEUTICS [HERMENEUTICS]

“Be diligent to present yourself approved to God, as a workman rightly handling the Word of Truth” (2 Timothy 2:15).

“Rightly handling” — precise, accurate, cutting and dividing it correctly and properly

A gap of crisis proportions exists between the steps generally outlined in most seminary or biblical training classes in exegesis and the hard realities most pastors face every week as they prepare their sermons. Nowhere in the total curriculum of theological studies has the student been more deserted and left to his own devices than in bridging the yawning chasm between understanding the *content of Scripture as it was given in the past* and *proclaiming it with such relevance in the present* as to produce faith, life, and bona fide works...

At the heart of much of the debate nowadays is the problem of *how the interpreter* can relate ‘what the text *meant* in its historical context’ to ‘what the same text *means* to me.’

The point of hermeneutics: to understand what the A/author meant by what is written in the biblical text.

HERMENEUTICS defined — “The science, principles & art by which the meaning of the biblical text is determined.”

Hermeneutics determines the methods, techniques, rules, or principles which will best serve in getting at the proper interpretation of any part of the Bible. (James Rosscup)

*Be warned: meaning does not change. “The issue must be put bluntly: is there meaning of a text to be defined *solely* in terms of the *verbal* meaning of that *text* as those words were used by the Scriptural author? Or should the meaning of a text be partly understood in terms of ‘*what it NOW means to me*’ -- the reader and interpreter?

[Note how this entire hermeneutical question is directly linked to the doctrine of the authority of Scripture.]

This is the study of **exegesis** -- the practice of *bringing out* the author’s intended meaning by what he wrote in the text.

Hermeneutics -- the theory that **guides** exegesis. How do we understand the text and bring out the author’s meaning? So, hermeneutics carries exegesis. If you have bad hermeneutics you’ll have bad exegesis and, thus, bad homiletics [preaching].

Schools of Hermeneutics:

1. Allegorical school [=finding/seeking/eisegeting ‘hidden/secret’ meaning into texts]
2. Devotional school [=reading the Bible for me and my Christian life]

3. Liberal school [=rationalism; Baruch Spinoza; reading the Bible and questioning its validity]
4. Neo-orthodox school [=Karl Barth; God doesn't reveal facts/propositions about Himself; only Himself]
5. Literal school [=believes the normal, plain, grammatical-historical-contextual approach to interpretation is best.]

It accentuated the plain, natural meaning of a text according to the use of a language and the setting of the writer, and did justice to the human factors. It acknowledged the spiritual sense of a text, of course, but made this flow out of the historical-grammatical meaning which was the basis.
This was one of the great results of the Reformation -- back to the normal interpretation of Scripture.

The INERRANCY of the text

“All of this understanding of *bibliology* matters because it means the authority of God's word resides *in the written text* -- the words, the sentences, the paragraphs -- of Scripture, not merely in our existential experience of the truth in our hearts!” (Kevin DeYoung)

We must come to the Bible with a reverence that exists only when we are convinced that God speaks to us, and not mortal men (John Calvin).

Psalm 12:6 — “The words of the LORD are pure words...”

Psalm 19:9 — “The judgments of the LORD are *true*; they are righteous altogether”

Psalm 119:142 — “Your righteousness is an everlasting righteousness, & your Law is Truth” (cf. v.138, 151, 160)

Psalm 119:160 — “The sum of your Word is truth...”

Inerrancy means the word of God always stands over us and we never stand over the word of God. If it is God's Word then it must all be true, for in Him there can be no error or deceit When we reject inerrancy we put ourselves in judgment over God's Word (Kevin DeYoung).

The *trueness of God* [God's character] is inextricably bound with the *trueness of His Word* [God's revelation]. If there are errors in God's *words* then there are errors in God's *character*.

The Bible is TRUE because *God Himself* is True, truthful, reliable & faithful.

The PERSPICUITY [clarity] of the text

It CAN be understood. **Martin Luther said:** “There is not on earth a book more lucidly written than the Holy Scripture!”

This doctrine of the “clarity of Scripture is not a wild assertion that the meaning of every verse in the Bible will be patently obvious to everyone. Rather, the perspicuity of Scripture upholds the notion that ordinary people using ordinary means can accurately

understand enough of what must be known, believed, and observed for them to be faithful Christians” (Kevin DeYoung).

Psalm 19:7 - the Scripture/revelation of God is *clear*
And -- remember 1 Corinthians 2:14

Martin Luther said: “The unregenerate can understand the grammar of John 3:16, but they do not act on those facts.”

H. Moule wrote: “The blessed Spirit is not only the true Author of the written Word but also its *supreme and true Expositor*”

John 16:13 - the Spirit guides into all truth.

Progressive Revelation — God has not intended to give us all truth at one time, but gradually over the course of history

The MEANING of the text**

William Ames (Puritan preacher, 1576-1633) said: “...There is only one meaning for every place in Scripture. Otherwise the meaning of Scripture would not only be unclear and uncertain, but there would be no meaning at all -- for anything which does not mean *one thing* surely means nothing.”

William Tyndale said: “Scripture has but one sense, which is the literal sense”

A great problem exists when interpreters often think *they* (interpreters) can understand biblical authors *better than* they understood themselves!

John Calvin said: “We must let the author say what he does say, instead of attributing to him what we think he ought to say.”

We must guard against reading a *Christological meaning* into every text.

Example (of what *not*) to do:

"If the biblical story is true, Christ is the only saviour for humankind and there is room for no other way to God. If the story is true, Jesus Christ is the interpretative key to every fact in the universe and, of course, the Bible is one such fact. He is thus the hermeneutic principle that applies first to the Bible as the ground for understanding, and also to the whole of reality. Interpreting reality correctly is a by-product of salvation. Thus we must assert that the person and work of Jesus Christ are foundational for evangelical hermeneutics . . . Christ interprets all facts, since all things were created in him, through him and for him (Col. 1:16). As the one mediator between God and man (1 Tim. 2:5), Christ mediates the ultimate truth about God in all things and thus about the meaning of the Bible" (Graeme Goldsworthy, *Gospel-Centered Hermeneutics*, p.48).



Single-Meaning of Scripture!

This principle of “single-meaning” means that a biblical text has one basic proper meaning or interpretation, not two or three. There is one correct interpretation, but after it is ascertained we may make several legitimate applications of its relevance to our own lives or the lives and situations of other people.

The interpretation is one basic meaning; the applications may be many.

Meaning is SINGLE; Applications are MANIFOLD.

Example: Hosea 11:1 & Matt 2:15

The GENRES of the text

An awareness of the literary genre or kind of literature of a given Bible book helps give a sense of the overall thrust of the Bible book, so that *verses and paragraphs can be seen in light of the whole*. This helps prevent the problem of taking verses out of context (Roy Zuck).

1. **Legal/Law** -- body of material that includes commandments for God’s people (Israel). Note there’s also casuistic law (case-by-case law)
2. **Narrative** -- a story for the purpose of conveying a message through people and their problems and situations. Narratives in Scripture always are selective and illustrative.
3. **Poetry** -- a more colorful genre that paints an image in the reader’s mind and it often includes a few lines (2 or more) that are often stated in parallel form (parallelism)
4. **Wisdom** -- proverbs or maxims are general truths based on broad experience and observation
5. **Gospels (historical narratives)** -- doctrine and narrative, presented selectively and intentionally to set forth information on the person and work of Jesus Christ.
6. **Epistolary (logical discourse/didactic)** -- the letters/epistles of the NT. This includes expository discourse expounding certain truths and doctrines and also hortatory discourse which includes exhortations in light of the truths presented in the expository discourse material (cf. Hebrews 1:1-10:18 [expository discourse] & Hebrews 10:19-13:25 [hortatory discourse]).
7. **Prophetic** -- includes predictions of the future at the time of writing and also clear words from God’s messenger to God’s people. Included as a sub-category of prophecy may be apocalyptic.

The OBSERVING of the text

Good observations begins with *the context*.

Unless the exegesis knows whether the thought of the text begins and how that patterns develops, all the intricate details may be of little or no worth!

Observe connecting words (and, but, therefore, like, as), verbs, patterns/repeated words/phrases, words that a writer/author uses frequently, contrasts, comparisons, extremes,

definite articles (the), commands, adjectives, repetition, what might *not* be there, geographical locations, customs, other people in the story, etc.

Discourse analysis: the ability to state what each section of a book is about *and how the paragraphs* (pericope units) in each section contribute to that argument. How do the small words, phrases, sentences, paragraphs fit and contribute to the entire surrounding discourse.

This [observation] has been called "the art of awareness". Here, the Christian must learn to relate to the Scripture and respond to the question, "What does it say?" He engages in the fine art of being all eyes and all ears. He is a detective seeking to uncover every clue; he probes deeply into the passage for the what, the who, the when, the why, the where, the how, the so what, and also what does not matter. (James Rosscup)

The Christian who walks in the Spirit (Eph.6:18, Jude 20; Gal. 5:16,17) may combine the **two types of observation** in his exploration of the Word. ***On the one hand***, there is hard work in disciplining himself along many different lines on natural observation so that he can seize full advantage of the potential within him to see and to make associations and judgments with a keen mind. This may involve blood, sweat, and tears, so to speak. ***On the other hand***, there is the enablement of the Spirit of God so as to see and appreciate with spiritual perception what the man unaided by the Spirit would gloss over in his spiritual blindness.

The INTERPRETING of the text

"The Bible is the Word of God in such a way that when the Bible speaks, *God speaks!*" (BB Warfield)

The great key in properly attaining the correct interpretation of the biblical text is keeping the most important factor in mind: *context, context context!*

Some keys for properly interpreting the text:

1. Use the context & understand the paragraph at hand *in light of what precedes it and follows after it.*
2. Compare multiple translations. How have godly interpreters (bible-translation committees) through the centuries understood and translated certain texts/words/phrases (KJV, ESV, NASB, NIV, NLT, NET)
3. Look up key words ('justified,' 'faith,' 'world,' 'heart,' 'love', 'Sea of Galilee,' 'millstone,' [www.biblestudytools.net])
4. Study cross-references. In your Bible, follow the cross-references in the margin to other Scriptures.

5. Look up background information -- culture, context, geography, etc. A superb resource is the ISBE: *international standard bible encyclopedia* online for free.

