

# ***SYLLABUS***

## **I. COURSE DESCRIPTION**

This preaching module is designed for Filipino urban pastors and lay ministers of the Word who desire to be trained in the development and delivery of expository sermons. This course advocates a particular definition of expository preaching and builds on that definition. It proposes, explains and illustrates a three-step process of preparing expository sermons: The Exegetical Investigation, The Theological Reflection and The Homiletical Presentation. This preaching methodology also examines several cultural elements and contemporary trends confronting today's Filipino urban preachers and applies them to the biblical model of expository preaching.

To recapture the biblical concept of preaching, biblical and theological foundations are established. A word study on the biblical words related to the task of preaching is included to discover what makes preaching truly biblical. Literature regarding hermeneutics and homiletics were consulted and analyzed to ascertain the best possible methodology of preparing and delivering sermons, suited to the nuances and sensibilities of the Filipino culture.

Preaching solidly explained, vividly illustrated and powerfully applied sermons calls for commitment to excellence. This is what *The Apollos Project* is all about: "Pursuing Excellence in Preaching: A Module on the Development and Delivery of Expository Sermons for Filipino Preachers."

This preaching seminar will help students ...

... **Discover** what it means and what it involves to be an expository preacher;

... **Develop** skills in preparing expository sermons;

... **Deepen** one's passion for expository preaching; and

... **Dedicate** one's self to excellence in preaching.

## **II. COURSE OUTLINE**

### **1. Preliminaries**

### **2. Primacy of Preaching**

### **3. Philosophy of Preaching**

- The Power of Preaching : Rooted in Divine Revelation
- The Pattern of Preaching : Revealed through Biblical Reflection
- The Practice of Preaching: Recaptured by Pastoral Recognition

#### 4. Priority of Expository Preaching

- Preaching Style
- Principal Types of Sermons

#### 5. Process of Exposition

- The Preparation for Exposition
- The Phases of Exposition
  - Phase 1: Exegetical Investigation
  - Phase 2: Theological Reflection
  - Phase 3: Homiletical Presentation

#### 7. Practice of Expository Preaching



***“Study and be eager and do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing and accurately dividing - rightly handling and skillfully teaching - the Word of Truth.”***

2 Timothy 2:15 (Amplified)

# LEVEL 2

## THE PRIMACY OF PREACHING

*Lecture Notes*

### THE EARLY CHRISTIAN PERIOD

A.D. 100 TO 476

The Apostolic Fathers continued the preaching tradition—Ignatius, Polycarp and Clement of Rome.

Toward the end of the second century there was a growing resurgence in preaching with the ministries of Origen, Clement of Alexandria, Irenaeus and Hippolytos.

The 4th and 5th centuries saw a remarkable rise in preaching with great preachers like Basil the Great, Gregory of Nyssa, Ambrose, and Augustine of Hippo, who is considered to be the greatest of Latin preachers.

Another notable preacher during this period is John Chrysostom (A. D. 347 to 407) who is referred to by Dargan as the greatest of the Greek preachers.

### THE MEDIEVAL PERIOD

A.D. 476 TO 1500

The Middle Ages were the darkest period in the history of preaching.

One of the major causes for this sad development is the “*growth of liturgy and forms of worship*,” which made preaching of far less value and the preacher conceived more as a priest rather than a prophet.

*“But perhaps the worst effect of all was that wrought on the preacher himself, changing him from a messenger of God into a petty mediator and dispenser of God’s mercies and punishments!”*

The Reformation revived biblical preaching and placed preaching back to its eminent position in Christian worship.

*“In the hands of the reformers the Word of God again comes into its heritage and rules the pulpit.”*

So with the birth of Protestantism, a new era for expositional preaching has begun.

*“Preaching resumes its rightful place in Christian worship. It proclaims anew, and with a power and clearness not heard of since the Apostles themselves, the simple gospel of salvation by grace through faith in the Lord Jesus Christ. With this restored method and message preaching stands at the threshold of the modern world.”*

- The primacy of preaching cannot be over-emphasized. Christianity began with the preaching ministry of the Lord Jesus Christ, continued by the apostles and the early church fathers. During the Reformation its indispensability was encapsulated in the now famous line from the Second Helvetic Confession,

*“Praedicatio verbi Dei est verbum Dei”*

## **THE PREACHING OF THE WORD OF GOD IS THE WORD OF GOD**

### **1 Peter 4:10-11**

“Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God.”

### **2 Corinthians 5:19b-20**

And God has committed to us the message of reconciliation. We are therefore Christ’s ambassadors, as though God were making his appeal through us.”

### **As D. Martin Lloyd-Jones**

“to me the work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called ... the most urgent need in the Christian Church today is true preaching; and as it is the greatest and the most urgent need in the Church, it is obviously the greatest need of the world also.”

### **Lloyd Perry and Faris Whitesell**

**“Preaching is the most important task that God commits to men, in that not only the issues of time but those of eternity depend on its impact.”**

## William Evans

**“separated by God for the specific work of preaching the Gospel  
and is a man who from one side of his nature  
takes in the truth from God  
and from the other side gives out that truth to men.  
He deals with God in behalf of men;  
he deals with men in behalf of God.”**

### Romans 10:14

**“How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?”**

### Romans 10:17

**“Consequently, faith comes from hearing the message, and the message is heard through the  
Word of Christ”**

## Edwin Charles Dargan,

**“Preaching is an essential part and distinguishing feature of  
Christianity. . . . The spread of Christianity, both geographically and  
numerically, has been largely the work of preaching. . . . Decline of  
spiritual life and activity in the churches is commonly accompanied  
by a lifeless, formal, unfruitful preaching, and this partly as  
cause, partly as effect. On the other hand, the great revivals  
of Christian history can most usually be traced to the work of the  
pulpit, and in their progress they have developed and rendered possible a  
high order of preaching.”**

## D. Martin Lloyd-Jones

**“the decadent periods and eras in the history of the Church have  
always been those periods when preaching had declined . . .  
a revival of true preaching has always heralded these great  
movements in the history of the Church.”**

*The preaching of the Word of God is the Word of God*

**But only as far as it is**

- the **Accurate Interpretation**,
- the **Relevant Application** and
- the **Spirit-filled Proclamation** of the Word of God

And so the challenge of Biblical preaching is found not merely in recovering the **CHANGELESS** eternal truths embedded in an ancient text but also in applying these truths to our modern audiences' **EVER-CHANGING** temporal context.

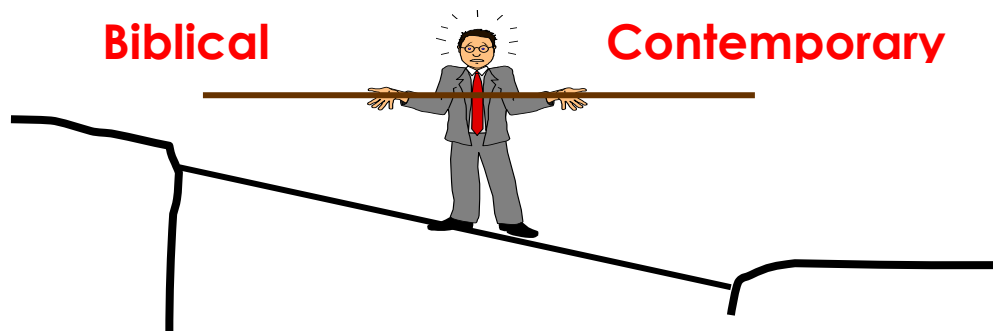
## **John Stott**

It is because preaching is not exposition only but communication, not just the exegesis of a text but the conveying of a God-given message to living people who need to hear it, that I am going to develop a different metaphor to illustrate the essential nature of preaching. . . . The metaphor is that of bridge-building. . . . We should be praying that God will raise up a new generation of Christian communicators who are determined to bridge the chasm; who struggle to relate God's unchanging Word to our ever-changing world; who refuse to sacrifice truth to relevance or relevance to truth; but who resolve instead in equal measure to be faithful to Scripture and pertinent to today.

**How then do we maintain the balance or bridge the gap between the world of the ancient text and the world of the modern audience?**

To be both **Biblical** and **Contemporary** ....

The answer is found in the methodology one employs in sermon **DEVELOPMENT** and **DELIVERY.**



# THE BIBLICAL AND THEOLOGICAL FOUNDATIONS OF PREACHING

The Apostle Paul stated boldly the **TASK** of the minister of the gospel when he said,

“I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: Preach the word . . .”

A theology of preaching must begin with the conviction that preaching is a **MANDATE**.

This mandate serves as a basis for a **THEOLOGY** of preaching.

The **POWER** of Preaching is

**Rooted in Divine Revelation**

The **PATTERN** of Preaching is

**Revealed through Biblical Reflection**

The **PRACTICE** of Preaching is

**Recaptured by Pastoral Recognition**



## THE POWER OF PREACHING

*Rooted in Divine Revelation*

Our knowledge of God came as a result of divine **REVELATION** and not by human **SPECULATION**.

And in revealing Himself to mankind, God has chosen **“human vessels to be mediums of that revelation.”**

And because God gave them His word, the prophets could boldly declare, **“THUS SAYS THE LORD.”**

Albert Mohler said,

“In the Old Testament alone, the phrases ‘the Lord said,’ ‘the Lord spoke,’ and ‘the word of the Lord came’ appear at least 3,808 times.”

“Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.”

2 Peter 1:20-21

“Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you *with the wisdom that God gave him*. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction”

2 Peter 3:15-16

“And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe.”

1 Thessalonians 2:13-14

And so, this conviction that preaching is rooted in divine revelation is the **FOUNDATION** upon which all preaching rests.

“True preaching begins with this confession:  
we preach because God has spoken.  
That fundamental conviction is the fulcrum of the Christian faith and of Christian preaching.”  
Albert Mohler

**The key, therefore, to effective preaching is not so much in **MASTERING** certain homiletical techniques but being **MASTERED** by the conviction that the message comes from God.**

## 2 Timothy 3:16 - 4:2

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work. 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.

