

Pastoral Theology Lectures

Albert N. Martin

Syllabus

Unit IV

In The Message (The Sermon: Its Content and Form cont'd)

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In the Message (The Sermon: Its Content and Form – cont'd)

Pastoral Theology: Unit IV

[Lecture 1]

Introduction

1. A brief review of the ground covered thus far in these lectures.

In Unit 3 of the course seven general axioms applicable to all kind of sermons were given. They are as follows:

- a. The proclamation, explanation, and application of scriptural truths in the power of the Holy Spirit must constitute the heart and soul of all preaching.
 - b. The proclamation, explanation, and application of scriptural truths which are most needed by your regular hearers must constitute your constant goal.
 - c. The proclamation, explanation, and application of scriptural truths with perspicuity of form and structure must constitute our conscious endeavor.
 - d. The proclamation, explanation, and application of scriptural truths with specific references to the thinking, behavior patterns, affections, consciences, and wills of your hearers must constitute your continuous practice.
 - e. The proclamation, explanation, and application of scriptural truths aided by legitimate and judicious illuminating devices must be our constant labor.
 - f. The proclamation, explanation, and application of scriptural truths with earthiness, simplicity, and plainness of speech must constitute your continuous labor.
 - g. The proclamation, explanation, and application of scriptural truths for a reasonable and appropriate length of time must be our constant practice.
2. An identification and explanation of the sources used in this particular unit: special revelation and general revelation.

B. Specific guidelines applicable to the different kinds of sermons

NOTE – I have used the word “expository” in my description of each kind of sermon. I have done this because it is the responsible exposition of the Word of God written that alone constitutes any God-honoring pulpit endeavor. We must always remember the seven axioms addressed in the previous unit which ought to be embodied in all of our preaching.

1. *Descriptions of the different kinds of sermons*

See William G. T. Shedd, *Homiletics & Pastoral Theology*, (London: Banner of Truth Trust, 1965), p. 126. U4.L1.B.1.i

a. Topical expository sermon

- 1) Description: In a topical expository sermon, a biblical doctrine, duty, or theme is expounded and applied without being limited to one major text of Scripture. Further, a given subject of general concern may be brought into the realm of biblical discussion or evaluation.
- 2) Illustration: A topical expository sermon is like a play in which a text or subject sets the stage and the backdrop, but the scenes and actors are brought from the full range of scripture.

b. Textual expository sermon

- 1) Description: In a textual expository sermon a specific verse or relatively small group of verses, or chapter is expounded and applied without going outside the text for any major component of the sermon.
- 2) Illustration: A textual sermon is like a one act play in which the text not only sets the stage and the backdrop, but also all the actors and scenes come from the text except for an occasional introduction of a passage outside the text which helps to explain or illustrate the text.

c. Consecutive expository sermon

- 1) Description: Consecutive expository sermons are the consecutive exposition and application of an entire book, chapter, or larger grouping of Scripture.
- 2) Illustration: A series of consecutive expository sermons is like a serial play with many acts in which the text sets the stage and the backdrop and determines the actors. Although each act is complete in itself, it is connected with and a part of the larger whole.

[Lecture 2]

2. *The legitimacy of the different kinds of sermons.*

See William G. T. Shedd, *Homiletics & Pastoral Theology*, (London: Banner of Truth Trust, 1965), p. 128. U4.L2.B.2.i

See Charles H. Spurgeon, "On the Choice of a Text," in *Lectures to My Students*, Book I, (Pasadena, TX: Pilgrim Publications, 2008), pp. 105-106.

U4.L2.B.2.ii

- a. All three kinds of sermons are legitimate means of conveying the truth of God if they meet the criteria of the seven axioms applicable to all sermons.

See William G. T. Shedd, *Homiletics & Pastoral Theology*, (London: Banner of Truth Trust, 1965), p. 136. U4.L2.B.2a.i

- b. Pastoral sensitivity will ordinarily demand the use of all three kinds of sermons.
- c. Individual gifts, the development of the preacher, and the situation in which he is preaching will determine which kind of sermon should predominate at any given point in his labors.
- d. Personal inclination alone must not dictate the kinds of sermons that you preach, but rather you must be motivated with the passion of bringing maximum edification to your people.
- e. Calculated variety is useful to the preacher and his congregation.

3. *The relative advantages and potential disadvantages of the different kinds of sermons.*

Introduction: It is necessary to consider this subject because there is no gift of God in nature or grace which sinful man will not abuse to his harm and to the reproach of the God we love.

1) Examples

a) In nature

- 1- Food is abused by gluttons.
- 2- Sex is abused by lecherous men and women.
- 3- Art is abused by idolaters.

