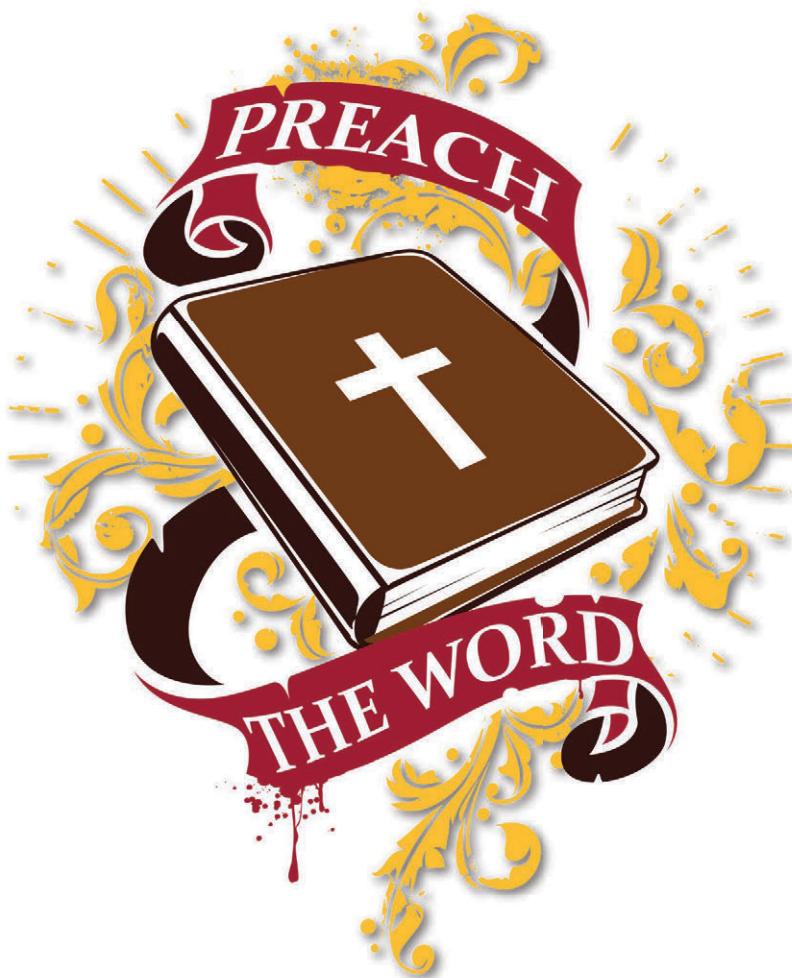


Study Guide

HOMILETICS

“Say What The Text Says!”

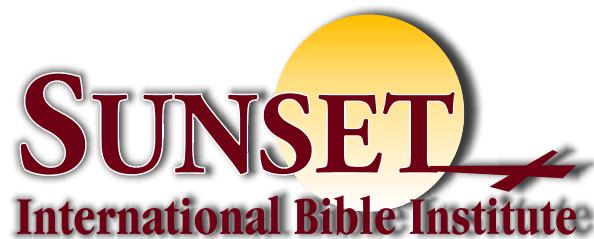


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Homiletics



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DISCLAIMER

The textbook used in this course as the books used in all our courses was selected because we consider it/them to be the best available and well adapted for each course of study. As with all books written by men, there may be some things with which you and I would not agree. The principle, “use what is good and discard what is not good” applies to all textbooks used with our courses, having been written by men. Please be wise enough to discard any and all teaching that is not biblical.

Instructions and Requirements for (Certificate of Basic Biblical Study)

Each lesson is built around the instruction on either the DVD or CD,. Listen to the recorded lecture as you follow along in this course Study Guide book.

There is a **Self-Exam** at the end of each lesson. Preview each lesson by reading these questions first.

TEST: There will be only two tests to complete this course. The mid-term test will be over the first six (6) lessons, a final test will cover the last six lessons. (**This will be 90% of your grade**)

MEMORY WORK: Memory work will be done on the honor system. You are asked to write your verses from memory during, your test in the presence of the administrator. After you have completed the test and turned it in, correct your memory work with a different colored pen. Or you may quote the verses to the administrator during the course and he will keep track of the verses completed and report them to us.

Please be diligent in doing your memory work. All *memory work must be completed to pass* this course. You will have twenty-three (17) verses to memorize. (This *will be 10% of your grade*)

Due by mid-term test: (9 verses)

Ephesians 4:11-15; Hebrews 4:12; Isaiah 55:10-11; 2 Timothy 4:2

Due by final test: (8 verses)

Colossians 4:6; Ephesians 3:14; Jeremiah 23:28; Romans 6:17-18; 1Timothy 4:15;
Titus 2:11-12.

ASSIGNMENTS:

1. All the Self Exams in the Study Guide are to be completed.
2. All the memory verses assigned must be completed, either written or *quoted*. *Nine* (9) are due for the mid-term, (lessons 1-6), and *eight* (11) are required for the final test, (lessons 7-12).
3. Level II must obtain a 70% or better on each test to pass this course.

All assignments **must be completed and turned in** at the time of the final to pass the course.

Instructions and Requirements for Level III Students

Bachelor Degree or Certificate of Advanced Biblical Studies

Each lesson is built around the instruction on either the DVD or the CD. Listen to the lecture as you follow along in the course Study Guide book.

Reading: One textbook will be required, "***Preaching Man and Method***", by: Stafford North. It must be read in its entirety by the time this course is completed. You may use this book and other books to help you with papers you may be required to write in this course. A one (1) page evaluation of this book is due and must be submitted with the final exam. (**This will be 5% of your grade**)

Memory verses: Memory work will be done on the honor system. You are asked to write your verses from memory, during the test period, in the presence of the administrator. Correct your memory work with a different colored pen. Or you may quote them to the administrator during the course and he will keep track of the verses completed and report them to us. Please be diligent in doing your memory work. All memory work must be completed to pass this course. You will have twenty-three (25) verses to memorize. (**This will be 10% of your grade**)

Due by mid-term test: (12 verses)

Ephesians 4:11-15; Hebrews 4:12; Isaiah 55:10-11; II Timothy 4:2-5.

Due by Final Test: (13 verses)

Colossians 4:6; Ephesians 3:1-4; Jeremiah 1:12; 23:28; Romans 6:17-18; I Timothy 4:15; Titus 2:11-12; I Corinthians 15:58.

Test: There will be two major tests to complete for this course. The mid-term testis to be done at the end of lesson six (6) and the final will at the end of the study, after lesson twelve (12). All assignments must be finished by the time of your final test. Each test has to be passed with a 70 or better to pass this course. (**This will be 65% of your grade**)

Lesson Assignments: Send in these papers with your final test. (**This will be 10% of your grade**)

Lesson seven, page 33; You will write a sermon with a brief introduction, and summary conclusion.

Lesson eight, page 37; Outline the text of Philippians 3:3 following the instructions in the book.

Lesson nine, page 41; Write a sermon outline from Acts 18:8 following the instructions in the book.

Lesson ten, page 47; Write concluding remarks for the three illustrations given in this lesson.

Sermon: Write a 10-15 minute lesson/devotional and present it on a Sunday or Wednesday night to the congregation or an area congregation. Send in an outline along with an audio recording of your lesson from the congregation. (**This will be 10% of your grade**)

Notebook: You may want to begin a notebook of material gained in this study. You could include in the notebook:

Notes taken as you view/listen to the taped lectures and your Study Guide. Your returned tests papers and your research/theme papers.

Research and any other material you may have gathered and find important for later use in teaching and your sermons.

NOTE: All assignments must be completed and turned in at the time of the final exam to pass this course. Your total average grade for the course must equal 70% or above to pass this course.

Contents

LESSON 1:	INTRODUCTION – DEFINING HOMILETICS	1
LESSON 2:	ESSENTIALS OF EFFECTIVE PREACHING: WHAT A PREACHER IS	8
LESSON 3:	ESSENTIALS OF EFFECTIVE PREACHING: THE WORK OF A PREACHER	13
LESSON 4:	ESSENTIALS OF EFFECTIVE PREACHING: THE POWER OF PREACHING	18
LESSON 5:	ESSENTIALS OF EFFECTIVE PREACHING: THE THEOLOGY OF PREACHING	23
LESSON 6:	CONSTRUCTING THE OUTLINE	29
LESSON 7:	CONSTRUCTING THE OUTLINE – THE BODY OF THE SERMON: THE TOPICAL SERMON	34
LESSON 8:	CONSTRUCTING THE OUTLINE – THE BODY OF THE SERMON: THE TEXTUAL SERMON	39
LESSON 9:	CONSTRUCTING THE OUTLINE THE TEXTUAL SERMON ILLUSTRATED (1)	42
LESSON 10:	THE TEXTUAL SERMON ILLUSTRATED (2)	47
LESSON 11&12	CONSTRUCTING THE OUTLINE – PRACTICE OUTLINE	52
LESSON 13:	PREACHING LIKE A PROPHET	56

LESSON ONE

INTRODUCTION

INTRODUCTION

Welcome to the study of Homiletics. Whether you are an experienced preacher, a veteran of the pulpit, or whether you are just launching out into your public preaching ministry, I want to commend you for taking these initial steps to improve your preaching skills to become more effective and more fruitful for the Lord. The importance and the effectiveness of public proclamation of the word of God can't be overstated for preachers today. The Bible gives us examples of the power and the effectiveness of gospel preaching in order to change people's lives.

Public preaching probably goes back at least to the days of Noah.

LESSON AIM: To assist the student in defining homiletics and proceeding to confidently prepare and then to preach the gospel of Christ.

LESSON PREVIEW: You will . . .

1. Investigate some history of public preaching in the Bible.
 2. Learn the definition of homiletics.
 2. Examine and define the art and science components of homiletics and the purpose of preaching.
-

BIBLICAL EXAMPLES OF PUBLIC PREACHING

A. Noah Was a Preacher of Righteousness (2 Peter 2:5)

“. . . but protected Noah, a preacher of righteousness, and seven others . . .”

1. Noah preached/prophesied by the Spirit of God proclaiming the word to people before the flood.
2. This show that the beginning of preaching was in a public manner.