**Now this conviction that preaching is rooted in divine revelation leads naturally and inevitably to the fact that the Bible is the *INSPIRED* Word of God.**

Charles Ryrie

God superintended the human authors of the Bible so that they composed and recorded without error His message to mankind in the words of their original writings.

And so we find in the Bible human writers, guided by a divine Author, using human language within their inherent linguistic and cultural contexts to communicate truths, which God wants written.

Therefore, a belief in **INSPIRATION** and **INERRANCY** presupposes a conviction that an **ADEQUATE EXEGETICAL PROCESS** is required to determine the meaning of a given biblical text.

**EXEGESIS** - is getting the meaning "**OUT OF**" the right meaning of a text. It is the procedure one follows to determine the contextual meaning of a given text.

It is the opposite of "**EISEGESIS**" which is reading "**into**" the text what the preacher would like it to say.

**And so the mandate to preach is a mandate to **EXEGETICAL** preaching.**

**John MacArthur believes, if the Bible is indeed the inspired Word of God, the fl. propositions must be considered:**

- 1. God gave His true Word to be communicated *ENTIRELY* as He gave it, that is, the whole counsel of God is to be preached (Matt. 28:20; Acts 5:20; 20:27). Correspondingly, every portion of the Word of God needs to be considered in the light of its whole.**
- 2. God gave His true Word to be communicated *EXACTLY* as He gave it. It is to be dispensed precisely as it was delivered without altering the message.**
- 3. Only the *exegetical* process that yields expository proclamation will accomplish propositions 1 and 2.**

Walter Liefeld

**“the most important aspect of expository preaching is that it conveys the biblical revelation of God and his will. Given the SUBJECTIVITY of the preacher, the LIMITATION of the human mind, the effect of SIN on even our best thoughts, and the devastating effect of SUBJECTIVISM on modern theology, it is more likely than not that a sermon will contain some error of fact or judgment. Therefore, the closer we stay to God’s revealed Word, the less prone we will be to error.”**

Here then is a central conviction about preaching:

Preaching is not the **PROCLAMATION** of human speculation, but the **EXPOSITION** of divine revelation as written in the Scriptures.

Preaching, if it is to be biblical, must be **EXPOSITORY** in nature.

Stephen Olford argues that

“If ‘the preaching of the Word of God is the Word of God,’ as the Reformers contended, then a sermon is the proclamation of the Word of God only if the text of the Word is accurately expounded and preached. So in the strictest sense of the term, *authentic* preaching is expository preaching.”

Haddon Robinson

“Ultimately the authority behind preaching resides not in the preacher but in the biblical text. For that reason the expositor deals largely with an explanation of Scripture, so that he focuses the listener’s attention on the Bible.”

The fundamental task in preaching, therefore, involves the

Accurate **INTERPRETATION**,  
Relevant **APPLICATION** and  
Spirit-filled **PROCLAMATION**

of God's redemptive truth.

## **THE PATTERN OF PREACHING** **Revealed through Biblical Reflection**

The history of Christianity is, in one sense, the history of preaching.

As Edwin Charles Dargan wrote,

**“Preaching is an essential part and distinguishing feature of Christianity, and accordingly the larger history of general religious movements includes that of preaching. . . . The spread of Christianity, both geographically and numerically, has been largely the work of preaching. . . . Decline of spiritual life and activity in the churches is commonly accompanied by a lifeless, formal, unfruitful preaching, and this partly as cause, partly as effect.**

**On the other hand, the great revivals of Christian history can most usually be traced to the work of the pulpit, and in their progress they have developed and rendered possible a high order of preaching.”**

*Therefore, studying the history of preaching can help one gain proper **PERSPECTIVE** and **UNDERSTANDING** of its usefulness before and today.*

As Alfred Ernest Garvie pointed out,

**“The best approach to any subject is by its history.  
The Christian preacher will be better equipped  
for his task today, if he has some knowledge of how**

men have preached in former days.”

Warren Wiersbe and Lloyd Perry agreed with this observation when they said,

“If we would understand preaching today,  
we must examine its heritage.  
We need to be aware that the prophets, like Moses,  
appeared with a distinct commission.”

“O Lord, I have never been eloquent, neither in the past  
nor since you have spoken to your servant.  
I am slow of speech and tongue” (Ex. 4:10 NIV).

“I will help you speak and will teach you what to say.”  
(Ex 4:12 NIV)

Thus, Moses proclaimed words from God that man had never heard before.

This first type of preaching we find in the Bible is called

### **REVELATORY PREACHING.**

The Old Testament prophets were revelatory preachers who revealed God's first-time revelation to man as they spoke.

But after a body of revelation had been given, those who were not present when this was first proclaimed would need explanation.

The Word of God will have to be expounded to them.  
This constitute the second type of preaching, which is  
**EXPLANATORY PREACHING.**

It is not new revelation but an explanation of what  
has already been revealed.

As James Stitzinger concluded,

“What is clear in the OT is that after a body of revelation had been given, the people would return to it with a need to have it **EXPOUNDED** and **EXPLAINED**. This was particularly true of the hard-to-understand portions. OT preaching provided necessary clarification.”

Perhaps one of the greatest examples of this is  
Nehemiah's account of Israel's reintroduction to the  
Word of God after the people returned from exile in  
Babylon.

**This is probably the best description of ancient exposition –**

*Nehemiah 8:5-8*

Ezra opened the book. All the people could see him because he was standing above them; and as he opened it, the people all stood up. Ezra praised the LORD, the great God; and all the people lifted their hands and responded, "Amen! Amen!" Then they bowed down and worshiped the LORD with their faces to the ground. The Levites—Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan and Pelaiah—instructed the people in the Law while the people were standing there. They read from the Book of the Law of God, making it clear and giving the meaning so that the people could understand what was being read.



There is a PATTERN emerging from this account regarding the exposition of God's Word.

**It involved at least three things.**

First was THE **PRESENTATION** OF THE WORD (it was read)

Second, there was THE **EXPLANATION** OF THE WORD  
(making it clear by giving its meaning)

and finally, there was THE **EXHORTATION** FROM THE WORD  
(the people understood it in such a way that they could respond to what was imparted).

**How did they respond?**

1. The Heart (8:9b) – they wept
2. The Mind (8:12) – they understood
3. The Will (8:15) – they obeyed

**This composed the pattern of proclamation.**

Now although there were a lot of revelatory preaching going on in the Old Testament, explanatory preaching was certainly present.

**In the New Testament, Jesus and the apostles were involved in revelatory preaching as well as explanatory preaching.**

The Sermon on the Mount of the Lord Jesus Christ contains both types of preaching.

When Jesus said, “You have heard that it was said . . .

**But I tell you . . . ” (Matt. 5:21-22 NIV)**

He was explaining the essence of the previously given revelation.

In the encounter of the 2 disciples with Jesus on the road to Emmaus (Luke 24:27), there is also a **PATTERN** emerging from this account regarding the exposition of God's Word.

**It involved at least three things.**

First was **THE PRESENTATION OF THE WORD** (*“And beginning with Moses and all the prophets ...”*)

Second, there was **THE EXPLANATION OF THE WORD** (*“... he explained to them what was said in all of the Scriptures concerning Himself.”*)

and finally, there was **THE EXHORTATION FROM THE WORD** (*Jesus wants them to believe, Luke 24:25*)

**How did the 2 disciples respond?**

1. The Heart (24:32a) – *“Were not our hearts burning within us ...”*
2. The Mind (24:32b) – *“opened the Scriptures to us.”*
3. The Will (24:33a) – *“they got up and returned at once to Jerusalem ...”*

**The preaching of Peter in Acts 2:14-41 follows the same pattern :**

First was **THE PRESENTATION OF THE WORD** (*Peter read*

Second, there was THE **EXPLANATION** OF THE WORD  
*(Peter explained the truth about Jesus)*

and finally, there was THE **EXHORTATION** FROM THE WORD  
*(Peter replied, “Repent and be baptized”)*

**How did the people respond?**

1. The Heart (2:37a) – *“When the people heard this, they were cut to the heart ...”*
2. The Mind (2:37b) – *“Brothers, what shall we do?”*
3. The Will (2:41) – *3,000 were baptized*

**The mandate to preach which was part of Paul’s instruction to Timothy, follows this same pattern:**

**2 Tim. 4:2**

***“Preach the Word”*** (THE PRESENTATION OF THE WORD)

***“be prepared in season and out of season; correct, rebuke and encourage —with great patience”*** (THE EXHORTATION FROM THE WORD)

***“and careful instruction”*** (THE EXPLANATION OF THE WORD)

*The Apostle Paul’s instructions to his young disciple Timothy clearly reveal the necessity of studying the Word to be able to preach from it accurately.*

1 Tim 4:13

“Until I come, devote yourself to the public reading of Scripture,  
to preaching and to teaching.”

2 Tim. 2:15

“Do your best to present yourself to God as one approved,  
a workman who does not need to be ashamed  
and who correctly handles the word of truth.”

With the completion of the New Testament canon,  
the task of biblical preaching is now focused on  
**EXPLANATORY preaching.**

I submit to you that **EXPLANATORY PREACHING** can  
best accomplish through the method of  
**EXPOSITORY PREACHING.**

# THE PRACTICE OF PREACHING

## Recaptured by Pastoral Recognition

A pastor has many roles to play.

1. One role, is that of a **SHEPHERD**.
2. Another role, is that of an **EQUIPPER**.

Jay Adams said,

“It is the pastor’s duty to put people to work at the tasks that God intended them to do.”

3. Another role of a pastor is that of a **COUNSELOR**.
4. But above all these roles, the most important duty a pastor needs to fulfill, is that of a **PREACHER**.

A pastor is mandated to preach the Word of God as **2 Timothy 4:2** says,

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

Paul reminded the Ephesian elders,

“For I have not hesitated to proclaim to you the whole will of God” (Acts 20:27 NIV).

The word translated “will” (*boule*) means “counsel” or “purpose.”

The pastor’s duty is to declare ENTIRELY and EXACTLY God’s redemptive purposes as revealed in the Bible.