Martin Luther stressed the literal sense (*sensus literalis*) of the Bible. He wrote: “the Scriptures are to be retained in their simplest meaning ever possible, and to be understood in their grammatical and literal sense unless the *context* plainly forbids” (Luther’s Works, 6:509).

This all points to the **literal method of interpretation / grammatical-historical hermeneutic**.

The method can be called the historical, grammatical, or historico-grammatical method; it can also be called the literal method.

We secure the natural, usual, customary sense of the terms, i.e. the ordinary idea the terms have in that culture, or the most sensible meaning that is natural.

Example: Micah 5:1-5 & Micah 4 & Zech 14:4-5, 9-11, 16-19

The SUPPORTING of the text

The *Analogy of Faith* -- this is comparing Scripture with Scripture. The obscure passages are to be understood in light of clear(er) passages.

Luther said: “Scripture is its own interpreter ... This is the true method of interpretation which puts Scripture alongside of Scripture in a right and proper way.”

This is why **preaching must include the support of other Scriptures that solidify and prove the meaning of the Scripture being presented**.

Example: John 3:5 - born of *water & the Spirit*?

The THEOLOGICAL ramifications of the text

Remember a few important axioms that must be remembered (from Roy Zuck):

1. The Bible is a HUMAN BOOK

Communication: (1) the speaker, (2) the message, given in intelligible audible sounds or written symbols we call words, (3) the hearer/reader.

The purpose of communication: to convey an idea from the speaker through the message to the recipient. God is the ultimate Author communicates His message to recipients.

2. The Bible is a DIVINE BOOK

All Scripture is God-breathed (2 Tim 3:16)

Men spoke from God as they were *carried along* by the Holy Spirit (2 Pet 1:21)

This Divine book is: inerrant, it is authoritative, it has unity, and it has mystery!

This links with the **Analogy of Faith** -- **Analogy of the Faith** says there is one unified, consistent, harmonious system of faith (belief) in the Bible. That is, to put it in negative terms, no point when correctly understood will contradict another.

Example: James 2:14-26 (justified by works) & Romans 3:28 & 4:1-5 (justified by faith)

The APPLICATION of the text

Tragically — People use the Bible to find out the will of God by turning to it at random when a problem arises and seeking the answer to their difficulties in the first section that they read. Sometimes they even let the Bible fall open "at will" and then blindly put their finger on a verse and, having read it, force it into a plausible meaning for their particular difficulty.

Proper application means that a person makes sure that his application arises out of a solid and sound set of observations and a right use of principles for interpretation. It means that he avoids angling for a blessing or a "message from God" at the expense of the literal thought in a passage.

APPLICATION = *What is this text telling me to do?*

IMPLEMENTATION = *How do I go about implementing/putting to practice those application points?*

Some **helpful tips** *after you arrive at the meaning of the text in its context:*

- ✓ Is there something to worship or thank God for in this text?
- ✓ Is there a promise for me to claim or a truth for me to believe (about God, Christ, myself, others, life, suffering)
- ✓ Is there something that I'm convicted about that I must repent of? Or, is there something here that I'm not doing that I must start doing?
- ✓ Is there something or someone I need to pray for specifically this week?
- ✓ Is there any relationship that I must work on this week?

The IMPLEMENTATION of the text

Arriving at proper *applications* (what must I *do*) is necessary but not totally sufficient for preaching. We must help our people understand the duty of *implementation* -- *how do I go about implementing this in my life?*

Concluding Word on Luke 24 —

The word hermeneuo, meaning "to explain, interpret", is the root word in Luke 24:27, where the compound term diermeneuo is found.

Christ, the greatest interpreter or master of hermeneutics, is in action here, talking to the two disciples on the Emmaus Road. As He interprets from the Old Testament the things concerning Himself, their hearts burn within them (v. 32).

Mark it! Hermeneutics **can** lead to burning hearts! If used properly with sensitivity by a Spirit-led Christian, it does not concern dead methods but can be vital and thrilling in opening up the things of Christ.

IV. PREACHING & CRAFTING THE OUTLINE

[OUTLINING]

“The golden rule for sermon outlines is that each text must be allowed to supply its own structure.” (John Stott)

“Every sermon should have a destination. It also needs a clear path to get there. A sermon outline charts the path for the sermon to reach its intended destination” (HB Charles).

“The outline is a hugely important part of the sermon. It’s what gives your congregation ‘handles’ to grasp as you’re preaching, and it helps them track along with you as you speak. Without a solid, clear outline, a sermon can easily become just a smooth, undifferentiated mass of words; and your listeners, not having any handles to hold to, will tune out until you’re done. Not only that, but a good outline can serve to focus a sermon like a laser. Every point builds on and reinforces the last, until the whole sermon comes together powerfully to drive home one or two simple points. If you’ve done your outline well, your congregation should be able to write down only your main points and come away with a really good idea of what your sermon was about” (Mark Dever).

“This is the most important step to sermon preparation” (Jerry Vines)

A sermon should contain the following 3 elements [simple skeleton of a sermon]:

- 1.INTRODUCTION** - *introduce the topic, capture the audience*
- 2.BODY** - *preach the text, provide the meaning, interpretation, application, gospel*
- 3.CONCLUSION** - *conclude the topic, drive the point home, demand a decision*

WHY outline?

Good sermons have effective outlines. Of course, a sermon is more than an outline, but it is not less. The outline gives structure to the message. That structure supports the substance of the message. Your body is much more than skeleton, yet it is built on and around the connecting bones of the skeleton. Your outline is the skeleton! (HB Charles)

- Skeleton - it holds the body together; it’s the frame that everything hangs upon
- Engaging the audience
- Logical flow
- Teaches the context & cohesiveness of the text (paragraph, chapter, book, etc.)

Why is it important to outline well?

- ✓ Because it’s foundational for effective communication
- ✓ Because it’s helpful for understanding
- ✓ Because the human mind seeks unity
- ✓ Because the human mind seeks order

- ✓ Because it helps us know how we've gotten where we want to go
- ✓ Because it helps you gain a proper perspective on the text at hand.
- ✓ Because it helps us discover the pattern, order, and logic of the original author
- ✓ Because it helps us determine and highlight the main idea of the author
- ✓ Because it helps us identify the main points/thoughts of the biblical paragraph

“The arrangement of your outline (propositions) is a very important matter... You have a doctrine, an argument, a case which you want to argue out, and to reason, and to develop with the people. So, obviously, you must arrange your headings and your divisions in such a way that point number one leads to point number two, and point number two leads to point number three, etc. Each one should lead to the next, and work ultimately to a definite conclusion. Everything is to be so arranged as to bring out the main thrust of this particular doctrine” (Martyn Lloyd Jones).

HOW to outline?

Always remember! There's a general proposition: “preaching must always be theological, and always based on a theological foundation” (Martyn Lloyd Jones). Make sure your outline *serves* to clarify the text. Never preach your *outline*; preach the *text* and allow the *outline* to clarify, enhance, support & drive the text!

- look for main verbs (even similar verbs; see Heb 10:19-25: *let us...*)
- look for supporting words (main verb & supporting statements; 2 Tim 4:2)
- look for purpose/result/conditional words (see Eph 1.3-14, ‘to the praise of His glory’)
- look for participles [-ing verbals/actions] that further explain verbals (cf. Eph 5.18-21)

Steven Olford gives 4 steps to outlining:

1. The outline should be *biblical*
2. The outline should be *logical*
3. The outline should be *applicable* [‘you’ form]
4. The outline should be *memorable*
 - ▶ Strive for simplicity
 - ▶ Strive for limiting the primary points & sub levels of structure (not too many sub-categories, sub points, sub-sub points, etc.)
 - ▶ Strive to help people hear the outline
 - ▶ Strive to help people see the outline

Danny Akin provides helpful tips on *outlining*:

1. Pray
2. Let your exegesis drive & determine the outline
3. Have as many major points as the text naturally demands
4. Make sure points & subpoints arise clearly & naturally out of the text

5. It can be helpful to state your points in complete sentences (or, to alliterate, or keep them short/simple and *parallel*)
6. Certify that your main points connect with the sermon title/point of the message
7. Make sure your subpoints connect with the major point they support
8. Don't overload your people with more than they can intellectually digest
9. Cover and fill the skeleton of your outline with the meat and marrow of your exegesis
10. Write out your sermon merging all aspects of your preparation with a view to exalting Christ, rightly dividing God's Word, and preaching in the power of the Spirit, and edifying the congregation
11. Practice reading your sermon text/paragraph out loud repeatedly (it is a terrible affront to God to read His Word poorly)

PRINCIPLES for outlining

"It is important to make sure that the main points are in a parallel structure -- if one point is a phrase, then all should be phrases instead of a single word or a sentence. If one main point is an imperative form or an interrogative, then it is best that the others follow suit. Likewise, nouns should correspond with nouns, verbs with verbs, prepositions with prepositions. Thus, if the first point begins with a preposition, so should each of the other main points. And if applicable, like the main points, the sub-points (supporting structure under each heading) should also be parallel in structure." (Walter Kaiser)

- **Symmetry**

- Keep the phrases in the main points *parallel*.
 - BAD example of *NON parallel / non-symmetrical structure* from Matthew 28:18-20 (great commission)
 - 1) Going!
 - 2) Baptizing!
 - 3) Instruction!

The first 2 are verbals & the 3rd is a noun. Here's a better way:

 - 1) Going!
 - 2) Baptizing!
 - 3) Teaching!
 - Example from Colossians 1:15-23: 5 amazing truths about Jesus!
 - 1) Jesus is GOD (15)
 - 2) Jesus is CREATOR (16)
 - 3) Jesus is SUSTAINER (17)
 - 4) Jesus is LORD (18-20)
 - 5) Jesus is SAVIOR (21-23)
 - Another example from Colossians 1:28-29: A Christian's Mission!