- b) In grace
 - 1- Free pardon is turned into license.
 - 2- The necessity of meticulous obedience is turned into legalism.
- 2) Two general abuses of preaching
 - a) Homiletical mysticism – a so called “trusting the Spirit” without careful consideration of the benefits and liabilities of each kind of sermon.
 - b) Homiletical legalism – getting locked in to the preaching of only one kind of sermon without due consideration of the benefits and potential liabilities of each kind.
- 3) In the New Covenant the Word and the Spirit go together.
 - a) Necessity of constant, conscious dependence upon and openness to the real, and present, powerful guidance of the Spirit.
 - b) Necessity for constant, conscious regard to and respect for the proven benefits and potential liabilities of each kind of sermon.
- a. The relative advantages and potential disadvantages of the topical expository sermon
 - 1) The relative advantages of the topical expository sermon
 - a) To the hearers
 - 1- It imparts to them a breadth of exposure to the unified witness of Scripture on a given subject.
 - 2- It provides them with a living demonstration of the unity and progress of biblical revelation.
 - Topical preaching if properly done can provide a mini-course in Biblical Theology.
 - 3- It acquaints them with the pivotal texts of Scripture relative to the subject preached.
 - Mt. 4:4
 - Mt. 22:31ff
 - Acts 2, 3

- 4- When addressing current issues it shows your people the sufficiency and relevance of scripture to all of life.
- b) To the preacher
- 1- It generally forces him to read widely and to think comprehensively.
 - 2- It can act as a check upon his natural imbalances of thought and statement on a given subject.
 - 3- It forces the development of his organizing skills.
 - 4- It gives him liberty to address issues which have gripped him, his people, or society at large.
- 2) The relative potential disadvantages of excessive topical expository preaching
- a) To the hearers
- 1- They may imbibe a distorted view of the nature of the Bible.
 - They may think of the Bible as a random collection of proof texts.
 - 2- They may not as readily acquire good habits of sound interpretation for themselves.
 - 3- They will probably remain ignorant of many facets of biblical revelation that would otherwise be set before them in consecutive exposition.
 - The potential danger can in great measure be neutralized by the consecutive reading and commenting on the whole Bible as a regular part of our worship services.
- b) To the preacher
- 1- He is liable to major on themes of personal interest or prejudice.
 - 2- He is liable to organize material in an imbalanced way.
 - 3- He is liable to become lazy and shallow in his study of the Word of God.
 - 4- He is liable to make a minor subject into a major subject.

[Lecture 3]

b. The relative advantages and potential disadvantages of the textual expository sermon.

1) The relative advantages of the textual expository sermon

a) To the hearers

- 1- It creates a climate of expectation.
- 2- It usually provides good footing for the memory.
- 3- It provides a good pattern for analyzing a specific text or individual portion of Scripture.

b) To the preacher

- 1- It forces him to be honest with the words of Holy Scripture.
- 2- It forces him to be consistent with the proportionate emphases of Scripture.
- 3- It allows him the liberty of preaching on passages which have gripped him.

See Charles H. Spurgeon, "On the Choice of a Text", in *Lectures to My Students*, Book I, (Pasadena, TX: Pilgrim Publications, 2008), pp. 93-94.
U4.L3.B.3b.1b.3.i

2) The relative potential disadvantages of the textual expository sermon

a) To the hearers

- 1- They may cultivate an itch for the more novel and striking words of Scripture.
- 2- If the textual expository sermon does not focus on the more immediate and remote context, all the disadvantages of the topical expository sermon apply here.

b) To the preacher

- 1- He is vulnerable to the exquisite agony of subjectivism in the selection of his text.

See Charles H. Spurgeon, "On the Choice of a Text", in *Lectures to My Students*, Book I, (Pasadena, TX: Pilgrim Publications, 2008), pp. 93-94.
U4.L3.B.3b.1b.3.i

- 2- He is vulnerable to the danger of manipulating the emphases of the text for homiletical finesse.
- 3- He is vulnerable to the danger of imbalance and lopsidedness in his preaching.

c. The relative advantages and potential disadvantages of the consecutive expository sermon

1) The relative advantages of the consecutive expository sermon

a) To the hearers

- 1- They see the Bible in its own native form and substance.

See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1975), p. 238. U4.L3.B.3c.1a.1.i

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 88-89. U4.L3.B.3c.1a.1.ii

See William Taylor, *The Ministry of the Word*, (Grand Rapids: Baker Book House, 1975), pp. 161-162. U4.L3.B.3c.1a.1.iii

- 2- They most readily absorb proper principles of sound interpretation and application.

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 81. U4.L3.B.3c.1a.2.i

- 3- They are naturally and inevitably introduced to unsavory but necessary subjects.

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 83-85. U4.L3.B.3c.1a.3.i

- 4- They may most readily be prepared for, involved in, and able to conserve the substance of the preaching.

- 5- Their interest is encouraged and sustained by the element of variety and change.

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 87. U4.L3.B.3c.1a.5.i

b) To the preacher

- 1- It forces him to be honest with the whole of Scripture.

See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1975), pp. 234-235. U4.L3.B.3c.1b.1.i

- 2- It enables him to be working ahead, to be thinking and preparing constantly.