G. Campbell Morgan, who has been called the Prince of Expositors said,

**“The supreme work of the Christian minister is the work of preaching. This is a day in which one of our greatest perils is that of doing a thousand little things to the neglect of the one thing, which is preaching.**

The words of the apostles echo the same sentiment,

***“ . . . It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word”***

*(Acts 6:2-4 NIV, emphasis mine).*

**Morgan suggested that one way to recapture its biblical usage is by “gathering together all the words in the New Testament” related to preaching and seeing what aspect is highlighted in them.**

It is interesting to note that the New Testament does not have **ONE** particular word for “preaching.”

The Theological Dictionary of New Testament (TDNT) mentions more than 30 different words related to the task of preaching.

Thus, to better understand this concept, six key terms will be investigated to see how each sheds light on what the Bible calls “preaching.”

1. **KERUSSO** is the most frequently used word (occurs 61 times) which signifies to be a herald, to proclaim, to publish or to preach.

Gerhard Friedrich says,

“It is demanded, then, that they (the heralds) deliver their message as it was given to them. The essential point about the report, which they give, is that it does not originate with them. Behind it stands a higher power. The herald does not express his own views. He is the spokesman for his master.”

The herald is **NOT** allowed to give his own opinion but is tasked to pass on only the message that he received.

**A herald**

“was the mouthpiece of his master who, like a town crier in the marketplace, proclaimed what he was told to say. He spoke in the name of his master and with his power and authority. He was in no way to modify, subtract, or add anything to the message.”

Therefore, in preaching the preacher is **NOT** what is

important but the message that he brings and the effect this message has on the listeners.

2. **EUAGGELIZO** is another frequently used word which occurs 54 times.

It is “almost always used of the good news concerning the Son of God as proclaimed in the Gospel.”

G. Friedrich clarifies that this word, though it emphasizes that proclamation is the bringing of good news, it ***“is not just speaking and preaching; it is proclamation with full authority and power.”***

**Isaiah declared,**

**“The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners”**

(Isa 61:1 NIV).

The Hebrew word translated “preach” is “**basar**” which means to **ANNOUNCE GOOD NEWS**.



In Luke 4, when the Lord Jesus Christ read this same passage from Isaiah, the Greek word used for “preach” is the word “euaggelizo”, which means to **ANNOUNCE GOOD NEWS**.

*In the New Testament, it refers to the good news of salvation that is available to men through faith in Jesus Christ.*

As one definition says,

**“Preaching is the effective communication of the divine truth of the Christian Scriptures, by a person called of God to witness for Him to a redemptive deed for the purpose of giving eternal life through Jesus Christ.”** (H. C. Brown, Jr., H. Gordon Clinard, Jesse J. Northcutt, and Al Fasol, *Steps to the Sermon*)

The apostle Paul revealed another aspect of the theological foundation of preaching when he asked,

**“How, then, can they call on the one they have not believed in?  
And how can they believe in the one of whom they have not heard?  
And how can they hear without someone preaching to them?”**

Talking about the absolute necessity of preaching, the Apostle Paul concluded by saying,

**“Consequently, faith comes from hearing the message,  
and the message is heard through the word of Christ”**  
(Rom 10:17 NIV).

In the preaching of the cross one finds the only hope for **HUMAN REDEMPTION.**

That message of the cross may be

**“foolishness to those who are perishing,  
but to us who are being saved it is the power of God.”**  
*(1 Cor. 1:18 NIV)*

*Therefore, in season or out of season, the imperative stands: Preach the Word!*

3. **DIDASKO** means to give instruction.

New Testament preaching also includes teaching.

Teaching and preaching are often used together as in  
Matt. 4:23; 9:35; 11:1; Luke 20:1; Acts 5:42; 15:35.

These methods of imparting truth were used together  
with their content the same but *varying only in the  
form it is conveyed.*

**Didache** (teaching) is in the context of religious  
**INSTRUCTION** while

**kerygma** is that of **PROCLAMATION** by a herald.

4. **PARAKALEO** means “to call to one’s side.”

*It carries the idea of “to encourage” or “to comfort”  
someone.*

In the context of the mandate to preach, Paul said to the young Timothy,

**“Preach the Word; be prepared in season and out of season; correct, rebuke and encourage (*parakaleson*)—with great patience and careful instruction” (2 Tim. 4:2).**

Now this word highlights the **DESIRED** outcome of preaching.

It should result in people being changed.

**“Each time a preacher preaches the Word, there should be the expectation that human lives will be transformed.”**

5. **MARTUREO** is a courtroom word referring to a witness—someone who will testify of what has been seen or heard.

*To preach is to **TESTIFY** of what one knows to be true.*

A preacher must have a personal experience with Jesus Himself as Savior and Lord.

He cannot speak from hearsay.

Matthew Simpson stated that

**“preaching is not merely the delivering of a message, but it is the delivery of a message by a man who profess to have felt its power and testifies to its truth in his own experience.”**

- The preacher is not to change, add to nor subtract from the apostolic testimony.

- He is not to replace them with his own personal experiences no matter how dramatic and miraculous they may be.
- **The content of preaching is to remain the testimony of the original witnesses.**

The substance of preaching is the Word of God — nothing more, nothing less, and nothing else!

6. **DIERMENEUO** The Gospel of Luke tells something about Jesus as a preacher.

Luke 24:27

**“And beginning with Moses and all the Prophets, he explained (*diermeneusen*) to them what was said in all the Scriptures concerning himself”**

The word translated “explained” means to **INTERPRET** fully.

It is to expound and unfold the meaning of what is said.

***The verse also suggests that Jesus made a systematic presentation of the Scriptures beginning with Moses and up to the Prophets.***

**His subject is “concerning Himself.”**

All biblical preaching is Christ-centered.

Donald Hamilton makes a good summary when he wrote,

**“Much of the preaching in the Old Testament appears to involve direct revelation from God. During or after the exile, preaching began to take the shape of textual exposition**

as a part of synagogue worship. In the New Testament, the terms seem to be used somewhat interchangeably, although *kerusso* and *kataggello* emphasize the activity of preaching, while *euaggelizo* and *parakaleo* emphasize the nature and purpose of the message being preached.”

In light of these biblical definitions and delineation, biblical preaching has at least three distinct qualities in terms of its **SOURCE**, **TASK** and **GOAL**.

1. **First of all, the SOURCE of biblical preaching is not *HUMAN* speculation but *DIVINE* revelation.**

The essential point with "*kerusso*" is that, the report the herald proclaims "does not originate with them. Behind it stands a higher power."

Preaching is **PASSING** on to people what God says in His Word.

The **SUBSTANCE** of biblical preaching is what God has already revealed in the Bible.

Preaching based on any other writings or a supposed new revelation from God apart from the Bible is **NOT** biblical preaching.

As Haddon Robinson warns,

“The man in the pulpit faces the pressing temptation to deliver some message other than that of the Scriptures —

political system (either right-wing or left-wing), a theory of economics, a new religious philosophy, old religious slogans, a trend in psychology. . . . Yet when a preacher fails to preach the Scriptures, he abandons his authority. He confronts his hearers no longer with a word from God but only with another word from men.”

Preachers dare not **ADD** nor **SUBTRACT**, **CHANGE** nor **REPLACE** the apostolic testimony (*martureo*) and teaching (*didache*) that has been handed down through the inspiration of the Holy Spirit and permanently inscribed in God’s Word, the Bible.

“Thenceforth, any word from God can only come from the Word of God.”  
Dr. Luis Pantoja, Jr.

**Sidney Greidanus makes a helpful comparison:**

“Since the prophets proclaimed God’s word, their preaching was authoritative. This relationship suggests that the authority of the prophets did not reside, ultimately, in their person, their calling, or their office; rather, their authority was founded in the word of God they proclaimed.”

**This is the same way with preachers today, they have a word from the Lord, but only if they speak the Lord’s Word.**

**Preachers become the mouthpiece of God.**

As the Apostle Paul declares,

“We are ambassadors for Christ, God making His appeal through us” (2 Cor. 5:21).

**We stand before the people in behalf of God to bring to them**

## God's Word.

**Praedicatio verbi Dei est verbum Dei**

The preaching of the Word of God is the Word of God.

The Apostle Peter exhorts those who preach to speak with authority by saying,

**“If anyone speaks, he should do it as one speaking the very words of God” (1 Pet 4:11 NIV).**

2. Secondly, the **TASK** of biblical preaching is the public **EXPOSITION** of the Word of God.

Now this doesn't mean that the preacher can just **READ** the Word of God to the congregation.

It has to be **EXPLAINED** (*diermeneusen*) and **INTERPRETED**.

The reason for this, is simply because the congregation is not the original recipient of the text of Scripture.

Therefore it has to be **APPLIED** to the particular audience.

Ramesh Richard makes the same point when he said,

**“Contemporization is the main task of the expository preacher. He takes what was written centuries ago and contemporizes it for present-day audiences. He does not upgrade Scripture. The Bible is already relevant to human issues. The preacher,**

however, makes God's claims meaningful to the local congregation.”

Ultimately, this is what true biblical preaching is all about:

***proclaiming the changeless eternal truth of the Bible to the ever-changing cultural realities —bridging the gap between the ancient text and the modern audience.***

3. Thirdly, the **GOAL** of biblical preaching is to effect **CHANGE** in the hearts of people.

Jay Adams wrote,

“The purpose of preaching, then, is to effect changes among the members of God’s church that build them up individually and that build up the body as a whole.”

Wayne McDill asserts that

“preaching that is in harmony with God’s communication plan will make its aim to call for a faith response in the hearer. The purpose of preaching cannot be to promote church causes. It cannot be to press for moral reform. It cannot be to push the preacher’s agenda. Whatever the subject of the sermon, the underlying purpose must be to direct the hearer toward confidence in God.”

To preach and teach the Scripture fully means to **UNFOLD** the meaning of a text in such a way those listeners can understand and act on its truths.

Therefore, everything done in preaching, from the



choosing of the text to the closing prayer, should focus on the **EFFECT** it will instill in the hearts of the listeners.

The word “**sermon**” comes from a Latin root meaning “**to thrust**” or “**to stab.**”

It is not the preacher's primary responsibility to take a stab at human hearts—it is his only responsibility!

