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SELECTED
METHODS
OF
EXPOSITORY
PREACHING

My Notes taken at a Seminar given by Dr. Stephen Olford
Luther Rice Seminary

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EXPOSITION

Any discussion of expository preaching should begin with a definition. Dr. Stephen Olford in a seminar given at Luther Rice Seminary began a lecture on expository preaching with the following working definition:

Expository Preaching is the spirit empowered (anointed) explanation (exposition) and proclamation of the text of God's word with due regard to the historical, contextual, dramatic and doctrinal significance of a given passage with a specific object of invoking a Christ transforming response.

This student of preaching uses a one sentence definition. "Expository preaching is God speaking His Word through you to bring Christ's life changing power to people." This one sentence definition of expository preaching can be expanded. Key words and biblical support can be used which may add some clarification of the one sentence definition.

Expository preaching is the expounding or explaining of God's word in such a way that the power of the Holy Spirit will provide illumination into the hearts of people (1 Cor 2.9-13). This God speaking is critical to expository preaching in that preaching which is other than God inspired is futile according to John 6.44. The empowering of the Holy Spirit that cause people to hear His Word is accomplished today by preaching the whole Word or whole counsel of God. It is wonderful to know that God allows His Word to be preached through man to do His good pleasure (1 Cor 9.16-19, 22-23).

Being used to bring people to Jesus Christ is the highest honor available to man, second only to his own salvation. To preach that Christ can come into one's life and change them with His power is revolutionary in thought. It is revolutionary in that it is unexplainable why God elects to use preacher's to be instrumental in bringing people into the Kingdom of God.

If one's desire is to see lives transformed by the Lord, one can expect that change can only come from Him. The expository preacher does not have sufficient power to give salt and light to people, and only through the Word can a preacher expect to be used for Christ Jesus. When one surrenders to preach His Word then Christ changes life for those who hear His Word. One must recognize that man's word does not have sufficient power to cause any Christ changing transformation. Understanding that God's Word is the only word which can change peoples lives, should cause one to deliver only God's Word to the people and not his word to the people, since man's word has no life changing power.

Expository preaching is needed today because it is estimated that seventy-five to eighty percent of the churches are on a plateau or declining. It would seem that a return to biblical expository

preaching would be the only opportunity to save the world from preaching that is everything but biblical. A return to fundamental, conservative, biblical expository preaching will still save some that will follow Christ and not some charismatic preacher. God's Word does not return void and His Word, not man's word, is the power unto salvation to them that believe.

Dr. Olford uses biblical references from both the Old and New Testament. He identifies these as "the Biblical authority of expository preaching." One biblical reference from the Old Testament as the biblical authority of expository preaching is Nehemiah 8.8 "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." The primary mention of expository preaching in the New Testament is Luke 24. Dr. Olford calls it the perfect model of expository preaching. "And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself" (Luke 24.27). According to Olford "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" (2 Timothy 2.15) is considered to be the present mandate for expository preaching.

Dr. Olford sees Nehemiah 8:8 as a key text in defending expository preaching. The aspects of expository preaching which are seen in Nehemiah 8.8 according to Dr. Olford are three elements: First, reading of the text of God's Word distinctly, second, the revealing of the truth of God's Word, and third, the relating of the thrust of God's Word.

Aspects of expository preaching can be seen in New Testament texts. Some of these text are Luke 24:27, Acts 2:14-36, Acts 8:26-35 and 2 Timothy 4:1-5). The two aspects of expository preaching that Dr. Olford sees in these text are first the word is to be expounded concerning the things of God and second, the word is to be rightly divided. Olford breaks these two aspects down to handling the word of truth without distortion, rightly administering the word of truth, holding a straight course in the truth, and the skillful application of the word of truth.

The four main aspects or ingredients of the practical reality (artistry) of expository preaching according to Olford are the study of the text, subject of the text, structure of the text, and substance of the text.

Dr. Olford divides the study of the text into two principles. He calls them, general and special principles. The general principles are the structures and idioms of the Biblical languages, the type of literature, historical background, geographical conditions, and life setting. The Special Principles are the literal sense, allegorical sense, moral sense and mystical sense.

It is important to have one subject when you preach to crystallize the subject. Having one subject is important to the structure and sequence. According to Dr. Olford one cannot develop structure and sequence until you have the theme or one subject. The

theme unites the entire expository presentation. The use of too many subjects or themes will lose both the preacher and congregation.

Expository preaching for Dr. Olford needs to have homiletical distinctiveness and harmonious relatedness. Expository messages need structure, for Olford homiletical distinctiveness is that structure. The Bible is structured, therefore, the text must have structure. Dr. Olford uses three questions that will allow for the homiletical distinctiveness to be revealed. First, What is the dominating theme? Second, What are the integrating thoughts? Third, What is the motivating thrust? He recommends that for homiletical distinctiveness that materials be set out Biblically, logical, practical, and memorable.

Harmonious relatedness is constituted by the relationship of every single sub heading relating to the main heading. Every main heading should relate to the subject. This relationship should assure that the symmetry is clear.

The substance of the preached text is the complete sermon. There are three main parts to the expository sermon. These parts are; first, the introduction; second, the exposition; and third, the peroration.

The introduction of a sermon should include the two B's which are the background and the burden. For the background the people should be brought right into the background of the text. They should be brought from "Jerusalem to Atlanta" (their present location). They should be given the setting.

The burden should tell the people what is the subject which is being preached. Announce the subject, explain why you are preaching.

The three main aspects of exposition are explanation, application, and illustration.

Application is important to the text because there are very few things which cannot be applied. Application can be used concurrent all along the exposition. Application is important because it precedes obeying the text. According to Dr. Olford what has not been obeyed blocks everything else and application helps the obeying.

An illustration should accomplish a "window of light." According to Dr. Olford an illustration will bring the message into living color that will allow people to understand it. One of the laws of biblical interpretation is known as the law of "illustrated mention". This law is important because "there is no major doctrine in the Bible which is not illustrated in the Bible". Use of illustrated mention allows the people to become biblically literate.

Peroration of a sermon is the "concluding part of a discourse". Peroration has two vital parts. These parts are exhortation and invitation. Exhortation is the personalization of the truth while invitation is the actualizing the truth.

PREPARATION

"Do your best to present yourself to God" in 2 Timothy 2.15 means to give your utmost for God's approval. According to Dr. Olford the word approved comes from the testing of metals. If the metal is up to standard it is approved. Paul uses the word with Timothy to encourage him to meet the test. Paul encourages us to keep our body under submission that we might be found approved to God. Dr. Olford gives practical applications for staying approved to God in the ministry. He calls it "personal preparation", and breaks it into four parts. The moral life, mental life, marital life, and manual life.