- 1) Proclamation (Col 1:28a)
- 2) Purpose (Col 1:28b)
- 3) Power (Col 1:29)
- **Engaging (2nd person 'you')**
 - You should strive to make the points of your sermon *arresting* in their own right. When you use the “you” (2nd person) it corners the hearers so that they *know* the text speaks *directly* to them! It engages them.
 - ***Put Application in Your Outline*** — Stick a verb in the outline that calls for *action*. Write the points as exhortations! Then, challenge the congregation to live them out as you explain and illustrate the point (HB Charles)
 - Example from Eph 5:15-17: *3 resolutions for YOUR life*:
 - 1) **Watch your step! (Eph 5:15)**
 - 2) **Redeem your time! (Eph 5:16)**
 - 3) **Know your mission! (Eph 5:17)**
 - Another example from Eph 5:22-33: *3 God-given priorities for Husbands*:
 - 1) **LEAD your wife! (Eph 5:22-24)**
 - 2) **LOVE your wife! (Eph 5:25-27)**
 - 3) **LINK with your wife! (Eph 5:28-33)**
 - Another example of imperative outlining from Ps 96:
 - 1) **SING to the Lord! (vv.1-6)**
 - 2) **GIVE to the Lord! (vv.7-10)**
 - 3) **REJOICE in the Lord! (vv.11-13)**
- **Brief phrase**
 - Remember, complicated outlines *can* become distractions. They can create fog in the pulpit that will obscure the message & lose the listener. They’ll be focused on the *one word* they missed in the main heading & miss the entire content of what you’re trying to say! Beware of this!
- **Longer sentence**
 - You may choose to outline in full sentences (an entire thought): pros/cons.
- **Biblically faithful**
 - Never preach *your clever, cute, captivating, Christ-exalting, connecting, confirming, climactic, creative & cool* outline! Preach the text! Let the outline *serve* preach the main text better!
- **Alliteration**
 - When the letters of the outline are the same (The **P**urpose, the **P**riority, the **P**attern, the **P**rotection, etc...)
 - Aids memory, helps the hearers, keeps it retainable (for old & young!)

Some Helpful Examples in Different Parts of Scripture:

Psalm 1 - Which Way Are You On?

1. The way of the Godly (vv.1-3)
2. The way of the Ungodly (vv.4-6)

Psalm 29 - God Is Sovereign!

1. Your God is Sovereign Over Heaven (vv.1-2)
2. Your God is Sovereign Over Earth (vv.3-10)
3. Your God is Sovereign Over People (vv.11)

Joshua 7 - the Sin of Achan: Don't Try to Hide Your Sin!

1. See the Disobedient Soldier (1, 20-21)
2. See the Defeated Army (2-5)
3. See the Discouraged Leader (6-15)
4. See the Discovered Sinner (16-26)

Habakkuk - The just life by faith

1. Problems in your life of faith (chap 1)
2. Perspective in your life of faith (chap 2)
3. Praise in your life of faith (chap 3)

Jeremiah 23 - warnings to all leaders and teachers of God's people!

1. Don't neglect the flock! (vv.1-8)
2. Don't live in sin! (vv.9-15)
3. Don't preach your imaginations! (vv.16-28)
4. Don't forget God's judgment (vv.29-32)
5. Don't pervert God's Word (vv.33-40)

Acts 22 - How to give a testimony of God's salvation and proclaim the gospel

1. Your Rebellion (3-5)
2. Your Conversion (6-11)
3. Your Affirmation (12-14)
4. Your Commission (15-21)
5. Your Rejection (22-29)

2 Peter - Reminding you of what you already know for Christian living...

1. Foundational Truths (chap 1)
2. False Teachers (chap 2)
3. Future Things (chap 3)

Revelation 2:1-7 - Don't Lose Your First Love!

1. The City (v.1a)
2. The Christ (v.1b)
3. The Commendation (v.2-3, 6)
4. The Condemnation (v.4)
5. The Counsel (v.5)
6. The Comfort (v.7)

Revelation 20:11-15 - The Most Terrifying Moment in All History for Unbelievers

1. The Sovereign Judge! (vv.11a)

2. The Scene Described (vv.11b-12a)
3. The Severe Judgment (vv.12b-13)
4. The Sentence Determined (vv.14-15)

Ephesians 4:25-32 - Rules of Communication for Harmony among Believers

1. Be Honest! (25)
2. Keep Current! (26-27)
3. Attack the Problem, not the Person! (29-30)
4. Act! Don't React! (31-32)

2 Chronicles 26 - Be warned of the peril of pride!

1. See the Prosperity that Leads to Pride! (vv.1-15)
2. See the Plummet that Comes from Pride! (vv.16-23)

REPEATING the outline

“Do you know where most car accidents take place? At intersections. Accidents also occur frequently during lane changes. A driver moves from one lane to another without putting on his blinker, which results in a collision...Safe drivers make careful transitions. So do good preachers.” (HB Charles)

- to help the hearers
- to remind your self

BENEFITS of outlining

- **For the PREACHER**
 - Clarity of thought
 - Unity of thought
 - Orderly development (progress, movement, keep the sermon going)
 - Aids the memory
- **For the AUDIENCE**
 - Clarity
 - Retention (memorable, driving it into the mind and heart)
 - Persuasiveness
 - Consider these transitions/headings (that each main point proves/ highlights the main theme/purpose/goal/title of sermon)
 - **“4 reasons why believers should pray...”**
 - **“3 requirements for Christian discipleship...”**
 - **“5 benefits of forgiving people who have wronged you...”**
 - **“I’ll provide 4 dynamics of a healthy church in this text...”**
 - **“Here are the signs of true conversion”**
 - **“Our Lord gives 3 principles to practice for loving your spouse...”**
 - **“Be warned of the following DANGERS of living selfishly...”**
 - Pleasure (easier to listen when it flows, makes sense, is logical)
 - Consider a sermon from 1 Peter 2:1-10 (lessons for children of God)

- 1) PRIORITY of the Child of God (vv.1-3)
- 2) POSITION of the Child of God (vv.4-8)
- 3) PRIVILEGE of the Child of God (vv.9-10)
- Attention (people listen well and better when the sermon is organized)
- Ethos (the listener knows & feels that the preacher has prepared & knows what he's talking about and that he has a specific direction/goal/plan)

“Divisions in the sermon [an outline] “help the preacher to clarify and develop his thought, to proceed easily from one part to another, and to secure a right proportion of the whole; and they give the hearer resting places and points of outlook by the way, and help to recall what he hears” (John Oman).

- **For the NOTE-TAKERS**

- It is helpful for those who wish to take notes to review later and pray through them throughout the week. Repetition and repeating again, slowly, deliberately, clearly, thoughtfully is key.
- “As a general rule, *recapitulation* [repeating at the end] is better than *preannouncement* [stating at the outset/beginning], because it is more intelligible, more impressive, and more easily remembered ... Sometimes, it is even well to employ both” (John Broadus).

- **For the LAZY / APATHETIC**

- It helps the lazy person follow you by reminding them of the truth as you repeat it, the outline, the points, the simple proposition.
- It regains the attention of the apathetic person and summons them again to listen!

A helpful acronym to bear in mind: Preacher, S-A-V-E your points!

S — *State the point* (and state it clearly, and then repeat it, and then again before you move on)

A — *Anchor the point* (in the text, show where it came from, prove it!)

V — *Validate the point* (show it in the text, show from other texts, show from theology)

E — *Exclaim the point* (so what? What does this mean? Apply it! Drive it home! Repeat it!)

Some final questions to ask concerning this topic of OUTLINING:

1. Does your sermon have a recognizable structure/outline?
2. Is it simple enough to help people understand the text?
3. Is it memorable enough to help people remember the sermon?
4. Can you make it any simpler or more imaginative to further the aims of #2 and #3?
5. Does it have as few divisions as possible for the material?
6. Are the points symmetrical/parallel in form?
7. Are the points distinct or do they overlap? Same question for the subpoints?
8. Are the points in the right order? Do they follow logically?
8. Is the theme as short and yet as comprehensive as possible?
9. Does the theme reflect and incorporate the main points of the sermon?
10. Do the theme and points assist the aim of the sermon?

#5 - PREACHING & ELEMENTS OF THE SERMON [EXEGESIS, FLESH, BONES, JOINTS, LIGAMENTS]

A sermon should contain the following 3 elements [simple skeleton of a sermon]:

1. **INTRODUCTION** - *introduce the topic, capture the audience*
2. **BODY** - *preach the text, provide the meaning, interpretation, application, gospel*
3. **CONCLUSION** - *conclude the topic, drive the point home, demand a decision*

“Let me be clear: it matters to God *what* is preached. And it matters to God *how* it is preached. No man is free to preach whatever and however he so chooses” (Steven J. Lawson)

Remember: “A herald [preacher] is judged solely on the basis of faithfully delivering the message exactly as it has been entrusted to him. He is not responsible for the response of the listener. Rather, his job is to faithfully dispatch his message. (Lawson)

A **herald** [Greek: *kerux*]: “The essential point about the report which the heralds give is that it does not originate with them. Behind it stands a higher power. The herald does not express his own views. He is the spokesman for the master Heralds adopt the mind of those who commission them, and act with the plenipotentiary authority of their masters... In the main, the herald simply gives short messages, puts questions, and brings answers He is bound by the precise instructions of the one who commissions him” (*Theological Dictionary of the NT*).

Still more: “The good herald does not become involved in lengthy negotiations, but returns at once when he has delivered his message ... 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... He must keep strictly to the words and orders of his master. (*Theological Dictionary of the NT*).

Note Ezra’s example in Nehemiah 8:

1. He read the book of the Law (8:3, 8a)
2. He explained so all could understand (8:3b)
3. He gave the sense and applied the truths (8:8-12)

Note Peter’s example on the Day of Pentecost (Acts 2):

1. **Introduction:** seizing the attention of the audience (2:14-15)
2. **Scripture:** quoted the prophet Joel (2:16-21)
3. **Main Truths expounded:** (2:22-24)
4. **Supporting Scriptures/Cross references** (2:25-28, 30, 31, 34-35)
5. **Conclusion:** “Therefore...let all know for certain...” (2:36)
6. **Gospel-call/demand for repentance & faith** (2:38)
7. **Christ-saturated/gospel-laden sermon** (2:22-40)

READING THE TEXT

Skill & importance of reading the biblical text well.

- Read it **clearly**. Read it **like you believe it**. Read it **authoritatively**. Read it **engagingly**. Read it by **pronouncing everything (personal names, place names)** well. Read it as if it is **God's Word that works mightily because of its inherent power!**
- Here are some excellent words of counsel from Tim Challies

At the appropriate time in the service, walk to the front without hurrying, turn to face the church and open your Bible to the passage. We like to preface our readings with these words: "This is what Holy Scripture says."