B. The Prophets Were Preachers – Spokesmen for God

1. Jonah preached publicly to the Assyrians and they repented.
2. Elijah preached publicly to the people of Israel.

3. Isaiah was told to “shout it aloud, do not hold back. Raise your voice like a trumpet” (Isaiah 58:1).
 - Much of Isaiah’s preaching publically was actually done to people in the street.
4. Jeremiah had an extensive public ministry. He was to preach at the gate of the Temple (Jeremiah 7:1).
 - In Jeremiah 7:2: *Stand in the gate of Jehovah’s house, and proclaim there this word, and say, Hear the word of Jehovah, all ye of Judah, that enter in at these gates to worship Jehovah.*
5. John, the Baptist, preached to multitudes of people (Mark 1:5).

And there went out unto him all the country of Judaea, and all they of Jerusalem; And they were baptized of him in the river Jordan, confessing their sins.

C. Jesus Was a Preacher – Much of His Ministry Was a Ministry of Public Preaching (cf. Matt. 5-7; Lk. 6:17-49)

1. He spoke to Nicodemus at night, one on one.
2. He would also speak to large crowds like in the Sermon on the Mount (Matthew chapters 5,6 and 7).
3. Much of Jesus’ ministry was of public proclamation and teaching – in the temple on the hillside and by the sea shore.

D. The Apostles

1. The church of Christ was established on the Day of Pentecost (Acts 2) as all of the apostles preached to the crowd that had gathered.
2. The church was established with the public proclamation of the word of Christ. It started with 120 and on the first day of preaching grew to 3,120.
3. The apostle Paul customarily preached in a public place or a synagogue.
 - a. In an assembly of believers: Acts 9:20: “*At once he began to preach in the synagogues that Jesus is the Son of God.*”
 - b. In a public arena: Acts 17:22: “*And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things, I perceive that ye are very religious.*”

E. Timothy Was Instructed to “Preach the Word” (2 Timothy 4:2)

“Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.”

1. The word “preach” comes from the Greek word **KERUX**, which means to proclaim, to herald the message, the good news.
2. Paul intended for Timothy to speak to the church in a public situation. Not only was he to preach, he was also instructed to read. 1 Timothy 4:13: *Till I come, give heed to reading, to exhortation, to teaching.*

NOTE: The Bible tells us in these examples that, not only is preaching taking people where you find them (e.g., one-on-one personal evangelism), but is also talking about the public proclamation of the word of God and is very effective. Since the days of the Bible, there has been preaching in villages, in church houses, civic centers, and today on television and even in the social media. The public proclamation of the word of God is a very effective means of communicating God's word to mankind.

THE ULTIMATE GOAL OF PREACHING – TO GLORIFY GOD (1 Corinthians 10:31) We do so by . . .

So whether you eat or drink or whatever you do, do it all for the glory of God.

A. The Content of Preaching – the Gospel of Christ, the Inspired Word of God

1. The gospel preacher glorifies the Lord in his preaching because he is speaking God's word and His will to those who listen.
2. The message has to be true to God's word and never tainted with his own theology or dreamed up concept out of some book.

B. The Manner in Which We Speak (cf. Acts 14:1, “...*they spoke so effectively*”)

1. Preachers need to develop the manner of preaching to be as effective as possible.
2. Paul and Barnabas “so spoke” indicating the effectiveness of their preaching.

C. The Response to the Message

1. Any sermon worth preaching is worth asking for a response.
2. What do you want to accomplish with your gospel preaching?
3. Is it what God wants you to accomplish?
4. Save souls?
5. Mature those who have been saved?
6. Endow them with the word of God so they'll not be tossed about by false teaching?

“The goal of Homiletics is the effective communication of God’s message to produce a redemptive lifestyle response to Jesus Christ.”

DEVELOPING OUR COURSE OF STUDY TO ACHIEVE OUR GOAL

A. A Ten Step Method Will Not Do

B. Effective Gospel Preaching Comes Out Of . . .

1. Bible Knowledge – not a surface knowledge but that knowledge that comes out of extensive study.
2. Deep-seated convictions motivate a preacher to preach, when he feels like it and when he doesn't feel like it.
3. Sincere service to God.

NOTE: This motivates the preacher to preach when he wants to and when he doesn't want to, when the people want him to preach and when they do not want him to. Because he has to deliver himself from the message with which God has burdened his heart.

C. The Prophet Jeremiah Is a Classic Illustration

1. He was called as a young man (Jeremiah 1:4-9).

The word of the LORD came to me, saying, "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations." "Alas, Sovereign LORD," I said, "I do not know how to speak; I am too young."

2. He suffered persecution for his preaching and at times became despondent.
3. He determined not to preach (Jeremiah 20:9).
"But if I say, "I will not mention his word or speak anymore in his name," his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot."
4. This is when the real preacher emerged. He became weary from withholding and could not contain his message.
5. He had the word of God in his mind, but he also had it in his heart and in his mouth and it came forth with conviction.

ACCOMPLISHING OUR-OVER ALL OBJECTIVES

A. We Will Define Homiletics

B. We Will Concentrate on the Essentials of Effective Gospel Preaching

C. We Will Examine the Basis of Effective Public Proclamation

D. We Will Define the Different Classifications of Sermons

1. Expository preaching.
2. Exegetical preaching.
3. Topical preaching.
4. Narrative preaching.
5. Biographical preaching.
6. Evangelistic preaching.

E. We Will Study Sermon Construction, Learning How to Build the Outline That Will Guide Us While We Preach

F. We Will Learn the Importance of Developing an Effective Style by Employing Our God-given Personality

G. You Will Listen to Sermons in Order to Critique These According to the Guidelines of this Study

HOMILETICS DEFINED

Homiletics Is the *Science* and the *Art* of Effective Sermon Preparation and Delivery. It is from ***HOMILIA*** (Greek), meaning a discourse, and **SERMO** (Latin), a discourse. We get our word *homily*, meaning an “exhorting sermon,” from this word. *Therefore, homiletics is learning to effectively communicate God’s word to the people to produce a redemptive lifestyle response to Christ.*

A. The Science of Homiletics

1. Science embraces any department of systematized knowledge that is gained by study and practice.
2. Homiletics is a science inasmuch as it requires . . .
 - a. A systematic analysis of the Scripture text and subject matter.
 - b. A logical arrangement of its message – the outline.
3. This deals with three areas.
 - a. Exegesis – to draw out, i.e., to draw out the meaning of the text of scripture, to get the meaning of what God says. This is the research part of homiletics.
 - 1) Historical background.
 - 2) Linguistic, or word meanings in its original language.
 - 3) Cultural background.
 - b. Organization – a logical arrangement of the content.
 - c. Outline of the lesson.

B. The Art of Homiletics

1. Any definition of “art” must include the performance. However, we are not talking here of an actor performing on a stage. We all know that the character an actor is personalizing in his role is not the real person.
2. Homiletics addresses the skillful, but genuine employment of our own personality for the effective communication of God’s message (Read again Acts 14:1).
And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed.
3. The manner in which we speak is very important.
4. Our course of study is not going to be learning to read from a manuscript, but to effectively speak from a brief outline.
5. Effective preaching is characterized by ***a verbal freedom*** that comes out of a prepared ***speaking knowledge*** of the sermon that the preacher has labored to produce.

NOTE: Homiletics is a discipline. It has to be learned. It’s not natural, not native, not something we quickly pick up on, but requires an investigation of those principles

of effective speaking that have been learned over the centuries and proven to be effective. What we want to do is produce a redemptive lifestyle response to Jesus Christ. Homiletics is designed to help us achieve that goal.

THE REASON FOR HOMILETICS (2 Timothy 4:2-4)

“...preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables.”

A. To Preach the Word Whether It's Wanted or Not

1. To please God for whom one speaks.
2. Not to be pleasing to men. The love of Christ must be the constraining motive for preaching.

B. To Reprove, Rebuke, Exhort with All Longsuffering and Teaching

1. Not to be a verbal bully, or put people down. It is possible to love to preach, without loving those to whom we preach.
2. All these are to be accomplished through teaching which is characteristic of our Lord.

C. The Time Will Come When Some Will Not Endure the Sound Doctrine

1. This is addressed to Christians.
2. There is a danger of some having “itching ears” and turning from what they ought to hear.

CONCLUSION:

What is a preacher to do? He is to “be watchful in all things, suffer hardship, do the work of an evangelist, fulfill his ministry” (2 Timothy 4:5). Homiletics – the science and the art of the effective preparation and delivery of the sermon to produce the desired response, that is, the redemptive lifestyle response to Jesus Christ.

SELF EXAM FOR LESSON ONE:

1. What is our ultimate goal in communicating God's message?

2. What are three essentials to accomplishing our ultimate goal?

1) _____

2) _____

3) _____

3. State the goal of our course of study?

3. Give the definition of Homiletics.

4. What are the two components to homiletics?

1) _____

2) _____

6. Give two characteristics of effective preaching.

1) _____

2) _____

7. What is the meaning of exegesis?

Class Discussion:

Discuss why this study is needed today.

Discuss the "art" component of preaching.

Discuss what we can learn from the prophet Jeremiah as a preacher.

What is the purpose of homiletics?

LESSON TWO

THE ESSENTIALS OF EFFECTIVE PREACHING DESCRIPTION OF A PREACHER

INTRODUCTION

This lesson will begin our study of the essentials of effective preaching. As we said in our last lesson, there is no such thing as ten easy steps to effective preaching. Good sound gospel preaching comes out of a concept shaped by the Bible. First, we must have a Bible concept, God's concept of what constitutes good sound gospel preaching. We have to change people's thinking in order to agree with what God says. To illustrate, Paul told Timothy to "preach the word." What does that mean? To understand the right concept of what it means to preach the word, we must first understand the Biblical concept of what a preacher is.

"We cannot divorce the preacher from his preaching. In a very real way the man is his message: the preacher is his proclamation: the speaker is his sermon. It is the man behind the message that determines its weight for in this, as in everything else, quality is to be preferred to quantity." (The Preacher and His Preaching, Alfred P. Gibbs, p. 28)

LESSON AIM: To assist the student in understanding the Bible definition and work of a preacher.

LESSON PREVIEW: You will . . .

1. Study three terms that define preaching today and be able to reproduce these terms on a test.
 2. Study Bible examples of the preacher and the word.
 3. Give careful attention to the Added Study Material – qualifications of the preacher.
- **Memorize:** 2 Timothy 4:2-5
-

THE BIBLICAL DEFINITION OF A PREACHER

A. **KERUX – (Greek), A Preacher/Proclaimer**

1. Translated “preacher, proclaimer, a herald” in the New Testament.
2. Historically, the **KERUX** was the messenger who conveyed the official messages of the king, magistrates, princes, or military commanders. He would skillfully convey the message to the people.
3. A preacher is a “mouth,” a speaker for another. He is a spokesman for the Lord Jesus Christ.
4. The source of his message is the word of God – the inspired word of God.