The key to maintaining the moral life, according to Dr. Olford is to maintain a daily devotional life. Separate all other activities from that which is daily altar time. One cannot face the ministry without quiet time. Mark 1.35 indicates that Jesus got up "very early in the morning, while it was still dark", went off to a "solitary place", and "prayed."

According to Dr. Olford some ways of maintaining the mental life include engaging "in a wide range of reading, appreciation of music and art and...interaction with men of intellectual ability and spiritual maturity". These must be planned, pursued and performed to maintain the appropriate mental life.

Every pastor's wife should have sufficient time with her husband. Olford calls this time queen's day. Queen's day is the day that is set aside for interaction of pastor and wife only. It represents the marital life which is part of personal preparation. According to Dr. Olford that time was guarded for he and his wife as quality time with no church interruptions.

Dr. Stephen Olford lists the three A's in regards to dealing with children. The three "A's" that Dr. Olford uses to discuss his dealings with his children are accessibility, availability and adaptability. He uses three R's to maintain the manual life. The three are restoration, relaxation, and recreation. Restoration consists of daily quiet time for devotions and prayer. Relaxation is actually doing something to relax the tension of the ministry. Recreation is the breaking of tension with exercise, such as, a constant brisk walk.

The lessons of Acts 6:1-7 as they relate to the programs of the church provide insight into the sharing of responsibilities of the church. In Acts 6.7 the Bible says "the word of God spread," "the disciples increased rapidly," and "a large number of priests became obedient to the faith." Two guidelines are described in Acts 6.1-6 which state "how to" multiply the number of disciples. The first of these guidelines states that the apostles believed the program of the church (the business) should be administered by church brethren of honest report. The second guideline states the apostles believed themselves to be called to give "attention to prayer and the ministry of the word." These lessons (guidelines) as described in Acts 6.1-7

will serve the church program, if they are followed, and can provide growth as described in Acts 6.7.

Acts 20.28 says that the pastor to keep in touch with the people of the church must "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers." According to Dr. Olford in every church this involves three things, shepherding, counseling and visiting. Shepherding is a command of Jesus for the pastor to feed His sheep. Counseling is a demand which requires great discernment and discipline. Visiting is "showing mercy with cheerfulness". Ephesians 4.7-11, and 1 Timothy 3.1-7 contain gifts which Dr. Olford states should be employed by the pastor in the church to keep in touch with the people. By exercising these gifts the pastor can shepherd, counsel, and visit the people.

Scheduling and planning for Dr. Olford can be accomplished following four A's. His four A's are assignments, appointments, adjustments, and assessments. Assignments are everything which needs to be done next week or the following week. Assignments are transformed into appointments. Changing assignments into appointments is by order of priority. Appointments are not scheduled for the mornings. Mornings are for time with God. Adjustments are made by emergencies. One should take note of the time, placing unkept appointments on the adjustment page and then revamp the page. Assessments require going through the whole week to determine how one has "expended God's week," how one has "extended God's work," and how one has expounded God's Word."

One's scheduling and planning can always use a little improving. Personally, this preacher's scheduling and planning is similar to that of Dr. Olford. But certainly has room for improvement. The first thing that is needed is tightening up. Creating some structure would be a beginning.

This preacher's planning presently consist of a monthly diary which is used for scheduling all state, associational, and church functions. A daily "things to do list" is kept at hand at all times. Items on the list are prioritized and completed prior to any rest or relaxation.

Mondays are not "queens day", rather a day to solidify the messages which will be preached on the following Sunday. Tuesday, Wednesday, and Thursday are given to study and preparation of a Wednesday Bible Study and two Sunday sermons. Friday and Saturday are run around days, used for shopping, kicking around the yard, but generally spent with my wife. Evenings are left open for visitation with anyone who wants company on a visit. The church member makes the appointment with me and the people to be visited. The people taking me on visitation get my undivided attention as we visit with each other prior to reaching our destination. They drive.

One should use some type of personal assessment. According to Dr. Olford one can ask the following questions. First, ask "How have I expended God's week?" secondly, ask "How have I extended God's work?" and third, ask "How have I expounded God's Word?"

The importance of personal assessment is to be approved unto the Lord. One cannot have an undisciplined life. Personal assessment is important in the "preparation of the man."

Part of preparation of the man of God includes the preparation of the message. Olford recommends three steps in the final preparation of the message. The three steps in the final preparation of the message are, first, one must have "prayerful review of the sermon". Second, "prayerfully relate the sermon". And thirdly, "prayerfully rehearse your sermon".

Sermons may be placed into several forms during preparation. Two such forms for Olford are manuscript and message. The difference between a manuscript and a message is that a manuscript is read or parroted while a message comes from the heart.

DECLARATION

The various aspects of "the motivation of truth" are a "conscious call", a "consecrated gift", and a "gift of preaching."

In a conscious call, Paul came to the people at Corinth because it pleased God. Paul was conscious of a divine call. It was a call which Dr. Olford expresses as an eternal call. Preaching is a calling according Dr. Olford.

The consecrated gift is the demonstration of the Spirit and of power. According to Dr. Olford the gifting of the Spirit is one of the great truths which are found in Rom 12, 1 Cor 12-14, Eph 4, and 1 Peter 5.

According to Dr. Olford the third aspect of the motivation of truth is the "compelling aim". The compelling aim is the gift of preaching. Dr. Olford states that the gifts of preaching are to be used "to glorify the Son of God, magnify the Word of God, edify the Church of God, and to satisfy the heart of God."

The phrase "incarnational preaching" according to Dr. Olford is becoming God's mouthpiece as God testifies. Dr. Olford uses a quote from Phillips Brooks book Lectures on Preaching which states "Preaching is truth through personality." Dr. Olford says that Brooks maintains that "no one can communicate truth unless the two essential elements, truth and personality, are married in the act of preaching" and that "marriage" is what is meant by "incarnational preaching." He states that there are two aspects of "incarnational preaching" and that they are "master the Word we have to preach" and "master the way we have to preach."

The role of the Holy Spirit in the vital aspect of declaration must be in demonstration of the Spirit and power. The scriptures

teach the anointing of the Holy Spirit is for the appreciation of the word of God which is found in 1 John 2.27 and the communication of the word of God found in 2 Cor 1. 19-22. It is the anointing of the Holy Spirit which makes proclamation vital.