See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1975), pp. 235-236. U4.L3.B.3c.1b.2.i

- 3- It preserves him from the agony of indecision and uncertainty in selecting a text or a subject.

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 82. U4.L3.B.3c.1b.3.i

- 4- It puts a wholesome check on any potential abuse of his oratorical powers.

See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1975), pp. 251-252. U4.L3.B.3c.1b.4.i

2) The relative dangers and potential disadvantages of excessive or exclusive consecutive expository sermons.

“Admittedly, these dangers are much less acute than with the other kinds of sermons. However, **I believe they are real dangers**, especially where the consecutive expository form of preaching is used exclusively – or especially where the assertion is made and believed by the preacher that consecutive expository preaching is the **only** kind of preaching worthy of the designation of ‘biblical preaching.’”

a) To the hearers

- 1- They can become weary of the same general field of study and meditation.
- 2- They may sit for years and still be ignorant of some of the most fundamental biblical doctrines, duties, and privileges.

- 3- They may fail to see how the scriptures address all the burning issues of life.
- 4- They can become hypercritical or unappreciative of any other method of preaching.

b) To the preacher

- 1- He can become insensitive to current needs which ought to be addressed.

See D. Martyn Lloyd-Jones, *Preaching and Preachers*, (Grand Rapids: Zondervan Publishing House, 1971), pp. 193-194. U4.L3.B.3c.2b.1.i

- 2- He can become less dependent upon the Holy Spirit (because he knows where he is going) than is healthy for a fruitful ministry.
- 3- He can become paralyzed by his own labors if he does not vary his method.
- 4- He can easily mistake a running commentary on the text for true preaching.

[Lecture 4]

4. *The constituent elements of each kind of sermon*

INTRODUCTION

1) Definition of the key words

- Constituent

- Elements

2) A description of the process leading to the position proposed and defended.

- Examples of the differing opinions concerning the “constituent elements” of a sermon.

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 138-140. U4.L4.B.4.2.i

See William G. T. Shedd, *Homiletics & Pastoral Theology*, (London: Banner of Truth Trust, 1965), p. 156. U4.L4.B.4.2.ii

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 266. U4.L4.B.4.2.iii

- The fundamental reason for these differences

- A proposed resolution of these differences

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 139-140. U4.L4.B.4.2.iv

a. The introduction or exordium of a sermon

1) The various functions of the introduction

- Some analogies: appetizer, revving of engines of a plane before takeoff, porch

- a) It should direct the minds of our hearers to the subject or substance of the sermon.

See Acts 2:12-16

- b) It should excite the interest of our hearers in the subject or substance of the sermon.

See Acts 17:22-23

See John C. Ryle, *Christian Leaders of the 18th Century*, (Edinburgh: Banner of Truth Trust, 2002), p. 203. U4.L4.B.4.2a.1b.i

See William G. T. Shedd, *Homiletics & Pastoral Theology*, (London: Banner of Truth Trust, 1965), p. 157. U4.L4.B.4.2a.1b.ii

- c) It should warm the affections or emotions of our hearers to the subject or substance of the sermon.

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 141 U4.L4.B.4.2a.1c.i

See Austin Phelps, *The Theory of Preaching*, (New York: Charles Scribner's Sons, 1882), p. 223. U4.L4.B.4.2a.1c.ii

- d) It should sometime secure the goodwill of hearers toward you as a person and a preacher.

See Austin Phelps, *The Theory of Preaching*, (New York: Charles Scribner's Sons, 1882), pp. 226-228. U4.L4.B.4.2a.1d.i

See Acts 22:1-3

2) General guidelines for construction of the introduction

- a) Under ordinary circumstances do not force it until the main part of the sermon is well in hand.

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 145 U4.L4.B.4.2a.2a.i

See Austin Phelps, *The Theory of Preaching*, (New York: Charles Scribner's Sons, 1882), p. 279 U4.L4.B.4.2a.2a.ii

- b) Make it pertinent to or comfortably lead into the main subject of the sermon.

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 142-144 U4.L4.B.4.2a.2b.i

- c) Do not allow it to steal the main substance of the body of the sermon.

- d) Keep it modest and realistic.

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 144-145. U4.L4.B.4.2a.2d.i

See W. E. Sangster, *The Craft of the Sermon*, (London: Epworth Press, 1959), p. 116. U4.L4.B.4.2a.2d.ii

- e) Make it as brief as possible.

See W. E. Sangster, *The Craft of the Sermon*, (London: Epworth Press, 1959), p. 125. U4.L4.B.4.2a.2e.i

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 145. U4.L4.B.4.2a.2e.ii

- f) Make it as interesting and arresting as possible.