After Jesus explained the Scriptures, the two disciples on the road to Emmaus expressed the impact of such biblical exposition by saying,

**"Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?" (Luke 24:32 NIV).**

The minister's calling is to preach for commitment so people will make a positive response to God's claim on their lives.

As G. Friedrich has written,

**“Preaching is not a lecture on the nature of God’s kingdom. It is proclamation, the declaration of an event. . . . The word proclaimed is a divine Word, and as such it is an effective force, which creates what it proclaims. Hence preaching is no mere impartation of facts. It is event. What is proclaimed takes place.**”

## THE PRINCIPAL TYPES OF SERMONS

### The type of preaching we often hear today maybe described as:

1. The “**AROUND-THE-WORLD**” type of preaching.
2. The “**AROUND-THE-BUSH**” type of preaching.
3. The “**ALL-AROUND**” type of preaching

Homiletically, the standard threefold classification of sermons is based on the manner of handling the text. These are ...

1. The **TOPICAL Sermon** - is built around some particular subject. Usually the preacher gathers what the Bible teaches about one particular topic, organizes those passages into a logical presentation, and then delivers a topical sermon (Jerry Vines).

|   |
|---|
| Title : THE BELIEVER’S HOPE<br>Topic : Characteristics of the Believer’s Hope |
| I. It is a Living Hope (1 Peter 1:3)  |
| II. It is a Saving Hope (1 Thes. 5:8)   |
| III. It is a Sure Hope (Heb. 6:19)  |
| IV. It is a Blessed Hope (Titus 2:13)   |
| V. It is an Unseen Hope (Rom. 8:24)   |

### The Dynamic Marks of a Disciple

By Dr. Roy Verzosa

- |                           |  |
|---------------------------|--|
| I. <u>John 8:31</u>       | <u>His FAITHFULNESS</u> :<br><i>Abiding in the Word of God</i> |
| II. <u>John 13:34, 35</u> | <u>His FONDNESS</u> :<br><i>Obedying the Will of God</i>       |
| III. <u>John 15:8</u>     | <u>His FRUITFULNESS</u> :<br><i>Exhibiting the Work of God</i> |

2. The **TEXTUAL Sermon** - consists of a verse or two, or possibly a sentence within a verse, or even just a phrase within a sentence, in which the development of the main points falls right out of the word order in the text (David Larsen). In this brief portion of Scripture, the preacher finds all its spiritual possibilities, treating it exhaustively, which eventually determines the shape and character of the sermon.

Title : Excellence in Teaching

Text : Ezra 7:10

“For Ezra had set his heart to study the law of the Lord, and to practice it, and to teach His statutes and ordinances in Israel.”

- I. It Demands Resolute Determination “Ezra had set his heart”
- II. It Demands Diligent Assimilation “... to study the law ...”
- III. It Demands Complete Dedication “... and to practice it ...”
- IV. It Demands Faithful Propagation “... and to teach His statutes...”

**“EMPOWERED TO SERVE”**

Acts 1:8

By Dr. Roy Verzosa

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.”

- I. “But you ...” **THE PEOPLE THE SPIRIT EMPOWERS**  
*... are not perfect people but yielded believers.*
- II. “...will receive power ...” **THE POWER THE SPIRIT ENDOWS**  
*... is not so much an external sign but an internal vitality.*
- III. “...when the Holy Spirit comes on you ...” **THE PATTERN THE SPIRIT EMPLOYS**  
*... is not stereotyped but varied.*

3. The **EXPOSITORY Sermon** - is one in which a basic passage of Scripture is interpreted in relation to one theme or subject. The bulk of the material for the sermon is drawn directly from the passage and the outline consists of a series of progressive ideas centered around that one main idea (James Braga).

## THE QUALITIES OF A COMMITTED CHRISTIAN

3 John

By Dr. Roy Verzosa

### I. GAIUS : THE COMMENDABLE CHRISTIAN (1-8)

1. He is Devoted to the Truth (v. 3a)
2. He is Disciplined in his Walk (vv. 3b-4)
3. He is Dutiful in his Hospitality (vv. 5-8)

### II. DIOTREPHES : THE CRITICAL CHRISTIAN (9-11)

1. He is Disruptive in his Pride (v. 9)
2. He is Deceptive in his Speech (v. 10a)
3. He is Destructive in his Actions (v. 10b)

### III. DEMETRIUS : THE CONSISTENT CHRISTIAN (12-14)

1. He is Distinguished among his Peers (v. 12a)
2. He is Dedicated to the Truth (v. 12b)
3. He is Distinctive before his Leaders (v.12c)

## **TOPICAL PREACHING**

(Adapted from Rick Griffith, Homiletics Manual, Singapore Bible College, 11<sup>th</sup> Edition, April, 1999).

- **Definition:** Topical preaching is the communication of a biblical concept derived from several different passages in accordance with the author's purpose and the theme/thrust of each passage presented.
- **Advantages:** **Why is it Important to Know How to Preach Topically?**

A. Most teaching on Christian living is not summed up in a single passage and thus leads the preacher to a type of topical exposition:

1. **DOCTRINAL**: Nearly all doctrines are derived from studying the whole of Scripture (e.g., the Trinity, angels, the millennium, salvation, etc.). Topical preaching enables hearers to grasp a subject of the Bible as a whole.
  2. **BIOGRAPHICAL**: Often times passages about a single person are found in a variety of places (Peter in the Gospels, Acts, Galatians, 1-2 Peter; King David in 1-2 Samuel, 1 Chronicles, Psalms, etc.) This necessitates covering several key texts.
  3. **PROCEDURAL**: A step-by-step method of how to do something (e.g., discern one's spiritual gift) is generally not given in a single passage.
  4. **ETHICAL**: Sometimes an ethical issue is not specifically addressed at all in Scripture (euthanasia, nuclear war, abortion, etc.). Topical preaching enables the speaker to present relevant biblical principles which at least indirectly relate to a subject.
  5. **EVANGELISTIC**: Although many passages are evangelistic in intent (John's Gospel), evangelistic preaching often works well in a topical style.
  6. **PROVERBS**: Most of this book must be preached topically as the various proverbs are not grouped by topic. A single proverb does not teach a truth in all its dimensions either.
- B. Topical sermons often work well between expositional series and can be preached on **SPECIAL** days of the year: Mother's Day, Father's Day, Easter, Christmas, etc.)
- C. Remember that the worst type of sermon you can preach is the type you preach **ALL THE TIME**. Use variety! Even good expository preaching can get old at times, so spice up your people's pulpit diet with a change.
- **Disadvantages: What are Some Potential Pitfalls in Topical Preaching?**
    - A. Deriving the topic first, then the verses, can easily force **FOREIGN** meanings into texts. Verses can more easily be taken out of context in topical than in expository preaching.
    - B. A steady diet of topical preaching might convince listeners that the Bible **ANSWERS** every topic with a verse. This simplistic view can lead the people to miss out on the great gems Scripture contains because they falsely perceive the Bible as systematic theology.
    - C. With regular topical preaching the preacher tends to only preach on his areas of **STRENGTH**. This is bad for the preacher and congregation alike. In contrast, systematic exposition through books of Scripture reveals our weaknesses and keeps us in balance.

## **Expository Preaching**

### **I. What's Required for a Sermon to be Expository?**

#### **A. Definitions**

1. “Expository preaching explains a passage in such a way to lead the congregation to a true and practical **APPLICATION** of that passage” (*Walter Liefeld*).
2. “Expository preaching is “Bible-centered preaching. That is, it is handling the text in such a way that its real and essential **MEANING** as it existed in the mind of the particular Biblical writer and as it exists in the light of the over-all context of Scripture is made **PLAIN** and **APPLIED** to the present-day needs of the hearers” (*Sidney Greidanus*).
3. “Expository preaching is the **PROCLAMATION** of a biblical concept, derived from and transmitted through a **HISTORICAL, GRAMMATICAL, LITERARY** study of a passage in its context, which the Holy Spirit has first made vital in the **PERSONALITY** of the preacher, and then through him applies to the **EXPERIENCE** of the congregation” (*Haddon Robinson*).
4. “Expository preaching is a discourse that **EXPOUNDS** a passage of Scripture, organizes it around a central **THEME** and main divisions which issue forth from the given text, and then decisively applies its message to the listeners” (*Jerry Vines*).
5. “Expository preaching is the technique of developing and presenting **EXTENDED** passages of Scripture in an understandable manner, applying the truth to **CAPTURE** the interest and **SECURE** a favorable response from the listener” (*Douglas White*).
6. “Expository preaching approaches the Word of God **INDUCTIVELY**, studies it **EXEGETICALLY**, then explains it to the people **EXPOSITIONALLY**” (*John MacArthur, Jr.*).
7. “Expository preaching is the **CONSECUTIVE** treatment of some book or extended portion of Scripture on which the preacher has concentrated head and heart, brain and brawn, over which he has **THOUGHT** and **WEPT** and **PRAYED**, until it has yielded up its inner secret, and the spirit of it passed into his spirit” (*F.B.Meyer*).
8. “Expository preaching is the **CONTEMPORIZATION** of the central proposition of a biblical text that is derived from **PROPER** methods of interpretation and declared through **EFFECTIVE** means of communication to **INFORM** minds, **INSTRUCT** hearts, and **INFLUENCE** behavior toward godliness” (*Ramesh Richard*).

#### **B. Characteristics**

1. *An expository message deals with **ONE** basic passage of Scripture.*
2. *An expository message has hermeneutical **INTEGRITY***

3. *An expository message has COHESION.*
4. *An expository message has MOVEMENT and DIRECTION*
5. *An expository message has APPLICATION.*

## II. Why is Expository Preaching Important?

1. *It teaches God's Word in the SETTING chosen by the Holy Spirit.*
2. *It directs the attention of the hearer to the BIBLE.*
3. *It has INHERENT authority and power.*
4. *It protects against the IMPROPER interpretation of Scripture.*
5. *It best enables the preacher to preach through ENTIRE books of the Bible*
6. *It saves TIME by not having to decide what subject to speak on.*
7. *It guards us from some of the DANGERS of topical preaching.*

## III. What are the Advantages of Expository Preaching?

1. We can be more CONFIDENT of preaching God's will when we preach His Word.
2. SUBJECTIVISM is minimized because we confine ourselves to biblical truth
3. We can include TOUCHY subjects in the course of sequential exposition without being accused of directing our message towards certain individuals.
4. It provides the preacher a fine opportunity to MODEL Bible study
5. It saves TIME by not having to provide background material to each sermon passage since it would have been covered in previous recent messages
6. It helps prepare the congregation for next week's SEQUENTIAL message
7. It is easier for new Christians to GRASP.