The method which Dr. Olford used after World War II to improve the vocal aspect of declaration was to first, practice the building of his voice. Learned to use the diaphragm to propel the air. Practiced breathing exercises. Secondly, he practiced the training of his voice. He would stand in front of the mirror and enunciate the alphabet. He would vocalize a sermon aloud at a preaching level. He read the word of God aloud without losing breath. Third, he practiced the resting of his voice. When the voice was tired he did not use it. He watched how he was sleeping to note how his neck muscles were situated. Fourth, he practiced the healing of his voice. He was careful with astringents and used lozenges. He would not preach with a dry throat or dry tongue. Fifth, he practiced guarding his voice. He never speaks into the wind or an air conditioner. He does not use cold water because it could cause a spasm. Sixth, He practices using his voice. He does this practice on vacation because the voice will relax. Relaxation will cause difficulties in returning to preaching after the vacation time has passed.

The quickest way to improve the vocal aspect of declaration is to follow the regime designed by Dr. Olford as listed above. This six part plan of practice includes sufficient exercises to improve declaration. These six aspects of declaration are first, practice the building of your voice. Next, practice the training of your voice. Then, practice the resting of your voice. Fourth, practice the healing of your voice. Next, practice the guarding of your voice. Last, practice the using of your voice.

It is not wrong to have a sense of personal weakness when one preaches. According to Dr. Olford, Paul claimed weakness as he preached but that weakness according to him was a demonstration of the Spirit and power. Dr. Olford claims to have invented nervousness while preaching, and states that mighty men of God will confess to paralysis and nervousness while preaching.

One "word" describes appropriate physical appearance when one preaches. That word is modesty! Another "word" describes the appropriate handling of personal appeal when one preaches. That word is mastery!

COMPREHENSION

In Dr. Olford's exposition of 1 Corinthians 2.6,7 he defines spiritual initiation as "nothing less than the revelation of God, in His fullness, in Jesus Christ, Him crucified, risen, glorified, coming again". Dr. Olford further states that Paul equates those who are "mature" found in verse 6 with those who are "spiritual" as

mentioned in verse 15. Accordingly, spiritual initiation can only take place when two things happen. These things are initial and continual. First, initial, is the spiritual birth, and this spiritual initiation according to Dr. Olford here is defined as the "new birth". One must be born again to receive the revelations of God. Secondly, spiritual initiation of the born again takes place as God's people become "mature". Spiritual initiation finally, is Spiritual birth and Spiritual growth.

The definition of spiritual illumination by Dr. Olford as found in 1 Corinthians 2.9,10 constitutes two things. The first thing, which is found in 1 Cor 2.11, is the revelation of the Spirit. The revelation of the Spirit, is the truth of God, which is revealed by the Holy Spirit to us. The second thing, and deeper according to Dr. Olford is the exploration of the Holy Spirit. He states that the function of the Holy Spirit is not only to reveal truth as it is in Christ, but to explore truth. Dr. Olford uses the word "searches" as finding that which is hiding, even, the deep things of God. Spiritual interpretation according to Dr. Olford, as he expounds 1 Cor 2.13, encompass two essentials. The first essential is, the Spirit use of language. This is "the Spirit using His own words to make known the mind of God". The second essential is, the Spirit's terms of reference. Dr. Olford states that in verse 13 of the text that the Holy Spirit compares Spiritual things with Spiritual words. According to Dr. Olford, Paul says that the natural man does not receive the things of the Spirit of God, nor can he know them, because they are Spiritually discerned.

There are three differences between spiritual initiation, spiritual illumination, and spiritual interpretation. These differences are found in each of the definitions which clearly separate them, one from the other. The first difference is that spiritual initiation is two part, Spiritual birth and Spiritual growth. The second difference is that spiritual initiation is both the revelation of the Spirit and the exploration of the Spirit. Thirdly, the difference of spiritual interpretation encompasses two facts. These facts are that the Spirit uses His own mind to make known the things of God to man and that the Spirit has His own terms of reference which are not discernable by the natural man.

Without a recognition of and dependence on the Holy Spirit in relation to the comprehension of the message preached there is no spirit and power of comprehension.

The recognition of the work of the Holy Spirit is to convict according to John 16.8 and this conviction provides comprehension of the message preached. The message to the unsaved should be the revelation of Jesus Christ.

The dependence on the Holy Spirit is regeneration, and the message preached must come from God. This dependency on the Holy Spirit allows the anointing of God's word to the indwelling of those that are to be taught. Without the recognition of and dependence on the Holy Spirit there can be no comprehension of the message

preached. Man can not know the spiritual things of God, unless God the Holy Spirit reveal them to him.

The reality of the Holy Spirit should make a great deal of difference in our understanding and preparation for preaching. The reality of the Holy Spirit and His ministry to those who expound God's word should make one aware of and completely dependent upon the Holy Spirit for any understanding and preparation for preaching.

Knowing that it is the Spirit which enables both the anointing and the indwelling to bring Christ into the lives of individuals one must prepare and depend on the Holy Spirit to provide messages which will bring about conviction, regeneration, indwelling, baptizing and sealing. According to Rom 8.1-11 one can not have the message of God revealed to him in the flesh. We as preachers of the Word must know the reality of the Holy Spirit if we are to have an understanding of the Word and be properly prepared to preach the Word. Without Him (the Holy Spirit) we can do nothing!

TEXTBOOK REVIEWS

Dr. Olford's contention that there is a mandate "to preach until Jesus Christ returns: is clear in 2 Timothy 4.1-5. Olford's four fold mandate will, if followed, renew the preaching of God's Word. The four fold mandate described by Dr. Olford is to preach the Word conscientiously, continuously, comprehensively and courageously. First, Olford reminds the reader that the Word is to be preached conscientiously because there is an "eternal accountability of the preacher." Second, he points out that the Word in 2 Timothy 4.1-5 begins "I charge you." Olford's quick exegesis of "Preach the Word! Be ready in season, out of season", states that the preacher of the Word must "always" be ready or "preach the Word continuously." In explaining the third mandate, he see it as containing three parts. First, to preach the Word comprehensively Olford believes one must preach the Word to "convict"; that the word must be "corrective word" and should be a "constructive word." To preach the Word courageously, the fourth mandate, Olford tells us that the preacher needs to be "realistic", "altruistic", "evangelistic" and "optimistic."