B. **KERUGMA – (Greek)**

1. Literally, “*the thing preached*” (1 Corinthians 1:21 NIV). *For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.*
 - a. Preaching is not foolish.
 - b. This refers to the message.
2. The world regards foolish the content of the message that saves men’s souls.
3. A preacher is a spokesman, a mouth for God, (a KERUX) one who takes God’s message (the KERUGMA) and gets that message over to the people. The only place this message is found it is in our Bible.

C. **NABI – (Hebrew), A Prophet**

1. The prophet was more than a “*fore-teller*.” He was primarily a “*forth-teller*” speaking the word of God put into his mouth (Read Exodus 4:10-16).
2. Consider the Biblical definition of the word “prophet.”
 - a. Aaron was to be Moses’ prophet (Exodus 7:1-2). “*Then the LORD said to Moses, “See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.”*A prophet is a spokesman, a mouth for God. Hence, Moses was “as God to Pharaoh.” Notice the chart

God ➡ Moses

Prophet ➡ Aaron

People ➡ Pharaoh

- b. The preacher today and the prophet of old are parallel regarding their purpose, and what they are supposed to do.
- c. Consider Deuteronomy 18:9-19.
 - 1) He was required to be “perfect,” that is, to faithfully follow God’s word in contrast to false teaching. He was to speak the word of God in its fulness.
 - 2) God’s prophet would speak the word put into his mouth.
- d. He was forbidden to add to or take away from the word (Deuteronomy 4:2).
- 3. Jeremiah’s call and response identifies the prophet as a speaker for God (Jeremiah 1:4-9).
- 4. God’s messenger speaks God’s message (Haggai 1:13), otherwise he will not be God’s messenger. *Then Haggai, the LORD’S messenger, gave this message of the LORD to the people: “I am with you,” declares the LORD*

NOTE: The difference between the ancient Bible prophets and the modern preacher is the divine inspiration by which the prophets spoke (Ephesians 3:5; 2 Peter 1:21). But while the modern preacher is *not inspired*, the work of the preacher is the same. It is his task to get the message of the text across to the people to whom he is speaking. Like the prophet, he is God’s messenger who is to speak forth the message of God.

THE PREACHER AND THE WORD

A. Balaam, Micaiah, Jonah

- 1. **Balaam** – “*. . . and I must say only what the LORD says*” (Numbers 24:13).
- 2. **Micaiah** – “*As surely as the LORD lives, I can tell him only what the LORD tells me*” (1 Kings 22:13-14).
- 3. **Jonah** – *Then the word of the LORD came to Jonah a second time: “Go to the great city of Nineveh and proclaim to it the message I give you.”* (Jonah 3:1-2)

B. John, The Baptist (Isaiah 40:3; John 1:23)

John replied in the words of Isaiah the prophet, “*I am the voice of one calling in the desert, ‘Make straight the way for the Lord.’*”

C. Jesus, God’s Prophet

Jesus spoke as a prophet, as a messenger speaking only the words He heard from God, the Father (John 8:26; 12:48). *I have much to say in judgment of you. But he who sent me is reliable, and what I have heard from him I tell the world.*

D. Paul’s Charge to Timothy (2 Timothy 4:2)

Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.

CONCLUSION: What is a preacher? He is a spokesman for God. He is the voice of God, if he proclaims the true message within the word of God.

Added Study Material

Qualifications of the Preacher:

(From the book “The Preacher and His Preaching” by Alfred P. Gibbs)

He must be a student of the Bible. A preacher must be a man of the Book.

A. *He must know it by reading it.*

1. It is essential that a preacher should be well acquainted with the book from which he preaches. He who is called to preach the Bible, is also called to study the Bible. There cannot be one without the other: the first necessitates the last. Like David, each preacher should be able to testify: “*Oh, how love I Thy law!*” (Ps. 119: 97).
2. The preacher should be acquainted with the Bible as a *whole*, and this can only be accomplished by reading the Bible from cover to cover. The entire Bible can be read in fifty-four hours, reading at the rate of two hundred and fifty words a minute. By reading three chapters of the Old Testament in the morning, and two chapters of the New Testament each night, the Old Testament can be read once a year, and the New Testament twice a year. Surely this is not too big a price to pay for a working knowledge of this Book of books.
3. He must both *make* and *take* time for the devotional reading of the Bible for his own soul’s profit. It is possible to be so busy cultivating other people’s gardens that one’s own is apt to be neglected. One can be so occupied in feeding others that he becomes undernourished himself. It has been pointed out that there are two kinds of readers: those who go through a book, and those who allow a book to go through them.

B. *He must be able to quote it from memory.*

This necessitates that he commit to memory certain verses and passages of the Bible. This will stand him in good stead as he faces his audience, for the Bible is his authority and final court of appeal. It is God’s ultimatum to humanity. See Heb. 1:1-3. To be able to quote a passage correctly and impressively from the Scriptures will engrave it upon the mind of the hearer, for it will leave the audience in no doubt as to the Divine authority of the message.

C. *He must study it by diligent application.*

1. There is no royal or easy road to knowledge. It comes through persistent and painstaking study. Someone has said that “study consists of the application of the seat of the trousers to the seat of the chair, until such time as the subject has been mastered!” It is the maintenance of this point of contact that calls for earnest and self-denying determination. It is one thing to read, or to hear, or to talk about study; but an entirely different thing to *do* it and, more difficult still, to keep on doing it, but this is the only way a subject can be mastered.

2. Genius has been aptly defined as “an infinite capacity for taking pains.” Study is the price that must be paid for knowledge, and every preacher must be prepared to pay the price, or he will never become a worthwhile preacher of the gospel, or a teacher of the Word.
- D. Each preacher should become a D. D. D. D. D. That is to say, he should study the Bible:
1. *Diligently*. This calls for heroic measures and a holy determination to allow nothing to hinder.
 2. *Devotionally*. He must allow the Bible to speak to his own heart and minister to his own spiritual needs, before he can minister to the needs of others.
 3. *Discerningly*. He must learn to “distinguish between things that differ” (Philippians 1:10, Marg.). He must study so as to “rightly divide the word of truth” (II Timothy 2:15).
 4. *Doctrinally*. He must get a grasp of the great doctrines of the Bible. *Sound* words, plus *sound* doctrine, makes a *sound* believer, and a *sound* preacher, whose *sound* preaching should leave the audience “*sound* in the faith.” Read II Timothy 1:10, 1:13; 4:3; Titus 1:9, 13; Colossians 2: 7.
 5. *Dispensationally*. He must find out where he is in relation to God’s present program, or he may discover he is at cross purposes with God and His plan for this age.

Class Discussion:

1. Discuss the historical significance of **KERUX**.
2. Discuss the importance of faithfully speaking the message of the text of scripture.

SELF EXAM FOR LESSON TWO:

1. What is the meaning of the Greek word KERUX? _____

2. To what does the word KERUGMA refer in 1 Corinthians 1:21? _____

3. What is the Old Testament equivalent of the gospel preacher? _____

4. The role of the prophet was to be a _____ more than a _____.
5. What is the definition of a preacher from this lesson? _____

LESSON THREE

THE ESSENTIALS OF EFFECTIVE PREACHING THE WORK OF A PREACHER

INTRODUCTION:

As we go into our lesson today, keep in mind what homiletics is. Homiletics is the art and the science of the effective preparation and delivery of the sermon. The purpose of homiletics is to produce a response to Jesus Christ.

In our last lesson, we began the study of the essentials of effective gospel preaching. There are some things that experience, as well as the word of God, have taught to be absolutely essential for doing the work, and doing it effectively which God has appointed the preacher to do. We studied what a preacher is. Now in this corresponding study, we will study essentially what a preacher's work is, in other words, the preacher's job description.

First, let's notice Paul's last words to a preacher (2 Timothy 4:1-5).

In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. (2 Timothy 4:1-2)

LESSON AIM: To assist the student in discovering the Bible definition of what a preacher's work really is.

LESSON PREVIEW: You will . . .

1. Examine the two essentials of effective preaching.
 2. Study the five-fold work of a preacher outlined from God's word and be able to explain each one.
 - **Memorize:** Ephesians 4:11-15
-

TWO ESSENTIALS TO EFFECTIVE GOSPEL PREACHING (2 Tim.4:1-5)

A. Preach the Word

1. This is not emphasizing the preaching, but what is to be preached – *Preach the word*. Only by the preaching of the gospel can faith be generated in the heart and mind of the hearer.
2. There is *a distinctive message* to be preached that we get only from the word of God. Romans 10:17 *So faith comes from hearing, and hearing through the word of Christ.*

B. Fulfill Your Ministry

1. This embraces the entire range of the work of the preacher. The preacher's primary word is to create faith in both believers and non-believers.
2. It is the work of an evangelist. The preacher's assignments require diligent, and sometimes toilsome labor.
3. It can be outlined.

FIVE CATEGORIES OF THE WORK OF THE GOSPEL PREACHER

A. Do the Work of an Evangelist (2 Timothy 2:5). *PREACH THE WORD!*

1. The term, “evangelist,” has a distinct meaning.
2. From *EUANGELISTES*, meaning “a messenger of glad tidings,” or *good news*.
3. The good news is that, God has loved man so that He gave His only Son to save us from our condemnation (John 3:16).
4. He is to “preach” the good news. “Preach” is from the verb form of the word *KERUX*. It is *KERUSSO*, to proclaim.

NOTE: This should have a profound affect on our homiletics, and the effort we put out on sermon preparation. This should affect our Bible study, that we must make certain of what we preach.

NOTE: There are other jobs of the evangelist that are unique to his work.

B. Mature the Saints (Ephesians 4:11-15)

1. He causes these babes in Christ to grow up in Christ through preaching and teaching the word of God found only in the book of God.
2. This requires more:
 - a. Knowledge
 - b. Experience
 - c. Ability
3. He, along with other mature and capable Christian teachers, must make use of the “milk of the word” (1 Peter 2:2).
4. The structure of the local church is the base so that babes in Christ may grow.