## IV. What Difficulties Accompany Expository Preaching?

1. It requires a THOROUGH study of the passage. Such study must emphasize literary structure and flow of thought over parsing, diagramming, and word studies.

2. It requires observation of sound principles of **HERMENEUTICS**.
3. It requires constant **ATTENTION** to the larger context of the book.
4. It requires faithfulness to the **LITERARY** form of the passage and its context.

V. **How can Expository Preaching be Contemporary?**

A. ***Know both cultures well***

1. **Ancient**: Do your homework to know the background and conceptual framework of the passage. Here's when a good knowledge of OT and NT backgrounds is indispensable. Exegete the **WORD** !
2. **Modern**: Take into account the listeners' level of biblical knowledge, experience with Christianity and the evangelical subculture, education level, and socio-cultural environment. Get to know your people and their needs! Exegete the **WORLD** !

B. ***Preach the life SITUATION of the passage before abstracting principles.***

C. ***Get a feel for the SETTING of the passage (events, words, teachings, etc.) and determine what things in modern culture most closely approximate that setting.***



# PHASE 2

## THE THEOLOGICAL REFLECTION

Addressing the People's Question

**Expository Preaching** is the exposition of one basic passage of Scripture, which through an Exegetical Investigation **DISCOVERS** its original meaning and by Theological Reflection determines its implication, which the Holy Spirit first applies to the preacher, who then by Homiletical Presentation **delivers** its message to effect change in the hearts of the listeners.

### STEP # 1 **DEFINE** the Central Idea of the Text (C.I.T.)

It has 2 components:

- a) The **THEME** of the Text – What is the author talking about in the text?
- b) The **THRUST** of the Text – What is the author saying about what he is talking about in the text?

**Benefits of the C.I.T.** [Adapted from Jerry Vines and Jim Shaddix, *Power in the Pulpit: How to Prepare and Deliver Expository Sermons* (Chicago: Moody Press, 1999), 132-133]

- a) Structural **FOUNDATION**
- b) Mental **ORGANIZATION**
- c) Intentional **SERMONIZATION**
- d) Directed **RECEPTION**

### EXERCISE

1. For I shall not pass through this life but once.  
Any good, therefore, that I can do  
Or any kindness I can show to any fellow creature,  
Let me do it now.  
Let me not defer or neglect it,  
For I shall not pass this way again.

**THEME:** **THE REASON I SHOULD DO GOOD TO OTHERS NOW**

**THRUST:** **IS I WON'T HAVE THE SAME OPPORTUNITY AGAIN**

2. G. K. Chesterton once said it is often supposed that when people stop believing in God, they believe in nothing. Alas, it is worse than that. When they stop believing in God, they believe in anything.  
*Malcolm Muggeridge*

THEME: THE CONSEQUENCE OF NOT BELIEVING IN GOD

THRUST: IS THAT WE WILL BELIEVE ANYTHING

3. A good name is more desirable than great wealth; the respect of others is better than silver or gold.  
*Prov. 22:1*

THEME: THE WORTH OF A GOOD REPUTATION

THRUST: IS MORE THAN MATERIAL WEALTH

4. Praise the Lord, all nations; Extol him, all you people!  
For his love is strong, His faithfulness eternal. *Ps. 117*

THEME: THE REASON WHY EVERYONE SHOULD PRAISE THE LORD

THRUST: IS BECAUSE OF HIS LOVE AND FAITHFULNESS

5. "Why do you call me, 'Lord, Lord,' and do not do what I say? I will show you what he is like who comes to me and hears my words and puts them into practice. He is like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete."  
*Luke 6:46-49*

THEME: THE EVIDENCE OF TRUE LORDSHIP      THE RESULT OF A LIFE

THRUST: IS OBEDIENCE

OF OBEDIENCE  
IS THE ABILITY TO  
WITHSTAND TRIALS

6. Now listen, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money." Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes. Instead, you ought to say, "If it is the Lord's will, we will live and do this or that." As it is, you boast and brag. All such boasting is evil. *James 4:13-17*

THEME: THE REASON WE SHOULD NOT BE PRESUMPTIOUS

THRUST: IS BECAUSE WE ARE NOT IN CONTROL OF EVENTS

7. And when you pray, do not imitate the hypocrites; they love to say their prayers standing up in the synagogues and at the street corners for people to see them. I tell you solemnly, they have their reward. But when you pray, go to your private room, and when you have shut your door, pray to your Father who is in that secret place, and your Father who sees all what is done in secret will reward you. *Matthew 6 : 5-6*

THEME: THE RIGHT MOTIVE IN PRAYER

THRUST: IS TO COMMUNE WITH GOD ALONE  
RATHER THAN FOR PUBLIC DISPLAY

OR

THEME: THE MOST EFFECTIVE PRAYER

THRUST: IS WHEN GOD IS OUR ONLY AUDIENCE

8. Do not speak harshly to a man older than yourself, but advise him as you would your own father; treat the younger men as brothers and older women as you would your mother. Always treat younger women with propriety, as if they were your sisters. *1 Tim. 5: 1-2*

THEME: THE RIGHT MANNER OF RELATING WITH PEOPLE

THRUST: IS CHARACTERIZED BY RESPECT

9. The law of the LORD is perfect, reviving the soul.  
The statutes of the LORD are trustworthy, making wise the simple.  
The precepts of the LORD are right, giving joy to the heart.  
The commands of the LORD are radiant, giving light to the eyes.  
The fear of the LORD is pure, enduring forever.  
The ordinances of the LORD are sure and altogether righteous.  
They are more precious than gold, than much pure gold;  
they are sweeter than honey, than honey from the comb.  
By them is your servant warned; in keeping them there is great reward.

*Ps 19:7-11*

THEME: THE BENEFITS OF OBEYING THE WORD OF GOD

THRUST: ARE LIFE CHANGING

9. Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved. For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. Christ is the end of the law so that there may be righteousness for everyone who believes.

*Romans 10:1-4*

THEME: GOD'S WAY OF SALVATION

THRUST: IS BY BELIEVING IN CHRIST ALONE

11. Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.

*Psalms 1:1-3*

THEME: THE CHARACTERISTIC OF A BLESSED MAN

THRUST: IS HIS COMMITMENT TO THE WORD OF GOD

OR

THEME: THE RESULT OF MEDITATING GOD'S WORD

THRUST: IS A FRUITFUL LIFE

12. A good sermon leaves you wondering how the preacher knew all about you.

THEME: THE TEST OR QUALITY OF A GOOD SERMON

THRUST: IS IT REVEALS WHO YOU ARE

## STEP # 2 DETERMINE the Central Idea of the Sermon (C.I.S.)

### ➤ Steps to the Central Idea of the Sermon (C. I. S.)

C - ONSIDER the different preachable ideas in the passage

I - DENTIFY the different observable needs of the congregation

S - TATE the Purpose of the Sermon (P.S.) that will enable you  
to be faithful to the text and relevant to the audience.

### ➤ The C. I. S. has 2 components:

a) The THEME of the Sermon – What am I talking about?

b) The THRUST of the Sermon – What am I saying about what I'm  
talking about?

## SAMPLES:

**So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.  
Ephesians 4:17-19**

CIT : Paul instructed the Ephesians to stop acting like their fellow Gentiles and start acting like Christ.

PS: I want these Christian young people to commit to replace worldly ways with Christlike qualities.

CIS: Christians should stop acting like the lost culture around them and start acting like Christ.

**You then, my son, be strong in the grace that is in Christ Jesus. 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. Endure hardship with us like a good soldier of Christ Jesus.**

#### **Ephesians 4:17-19**

CIT: Paul charged Timothy to faithfully pass the gospel to the next generation in the face of opposition.

PS: I want our church leaders to commit to becoming intentional about discipling the people for whom they are responsible.

CIS: Christian leaders must faithfully pass the gospel to the next generation even in the face of opposition.

**Be strong and courageous, because you will lead these people to inherit the land I swore to their forefathers to give them. Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written on it. Then you will be prosperous and successful. Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go.”**

#### **Joshua 1:6-9**

CIT: Because of His faithfulness, God encouraged Joshua to be strong and courageous in leading the Israelites into Canaan.

PS: I want church members to know that our faithful God will give strength and courage as we obediently start this new church planting effort.

CIS: The people of God can have strength and courage to serve Him obediently because of His faithfulness.

#### Central Idea of the Text

#### ***Judges 16***

**The result of Samson’s immorality with Delilah was God’s Judgment upon his very life in the pagan temple of Dagon**

#### Central Idea of the Sermon

**God judges any “he-man” with a “she-weakness”**

Central Idea of the Text

***Matthew 6:5-8***

**The manner in which the disciples were to pray was secretly rather than for public show like the Pharisees.**

Central Idea of the Sermon

**God is more concerned with the motivation than with the mechanics of prayer**

Central Idea of the Text

***John 13:1-17***

**The reason Jesus washed the disciples' feet was because He sought to set an example of love humbly serving others.**

Central Idea of the Sermon

**When you love people like Jesus, you don't mind dirt.**

**Developmental Questions**

Proposition: There are only three things that can be done with any given idea or statement, whether it be the main idea of the message or one of the points within the outline --- you can . . .

**I. EXPLAIN IT**

**II. PROVE IT**

**III. APPLY IT**

## STEP # 3 **DECIDE** on the Title of the Sermon

### ➤ **The Purpose of the Title**

1. **ATTENTION** The sermon title is primarily designed to get attention. It is the primary public relations agent for the sermon. You are seeking to arouse interest on the part of those who may hear your message.
2. **REINFORCEMENT** The title also provides a shorter, looser rendition of the sermon proposition, which can reinforce the thrust of the message in the listeners' minds.
3. **MEMORY** The sermon title serves as a mooring to which the listener may tie the content of the message for easy recollection. After a sermon is heard, a well-worded title may help to jog the listener's memory of the sermon substance.