The second major thrust of Preaching the Word of God according to Olford is what he describes as "the model for preaching." He is clear about his thesis that "Preaching is primary, and expository preaching is paramount; and without question, Jesus Christ is the Prince of all expositors." Olford develops his thesis by discussing "The Master, the method, and the marvel of Biblical exposition. In "the master" Olford points out that "He (the Lord Jesus) expounded in all the scriptures the things concerning Himself." In "the method" Olford describes "He (Jesus) expounded...the Scriptures." He explains that expounded means "to interpret." The "marvel of Biblical exposition" according to Olford is the warming of hearts, a blessing to their home, and "the raising of their hope." Olford would have "our pulpits" to have this marvel be the goal as "we minister."

A faithful following of the text of Preaching the Word of God by Dr. Stephen Olford should renew or create a spirit filled desire to be an expositor similar to that of our Master. This simple well written text will provide a quick reference as a "how to" do expository preaching, to be effective in our "methodology", and to look to the Master for guidance and inspiration from His Word.

A Passion for Preaching is a fitting tribute to a great preacher, Dr. Stephen F. Olford. This book not only provides a personal glimpse of a great man but is followed by other great preachers as they share God's word for today. The Compiler, Dr. David Olford, son of Dr. Stephen F. Olford, has drawn essays concerning the art of preaching from the minds of giants of the Word.

The divisions of this book are in three parts and all deal with preaching. The first part is Preaching: God's man and contains

tributes and reflections of Stephen Olford both as a man and as a preacher.

In part two, called *Preaching: God's method*, such greats as W. A. Criswell, Joel Gregory, and Haddon W. Robinson expound on the methodology of preaching. Criswell gives a well written defense of the infallible word of God against the latest scientific inaccuracies concerning the Bible and its contents. Gregory provides near textbook examples of textual interpretations of preaching methods by speaking to the use of methods, such as, "literary-contextual, historico-grammatical, and mood-imaging" aspects of the text. From Robinson the reader receives remarkable insight into the perceived dichotomy of theology and evangelism. Robinson works his magic to blur any perceived differences and appeals to the reader to become scholarly evangelists, but if they are unable, he asks them to be evangelistic scholars.

The third division of the book is devoted to *Preaching: God's message*. Two of the essayists are W. Ian Thomas and Charles Stanley. Thomas recommends a need for quality commitment to the Lord Jesus Christ and to cease the shallow commitment to "church", "religion", or other substitutes for a full portion of our Lord Jesus Christ. Stanley reinforces Thomas by what he calls the two prevailing views of Christian life today. The two views are that of spectator or servant. Stanley, of course, explains that Christians must have a "personal involvement in the lives of others". This personal involvement for Stanley is to commit oneself "to become involved in personal ministry anywhere, anytime, anyway" as God guides and empowers us. *A Passion for Preaching* is a book to be referred to frequently throughout one's ministry in the hope of bringing the man, with the method back to the real message, Jesus Saves, Jesus Saves.

Haddon W. Robinson in *Biblical Preaching* states that he is passing on a "method to those learning to preach or to experienced people who want to brush up on basics." With that statement Robinson begins by making a case for preaching, but more than that, he makes a case for expository preaching. According to Robinson the "type of preaching that best carries the force of divine authority is expository preaching."

After a thorough analysis of the expositor, the concept of communications, and the hearer, Robinson launches right into the "idea" of the message. Robinson believes the message must have only one major idea, and that it must be a "central, unified idea" at the heart of the sermon, if it is going to be effective.

Robinson then proceeds through ten stages in the development of expository messages. Each of these ten stages are well developed to guide even the most inexperienced preacher to a sermon of substance. The stages of expository messages are the selecting of the passage, studying the passage, discovering the exegetical idea, analyzing the exegetical idea, formulating the homiletical idea, determining the sermon's purpose, deciding how to accomplish the purpose, outlining the sermon, filling the sermon outline and lastly, the preparing of

the introduction and conclusion.

Each of the stages mentioned above are followed with many explanations of new concepts, definitions and exercises for clarity in understanding the development of an expository message.

Robinson concludes with practical helps in delivery and style. The appendices are extremely relevant and well organized to provide the rudiments of the elements of a sermon. This book Biblical Preaching is a book to keep close at hand. Perhaps, it should be put next to Robinson's companion volume called Biblical Sermons.

BIBLICAL PREACHING

Biblical preaching starts with the selection of the text for preaching. Four general questions can be asked to help in selecting texts for preaching. Dr. David Olford recommends following Sinclair Ferguson's "Exegesis" in The Preacher and Preaching: Reviving the Art in the Twentieth Century.¹ The first question, Am I covering the whole range of Biblical literature? Second, Am I covering the whole range of Biblical doctrine? Third, Am I dealing with all the applications of the gospel message? And the last, Where are the people I am ministering to? The first three general questions above are agendas which God has set, while the fourth question is one which deals with public factors in the life of the church.

One can ask specific questions when selecting a specific text for a given occasion. First, Is it Biblical? This refers to whether each point is supported by the text. Second, Is it Logical? This question is necessary to determine if the proclamation of the text as you are using it makes sense. Dr. David Olford recommends here that the points of the text be made distinct from each other point. Third, Is it Applicable? This is to determine if the points of the outline are addressing peoples lives. And last, Is it Memorable? Dr. David Olford recommends that for a text to be memorably it should be easy to remember. He believes it needs to be simple in words, length, and thought.

The studying of a text can be divided into three main aspects. The three main aspects of studying a text are investigation, organization and finalization.

The first, investigation is important in that one must listen to what the text is saying. This is done to discover the meaning of the text. Dr. Olford states that God chose to reveal Himself through the text and that it is important to investigate it and understand it in light of the following: Historical and literary context; in syntactical and verbal specifics; and in theological significance. This is all to be accomplished with a dependence upon the Holy Spirit.

The second aspect organization is important in determining the

¹Sinclair Ferguson, "Exegesis" in The Preacher and Preaching: Reviving the Art in the Twentieth Century, ed. Samuel T. Logan, Jr. (New Jersey: Presbyterian and Reformed Publishing Company, 1986), 196-97.

integrating thoughts or subject which is found in the text. The understanding of the integrating thoughts will reveal to you a principlized outline which is in the Biblical text. According to Dr. David Olford a principlized outline has four ingredients which contribute to organization. These ingredients are Biblical, Logical, Applicable and memorably.

The third aspect finalization is important in that it brings together in manuscript form all of the previous work of investigation and organization. Finalization is the placing in written form the introduction, substance and conclusion.

One should not that a difference exist between the studying of a text and sermonizing a text. The difference between studying a text and sermonizing a text according to Dr. David Olford is the difference between "discovery" and "presentation". "It is one thing to discover the truths, it is another thing to present the truth". According to Dr. David Olford the process of presentation is derived from studying, hearing and understanding the text. "Studying" would come "from what the text meant and means", while "sermonizing" would be what must be said about the text and what God wants to say on a given occasion.