Stand tall without slouching. Hold your Bible in your hand instead of resting it on the pulpit. Hold it high enough that you can look over it to make eye contact with the people you are reading to. Use your other hand to guide your reading, if necessary. As often as possible, raise your eyes from the Bible to look at the people. Read ahead a little bit so you can make eye contact in those moments that your mouth catches up with your brain. Try to keep a good, natural pace. Your tendency will probably be to read a little bit too quickly. Through it all, remember that you are reading for the benefit of the church, so serve your brothers and sisters by reading God's Word to them.

At the end of the passage pause for a moment before saying your words of conclusion: "This is the Word of the Lord. Amen." Head back to your seat, but do not rush.

Here are a few common mistakes that you should be aware of.

Too Fast!

Do not be surprised if you find yourself a little bit nervous at least the first few times you read. This nervousness typically causes people to go too quickly—to run to the front, to speed read, and to run back to the safety of the chairs. When in doubt, slow down.

Not Enough Preparation

Do all you can to prepare properly. God's Word deserves our best efforts. If you are halting and stumbling and mispronouncing words, you are not serving your brothers and sisters as well as you could.

Preacher Voice

Be careful not to fall prey to that strange habit of sing-songing the passage. Use a projected, but natural voice. Be you. Read to people like you want them to understand, not like you are revving an engine.

Too Quiet

The key to good vocal projection is to take a good breath (not gasp!) before your first word and then to use the diaphragm to push the sound forward out of your mouth. Read like you are trying to help the man sitting at the back wall hear you without amplification. As for amplification, it may sound loud to you, but you will need to learn to trust the volume to the sound operators. Speak fully and loudly and confidently.

Without Feeling

Do all you can to "feel" the text as you read it. Having prepared so well, you will already understand much of what it says. Let the Truth impact and interact with you as you read it.

Too Much Feeling

While you want to “feel” the text as you read it, be careful that you do not become an actor performing a dramatic recital.

Soft Balloon

One funny habit some people develop is getting the first third of the sentence well-projected, but trailing off to a near-whisper by the last third. Pace your expiration so that your vocal chords are still moving by the end of the phrase and sentence. You are a reader, not a mime.

Lack of Herald

The reading of God’s Word is to call people to action, so read as a town-crier. You have something to say and you can expect those within earshot to give it attention. This is primarily a frame of mind in the reader, but anything less subtly communicates disinterest.

PROPOSITION STATEMENT [THESIS]

*I want you to get *one main thing* today, and that is...

- I’m gonna give you 5 reasons why, 3 questions to ask yourself, definition of...
- This is like telling people what you want them to get out of the sermon. It’s the **bridge between your INTRODUCTION and the BODY of your sermon.**
 - Tell them what you’re gonna say & what you want them to glean
 - Then say it (body of the sermon)

MAIN POINTS (outline)

- Work hard in the study to make them clear in the pulpit. Succinct, powerful, true.
- State them **clearly**.
- Repeat them **clearly**.
- Review them **throughout**.
- Let the main points support the proposition and make sure the proposition brings out the main point of the text. So your main points/headings should serve to clarify/point to/extract the *author’s main point of the text being preached*.

READING THE VERSE FOR EACH POINT

- After the main point is stated, read the verse that supports that main point. Or, read that verse from which the point of your sermon is derived.
- ***Show the congregation where and how you got your point.***
 - *note how you’re teaching *hermeneutics* if doing this point correctly.
 - You’re teaching your people *how* to interpret their Bibles as you show/ model it for them in your homiletics.
- **Here’s the order:** read the text and lay it before them and then expound that text to the congregation. Read it, explain it, apply it. Repeat.

- For instance: *The first lesson we see is: “Husbands, You Must Pray for Your Wives & Read the Bible with Them.” And we see this from Eph 5:25-28. Follow with me as I read it again...*

WORD STUDIES

- Careful of *reading meaning into* words.
- The meaning of words is found **in the context in which it is used**. Don’t find a word and see how it’s been used in the *history of language* and then import all of that ‘meaning’ into one instance in text.
- Understand a word *in light of its surrounding context* (the sentence, the paragraph, the chapter, the book, that particular Author, the New Testament, etc.)
- This means you need a good **Concordance** (back of your study Bible, Strong’s concordance, treasury of Scripture knowledge, etc.) and study how authors of the Bible use words (online bible dictionaries are helpful also).

CROSS REFERENCES - scriptural support

“Every sermon we preach should be saturated with the Word of God” (HB Charles)

Remember: Illustrate Scripture and prove Scripture with Scripture. We are preaching to an increasingly biblically illiterate generation. Many who sit in our pews did not grow up in Sunday school and don’t know the stories of the Bible. Using Scripture to illustrate is an opportunity for us to use the Scriptures to *illustrate and instruct* at the same time (HB Charles)

- Use the margin in your Bible to aid you in finding supporting Scriptures.
- Treasury of Scripture Knowledge
- Strong’s Concordance
- Commentaries, etc.
- Prove scripture *with Scripture*.
- This models for the hearers *how* to study the Bible. Comparing Scripture with itself. It shows the unity, cohesiveness, the plan of God thru all of the Bible.

THEOLOGICAL RAMIFICATIONS

- What does this text teach us about **GOD?**
- What does this text teach us about **MAN? ME? SIN? MY NEED?**
- What does this text teach us about **THE GOSPEL? CHRIST? REDEMPTION?**
- What does this text teach us about **OUR NEED? ACTION? OBEDIENCE?**
- What theological doctrines does my text shed light upon? **Anthropology? Christology? Theology Proper [God the Father], Soteriology [salvation], Ecclesiology [the Church], Eschatology [end-times].**

ILLUSTRATIONS

- To illustrate is to throw light upon a subject -- a very necessary function of preaching... He must make the truth interesting and attractive by expressing it in transparent words and using it in revealing metaphor and story and picture (John Broadus).
- Stories and illustrations are only meant to *illustrate* truth, not to call attention to themselves (Lloyd Jones).
 - Consult *Preaching with Word Pictures*, by Jack Hughes (fabulous book!)
- This is taking the *abstract truth/principle* and turning it into a *3D, colorful image painted on someone's mind*. It makes it memorable, understandable, and drives the point home.
 - This doesn't mean telling long stories (though a story can be an illustration)
 - It can be a simple word picture, a one-liner, it's *like*...
- Jesus is the master illustrator (e.g., Sermon on the Mount; Parables, Matt 13)
- **WHY ILLUSTRATIONS?**
 1. It helps explain the abstract, theological point.
 2. It also helps prove a point (cf. Rom 6-7 - slavery to sin, etc.)
 3. It adorns and makes the truth attractive (e.g., doctrine of heaven, the Spirit)
 4. It arouses attention in the hearers.
 5. It makes the subject impressive by exciting an emotion (e.g., Prodigal Son parable)
 6. It can move to action or persuade the hearers (esp in conclusions)
 7. It can assist the memory of the hearer in retaining spiritual truths.
- **WHERE TO FIND ILLUSTRATIONS?**
 - One word *pictures* -- e.g., the *ocean* of God's love; the *bloody* revolution
 - Brief word picture -- e.g., God's word is *living and active and sharper than a two-edged sword*. Or, 'you are the *salt of the earth*.' or, 'you are the *light of the world*.' Or, 'your life is *like a vapor*.' Or, 'Satan is like a *roaring lion*.'
 - Brief stories, anecdotes, biographies, church history.
 - Other biblical texts (from the Old Testament narratives especially)
 - Nature, creation, facts, surveys, statistics, etc.
- Strive to be like George Whitefield, of whom a shipbuilder once said, "When I have been to hear anybody else preach, I have always been able to lay down a ship from stem to stern; but when I listen to Mr. Whitefield, I cannot even lay the keel" And again, "I have often, when I have been in church, calculated how many looms the place would hold; but when I listen to Whitefield, I forget my weaving altogether"
- But with all this: "we are charged to preach the Word. The proclamation of *Scripture* must be our priority. So build the sermon around the text, not illustrations. The illustration should not get more attention than the text...Let the text guide the sermon. And don't let a good story lead you astray from your assignment to preach the Word!" (HB Charles)

APPLICATIONS

- How does the text demand application?
- What should the hearers do *in light of the truths* declared?
- Also, implementation is a helpful step in the preaching event: *tell them what to do [application] and how to implement it/start making changes in their lives [implementation]*
- “The application in a sermon is not merely an appendage to the discussion or a subordinate part of it, but is the main thing to be done ... The preacher is not to speak *before* the people but *to* them. He must earnestly strive to *make them apply what he says to themselves*” (John Broadus)
- “Where the application begins, there the sermon begins” (Spurgeon)
- There are 3 distinct features of good, sermonic application:
 1. **Application proper** -- showing the hearer how the truths of the sermon/text apply to him/her.
 2. **Practical suggestions/*implementation*** -- showing the best mode and means of performing the duty urged; how to begin applying it.
 3. **Persuasion to action** -- this is the sense of moral and spiritual appeal for a right response. Blessings if heeded & warnings if ignored! This grips the heart and sways the will.

“If there is no summons, there is no sermon.” (John Broadus)

“Talent, logic, learning, words, manner, voice, action, all are required for the perfection of a preacher; but ‘one thing is necessary,’ -- an intense perception and appreciation of the end for which he preaches, and that is, to be the minister of some definite *spiritual good to those who hear him*.... I do not mean that a preacher must aim at earnestness but that he must aim at his *object*, which is to do some spiritual good to his hearers and which will at once make him earnest (John Newman).

INTRODUCTION/CONCLUSION

Undervalued components of expository sermon preparation include introductions, illustrations, and conclusions. Due to the complexities of pastoral ministry in general and the message preparation particularly, pastors tend to let these 3 slide. The congregation, in contrast, eagerly looks forward to how its pastor will handle these elements of the message (Richard Mayhue).

The relationship of seasonings and sauces to gourmet cooking parallels the role of introductions, illustrations & conclusions in preaching. The main meal, or the message, should never be eclipsed by secondary features; nonetheless, these garnishings can dramatically enhance the flavor or interest level of a meal/message well prepared in other respects! (Mayhue).