### ➤ **Qualities of Good Titles**

1. **TANTALIZING** Develop titles that whet the appetite of potential listeners. Just as a good advertisement causes a listener to crave a piping hot pizza at lunchtime, so your sermon title should cause people to want to hear your message.
2. **BRIEF** Capsulize your sermon in a word, phrase, or short sentence. Make it easy for people to remember. "Seventeen Reasons Why the Modern Church Is Not Getting the Job Done as It Should Be Getting Done" is not a good title. "The Breakdown of the Modern Church" would be a better effort.
3. **CATCHY** Try to capture the gist of the sermon in a catchy word or phrase that will stick in the listeners' minds. Good titles will grab the attention and not let go.
4. **APPROPRIATE** Make sure your title has taste and integrity. Avoid sensational and offensive wording as well as ridiculous suggestions. Titles such as "Seven Dips in a Muddy Pond" for a sermon on Naaman the leper really becomes absurd.
5. **DELIVERABLE** Do not promise more than you can give in a message. Neither "The Second Coming" nor "How to Solve All Your Problems" are good titles – the former because it is too broad and the latter because it is impossible. Some preachers have lost credibility because the substance of their sermon did not fulfill the enormous claims of the title.
6. **RELATED** Each title must be related closely to the C. I. S. Do not promise something that the C. I. T. does not provide.



➤ **Types of Titles** (Adapted from Jerry Vines and Jim Shaddix, *Power in the Pulpit*)

A variety of kinds of titles can be used to label sermons. The particular type should be employed based upon the nature of the message, the occasion, and the audience.

**KEY WORD or Phrase** – a word or phrase that describes the essence of the C.I.S.

Title: “The Dream Team”  
Text: Ephesians 3:14-21

**IMPERATIVE Statement** – a statement that emphasizes an action or command that the sermon will put forth

Title: “Go for the Gold!”  
Text: 1 Corinthians 9:24-27

**INTERROGATIVE Statement** – a probing question, which the sermon promises to address

Title: “What Is So Amazing About Grace?”  
Text: Titus 2: 11-15

**DECLARATIVE Statement** – a statement of claim, which the sermon proposes to support

Title: “The Salt of the Earth”  
Text: Matthew 5:13-116

## STEP # 4 **DESIGN** the Structure of the Sermon

➤ **Excellent sermon design gives the preacher several advantages:**

1. A clear design gives **STRUCTURE** to the sermon. Too often the preacher takes a text, departs therefrom, and goes everywhere preaching the gospel. Design keeps him on course and enables him to summarize better what he has said for a final impression upon his listeners.
2. A clear design gives **GUIDANCE** to the listener. As the message is delivered, the hearer can better follow its logical unfolding.
3. A design gives the sermon a sense of **PACE**. The message is journeying step by step through a passage of Scripture, moving toward an effective climax. This logical development will give your listeners a sense of expectancy and anticipation.

4. A design brings **UNITY** to the various parts of the sermon for both preacher and listener. It ties the different parts of the message together. Each division can be related to the others as the Central Idea of the Sermon is unfolded.
  5. A design gives **ARRANGEMENT** to the abundance of exegetical material. It will help the preacher know how to organize his information and determine where each piece fits best.
- ***The structure of the sermon will be similar to the structure of the text. If your text had three main points, the body of your sermon will usually reflect that number.***

## **PRINCIPLES IN OUTLINING**

### ➤ **Qualities of a Good Outline**

1. **UNITY** – every point (or move or step) of the outline is controlled by the main idea (C.I.S.). The points will develop the Central Idea of the Sermon. Any point that does not contribute to the thesis is material for another sermon. A well-constructed outline will have unity. It will help us stay on the road and avoid side trips that could get us lost in unfamiliar places. The question to keep in mind as we continue the sermon is this: “Does each point contribute to the development of the sermon?”
2. **BALANCE** – An outline will help us keep the sermon in balance by giving each point the development it deserves. One of the problems with sermons is that often one point gets more attention than it needs. As a result, the other points suffer in comparison. The idea is to keep the points in proper balance. The question to be asked in outlining a sermon is this: Are we giving each point the time needed to develop it properly?
3. **MOVEMENT** – A sermon should move swiftly to accomplish its purpose. An outline is the road map of how that trip is to be taken. The sermon should move toward a climax, where the celebration and challenge of the sermon idea is experienced. Each point should lead to the next one, so the points should be in the proper sequence. The outline moves to the conclusion in the proper way. The question to ask in writing an outline is this: Are the points moving the sermon to a climax?

### ➤ **Every point of the outline should exhibit the features summarized in the acronym - S. A. V. E.** (Adapted from Ramesh Richard, *Scripture Sculpture*)

- |                                   |  |
|-----------------------------------|--|
| <b><u>STATE</u></b> the point.    | The audience should hear the point you are making. This can be done clearly when you use contemporary and concrete language. |
| <b><u>ANCHOR</u></b> the point.   | Where is this point found in the text? You give authority to the point by anchoring it in the text.                          |
| <b><u>VALIDATE</u></b> the point. | Explain why you have drawn this particular point from a text.  |

**EXPLAIN** the point.

Here you probe the meaning of the point. You can use the result of your study in phase one or you can use an illustration to help the people understand this point.

## **REITERATION**

Once you have clarified your major divisions, always look to see if they can be reworded in such a way that repeats the proposition. When a sermon's structure can be expressed in an easy-to-follow, memorable way, the truth of God's Word has a better chance of being firmly planted in the heart.

### ➤ **Types of Reiterative Patterns**

Four particular reiterative patterns enhance understanding and response:

**ALLITERATION** This can mean beginning a word with the same letter and even the same first syllable.

**Sample:**    **A Purposeful Interlude**  
                  **A Personal Interlude**  
                  **A Private Interlude**  
                  **A Peaceful Interlude**

**Assume our Position in Christ**  
**Assert our Prerogative in Christ**  
**Accept our Provision in Christ**

**Respect the Mystery of God's Providence**  
**Request the Ministry of God's People**  
**Rest in the Mastery of God's Peace**  
**Rejoice in the Majesty of God's Power**

**ASSONANCE**            The pattern of assonance usually employs words that have similar endings.

**We Must Treat Our Enemies Pleasantly**  
**We Must Treat Our Enemies Profitably**  
**We Must Treat Our Enemies Prayerfully**

**His Interaction is Plausible**

## His Construction is Passable His Foundation is Possible

### **REPETITION**

Repeating certain terms highlights key concepts.

**Why should I crown Him?  
How should I crown Him?  
When should I crown Him?**

### ➤ **Dangers of Reiteration**

#### **ABUSE**

Preachers who use reiterative patterns sometimes demonstrate a tendency to manipulate the subject matter in order to make the content fit a desired design.

#### **ADDICTION**

Some pastors become so addicted to the use of reiteration that their designs become burdensome for the hearers.

#### **ARROGANCE**

Like excessively referring to the meaning of Greek works, some preachers use reiterative patterns to display their ingenuity and cleverness.

### ➤ **Advantages of Reiteration**

#### **INTERPRETATION**

A Reiterative pattern design frequently is fitted to good interpretation, making reiteration conducive to sound Bible exposition.

#### **INSTRUCTION**

Designs that are characterized by reiteration tend to guide listeners through the journey of the sermon more easily.

#### **INTERNALIZATION**

Reiterative designs can aid the memory of both preacher and audience.

## **Types of Outline**

1. **Order of IMPORTANCE** – items are arranged in an order of ascending importance from the least important to the most important.
2. **Order of General to SPECIFIC** – begins with broad generalizations or large classes before mentioning specific details.



## STEP # 5 **DISCOVER** Illustrations to Amplify the Sermon Material

1. **Illustrations CLARIFY**. They primarily help listeners understand what is being explained.
2. **Illustrations INTENSIFY**. A simple, to-the-point illustration can drive home a truth and make it stick in the minds of the listener, thus enhancing memory.
3. **Illustrations APPLY**. They help build bridges to your hearers. By means of an illustration you can create an awareness of need, stir emotions, move people to action.
3. **Illustrations ATTRACT**. Though people may not be especially interested in what you have to say, you can create interest and a favorable hearing by means of a well-presented illustration.
5. **Illustrations ARGUE**. They can demonstrate the validity of one contention and the fallacy of another.

➤ **Illustration Qualities** (Adapted from H. C. Brown, Jr., H. Gordon Clinard, Jesse J. Northcutt & Al Fasol, *Steps to the Sermon, Revised*).

A number of qualities should be sought when choosing illustrations.

1. **A good illustration is FAMILIAR**. A good illustration clarifies the truth you are communicating. The unknown is interpreted by the known. Consequently, if your illustration involves something with which your listeners are familiar, it will help them understand what you are trying to say.
2. **A good illustration is PERSUASIVE**. Often a truth that is resisted initially can gain a hearing by means of a simple illustration.
3. **A good illustration is COLORFUL**. Make use of simile and metaphor. Use the mechanism of parable. Touch your people where they live by using illustrations taken from their life experiences.
4. **A good illustration is APPROPRIATE**. Work hard to see that your illustrations actually illustrate your point. Some illustrations may be inappropriate because they do not match a particular audience.
5. **A good illustration is BELIEVABLE**. An illustration that sounds farfetched will immediately produce questions in the minds of your hearers. If you are making up an illustration, say so. If the story is imaginary, do not hesitate to tell your audience at the appropriate time.

## STEP # 6 **DEVELOP** the Introduction and Conclusion of the Sermon

### I. **Guidelines in Making Introductions** (Adapted from John MacArthur, Jr., *Rediscovering Expository Preaching*. Dallas: Word, 1992).