See W. E. Sangster, *The Craft of the Sermon*, (London: Epworth Press, 1959), pp. 126-127. U4.L4.B.4.2a.2f.i

[Lecture 5]

- 3) Suggested materials for the introduction
 - a) The weighty reasons for taking up the subject or text
 - b) The setting of the text
 - c) A judicious review of the previous substance of a series of sermons
 - d) A judicious use of an arresting rhetorical device
- 4) Concluding exhortations concerning the construction of the introduction
 - a) Do not skimp on the mental labors demanded for constructing your introductions.
 - b) Do not get into a rut of sameness.

See Austin Phelps, *The Theory of Preaching*, (New York: Charles
Scribner's Sons, 1882), p. 266. U4.L5.B.4.2a.4b.i

- c) Do not attempt to be excessively elegant or overly dramatic in your introductions.
- d) Learn by observation and practice.
- e) Write (as a rule) your introduction in detail.
- f) Do not feel you must always have a formal introduction using materials extraneous to the text or subject you are to address.

FURTHER SUGGESTED READING

When one reads the older writers and compares them with the more modern writers on the subject of sermon preparation, it is evident that our forefathers placed much more emphasis on this aspect of sermonic labor. They did so because they were more aware of and in touch with the proven principles of rhetorical art. Since we are called upon “to **labor** in the Word and in doctrine”, this aspect of sermon preparation should be no little part of that labor.

I highly recommend for additional reading on this subject, the following materials:

- John A. Broadus, *The Preparation and Delivery of Sermons*, pp. 268-272.
- Robert L. Dabney, *Sacred Rhetoric*, pp. 140-153.
- Austin Phelps, *The Theory of Preaching*, pp. 220-281.
- James M. Hoppin, *Homiletics*, pp. 334-353
- S. T. Sturtevant, *The Preachers Manual*, pp. 573-641.
Sturtevant gives very helpful quotations and examples of the different kinds of introductions which can be used.

[Lecture 6]

b. The body, argument, or discussion of a sermon

1) For a topical expository sermon

a) The goals envisioned in the discussion or argument of a topical expository sermon

- 1- The presentation of an accurate and balanced view of your subject or biblical theme
- 2- The demonstration of the true biblical basis for this view of the given subject or theme
- 3- The application of the theme to the real world of your hearers

b) The disciplines essential for the attainment of the goals of the topical expository sermon

1- The initial disciplines

(a) Pray earnestly for the present aid of the Holy Spirit.

Jas. 1:5
Lk. 11:13

(b) Acquire a broad acquaintance with your subject or theme.

- Tools of acquisition: concordances, Bible dictionaries, theological dictionaries or encyclopedias, systematic theologies, collections of theological themes such as confessions, catechisms, and their exposition, and speed reading the NT or Epistles or Proverbs

(c) Note and record the main texts and major strands of the theme or subject.

(d) Carefully exegete the key texts which will form the basis of your proof.

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 207-208. U4.L6.B.4.2b.1b.1d.i

2- The intermediate steps

(a) Reduce the mass of gathered material to its basic framework for preaching.

Definition

Key text(s)

Main aspects

(b) Compose the headings and select key texts to be expounded under each.

Principles for selecting key texts

- Suitability for brief exposition
- Biblical theological framework
- Known prejudices
- Measure of acquaintance
- Church History

(c) Carefully map out the manner of expounding the texts.

(d) If composing a series, mark out the divisions of the subject.

3- Concluding steps

(a) Work in the illustrations.

(b) Work in the applications.

(c) Work in the transitions and recapitulations.

(d) Compose your introduction and your conclusion (What constitutes a judicious conclusion will be discussed subsequently.)

c) Some concluding guidelines

1- Do not be so bound that you cannot adapt as you plunge into preaching.

- Consult Pastor Martin's series entitled "Here We Stand."

- See Bunyan’s “Apology” at the beginning of *Pilgrim’s Progress*.
U4.L6.B.4.2b.1c.1.i
- 2- Do not paralyze yourself by seeking to be exhaustive in your theme or subject.
- 3- Do not overload the sermon with too much of a good thing.
 - If two or three witnesses were sufficient for capital punishment under the old covenant and sufficient for discipline under the new covenant, then surely two or three texts should be sufficient to establish a basic assertion made in a topical expository sermon.
- 4- Do not make a division without a distinction.

[Lecture 7]

2) For a textual expository sermon

a) The goals envisioned for the discussion of a textual expository sermon.

1- An explication of the setting of the text

2 Cor. 4:1-2

2 Tim. 4:4

See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1975), p. 238. U4.L7.B.4.2b.2a.1.i

(a) It should be characterized by accuracy, perspicuity, and brevity.

(b) Let the extent of the explication be determined by the text.

– The text may be treated accurately with very little reference to its context or setting.

– The context may have been underscored or opened up in the introduction.

2- A convincing explanation of the meaning of the words of the text

– *“The Bible should be explained, not under the influence of a vivid imagination but under the influence of a heart imbued with a love of truth, and by an understanding disciplined to investigate the meaning of words and phrases, and capable of rendering a reason for the interpretation which is proposed.”*

Albert Barnes, *Notes on the New Testament, Galatians*, (Grand Rapids: Baker Book House, 1884-85), p. 375.