5. By use of the word of God, the evangelist guards against false teaching that would lead others astray. “...so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

C. Defend the Faith (1 Timothy 1:3)

1. Paul left Timothy in Ephesus to guard against false teaching.
2. We would be naive to think that Satan doesn't have his false teachers who would try to cause others to believe that his church (the false teacher's) is the church of the Lord (cf. 2 Peter 2:1,2; 1 John 4:1).
3. The job of the preacher is to acknowledge and inform the church that there are many false teachers in the world.
4. He is to stand between the false teacher and the babe in Christ.
5. Consider also 1 Timothy 6:3-4.
6. This requires the preacher to be:
 1. Educated. He must be a man of the Book
 - a. He must know the Book by reading it consistently and constantly. It is essential that the preacher be acquainted with the Book from which he preaches.
 - b. He must be able to quote it from memory – at least certain passages.
 - c. He must study it! There is no royal or easy road to knowledge. God places no premium or value on ignorance.
 2. A man of skill.
 3. One who possesses a spirit of maturity.
7. Finally, look at 1 Timothy 6:20,21. *The first letter of Paul to Timothy ends with a word of warning, to recognize error. Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge,²¹which some have professed and in so doing have wandered from the faith.*

D. Appoint Elders (Titus 1:5)

The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you.

1. Even if he is a young man, his job is to teach from the Word of God the qualifications of elders.
2. Through his teaching of the Word and the wisdom of the church, elders are appointed.
3. The word “appoint,” or “ordain” (KJV) carries with it the idea of appointment to administer an office, or a given responsibility.
4. It is “not a formal ecclesiastical ordination..., but the appointment, for the recognition of the churches, of those who had already been raised up and qualified by the Holy Spirit, and had given evidence of this in their life and service” (W.E.Vine, Expository Dictionary Of New Testament Words, pg.67).

5. This does not set forth “evangelistic authority.”
 - a. The evangelist has no other authority than the Word of God.
 - b. When a man claims to have evangelistic authority, he is misunderstanding the scripture.
6. How does an evangelist appoint elders?
 - a. By preaching and teaching them the Word of God (Acts 14:23). Paul and Barnabas appointed “for them” elders in every church. They did not do for the church what the church could not do for itself.
 - b. The Word of God is the authority.
 - c. The selection is made by the general approval (consensus) of the whole church, but not by vote.
 - d. The Holy Spirit makes men elders (Acts 20:28). *Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood.*

NOTE: The Holy Spirit makes elders by the preaching of His word. The preacher appoints them by teaching the church who can then recognizes these men who emerge in their abilities, and then acknowledges these men to become their leaders.

E. Teach Faithful Men to Teach Others (2 Timothy 2:2)

And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.

CONCLUSION:

What is the job of the preacher? He is to save souls, preach the word to the church, mature them, and defend them. He is to appoint elders. He is to teach and train faithful men.

SELF EXAM FOR LESSON THREE:

1. Give the two essentials for effective gospel preaching.
1) _____
2) _____
2. What is so unique about preaching the word of God? _____
3. List the five categories of the work of the preacher.
1) _____
2) _____
3) _____
4) _____
5) _____
4. What is the distinctive meaning of “evangelist?” _____
5. What is the preacher’s responsibility in defending the faith?

6. What does the word “appoint” mean as it relates to appointing elders?

7. How does an evangelist appoint elders?

8. Who is it that raises up qualified men to be elders? _____
9. How does an evangelist reproduce himself? _____
10. What is the only authority of the evangelist? _____

CLASS DISCUSSION:

1. Discuss what problems could be prevented by following the outline of the study.
2. Do we tend to emphasize one or two of these categories more than others?
3. Discuss how a very young and inexperienced preacher can do an effective work.

LESSON FOUR

THE ESSENTIALS OF EFFECTIVE PREACHING

THE POWER OF PREACHING

INTRODUCTION

As we continue our study of the essentials of effective preaching, we want to keep in mind the definition of “effective.” We preach the message of God in order to produce a response to Christ. When we preach that way, we’ll change lives and save souls. Lifestyles will be changed. Today’s effective preachers are saving souls and building churches. They have two things in common.

- 1) A belief about the Bible.
- 2) A belief about preaching.

They have a belief that the Bible is inspired, that the original documents were written without error. (That’s what we mean when we say the Bible is inerrant). A sound gospel preacher must have this view. He also has the high view of the power of the word of God when preached.

Not all believe this. In this lesson we want to develop two things.

- The misconception of the world toward preaching and the damage that viewpoint causes.
 - God’s viewpoint of preaching and the effectiveness of preaching God’s powerful word.
-

LESSON AIM: To develop a proper view of preaching as defined in God’s word.

LESSON PREVIEW: You will . . .

1. Examine distorted and wrong views of preaching in the world today and why these views are detrimental and dangerous.
 2. Understand that these liberal views of preaching causes a loss of confidence in the public proclamation of the Gospel.
 3. Be assured the solid preaching of God’s word is approved by God and has within it God’s power to build faith and convert souls.
- **Memorize:** Isaiah 55:10-11; Hebrews 4:12
-

WRONG VIEWS OF EFFECTIVE PREACHING

A. There Is An Anti-Authority Mood in Our World Today

1. John R. W. Stott in his book Between Two Worlds, pg.50-91, talks about the anti-authority movement that is sweeping our world.
2. He says there is a global revolution that is challenging the traditionally accepted authority of the home, the school, the university, the State, the church and the Bible.

B. The Root of this Rebellion Lies in Four Areas

Many may not recognize these areas, but they are having an effect on our families, our nation, and even the body of Christ. It is affecting preachers to the extent that they are putting minimal value on preaching as an effective means to change the lives of people.

1. **Humanism** – This philosophy says man is the measure of all things. It is basically atheistic and produces only hopeless despair.
2. **Evolution** – That we are a chance product of an evolutionary process; that we are not an “intent,” but an “accident.” This teaches that there is no hope beyond the grave.
3. **Secularism** – This has divested our national institutions of government, and education of any Bible influence.
As a result of this, there is no place for Bible authority in the thinking of those who have been won over to the secular idea.
4. **Existentialism** – This says that we discover truth by experience. This produces a “truth” from an individual’s experience. That is, it becomes “what’s true to me may not be true to you.” This produces all kinds of confusion. That means there would be no absolutes. This also produces despair and depression.

NOTE: These are being brought into the church as “baggage” of those converted or are being taught through courses in our Christian Universities where a professor believes and teaches them. This creates questions in the minds of believers about the absolutes taught in the Bible.

C. The Cybernetic Revolution

1. Cybernetics. This is the study of the mechanisms of communication – electronic or human. Communications theorists say that addiction to T.V. makes people unable to listen to colorless, drab, dry, monotone-ish preaching.
2. Television’s Influence.
 - a. Tends to make people mentally lazy.
 - b. Tends to make us intellectually uncritical.
 - c. It makes us emotionally insensitive.
 - d. It lowers moral standards.

Our Point: Preachers have to deal with a TV conditioned church. As a consequence, the drab, slow, and the monotonous cannot carry their attention.

D. The Conclusion of Humanistic Communications Theorists

1. Stuart Briscoe in his book, Fresh Air In The Pulpit, pg.11, states that communications theorists insist that people learn in four ways.
 - a. Listening.
 - b. Discussing.
 - c. Watching.
 - d. Discovering.
2. While this is true, they then take their humanistic conclusions and apply them to the pulpit.
3. Briscoe quotes Dr. Lawrence O. Richards to say of preaching, "*This form of communication has been shown most unlikely to change attitudes and values and consequently behavior. Preaching seldom leads to wholehearted response.*"
4. The answer to this has to be that, the preaching of God's word has a unique place and a unique power that cannot be confined to mere human ability. It's not just a human discourse.

E. This Liberal Approach Causes a Loss of Confidence in the Public Proclamation of the Word of God

1. Other effective forms of ministry cannot take the place of preaching.
2. The pulpit is being substituted by other means reducing its purpose. We have, many times, become sharers rather than proclaimers.

NOTE: What we are seeing today is the substitution of preaching. It takes personal evangelism **with** the public proclamation of the word of God to be effective.

3. The liberal approach will cause us to place less value on sermon preparation. If we do not think that pulpit preaching is that effective or important, then our sermons will suffer. We will have no conviction.

GOD'S TESTIMONY OF THE PREACHING OF THE WORD

A. God's Word Has Power

1. Every word has power (Luke 1:37 – *For nothing is impossible with God*).
2. It is empowered by inspiration of God's Spirit (Micah 3:8). The Spirit's power is the word of God (Ephesians 6:17).

B. It Empowers the Preacher

1. The Spirit of God convicts men of sin through the preaching the word (John 16:8).
2. The apostles preached the word by the inspiration of the Spirit at Pentecost (Acts 2:1-4).
3. Cornelius was saved by the preaching of the word by Peter (Acts 10:1-48 – 11:1-14).
4. We have this same word today, and it is just as powerful.

NOTE: In order for us to prepare and preach the kind of sermons that will change lifestyles, we must understand that this power empowers the preacher. When you preach the word, that word is empowered by God Himself.

C. It Has the Power of Introspection

For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart (Hebrews 4:12).

1. It brings men face to face with themselves.
2. It reaches the conscience of men regardless of the ability of the preacher.

D. It Accomplishes God's Purpose

...so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it (Isaiah 55:11).

1. Like a seed falling on a field will bring forth crops, His word will not return to Him void.
2. It must be preached (2 Chronicles 36:12).

E. It Has the Power to Save Souls

I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile (Romans 1:16).

1. Faith comes by hearing the word (Romans 10:17).
2. It is the power of God to those who are being saved (1 Corinthians 1:21; 2:4-5).
3. Our faith is not in our abilities, but in the power of God's word to change the lives of men.

F. It Has Power Over False Teachers

Is not my word like fire," declares the LORD, "and like a hammer that breaks a rock in pieces? (Jeremiah 23:29).

1. God's word is like a sledgehammer.
2. It can break the stony-heart of men to the saving of their souls.

CONCLUSION:

There is the power of God's word. You can be sure that if we are going to be gospel preachers, we're going to have to believe in the power of the preached word. You cannot give yourself, nor motivate yourself to spend the time necessary to prepare a good sound gospel sermon if you don't believe that what you do will make any difference.

God's word will accomplish what He pleases. Remember the last words of Jesus to the apostles (Mark.16:15,16) and preach the word!