• INTRODUCTION

- *This is the **take-off** in a flight. Let it be done well & things are steady and in order for a smooth flight.*
- “The takeoff is arguable the most important part of a flight. Sprinters work to get a strong start from the blocks to win the race. The opening notes of the song must be right for the song to be performed with excellence. And the introduction is the key to preaching a strong message.
- Get the hearer’s attention
 - The aim of the introduction is to “build interest and provoke thought” (HB Charles)
- If the preacher fails to gain his audience’s attention with a captivating introduction, he has probably lost them for the rest of the message.
- The element of *ethos* can be markedly influenced by the kind and quality of his introduction -- this speaks to the preacher’s *perceived credibility*.
 - Try to make the **very first sentence** you say crystal clear, articulated clearly, short, concise, gripping. *And make eye contact while you speak!*
- **WHY introductions are important:**
 - ✓ They capture and redirect the audience’s attention to focus on the Word
 - ✓ They enhance the audience’s goodwill toward the preacher
 - ✓ They create audience-interest in and anticipation for the sermon
 - ✓ They demonstrate the biblical importance of the message
 - ✓ They answer the listener’s unspoken question: “*why should I listen to you?*”
 - ✓ They orient the listener to the preacher’s wavelength (manner/intensity)
 - ✓ They make the preacher’s intended course of action clear to the hearers
- *Usually -- as a general rule of thumb, introductions are one of the last features of the sermon to be written.* The intro is to serve the main body of the sermon! So it naturally is written-out last (after the sermon is near-complete).
- **MIX IT UP!** Don’t start every sermon the same way. Be creative. Use different doors to get into the house. Tell a story. Raise a question. State a problem. Use a strong quote. Make a startling statement. Describe the background of the text. Do an object lesson. Try multimedia. Mix it up. Practice diversity. Change the way you come at them -- especially if you preach to the same congregation every week” (HB Charles)
- **A HELPFUL ORDER FOR THE BEGINNING OF A SERMON:**
 - You introduce the sermon (quote/biography/story/question, etc.)
 - then you place the text *within its context*,
 - then state the main point of the message (thesis/proposition/big idea),
 - then prove it with the body of the sermon.
- **CONCLUSION**
 - *This is the **landing** in a flight. Let it be done well & smooth and there will be no problems to the passengers on board.*

- Indeed, everyone asks a traveling passenger: “*how was your flight?*” It may have been busy, crowded, delayed, little leg-room, unkind flight attendants, even a bumpy flight on the whole, but if the plane landed down safely *all is well!*
- This is probably one of the most **neglected** areas of sermon preparation.
- “A conclusion must *conclude!* And in order to conclude well it must include. In order to conclude perfectly, it must also preclude. When we are concluding we are concluding. We are bringing everything to an end. A conclusion must include the things which have been said, as to their spiritual and moral impact and appeal; and it must preclude the possibility that those who listen may escape the message, so far as is possible” (G Campbell Morgan).
- **A few tips on sermon conclusion:**
 - ✓ Review or summarize the message content
 - ✓ Explain the sermon’s application
 - ✓ Exhort the audience to obey the sermon’s appeal
 - ✓ Call for some sort of decision to mark the beginning of the required obedience
 - ✓ Encourage, comfort, or in some way build up the flock with the message.
 - ✓ Proclaim Christ and His gospel, His availability, and His glorious grace.
 - ✓ Don’t bring in a controversial issue/topic/text that would lose the hearers. Keep on track. Keep focused. Keep to the text. Land *that* text well on the heart.
- **Finding good conclusions:**
 - Another Scripture/illustration from the Old Testament
 - A brief story/anecdote
 - A biography from church history*
 - A good, clear, concise, memorable quote
- “Jesus should be the hero of every sermon. The message must be about Him or it is not Christian, biblical preaching. Christ is the good news we proclaim. And the conclusion is a good place to point your hearers to Christ (again!). Of course, the message should be saturated with the gospel. Christ is not honored when He is mentioned at the end of a message that ignores Him throughout. But there is power in concluding with a clear declaration of the gospel. Give a clear explanation of who Christ is and what He has done for us. Run to the cross! Explain the need for salvation and the power of Christ to save. Call the hearer to repent and believe. End by exalting the sufficiency of Christ’s divine person and redemptive work” (HB Charles).

THE GOSPEL*

In all preaching, there must be one master theme. From every pulpit, there must be one dominant note that resounds. In every message, there must be one central truth expounded. In one way or another, this underlying truth must be Christ and Him

crucified. The Lord Jesus Christ *alone* must have the central place in every sermon (Steven Lawson).

- Always — *always* — give the gospel in every sermon!
- A Christless sermon is *un*Christian, unloving & unwanted.
- Whatever text you preach from -- preach *that* text in *its* context and faithfully convey the *author's* meaning to your audience. ***But you must always be looking for the road to the cross!*** Get to Calvary!
 - “The motto of all true servants of God must be, ‘We preach Christ; and him crucified.’ A sermon without Christ in it is like a loaf of bread without any flour in it. No Christ in your sermon, sir? Then go home, and never preach again until you have something worth preaching.” (Charles Spurgeon)
 - “Leave Christ out? O my brethren, better leave the pulpit out altogether. If a man can preach one sermon without mentioning Christ’s name in it, it ought to be his last, certainly the last that any Christian ought to go to hear him preach.” (Spurgeon)
 - “I know one who said I was always on the old string, and he would come and hear me no more; but if I preached a sermon without Christ in it, he would come. Ah, he will never come while this tongue moves, for a sermon without Christ in it—a Christless sermon! A brook without water; a cloud without rain; a well which mocks the traveler; a tree twice dead, plucked up by the root; a sky without a sun; a night without a star. It were a realm of death—a place of mourning for angels and laughter for devils. O Christian, we must have Christ! Do see to it that every day when you wake you give a fresh savor of Christ upon you by contemplating his person. Live all the day, trying as much as lieth in you, to season your hearts with him, and then at night, lie down with him upon your tongue.” (Spurgeon)
 - “Where there is nothing of Christ, brethren, there is nothing of unction, nothing of savor, and a man is quite right not to attend such a ministry as that. Leave Christ out of your preaching, and you have taken the milk from the children, you have taken the strong meat from the men; but if your object as a teacher or preacher is to glorify Christ, and to lead men to love him and trust him, why, that is the very work upon which the heart of God himself is set. The Lord and you are pulling together.” (Spurgeon)

Spurgeon has superb comments on preaching Christ (in his book *Soul Winner*):

“I believe that those sermons which are fullest of Christ are the most likely to be blessed to the conversion of the hearers. Let your sermons be full of Christ, from beginning to end crammed full of the gospel. As for myself, brethren, I cannot preach anything else but Christ and His cross, for I know nothing else, and long ago, like the apostle Paul, I determined not to know anything else save Jesus Christ and Him crucified. People have often asked me, “What is the secret of your success?” I always answer that I have no other secret but this, that I have preached the gospel,—not about the gospel, but the gospel,—the full, free, glorious gospel of the living Christ who is the incarnation of the good news. Preach Jesus Christ, brethren, always and everywhere; and every time you preach be sure to have much of Jesus Christ in the sermon. You remember the story of the old minister who heard a sermon by a young man, and when he was asked by the preacher what he thought of it he was rather slow to answer, but at last he said, “If I must tell you, I did not like it at all; there was no Christ in your sermon.” “No,” answered the young man, “because I did not see that Christ was in the text.” “Oh!” said the old minister, “but do you not know that from every little town and village and tiny hamlet in England there is a road leading to London? Whenever I get hold of a text, I say to myself, ‘There is a road from here to Jesus Christ, and I mean to keep on His track till I get to Him.’” “Well,” said the young man, “but suppose you are preaching from a text that says nothing about Christ?” “Then I will go over hedge and ditch but what I will get at Him.” So must we do, brethren; we must have Christ in all our discourses, whatever else is in or not in them. There ought to be enough of the gospel in every sermon to save a soul. Take care that it is so when you are called to preach before Her Majesty the Queen, and if you have to preach to charwomen or chairmen, still always take care that there is the real gospel in every sermon.”

#6 - PREACHING & DELIVERING THE MESSAGE

[PREACHING]

“It is not enough just to *have* a message; you must also deliver it powerfully. Although ‘delivery’ cannot be taught, per se, it can be improved by practicing some basic principles. Recommendations include establishing a disciplined routine before you preach and working diligently to be natural in the pulpit. Attention to methods of delivery, voice use, eye contact, and gestures can also improve delivery” (John MacArthur).

The prime and greatest need in the pulpit is spiritual authority (Martyn Lloyd Jones).

“What is the rule, then? It is: be natural; forget yourself; be so absorbed in what you are doing and in the realisation of the presence of God, and in the glory and the greatness of the Truth that you are preaching, and the occasion that brings you together, that you are so taken up by all this that you forget yourself completely. That is the right condition; that is the only place of safety; that is the only way in which you can honour God. Self is the greatest enemy of the preacher, more so than in the case of any other man in society. And the only way to deal with self is to be so taken up with, and so enraptured by, the glory of what you are doing, that you forget yourself altogether” (Martyn Lloyd Jones).

“We have dead preachers preaching dead sermons to dying people” (Alex Montoya)

Biographical note regarding Edward Payson:

“Next to his prayers, the undoubted sincerity of his belief in the truths which he inculcated, was the cause of his distinguished and almost uninterrupted success. His language, his conversation and whole deportment were such as brought home and fastened on the minds of his hearers that he believed and therefore he spoke. Though he drew crowds, there was nothing of stage effect -- no imposing attitudes, no extremes of interruption, no affectation of tears. It was simple nature sanctified by grace, uttering the deep convictions of his heart!”

DESPERATION IN PREACHING

“Preaching is an act of surrender. In our humble brokenness before God, we are compelled to carry out our preaching ministry under the unceasing inner compulsion of the Holy Spirit. The most powerful preaching on earth comes out of a preacher who *must* say what he has to say. Spirit-led preaching does not result from our own strength or power but from God’s power as the Holy Spirit energizes and ignites the preaching of His Word” (Greg Heisler).

- The IMPOTENCY/WEAKNESS of the preacher
 - We are sinners

- We must be holy
 - "The Christian's life should put his minister's sermon in print." (William Gurnall)
 - "There is no such thing as a great man of God, only weak, pitiful, faithless men of a great and merciful God." (Paul Washer)
- The POWER of the Spirit
 - "Men and women who are used of GOD, if I had only a few words to describe them, they are the passionate-weak, they are the violently-desperate." (Paul Washer)

PASSION IN PREACHING

"A dull minister creates a dull audience" (Charles Spurgeon)

"A dull preacher is a contradiction in terms. If he is dull he is not a preacher" (Lloyd Jones)

"Preaching with conviction, passion, and urgency cannot be taught and made into a sermon-step. Only when we linger long in God's presence and soak in His Word and allow His Spirit to saturate our lives can we preach under the divine imperative with conviction and power. Preach fresh from the presence of God, and you will preach with fire, and people will leave saying, 'Surely the presence of the Lord was in this place today!'" (Greg Heisler).