According to Drs. Stephen and David Olford one has three basic questions can be used to help in sermon formulation. These basic questions also relate to the Subject, Structure, and Significance of the Text. One should ask first, What is the dominating theme? This relates to the subject by determining what is evident in the text. This will give you unity in the message. The whole text should revolve around the theme or subject of the text. This allows you to state your subject as you move into the exposition while it guides in terms of unity.

Next, What are the integrating thoughts? This relates to structure in that it ask the question of "how is the theme expressed?". These integrating thoughts are placed in a "principlized outline." Principlize means focusing on the principles of what God has to say, as He wants to speak to us. The significance of principlize in relation to preaching is making the transfer from what God has to say to that which our people need to hear from Him. On the basis of what will be presented or proclaimed are the abiding principles which are going to apply to the people's lives today.

In such an outline where you state principles, one should make the principles the main points. Dr. David Olford state the four points of a good outline are Biblical, logical, applicable and memorable. The phrase Integrating thoughts means that everything which has to do with the subject must be related to the structure in such a way that it will reveal to the listener the message which God would have delivered from His text.

Last, What is the motivating thrust? According to Dr. David Olford the motivating thrust is clarifying the issue. This relates to the significance of the text in that it basically, answers the question "What is it all about?". Its significance or thrust is

determined by looking at the original intent of the author, the reason for the text as a whole, and then what is it saying. The motivating thrust of a text is that portion of the text which unifies or brings together the significance of what the speaker is trying to impart from the text. It deals with the whole issue of why one is studying or expounding on the text, and what is the Bible saying today.

An original "principlized" sermon (homiletical) outline indicating the text, the theme, the thoughts, and the thrust of the sermon has been developed below. Notice that the structure is homiletically distinct and harmoniously related, and places the relevant text (part of verse, verse, verses) beside each point or sub-point.

LOST POWER Theme (Subject)
2 Kings 6.1-7 Text (Scripture)

Introduction - Thoughts (Structure)

Things lose power, people lose power. What can one do if they lose their God given power?

Background - A prophet responds to lost power.

Exposition

I. We have a God who goes with us in life.

1. We are never happy with what we have. V.1

2. God is interested in our personal needs. V.2

3. To have divine guidance we need to ask God to go with us daily. V.3

II. We will face difficulties.

1. One can accomplish their task. V.4

2. There will be problems. V.5

III. God is there when we need Him.

1. We can lose the things which matter. V.6

a. Carelessness

b. Helplessness

2. We can receive what God has for us. V.7

a. Concerned

b. Confessed

Thrust (Significance)

Lost Power can be regained. Christians need power to be what God wants them to be. Acts 1.8 All one has is borrowed from God. One can lose power while serving God. With God we have power to do the impossible. God has power to give "lost" a new life in Christ Jesus. Christians can regain lost power and use it to relate to God and others.

Take a spiritual inventory to determine if powerless. Harder work does not produce results until power is restored. The Lord will help one find what they lost. Lost power can be received if we go to the power source to receive it. Matthew 28.18b

The integrating thoughts of the outline are expressed in present tense. The present tense was used to convince listener that they need to assess their relationship with God in Christ Jesus to determine if they have God's power for living today available to them. Present tense was also used to call for a decision.

Dr. Stephen Olford stresses the importance of writing out the sermon from beginning to end in order that it might be used to apply the three exercises to the final preparation of the message. These three exercises and explanation are as follows: Prayerfully review the sermon, prayerfully relate the sermon, and prayerfully rehearse your sermon.

Dr. Olford states one should read, and re-read the manuscript. Make changes while you are reading which are necessary. These changes may be in language, theology, exegesis, or illustration. This will keep the sermon fresh.

Dr. Olford also states that the preacher must preach what they believe and obey. He says that you can not expect your people to do what you won't do. Ask that the message be placed in your heart that you might be able to deliver Jesus to your people.

The preacher should get away from the desk, from the message, and get with the Lord to give Him the message. Progress through the sermon preaching to the Lord. Seek the approval of the Spirit for the message. Have God's Spirit witness to your spirit that you are ready.

According to Dr. Stephen Olford in the act of proclamation there are six practices for your voice which one can do as one vocalizes the message. These aspects are practice the building, training, resting, healing, guarding and using of your voice.

PREACH THE WORD

If one desires to preach the Word conscientiously they can find several reasons for doing so, in 2 Timothy 4:1-2. There one finds, the eternal accountability of the preacher, the Lord's appearing, the eternal responsibility of the preacher, and the Lord's Kingdom.

Dr. Stephen Olford explains that in preaching the Word continuously, one is to be "always ready, always at hand." He states the preacher "must take opportunity to preach the Word". He goes further and suggests that they "must make opportunities to preach the Word." He believes one has a need to make "out of season" in season by preaching anywhere at anytime.

The elements of comprehensive preaching, according to 2 Tim 4.2 are "the convicting word" (convict or reprove); "the corrective word" (rebuke); "the constructive word" (exhort).

In 2 Tim 4.3-5 to preach the Word courageously means to be realistic (be watchful in all things) as a preacher; to be altruistic (endure afflictions) if you are to be a servant of God; be evangelistic (do the work of an evangelist); and to preach the Word courageously the servant of God must be optimistic (fulfill your ministry or make full proof of thy ministry).

The Master's method of biblical exposition was: "The Lord Jesus employed the text of Scripture. . .in all the Scriptures."
"The Lord Jesus extolled the theme of Scripture. . .things concerning Himself."

Biblical expository preaching in the power of the Holy Spirit can have an impact in our communities, in our land, and throughout the world. The same impact that occurred in Acts 2.14-42, when Peter preached under the power of the Holy Spirit can happen again. Peter quoting from the Scriptures, in Joel, Psalms, 2 Samuel, preached the Word and three thousand were saved. That same biblical preaching in the power of the Holy Spirit has brought us to this time and this place in history and it is our responsibility to biblical expository preaching in the power of the Holy Spirit today. When we preach in this manner, we can transform our communities, our land, and the world as did the apostles using the same method.

PASSION FOR PREACHING

Dr. Stuart Briscoe answers several questions concerning preaching in Hooting Owls on Tombstones. Dr. Briscoe uses Nehemiah 8 as a basis for dealing with the subject of preaching. For him preaching has four main elements to effective communication. Dr. Briscoe outlines these four main elements of effective communications as proclamation, explanation, application, and implementation.