Isaiah 55:11 "*... so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.*"

SELF EXAM FOR LESSON FOUR:

1. List the four root causes of rebellion in the anti-authority movement.
1) _____ 3). _____
2) _____ 4). _____
2. How has T.V. influenced our society's way of thinking?

3. How has the preacher been affected? _____

4. Give the six points of God's testimony of the power of preaching the word.
1) _____ 4) _____
2) _____ 5) _____
3) _____ 6) _____

Class Discussion:

1. Discuss how human philosophies have been accepted as truth in the church of Christ today.
2. Discuss our lack of faith at times to believe in the power of the Word of God.

LESSON FIVE

THE ESSENTIALS OF EFFECTIVE PREACHING

INTRODUCTION

In this lesson we are going to discuss the need to develop a Biblical theology of preaching. We've said before, preaching comes out of concept. What we want to say now is concept comes out of theology. The word "theology" is a compound word from the Greek, **THEOS**, meaning "God," and **LOGOS**, meaning "word." When we put these two together, we have the word *theology* which could literally be interpreted "*a study of God.*" The word has come to have a specific meaning. It means a belief system. A man's theology is what he believes. In order for a man to preach effectively, he must have deep-seated theological convictions that come out of study and prayer and experience.

Good sound Bible theology is one of the secrets of effective preaching. The mastery of technique is good, but that's not enough. He must be convinced or convicted that there are teachings in the Bible he feels compelled to speak. Jeremiah, for example, was such a man (Jeremiah 20:9). Paul felt the same way (1 Corinthians 9:16). He also makes it clear that speaking the word of God comes out of a conviction that what God says is true. Thus our theology becomes fundamental to our preaching.

LESSON AIM: To convince the student preacher of his need to come into basic Bible beliefs.

LESSON PREVIEW: You will . . .

1. Study the character and nature of Biblical theology.
 2. Study five fundamental theologies that affect our homiletics.
 3. You will examine and learn six fundamental principles which provides a foundation for sound gospel preaching.
- **Memorize:** Ephesians 3:1-4
-

Here are some fundamental theologies that affect our homiletics.

THE THEOLOGY CONCERNING GOD

A. The God of the Bible Exists

1. He has revealed Himself through His inspired word, the Bible.
2. This must be a deep-seated conviction within the preacher.
3. God is the ultimate reality being the Creator of the universe.
 - a. This will affect our view of humanity.
 - b. This will affect our view of the origin of the universe
 - c. Other views affected by our theology:
 - Our purpose.
 - Our destiny.
 - Our morals.
 - Our view of justice.
 - Our responsibility.

B. God and His Word Are Relevant for All Time

God and His word are unchanging in nature, eternal, and totally reliable.

1. Malachi 3:6, He does not change. *I the LORD do not change. So you, O descendants of Jacob, are not destroyed*
2. Hebrews 6:18, He cannot lie. God is not only love, He is also truth. James 1:17, "*Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change.*"

THE THEOLOGY OF THE BIBLE

There are six basic biblical principles which affects our preaching.

A. The Bible Is Historically Reliable

This can be proven. The Bible couches its story in the historical space-time context that can be checked out by the facts in the case. It is not a myth.

B. The Bible Is God's Divine Revelation

1. "Revelation" is from the Greek word, *APOKALUPSIS*, meaning an uncovering, or an unveiling. It is "something" that could not be known until that "thing" was revealed for people to see. Ephesians 3:3-5 "... how that by *revelation* was made known unto me the mystery, as I wrote before in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been *revealed* unto his holy apostles and prophets in the Spirit;"
2. It is neither philosophy nor human wisdom. It is the very mind of God.

C. The Bible Is God's Propositional Revelation

God intends for men to read and understand it in the language of men used to communicate meaningfully to others.

1. This contradicts the Calvinistic view of total depravity.
2. Alien sinners can read and understand it (cf. Matthew 24:15; 22:29).
 - a. New Testament: “*In reading this, then, you will be able to understand my insight into the mystery of Christ* (Ephesians 3:4).
 - b. Old Testament: “*For everything that was written in the past was written to teach us, so that through the endurance taught in the Scriptures and the encouragement they provide we might have hope*” (Romans 15:4).

D. The Bible Is Given by Inspiration of God

1. It is “God-breathed”(2 Timothy 3:16).
2. The Spirit of God guided the writers (2 Peter 1:20-21).
3. Jesus sent the Spirit to the apostles to teach them and guide them (John 14:26;16:13).
4. Paul affirmed this very thing (Ephesians 3:3).

E. The Bible Is God’s Final Authority

1. It is the foundation upon which the final judgment will be brought upon all men (John 12:48).
2. There is no authority to say or do beyond what is written (1 Corinthians 4:6).
3. The Bible’s authority supersedes human wisdom (what I think), subjectivism (what I feel), and existentialism (what I experience). What God has said is final and authoritative.

F. The Bible Is a Sufficient and Final Revelation

God’s purpose to save man is sufficient. We need no more visions or revelations.

1. John 14:26; 16:13.
2. Acts 2:1-4.
3. 1 Corinthians 2:6-13.
4. Jude 3.

THE THEOLOGY OF CHRIST

A. He Is God Incarnate (John 1:14)

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

B. He Is the Only Savior and Access to God (Ephesians 2:18)

For through him we both have access to the Father by one Spirit.

C. He Is The Only Mediator (1 Timothy 2:5)

For there is one God and one mediator between God and men, the man Christ Jesus,

D. He Is the Object of Our Faith (Galatians 2:15-16)

. . . yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified.

E He Is Coming Again, Not as Savior, but as Judge

F. He Is the Center of the Good News, the Gospel

1. The good news is that, God became one of us in the person of Christ, went to the cross, and paid the price for our sin.
2. Because of what Jesus has done, God can look upon us as though we had not sinned. This is the meaning of justification.
3. Christ, then, is the object of our trust, not trusting in what we do or what we are.
 - a. This defies legalism – trusting in our own ability to keep the commandments of God and of Christ.
 - b. Note Luke 18:9-14, how Jesus condemned those who trusted in themselves.

THE THEOLOGY CONCERNING THE CHURCH OF CHRIST

A. We Need Sound Biblical Convictions about the Church

1. Its identity.
2. Its purpose.
3. Its historical significance.

NOTE: We need to study the entire Bible to gain a thorough understanding of any one subject of the Bible.

B. To Understand the Church, We must Understand the Importance of Baptism

1. Its design is immersion from the Greek word **BAPTIZO** which means “to immerse, to dip or to plunge”.
2. When applied to the baptizing of the Holy Spirit, the word means to “overwhelm.”
3. According Ephesians 4:5, there is only “one immersion.” – *one Lord, one faith, one baptism. . .*
4. Its purpose:
 - a. To become the possession of God (Matthew 28:19).
 - b. For remission of sins (Acts 2:38).
 - c. To receive the indwelling gift of the Spirit (Acts 2:38; 5:32).
 - d. To receive a clear conscience (1 Peter 3:21).
 - e. To be saved (Mark 16:16).

NOTE: Contrary to popular evangelical beliefs there is not one conversion in the New Testament that occurs before one is baptized. Neither is there one reference to salvation being accomplished by uttering the “sinner’s prayer.”

which is nowhere to be found in the entire Bible. Read the book of Acts and note when and how salvation was bestowed upon believers.

A THEOLOGY OF PREACHING

A. God Wants His Word Preached

1. Mark 16:15-16, *And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.*
2. 1 Corinthians 1:21, *For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe ("... the thing preached . . .").*
3. He wants it preached to the church, "*So, as much as in me is, I am ready to preach the gospel to you [the church] also that are in Rome.*" (Romans 1:15).

B. Preaching Is Not Testifying

1. Testifying is bearing witness of what has one has seen or heard.
2. The apostles were Christ's witnesses.
 - a. John 15:27 – *And you also must testify, for you have been with me from the beginning.*
 - b. Acts 1:8 – *But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.*
 - c. Acts 10:42 – *He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead. Here is a distinction between preaching and testifying.* Here is a distinction between preaching and testifying.
3. We can preach, but we cannot testify. All we can do is present the testimony of the apostles, which proves to be sufficient.

CONCLUSION:

Our theologies must be Biblical in order to be effective. The gospel preacher needs deep-seated convictions. He needs beliefs that will become the theological foundation out of which his preaching will take its rise. With a sound theology we can say, I believe, therefore, I also preach.

SELF EXAM FOR LESSON FIVE

1. What does the word “theology” specifically refer to? _____

2. To preach effectively we must have deep-seated theological convictions regarding what four areas?
1) _____ 3) _____
2) _____ 4) _____
3. What is the only way we can gain sufficient knowledge of these areas?

4. What seven things make the word of God uniquely adequate to form a sound theology?
1) _____ 5) _____
2) _____ 6) _____
3) _____ 7) _____
4) _____
5. Give two proofs that God wants the Gospel preached to both the world and also to the church.
1) _____
2) _____

LESSON SIX

CONSTRUCTING THE OUTLINE

INTRODUCTION

By now you are perhaps beginning to realize that effective gospel preaching takes more than simply a desire to preach. There is a background of preparation that is absolutely required. Not only is there the preparation conceptually; but does a man know what a preacher is; and what his job description really is. Is he prepared in the area of the spiritual man, in other words, the kind of man who can back up what he has to say? These are very important.

But there is another area of importance – the academics. This is the area of organization of the sermon material in logical and sequential form. So that when we present the material, people will know what we are saying and where we are as we develop our lesson.

Good preachers must remember that effective preaching is not only the art of speaking, it is a science. It is the science of organization. This is what makes some preachers more effective than others, good sequential organization of the material to be presented.

This brings us to our lesson on the constructing of the sermon outline. There are three major areas to be studied.

LESSON AIM: To learn that sermon outline preparation is an art as well as a science.

LESSON PREVIEW: You will . . .

1. Study our (Ed Wharton's) philosophy of sermon preparation and delivery and determine why this philosophy is critically important.
 2. Become familiar with the different parts of the sermon outline and how they fit into the overall scheme of the sermon.
 3. Become aware of the extreme importance, power and the proper use of the introduction of the sermon.
 - **Memorize:** Colossians 4:6
-

OUR PHILOSOPHY OF THE PREPARATION AND DELIVERY OF THE SERMON

A. Extemporaneous Versus Manuscript Preaching

1. Manuscript preaching cannot contribute to the spontaneous generation of extemporaneous preaching.
2. Manuscript preaching doesn't allow you to think on your feet.