(a) The explanation should be characterized by accuracy, clarity, and brevity.

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 160-161. U4.L7.B.4.2b.2a.2.i

(b) Qualifications

3- An articulation of the burden of the text

- The Puritan method was to state what they called the “doctrine” contained in the text.
- 4- Application of the abiding message and demands of the text
- Here we encounter what the Puritans called the “uses” of the text.
- b) The disciplines essential for the attainment of the goals for the discussion of textual expository sermon
- 1- The initial steps
- (a) Earnest prayer for the present assistance of the Holy Spirit
- See William G. T. Shedd, *Homiletics & Pastoral Theology*, (London: Banner of Truth Trust, 1965), pp. 115-116.
U4.L7.B.4.2b.2b.1a.i
- (b) Attentive and repeated reading of the text in its native setting
- See John Murray, *Collected Writing of John Murray*, (Edinburgh: Banner of Truth Trust, 1976). pp. 212-213.
U4.L7.B.4.2b.2b.1b.i
- (c) Careful analysis of the text itself
- Grammatical construction
 - Key words
- (d) Conserve the fruit of your study, thoughts, outlines, applications on several sheets before you.
- Pastor Martin’s method of keeping three study sheets before him throughout his preparation:
 - 1) An exegesis study sheet
 - 2) A homiletical suggestions sheet
 - 3) Possible applications sheet
- 2- The intermediate steps

(a) Reduce the materials to their natural divisions.

Illustration:

Foundation materials

Framing materials

Finishing materials

See D. Martyn Lloyd-Jones, *Preaching and Preachers*, (Grand Rapids: Zondervan, 1972.), pp. 207-208. U4.L7.B.4.2b.2b.2a.i

(b) Wisely arrange the divisions.

– Consult the lecture from the previous unit dealing with “the necessity for perspicuity of form and structure in our sermons.”

(c) Carefully word the divisions.

– Seek to use linguistic parallelism in the words of your divisions. In this connection Rodale’s *Synonym Finder* is an invaluable tool.

3- The concluding steps

(a) Work in the illustrations.

(b) Work in the applications.

(c) Work in the connections and transitions.

– Don’t put your sermons together with invisible glue or transparent mortar.

c) Miscellaneous suggestions in the construction of the discussion or argument of a textual expository sermon

1- Seek to expose yourself to a variety of good models of textual expository preaching.

– Written sermons

See Thomas Manton, *The Complete Works of Thomas Manton*, Vol. 17, p. 191ff.

- use Sermonaudio
- 2- Continually read those authors who have written on the subject of textual expository preaching.
- 3- Don't ever imbibe the notion that you have peaked and all you can do from here is maintain your ground or go downhill.

1 Tim. 4:15
2 Tim 2:15
- 4- Welcome and judiciously receive the criticism of competent critics of your efforts.

[Lecture 8]

3) For a consecutive expository sermon

Introduction

See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1975), p. 242. U4.L8.B.4.2b.3.i

See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1975), p. 228. U4.L8.B.4.2b.3.ii

- a) The goals envisioned in the discussion or argument of an expository sermon.
 - 1- To explicate the passage which constitutes the text of the particular sermon
 - 2- To demonstrate the passage's connection with the whole argument, message, or emphasis of the larger context of the book that contains it.
 - 3- To articulate the passage's principles of truth.
 - 4- To make an application of the passage's abiding message to your listeners
- b) The means to attain these goals
 - 1- Initial disciplines
 - (a) Plead earnestly for the present assistance of the Holy Spirit.

Jas. 4:2
Jer. 17:5-7
 - (b) Make a thorough overall preliminary investigation of the book or biblical character to be expounded.
 - Read the text which you intend to expound carefully and repeatedly.

- Consult proven orthodox introductions, commentaries, Bible dictionaries and histories, notes from your formal theological training, etc.

See John W. Etter, *The Preacher and His Sermon*, (Dayton, OH: United Brethren Publishing House, 1883), pp. 292-293.

U4.L8.B.4.2b.3b.1b.i

(c) Wisely establish and select the boundaries of your specific text for each sermonic exercise.

- Consider the paragraph divisions as a starting point for workable boundaries.
- Consider the inherent richness or density of thought in establishing boundaries.

See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1975), p. 248. U4.L8.B.4.2b.3b.1c.i

See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1975), pp. 250-251.

U4.L8.B.4.2b.3b.1c.ii

See John W. Etter, *The Preacher and His Sermon*, (Dayton, OH: United Brethren Publishing House, 1883), p. 293.

U4.L8.B.4.2b.3b.1c.iii

- Consider the thoughts of the text in relationship to the present circumstances of the congregation in establishing boundaries.
- Consider your present understanding and experience in determining the boundaries of the text.
- Consider the grammatical constructions in determining the boundaries of the text.
- Consider the necessity of the unity of discourse.
- Consider the general edification of the rank and file Christians of your congregation in determining the boundaries of your text.
- Consider your present ability to preach in determining the boundaries of your text.