- **Passion:** "From the beginning of the sermon to its end, the all engrossing force of the text and the God who speaks through that text must dominate our whole being. With the burning power of that truth on our heart and lips, every thought, emotion, and act of the will must be so captured by that truth that it springs forth with excitement, joy, sincerity, and reality as an evident token that God's Spirit is in that word. Away with all the mediocre, lifeless, boring, and lackluster orations offered as pitiful substitutes for the powerful Word of the living Lord. If that Word from God does not thrill the proclaimer and fill him ... with an intense desire to glorify God and do His will, how shall we ever expect it to have any greater effect on our hearers?" (Walter Kaiser).
- **Passion in preaching**
 - It is a poor sermon that gives no offense; that neither makes the hearer displeased with himself nor with the preacher (George Whitefield)
 - For example:
 - Nathan Cole and his wife had heard that the famous Evangelist George Whitefield would be preaching in Middletown, just 12 miles from their farm. They immediately stopped what they were doing, saddled the horse and rode as fast as they could to get to the meeting place. Cole describes how, as they approached Middletown, a great fog or cloud appeared. As they got nearer, it

was clear that the fog was created by the hundreds of horses and carriages, and the thousands of people rushing and racing to get to the meeting place. Finally, the young couple find a place among the four thousand gathered and wait until Whitefield appears.

- Whitefield gets up to preach. He writes, ‘When I saw Mr Whitefield come up upon the scaffold he looked almost angelic. ‘A young, slim, slender youth before thousands of people and with a bold, undaunted countenance and my hearing how God was with him everywhere he went solemnized my mind and put me in a trembling fear before he began to preach. ‘For he looked as if he was clothed with authority from the great God.’ Whitefield preached passionately and powerfully. He spoke of how Jesus paid the price in full for our sins, how forgiveness is available through the cross, how a person can truly find peace with God through faith in Christ and receive His free righteousness. He told the people how God has made a way to forgive sins and bring us to heaven.
- Lloyd Jones says: “Preaching is logic on fire. Preaching is theology coming through a man who is on fire. An experience of the truth must lead to this. A man who speaks about these things dispassionately has no right to be in a pulpit & should never be allowed to enter one” (Martyn Lloyd Jones).
- “The expositor who faithfully prepares and then energetically delivers his exposition week after week will stand out in both heaven’s notice and the church’s attention” (John MacArthur).

SERIOUSNESS IN PREACHING

Spurgeon would say: “Sermons should have real teaching in them, and their doctrine should be solid, substantial, and abundant. We do not enter the pulpit to talk for talk’s sake; we have instructions to convey, important to the last degree, and we cannot afford to utter pretty nothings.”

Hear these sobering words:

“The vast amount of surface piety current among us is owing in the main to the lack of serious preaching. The great truths that arrest, sober, and stir are ignored by the surface and popular pulpit; the weighty and alarming facts of the gospel are dismissed to give place to the superficial, showy, and transient. The elements of a thoughtful, reverent, and devout piety are wanting. The ordinary Christian, as well as the sinner, needs first of all things to be sobered. A serious pulpit will do this. It will make the people feel that they are dealing in verities as solemn as eternity. Seriousness in the pulpit will go far to banish the frivolous feelings, the frivolous talk, and the frivolous conduct, which are so evident in many congregations. The lack of soberness in the pew is generally traceable to lack of seriousness in the pulpit.” (EM Bounds)

- The seriousness of the **MOMENT**
 - He must preach with *authority*. Jesus spoke with authority (Matt 7.29). And this comes from a godly life, pure character, fidelity to the Word, and the sobriety of the moment of preaching.
 - “The preacher should never address a crowd without remembering that his ultimate citadel is the citadel of the human will The preacher comes with good news; but he does not come with something to be trifled with. His message has in it an insistent demand, because he comes from a King!” (G Campbell Morgan).
- The seriousness of the **SOUL**
 - “I preached as never sure to preach again, and as a dying man to dying men.” (Richard Baxter)
- The seriousness of **ETERNITY**
 - Richard Baxter: "Screw the truth into men's minds."
- The seriousness of **GOD’S MESSAGE**
 - The preacher should never be apologetic. He should never give the impression to put forward suggestions or ideas. He is a man who is there to declare certain things. A man under commission & under authority. (Martyn Lloyd Jones).

Mark it: “Christ’s ministry was a serious one!”

Henry Martyn: “Be serious! Be in earnest! Don’t trifle! Don’t trifle!”

BE YOURSELF IN PREACHING

“Preaching is the communication of divine truth through *human personality* (Phillips Brooks)

“Preaching is the proclamation of the truth of God as mediated through the preacher” (Lloyd Jones).

- “A sermon is meant to be a proclamation of the truth of God as mediated through the preacher. People do not want to listen to a string of quotations of what other people have thought and said. They have come to listen to *you*; you are the man of God, you have been called to the ministry, you have been ordained; and they want to hear this great truth as it comes through you, through the whole of your being” (Lloyd Jones)
- Be encouraged to be *yourself* in preaching. Don’t *try* to emulate your favorite well-known preacher. You’re not *Spurgeon*. You’re not *Whitefield*. You’re not *Piper* or *MacArthur*. You’re who God made *you* to be. So be yourself and *you* preach God’s Word with God’s power!
- **Spurgeon gives good advice:** “Let every man, called of God to preach the Word, be as his Maker has fashioned him. ... The good and the evil in men of eminence are both of them mischievous when they become objects of servile imitation; the

good when slavishly copied is exaggerated into formality, and the evil becomes wholly intolerable. If each teacher of others went himself to the school of our one only Master, a thousand errors might be avoided.

- Be yourself!
- Keep your eye on Christ!
- **Remember: the attention *shouldn't* be on you but on Christ & His cross.**

“God has called *you*. God has gifted *you*. God has prepared *you*. God has given *you* an assignment. God has given *you* a message to proclaim. The Lord made you an original. Don't settle for being a cheap copy of someone else. No one can beat you being you” (HB Charles).

NOTES & PREACHING

- Allow your notes to be readable and helpful for you to present truth.
- You may write in brief paragraph form.
- You may write it out in essay form.
- You may compile your sermon in bullet-point format.
- Find the method that works best for you. (see below)
 - **Always study the text diligently *in the study*.**
 - **If you sweat in the study, you can relax in the pulpit (HB Charles).**

EXTEMPORANEOUSNESS & PREACHING

Most homiletics (instructors on homiletics/preaching) provide 4 basic methods of sermonic delivery:

- 1. Reading:** The preacher takes his full, written out manuscript into the pulpit and reads from it.
- 2. Reciting:** The speaker repeats from memory what has been written and learned.
- 3. Extemporizing:** The plan of the discourse is drawn out on paper and all the principal points are stated or suggested, but the language is extemporaneous (free)
- 4. Freely delivering:** After thorough preparation, the preacher goes into the pulpit without notes or manuscript and without conscious effort to memorize the sermon.

- The importance of **FREENESS**.
- The importance of **VOICE**.
- The importance of **EYE CONTACT**.
- The importance of **GESTURES**.
- The importance of **PAUSES**.
- The importance of **ENGAGEMENT**.
- Remember: ‘preach the sermon text, not your sermon manuscript’ (HB Charles)

THE GOSPEL & PREACHING

"The Lord Jesus Christ alone must have the central place in every sermon... Because Christ is preeminent throughout Scripture, He must be foremost in biblical preaching. To preach the Bible rightly necessitates proclaiming Christ faithfully. To faithfully proclaim the written Word demands that we preach the living Word. All biblical preaching must declare Christ as its dominant theme. Because the Bible is so Christ-centered, true preaching must likewise be Christ-centered" (Steven J Lawson).

- Preach for a verdict. Persuade people with the truth of your message. Preach to influence people (Alex Montoya)
- Listen to the preaching of John Flavel: "Tell me, you vain professor, when did you shed a tear for the deadness, hardness, unbelief, or earthliness of your heart? Do you think that such an easy religion can save you? If so, we may invert Christ's words and say, 'Wide is the gate, and broad is the way, that leadeth to life, and may there be that go in there.'"
- Always preach *Christ* in every sermon. Never stand up to preach with an open Bible and omit the only message that can save a soul from hell and conform the saints into Christlikeness.
 - From the **Mosaic Law** (Gen-Deut): *highlight God's holy character, man's desperate, sinful condition, hope of coming Mosaic prophet/Messiah.*
 - From the **Former Prophets** (Josh-Chron): *what is God's plan for Israel and how is God working thru history to bring David? Note the Davidic covenant that God would bring a King to rule over His people. Point to Christ, the Son of David.*
 - From the **Poetic Writings** (Job, Ps, Prov, Eccl, Song of Songs): *mark the unrivaled character of God, man's need for a Savior, the coming Messiah, the power, ability & exclusivity of God to save sinners.*
 - From the **Major Prophets** (Isa-Dan): *God's plan for His people. The condemnation of mankind. The wondrous grace of God. The reality and certainty of judgment for the impenitent. The freeness of salvation by grace thru faith.*
 - From the **Minor Prophets** (Hosea-Mal): *Earnest pleas to repent, forsake 'religiosity' and hypocrisy, the necessity to turn to God, turn from sin, and to do so immediately!*
- **Another Summary of Preaching Christ in all of Scripture:**
 - **Old Testament: Hope — Jesus Christ is Coming!**
 - **Gospels: Reality — Jesus Christ is Here!**
 - **Acts: Growth — Jesus Christ Starts & Builds His Church!**
 - **Epistles: Truth — Jesus Christ Saves & Sanctifies His People!**
 - **Revelation: Anticipation — Jesus Christ is Soon-Returning; Prepare!**

- “The Bible is a united testimony to Jesus Christ, and the Spirit’s joy is giving witness to this testimony and making it known to us. Spirit-led preaching comes into alignment with the Spirit’s ministry of glorifying Jesus Christ by proclaiming the written Word in order to glorify the Living Word!” (Greg Heisler)

THE SPIRIT & PREACHING

John Owen: "a minister may fill his pews, his communion roll, the mouths of the public, but what *that* minister is on his knees in secret before God Almighty, that he is and no more."