B. Preaching from an Outline Allows a Verbal Freedom of Expression

1. This allows for freedom of personality, passion, and urgency from the heart.
2. It comes out of a *speaking knowledge of the sermon material*.

C. Reading from a Manuscript Stifles the Preacher

1. Stifles our imagination.
2. Stifles eye contact.

NOTE: This kind of preparation endows the preacher with a speaking knowledge of his lesson so that a mere glance at a word or a phrase on his outline triggers his mind of all he knows and has prepared to speak.

THE PARTS OF THE SERMON

A. The Introduction to the Sermon

This is where the preacher will introduce the sermon material to be presented. The introduction's design is to gain the attention and interest of the hearers.

B. The Body of the Sermon

This is where you develop the sermon and preach the material.

C. Conclusion to the Sermon

You must know how to end the sermon. The conclusion is where the preacher closes the loop on the sermon material. He then asks for a response. You never place new material in the conclusion.

D. Transitions Are Very Important

This allows you to move from one point to the next point. (*Follow the video and write examples below*).

THE INTRODUCTION

A. The Two Types of Sermon Introduction

1. Personal.
 - a. This type of introduction has no relationship with the material of the sermon.
It is simply the preacher warming up to his audience, or visiting.
 - b. This is optional, not necessary.
2. Thematic.
 - a. Every introduction has to become thematic.
 - b. This introduces the sermon material.

NOTE: “The content of the introduction should clarify the purpose of the message, establish empathy, hold out the promise of what the ‘take away’ from hearing the message will be and it should be one of a variety of different types.” (Contemporary Preaching, Lloyd John Ogilvie p. 177)

B. The Length of the Introduction

1. It should be brief and to the point.
 - a. Lack of brevity will kill the effectiveness of a sermon.
 - b. Say what you need to say, but get to the body as soon as you possibly can.
2. Any sermon that is 30 minutes long should not have an introduction that is more than 4 – 5 minutes long.
 - a. Exceptions to this rule.
 - b. When needing to justify your choice of the subject material. Perhaps it’s a controversial subject.
 - c. Definitions of words or terms in the subject material.
 - d. When giving some explanation as a means of clarification on the subject matter.

C. The Three-fold Purpose of the Introduction

1. Gain the attention of the assembly.
 - a. Telling a story that fits the occasion.
 - b. Use decorum. Be as tactful as possible (Colossians 4:6).
 - c. Be brief. No “shaggy-dog” story.
 - d. Keep the voice level as natural as possible. You’re not preaching yet.
2. Gain Their Confidence.
 - a. Your action.
 - Your action will determine whether or not you are in control.
 - You’re not trying to be natural. You are natural.
 - Good preparation will keep you from appearing nervous when you are nervous.
 - b. Be confident in your speech.
 - c. Use good grammar.
 - You must be able to speak correctly in whatever language you speak.
 - If you are weak in the area of grammar, people will equate that as weakness in doctrine.
3. Give The Thesis Statement.

- a. This is the introduction of the subject matter.
- b. This must be stated clearly.
- c. You don't want to state something giving the impression that you have knowledge of it, but then not able to deliver.
- d. Your statement must agree with the title. The title is like a miniature sermon.
- e. It will state what you are going to develop in your material. For example, "This is my subject I will preach on today." (1) This will limit your subject material.
(2) It will narrow it down.

CONCLUSION:

We have now seen three areas of sermon preparation, the philosophy of sermon preparation; the parts of the sermon outline; and the introduction. Your assignment is to view this one more time and outline the lesson.

SELF EXAM FOR LESSON SIX:

1. What is the main advantage to speaking extemporaneously? _____

 2. List the four parts of the sermon outline.
1) _____
2) _____
3) _____
4) _____
 3. Why is it best if the introduction is brief? _____

 4. Give the three-fold purpose of the introduction.
1) _____
2) _____
3) _____
 5. What does the thesis statement do for the sermon? _____

-

Class Discussion:

1. Discuss the importance of having something organized in the sequential and logical form of an outline.
2. How important is it to establish the confidence of the ones to whom you are preaching?
3. What is the advantage of having a speaking knowledge of your subject material?

LESSON SEVEN

Constructing the Outline

OUTLINING THE BODY OF THE SERMON: THE TOPICAL SERMON

INTRODUCTION

In First Timothy 4:15 the Apostle Paul tells Timothy to be diligent in all matters pertaining to the gospel preacher. He says, “Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress.” God expects His preachers to make progress not only in Christian maturity and lifestyle, but in their ability to prepare and preach sermons. The body of Christ has every right to expect of you the progress that is necessary for making good sermons, then effectively and meaningfully communicating them to the people.

This is our second lesson on the necessity of organizing our sermon material into outline form. Every sermon has to be organized practically and logically in order to effectively communicate God’s message. We’ve seen the four parts of every sermon outline. Every sermon outline must have:

- An Introduction
- The Body
- The Transitions
- Conclusion

It really doesn’t matter to the congregation which sub-points you are developing at the moment. It does, however, make a difference whether or not you know as the preacher where you are going with the message and how you intend to get there. Once you have introduced the sermon topic, you must be ready to develop that material. Every topical sermon, properly prepared and delivered, should possess the threefold quality of unity, coherence and emphasis.

LESSON AIM: To illustrate how to organize in logical order the material to be placed in the body of the sermon outline.

LESSON PREVIEW: You will . . .

1. Study the use of major and minor points in an outline.
 2. Illustrate the proper use and structure of the body of the sermon outline.
- **Memorize:** 1 Timothy 4:15
-

THE SERMON'S MAJOR AND MINOR POINTS (HEADINGS)

A. Major Point

It is a *condensed statement* of a major part of the sermon material you are developing.

B. Minor Point

It is also a condensed statement of the material you are going to develop *in support of the major point or heading*.

C. Major and Minor Points Illustrated

(Title)

Introduction

(Transitional statement)

- I. Main Point.
 - A. Minor Point
 - B. Minor Point.
 - a) Sub-point.
 - b) Sub-point.
 - C. Minor Point.
- II. Main Point.
 - A. Minor Point.
 - B. Minor Point.

A BIBLE SUBJECT ILLUSTRATED IN OUTLINE FORM

NOTE: Bible subjects must be brought together by the preacher's study of the word of God. He is to take all he knows about the subject from the Word of God, and logically arrange it like he thinks it ought to be arranged in outline form.

Bible Baptism

Introduction

(Transitional statement)

I. What Baptism Is - Definition

- A. Modern definitions of baptism.
 - 1. Sprinkling.
 - 2. Pouring.
 - 3. Immersion.
- B. The N. T. definition of baptism.
 - 1. BAPTIZO, Gk. Baptize

- a. A transliterated word.
 - b. To immerse.
 - c. To plunge.
 - d. To submerge.
 - e. To dip.
 - f. In the case of the baptism of the Holy Spirit, it means to overwhelm (Acts 1:5).
 - g. Jesus commanded immersion in the Great Commission (Matthew 28:18-20; Mark 16:15,16).
2. What the scriptures say about baptism.
 - a. It is a burial (Romans 6:3,4; Colossians 2:12).
 - b. Baptism is illustrated as a burial (Acts 8:26-40).

(Transition statement)

II. The Purpose of Bible Baptism

- A. Modern religious thought.
 1. Not necessary.
 2. An outward expression of an inward grace as an announcement.
- B. What the Bible says.
 1. For salvation (Mark 16:15,16).
 2. For the forgiveness of sins (Acts 2:38).
 3. To receive the gift of the Holy Spirit (Acts 2:38).

(Transition statement)

NOTE: Never use a scripture by itself as a point. The scripture reference is not a condensed statement of the material within this passage or the subject you want to develop.

III. Who Baptism Is For - Recipients

- A. Modern religious practice.
 1. Anyone?
 2. Babies?
- B. What the Bible says.
 1. Those who can be taught (Matt.28:19).
 2. Those who can believe (Mk.16:15,16).
 3. Those who can repent (Acts 2:38).
 4. Those who arise out of their own free will (Acts 22:16).
 5. Those who have a guilty conscience (1 Pet.3:21).

(Transitional statement toward a conclusion)

Conclusion

(Ask for a response to Jesus Christ)

Your Assignment:

Create a three point outline on the topic of The Distinctive Identity Of The New Testament Church.

Here are your major points:

1. Define what the church is.
2. (Present from scripture) How and When One Becomes A Member Of The Church.
3. (From the foregoing material) How To Identify The New Testament Church.

Give this lesson a title that will be a sermon in miniature and embrace everything you have prepared in the body of the sermon. Then write a brief introduction, and a brief summary conclusion. Prepare this on one half of a single sheet of paper. Do not write a manuscript. Structure it just as we have outlined in this lesson.

SELF EXAM FOR LESSON SEVEN:

Write the final draft of your outline here.

LESSON EIGHT

CONSTRUCTING THE OUTLINE

OUTLINING THE BODY OF THE SERMON:

THE TEXTUAL SERMON

INTRODUCTION

We want to continue our study of outlining the body of the sermon. We want to illustrate the body of a sermon by making a textual outline. This method of preaching consists of selecting verses, a verse, or even the part of a verse as a text. While a whole paragraph of the Bible is difficult to retain in the memory, a short text is easily memorized and carried away by the hearers.

Follow brother Ed Wharton from the video and reproduce his topical outline on The Distinctive Identity Of The New Testament Church.

LESSON AIM: To understand the importance of communicating the message of the text.

LESSON PREVIEW: You will . . .

1. Study and learn the difference between a topical and textual sermon.
 2. Learn and be able to illustrate the essentials for a textual outline.
 - **Memorize:** Jeremiah 23:28
-

THE DIFFERENCE BETWEEN THE TOPICAL AND TEXTUAL SERMON

A. The Topical Sermon

1. The preacher takes from the text the topic of his own choosing.
2. He determines the number of points to develop that lesson, and what those points are.

B. The Textual Sermon

1. The preacher does not choose the topic.
2. He does not determine what the outline needs to be.
3. The passage of scripture reveals what the subject is.
4. The passage of scripture reveals how many points there are, and what they are.
5. In order for the preacher to know what the text says, he must study it thoroughly so that the outline represents the message that God places within that text of scripture.