- (d) Carefully analyze the language of the text.
- (e) Prayerfully seek to understand the burden of your text.
- (f) Consult the more “pastoral” commentaries.

[Lecture 9]

2- Intermediate disciplines

- (a) Reduce the materials to their natural divisions.

See D. Martyn Lloyd-Jones, *Preaching and Preachers*, (Grand Rapids: Zondervan, 1972), pp. 206-208.

U4.L9.B.4.2b.3b.2a.i

See John W. Etter, *The Preacher and His Sermon*, (Dayton, OH: United Brethren Publishing House, 1883), p. 330.

U4.L9.B.4.2b.3b.2a.ii

- (b) Wisely arrange those divisions.

- (c) Carefully word the divisions.

- 1) Wise, simple and, if possible, brief wording.

- 2) Parallel grammatical, construction

- 3) Don't become a slave of alliteration

3- Concluding disciplines

- (a) Work in the illustrations.

- (b) Work out the applications.

- (c) Work on the transitions and recapitulations.

c) Some concluding counsels and exhortations

- 1- Seek continually to expose your mind to a variety of viable models of expository preaching.

- (a) In time-proven literature

- (b) In God-owned contemporary ministries

- 2- Continue to read literature on the subject of expository preaching.

- 3- Consistently seek the evaluation of competent critics with respect to your efforts.

- 4- Do not quit because of the rigors or failures of your efforts in expository preaching.

See William M. Taylor, *The Ministry of the Word*, (Grand Rapids: Baker Book House, 1975), pp. 177-179. U4.L9.B.4.2b.3c.4.i

- 5- Never forget that many of the benefits of consecutive expository preaching are cumulative and long-range.

See William M. Taylor, *The Ministry of the Word*, (Grand Rapids: Baker Book House, 1975), pp. 176-179. U4.L9.B.4.2b.3c.5.i

- 6- Do not make your consecutive expository sermon a “quotation factory” of the insights of others.

See William M. Taylor, *The Ministry of the Word*, (Grand Rapids: Baker Book House, 1975), pp. 177-179. U4.L9.B.4.2b.3c.4.i

[Lecture 10]

c. The conclusion or peroration of a sermon

– Introduction

a) The terminology used for the conclusion

See Austin Phelps, *The Theory of Preaching*, (New York: Charles Scribner's Sons, 1882), p. 454.

U4.L10.B.4.2c.a.i

b) The necessity for the conclusion

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 168-169. U4.L10.B.4.2c.b.i

c) The crucial importance of the conclusion

See John W. Etter, *The Preacher and His Sermon*, (Dayton, OH: United Brethren Publishing House, 1888), pp. 365-367. U4.L10.B.4.2c.c.i

1) The goals or functions of the conclusion

a) Riveting to the minds of your hearers the essential content of the sermon

b) Pressing home to the consciousness and consciences of the hearers the moral and emotional thrust of the sermon

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 178. U4.L10.B.4.2c.1b.i

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 234-235. U4.L10.B.4.2c.1b.ii

c) Appealing to the consciences and wills of the hearers to obey the volitional demands of the sermon

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 174. U4.L10.B.4.2c.1c.i

Summary

See B. M. Palmer, *The Life and Letters of James Henley Thornwell*, (Edinburgh: Banner of Truth Trust, 1974), pp. 547-549.

U4.L10.B.4.2c.1c.ii

2) The means to attain these goals

a) By recapitulation

- 1- With brevity
- 2- With restriction to the foregoing materials
- 3- With perspicuity
- 4- With climactic order

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 169-170.

U4.L10.B.4.2c.2a.4.i

b) By the use of inference

c) By specific delineations of the demands of the truth considered

d) By direct appeals to the conscience and will

[Lecture 11]

3) Some practical directives concerning the construction of the conclusion

a) Positive directives

1- Construct a conclusion that truly concludes the sermon.

2- Labor under the restraint of the discipline of exclusion.

See William G. T. Shedd, *Homiletics & Pastoral Theology*,
(London: Banner of Truth Trust, 1965), p. 183.

U4.L11.B.4.2c.3a.2

3- Choose a method of conclusion which assumes a state of heightened emotion and passion.

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of
Truth Trust, 1979), pp. 176-177.

U4.L11.B.4.2c.3a.3

b) Negative directives

1- Do not skimp on the labor connected with a well-prepared conclusion.

See John A. Broadus, *On the Preparation and Delivery of Sermons*,
(Birmingham, AL: Solid Ground Christian Books, 2005),
pp. 300-301.

U4.L11.B.4.2c.3b.1.i

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of
Truth Trust, 1979), p. 175

U4.L11.B.4.2c.3b.1.ii

See John A. Broadus, *On the Preparation and Delivery of Sermons*,
(Birmingham, AL: Solid Ground Christian Books, 2005), p. 299.