"We are too busy to pray, and so we are too busy to have power. We have a great deal of activity, but we accomplish little; many services but few conversions; much machinery but few results." (R.A. Torrey)

- The **NECESSITY** of the Spirit
 - “The dimension of the Spirit’s work (in preaching) is not merely a desirable option, and it certainly is not the right of a fanatical fringe of preachers to seek and to claim that they experience such operations of the Holy Spirit. Rather, His agency and operations in the act of preaching are an indispensable necessity for every preacher of the Word of God if his ministry would meet the biblical standard of what preaching ought to be” (Al Martin).
- The **EFFICACY** of the Spirit
- The **SOVEREIGNTY** of the Spirit
- The **POWER** of the Spirit
- The **DESPERATION** for the Spirit
 - Spurgeon is right: “The gospel is preached in the ears of all men; it only comes with power to some. The power that is in the gospel does not lie in the eloquence of the preacher otherwise men would be converters of souls. Nor does it lie in the preacher’s learning; otherwise it could consist of the wisdom of men. We might preach till our tongues rotted, till we should exhaust our lungs and die, but never a soul would be converted unless there were mysterious power going with it – the Holy Ghost changing the will of man. O Sirs! We might as well preach to stone walls as preach to humanity unless the Holy Ghost be with the word, to give it power to convert the soul.”
 - “The immediate agency and operation of the Holy Spirit in our preaching gives us a heightened and felt sense of the realities in which we traffic, a blessed experience of liberty of utterance, and a heightened facility of speech...the Holy Spirit also gives us in the act of preaching an enlarged heart, presently suffused with increased measures of selfless love that yearns to do our hearers good by means of our preaching” (Al Martin).

GOALS OF PREACHING

- glorify God
- gain (win) souls
- good (edify) of the saints
- growth of the church
- give (impart) Truth
- generate (see God bring) revival

"We are not sent to get galley-slaves for the oars, or a bear to the stake: but He sends us to woo you as spouses, to marry you to Christ." (Walter Cradock)

Alex Montoya gives another helpful list of the *Goals of Preaching*:

- To convert the sinner
- To correct the ignorant
- To reprove the wayward
- To teach the simple
- To inspire the weary
- To protect the helpless

John MacArthur gives helpful reminders to every preacher of the Word:

- Preach to honor God's Word.
- Preach to reach the unconverted.
- Preach to please God.
- Preach to equip Christians for the work of ministry.
- Preach to lift up the downhearted.
- Preach to be more effective this time than last.
- Preach to bring conviction of sin and repentance.
- Preach to compete with no one but yourself.
- Preach to refresh the spiritually weary.
- Preach to exalt the Lord Jesus Christ.

JC Ryle wrote regarding faithful preachers of old:

They cast aside that dull, cold, heavy, lifeless mode of delivery, which had long made sermons a very proverb for dullness. They proclaimed the words of faith—with faith, and the story of life—with life. They spoke with fiery zeal, like men who were thoroughly persuaded that what they said was true, and that it was of the utmost importance to your eternal interest to hear it. They threw heart and soul and feeling into their sermons, and sent their hearers home convinced, at any rate, that the preacher was sincere and wished them well. They believed that you must speak from the heart—if you wish it speak to the heart, and that there must be unmistakable faith and conviction within the pulpit—if there is to be faith and conviction among the pews.

#7 - PREACHING & GOD'S SOVEREIGNTY [DEPENDENCE]

We preach as at the same time as both *prepared* men and as *desperate* men.

On the one hand, we know what we're to say and, on the other hand, we know that what we do say can't penetrate the deep recesses of men's souls unless the mighty hand of God attends the preaching of the Word with power.

John Calvin believed in a **Big God** (=Sovereign God) & this necessarily impacted *how* he preached:

"Calvin had seen the majesty of God in the Scriptures. This persuaded him that the Scriptures were the very word of God. . . . His own experience had taught him that "the highest proof of Scripture derives in general from the fact that God in person speaks in it" (Institutes 1.7.4). These truths led to an inevitable conclusion for Calvin. Since the Scriptures are the very voice of God and since they are therefore self-authenticating in revealing the majesty of God, and since the majesty and glory of God are the reason for all existence, it follows that Calvin's life would be marked by invincible constancy in the exposition of Scripture. . . .

He wrote tracts, he wrote the great Institutes, he wrote commentaries, . . . he gave Biblical lectures . . . and he preached ten sermons every two weeks. But all of it was exposition of Scripture. Dillenberger said, "[Calvin] assumed that his whole theological labor was the exposition of Scripture". In his last will and testament he said, "I have endeavored, both in my sermons and also in my writings and commentaries, to preach the word purely and chastely, and faithfully to interpret His sacred Scriptures".

Everything was exposition of Scripture. This was the ministry unleashed by seeing the majesty of God in Scripture. The Scriptures were absolutely central because they were absolutely the Word of God and had as their self-authenticating theme the majesty and glory of God. But out of all these labors of exposition, preaching was supreme. . . .

Calvin's preaching was of one kind from beginning to end: he preached steadily through book after book of the Bible. He never wavered from this approach to preaching for almost twenty-five years of ministry in St. Peter's church of Geneva."

When the man of God preaches he can confidently rest in the absolute sovereignty of God to bring about the divinely intended result. Thus, he depends on God, delights in God & declares the message of God with a sober & majestic confidence.

THE MEANING OF SOVEREIGNTY

"The doctrines of our election and free justification in Christ Jesus ... fill my soul with a holy fire and afford me great confidence in GOD my Saviour. I hope we shall catch fire from each other and that there shall be a holy emulation amongst us who shall most debase man and exalt the Lord Jesus. Nothing but the Reformation can do this I know that Christ is all in all. Man is nothing: he hath a free will to go to hell, but none to go to heaven, till God worketh in him to will and do of His good pleasure" (a letter Whitefield wrote to one of his friends).

- **The sovereignty of God is God's exercise of power over His creation** (Wayne Grudem).
- **Divine sovereignty simply means that GOD IS GOD** (AW Pink).
- **God's sovereignty is the attribute of God by which He rules His entire creation.** (AW Tozer).
- God is so sovereign that all of his eternal plans, before the creation of the world, have been determined by His own sovereign will and pleasure, to bring about everything that happens.
 - God's sovereignty requires that he be absolutely *free*, which means simply that He must be free to do whatever He wills to do anywhere at any time to carry out His eternal purpose in every single detail without interference. Were He less than free He must be less than sovereign (AW Tozer).
- "The absolute reign of God represents his undisputed right to govern all that He has created. God's reign is the continual, unhindered free exercise of His supreme authority over all. This must be the first article of doctrinal creed, the chief cornerstone of all divine truth" (Steven Lawson)

The sovereignty of God means, that God is God, not merely in name but in full reality. That is, God always does as he pleases, when he pleases, where he pleases, how he pleases, with whom he pleases (Steve Lawson).

THE PROOF OF SOVEREIGNTY

- "The Lord reigns" (Ps 93:1)
- "For God's dominion is an everlasting dominion and His kingdom endures from generation to generation" (Dan 4:34)
- "The Lord has established His throne in the heavens, and His sovereignty rules over all" (Ps 103:19)
- "Our God is in the heavens; He does whatever He pleases" (Ps 115:3)
- "Whatever the Lord pleases, He does, in heaven and in earth, in the seas and in all deeps" (Ps 135:6)
- "nothing is too hard for God" (Jer 32:17)
- God "is able to do far more abundantly beyond all that we ask or imagine" (Eph 3:20)
- "With God nothing is impossible" (Luke 1:37)
- "With God all things are possible" (Matt 19:26)
- "For from him and through Him and to Him are all things. To Him be the glory forever. Amen." (Rom 11:36)
- Jonathan Edwards: "Absolute sovereignty is what I love to ascribe to God. God's sovereignty has ever appeared to me, a great part of His glory. It has often been my delight to approach God, and adore Him as a sovereign God."
- **Hear John Piper's earnest admonition to fellow preachers:**
 - If God is not supreme in our preaching, where in this world will the people hear about the supremacy of God? If we do not spread a banquet of God's beauty on Sunday morning, will not our people seek in vain to satisfy their inconsolable longing with the cotton candy pleasures of pastimes and religious hype? If the fountain of living water does not flow from the mountain of God's sovereign grace on Sunday

morning, will not the people hew for themselves cisterns on Monday, broken cisterns that can hold no water . . . ?

- We are called to be "stewards of the mysteries of God." . . . And the great mystery is "Christ in you, the hope of glory." . . . And that glory is the glory of God. And "it is required of stewards that they be found faithful" - faithful in magnifying the supreme glory of the one eternal God, not magnifying as a microscope that makes small things look bigger; but as a telescope that makes unimaginably great galaxies of glory visible to the human eye.

THE DUAL ROLE IN PREACHING

John Newton: "My grand point in preaching is to break the hard heart, and to heal the broken one."

"I often say that the most romantic place on earth is the pulpit. I ascend the pulpit stairs Sunday after Sunday: I never know what will happen. I confess that sometimes, for various reasons, I come expecting nothing; but suddenly, the power is given. At other times, I think I have a great deal because of my preparation; but, alas, I find there is no power in it. Thank God it is like that. *I do my utmost, but He controls the supply and the power; He infuses it*" (Martyn Lloyd Jones).

John Calvin rightly believed that every sermon had *two ministers preaching* -- the **external** minister, who "holds forth the vocal words and it is received by the ears," as well as the **internal** minister, who is the Holy Spirit and who "truly communicates the thing proclaimed, namely, Christ."

- ***The Divine Role***

- Pastor, when your people gather, they need to hear from God. They have been hearing all sorts of messages all week long; they now need to hear a message from His Word. As important as it is for them to have time to express themselves to God, it is more important that they hear God express Himself to them; that they be fed from His Word; that they be instructed in the ways of God's kingdom; that they be effectively strengthened by His might in their inner beings to be salt and light to the world in which God has placed them. (Ron Owens)
- Steve Lawson writes about George Whitefield: "It was the Holy Spirit who quickened Whitefield's mind, ignited his soul, inflamed his heart, fueled his passion, and strengthened his body."

- ***The Human Role***

- The preacher's business is to take what is given him in the Scriptures, as it is given to him, and to endeavour to imprint it on the souls of men. (RL Dabney).
- We need more ministers like the Puritan preachers of old who "preached *urgently* to the conscience, believing that many of their listeners were on their way to hell. They also preached *directly*, confronting listeners with death in

Adam and life in Christ. They preached *specifically*, too, taking seriously Christ's command 'that repentance and remission of sins should be preached in His name' (Luke 24.47)" (Joel Beeke).