- A. Every introduction should have a clear **PURPOSE** – both the preacher and the congregation.
- B. As a general rule, development of introductions comes toward the **END** of message preparation. That way the message is pretty much in place and the introduction can have the highest level of relationship to the Central Idea of the Sermon (C.I.S.).
- C. An introduction should create **INTEREST** in listening further. It should touch some need or arouse some curiosity. An introduction should also orient the listeners to the development of the message.
- D. **Elements of a Good Introduction** (Memory Acronym: “**GRIP**”) (Revised from Rick Griffith, *Homiletics Manual*, Singapore Bible College, 11<sup>th</sup> Edition, April, 1999)

#### **A good introduction will . . .**

- 1. **GET** Attention on the subject (secular contact point establish relevance)
- 2. **RAISE** Need or Arouse Curiosity (personal contact point)
- 3. **INTRODUCE** the Subject, Main Idea, or First Point (structural contact point):
- 4. **PROVIDE** Background to the Text (biblical contact point to establish authority)

### II. **Guidelines in Making Conclusions**

#### **A good conclusion will . . .**

- 1. **STATE** (inductive) or Repeat (deductive) the Central Idea of the Sermon then  
Restate It
  - 2. **TELL** the Main Points
  - 3. **APPLY** and/or Exhort to Obedience
  - 4. **INCLUDE** Variety
  - 5. **NOT** Longer than the Main Points
- C. The two broad purposes of a conclusion are to **SUMMARIZE** and to **EXHORT**.

## STEP # 7 **DEVOTE** Enough Time to Write the Sermon Manuscript

### I. Advantages of Writing the Sermon

1. You can actually see the **DEVELOPMENT** of the sermon, which may help you to enhance it. By doing so, the preacher is able to formulate his thoughts and be intentional about his expression.
2. You can **INTERNALIZE** the sermon before you preach it, if it is on paper.
3. You can **IMPROVE** the sermon as you become aware of new or better information.
4. Your sermon manuscript will reveal areas that need to be **REINFORCED** with illustrations, transitions, and applications. You can also remove any material that is irrelevant or unclear.
5. You will have some idea how long the sermon will take and will be able to **CONTROL** its length. Experience will tell you how long it takes to preach through a page of sermon material.
6. Your exposure to the manuscript will **JOG** your memory when you are in the pulpit. Once you know your material so well you won't need to look at your notes to often. The biblical text will provide memory clues to the manuscript you have prepared.
7. You can preach the sermon **AGAIN** without leaving out anything important (though you will have to rework it to suit another audience). If you do not write out your sermon, you will never preach the same sermon again.

### II. Advantages of Preaching Without Notes

1. Preaching without notes **GIVES** the preacher more freedom of expression and body movement.
2. Preaching without notes **ENHANCES** eye contact and audience rapport.
3. Preaching without notes **INSPIRES** careful preparation.

### III. Risks of Preaching Without Notes

1. Preaching without notes **FORCES** the preacher to choose his words as he preaches.
2. The preacher without notes might **FORGET** something he meant to say.
3. Preaching without notes risks the **TEMPTATION** to be lazy and substitute glibness of speech for adequate preparation.



#### IV. Guidelines to Using Notes Without Being Noticed

1. Your goal should be to handle your **NOTES** in such a way that your listeners do not realize you are using them.
2. Never say anything while your **EYES** are looking down. If you can avoid looking at your notes while communicating their content, you will be able to stimulate the pace and look of conversational delivery.
3. Practice with your manuscript, **GLANCE** down and memorize a couple of phrases or sentences. Then bring your head back up and, while looking at a fixed object across the room, conversationalize aloud what you just memorized.
4. Use good **BODY** language to offset your dependence upon notes.
5. When you prepare your manuscript for use in the pulpit, make it **READER-FRIENDLY**. Type it in bigger font size (if you have a computer) or write it triple-spaced in bulleted lines. Indent every new sentence like a paragraph.
6. Format the manuscript in such a way that you **PLAN** for the page breaks while you are either looking at the audience or reading from the biblical text. This practice will go a long way toward making your message more conversational.
7. Over-learn your material. Try **READING** your notes aloud a number of times. Think about what you are saying as you vocalize each expression. Then put the notes aside and try to re-create the basic sections of your message.

#### **THE C-R-E-A-M OF THE CROP**

**CONTRAST**

**RHyme**

**ECHO**

**ALLITERATION**

**METAPHOR**

## PLANNING A PREACHING MENU

Stuart Briscoe, a seasoned preacher, said that we need to become “*intentional biblical nutritionist*.” His starting point is the Scriptures and in the process expose people’s hearts to what they say, and not so much “What do these people want to hear?” But he tries to integrate the overall message of the book, for example, into a contemporary theme. Even in doing a book series, he tries to make each message topical in the sense that the biblical material is applied to a specific contemporary issue.

➤ **Why Plan a Preaching Menu?** [Adapted from Stewart Briscoe, Bill Hybels and Haddon Robinson, *Mastering Biblical Preaching* (Portland: Multnomah Press, 1989), 47]

1. Planning makes preaching **EASIER** because you don’t have to spend half the week scratching your head about the subject.
2. Planning helps you avoid **REPEATING** yourself. It keeps your preaching fresh and helps provide the congregation with the whole counsel of God.
3. Many in your congregation would like to know what to **EXPECT** in the weeks and months ahead, so they expect some kind of strategy to your preaching.
4. Planning allows you to preach sermons in series, whose **MOMENTUM** often builds as the theme develops. People get interested in the series and come back to hear more.

➤ **How to Balance the Preaching Menu?** [Adapted from *Mastering Biblical Preaching*, 51-52]

1. **OLD** Testament and **NEW** Testament.
2. **DOCTRINAL** and **RELATIONAL**
3. **MASCULINE** and **FEMININE**
4. **INWARD** Growth and **OUTWARD** Ministry.

➤ **Selecting the Passage for Preaching**

1. **PLANNED** Systematic Exposition
  - **BOOK** Series
  - **BIOGRAPHICAL** Series
  - **DOCTRINAL** Series

2. **PEOPLE'S** Needs
3. **PERSONAL** Experience
4. **PARTICULAR** Holidays

➤ **Seven Disciplines Necessary for Preaching from a Bible Book** (Adapted from Harold T. Bryson, *Expository Preaching*, 41-65)

1. Preparing a Paper on the **HISTORICAL** Background of the Book
2. Making a Detailed **ANALYSIS** of the Book
3. Engaging in Extensive **EXEGESIS** of the Book
4. Initiating **INTERPRETATIONS** of each Text
5. Surveying the Variety of **LITERARY** Possibilities
6. Plotting a Series of **SERMONS** from the Book
7. Preparing **INDIVIDUAL** Sermons from the Book

## **Sample**

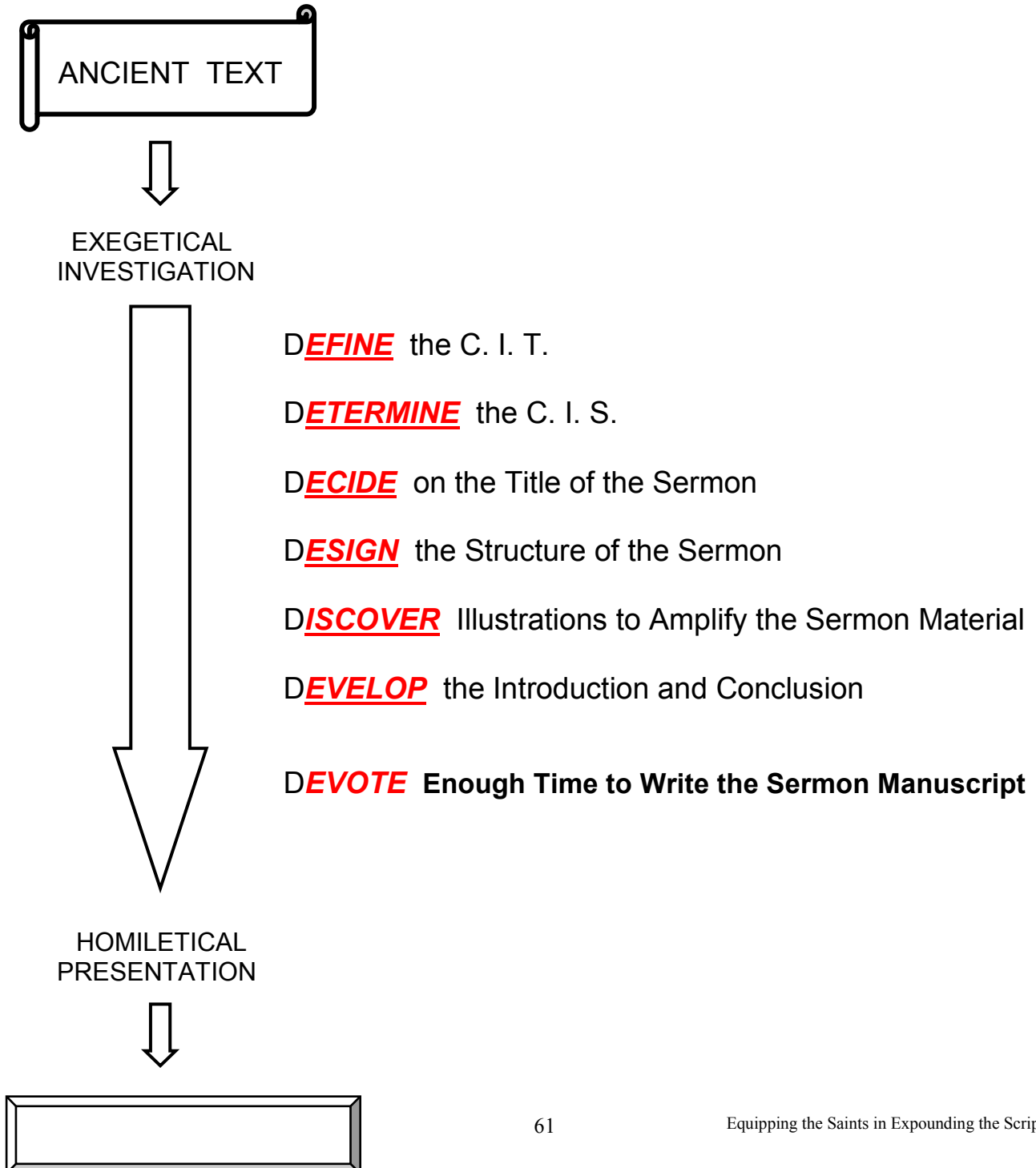
### **Book of Ephesians**

- |         |   |
|---------|---|
| 1:1-2   | Paul greets the saints  |
| 1:3-14  | Paul praises God for His preplanned spiritual blessings               |
| 1:15-23 | Paul prays that we would understand these blessings                   |
| 2:1-10  | Paul teaches the individual's new position because of God's blessings |
| 2:11-22 | Paul teaches the group's new position because of God's blessings      |
| 3:1-13  | Paul explains his own mission: to proclaim God's blessings            |
| 3:14-21 | Paul prays that we would know God's blessings in our deepest being.   |

- 4:1-16 Paul urges unity based on the common foundation.
- 4:17-32 Paul urges holiness based on the common foundation.
- 5:1-20 Paul urges a walk in love, light, and wisdom based on the common foundation.
- 5:21-6:9 Paul urges submission based on the common foundation.
- 6:10-20 Paul urges steadfast warfare against spiritual forces based on the common foundation.
- 6:21-24 Paul closes.

