

Bringing The “Wasness” Of The Word Into The “Isness: of Now

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INTRODUCTION

Effective biblical preaching takes place when you get the Word out of the “then” and into the “now.” Life-changing preaching occurs when you move from the world of “wasness” into the world of “isness,” taking the principles of God’s Word out of Jerusalem and into the zip codes of your own town. Preachers today who are making an impact in the lives of people have discovered how to bring balance to their sermon preparation and delivery...standing on the razor’s edge. Authentic biblical preachers stand in a difficult position - on that razor’s edge - being pulled from both directions. The effective preacher is a person of serious study and one who plugs into the contemporary human situation and gets the Word out of then into now.

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THE BENEFITS OF THIS HOMILETICAL APPROACH

- ❖ The Text remains the foundation and becomes an eternal reservoir and source of authentic preaching.
- ❖ The preacher is held perpetually accountable homiletically.
- ❖ This approach sanitizes the preacher’s homiletical approach and impetus.
- ❖ The preacher is unable to mount the pulpit with a fleshly agenda.
- ❖ The listeners will acquire a taste for the Text.
- ❖ The Bible will become more relevant to the people.

Authentic Biblical Preaching/Teaching---Bringing the “wasness” of the church into the “isness” of now through your own gifts & personality.

I. The Profound Nature of Ministry

- A. “Hide me behind the cross, so no one sees me but You.”
- B. “We would see Jesus.”
- C. ****No flesh, no show! No self-aggrandizement.
- D. Not really practical because people can’t help but see you because it’s comes through your “gifts & personality”
- E. God gives you His revelation but it includes your identification.
- F. Matthew---Jewish Audience, Mark---Servanthood, Luke---Gentile, John---Deity/Divinity
- G. If they were all “hidden” behind the cross, no identification.
- H. Pauline Literature---Authentic & Deutero-Pauline

- I. Authentic has one style—Salutation or Greeting, Body, Doxology, Benediction
- J. CAN'T HIDE BEHIND THE CROSS---Stay Holy, Don't Get Haughty, Keep it about HIM, but you can't HIDE.
- K. James 3:1---Those who teach will be judged with a stricter judgment
- L. YOU CAN'T HIDE---if you can hide for the people, can't from the Providential.
- M. Barber or beautician, dentist, plumber, doctor---PREACHER/TEACHER negligent it has ETERNAL RAMIFICATIONS

II. The Paradigms & Methods

A. Homiletics

Hook, Book, Look, Took

Hook

- 1. Relevant/Grabs attention.
- 2. Services a need (perceived needs versus true needs).
- 3. Sets a goal---why should I listen to this, sets direction and gives listener a reason for listening.
- 4. Flows or leads naturally into the Text.

Book ----Bible, passage that is selected to address issue, clarify meaning of the passage selected, help the learner to get & understand Biblical information.

Look ----Approach that's taken: expository, narrative, deductive, inductive, topical, textual use approach to help them apply.

Took ----Vaccination - did it take, results in action.

Miles Jones: "Christ-Centered proclamation in search of a response."

Mack King Carter: "Every message should leave the listener with homework."

Logos: What I'm saying.

Pathos: How I'm saying it.

Ethos: Am I qualified to say it?

Mack Carter: "You can't out preach your life."

Logos, pathos no ethos = Preacher = bald headed man selling hair growth products.

B. Hermeneutics

Hermeneutics

1. Grasp the meaning of the Text God has ordained.
2. Be careful about creating the meaning instead of finding the meaning.
3. Can't apply meaning for the ancient audience to our time because we're separated by a "river" of time, culture, situation, covenant.

Grasp the Text in their town. What did It mean to them?

Measure the width of the river to cross it. What are the differences between the biblical audience and us?

Cross the principalizing bridge. What is the theological meaning in this Text? Be careful about creating meaning. Find it.

Grasp the Text in our town. How should Christians today apply the Text in our lives?

Relating the exegesis to our times.

1. What does that mean? Explain it.
2. Is that really true? Prove it.
3. What difference does it make? Apply it.

The punctuations.

- Isaiah 59:19
- Matthew 3:11-12
- Mark 5:15
- I Cor. 2:9-10
- Ephesians 4:11
- Mark 14:72

III. The Preparation of the Minister

The preacher must fervently seek God for sermon impetus.

The preacher must seek to become a "homiletical pantheist."

The preacher should keep a notebook of sermon thoughts/ideas.

The pastor/preacher must be in tune with the spiritual, emotional, financial, social, and physical concerns/issues of the congregants.

The preacher must be a perpetual student.

The preacher must maintain a well-rested, healthy, and holy body.

The preacher must have some "homiletical buddies."

The preacher must be flexible homiletically.

The preacher must maintain a non-homiletical "devotional life."