U4.L11.B.4.2c.3b.1.iii

2- Do not be too long in your conclusion.

See William G. T. Shedd, *Homiletics & Pastoral Theology*,
(London: Banner of Truth Trust, 1965), pp. 178-179.

U4.L11.B.4.2c.3b.2.i

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of
Truth Trust, 1979), p. 178.

U4.L11.B.4.2c.3b.2.ii

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 303-304.
U4.L11.B.4.2c.3b.2.iii

3- Do not be bound by one method or pattern of conclusion.

See Austin Phelps, *The Theory of Preaching*, (New York: Charles Scribner's Sons, 1882), p. 520.
U4.L11.B.4.2c.3b.3.i

(a) Vary the placement of the elements of conclusion.

(b) Vary the focal point of the conclusion.

See William G. T. Shedd, *Homiletics & Pastoral Theology*, (London: Banner of Truth Trust, 1965), p. 180.
U4.L11.B.4.2c.3b.3b.i

(c) Vary the emotional pattern of the conclusion.

c) Final exhortation: Grasp this fundamental principle: Perhaps in no division of the sermon is the true spiritual state of the preacher's soul more patent than in the conclusion.

See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), pp. 126-127.
U4.L11.B.4.2c.3b.3c.i

[Lecture 12]

Introduction

Doing the work of an evangelist in the midst of our pastoral preaching

I. The duty and privilege established

2 Tim. 4:5

See R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon*, (Minneapolis, MN: Augsburg Publishing House, 1961), pp. 856-857. U4.L12.I

II. The duty and privilege fulfilled

See Charles Bridges, *The Christian Ministry*, (London: Banner of Truth Trust, 1967), p. 229. U4.L12.II

A. Seek to dispel ignorance or indifference concerning the law.

1. Its universal authority

Rom. 3:19–20

- a. Without this sense the unconverted are indifferent to their state and condition.

Rom. 7:8, 9

- b. Without this sense the unconverted are indifferent to the divine remedy.
- c. Without this sense the unconverted sin blatantly and with a high hand, which increasingly corrupts all of society.

Acts 24:24-25

See James Buchanan, *The Doctrine of Justification*, (Edinburgh: Banner of Truth Trust, 1991), pp. 352-353. U4.L12.II.A.1c

2. Its pervasive spirituality

Rom. 7:7ff

- a. Without this sense the unconverted remain self-righteous.

Lk. 18:11

Rom. 7:9-11

Rom. 10:3

- b. Without this sense the unconverted have no felt need of deliverance from bondage to sin.

Jn. 8:34

Rom. 7:14

3. Its inflexible strictness

Gal. 3:10

Rom. 6:23

Rom. 8:7

- a. Without this sense the unconverted will have fond dreams that somehow things will be relaxed a bit for them in the Day of Judgment.

- b. Without this sense the unconverted will have no real conviction that God will relentlessly track them down as offending sinners until he casts them into hell.

- c. Without this sense the unconverted will have no understanding of the cross of Christ.

Acts 24:22-25

Rom. 1:18-3:20

See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1975), pp. 200-201. U4.L12.II.A.2c.3.i

See J. C Ryle, *Christian Leaders of the 18th Century*, (Edinburgh: Banner of Truth Trust, 2002), p. 248. U4.L12.II.A.2c.3.ii

See William Henry Green, *Conflict & Triumph*, (Edinburgh: Banner of Truth Trust, 1999), pp. 158-159. U4.L12.II.A.2c.3.iii

B. Seek to overcome ignorance or indifference with respect to the gospel.

1. Its essential doctrinal content

a. The Gospel is a message of good news composed of propositional statements which focus upon the divine activity in the procuring of salvation for sinners in the person and work of Jesus Christ.

i. When it is contemplated in forensic terms, it is called getting right with God.

Rom. 1:16, 17

ii. When it is contemplated in personal terms, it is called reconciliation with God.

2 Cor. 5:19–21

iii. When it is contemplated in its central blessing, it focuses on the forgiveness of sins.

Acts 13:48

b. The gospel is centered in the doing and dying of a unique person.

1 Cor. 2:1, 2

1 Cor. 1:18

1 Cor. 15:1-8

Rom. 10:14ff

2. Its fundamental evangelical demands

a. The biblical basis for this terminology

Mk. 1:15, 16

Luke 24:45-48

Acts 16:31

2 Thess. 1:8

Rom. 6:17

b. The demands summarized in Acts 20:21, 24.

1 Jn. 3:23

i. under repentance

ii. under faith

- c. Without this knowledge people will not know what to do; nor will they understand the nature and necessity of evangelical faith and repentance.