SOME ESSENTIALS FOR TEXTUAL SERMON OUTLINING

A. You Are a Kerux

1. A herald, or messenger of God.
2. He is to get the message of the text out to the people (Jeremiah 23:28).
3. The word which we have heard is what we are to speak and teach (2 Timothy 2:2).
4. Preach the word, or message (2 Timothy 4:2).
5. This requires that he research the meaning of the text. In the past, many have prepared outlines, preached a message, but not exactly the message of the text. For example:
 - a. In Romans 6:2-6 dying to sin is not when we repent, but when we are baptized into Christ's death.
 - b. In Colossians 2:11-12, Christian circumcision is not baptism, but does occur when we are baptized. At that point our sins are "cut away."

B. Research From Exegesis

1. Exegesis means "to draw out."
2. The task of the preacher is to draw out the meaning of the text of scripture.
3. His outline must be a representation of what God placed in the text.

NOTE: There ought to be a "holy fear" within the heart and soul of every preacher so that he would never say anything other than what God has placed in the text of scripture.

4. This requires background research.
 - a. Historical background. This would be history outside of the Bible that reflects upon the text, which is not mentioned in the text itself. For example, understanding pagan spiritual belief in Ephesus helps us understand Paul's emphasis on Jesus as the Sovereign Lord of the universe (Ephesians 1:15-21).
 - b. Cultural background. This would be a study of the culture of the times.
 - c. Linguistic background. We should never underestimate the importance of studying from the original languages of the Bible.
 - d. Contextual material. This would refer to the material made available in the text itself.

CONCLUSION:

We can see the importance of research, in becoming an exegete by bringing out the meaning of a scripture text in order to make an outline that represents the truth of God's word. Your task as a Kerux is to be God's messenger. What that requires is to get into the historical, the cultural, and the linguistic and contextual background of whatever text you choose to preach and outline.

Your Assignment:

Outline the text of Philippians 3:3. The text will tell you the following:

- 1) What the subject is.
- 2) How many major points there are.
- 3) What the points are.

Do not add other scriptures. Outline only the text. Say only what the text says. Give the lesson a title expressing only what the outline says. Be sure to read the text and bring out what God has placed in that text of scripture.

SELF EXAM FOR LESSON EIGHT:

1. What are the two types of sermons have we studied thus far?

- 1) _____ 2) _____

What is the difference between these two types of sermon outlines?

- 1) _____

- 2) _____

Give the four areas of good exegetical research and discuss the importance of each one.

- 1) _____

- 2) _____

- 3) _____

- 4) _____

LESSON NINE

CONSTRUCTING THE OUTLINE

THE TEXTUAL SERMON ILLUSTRATED

(Part One)

REVIEW

In our last lesson you were given an assignment to make an outline of Philippians 3:3. The purpose of this was to emphasize that you are a Kerux, a messenger of God, a preacher. You were to say only what was in the text. This is our task of delivering God's message to the people. Therefore, this assignment was not to be concerned with the historical background, the linguistic background, the cultural background, nor the contextual background. The assignment was to stay in the text of Philippians 3:3, put an introduction to it, outline it according to its natural divisions, and to put a title to it. (*Follow brother Wharton from the video and reproduce his outline of this text*). Not many scriptures lend themselves that easily, but many do. What we are saying is exactly what the Holy Spirit told Paul to write.

INTRODUCTION:

There are all kinds of sermons. There are doctrinal sermons, historical, sermons biographical sermons, and preaching from the parables. But for all the kinds of sermons there are it seems that homiletics agree they can be couched under two categories:

- 1) Topical
- 2) Textual

All categories of sermons will fall under one of these headings, perhaps even both. Keep in mind that the topical sermon is where the preacher determines from the Bible to preach on a particular subject. He then determines what the major points are and how many points. In the textual sermon the text itself determines what the subject is, how many points, and what those points are.

LESSON AIM: To learn how to take a text of scripture and let it define the points in an organized and logical outline.

LESSON PREVIEW: You will . . .

1. Review the comparison of topical and textual sermons.
 2. We will illustrate the textual sermon outline.
 - **Memorize:** Romans 6:17-18
-

COMPARING TOPICAL AND TEXTUAL SERMONS

A. The Characteristics of Topical Sermons

1. Doctrinal subjects. Chosen topics by the preacher.
 - a. The church.
 - b. The deity of Christ.
 - c. The resurrection.
 - d. Baptism.
2. Biographical subjects. Sermons based on the lives of Bible characters.
 - a. Good examples.
 - b. Bad examples.
3. Historical Subjects.
4. Evangelistic sermons.

B. The Characteristics of Textual Sermons

1. Evangelistic sermons could fall under textual sermons by using a text such as Acts 8:26-39 – the Ethiopian eunuch.
2. Exegetical sermons.
 - a. This deals with only a few verses of scripture, or small section of text.
 - b. This involves research of the historical, cultural, linguistic, and contextual background.
 - c. You are to do everything you can to bring out the meaning of those few verses of scripture.
3. Expository sermons.
 - a. This deals with a larger section of scripture, perhaps an entire chapter.
 - b. You will still do everything you can to bring out the meaning of the text, but because you are covering more material, you are limited to the amount of time you will have.
 - c. The material must be organized and structured so that you can deliver it so that people can follow. Whatever the subject may be, you must have the following:
 - An Introduction.
 - The body of the sermon.
 - Conclusion.
 - Ask for a response to Christ.

ILLUSTRATING THE TEXTUAL SERMON OUTLINE

A. Illustration One: Revelation 12:7-11

Title: The Defeat Of Satan

Introduction

There was war in heaven. The devil was cast down, but he made a counter attack. Now he is going to attack members of the body of Christ.

- I. They overcame Satan.
- II. How they overcame.
 - A. By The Blood Of The Lamb.
 - B. By The Word Of The Lord.

**We must be careful
not to misrepresent a
text and preach a
wrong message.**

Observation:

Some would put the third point under Roman numeral I as:

By Their Lifestyle

However, this would be a misrepresentation of the text. Note the language of the text. It says, “*...and they did not love their lives to the death.*” This is a separate statement. Therefore, the third point is:

- III. Their Lifestyle.
These did not love their lives to the death.

Conclusion

B. Illustration Two: Matthew 28:18-20

Title: *The Great Commission And You*

Introduction

- I. Christ’s Authority: All.
 - A. In heaven (Colossians 1:15-17; 2:10; 1 Peter 3:22).
 - B. On earth (Psalm 110:1-2, 5-6; Colossians 3:1).
- II. Christ’s Commission: Go.
 - A. Teach.
 - B. Baptize.
 - C. Teach.
- III. Christ’s Promise: Always With You.

Conclusion

C. Illustration Three: Romans 6:17-18

Title: *Who Are You a Slave To?*

Introduction

- I. What They Were.
 - A. Bondslaves to sin.
 - B. Lost.
- II. What They Did.
 - A. Obeyed a form of teaching.
 - B. From the heart.
- III. What They Became.
 - A. Free from sin.
 - B. Bondslaves of righteousness.

Conclusion

YOUR ASSIGNMENT:

Write an outline from Acts 18:8. Don't worry about the background, or the context. Just read the text and outline it exactly as it is structured in the text.

Class Discussion:

1. Discuss the importance of speaking only the language of the text.
2. Discuss some scriptures that are commonly misrepresented in preaching.
3. By following these rules, can we not also teach the church what good preaching really is?

SELF EXAM FOR LESSON NINE

1. List the types of sermons that are best for topical outlines.
 - 1) _____
 - 2) _____
 - 3) _____
 2. List the types of sermons that are best for textual outlines.
 - 1) _____
 - 2) _____
 - 3) _____
 3. What is the difference between exegetical and expository sermons?

4. What is a common mistake often made in preaching a textual sermon?

Write your final draft of your outline here.

LESSON TEN

CONSTRUCTING THE OUTLINE

The Textual Sermon Illustrated

(Part Two)

REVIEW AND INTRODUCTION:

I hope that by this time in our course of study that you feel you are growing in courage to preach publicly. I hope that you are growing in your ability to outline the sermon to prepare yourself to preach the word of God as a Kerux to bring out the meaning of the text, apply it, and the ask for a response to Jesus Christ.

In our last lesson you were assigned to outline Acts 18:8. You were not to give any consideration to any background, or even to go outside the text. You were simply to take Acts 18:8 and outline it according to its natural outline. (*Again, follow brother Wharton from the video and reproduce his outline. The written outline will be at the end of this lesson.*)

We will continue to study outlining of the body of the textual sermon. Keep in mind that your Bible is a *propositional revelation*. That means that the Bible was written in words that men use to communicate meaningfully to other men. So, the Bible should naturally lend itself to a logical analysis. This is what developing a sermon outline should amount to, i.e., logically, and reasonably analyzing it for its major points. You may have to supply the minor points bringing other scriptures to bear on the subject. However, you should be able to see in the text what the subject is and what the points are, and how many there are.

In this lesson we will outlining from texts that are a bit more complex than what we have seen thus far.

LESSON AIM: To continue to illustrate the outlining of the body of the textual sermon.

LESSON PREVIEW: You will . . .

1. Critique the assignment.
 2. Illustrate other textual outlines.
- **Memorize:** Titus 2:11-12
-

MORE ILLUSTRATIONS OF OUTLINING TEXTUAL SERMONS

A. Illustration One: John 20:30-31

Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book.³¹But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

Title: *That We May Believe* (Signs of Life)

Introduction

Signs were for a reason. Many others signs were not recorded, but these are written for a particular reason.

I. *That You May Believe*. What is to be the object of belief?

- A. That Jesus is the Christ, i.e., The Messiah presented in Old Testament prophecy.
- B. That Jesus is the Son of God. This is His divine nature, His deity.

II. *That By Believing, You May Have Life*.

- A. Nature and quality of that life.
 1. Life, from Gk. **ZOE**, spiritual life.
 2. Source of life - from God.
- B. Location of that Life - “in His name” or by His authority (cf. Acts 4:12).*Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.*

Conclusion: (Concluding remarks)

B. Illustration Two: 1 Corinthians 6:9-11

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders¹⁰nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.¹¹And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

Title: *The Christian’s Past and Present Condition Before God*.

Introduction: Paul reminds the Corinthian Christians of the great blessings they have in Christ in contrast to the ungodliness in which they had once lived their lives.