IV. The Perpetuation of the Message

Sermon thoughts don't always have to arise from the actual Text. Many people don't accept this. However, it is my very strong opinion.

If a sermon thought is not derived from the Text, NEVER impose anything onto or into the Text.

Speak where the Text speaks; be silent where the Text is silent.

Remember, any text without the context is a pretext.

Make sure your sermon title matches your Text.

Be very clear concerning your sermonic approach (i.e., narrative, topical, textual, expository, etc.).

Always deal with your Text. Don't read it and never refer back to it. The Text can consist of the following:

1. Individual words (tense, mood, purpose, and application)
2. A phrase or part of a sentence
3. A biblical paragraph (3 to 5 or even 10 verses)
4. A biblical chapter (covered in narrative style)
5. An entire biblical book (key words, major themes, covering book in concise form)

A common sermon form includes the following:

1. The Introduction
2. Thesis, Antithesis, or Behavioral Purpose
3. A transition sentence or question
4. Points, movements, or principles – typically three of them
5. Recapitulation
6. The Close – either Celebration or Consecration
7. A final statement or movement that bridges/connects the sermon to Jesus and The Cross. Make sure you can point people to Jesus through the sermon once it is completed.

Remember that factual statements or points don't necessarily mean you've preached. Make sure your points are in the Text.

Make sure that your points answer questions raised in your title or transition.

Vary your sermon approach. Stay creative and fresh. Don't get too predictable.

Don't focus so much on your close that you neglect your content.

Be yourself. Don't simply copy somebody else.

Remember, there is no such thing as a perfect sermon. Evaluate yourself constantly.

NEVER STOP GROWING. YOU NEVER ARRIVE!!!

The preacher must discover a secure, repeatable, practical way for finding, studying, and preserving biblical material.

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Sermon preparation may begin with the congregation and their needs, problems, challenges, opportunities and difficulties...then move toward the Text, or, begin with the Text and move toward the contemporary needs of the congregation.

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There are three levels of context: immediate, book, and canonical. Approximately one-half of sermon preparation time should be spent researching the Text and taking notes.

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V. The Presentation to the Masses

The preacher must be natural. Don't be a phony. Don't be a "show-off."

Preach with sincerity and humility.

Strive to have proper enunciation and avoid an overuse of slang language.

Avoid words that are difficult for you to pronounce.

Remember that a high-pitched voice can be obtrusive.

Dress appropriately. Be a professional. Be neatly groomed and manicured. Avoid loud colors and flashy jewelry. **MAKE SURE PEOPLE CAN SEE JESUS WITHOUT YOU GETTING IN THE WAY!!!**

The message/messenger needs three components: Logos, Pathos, and Ethos.

Never say, "you know the story." Most people in society don't know the story.

That is why God sent you -- to tell the story. Don't assume that they know it.

Remember to represent Christ in the preaching moment. Don't get so caught up in your flesh. Don't allow the crowd to control you. **BE SPIRITUAL!!!**

As a general rule/guideline, pastors should limit their sermons to 45 minutes.

Associate Ministers should never exceed 30 minutes.

A GENERAL PREACHING RUBRIC

Consecration, Investigation, Preparation, Organization, Presentation, Evaluation

OUTLINE OPTIONS (Dr. Joel C. Gregory)

1. Ladder sermon – moves from an accepted proposition to a more difficult proposition.
2. Jewel sermon – holds up a single statement and turns it round and round under the light of the Holy Spirit until each facet of that statement reflects another aspect of the truth.
3. Twin sermon – a two point, defining sermon that says, “This is not this; it is this.”
4. Chase technique sermon – in three points you ask, “Is it this? No.” “Is it this? No.” “Is it this? Yes.”
5. Tree sermon or organic sermon – a way of outlining three points saying that a problem or opportunity “roots” here, “grows” in this way and “bears the fruit.”
6. Surprise package of “O. Henry Sermon” – where the sermon ends with an explosive conclusion or surprise, as found in O. Henry’s short stories. (check The Homiletical Plot)

The outline makes the sermon more pleasing to the listener, helps sermons to be more persuasive, and makes the sermon easier to remember.

Under each point of the outline the following should happen: speak to the “then” (explaining the text in clear, contemporary words), touch on the “now,” providing crisp detailed instruction, and provide application to the people by asking yourself...when, where, how, how much, why, and to whom does this passage apply.

RECOMMENDED READING

An Introduction to Biblical Hermeneutics, Walter C. Kaiser and Moises Silva

Anointed Expository Preaching, Stephen Olford

Biblical Exegesis, John H. Hayes and Carl R. Hollady

Christ-Centered Preaching, Bryan Chappel

On the Preparation and Delivery of Sermons, John A. Broadus

The Homiletical Plot, Eugene Lowery

The Modern Preacher and the Ancient Text, Sidney Greidanus