3. Its unrestricted earnest and sincere personal overtures

2 Cor. 5:11, 20
Acts 13:38-39

See Charles H. Spurgeon, "On Conversion As Our Aim," in *Lectures to My Students*, Book II, (Pasadena, TX: Pilgrim Publications, 2008), pp. 418-419. U4.L12.II.B.1c.i

See Charles H. Spurgeon, "On Conversion As Our Aim," in *Lectures to My Students*, Book II, (Pasadena, TX: Pilgrim Publications, 2008), pp. 423-424. U4.L12.II.B.1c.ii

Isa. 55:1-3
Ezek. 18:31-32
Isa. 1:18-20
Mt. 11:28-30
Jn. 4:10, 13-14

See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), pp. 88-89. U4.L12.II.B.1c.iii

- C. Seek to overcome ignorance and self-deception concerning the moral and ethical transformation produced by a true work of grace in the soul.

Ezek. 13:22
1 Cor. 6:9-11
Gal. 5:19-21
Titus 1:16
Mt. 7:21
Jn. 10:27-29
Heb. 12:14
Rom. 6:22-23
2 Pet. 1:10
2 Cor. 13:5
1 John

III. Practical suggestions concerning this duty

A. The cultivation of motivation

1. Reflect on the brevity of life.
2. Reflect on the doctrine of hell.
3. Reflect on the worth of the soul.
4. Reflect on the privilege of being a holder of the keys.
5. Read works calculated to stir you up.

B. The cultivation of ability

1. Expose yourself to good models.
2. Work at the task.
3. Welcome criticism.

C. The cultivation of sensitivity to judicious opportunity

1. God's dealing in church life
2. God's dealing in society
3. God's dealing with you in your reading of the Word

[Lecture 13]

IV. The disposition essential to the fulfilling of the duty and privilege

A. The disposition of the evangelist in relationship to the message he conveys

1. A burning conviction as to the objective reality of truths conveyed

1 Jn. 1:1-3
Gal. 1:11, 12
2 Tim. 1:13; 3:14-15
1 Cor. 2:1
2 Cor. 4:13

See Benjamin B. Warfield, *Faith and Life*, (Edinburgh: Banner of Truth Trust, 1990), pp. 240-242. U4.L13.IV.A.1

2. A present pressure of the truth upon our hearts as to the immediate and urgent relevance of the truths conveyed.

2 Cor. 5:20 – 6:2
Jn. 3:36

See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), pp. 88-89. U4.L13.IV.A.2

3. An assured sense of the ultimate authority behind the truths conveyed and your position in conveying them

2 Cor. 5:20-21

See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), p. 70. U4.L13.IV.A.3.i

See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), pp. 71-72. U4.L13.IV.A.3.ii

B. The disposition of the evangelist in relationship to the magnitude of his task

– 1 Cor. 2:1-3

1. Note the Apostle Paul's felt inadequacy, dread, and much trembling.

2. What was the cause of these feelings?

a) Negatively, they were not caused by

- The fear of men

Gal. 1:10
1 Thess. 2:4
Acts 20:24

- Uncertainty as to his message

Gal. 1:10-12

- Inexperience

Acts prior to chapter 18

- Uncertainty as to his call

Acts 26:18

- Apprehension about success in the eyes of men

2 Cor. 5:9
1 Cor. 4:3

b) Positively, they were caused by a present, intelligent awareness of the real factors involved in preaching

- The god of this world working in blinding power

2 Cor. 4:3

- The prejudice of Jew and Greek

1 Cor. 1:22-23

- His earthen vessel

2 Cor. 4:7

- His utterance being a divine gift given or withheld in sovereignty

Eph. 6:19

- His accountability as a watchman

Acts 20:20
2 Cor. 5:10-11

3. The acid test of this aspect of the disposition complex will be displayed in your actions

a) Prayerfulness before, during, and after preaching

b) Submission to every discipline which brings this into conscious

2 Cor. 12:9-10

c) Jealous guarding of God's glory

1 Cor. 3:5-8

See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), p. 77. U4.L13.IV.3c.i

C. The disposition of the evangelist in relationship to those to whom you preach

1. Your disposition with respect to the pitiable state of your unconverted hearers

2 Tim. 2:26
Titus 3:2, 3
Mt. 9:36
Jer. 9:1

2. Your disposition with respect to their dangerous state

Rom. 2:5
Heb. 10:31
2 Cor. 5:10
Acts 20:31
Lk. 19:41-42

3. Your disposition with respect to their salvable state

1 Tim. 2:1-4
2 Tim. 2:10
1 Cor. 9:22
1 Thess. 2:8

D. The disposition of the evangelist in relationship to the ultimate triumph of his task

1. The assurance of triumph

Jn. 10:16
Rom. 10:13-15
Eph. 2:17
2 Cor. 2:14-17
Jn. 6:37

2. The outworking of the assurance

a) No tampering with the message to make it more acceptable to men

2 Cor. 2:17
1 Cor. 1:18-25

b) No crippling discouragement when we appear unsuccessful

1 Cor. 15:58
Gal. 6:9

c) No carnal pride when success is granted

1 Cor. 3
Rom. 9