Dr. Briscoe begins his article with proclamation as the first aspect of effective communication. He divides proclamation into atmosphere, attention, action, and authority. Atmosphere according to Dr. Briscoe is something which "preachers need to give careful attention to producing to which people are attracted." One might suggest that most preachers do not have the framework within their congregational atmosphere wherein they can produce that which attracts people. Most programs are set in concrete by dead grandparents in the 1800's and any change to attract outsiders is just something to talk about. Those preachers fortunate enough to have the necessary cooperation to create atmosphere which attracts must be careful that the attraction is to the Word not to the stage show which is presented.

Attention is broken down by Dr. Briscoe into two parts "how to get" and "how to keep it". Dr. Briscoe gives the secret here in his article to getting attention and keeping it. Dr. Briscoe states Ezra's success was related to messages which were balanced. The messages were "God-centered but people-related".

Action according to Dr. Briscoe would appear to be that of a three ring circus, he suggest that people should lift their hands, howler amens, fall on the ground, stand up, and raise arms. To accomplish this action he advocates the preacher be more "active and demonstrative." This type of preacher may be what Dr. Briscoe wishes to emulate. This may be his type of congregation. However, one need not be transformed from a man of sweet spirit out of the pulpit to one who breaths fire and brimstone in the pulpit in order to lead people to a saving knowledge of our Lord and Savior.

Authority according to Dr. Briscoe poses a problem for preachers. Accordingly, Dr. Briscoe states "a powerfully and winsomely relevant message and a messenger whose words ring of truth and integrity, can bring about change and transformation". Briscoe may be misunderstood in his theology, but one could also believe that powerful relevant messages of truth and integrity still come from the leadership of the Holy Spirit not from some conjured up message of a man. Dr. Briscoe has completely excluded the only authority that works when he places all of the authority on the preacher. The true authority for change and transformation will always remain with the Holy Spirit and His message.

His second aspect of effective communication is explanation which he discusses as explanations requiring clarification. According to Dr. Briscoe clarification demands illustration. His

breakdown of what is contained in illustrations is most helpful as a reminder that illustrations are not just stories for filler. Dr. Briscoe seems quite knowledgeable in the area of illustrations, however, his illustration of "to be or not to be" is not particularly applicable to the matter of illustrations. It would seem that he was given some insight to Paul's writing, however it did not seem to be the appropriately place. Frankly, from what Paul said, one should not need a Shakespearian translation to relate the Word of God to his life.

Dr. Briscoe seems to be saying by "so-what hump" that application of the message must be made to the listeners. He assumes that if the preacher is doing his job and that the people are following his train of thought that one must help the congregation move from the sermon to more concrete thinking. He recommends different ways of applying the message so that the differences in people will be considered as they respond to the Spirit.

All along the way as one goes through a message, one can make application of "so-what hump". Each proclamation should be followed by application and illustration and call for a response of some type. Remember what the preacher of old said, "Tell em what you are gonna tell em, tell em, then tell em what you told em." This quote may not be correct but it seems to work. The "so-what hump" is absolutely necessary and is exactly what Ezra did when he preached in Nehemiah 8.

Dr. Briscoe outlined four elements of effective communication. The strongest in preaching should be proclamation. Attention seems to be a strong part of proclamation. This may be recognized as a critical balance which must take place in every message. This critical balance is that a message must be "God-centered but people related".

Of the four elements of effective communications, the weakest element may be implementation. Implementation is somehow left to the impingement of the world on the individual. They hear the message, they understand the applications, but putting into practice what they received is often the toughest part of the message. Implementation truly is Spirit led. Unfortunately people have learned to tune out the Spirit when it conflicts with the way they want to live.

Dr. Joel Gregory in Interpretation in Preaching comments on context, grammar, and imagination. A summary of Dr. Gregory's comments on context, grammar, and imagination are as follows: Context is critically important. Context must be adhered to, to avoid taking text out of context. Contextual material according to Dr. Gregory can be presented creatively. He points out that attention needs to be paid to the remote context, the immediate context, and the historical context. Dr Gregory shares that ignoring context produces sermons which are tragic. They will often times say just the opposite of that which the messenger wishes to impart.

Grammar according to Dr. Gregory keeps the exegete in contact

with the text. When speaking of grammar he states "the exegete-preacher must deal with the variables presented in words, phrases, and clauses of Scripture. He describes these variables as phonology, morphology and lexicology. Gregory contends that grammatical studies are the "cornerstone for continuing excellence in biblical preaching".

Imagination is necessary but with interpretation. Interpretation according to Dr. Gregory is bridging the "gap between exegesis and pulpit". Interpretation which is some type of syntactical display provides an outline which should demonstrate the biblical structure of the text. Dr. Gregory's masterful outline of 1 Peter 1.3-5 to shape the sermon biblically is extremely clear. Imagination which Dr. Gregory presented by Jesse Northcutt's sermon on Philippians 1 is quite visual. For Dr. Gregory a generation wants context, grammar, and imagination used to bring the Middle East to the Southwest.

Nelson Bell's comparison of "The contemporary sermon to surgery without a knife" is worth studying. Nelson Bell's point of comparison is that "distinguished men in beautiful facilities never . . . get out the Word of God to the people." A response to such a statement may be difficult. One may have no point of reference or basis for comparison to Nelson Bell's statement since they may neither be counted among distinguished men nor have had the privilege of beautiful facilities. He probably knows where of he speaks, however, most preachers are doing the best they can in using the knife to flesh out the Word of God. Perhaps, what Mr. Bell needs is about thirty years serving a small rural church to get a real perspective of comparison.

Much can be learned by studying the Power of Preaching by Stephen Olford.

Title: **The Power of Preaching**

Text: 1 Corinthians 2.1-5

Introduction: Power of evangelistic preaching is related to the message, manner and motive of the preacher.

I. Proclamation is Related to the Message of the Preacher. Vs.1-2

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.

The power of preaching is inherent in the message proclaimed.

1. The message of True Preaching Is the Person of Christ. V.2

"For I determined not to know any thing among you, save Jesus Christ."

Application: Professor C. H. Dodd, Dr. Coggan, Professor R.V.G. Tasker all stress the centrality of Christ in preaching. The apostle Paul makes this plain as well (1.24).

Illustration: Famous evangelist states "Our task is to preach Christ and Him crucified".

2. The message of True Preaching Is the Passion of Christ. V.2

"For I determined not to know any thing among you, save Jesus Christ."

The preaching of a crucified Christ was a stumbling block to the Jews and Greeks. The apostles knew it was "the power of God" (see 1.18).