- It is of primary importance that the preacher should be clothed with the garment of salvation; that he should be filled with a sense of the immense worth of the truth, the guilt, depravity and danger man is in; the unsearchable love of Christ in the bloody purchase, and his ability and willingness to save redeemed penitents. Without this robe, he will preach a distant Jesus, by an unfelt gospel, and with an unhallowed tongue. (John Leland)
- ***Here is an anecdote from Whitefield's life & preaching:***
 - Whitefield said: "I was enabled to speak with some degree of gospel authority. Some few mocked, but most for the present seemed struck; and I have since heard, that a complaint has been made to the bishop, that I drove fifteen mad the first sermon. The worthy prelate, as I am informed, wished that the madness might not be forgotten before next Sunday. ... The Holy Spirit seemed to come down like a rushing mighty wind."
 - Whitefield would preach, cry, shout, stomp, point, invite and herald and then say things like this: "The Word often came like a hammer and a fire."
 - A.S. Billingsley noted:
 - When Mr. Whitefield preached in New York with 'Crying, weeping, and wailing' all over the congregation, a little boy sitting on the pulpit stairs was so deeply affected, 'that he could scarce stand.' He cried out when one asked him why he cried, and he said, 'who can help it? The Word cut me to the heart?' When Whitefield preached in Baskinridge he says, 'I had not discoursed long till in every part of the congregation somebody began to cry out, and almost all were melted to tears'"

Preachers are human instruments & channels through which the Spirit of God flows.

THE MAN IN PREACHING

Holiness is a matter of service, not of feelings and subjective moods and states, not a matter of experiences. We are meant to be serving the living God with the whole of our being; and no part of us is ever meant to be used, and must not be used, in the service of sin.... The thought, then, that should be supreme in our minds is that it is the King and His service that matters; and that what I must be concerned about is not so much the condition and state of my soul, as my relationship to Him, and my value to Him, and my value to His Kingdom. Let us get rid of the flabby, sentimental ideas, and this morbid interest in ourselves, and our desire simply for something to help us. Let us get rid of that approach altogether, for it is unscriptural and wrong (Martyn Lloyd Jones).

- **The Holy Man**

- Penetrating words from Warren Wiersbe: “The most important part of a preacher’s life is the part that only God sees -- the time alone with God, when you’re not sermonizing, when you’re not preparing for public ministry, when you are a sinner worshipping a holy God So I would say to every preacher: Cultivate your spiritual roots and start each day with the LORD.”
- **The Biblical Man**
- **The Prayerful Man**
 - What makes a great preacher? Men are only great preachers because they are also great petitioners who wrestle with God for divine blessing on their preaching.
- **The Passionate Man**
 - “A holy minister is an awesome weapon in the hand of God” (Robert Murray M’Cheyne).
- **The Courageous Man**
- **The Expository Man**

The man, the whole man, lies behind the sermon. Preaching is not the performance of an hour. It is the outflow of a life. It takes twenty years to make a sermon, because it takes twenty years to make the man. The true sermon is a thing of life. The sermon grows because the man grows. The sermon is forceful because the man is forceful. The sermon is holy because the man is holy. The sermon is full of the divine **unction** because the **man** is full of the divine **unction**. (EM Bounds)

THE SPIRIT IN PREACHING

The secret to passionate preaching is spiritual power. Spiritual work demands spiritual power (Alex Montoya)

“A close link between the preacher and the Holy Spirit must be maintained for effective preaching. The Spirit is the energizer, the dynamite of powerful preaching. We need the unction, the anointing of the Holy Spirit, lest our words, eloquent or otherwise, bounce off recalcitrant hearts and evaporate. Ours is a commitment to the Word and Spirit. The Spirit comes through the Word and with the Word, but not apart from or without the Word” (RC Sproul).

- **Sovereign Spirit**
- **Saving Spirit**
- **Sanctifying Spirit**
- **Strengthening Spirit**
 - Ministry is hard, wearying, taxing, laborious, unglamorous, unpopular and unwanted.
 - “The only way that George Whitefield could endure all that he did, travel as much as he did, preach as much as he did, and exert the energy that he did, was through the empowerment of the Holy Spirit” (Steve Lawson).

- “God enabled me to speak with the demonstration of the Spirit, and with power” (Whitefield’s *journals*)

THE NECESSITY OF UNCTION

Uction is that supernatural power, or, empowering from God the Spirit as the work of heralding occurs.

Martyn Lloyd Jones says: “The power of the Spirit is essential. We must be orthodox, but God forbid us to rest even on orthodoxy. We must seek the power of the Spirit that was given to George Whitefield. That will give us a sorrow for souls and a concern for souls, and give us the zeal, and enable us to preach with power and conviction to all classes and kinds of men.”

- Because preaching is a SUPERNATURAL WORK.
- Because preaching is a SOUL-TRANSFORMING WORK.
- Because preaching is a DIVINE REVEALING WORK.

If we prevail NOT with God to give (our hearers) faith and repentance, we shall never prevail with them to believe and repent (Richard Baxter).

“He that is more frequent in his pulpit *to* his people than he is in his closet *for* his people is but a sorry watchman” (John Owen).

THE GETTING OF UNCTION

Go forth, therefore, in the name and strength of the Lord of hosts, speaking the truth in love; and may he give you a witness in many hearts that you are taught of God, and favored with the unction of his Holy Spirit. (John Newton)

- Praying with passion
- Continued pleading
- Desperate zeal
 - “Prayer humbles us before a holy God as we beg and plead for him to take the gifts of the Spirit and the Word and bless the church. Our own words spoken in our own strength are empty; but God’s Word, spoken from our anointed lips, is life! Ask the Spirit of God to fill you and empower you as you preach, and ask the Lord to anoint you as His servant of the Word” (Greg Heisler).
 - “I have known preachers who have been very weak, and yet they have been used of the Lord. For many, many years, my own preaching was exceedingly painful to me because of the fears which beset me before entering the pulpit. Often, my dread of facing the people has been overwhelming. Even the physical feeling, which came of the mental emotion, has been painful; but this weakness has been an education for me. I wrote, many years ago, to my venerable grandfather, and told him of many things that happened to me before preaching, - sickness of body, and terrible fears, which often made me really ill. The old gentleman wrote back, and said, "I have been preaching for

sixty years, and I still feel many tremblings. Be content to have it so; for when your emotion goes away, your strength will be gone." When we preach and think nothing of it, the people think nothing of it, and God does nothing by it. An overwhelming sense of weakness should not be regarded as an evil, but should be accepted as helpful to the true minister of Christ." (Charles Spurgeon)

THE ART OF PREACHING

Remember:

What then is the heart of gospel proclamation? What are we asking men when we preach to them faith in Jesus Christ? . . . It is, first, to show men their need of Jesus Christ. The preacher's task is to make a person aware of the seriousness of sin. It is not to create false guilt feelings, but it is to show men that the Creator has given laws to those who inhabit His creation, who live and move and have their being in Him, and who must answer to Him for their conduct. (Geoffrey Thomas).

- Informing the **mind** [I want to 'know' this truth about Him]
- Wooing the **heart** [I want to love Him]
- Directing the **will** [I want to obey Him]

THE TRUSTING IN GOD

"A sermon is not made with an eye upon the sermon, but with both eyes upon the people and all the heart upon God." (John Owen)

- Preacher: trust God to *change you*.
- Preacher: trust God to *use you*.
- Preacher: trust God to *convert sinners*.
- Preacher: trust God to *enhance sanctification*
- Preacher: trust God to *speak sovereignly*

THE THEOLOGY OF SLEEP

- **Mark 4:26-29** — every preacher must form a theology of sleep.
- *The parable*: an earthly story with a spiritual/heavenly meaning.
- *The point*: describing the kingdom of God: the domain over which God rules as King.
- **THE STORY - vv.26-29**
 - Casting the seed
 - Going to bed
 - Seeing the growth
 - Amazed by sovereignty
- Matthew Henry writes: "The husbandman cannot describe how (the seed) comes up; it is one of the mysteries of nature. Thus, we know not how the Spirit by the

Word makes a change in the heart, any more than we can account for the blowing of the wind, which we hear the sound of, but cannot tell whence it comes, or whither it goes.

- Indeed, “The husband, when he hath sown the seed, doth nothing toward the springing of it up; He sleeps.
- Thus the *word of grace*, when it is received in faith, is in the heart a *work of grace*, and the preachers contribute nothing to it.
- The Spirit of God is carrying it on when his ministers sleep and can do no business or when they rise to go about other business.”

Let us **study & speak** and **sleep & see** how God will work His word in the hearer’s hearts.

Remember -- a simple reminder for every man of God:

- ▶ We **RECEIVE** God’s Word [*study*]
- ▶ We **IMPART** God’s Word [*heralding/teaching/instructing*]
- ▶ We **IMPRESS** God’s Word [*persuading/urging/compelling*]
- ▶ We **TRUST** God’s Word [*sleeping*]

Charles Spurgeon gives a most-fitting reminder:

“The gospel is preached in the ears of all men; it only comes with power to some. The power that is in the gospel does not lie in the eloquence of the preacher otherwise men would be converters of souls. Nor does it lie in the preacher’s learning; otherwise it could consist of the wisdom of men. We might preach till our tongues rotted, till we should exhaust our lungs and die, but never a soul would be converted unless there were mysterious power going with it – the Holy Ghost changing the will of man. O Sirs! We might as well preach to stone walls as preach to humanity unless the Holy Ghost be with the word, to give it power to convert the soul.”

In his stellar biography on George Whitefield, Arnold Dallimore made a call, a desperate call...

“For biblical preachers who would be men mighty in the Scriptures, their lives dominated by a sense of the greatness, the majesty and holiness of God, and their minds and hearts aglow with the great truths of the doctrines of grace ... men who are willing to be fools for Christ’s sake, who will bear reproach and falsehood, who will labour and suffer, and whose supreme desire will be, not to gain earth’s accolades, but to win the Master’s approbation when they appear before His awesome judgment seat. They will be men who preach with broken hearts and tear-filled eyes.”

“Preaching is the chariot that carries Christ up and down the world!”

— **Richard Sibbes**