## SUMMARY OF PHASE 2

### THEOLOGICAL REFLECTION



## **THE HOMILETICAL PRESENTATION**

Announcing the Sermon's Application

**Expository preaching** is the exposition of one basic passage of Scripture, which through an Exegetical Investigation discovers its original meaning and by Theological Reflection determines its implication, which the Holy Spirit first applies to the preacher, who then by Homiletical Presentation **DELIVERS** its message to effect change in the hearts of the listeners.

The effectiveness of sermons depends upon two factors:

1. **WHAT** we say (content)
2. **HOW** we say it (delivery)

### **“Peoples Greatest Fears”**

10. Dogs
9. Loneliness
8. Flying
7. Death
6. Sickness
5. Deep Water
4. Financial Problems
3. Insects & Bugs
2. Heights
1. Speaking Before a Group

*“The mind is a wonderful thing. It starts working the minute you're born and never stops until you get up to speak in public.”* Jacob Baude

### **THE GIANT OF INTIMIDATION (Bruce Wilkinson)**

The giants of intimidation are the ones who cause you to want to run when you stand before others. It is rooted in a fear of others and a concern for how they will respond to us. And, these giants make their presence known whenever you start to speak.

### **THE GIANT OF INHIBITION (Bruce Wilkinson)**

To inhibit yourself is to restrain yourself, to feel uncomfortable about doing something.

“Fear defeats more people than any other one thing in the world.” Ralph Waldo Emerson

For God has not given us a spirit of fear, but of power and love and of a sound mind. 2 Tim. 1:7

1. **PURPOSE**

2. **PASSION**

- Effective delivery begins with **DESIRES**. If you don't want to say it well, you won't!

3. **PATTERN**

- **READING** the Manuscript – the preacher has written out his sermon in full and takes his manuscript into the pulpit and reads from it word for word.
- **RECITING** from Memory – the speaker writes out a manuscript in full, commits it to memory, then delivers it without any reference to his manuscript.
- **RENDERING** Extemporaneously – the plan of the discourse is drawn out on paper and all the principal points are stated or suggested, but the language is extemporaneous.
- **RECOUNTING** Freely – after a careful and thorough preparation, a full or partial manuscript will be written but the preacher goes into the pulpit without notes. The logical flow of ideas already established in the written material but the choice of the actual words may vary at the time of delivery.

4. **PRESENCE**

a. Appearance

b. Posture

c. Face You have more than 80 muscles in your face and are capable of making more than 7000 different facial expressions.

d. Eyes

e. Gesture

## f. Movement

### 5. **PROJECTION**

- a. **PITCH** vary your inflections (raise and lower how high and low your voice sounds).
- b. **POWER** vary your volume (don't only shout/speak with intensity, but whisper too).
- c. **PACE** vary your rate (how fast you speak). Communication is hindered when the speaker speaks too fast or too slow. Good delivery has a sense of pace. The sermon marches with a sense of movement.
- d. **PAUSE** vary your silence (give long pauses for effect, but not too much!).

**“The right word may be effective but no word can ever be as effective as a mighty timed pause.” Mark Twain**

- e. **PRONUNCIATION** proper phrasing and pronunciation enhances reception. Acceptability is determined when the listeners are able to grasp what the speaker says.

### 6. **PRACTICE**

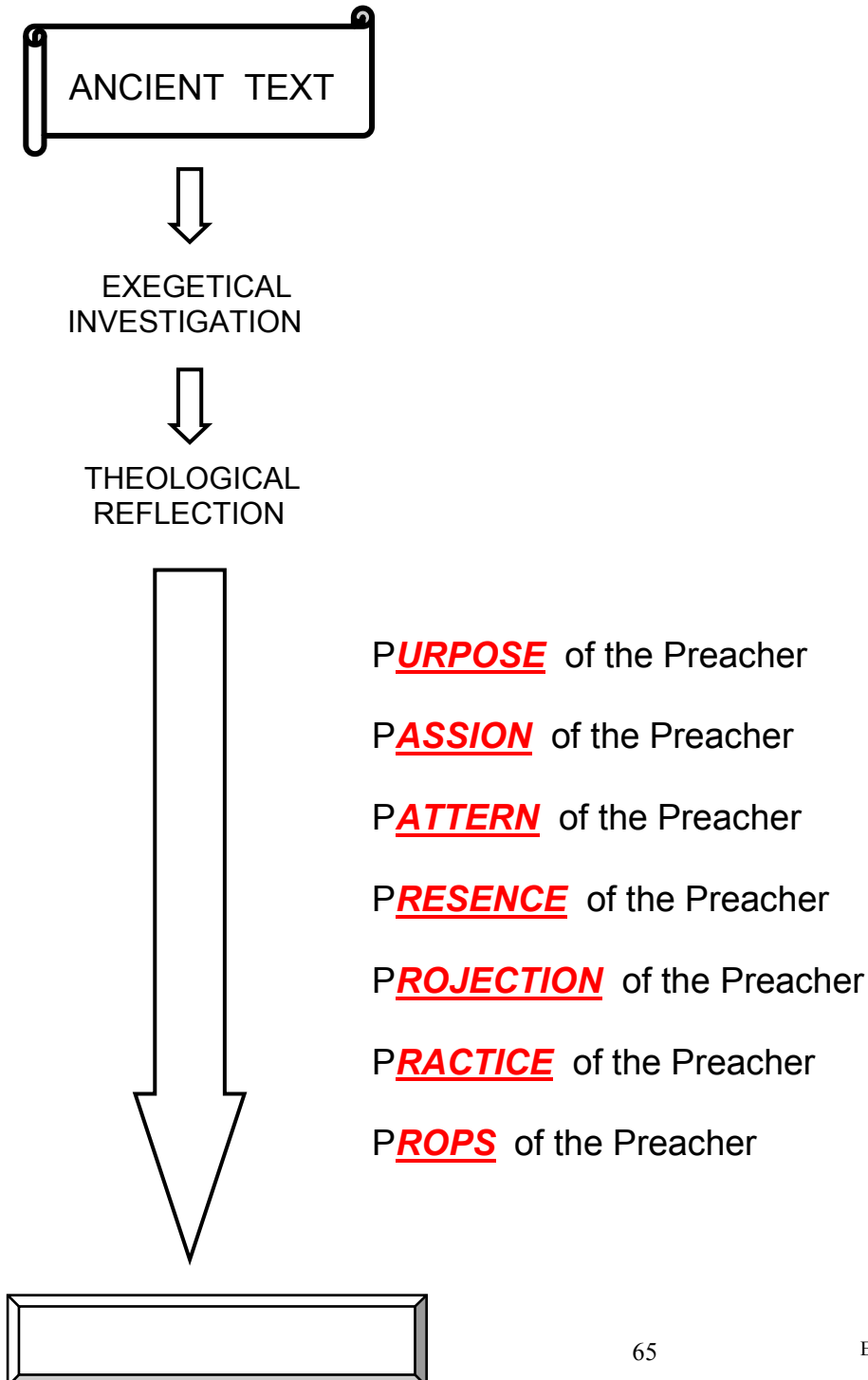
**Practice standing up  
Determine your gestures and movement  
Practice the use of your voice**

### 7. **PROPS**



## SUMMARY OF PHASE 3

### HOMILETICAL PRESENTATION



## HOW TO BE AN EXCELLENT PREACHER

Dr. Roy Salathiel Z. Verzosa

### Chuck Swindoll

“Many Christian communicators assume that if the Bible is open between themselves and a group of people, magic automatically happens. It does not. If anything, barriers go up. People have this incredible built-in resistance to spiritual truths.”

“In addition to being a wise man, the preacher also taught the people knowledge. He pondered, he searched out, he arranged many proverbs. The preacher sought to find delightful words and to write words of truth correctly. The words of wise men are like goads, and masters of these collections are like well-driven nails. They are given by one Shepherd.”

***Ecclesiastes 12:9-11***

**“Veritas plateat! Veritas placeat! Veritas moveat !”**

“Make the truth plain! Make the truth interesting! Make the truth moving!”

### **I. MAKE THE TRUTH PLAIN**

1. Involves a **THOROUGH** preparation
2. Implies crafting your words **WELL**
3. Includes having a **CLEAR** outline

### J. B. Philips

“If words are to enter people’s hearts and bear fruit, they must be the right words, shaped to fight defenses and explode silently and effectually within the mind.”

## II. MAKE THE TRUTH INTERESTING

1. You need to **FEED** your mind daily
2. You need to **GROW** in the Word
3. You need to tell your audience something **NEW**

**John Wesley**

“Either read, or get out of the ministry.”

## III. MAKE THE TRUTH MOVING

1. Try to end with an **EMOTIONAL** appeal
2. Always make **REALISTIC** applications
3. Remember **ANOINTING** is the key !

**Pray Yourself Empty.  
Read Yourself Full.  
Write Yourself Clear.  
And Let Yourself Go!**

# THE PROCESS OF EXPOSITION