Illustration: Billy Graham told by a businessman - "you did not preach the cross."

Do not forget "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God" (1 Cor. 1.18).

II. Proclamation is Related to the Manner of the Preacher.

A systematic teaching of the people of God is need if the people are to grow and relate their faith to life. Vs.3-4

And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

"God had only one Son and He made Him a preacher." Paul uses three characteristics to describe the manner of the preacher.

1. The Humility of Christ. V.3

"And I was with you in weakness, and in fear, and in much trembling."

Barclay describes verse three as "the trembling anxiety to perform a duty."

Paul says "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12.9).

2. The Simplicity of Christ. V.4

"And my speech and my preaching was not with enticing words of man's wisdom."

The Bible teaches - and experience has proved - that one of the secrets of effectiveness in preaching is simplicity (2 Cor. 11.3).

3. The Authority of Christ. V.4

"My speech and my preaching was...in demonstration of the Spirit and of power."

The manner of the preacher has to do with the evidence of power or absence of it.

III. Proclamation is Related to the Motive of the Preacher. V.5

"That your faith should not stand in the wisdom of men, but in the power of God."

Preaching is powerless and fruitless if it does not lead people to a saving faith in Christ.

1. A Sound Faith. V.5

"That your faith should not stand in the wisdom of men."

Men and women must believe that the Son of God was raised from the dead.

2. A Saving Faith. V.5

"That your faith should not stand in the wisdom of men, but in the power of God."

Saving faith is a transforming faith (1 Cor. 1.18).

3. A Steadfast Faith. V.5

"That your faith should not stand in the wisdom of men, but in the power of God."

Paul best describes steadfast faith as,

Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (15.58).

Conclusion: "No greater task has ever been entrusted to the sons of men" than that of the "power of preaching."

Bishop Carl J. Sanders of Alabama writes "Rise up, O man of God, and preach!"

Preach in the power of the Holy Spirit that the Lord Jesus Christ will be lifted up to draw all men unto Him.

DEVELOPMENT AND DELIVERY

One should read Biblical Preaching by Haddon Robinson. If for no other reason than the definitions.

Expository preaching - the communication of a biblical concept, derived from and transmitted through a historical, grammatical, literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers.

Idea - a distillation of life that abstracts out of the particulars of experience what they have in common and relates them to each other.

Subject - the complete, definite answer to the question, What am I talking about?

Complement - the answer to the question, What exactly am I say about what I'm talking about?

Purpose - what one expects to happen in the hearer as a result of hearing the sermon.

Restatement - the statement of an idea in different words to clarify it or to impress it upon the audience.

Nonverbal language - gestures, facial expression, and tone of voice that transmit messages.

Robinson gives 10 stages of development of an expository message, Selecting the Passage, Studying the Passage, Discovering the Exegetical Idea, Analyzing the Exegetical Idea, Formulating the Homiletical Idea, Determining the Sermon's Purpose, Deciding How to Accomplish This Purpose, Outlining the Sermon, Filling in the Sermon Outline, Preparing the Introduction and Conclusion.

Robinson proposes three developmental questions. First, What does this mean? Explores explanation. Second, Is it true? Do I believe it? Explores validity. And third, So what? What difference does it make? Explores implications and applications.

He presents four elements of what he calls a clear style. First, Clear Outline. Second, Short Sentences. Third, Simple Sentence Structure. And Last, Simple Words.

Robinson's approach to expository preaching can be briefly summarized from the approaches expressed in his book. Dr. Robinson's approach to expository preaching is the kind of guidance in preparing for the pulpit that when applied to the weekly task will yield many well prepared messages. His book Biblical Preaching is so well thought out from cover to cover that it becomes quite easy to use. Robinson begins his book like the old preacher with his sermons. He starts each chapter by telling the reader the stages of development of the expository message. He then takes the next stage and explains in simple layman terms how to find the way to a completed sermon. At the end of each chapter he has listed new concepts and definitions. So He tell the reader what he is going to

tell them, he tells them, then he tells them what he told them. Robinson's 10 stages are well done and begins with just asking questions of the text selected to be preached. His illustrations are right on target and he makes his point with each one. The ten stages may be of interest to the reader to determine Robinson's approach. The first stage consist of selecting the passage to be preached. In the second stage he suggest that one study the passage and gather notes. He discusses the myriad of books available to broaden one's knowledge of the text. Some preachers would find it hard to find time or energy to give this stage of development. In this stage Robinson recommends the use of lexicons, concordances, grammars, word-study books, Bible dictionaries, commentaries and any other Bible tool one can find to dissect the text. If there is a place in the book with which one may disagree, it is probably here. Dr. David Olford suggested out of seven possible hours of sermon preparation that for this section, the preacher only has about one half hour to use for such research. Busy preachers need all the time and all the help they can get, but translating Greek or Hebrew will require more time than a busy pastor can afford to relinquish. The strength of the book lies in stages one, three and following. Robinson uses a "subject" and "complement" exercise to discover the exegetical idea. It really works. Subsequent steps are analyzing the exegetical idea, formulating the homiletical idea, determining the sermon's purpose, deciding how to accomplish the purpose, outlining the sermon, filling in the sermon outline, and finally preparing the introduction and conclusion. Robinson is to be commended for that which is most helpful about his book. The book is easy to follow, easy to understand, easy to produce a sermon with one narrow text, ideas which are derived from the text and subject and complements to support the text. Good Biblical expository sermon preparation can't get any plainer or easier.

CONCLUSION

One can conclude that advantages exist in using expository preaching. One can find at least three advantages. The three advantages of using expository preaching are all based on God and His Word. One of the advantages is that in expository preaching the Bible is the basis for the message. God's word becomes the message that God wants delivered to the hearer. It will be Biblical. Another advantage will be that the Holy Spirit will bless the Biblical exposition of the word. According to Dr. Stephen Olford, God only blesses the Word. The last advantage is that true expository preaching is the power unto salvation. It is through the Biblical text that the Holy Spirit speaks, and the hearer hears the voice of God not that of the preacher. The three advantages in my opinion are that it is Biblical, blessed of the Holy Spirit, and God will speak for the power of salvation to the hearer of the Word.

Three examples of what is not expository preaching are topical, textual, and typical sermons. Topical sermons are sermons where one has a topic they want to explore and they look for a text which will fit the topic. A textual sermon is one that uses some piece of text to show how it applies to the listener. Typical sermons may have large sections of text but may only be for the purpose of telling the story or making some application.