- I. The Unrighteous Shall Not Inherit The Kingdom Of God.
- II. The Unrighteous Acts Of Those Who Will Not Inherit The Kingdom.
 - A. Specific sins. (Discuss some of the past sins and make comparisons to sins of today.)
 - B. Such were some of you (Past condition).
- III. But you are (Present Condition).
 - A. Washed (Gk., ***LOUO***), to wash the body. Reference to baptism.
 - 1. Ephesians 5:25-26 - *Husbands, love your wives, just as Christ loved the church and gave himself up for her²⁶to make her holy, cleansing her by the washing with water through the word,*
 - 2. Acts 18:8 - *Crispus, the synagogue ruler, and his entire household believed in the Lord; and many of the Corinthians who heard him believed and were baptized.*
 - B. Sanctified (Gk., ***HAGIAZO***), set apart (cf 1 Corinthians 1:1-2 - *To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus*
 - 1. From unrighteousness (sin).
 - 2. Unto God.
 - C. Justified – accounted righteous.
 - 1. In the name of the Lord - by the authority of Christ. (See Mark 2:1-4)
 - 2. In the Spirit. *He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,* (Titus 3:5-6)

Conclusion.

C. Illustration Three: Titus 2:11-12.

For the grace of God that brings salvation has appeared to all men.¹²It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age,

Title: **God's Instructing Grace**

Introduction: Amazing grace, how great the sound. Expound upon the marvelous grace, mercy and kindness of God.

- I. The Grace Of God Has Appeared.
God's grace is a reality and revealed in its fulness in Christ Jesus.
- II. He Is Bringing Salvation To All Men.
 - A. A present occurrence.

B. To all men - obedient believers.

III. Instructing Us.

- A. We are to deny some things. (Negative)
 - a. Ungodliness.
 - b. Worldliness. (Worldly lusts)
- B. We should now live. (Positive)
 - a. Soberly, seriously. (Not somberly)
 - b. Righteously. (Contrasted with ungodliness)
 - c. Godly.
 - d. In this present world. (Here and now)

CONCLUSION:

You can see that there are texts that open themselves up for analysis for outlining, for structuring, and for gospel preaching. I hope this will help you open the text and preach the message to the people.

D. Illustration Four Acts 18:8

Crispus, the synagogue leader, and his entire household believed in the Lord; and many of the Corinthians who heard Paul believed and were baptized.

Title: **Conversions at Corinth** (Acts 18:8)

Introduction: Discuss the situation and circumstances in Paul coming to Corinth and how he and the gospel were received.

I. Chrispus, Ruler of the Synagogue.

- A. Believed in the Lord.
- B. With all his house.
 - ** Implications: Those in his house were old enough to hear, believe and be baptized.

II. Many Corinthins. Read verses 9-10.

- A. Hearing
- B. Believed
- C. Were baptized

Conclusion:

ASSIGNMENT:

Write concluding remarks for the three illustrations given in this lesson. Make sure that you ask for a response to the gospel.

Illustration One:

Illustration Two:

Illustration Three:

LESSONS ELEVEN & TWELVE

CONSTRUCTING THE OUTLINE

PRACTICE OUTLINE

INTRODUCTION

We are going to change the format just a bit. I am going to preach, and give you a chance to critique the teacher. Your assignment is to outline the sermon with an introduction, the major points to the body, and then draw the conclusion. Determine whether this is a textual sermon, an expository sermon, or a topical sermon.

LESSON ELEVEN:

INTRODUCTION:

BODY:

CONCLUSION: _____

Is this a textual sermon, an expository sermon, or a topical sermon? _____

Why did you designate it as you did? _____

LESSON TWELVE:

INTRODUCTION:

BODY:

CONCLUSION: _____

Is this a textual sermon, an expository sermon, or a topical sermon? _____

Why did you designate it as you did? _____

LESSON THIRTEEN

PREACHING LIKE A PROPHET

INTRODUCTION

I recently received a preaching assignment. The assignment was to speak on What It Is To Preach Like A Prophet. It came with a time constraint. I only had so much time to develop my lesson. So, immediately I knew I was not going to be able to take my source material from every prophet from Elijah to the prophet Agabas. So, I decided to reduce my source material to a single prophet, the prophet Jeremiah, the typical prophet. What is it to preach like a prophet?

LESSON AIM: In this lesson we will be reminded of what it is to preach like a prophet.

LESSON PREVIEW: You will . . .

1. Study how a prophet and a preacher are similar, but different.
 2. Study four areas of how we can preach like a prophet today.
 - **Memorize:** Jeremiah 1:12; and 1 Corinthians 15:58
-

WHAT A PROPHET IS

- A. **Knowing What a Prophet Is Will Make a Difference in the Man, What He Says, and the Way He Says it**
- B. **He Is a Messenger, a Spokesman, a Mouth for God**
 1. His task is to get God's message and deliver that message to the people.
 2. Jeremiah is said to speak "from the mouth of the LORD" (2 Chronicles 36:12). Jeremiah understood the task that was before him (cf. Jeremiah 1:4-7).
 3. He takes what God gives Him to say and preaches it to the people (Jeremiah 1:9).

WHAT A PREACHER IS

- A. **He Is a Messenger, a Spokesman, a Mouth for the King**
 1. The king would choose the KERUX, and the KERUX would represent the king and his message to the people.
 2. A preacher of the first century was one who carried the message of the King to the people.

- B. There Is No Real Difference in the Function of the Inspired Prophet of God and the Uninspired Preacher of the Gospel**
- C. The Only Difference Is the Means of Receiving the Message**
 1. The prophets of old received their message by direct revelation of the Holy Spirit.
 2. You and I have that revelation, but in written form (cf. 1 Timothy 4:6).

PREACH THE MESSAGE OF GOD FAITHFULLY

- NOTE:** It's one thing to know what God says, and another thing to let your theology get in the way of what the message states. A Preacher must never let his presupposed concepts replace the plain teaching of the text.
- A. Preaching like a Prophet Means Standing Toe to Toe with False Teachers (Jeremiah 23)**
 1. The false prophets of Jeremiah's day were plagiarizing one another claiming to have had dreams.
 2. God spoke to the prophets through dreams (Numbers.12:6).
 - a. God would put the words in the mouth of the prophet to interpret the vision.
 - b. Apart from the words revealed by God, the dream could not be interpreted.
 - B. It Was God's Word That Was to Be Spoken Faithfully (Jeremiah 23:28)**
 1. A true prophet knew the difference between a true prophet and a false one.
 2. The true prophet heard the word from God. The word became the standard for all visions.
 3. This is why Paul insisted that Timothy preach the word (2 Timothy 4:2).

- D. The Same Rule Holds True Today**
 1. "Repent and let everyone of you be baptized for remission of sins" (Acts 2:38) means exactly that, and that is what we must preach.
 2. When someone says we are saved by faith only, when James says we are not (James 2:24), we can tell the difference between the true prophecy and the false prophecy.

NOTE: Therefore, to preach like a prophet is to preach the message of God faithfully. All else is commentary.

PREACH WITH THE REALIZATION THAT WE HAVE A CLEARLY DEFINED MISSION

- A. The Prophets of God Were Sent (Jeremiah 7:25)**
 1. They knew who they were.
 2. They knew their mission.
 3. They knew their message.

4. This passage is repeated six times in the book of Jeremiah.

B. Preachers of the Gospel must Be Sent Also (Romans 10:15)

1. Is it possible for a man to have all that it takes to preach the message of God unless he knows he is sent by God?
2. We have an objective means of knowing we are sent today. It is found in the Great Commission (Mark 16:15-16).
3. When a Christian man takes on the mantle of a preacher, he enters into a clearly defined and clearly stated mission (1 Peter 2:9).
 - a. A chosen generation.
 - b. A royal priesthood.
 - c. God's own possession.
 - d. In order to "proclaim."

PREACH OUT OF COMPULSION

A. God Never Forced Any Prophet to Speak

1. The prophets were able to control their speaking (1 Corinthians 14:32).
2. Many prophets of the Old Testament who were called to be prophets failed and became unfaithful.
3. Jeremiah was compelled to speak (Jeremiah 20:9).

B. The Compulsion from Which He Spoke Was the Result of Conviction, Not by Coercion

C. Paul Felt this Same Compulsion to Preach (1 Corinthians 9:16; 2 Timothy 4:2)

PREACH OUT OF HOPE

A. Hope Is Desire with Expectation

1. We are saved in this hope (Romans 8:24-25).
2. The ground of this expectation is God giving me reason to believe.

B. God Assured Jeremiah That He Could Expect His Word to Be Fulfilled (Jeremiah 1:11-12)

1. Jeremiah 30-31 is a section of hope, called the book of Consolation.
2. Jeremiah was so confident of the fulfillment of his prophecy that he dated the time of its fulfillment (Jeremiah 29:10). It is mentioned as being fulfilled in Ezra 1:1-3.

C. Jeremiah Spoke in Expectation Concerning the Throne of David (Jeremiah 33:14-18)

1. This is fulfilled in Jesus Christ.
2. With this would come a new covenant of forgiveness of sins (Jeremiah 31:31-34).

3. Paul called this the "hope of Israel" (Acts 28:20).
4. Peter testified that the prophets spoke of the days of Christ and the church (Acts 3:24).

CONCLUSION:

Remember what God said to Jeremiah 1:1-12. "*I watch over My word to perform it*" (Jeremiah 1:12). What is it to preach like a prophet? It is to know what a prophet is. It is to know what a preacher is. He is a messenger from God. It is to preach that message faithfully with a clearly defined mission. It is to preach out of compulsion because of the conviction we have that God is right and cannot be wrong. Therefore, we will take our stand with Him and preach out of hope, i.e., that desire and expectation that it will be fulfilled.

First Corinthians 15:58 restated is "be steadfast, immovable, always abounding in the preaching of the gospel, knowing that your preaching is not in vain in the Lord." Preach the word! Preach the message! Preach it faithfully! Preach out of conviction! Preach out of hope! You have a clearly defined mission.

Class Discussion:

1. Discuss what this means. "Preachers of the gospel today can consider themselves sent by God."
2. Discuss what it means to preach out of compulsion?
3. Discuss how this course has helped you better understand the role of the messenger of God.

SELF EXAM FOR LESSON THIRTEEN

1. In what way is a preacher similar to the prophet of old?

2. In what way is the gospel preacher and the prophet of old different?

3. How could a true prophet distinguish between truth and error, as in the days of Jeremiah?

4. What three things did a prophet who was sent by God know fully well?

1) _____

2) _____

3) _____

5. What does the word "hope" mean? _____

Study Guide



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