One can construct a background of a Bible book by starting with a study of text in its **historical** context. The historical context would tell you about such things as who, what, when, where and why the text was written. A **literal** study might be next. This study would look at the text as it relates to previous text or text which follows. This would be to get an idea of how this text relates to the whole book. In **syntactical** one would be interested in how the sentences are put together. This would be like relationship of word to convey meaning. The **verbal** aspect would be to look at the language involved. What is the language used. This could be the same as **linguistic**. A **grammatical** study would include a study of the words used in a given passage. One would look at word studies in this part of the background search. One would look at the **theological** in constructing a background of a Bible book. This would be to determine what God is demonstrating with the text. This may be answered by looking for Jesus in the text. There is a **doctrinal** background. This construct looks at the issue of what is the text teaching. The **spiritual** is a very important part of the construct. One must surely look for the background which the Spirit is revealing to you as you study. Further, **revelation** is part of the background of a Bible book. God can reveal Himself through His Word and the individual who searches for this aspect of background study may be able to share God's revelation with the listener.

The thought units in a Bible book are determined by concentrated effort to find any natural divisions in the book. These divisions or parts are usually separate thought, like several sentences which make a paragraph about the same thought or idea. Different thought may be found in different paragraphs or sentences. If the review of the paragraphs contain a thought which can be used to make a message then an expository sermon can begin with that thought unit.

A pivot statement is a thought, idea, phrase, or statement which conveys to the hearer information which is central or key to the expository sermon. A pivot statement is used in the development of an expository sermon to maintain continuity of the thought or idea which the message is to convey. A pivot statement is used in a number of different ways. One way to use a pivot statement is make a transition from one part of the sermon to another. This is a statement which could be made to connect the ending of your first point with the beginning of your second point. Another use of a pivot statement is to use it to hold all of the points together as a whole unit of thought.

The importance of drawing the theme and structure of a sermon

from the selected text is that first we will get what God has to say from His Word. Second, we can determine what the message of the text is trying to impart. God's word has structure and theme and to apply one's own theme and structure to the text would not be true to the text as God intended it. The word can speak for itself and by drawing the theme and structure of a sermon from the selected text the preacher allows the word to speak.

To demonstrate from James 2-4, one can select three sermon texts. Note the text, pivot statement, theme, and basic structure (main points) of each text.

Text: James 2.14-26.

Pivot Statement: Faith will be demonstrated by works which are pleasing to God.

Theme: What does it profit?

Main Points:

I. How will you answer God's questions? (vv. 14, 16, 20-22, 25).

II. The wrong kind of believer.

a. A talker, not a worker (vv. 15-16).

b. Alone with dead faith (v. 17).

c. Self-centered and showoff (v. 18).

d. Belief only and vain (vv. 19-20).

III. The right kind of believer.

a. Abraham offered Isaac - his faith made perfect, righteousness imputed, justified (vv. 21-24).

b. Rahab the harlot - justified received messengers and protected them (v. 25).

IV. Recognizable results are the answer to God's questions (v. 26).

a. Body without spirit - DEAD

b. Faith without works - DEAD.

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Text: James 3.13-18

Pivot Statement: You can be wise.

Theme: The eight facets of Godly wisdom.

Main Points:

I. How to demonstrate wisdom (v. 13).

a. Conduct yourself properly.

b. Show meekness (humility).

(James 1.21).

II. How to show your lack of wisdom
(vv. 14-16).

III. God given wisdom is... (vv. 17-18).

Peace, peaceable, gentle, entreated, full of mercy, good fruits,
without partiality, and without hypocrisy. (Hosea 10.12).

Text: James 4.7-10

Pivot Statement: You can be an Overcomer.

Theme: God's formula for success.

Main Points:

I. Submit yourselves to God (v. 7)

- a. Resist the devil.
- b. He will flee from you.

II. Draw yourself to God and He will draw to you (v. 8).

- a. With clean hands.
- b. With a pure heart.

III. Get serious about approaching God (v.9).

IV. Humbly submit to God (James 4.6).

- a. He will lift you up (v. 10).
- b. He will exalt you (Luke 14.11).

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Another example of an expository sermon outline can be derived from James 1. As above the text, theme, pivot statement, and structure (main and sub-points in complete sentences) are developed from the selected passage. This sermon includes an introduction and conclusion.

Text: James 1.2-4

Theme: Life can be filled with joy.

Pivot Statement: You can have joy.

Main and sub points in complete sentences:

I. Life is full of temptations (v.2).

- a. Temptation here in the Greek means "fiery trial" or a test.
- b. We will have trials.
- c. There will be temptations.
- d. There are always test.

- II. You can know that with trials can come patience.
 - a. God wants us to know that as our faith is put to the test that it works patience within us.
 - b. That when we face trials we can become stronger to stand against future trials.
 - c. God allows trials in life that we might become more like Jesus. (1 Peter 3.14-15).

- III. The secret to enduring trials is joy.
 - a. Your life can be full of trials but joy will help you to overcome the trials.
 - b. You can be victorious over trials knowing that God will see you through them (1 Cor. 10.13).
 - c. As your patience grows "perfect" you will become spiritually mature.

Introduction: The apostle James, Jesus half brother, and pastor of the great church at Jerusalem, in the middle of persecution and trials, offers hope to new converts for their future. James under the leadership of the Holy Spirit gives us the formula for success in times of trials. He provides us with the knowledge that "joy" can be found in Jesus and will sustain us through times of difficulties and adversities.

Conclusion: Unless you have experienced trials in life you will not have true understanding of God given joy. You can know the joy of salvation. You can know the joy of living with Christ to guide you through trials and problems of life. You can become complete in Jesus and experience joy in the process of maturing in your Christian walk. In Jesus you can experience real joy.

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Other writings;

Discipleship: An Evangelistic Approach.

The Decree of God.

The Deity of Christ.

Personality of the Holy Spirit.

The Ministry of Angels.

The Creation and Fall of Man.

The Dilemma of Sin.

Salvation and Security.

The Church.

End Times or Last Things.

Systematic Theology Synopses.

The Birth of Christ.

Church History AD 31 to AD 1517.

Church History AD 1517 to 20th Century.

Evangelism Then and Now.

Expositions of Luke.

Selected Methods of Expository Preaching.

Personal Evangelism.

How to Claim a Victorious Christian Life.

Church Staff Administration.

Brief Studies in the Old Testament.

The Old Man and Flesh.

The Return of Christ.

The Right Foundation.

Dispensational Perspective.

Biblical Inerrancy.

Evangelism Program: From Policy to Procedure.

Pastoral Placement Process.

A Pastor's Calendar.

The Sinless Christ.